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The Balkans at a Crossroads: Evaluating Past, Reading Present, Imagining  
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Edited by Assist. Prof. Dr. Bekir ınar

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## Preface

Organising a conference and collecting all the presented papers in to a book is not easy. However, thankfully, the 2<sup>nd</sup> International Balkan Conference (IBAC) was organized during 11-14 October 2012 in Tirana. The title of the conference was ‘The Balkans at a Crossroads: Evaluating Past, Reading Present, Imagining Future’.

The goals of the conference were to gather the scholars who study various aspects of the Balkans, broaden cooperation and interaction among them, and establish a room to discuss the region from different perspectives. For these goals, around 300 academicians, researchers and experts gathered and they presented their papers, they asked questions to the presenters and many topics including the presented papers were discussed.

After the conference, the papers were collected from the authors to make a conference proceeding book. Fortunately, there are many papers and it was difficult to put all of them into a conference proceeding book. Hence, the scientific committee made a decision to publish three volumes instead one book.

The first volume combines the topics and study areas of law, economy and business administration, political sciences and international relations, and tourism. The second volume is on the study of geography, literature, education and history of the Balkans. The third volume is on the study of architecture, health and others.

It is clear that these volumes cover quite wide areas of studies. Therefore, whilst some readers may find difficulties combining them, other readers find the volumes very useful which have many different topics related to the different areas of studies.

As an editor, my job is to edit and prepare the papers for the volumes. Due to the shortage of time, strictly speaking, my edition would not be considered a peer review for two reasons, the first is that I have not had enough time to send the papers back to the authors for extra correction and amendments; the other is that I am not an expert on all these areas of studies. However, it is important to remind the reader that the academic quality of the papers would rely on the academic judgement of the scientific committee, the authors and their peers as well as their received comments from the conference attendees. Therefore, I can say that all the papers have been judged academically and they are qualified double blind peer reviews.

I would like to thank people who were part of this conference and took part during the editorial process including **Prof. Dr. Remzi Altın, Prof. Dr. Yunus Söylet, Prof. Dr. Güngör Turan, Prof. Dr. Ahmet Yeşil, Prof. Dr. H. Birsen Ors, Prof. Dr. Emrah Cengiz, Doç. Dr. Ayşegül Komsuoğlu, Doç. Dr. Deniz Ekinci, Dr. Aycan Hepsağ** and other academics and colleagues. I have to admit that without these people neither this conference nor the proceeding books could come to existence.

I hope and wish these volumes would add an additional contribution to areas of the studies and help researchers and academics who would like to read academic papers on the Balkans that have been written by various academics who have expertise on different scientific areas of the studies.

Assist. Prof. Dr. Bekir Çınar

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# **GEOGRAPHY**



## GEOMORPHOMETRIC ANALYSIS OF ALBANIA RIVER BASINS

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### **Abstract**

*Geomorphometry is the science of topographic quantification; its operational focus is the extraction of land-surface parameters and objects from digital elevation models (DEMs). In this reason, DEMs are main data sources in geomorphometric analysis of interested areas and they give an opportunity analysing of them quantitatively. In this study, morphological and hydrological characteristics of eight main river basins in Albania namely Drin, Mat, Ishmi, Erzen, Shkumbin, Seman, Vjosa, Bistrica were analysed using ASTER GDEM, which is an easy-to-use, highly accurate DEM covering all the land on earth and available to all users regardless of size or location of their target areas, and GIS. For this purpose, ASTER GDEM of Albania were pre-processed by fill and sink operations in GIS before the analysing. After that slope, hypsometric curve and integral, stream power index, ruggedness number, form factor, drainage networks and related morphometric characteristics such as bifurcation ratio, drainage density, length of overland flow, and time of concentration were analysed and results were evaluated between the basins in point of flood risk. The results show that geomorphometric analysis of the basins gives great opportunity on understanding geomorphic evolution and flood risk of the basins.*

**Keywords:** *Geomorphometry, Albania River, Flood, GIS.*

### **Introduction**

Geomorphometry, which is an interdisciplinary field that has evolved from mathematics, the Earth sciences and -most recently- computer science, is the science of quantitative land-surface analysis (Pike, 1995, 2000a; Rasemann et al. 2004; Pike et al. 2009). It supports Earth and environmental science (including oceanography and planetary exploration), civil engineering, military operations and video entertainment. Geomorphometry focuses on the extraction of land-surface parameters and objects from digital elevation models (DEMs). The usual input to geomorphometric analysis is a squared-grid representation of the land-surface namely digital elevation models (DEMs) or digital surface models (DSMs).

In general, there are three sources of DEM data: Ground survey techniques, existing topographic maps and remote sensing (Webster et al, 2006; Nelson et al., 2009). Every method has advantage and disadvantage in the DEM producing. However, remote sensing methods can rapidly cover large areas with changing resolution and accuracy. DEMs can be derived from four types of sources in remote sensing: stereo photos and images (e.g. Wolf and Dewitt, 2000; Lane et al. 2000;Smith, 2005), LiDAR (e.g. X. Li et al., 2001; Norheim et al., 2002; Smith, 2005; Webster et al., 2006;Xiao, 2008;Rayburg et al. 2009) and RADAR (e.g. Hensley et al., 2001; Norheim et al., 2002; Rabus et al., 2003; Rodriguez et al. 2005). The ASTER (*Advanced Spaceborne Thermal Emission and Reflection Radiometer*)NASA's Terra spacecraft collects in-track stereo using nadir- and aft-looking nearinfrared cameras. Since 2000, these stereo pairs have been used to produce single-scene(60 x 60 km) digital elevation models having vertical (root-mean-squared-error)accuracies generally between 10 m and 25 m. On June 29, 2009, NASA and the Ministryof Economy, Trade and Industry (METI) of Japan released a GDEM (*Global Digital Elevation Model*) to users worldwide at no charge as a contribution to the Global EarthObserving System of Systems (GEOSS). ASTER GDEM wascompiled from over 1.2 million scene-based DEMs covering land surfaces between 83°Nand 83°S latitudes. It is a 1 arc-second (30m) elevation grid distributed as 1°-by-1° tiles (ASTER GDEM Validation Team, 2009; 2011).

Some geomorphometric analyses such as flash flood risk estimation, evaluation of drainage morphometries, terrain evaluations have been carried out using different DEM data sources like SRTM, topographic contours, ASTER DEM and GDEM (e.g. Ozdemir and Bird, 2009; Prasannakumar et al, 2011; Ahmed et al., 2010; Malik et al., 2011; Rawat et al., 2012).All these applications and analyses have been applied more generally to a single basin and its sub-basins. The aim of this study is application of some geomorphometric parameters to a country scale (Albania) river basins and evaluation of them in point of flood.

## Study Area

Albania, located between the 39°35' – 42°40'N and 19°20' – 21°05'E geographic coordinates,is a small mountainous country that faces the southern Adriatic Sea and Ionian seas, with a total coastline length of about 380 km. Albania has a total area of 28.748 km<sup>2</sup> and it shares a 172 km border with Montenegro to the northwest, a 115 km border with Kosova to the northeast, a 151 km border with Macedonia to the north and east, and a 282 km border with Greece to the south and southeast (Fig. 1).

There are four main geographic regions in Albania: the Northern Mountain Range (*KrahinaMaloreVeriore*), the Southern Mountain Range, the Western Lowlands (*UtesiraBregdetare*), and the Central Mountain Range (*KrahinaMaloreQendrore*).In the north and central mountain range are highly rugged and predominantly limestone, sandstone and serpentine rocks are covered respectively. The Southern Mountain Ranges are more accessible than the eastern

highland or the Prokletije. The transition to the lowlands is less abrupt, and the arable valley floors are wider. The Western Lowland is generally alluvial plain, receives precipitation seasonally, and poorly drained and alternately arid or flooded.

With its coastline facing the Adriatic and Ionian seas, its highlands backed upon the elevated Balkan landmass and the entire country lying at latitude subject to a variety of weather patterns during the winter and summer seasons, Albania has a high number of climatic regions relative to its landmass. The coastal lowlands have typically Mediterranean weather with precipitation rates between 930 and 2200mm, mean annual temperatures of 15-16.5°C and most of the annual rainfall concentrated in the period October-March (Ciavola, 1999); the highlands have a Mediterranean continental climate. In both the lowlands and the interior, the weather varies markedly from north to south.

The river basins of Albania and their hydrological regimes are varied morphologically as well as geologically. Most of the rivers origin in the second inland chains of mountains and they flow westerly through the first chains forming the canyon valleys. Considerable slopes as well as large amounts of bed-load causes the typical braided channels found downstream (Balek, 1966). The hydrographic basins of the rivers of Albania have a total area of 43,305 km<sup>2</sup>, but only 28,748 km<sup>2</sup> are situated within the state territory of Albania. The remaining area, which mainly belongs to the catchments of the Rivers Drini, Seman and Vjosa, is situated in Greece, Macedonia, Montenegro and Kosova. Albania is crossed by several rivers, in a general East-West direction: Drin, Mat, Ishmi, Erzen, Shkumbin, Seman, Vjosa and Bistrica are the most important ones (Fig. 1). These rivers discharge to the Adriatic Sea 1308 m<sup>3</sup> s<sup>-1</sup> annually, corresponding to a specific discharge of 30 m<sup>3</sup> s<sup>-1</sup> km<sup>-2</sup>, nearly the same as Switzerland. During large floods, they can be treated as one river because the flood flows through the Albanian western plain frequently form a single river mouth. In general, floods have a pluvial origin. They form during the period November-March when 80-85% of the annual flow occurs (Bogdani and Selenica, 1999).

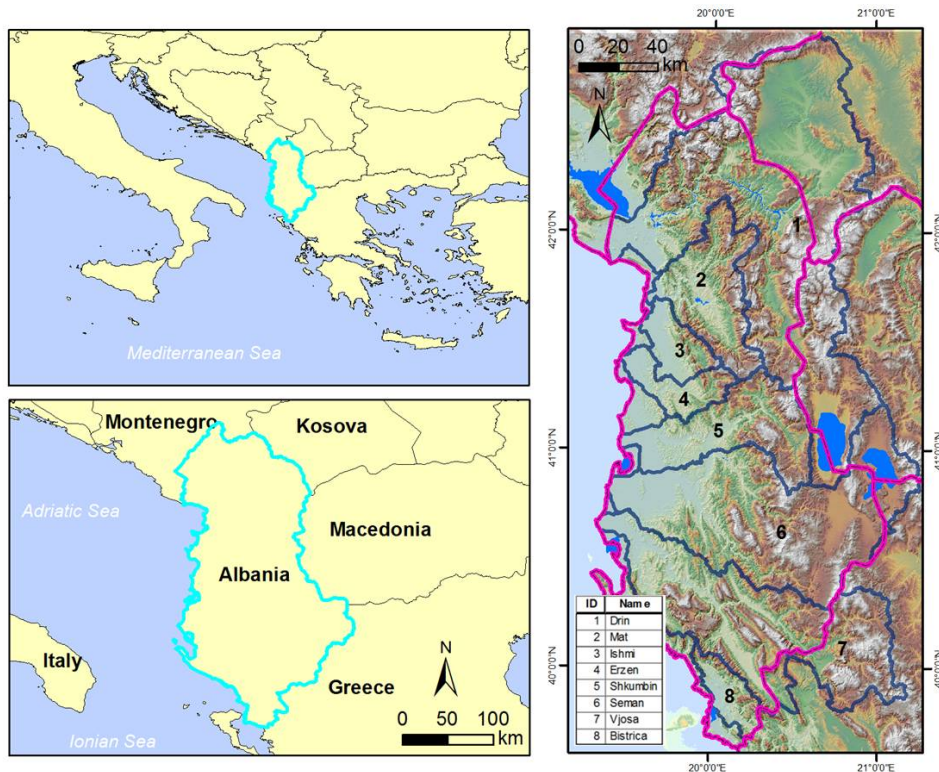


Figure 1. Location map of Albania and the main river basins.

## Data and Method

The main data source is ASTER GDEM with 30m spatial resolution product which can be downloaded freely from ASTER GDEM project page (<http://www.gdem.aster.ersdac.or.jp>). Data pre-processing is started by cropping the interest area which is larger from Albania country border to be able to extract river basins (Fig. 1a). Then, Geographic coordinates is converted to WGS 1984 UTM Zone 34N metric coordinates. After cropping the ASTER GDEM of the study area, data pre-processing has been completed by removing the errors such as sinks and peaks in order to eliminate discontinuities in the drainage network (Fig. 2b). Flow direction was calculated for each pixel using the filledDEM, i.e. the direction in which water will flow out of the pixel to one of the eight surrounding pixels. This concept is called the eight-direction (D8) pour point model (Fairfield and Leymarie, 1991). There are several variants of the model, but the simplest, and the one used in ArcGIS, allows water from a given cell to flow into only one adjacent cell, along the direction of steepest descent. The resulting flow direction is encoded from 1 to 128 in different directions (Fig. 2c).

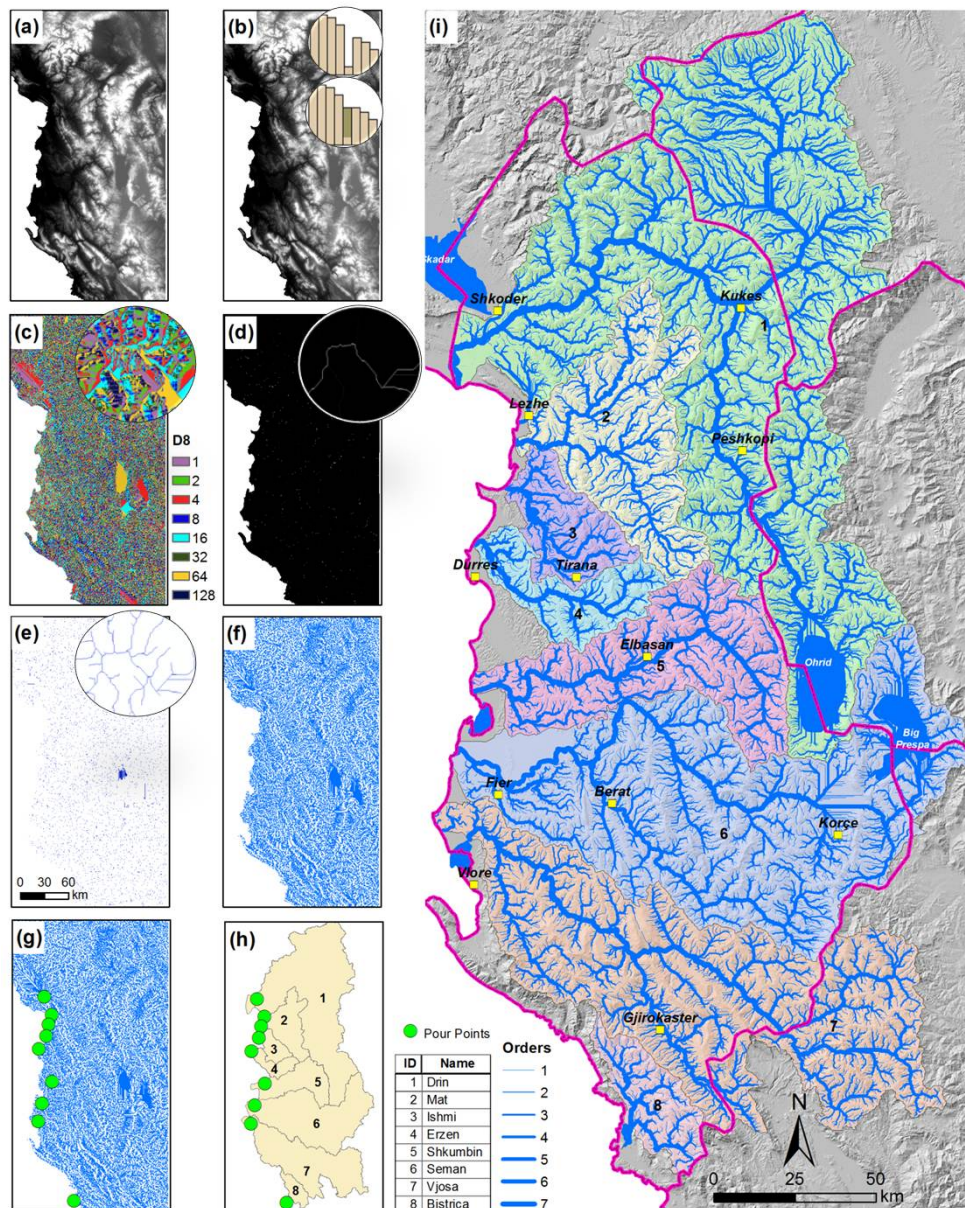


Figure 2. Extracting the drainage network and their basins.

Flow accumulation was calculated from the flowdirection grid. Each pixel was assigned a value equal to the number of pixels drained through a given pixel in the flow accumulation (Fig. 2d). The drainage network was extracted by considering the pixels greater than a threshold of 700 using the raster calculator (Fig. 2e-f). In addition, using pour points on the main rivers of Albania and their flow accumulation raster, boundary of the basins were extracted from the DEM (Fig. 2i). Some of the geomorphometric parameters of the basins (Table 1) such as the slope ( $S$ ), hypsometric curve and integral ( $H_c - H_i$ ), stream power index ( $SPI$ ), ruggedness



number( $R_n$ ), form factor ( $R_f$ ), drainage networks and related morphometric characteristics such as bifurcation ratio( $R_b$ ), drainage density( $D_d$ ), length of overland flow( $l_o$ ), and time of concentration( $T_c$ ) were applied to Albania's river basins and the results were evaluated between the basins in point of flood potential and risk.

Table 1: Some geomorphometric parameters and their mathematical expressions\*

Geomorphometric Parameters	Formula	Abbreviations
Slope (in degree)( $S$ )	$S = \tan^{-1}\{(H-h)/L\}$	$H$ : Elevation $L$ : Distance
Hypsometric Curve and Integral( $H_c$ - $H_i$ )	$H_c = h/H$ and $a/A$ $H_i = (h_{mean} - h_{min}) / (h_{max} - h_{min})$	$a$ : Specific area $A$ : Total Area
Stream Power Index( $SPI$ )	$SPI = A \times \tan(\beta)$	$A$ : Specific catchment area $\beta$ : Local slope angle
Ruggedness Number( $R_n$ )	$R_n = B_h \times D_d$	$B_h$ : $h_{max} - h_{min}$ ( $h$ : elevation)
Form Factor( $R_f$ )	$R_f = A/L^2$	$A$ : Basin area $L$ : Basin length
Bifurcation Ratio( $R_b$ )	$R_b = N_u / N_{u+1}$	$N_u$ : Total no of stream segment of order 'u'
Drainage Density ( $D_d$ )	$D_d = \sum L/A$	$L$ : Stream length $A$ : Basin area
Length of Overland Flow ( $l_o$ )	$l_o = 1/2D_d$	$D_d$ : Drainage density
Time of Concentration ( $T_c$ )	$T_c = \frac{0.0195}{L^{0.77}/S^{0.385}} \times$	$L$ : Stream length $S$ : Basin slope

\*Keller and Pinter (2002); Moore et al., (1991); Melton (1957); Strahler (1957); Horton (1932); Schumm (1956); Horton (1945); Kirpich (1940); Pike and Wilson, (1971); Mayer (1990).

## Results and Discussions

**Slope (S):** Smeasures the rate of change of elevation in the direction of steepest descent. Slope is the means by which gravity induces flow of water and other materials, so it is of great significance in hydrology and geomorphology. It affects the velocity of both surface and subsurface flow and hence soils water content, erosion potential and many other important processes (Gallant and Wilson, 2000). In addition, steep slopes generally have high surface run-off values and low infiltration rates. Sediment production thus tends to be high expect when largely barren slopes are concerned (Verstappen, 1983). Based on ASTER GDEM, the slope properties of Albania river basins are given in Fig. 3a. Slope is classified in 4 classes which are 0-2° (low); 2-15° (moderate); 15-30° (high) and 30°< (very high).

Ishmi, Erzen, Mat and Bistrica river basins have the highest low slope (0-2, 32%), moderate slope (2-15, 53%), high slope (15-30, 42%) and very high slope percent(30<, 13%) respectively between the basins (Fig. 3a). However, Ishmi river basin has the highest slope value (78.45°) in the basins. When we consider the over 15° slope in the basin, Mat river basin has the highest percent of slope (53%) between the basins (Fig. 3a).

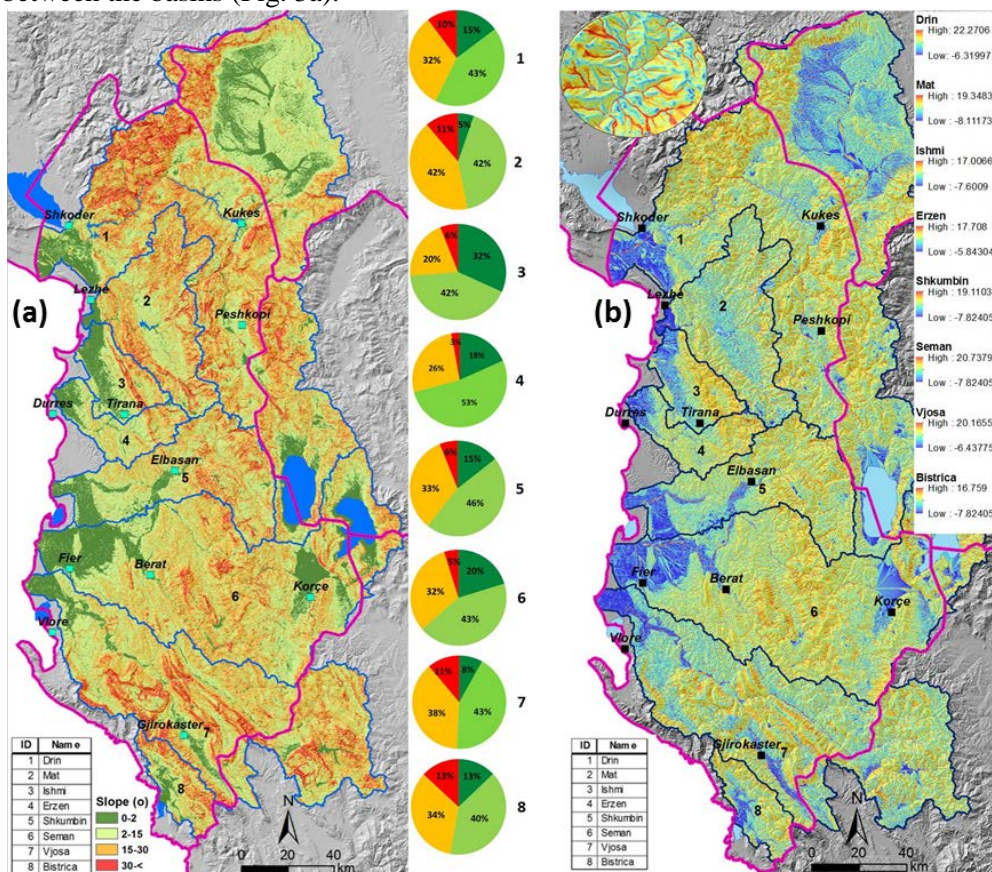


Figure 3. (a)Slope of Albania river basins, (b) SPI of Albania river basins.

**Hypsometric Curve and Integral ( $H_c$  and  $H_i$ ):**The hypsometric curve describes the distribution of elevations across an area of land, ranging in scale from one drainage basin to the entire planet. Hypsometric curves( $H_c$ )are obtained by plotting the proportion of the total height ( $h/H$ )against the proportion of the total area ( $a/A$ ) of the basin,where  $H$  is the total relative height,  $A$  is the total area of the basin and  $a$ is the area of the basin above a given line of elevation  $h$ (Strahler, 1952). The hypsometric integral ( $H_i$ ) can be calculated from the area under the curve (Table 1), and it expresses, in percentage, the volume of the original basin that remains unweathered. High values of  $H_i$  indicate that most of the topography is high relative to mean, such as a smooth upland surface cut deeply incised stream. Intermediate to low values of the integral are associated with more evenly dissected drainage basins

(Keller and Pinter, 2002).  $H_c$  and  $H_i$  of the river basins based on ASTER GDEM are given in Fig.3. According to the results, all the basins are highly dissected and there is no youthful topography (convex upward curves) in the country. In the meantime, Ishmi river basin is the most weathered basin, and Drin and Seman river basins are the most unweathered basins in Albania. Erosional processes and river energy are still higher in the Drin, Seman and Mat river basins.

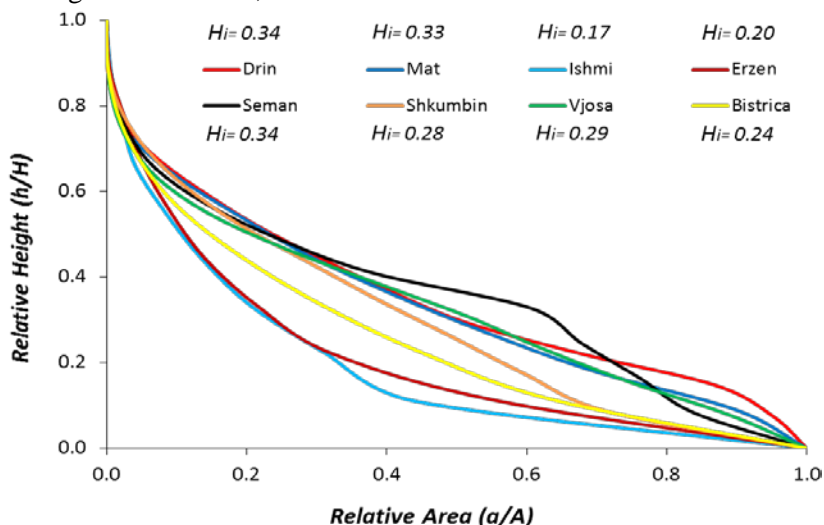


Figure 4. Hypsometric curves and integrals of the basins.

**Stream Power Index (SPI):** SPI is the time rate of energy expenditure and has been used extensively in studies of erosion, sediment transport, and geomorphology as a measure of the erosive power of flowing water (Moore et al. 1991). As specific catchment area and slope steepness increase, the amount of water contributed by upslope areas and the velocity of water flow increase, hence stream power and potential erosion increase (Gruber and Peckman, 2009). SPI results are given in Fig. 3b. The data is stretched using natural logarithmic display. According to the results, Drin River has the highest stream power value and followed by Seman and Vjosa respectively (Fig. 3b). Bistrica River has the lowest stream power value. Blue areas in the results show that stream power is very less and deposition and flooding can be seen in these areas.

**Ruggedness Number ( $R_n$ ):**  $R_n$  is expressed as the product of basin relief and drainage density (Strahler, 1952). It indicates the structural complexity of terrain.  $R_n$  is particularly useful because it summarizes the interaction of relief and dissection such that highly dissected basins of low relief are as rugged as moderately dissected basins of high relief. In addition, these data were used to develop an index of flash flood potential (Beard, 1975). Patton and Baker (1976) found that basins with high flash flood potential had greater ruggedness numbers than low-potential watersheds. Ruggedness numbers of the Drin river basin has the highest value and followed by the Vjosa and Seman river basins respectively (Table 2; Fig. 5). Bistrica river basin



has the lowest value of the  $R_n$ . This means Drin, Vjosa and Seman river basin are highly susceptible to erosion and therefore susceptible to increased peak discharge.

**Form Factor ( $R_f$ ):**  $R_f$  is expressed as the ratio of the basin area to the squared of the basin length (Horton, 1945). Large values of  $R_f$  indicating higher flow peaks but of shorter duration and low value  $R_f$  implying a more elongate plan view of watersheds and suggesting consequent flatter peak flows of longer duration. The range of the  $R_f$  value is between 0.16 – 1.83 (Table 2; Fig. 5). Bistrica river basin has the highest value of  $R_f$  and followed by Mat river basins whilst the Drin river basins has the lowest. Characteristic of river flow in Bistrica and Mat basins is flashy with sharp hydrograph peak, but in Drin or low  $R_f$  basins is more sustained with having lower hydrograph peak.

**Bifurcation Ratio ( $R_b$ ):**  $R_b$  is defined as the ratio of the number of streams of a given order to the number in the next higher order. High values of  $R_b$  indicate high overland flow and discharge due to hilly nature of terrain plus steeper disposition of slopes, while low  $R_b$  values reflect high infiltration rate. Low bifurcation ratios and nearly equal path lengths of water flow would have sharp hydrograph peaks whereas elongate basins with bifurcation ratios and greatly unequal flow path lengths would have lower hydrograph peaks but more sustained flow (Strahler, 1964). Based on the  $R_b$  analysis results, Mat and Bistrica basins have the lowest  $R_b$  values whereas Shkumbin and Drin have the highest  $R_b$  values (Table 2; Fig. 5).

**Drainage Density ( $D_d$ ):** Drainage density ( $D_d$ ) is the ratio between the total stream lengths of all orders to the area of the basin (Horton, 1945). It shows the landscape dissection, runoff potential, infiltration capacity of the land, climatic conditions and vegetation cover of the basin (Verstappen, 1983; Patton, 1988; Reddy et al., 2004). On the one hand, the  $D_d$  is a result of interacting factors controlling the surface runoff; on the other hand, it is itself influencing the output of water and sediment from the drainage basin. In general, resistant surface materials and those with high infiltration capacities exhibit widely spaced streams, consequently yielding low  $D_d$ . As resistance or surface permeability decreases, runoff is usually accentuated by the development of a greater number of more closely spaced channels, and thus  $D_d$  tends to be higher. Drainage networks of the basins were extracted from ASTER GDEM using 700 flow accumulation raster values.  $D_d$  was analysed using this extracted drainage networks. According to the result,  $D_d$  values are changing in between 0.75 and 0.86 (Table 2; Fig. 5). Mat river basin has the lowest  $D_d$  value and followed by Bistrica river basin. In contrast, Drin river basin has the highest value.

**Length of Overland Flow ( $l_o$ ):** This factor relates inversely to the average slope of the channel and is quite synonymous with the length of sheet flow to a large degree. Drainage density is an approximate measure of the length of overland flow. For basins of comparable relief, the hydrologic response of a stream network should be directly related to drainage density because with increasing drainage density the path length of overland flow decreases while hillslope angle increases (Schumm,

1956). According to  $l_o$  results, Drin river basin have the lowest value while Mat and Bistrica river basins have the highest values (Table 2; Fig. 5). This means, erosion and dissection are much higher in Drin river basin. In contrast, erosion and dissection are lower in Mat and Bistrica river basins.

**Time of Concentration ( $T_c$ ):**  $T_c$  is the ratio between length of the main river and distance weighted channel slope. The time of concentration ( $T_c$ ) is the time taken by water to travel from the most distant point of a basin to its outlet. The concept of  $T_c$  is useful for describing the time response of a watershed to a driving impulse, namely that of watershed runoff.  $T_c$  represents the time at which all areas of the watershed that will contribute runoff to the watershed outlet are just contributing runoff to the outlet.  $T_c$  of the basins was calculated using Kirpich formula (1940).  $T_c$  analysis results show that water contributing time in Albania river basins changes in between 2.82 and 36.37 hours. Drin river basin has the highest concentration time (36.37 hrs.) and followed by Seman river basin (32.35 hrs.). In contrast, Bistrica river basin has the lowest concentration time (2.82 hrs.) and followed by Ishmi river basin (8.42 hrs.) (Table 2; Fig. 5).

**Table 2: Some geomorphometric analysis results of the basins.**

No	Basin Name	Area (km <sup>2</sup> )	Tot. Drainage Length (km)		$B_h$	$R_n$	$R_f$	$R_b$	$D_d$	$l_o$	$T_c$
1	Drin	13624.57	11760.71	2716.85	2.35	0.16	5.74	0.86	0.58	36.37	
2	Mat	2572.80	1935.91	2228.62	1.68	1.03	3.86	0.75	0.66	10.15	
3	Ishmi	931.7	777.11	1812.10	1.50	0.41	4.31	0.83	0.60	8.42	
4	Erzen	974.72	775.03	1811.21	1.41	0.24	4.29	0.80	0.63	9.34	
5	Shkumbin	2872.05	2242.01	2307.72	1.82	0.20	5.86	0.78	0.64	18.41	
6	Seman	7773.51	6517.86	2441.59	2.05	0.20	4.76	0.84	0.60	32.35	
7	Vjosa	6753.39	5461.32	2588.41	2.01	0.19	4.43	0.81	0.62	24.31	
8	Bistrica	757.69	573.09	1788.25	1.35	1.83	3.94	0.76	0.66	2.82	

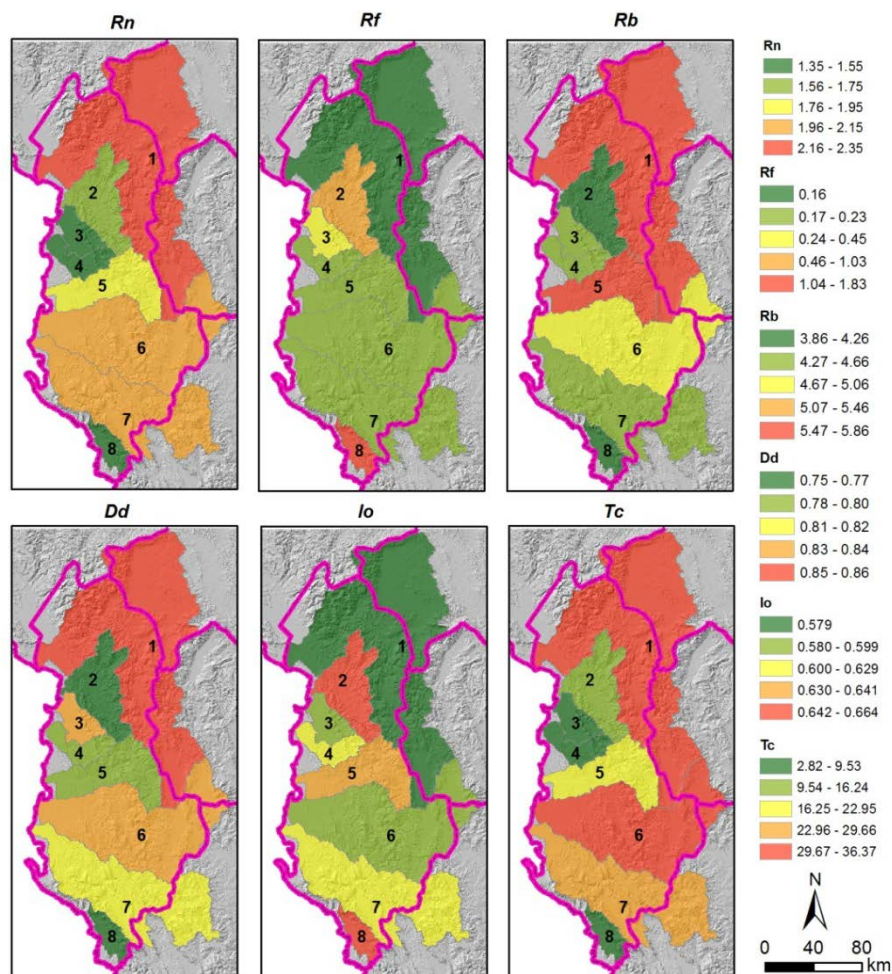


Figure 5. Classifying some geomorphometric analysis results of the basins.

## Conclusions

In this study, geomorphometric analysis of Albania river basins was done using ASTER GDEM data, which is available on the internet freely, and GIS. All the analyses are based on ASTER GDEM and extracted features. Eight main river courses such as Drin, Mat, Ishmi, Erzen, Shkumbin, Seman, Vjosa and Bistrica with their drainage networks and basins characteristics were extracted from the DEM. All the rivers flow generally east-west directions (from mountainous regions to plains). Generally, the basins are inside the Albania except Drin, Seman and Vjosa rivers which have trans-boundary basin between Montenegro, Kosova, Macedonia and Greece.

Some of the geomorphometric parameters such as slope, hypsometric curve and integral, stream power index, ruggedness number, form factor, bifurcation ratio,

drainage density, length of overland flow and time of concentration were applied to the ASTER GDEM and extracted features. Every parameter's result can be evaluated between the basins in point of flood or flash flood potentials. However, when we consider all the results some of the basins such as Drin, Seman, Mat and Vjosaare more important than the others. These basins have great potential for the flood and flash floods, so they should be studied more precisely.

To understand the basin geomorphic characteristics, specifically in country level, ASTER GDEMs and GIS can be used efficiently. However, all these analyses give general assumption and evaluation of the basins. Hence, this kind of studies must be supported by field works and specific studies.

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## AN APPROACH TO GEOPOLITICS OF BALKAN GEOGRAPHY

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### **Abstract**

*The name of “Balkan” is in Turkish means rugged mountainous areas. Balkans is a part of Asia’s continent extending like a peninsula to the west. This peninsula has no clear boundary with Europe when in East Asian continent it divided with the straits: Bosphorus and Dardanelles. So it can be said that it is located in the intersected area of Asia and Europe. Albania, Bosnia Herzegovina, Bulgaria, Greece, Macedonia, Kosovo and Montenegro are all included in the entire of Balkans. Serbia and most part of Herzegovina, Slovenia, Romania, Italy and Turkey’s Thrace can be included in this location. In the roots of Balkans there are lots of currents such as: local lifestyle, science, fine arts and alphabet. For the centuries the physical features have kept the same when politics and country’s boundaries changed in the last decade. Balkans is known as the part of Black Sea and it partially in culture connection with Eastern Europe and Western basin part but economically worse than them. In the history Balkans always remained in the scope of these civilizations’ connection. As an integral part of the world Balkans should be developed and democratized. So with the scientific approaches it should find the answers to the problems and determine the purposes. The thesis “The clash of civilizations” written by Samuel Huntington was inspired from the Fernand Braudel’s Grammaire des civilizations (Language of civilizations) approach. According to him countries physically could be close to each other. But it does not mean that they can be close politically. Different cultures mean differences. Dimitri Kitsikis formulated and spread this view to the wide public. But these views are functioned for the conflicts instead of creating happiness and peace. For those who want to create the brotherhood and peace should produce and spread ideas. This work of four tomes was prepared with the reason of that production of ideas. From the view of world’s politics balance it is important to create brotherhood, economic and political development of Balkans. In terms of geopolitical theories this field has an extremely important strategic location. The northern part of the Balkan’s found in Halford Mackinder’s “Heart land” in the Pivot land while the southern part is defined in edge zone of the Pivot. According to Mackinder the pivot fields should be the main axis of world politics. He mentions that if someone wants to own the world should have this area. Nicholas Spykman emphasizes the importance of potential of edge zone. He named the edge zone as “Rim Land”. He also mentioned that it is more than just Heartland; it is the agglomeration area. So it can be said that this region has an important position for the peace, world politics, economic and social*



*relation. For the awareness of basin with these features scientific assessments and studies are needed. The scientific estimation is needed for the better connection with other countries of Balkans and gives awareness to the public opinion about it. This paper work was purposed for the reason mentioned above. Also it has undertaken the important mission of creation collective wisdom of Balkans; develop peace and promotion of a dialogue culture and to bring Balkans in an important economic position.*

## **Introduction**

Each state's properties relate to not only the physical geography properties but also race, language, religion of the people and so on. The geopolitics which is defined as an art of government administration of the country mainly depends on geographical location and the international relationships. Especially world and regional political issues also lead to the change of the geopolitical properties. Every happens-lead to reactions so with these reason geographical characteristics of an area should be well analyzed by an assessment of relation between complex physical and human structure. In this way geography of Balkans is a complex structure. It's particularly strong with its character of population-spread from the ancient time. These results of the situation should be analyzed in the past of politics, social, administrative and legal factors. It's strengthened the complex properties of these problems and reinforces the solutions in the same rate. In this case not only Balkans geopolitics features according to nowadays events but also by the complex structure of the area, benefits, risks and geopolitical problems.

## **Geopolitical Location of the Balkan Peninsula**

In the first indicator Balkans combine the cultures of the Black Sea and Mediterranean Sea basins; in the second indicator it unites Asian and European cultural realms. This factor makes it exceptional through the ancient times. In terms of geographical position, Balkans peninsula is located between 36° 12' and 46° 18' north attitude; 13° 18' and 29° 42' east longitude and it shows as peninsulas structure between Black Sea and Mediterranean Sea (Figure 1 and 2).



Figure 1: Location of the Balkan Peninsula

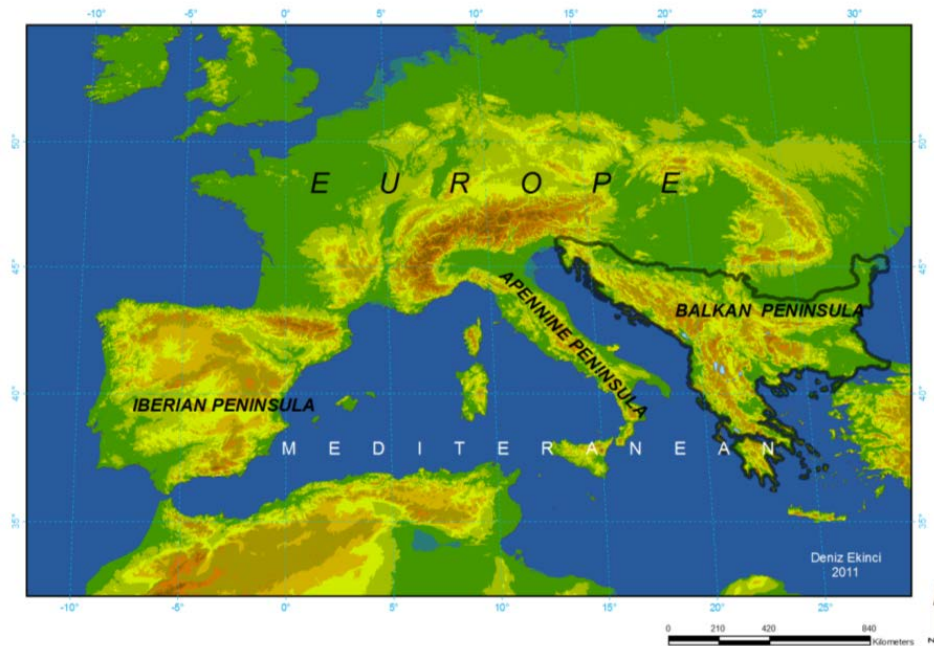


Figure 2: Physical map of the South European Peninsulas

Balkan Peninsula with an area of 750.000 km<sup>2</sup> is located in the southeast region of Europe and surrounded by the Adriatic Sea and Ionian Sea in the west; Black Sea, Marmara Sea and Aegean Sea in the east; and by Mediterranean in the south. In the north and north-west boundary of Balkan reaches to the Serbian lowlands. Here

Sava and Kupa rivers which are the tributaries of Danube connect. Western part of it continues Dardanelles and Bosphorus Straits of Turkey.

The wide of Balkan Peninsula is about 1400 km in the north, and the longest length between the Peloponnesus peninsula Mattapan and Iron Gate is nearly 1300 km in the north-south direction. Balkan also has many little islands.

In 1815 the Balkan was in single color on map in political division but there are 13 countries (Hall vd, 1966): Albania, Bosnia and Herzegovina, Bulgaria, Greece, Macedonia, Kosovo and Montenegro, and some parts of Serbia and Croatia, Slovenia, Romania, Turkey, Italy and Ukraine remain (Figure 3). Serbia, Macedonia, Kosovo are land-locked countries. There is no se border of Bosnia and Herzegovina except of the small part.



Figure 3: Country map of Balkans

As to the geopolitical views, according to Mackinder's geopolitical divisions the Balkans are found in southern part of Heartland, this area has less importance in the dominance of World politics due to satellite of the Heartland (Figure 4). According to the naval dominance theory of Mahan, it is necessity of possession or control of waterways. Turkish straits, Adriatic, Mediterranean, Aegean, Marmara and Black seas contribute the partly dominance role of to Balkans. According to Cohen Balkans is found in the group as named "buffer" and "key". Nicholas Spykman underlined the importance of the border belt and he named this belt as a "Rim Land". He mentioned that it is more important than Heartland and added that it is agglomeration land (Atalay, 2011). Shortly it can be stated that geographical position of Balkans is important in terms of world politics.



Figure 4: Balkans According to Mackinder's geopolitical division

Presently Balkans is the meeting areas of Slavic-Russian Orthodox, Catholic and Islamic realms (Figure 5). According to Samuel Huntington Balkans is termed a colliding area among the west Islamic and Slavic cultures (Figure 6).

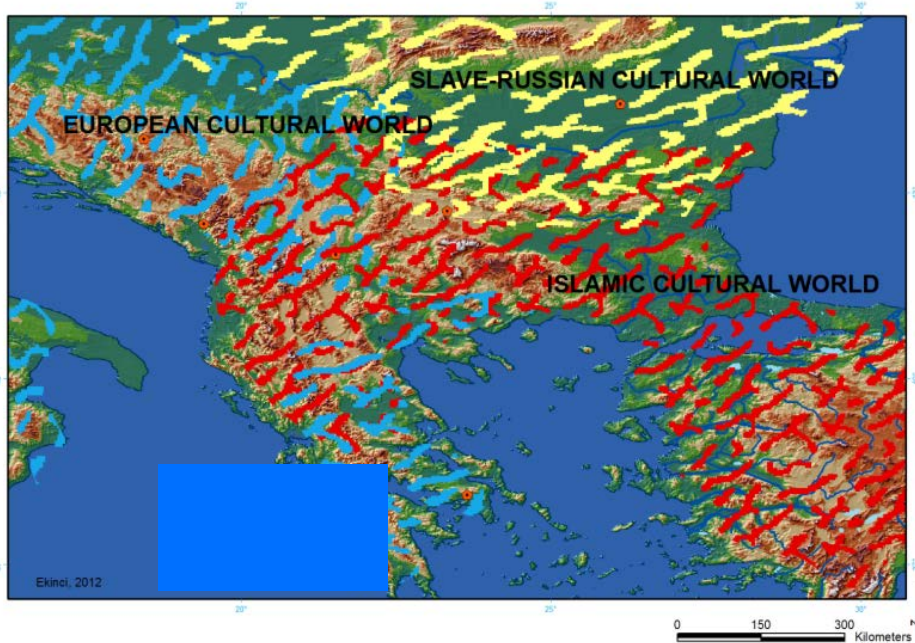




Figure 5: Cultural map of Balkans



Figure 6: Balkans According to Huntington's Theory ([www.fidfile.com](http://www.fidfile.com))

Balkans is in the status of periphery of EU and US in terms of regional and supranational organizations, however nowadays Balkans can be introduced the satellite for USA and EU in terms of world geopolitics and economic status.

### Geopolitical Codes and Current Reflections of Balkans

The Balkans is ancient area for the different regions, cultures, international politics, economy, history, ancient history and contemporary life. The common view of public opinion and evaluation of the Balkans identity is defined as geographical area of different cultures. Balkan Peninsula is located in the intersection of Europe and Asia. It has a long history in this regard (Todorova 2009).

First of all, the name of Balkans has been a constant topic for discussion. "Balkans" is the Turkish word and it means rugged mountainous areas. In this regard Balkans accepted as part of Turkish culture and instead of this name called as a South Eastern Europe. However there is no exact contrast between these two names. Southeastern Europe geographical name refers to the geographical expression and Balkans also express to the local area of Europe.

The Balkans borders have the same debate topic. Different scientists expressed different description. According to some geographers Balkans covers the area

extending along Danube and its southern parts, some of them accept only the mountainous regions and others indicate the countries to be found in the Balkan Peninsula. Those who accept only mountain region don't agree that the countries like Italy, Turkey, Romania and Ukraine are in Balkans. The boundaries of this region are drawing by natural borders like mountain's peak and rivers taken into account. For example the boundary of Romania-Bulgaria passes through Danube, Turkey-Greece through Euro River, Between Bulgaria and Turkey through Rezve boundary. So it is clear that these countries should be accepted in the natural border of Balkans. In this regard, Asian mass of peninsula extends to the west. This peninsula has clear boundaries to the Europe and separate from the Asia through gorges. In the north and south it is limited with seas and in the east with Danube-Sava Rivers. It takes place in Alpine folding system.

Balkans is the transitional area between Asia and European continents since more than 3000 years. When we look at the history of Balkans Eastern and western Rome empires were established in this region. On the other hand, trade between Mediterranean and Middle European countries continued during the historical time along the Balkans. The connection on the all aspects realized through Istanbul Bosphorus and Dardanelle straits between Anatolia and East Asia.

Balkans has become the struggle area between Europe and Asia communities during historical time. First civilization passes from the Western Anatolian coast to Greece's shores. Persians passed to the Europe from Balkans through Istanbul Bosphorus and Dardanelle straits. Alexander the Great passed to the Anatolia and Asia through Dardanelles straits also. The pass of Romanians to the Asia was through Balkans by sea and land. The pass of Ottomans to Balkans was via Dardanelles straits. Trade between Europe and Asia, especially Anatolia realized via ports and land roads. Presently all kind of transportation and natural gas and petroleum pipelines pass from Asia to Europe.

Balkans is the mainland of the migration of different tribes belonging to different nations. In the prehistoric times there were invasions of tribes in northern Romania and northeastern Ukraine.

Almost all grains, vegetable and fruits grow in Balkan countries because of different climatic types, topographical properties and soil conditions. Balkans' rich tourism potential is the pull factor for tourist coming from the almost all continents.

As it is mentioned, Balkans surrounded by the seas is an important factor in terms of the geopolitical importance. Bosphorus and Dardanelles straits are played important not only for sea trade and communication but also military aspects.

As to the topographical conditions, Balkans which is found Alpine-Himalayan organic belt is the mountainous areas. Some mountain ranges from physical barriers such as Balkan Mountains, Rhodope Mountains, Dinaric Alps and Pindus Mountains. These mountain barriers and rugged topography mostly prevented the

invasions of tribes and states. Intermountain basins having agricultural lands in the Balkans are mainly hosting places of different ethnic groups. Ethnic groups directed toward different national cultures, local economies and politic autonomy.

On the other hand, mountainous areas are responsible for the formation of different types of habitats on which different settlement types and agricultural exercises are seen. Rocky areas mostly covered by forests, animal husbandry carries out on the undulating areas and plateaus. At the same mountainous areas becomes as places for the exile and refuge ethnic groups.

The gates fitting river valley and tectonic depressions are the main natural roads for transportation. For example, The Timok River valley is an important route connecting Serbia to Romania. The transportation between Serbia and Sofia basin fallows Niche river valley. Istanbul-Belgrade railway follows lowlands. Marova valley contributes the connection between Aegean Sea and Macedonia. Gentle valley containing small alluvial plains is the agglomeration area of population. The valley opening seas contribute the forwarding of the humid and mild air mass of sea toward the interior areas. Dispersed and isolated rural settlements are common on the mountainous areas.

Danube and its main tributaries contribute transportation between the central part of Europea to Black Sea. Ports (Ruse, Suistov, Turnu Severin, Belgrade, Novisad) on the Danube in the Balkans use in river transportation for trade. Completed in 1984, with a depth of 64 km in length and 7 meters of depth the Danube-Black Sea Canal connects the river to the port of Constanta, Romania. Thus the way for ships destined for Europe from the Black Sea got shortened 400 km. The Rhine-Main-Danube Canal Project connecting the Danube River with Main that is the branch of Rhine River in the south of Germany was completed in 1992. Danube, artificial channels and depressions passing the roads can be taken into consideration as geopolitics importance of Balkans.

For centuries the Balkans became the central of the different cultures, and some technology, alphabet and fine arts spread from here. However, Balkans economically is generally developing status as compared in Western Europe and some countries of Mediterranean basin. It remained in the middle of the two civilizations. People living in the west part of Balkans accepted Christianity from Byzantium and became Orthodox. Bulgarians, Macedonians adopted Cyrillic alphabet. As for Croats, Slovenes they always kept in touch with the western world and mainly Italians, the westerners shaped their cultural origins and religion. They accepted the Latin alphabet and remained Catholic. Balkans took place in the area of conflict between these two geopolitical, in more accurate terms, geo-cultural regions.

The Balkans has all the pull factors for tourism. Beach and coasts of Dalmatian are the most desired places to spend vacation; some recreation areas in the mountains and some others historical and religious sites are one of the main touristic places.

The River Drin and the Lake Ohri and some areas like Prespa, the Dalmatian coasts known as Premoriye meaning seaside or waterfront form tourist attractions. Istanbul, Skopje, Thessaloniki, Berat, Bitola, Elbasan and Athens are remarkable in terms of historical and archaeological settlements (Ekinci, 2011a).

Economic, demographic, cultural, political, and technological indicators show that Balkans is not developed. It can be expressed that the main reasons of this situation are dependency on the Western powers, modernization delay and the unequal distribution of wealth (Gallup et al., 1999). Current growth is weak and inadequate.

The Balkans has not a super power, there are no balancing states, and there is not even a regional power except Turkey, which is argumentative. No global actors born and flourished in the Balkans. There is no multinational company in Balkan countries. While a few years ago it was a clash area among Central Europe and the United States and the Soviet bloc, today most of the Balkan countries can be called satellite states of EU and USA. It is not included in such political co-ordination groups as G-7, G-8, G-10, G-15. There is no any company in the world's largest 500 companies. Foreign investment is not enough except Turkey due to insufficient economic growth.

In the Balkans, apart from Istanbul, Athens, Bucharest, there are no global cities are available that are effective in international events and world issues, hosting international organizations, internationally recognized, renowned cultural institutions, such as museums, art galleries, opera, film and theater, having recognized international festivals, having effective media centers, hosting periodic or global sports and arts organizations, having international educational institutions, a joint international airports regarding passengers, cargo, or departures and arrivals, having mass rapid transport network in addition to a highly developed road network, having strong communication networks for multinational or transnational corporations, being the scene of well-known skyscrapers constructions, having natural parks, libraries.

On the one hand, Balkans with total population of 52 million shows the complex communication systems and there is no direct connection social and economic activities affecting each other. On the other hand, the independency from former states led to more disaggregated so differences are more remarkable and they are more away from each other. The result of those dramatic events that experienced occurred in Balkans during recent decade. The Balkans is within the region of the Euro-Atlantic integration. Romania, Greece and Bulgaria are the member of EU and NATO. Bulgaria and Romania's control shifted from Russia to the EU and this is opposite to Russia's interests (Zeljкови 2010). Effectiveness of Germany, Austria, and Hungary on Croatia and Bosnia-Herzegovina is remarkable. Today, the United States has gained itself a place in Kosovo and Bosnia-Herzegovina. This means the U.S. is having influence zones in Europe. The Balkans as a whole is periphery of the EU.



Recent financial crisis affecting most of EU countries go on in the Balkan countries. Exchange programs in the Balkans gained momentum in the last 20 years, experienced a slowdown in investments, such as the Euro-Atlantic integration. Therefore, new approaches for the integration of the Balkans is required (Liotta, 2003; Woehrel, 2002).

Large part of the Balkans is turbulent in terms of finance and politics. Recently established Balkan countries are in the process of EU and NATO membership, and these areas are facing regional trauma. Serbia, Montenegro, Macedonia and Kosovo are in high-risk countries as hot spots. Rapid railway project linking the Balkan countries to each other is in force and Turkey has signed this project too. With this project, railway transportation speed will be of 160 km/h. Current geopolitical importance of the Balkans is some depend on modern transportation systems and energy pipelines.

Energy is of strategic importance for the entire region. Balkans is the main energy transfer area between the Russia federation and EU countries. Due to the disagreement between the world's super powers the United States and European countries and the Russian Federation transferring pipelines through secure areas is in question. The preference of the U.S. and European countries in this regard is that pipelines should pass through Turkey and the Balkans. Russia prefers pipelines those in the Balkans (Figure 7). Thus, the Balkans is on an important position between the countries to spend energy pipelines.



Figure 7: The main pipe lines on the Balkan Peninsula (<http://www.theodora.com/pipelines>)

The agreements for energy pipelines are eliminated before they get in force. States have been signing new agreements with interests of their own. Russia opposed the Nabucco project and could not enter into force. Russian Federation wanted to pass Asian oil and natural gas through its territory to Europe. This project has become smaller and turned into the Nabucco project in the West. TANAP project (Trans-Anatolian Natural Gas Pipeline) Turkey and Azerbaijan, Azerbaijan's Shah Sea 2 basins will provide an extension of the natural gas via Turkey to Bulgaria signed TANAP project. The continuation of the line of the Nabucco project will continue as Western Nabucco. The Russian natural gas will be moved out to Bulgaria, Hungary, Serbia, Slovakia, and Western Europe under the Black Sea via South Stream project of the Russian Federation. Thus, the Balkans is important for the Russian Federation too. The Eastern Europe Project (SEEP) another project pipeline will use existing pipeline routes of Botas in Turkey. Thus, Nabucco West as energy pipeline project, South Stream Project, SEEP (Eastern Europe pipeline), TANAP (Trans-Anatolian gas pipeline) is all competitor to each other and the Balkans is important for all of them.

The Balkans is neither supplier of natural gas and oil, the global consumer but it is in the conveyor position. Thus safe areas are necessary at first hand. The continuous need for these products of the great powers increases geopolitical position of the field. In this respect, the global hegemonies are trying to establish political dominance on the Balkans. This turns the Balkans into stage of force show between the United States, the Russian Federation and the EU. This situation is therefore reveals once again the geopolitical importance of Thrace and Turkish Straits so Turkey's by means of this situation.

Shredding and subjugate policies of the great powers (divide and rule) re-applied during the 1990s, as well as prior to World War II due to the geopolitical importance of the position in the Balkans. The terminology of politics for this situation is "Balkanization" (Politics Balkanization). Disintegration of the former Yugoslavia and the emergence of nine small states are due to geopolitical importance the Balkans. U.S. cancelled the missile defense system to be established in Poland and the Czech Republic, focused on the Balkans. There are two large bases of the United States in the Balkans: (Band Steel Glass) in Kosova, and the military base in Tuzla in Bosnia-Herzegovina. The USA wants to use the Balkans as military base. The Russian Federation the energy lines pass through this area. The EU is trying to dominate the region in terms of economics and politics.

## **Results**

Balkans' geopolitics importance is beyond question. However, the area is deprived of the development politics and practices it deserves. The world that experiencing economic crisis and those supplying financial sources will decrease and eventually cut down these help as a result of effect of the crisis. Getting ready for these situations and solving the development issue completely is the foremost issue. However, looking at the current politics, it is seen that they do not look at the future

but past. A number of states facing current positions' insufficiency refer to their strong roots with nostalgia. However, it obviously that the truth and the slogans same are not the same. Old states should know they cannot gain their old positions. Moreover, these aspirations are abhorrent and unacceptable policies. The final process of this Illusion would be fiasco. For this reason, flirtations with romance must end. Otherwise, in this multi-layer the incompetent ambitious authorities who think of controlling the global political games will lead to new divisions where there are already divisions and new polarizations and will cause loss of gains at hand, and moreover they will open new wounds in conscious of people and states of the Danube who are aware of national identities and accept them. In this regard, the story of the past is long and sad. In the Balkans, including the recent ones, ethnic issue, dishonorable a stage of migration and exile are always fresh memories. And exile is always fresh memories of the drama of the rest of humanity. We need to change this dreadful fate of Balkans. And there is solely one way to achieve this, it is to stop looking back and the dialogue and peace that we would gain by learning forgiving. Nowadays, as a priority, the geography of the Balkans needs peace and intercultural dialogue within itself as it never needed beforehand, leaving negative perceptions of the past to one side we must establish peace and new dialogue-based media. In the coming period of the Balkans, to set regional facility and for this peace and stability in Balkans, solidarity and mutual coexistence politics must be enabled.

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## AGRICULTURE AND FORESTRY IN MOLDOVA AND MACEDONIA

DR. Mehmet ÖZDEMİR

### Abstract

*The effect of pollution on the World and the alarming rate of technological development has obliged us to do something to protect environment. That the economy of the world has grown five times since 1950, and the population of the world has reached 5.5 billion from 2.6 million, the biological diversity and natural resources are at risk. Furthermore, this risk gained speed because of extensive consuming. Forests are in the first place that affected by this devastation. It can be clearly seen that forests are being destroyed every single day. Forests are destroyed not only by axes, and machines but also factories, gas that comes out of power plants and cars. Particularly, in Europe the effect of acid rains and pollution on forests and agricultural fields is widely known.*

*Another effect of pollution is changes in climate. Many parts of the world are becoming desert because of global warming caused by changes in climate. The damage in the ozone layer scares people and people prevent themselves from sunlight. The increase of pollution effects vegetation and agriculture. Despite all these troubles human beings have to continue their lives. Compared with European countries agriculture in Balkan countries is reassuring. This study provides some useful information about two distinguished countries of Balkan in terms of forestry and agriculture.*

### Moldova

The Republic of Moldova is a small European country with an area of 33.700 sq km and with a population of 4.5 million. The Republic of Moldova, in Eastern Europe, located between Romania to the west and Ukraine to the north, east, and south. The capital city is Chişinău with a population of 779.000. It declared itself an independent country after the dissolution of the Soviet Union in 1991. Some other big cities are Tiraspol (160.000) and Beltz (148.000).

Economy of the country depends on agriculture and food industry. % 35 of the employed people work on farms and % 28 of the employed people work in industry. In fertile lands of Moldova people grow fruit and vegetables. For many years viticulture in Moldova has been the general occupation of the population. The most

important agricultural products are wheat, corn, bean, nut, sunflower, tobacco, and white beet.

The Republic of Moldova mostly gave a lot of importance to production of food products during the Soviet Union Era. All production factors were used for food production. Moldova played a significant role in meeting the needs of fruit and vegetables of the Soviet Union. The climate and the fertile lands of the country made great contribution to agriculture.

% 50 percent of the exported goods are agricultural products. Before 1991, Moldova produced % 30 of the tobacco, % 20 of the grapes, and % 10 the fruit and vegetables that the Soviet Union needed. After independence agriculture again has always been an important factor of country's economy. Among the agricultural products of the country are wheat, white beet, sunflower, potatoes, vegetables (tomatoes, pepper, onion, cabbage) and fruit (apple, grape, apricot, peach, plum). Grapes production has been the most important export goods in the country. Seeds of sunflowers are used for the country's oil production and 110 thousand tons of sugar is produced annually from white beet. But when some financial difficulties and disinvestment troubles are taken into consideration and due to weather conditions, the contribution of agricultural products to the country economy is changeable.

In 2/3 of the plantation in Moldova wheat and leguminous plants are grown, and among them corn is in the first place. Among the crop plants that consist of % 20 of the plantation, sunflower and white beet are in the first place. On the other hand tobacco production in the country is less than the previous years and in 2006 the decrease of tobacco production went on at a rate of % 25.5 and consisted of 4 thousand hectare of the whole plantation. In other words the tobacco production in 2006 decreased % 29. The prohibition on agricultural products of Moldova by Russia and sudden changes in the climate has caused this decrease. Even the incentive pay given by the government in 2006 didn't help to increase tobacco production. But the plantation in the country in 2006 increased and production of vegetables grew at a rate of % 15 and production of forage plants grew at a rate of % 12.6.

Some important agricultural products of Moldova are wheat, leguminous, sunflower, white beet, potatoes, vegetables, fruit and grapes.

Compared with 2005, production in agricultural products in 2006 decreased. In 2006 except for corn, wheat and leguminous production decreased % 27.6, wheat production decreased % 34.2, corn production decreased % 11.3 caused a % 19 decrease in the production of wheat and leguminous. Similarly, tobacco production decreased % 28.6, fruit production decreased % 13.7, grapes production decreased % 10.4. On the other hand, sunflower production increased % 14.5, white beet production increased % 19.2, vegetables production increased % 22.9. When the contribution of agriculture to the economy and unemployment problem is taken into consideration agriculture in the country is extremely important. Wine and food

industry, and beverages in the country holds an important place in that they meet the needs of the population and at the same time they are exported. Among the problems of agriculture, small plants cannot use enough fertilizers and disinfection owing to financial problems. That agricultural and fruit fields and vineyards are given to people in small parts, machinery is not used in agriculture, and wrong irrigation methods have caused decrease of fertility in agriculture in the country.

### **Forestry**

In Moldova natural gas is reached to every part of the country so heating and energy needs are met via natural gas. For this reason Moldova has a lot of forests. People do not use forestry products to meet their daily needs. The government has serious laws to protect forestry in the country. For example cutting a tree is possible only through a permission from the government. People are not allowed to cut trees in the forests unless some legal procures are followed.

### **Macedonia**

Official name of the country: The Republic of Macedonia

Capital city: Skopija

Local name: Republika Makedonija, FYROM

Regime: Republic, independence day: 17 September 1991 (after dissolution of Yugoslavia)

Constitution: The constitution, accepted on 17 September 1991, forms the legal basis of the country.

After the objection of Greece the name of the country in international institutions is Former Yugoslavia Republic of Macedonia.

### **Agricultural Products**

The economy of the country depends on agricultural products, forestry and mining. The country is the source of fruit and vegetables of Europe because of its well irrigated plains. Some important agricultural products are wheat, corn, grape, potatoes, tobacco, cotton, sesame, rice, plum, and hash.

## **Fruit**

The amount of areas fruit is grown in Macedonia is 43,4 thousand hectare. % 62 of this area is used for grape growing, and % 18 apple, % 7 plum, % 5 black cherry, % 3 peach, % 2 pear, % 1 apricot and % 1 cherry.

Fertility in the agricultural fields in terms of quality and quantity has recently decreased in the country due to wrong irrigation methods. Fruit producers are not organized. Fruit industry is not supported by the government financially and technically, for that reason the decrease in fruit production affects the economy of the country. Special fruit gardens consist of % 84 of the fruit production fields. From June till October % 85 of the fruit producers sell their products at the lowest price. Apple production consists of % 16 of the fruit production. Particularly fruit fields are by Resen and Ohrid lakes, and in this region 70 thousand tons of fruit is produced. It is the most exported fruit. Plum production consists of % 5 of the fruit production and mostly produced in the east of the country. A great amount of the plum is used for wine production. A small amount is exported. Peach production consists of % 2 of the fruit production. Recently a great amount of peach is exported to Russia and Ukraina. Cherry and black cherry are generally produced in Tetovo. Compared with big fruit production, these small fruit production is more productive. Water melon production which holds an important place in fruit production in Macedonia, has decreased in the recent years, because people prefer growing early vegetable instead of growing water melon. Strawberry, blackberry, raspberry production is low. These fruit is grown usually naturally in Pehcevo. % 50 of the production is sold in the country and the rest is bought by factories and exported. Particularly in the recent years raspberry production is growing rapidly and can be easily marketed. Subtropical fruit (pomegranate, fig, kiwi) is grown in the south of the country, and most of the production is sold in the domestic market.

Grapes is important for Macedonian economy. Producing grapes provides people employment and at the same time grapes export makes great contribution to country economy. Viticulture is very common in the country. Wine is the first among the export of beverages, and the second among the export of agricultural products.

Through climate and natural conditions, the quality of the grapes in Macedonia is high and has a % 22-30 potential export rate. In Macedonia there are not enough plants to group, pack, cool and extend life of grapes. Both domestic market and competitive conditions of export market enable grapes to be used in wine industry. The majority of the grapes in Macedonia is used for production of white wine. Among the white grapes, Smederavka type which is not preferred to eat is suitable to make wines and in % 60 of viticultures this type of grapes is grown. Among the red grapes Vranec type is suitable to make wines and in % 20 of viticultures this type of wine is grown. In Macedonia because of disinvestment trees in viticultures are old and this situation risks wine industry in the country.



## Vegetables

Main vegetable production areas in the country are the south part where the Mediterranean climate is seen. These cities are Strumitsa and Gevgeli; moreover, in Skopija and Kumanovo where continental climate is seen vegetables are grown too.

Along with potatoes vegetables are important agricultural products of Macedonia. Agricultural products are grown in horticultural glass, and plastic tunnels. Growing in horticultural glass is profitable since cultivating occurs a month before the neighboring countries so products are sold with a high price until April or May. Tomatoes, pepper, and cucumber are grown either in horticultural glass, and plastic tunnels through simple producing techniques and computer controlled techniques. In Strumitsa some horticultural glass are heated with thermal energy.

In these cities potatoes production is in the first place, and respectively followed by peppers, beans, cabbages, onions, and garlic. The production of potatoes is in the first place at a rate of % 26, and respectively followed by tomatoes at a rate of % 18, pepper and other vegetables ( cabbage, cucumber, eggplant, cauliflower, lettuce, leek) at a rate of % 17.

Lately, in addition to these fruit and vegetables, broccoli, brussels sprout, chine cabbage, asparagus production is growing in the country and is easily marketed. This contributes to the economy of the country more as these vegetables are more profitable. Flower production in the country is another growing sector. Macedonia with its clean nature, climate and geographical conditions is famous for its aromatic and sanative plants. Plant oil, solution production contributes 10 million \$ to the economy of the country.

Macedonia is an export country of fruit and vegetables. Vegetable export is performed by local wholesale firms. Big firms market their own products. Export of some vegetables such as tomatoes, pepper, cabbage, cucumber is high. Vegetables and fruit products are exported to some UN countries: Czech Republic, Slovakia, Poland, Greece, and Germany. The cultivation in Macedonia is earlier than the neighboring countries so products are sold higher.

## Forestry

Compared with Moldova, Macedonia does not have gas resources so people need forest products to meet their heat and energy needs, for that reason the amount of forestry in the country is becoming less. The government organizes forestation campaigns.

## ALBANIAN DEMOGRAPHY AND ITS RELATION WITH MIGRATION

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### **Abstract**

*In 1990's, great economic transformation efforts to switch to liberal market economy had been experienced in former communist countries. This transformation process had also influenced the direction of economic policies and reformation of social policies. The collapse of central authoritarian regimes in East Europe and former Soviet Union provided freedom for migration of the erstwhile citizens from these countries to abroad.*

*Albania, in the countries of Balkans, is an important country, which had experienced a social and economic transformation in a short while. The migration of Albanian citizens to abroad was restricted with laws and sanctions. The domino effect of this transformation also directly affected Albania. As in the case of East Germany, in the summer of 1990 thousands of Albanians invaded Western embassies in Tirana and were given exile in various European countries. By scaling the walls of the embassy compounds and accessing foreign sovereign territory, albeit within their own country, Albanians were taking the first symbolic step towards asserting their blocked right to emigrate. Albanian government led by the cautious reformer Ramiz Alia, since Hoxha's death in 1985, overcomes this crisis by liberalizing of passports.*

*Albania, with its characteristic demographic properties, is an important field of study for researchers. According to the latest census in 2011, there are various factors affecting demographic process. Especially, latest census shows that migration plays an important role in this process. It is impossible to consider demography without migration factor. Population distribution, urban-rural structure, population growth rate and economic statistics are closely related to migration. In this study, both the demographic structure of Albania with regard to statistical data and migration will be discussed with different aspects.*

**Keywords:** *Albanian Demography, Migration, Census, Population Growth*

## Introduction

The Republic of Albania is situated in the South-East region of Europe, South-West of the Balkan Peninsula. It shares international boundaries with Macedonia, Greece, Kosovo, Serbia, and Montenegro. It is bordered by the Adriatic and Ionian Seas on its west. The territory of Albania is 28 748 km<sup>2</sup> and its population is 2,831,741 (INSTAT, 2011). In 2000 the current administrative structure was adopted which consists of 12 prefectures, 36 districts, 309 communes, 65 municipalities and 3020 villages (INSTAT, 2002: 14).

Albania was ruled by a communist regime for many years. Under Enver Hoxha, leader of the Albanian Party of Labor from 1941 until his death in 1985, Albania experienced one of the most oppressive and isolated communist regimes in the world. Economic and political contacts with other countries, even communist ones, decreased to a minimum as Albania broke first with the Soviet bloc in 1961, and then with China in 1977. Free movement of population was a non-existent concept: attempted emigration was regarded as an act of treason, punished by death or lengthy imprisonment, and internal mobility was also tightly controlled. A high-voltage fence, with frequent sentry-posts, ran the entire length of the land border with Greece and the former Yugoslavia. The militarization of the Albanian landscape was completed by 600,000 mushroom-shaped concrete bunkers scattered throughout the territory. Most of the population was fixed in rural areas providing labor for collectivized agriculture; the towns were centers of basic services or industry. Everywhere walls were covered in slogans exalting and exhorting self-reliance (King and Vullnetari, 2003). Ramiz Alia, who took the lead upon death of Enver Hoxha in 1985, had a slightly softer sense of rule. Although Albania was not included in the Soviet Bloc, it was affected by collapse process of socialist countries in this bloc as of 1989. Starting in the 1990s, this process had a domino effect, and included Albania among the countries undergoing a transition period. Albania became one of the countries that experienced the period of transition to free market economy and democratization.

The entire social and economic structure of the country has been influenced by this process continuing for the last 20 years. Demography of Albania has also witnessed very lively and active changes. The process of transition to an open market economy has involved economic hardship and political unrest, and has been accompanied by intense, large-scale geographical mobility in the form of internal and international migration (INSTAT, 2004). The single most important background context for Albanian migration was the collapse of the communist or state-socialist regimes in Eastern Europe after 1989. The dismantling of the Iron Curtain was widely anticipated to be a precursor of a mass migration, given that emigration had been denied for so long, and reflecting the obvious economic divide between East and West (Layard et al., 1992).

In a sense, the post-1990 mass departures do not need a sophisticated causal explanation: they were part and parcel of Albania's abrupt and chaotic

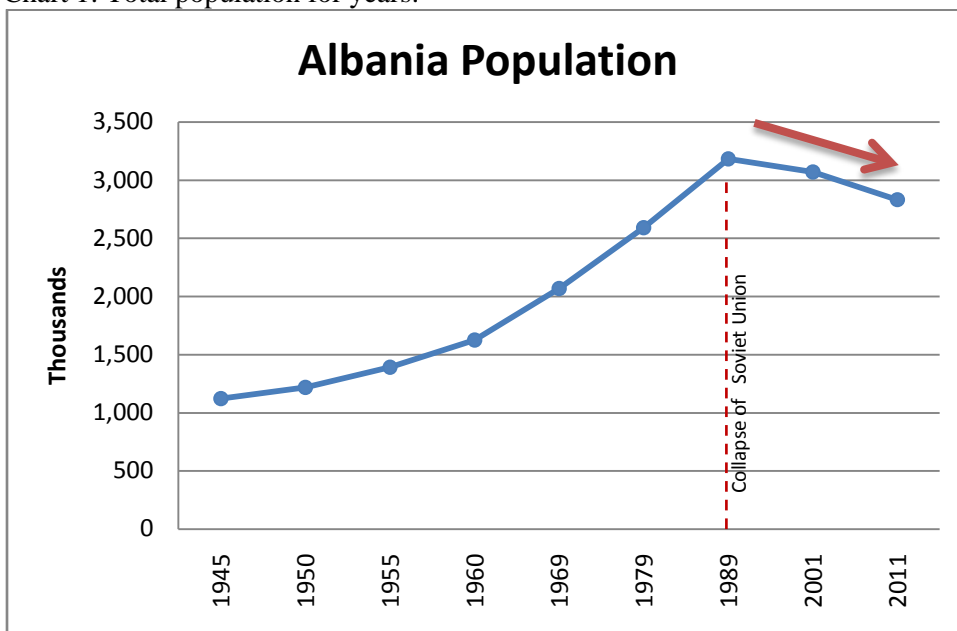
transformation from an introverted and autocratic state socialism to a free-for-all neo-liberal regime in which the old party cliques nevertheless dominated many of the levers of power. Naturally, some of the causes (especially those of an economic, demographic and cultural nature) were laid down during the long decades of communist isolationism. But other triggers occurred as a result of particular political and humanitarian crises during the 1990s (King, 2005).

This study will firstly evaluate the demographic structure of Albania as revealed by population census data of the year 2011, and then assess migration and migration-related processes that have the most important impact on demographic appearance of the country.

### Demographic Structure of Albania

The 2011 census in Albania is the 11th in the history of the Albanian censuses. It was conducted in 2011 as in the most of the European countries following UNECE/Eurostat recommendations, in the framework of the 2010 World Population and Housing Census Programme of the United Nations. Based on the preliminary results, the total population of Albania is 2,831,741. According to the 2001 Population and Housing Census, the population of Albania was in 2001 equal to 3,069,275 (INSTAT, 2011).

Chart 1: Total population for years.

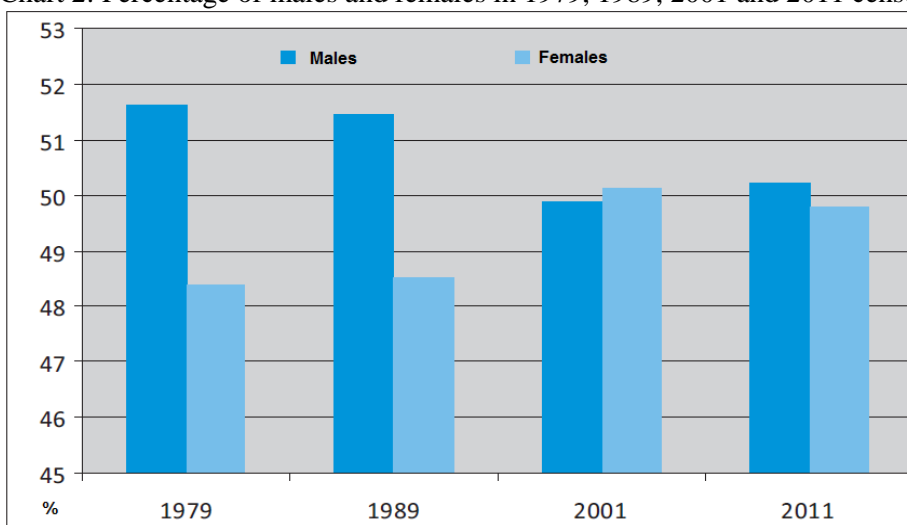


Sources: Sjöberg 1991, INSTAT 2002, INSTAT 2011

Population census data in the Chart 1 shows that Albanian population continuously increased until 1989. Until 1990, Albania's population growth was the fastest in Europe; The Country's population increased from 1.2 million in 1950 to 3.2 million in 1989. The growth rate peaked at more than 3 per cent annually during the late 1950s and early 1960s; by 1990 the rate had fallen to 2 per cent (King, 2005). It is seen that the above-mentioned increase was replaced by a decrease in population according to the population censuses conducted after 1989. Even though rate of natural increase of population was high, Albanian population decreased by 3.6% between 1989 and 2001, and by 7.7% between 2001 and 2011 as per the population censuses conducted in these years. Large scale emigration and fertility decline are supposed to be the main causes of the observed population decrease.

Chart 2 shows gender distribution in the population. Columns in the Chart 2 demonstrate that the difference between female and male population ratios largely decreased and female population ratio took the lead for the first time in the 2001 population census.

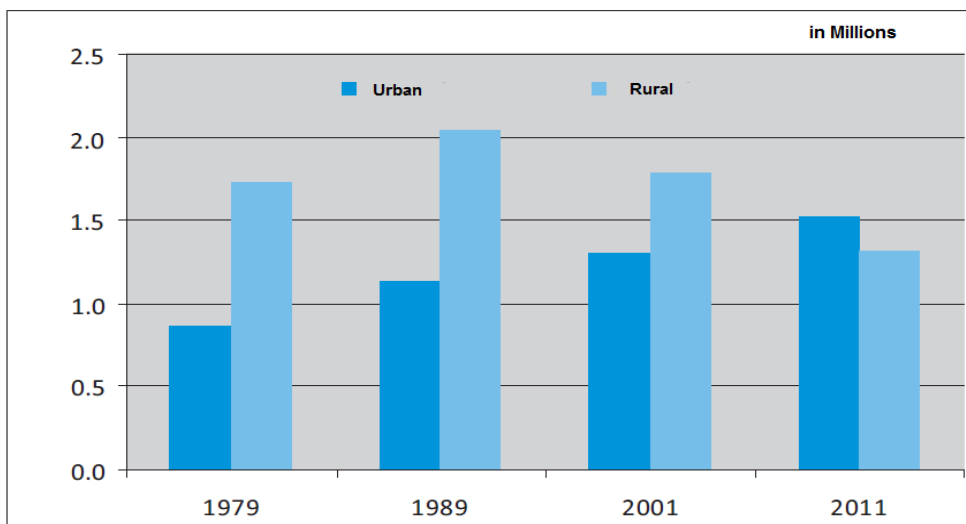
Chart 2: Percentage of males and females in 1979, 1989, 2001 and 2011 censuses.



Source: INSTAT, 2011

It goes without saying that this situation was mostly caused by the fact that international migration became free in the transition period, and mostly the male population was engaged in the said migration process at the first stage. According to preliminary data of the 2011 population census, 1,421,810 men and 1,409,931 women live in the country. Accordingly, it is seen that female and male population ratios are very close to one another though male population is slightly more in the country.

Chart 3: Urban and rural population.



Source: INSTAT, 2011

For the first time in the history of population censuses in Albania, the population in urban areas is larger than the population of rural areas (see Chart 3). According to 2011 census preliminary results, 53.7% of the population lives in urban areas and 46.3% in rural areas (INSTAT, 2011). Rural and urban division of the Albanian population took its present form in the transition period as of 1990. In 1989 Two-thirds of the population was kept in rural areas in order to provide labor for state-run farms. The cities, where out-of-date heavy industry was sited, grew only slowly and by natural population increase, not by rural-urban migration which was strictly controlled. Population increase emerging in big cities, the capital Tirana being in the first place, through internal migrations taking place in the period as of 1990 gave shape to distribution of rural and urban population in the country.

Table 1: Usually resident population by prefecture and sex

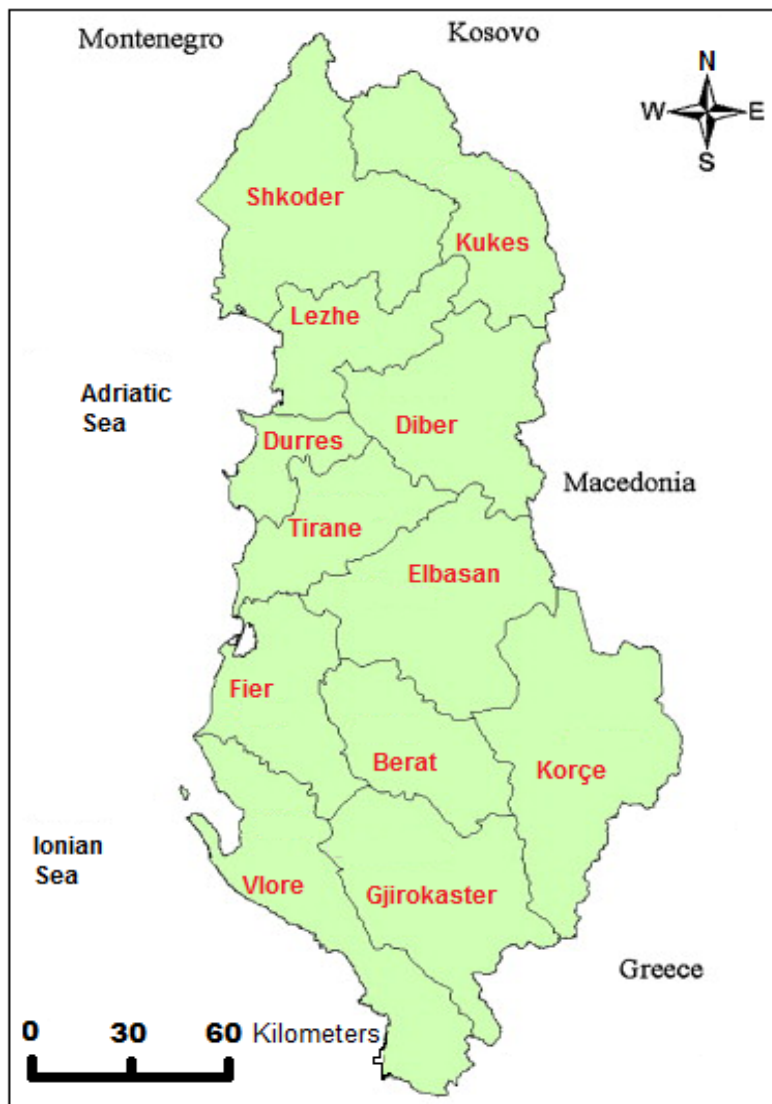
Prefecture	Persons		Males		Females	
	2001	2011	2001	2011	2001	2011
<b>Total</b>	3,069,275	2,831,741	1,530,443	1,421,810	1,538,832	1,409,931
<b>Berat</b>	193,020	140,964	97,381	71,120	95,639	69,844
<b>Diber</b>	189,854	136,630	95,168	69,302	94,686	67,328
<b>Durres</b>	245,179	265,330	120,185	133,697	124,994	131,633
<b>Elbasan</b>	362,736	296,082	183,663	149,175	179,073	146,907

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<b>Fier</b>	382,544	310,989	191,592	157,739	190,952	153,250
<b>Gjirokaster</b>	112,831	75,172	56,865	38,194	55,966	36,978
<b>Korçe</b>	265,182	220,438	133,712	111,627	131,470	108,811
<b>Kukes</b>	111,393	85,239	55,742	43,016	55,651	42,223
<b>Lezhe</b>	159,182	135,609	77,986	67,807	81,196	67,802
<b>Shkoder</b>	256,473	217,375	126,369	108,178	130,104	109,197
<b>Tirane</b>	597,899	763,634	296,096	379,044	301,803	384,590
<b>Vlore</b>	192,982	184,279	95,684	92,911	97,298	91,368

*Source: INSTAT, 2011*

Today, approximately one fifth of the Albanian population lives in Tirana, the capital city of the country. Neighboring Tirana, Fier, Elbasan and Durres that are other three large settlements of the country contain more than half of the Albanian population together with Tirana (see Table 1 and Map 1). Considering such data together, it can be said that there is an unbalanced population distribution in the country. According to preliminary data of the 2011 population census, the number of people per square kilometer in Albania is 98.5, but this number reaches 10,533 in Tirana, which has the densest population in the country. Leskoviku situated in Korçe County is the most sparsely populated settlement of the country with 1.8 people per square kilometer (INSTAT, 2011).



*Map 1: Albanian prefectures*

## Migration

There is a famous Albanian proverb which states that ‘A man becomes a man out in the world, a woman becomes a woman over the cradle’. The word denoting ‘out in the world’ is “kurbet” which, originating from the Turkish “gurbet”, refers to a journey and sojourn in a foreign land, usually for work. This act of going away and being distant is much embedded in Albanian folklore (there are, for instance, many kurbeti folksongs) and originates in the travel and sojourn of Albanians within the borderless Ottoman Empire (Tirta 1999).



After more than four decades of autarky and isolation in which emigration was regarded as an act of treason and punished by long imprisonment and even death, Albanians' repressed desire to see the outside world exploded in 1991 (King, 2005). Albania continues to have the highest emigration flow in Europe. Approximate and secondary data show that, in 1998, about 15% of the Albanian population lived abroad (Barjaba, 1999). At the same time, the practice of migration in developing countries reflected an average annual migration flow at the beginning of the 90s of about 5-6% of the active population (Layard et al., 1994). Thus the emigration flow of Albanians is about 4-5 times higher than the average rhythms found in contemporary emigration (Barjaba, 2000).

Estimates of Albanians living abroad in 2001 are in the range 600,000-700,000, or about one fifth of the resident population. This is an amazing proportion for a country where international migration is a fairly recent phenomenon. It may even be an underestimate, as King's opening paper in this theme issue shows. Migration is probably the social phenomenon with the most far-reaching implications for the life of Albanians. Remittances account for a major proportion of foreign Exchange earnings and are key to the livelihoods of many families (Zezza et al., 2005).

International migration after the fall of the communist regime unfolded in four main episodes:

- The 'Embassy Migrants', summer 1990: During June–July 1990 around 5,000 Albanians sought refuge in Western embassies in Tirana. Eventually they were allowed to leave for the West. Italy was the main recipient. The Albanian authorities liberalized the issuing of passports and a small-scale exodus continued. Altogether, from the 'embassy invasion' until early 1991, some 20,000 left.
- The Main Mass Exodus, March and August 1991: Chaos leading up to Albania's first democratic elections (won by the Communists) led to the first 'boat-people' exodus to southern Italy in March 1991; 25,000 migrants were accepted and settled in Italy. A second boat exodus took place in August, but most of the 20,000 arrivals were repatriated. The Italian authorities argued that whereas the 'first wave' could be treated as refugees fleeing a tense political situation, the 'second wave' arrived after democratic elections and therefore could not be given refugee status. Meanwhile, a larger-scale but unquantified exodus took place to Greece; and clandestine migration continued to Italy. Altogether during 1991–93 an estimated 300,000 Albanians, one in ten of the population, left the country, the vast majority to Greece and Italy.
- The Pyramid Crisis, Spring 1997: In the early months of 1997, the collapse of a pyramid scheme for the investment of private savings (including many emigrants' remittances) led to a period of political and economic turmoil verging on civil war in some parts of the country. This chaos produced

another boat exodus to Italy in early spring 1997. Initially 10,600 Albanians were accepted by Italy, but further sea-borne migrations were repulsed, sometimes in tragic circumstances, notably on 29 March 1997, when, as a result of a collision between an Italian coastguard vessel and a boatful of Albanian migrants, 87 people, many of them women and children lost their lives. As before, larger but unregistered crossings of the Greek border took place. Albanian communities already established by onward migration in other EU countries, such as France, Germany and Belgium, were augmented by new arrivals and the evolving diasporic network spread to the UK.

- Kosovo Crisis, 1999: Albania played host to 500,000 ethnic-Albanian Kosovan refugees entering through northern Albania; some have used Albania as a transit route to seek asylum in other countries, including the UK. The Kosovan refugee crisis destabilized the already fragile economic and demographic situation, especially in northern Albania, and many northern Albanians mixed themselves in with the Kosovan outward migration to other European asylum destinations (King and Vullnetari, 2003).

In parallel with international migration, post-communist Albania has also witnessed large internal migratory movements, and a rapid process of urbanization. The share of urban population increased between 1989 and 2011 from 35 to 53.7 per cent. Cities such as Tirana grew by over 100 per cent over the same period.

Economic crisis and political changes stimulated large-scale flows of emigrants, particularly to Greece and Italy, but internal movements, which were very limited before 1990, have had, if anything, a greater impact on demographic change at the local and district levels. This mixing of internal and international mobility has produced quite a complex regional typology of migratory change in Albania. It is important to note that the typology of internal migration in post-1990 Albania resembles very closely that of the centrally-planned Albania, at least as regards the direction of movement and to a certain degree the age structure. In both cases, the most significant population flows have been from the mountainous north and south towards the western lowlands, mainly within and around the triangle of Tirana, Durrës and Elbasan. The difference, of course, is that now many more people have been able to settle in these cities themselves, rather than just the rural hinterland – although peripheral squatter settlements have mushroomed since 1990 for those unable to gain a residential foothold within the city. In both cases the majority of those who migrate are people of working age (King and Vullnetari, 2003).

## **Conclusion**

Data of the population census conducted in Albania in 2011 show the present demographic status of the country. However, the current status of Albania is the

result of a period of change that has a cultural background and dates back to many years ago. The 2011 data do not only reflect the most recent status of this demographic change, but also show that this process has not ended, but still continues.

The period of change, which has directly influenced the demographic structure besides economic and political condition of the country, started with collapse of iron curtain in 1990 and fall of communist regimes in the Eastern Europe. This period eliminated bans and barriers imposed by the communist regime. In parallel with that, migration became the most important factor giving shape to demographic structure of Albania, which was a poor country. Today, data reflecting demographic structure of Albania cannot be explained independently of migration.

In Albania, population increase had taken place at ratios much higher than the European average until 1989. However, the said increase was replaced by a decrease as a result of external migrations as of 1990 (even though natural increase of population continued). Population that was approximately 3,182,000 in 1989 declined to 2,831,741 in 2011. Size of external migration can be understood better if one considers that natural increase of population has continued within this period. At the present time, the Albanians living outside the borders of Albania have a very high ratio in comparison to the current Albanian population. What is more, Albania attracts more attention on this topic when compared to other countries going through the period of transition to free market economy following collapse of communism.

Another factor underlying the demographic structure in Albania is internal migrations in the country. In fact, urbanization rate that has rapidly increased in recent years is a result of rural-urban internal migrations. As in many developing countries, internal migrations usually head for big cities having more developed economic and geographical conditions in comparison to the rest of the country. One of the most important results of this process is unbalanced population distribution in the country. Today, population has doubled in Tirana, the biggest city of the country, as a result of internal migrations taking place in this period of change.

Migration is seen to be the most important factor that shapes demographic structure of Albania. Many researchers (Barjaba, 2000; Castaldo et al., 2005; King, 2005; King and Vullnetari, 2003; Zezza et al., 2005) suggest that economic reasons come first among factors triggering the migration. Although Albanian economy has showed some promises in recent years, economic factors causing internal and external migrations have not been completely improved yet. In this case, it is possible to say that migration will continue to be influential in formation of demographics of the country.

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**ANALYZING LAND COVER CHANGES USING REMOTE SENSING AND  
GEOGRAPHIC INFORMATION SYSTEMS IN AKFIRAT AND ITS  
SURROUNDINGS (TUZLA – ISTANBUL), NORTH-WEST TURKEY**

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**Abstract:**

*In this study, land cover changes are analyzed by using of Remote Sensing (RS) and Geographic Information Systems (GIS) in Akfirat and Its surroundings (Tuzla – Istanbul), North-West Turkey. Akfirat and its surroundings are located in Tuzla town, southeast of Istanbul. Istanbul is the most populated city in the world with 13.483.052 population according to the recent 2011 census. The city will expand the north-south and east – west direction of along the Bosphorus and increasing the need for new settlement areas in Istanbul. Akfirat and its surroundings where Istanbul Park Formula 1 racing pist located in this area are interesting example from southeast of Istanbul.*

*For determining the land cover change in the study area, on-screen digitizing method is applied to Landsat satellite images acquired in Landsat 7 ETM+ 2003 and Landsat 5 TM 2010 using ArcMap. The method consists of three major steps: (1) determining land cover classes with unsupervised classification method (2) the establishment of land cover change classes based on CORINE land cover classification theme using on screen digitizing method (3) mapping of land cover change. According to the obtained results, it was determined that the biggest change in the land cover from 2003 until 2010 occurred with the 271 hectare and 275,4% increase in the non-continuous urban residential land.*

**Keywords:** *Land cover change, Landsat 7 ETM+ 2003, Landsat 5 TM 2010, Akfirat (Tuzla-Istanbul-Turkey)*

## Introduction

Natural and human factors covering the land surface were defined as the land cover by Anderson and others (1976). Land cover and the change in its usage happen by natural or human impact. Few of the problems like world population, destruction of forests, floods, food shortage and uncontrolled structuring are relevant directly to the land cover and its usage changes. Satellite images are used as the most effective data in determining this change (Ustaoğlu, 2012, İkiel et al., 2012, İkiel and Ustaoğlu, 2011, Reis, 2008, Sertel, et al., 2008). Satellite images show important changes in resolution and accuracy in parallel with the developing technology (Kaya and Musaoğlu, 2002). Creating land cover maps is one of the most commonly used areas of the Landsat satellite images which are used also in this study. Landsat satellite is very effective in distinguishing the variety of spectral bands and land cover types. For analyzing and evaluating the satellite images obtained through the Remote Sensing technology, Geographic Information Systems is one of the most effective means. Geographic Information Systems, which turns the geographical data into a map and analyzes these, produces new knowledge from the current knowledge, offers processed spatial information to the users, is used in creating land cover maps (Reis and Yomralıoğlu, 2004). Along with the land cover maps being both a fast and economic means in monitoring the dynamic of land cover, they are also used in preparing the mappings of the land cover changes. In order to obtain, in accordance with the technological possibilities, high accuracy land cover maps in the desired details, conducting field works and defining the land cover computationally in different dates through time are required (Genç et al., 2010). In this study named as determining the land cover changes in Remote Sensing and Geographic Information Systems in Akfırat and its surroundings (Tuzla - İstanbul) between the years of 2003 – 2010, the CORINE Land cover classification was used to determine the land cover classes. Establishing the changes in land cover usually uses spatially aligned images taken from the same area in two different times. In this study, by using Landsat 7 ETM+ 2003 and Landsat 5 TM 2010 satellite images, mappings of the land cover changes belonging to the years of 2003 and 2010 in Akfırat and its surroundings, which is a new residential area placed in the southeast of İstanbul, were determined.

The study was conducted by using ERDAS Imagine<sup>®</sup> 9.1 image processing software and ArcGIS<sup>®</sup> 9.1 software placed in the Geographic Information Systems laboratory of department of Geography in Sakarya University.

### Study Area:

Akfırat that forms the research area is a neighborhood constructed on a 5.280 hectare land, 19 km north from Tuzla district in the southeast of the İstanbul city. It is placed in the southeast of Ömerli Basin. The Formula 1 İstanbul Park Racetrack and Facilities, Okan University, Okan College, Villas Region are situated in the

north and northwest of old residential areas of Akfirat neighborhood. In the southwest of area, Vehbi Koç Foundation Schools founded in the year of 1988 are situated (Figure 1).



Figure 1: Location Map of the Research Area (<http://maps.google.com/>11 July 2012)

After building the Formula 1 Istanbul Park Racetrack and Facilities, new residential areas started to take form in the surroundings of old residential areas of Akfirat neighborhood. The most important ones of these are the new residential areas in which luxury housings named as Okan University, Okan College and Villas Region are found.

## Data and Methodology

### Data

In this study, to obtain cover land data these were used; Landsat 7 ETM+ 2003 and Landsat 5 TM 2010 satellite images, ground truth data, CORINE Land Cover Classes, Vector Layers, the National Land Use/ Land Cover databases.

### Satellite Images

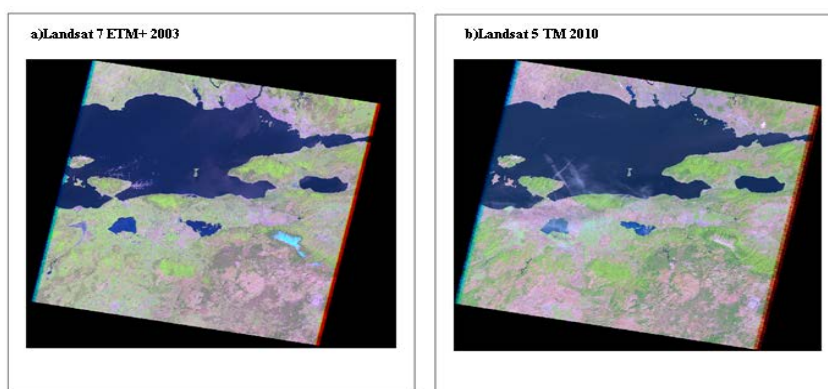
In the research, for the purpose of putting forth the change of land cover and its current condition, 08/05/2003 dated Landsat 7 ETM+ and 08/09/2010 dated Landsat 5 TM satellite images procured from USGS (United States Geological Service) were used (Table 1, Figure 2). To determine the change correctly, summer season when the weather is clear was chosen. Cloudiness rate of both images is 0%.

### Ground Truth Data

To correct the satellite data geometrically, in choosing the ground points to be used in the transformation, g22-b4 screw plate of 1/25.000 scale standard topographic maps published in 2002 by the General Command of Mapping is used. Also, air photo of the year 2010 obtained from the Istanbul Metropolitan Municipality, updated Google Earth images, photos taken in the 18/09/2011 and 19/06/2012 dated field works and also GPS measurements are used as the supporting data.

**Table 1: Characteristic Features of the Images Used in the Study**

SATELLITE	RESOLUTION		DATE	SOURCE	
	Spatial (s)	Radiometric			
<b>LANDSAT 7 ETM+</b>	7	30	8 bit	08.05.2003	USGS
<b>LANDSAT 5 TM</b>		30	8 bit	08.09.2010	USGS



*Figure 2: The Images Used in the Study, a) Landsat 7 ETM+ 2003 b) Landsat 5 TM 2010*



## CORINE Land Cover Classification

In this study, CORINE land usage/ land cover classes were used to determine the land cover classes. CORINE, which is Coordination of Information on the Environment, means Coordination Project of Environmental Information. The CORINE Project is one of the important land projects within the context of the Global monitoring program for the European Union GMES (Global Monitoring for the Environment and Security) (Çivi et al., 2009). The CORINE Project Land Cover Classification consists of 3 hierarchical levels determined by the European Environment Agency (EEA, 2008). In the first level;

- Artificial Surfaces,
- Agricultural Areas,
- Forest and Semi-natural Areas,
- Wetlands,
- Water Bodies

There are 5 main groups as stated above, 15 in the second level and 44 must-be used sub-classes in the third level. As it's known, our country has a very different climate and plant characteristics because of its geographical location. For this reason, as addition to the 44 sub-classes determined by the European Environment Agency, 12 more codes were developed. 5 different classes in the research field within the CORINE Land Cover Classification were established from the satellite images used in this study. These classes are; Road and Rail Networks and Associated Land, Non-continuous Urban Residential Land, Non-irrigated Arable Land, Mixed Forests, Sport and Leisure Facilities (Table 2).

**Table 2: CORINE Land Cover Classes Determined in the Work Field**

Code	Class
1.2.2	Road and Rail Networks and Associated Land
1.1.2.1	Non-continuous Urban Residential Land
2.1.1	Non-irrigated Arable Land
3.1.3	Mixed Forests
1.4.2	Sport and Leisure Facilities

### Vector Layers

In the study, while determining the classes on the land cover through satellite images, air photo and Google earth images according to the CORINE Land Cover Classification system, vector layers for cover land classes were formed by using ArcGIS<sup>®</sup> 9.1 software with the digitizing method through screen (Figure 3). These layers identified on the land cover and the formed characteristic classes are as follows:


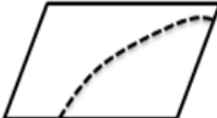
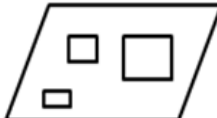
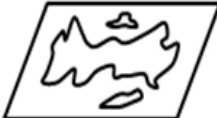
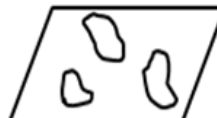
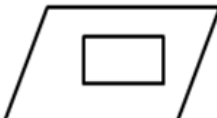
Layers		Class Attribute
	Road and Rail Networks and Associated Land	line
	Neighborhood Border	line
	Non-Continuous Urban Residential Land	polygon
	Mixed Forests	polygon
	Non-Irrigated Arable Land	polygon
	Sport and Leisure Facilities	polygon

Figure 3: Vector Layers Formed in the Work Field

## The National Land Use/Land Cover databases

To verify the land cover map that we obtained in the study, land cover maps of the years of 1990, 2000 and 2006 that were created according to The National Land Use/Land Cover databases that are run by Turkish Republic Ministry of Forestry and Water Affairs and mappings of land cover changes of the years 1990-2000, 2000-2006 were used. These maps were created in accordance with the CORINE Land Cover Classification system. In the maps, 63 Landsat satellite images of the year 2000 with the 30 m resolution that contain Turkey, SPOT 4-5 and IRS images of the year 2006 with the 20 m resolution that contain Turkey; Quickbird, Ikonos, Landsat, IRS, SPOT images within the ministry of environment and forestry within the context of environment plans, 1/100.000 and 1/25.000 topographic maps were used as data (Figure 11,12,13,14) (<http://aris.ormansu.gov.tr/crn/>)

## Methodology

In order to determine the temporal and spatial changes taking place in the land cover, the data used in the study was analyzed with the methods complementing each other in a systematic way (Figure 3). For this reason, primarily;

- The borders of the work field were established from 1/25.000 topographic maps. And, as accordance with the borders of the work field, the borders the satellite images to-be used in the study were organized by using Data Preparation Subset Image Tool in ERDAS Imagine<sup>®</sup> 9.1 software (Figure 4).
- Secondly, by determining ground control points, air photo of the year 2010 of the satellite images to-be used in the study and the geometric correction of the Google Earth images were made. For this, 1:25,000 scale standard topographic maps were used. The geometric correction process and the satellite images are referenced according to the UTM (Universal Transverse Mercator) projection system (36. round). During this process, the quadratic mean error was found under  $\pm 1$  pixel for all the satellite data.
- In the next phase, unsupervised classification was conducted with the ISODATA method in the ERDAS Imagine<sup>®</sup> 9.1 software.
- The land cover data was formed by taking CORINE land usage / land cover classification system into account. In GIS environment, land classes were determined, by using the satellite image data, with the on screen digitizing method. For this reason, “vector layers” were formed for each class. The areas these classes take up were calculated separately. ArcGIS<sup>®</sup> 9.1 software was taken benefit for GIS applications used in this phase.
- For the verification of the Land cover classes determined with Remote Sensing and Geographic Information Systems; field works was carried out in different dates, updated Google Earth images were used, an elaborate literature review about the work field was conducted and sample studies were taken as reference and at the same time, interviews were carried out in the work field. Beside this, information of Land Use / Land Cover

Database being run within the context of National Land Monitoring Systems projects, which is run by Turkish republic ministry of forest and water affairs, was used.

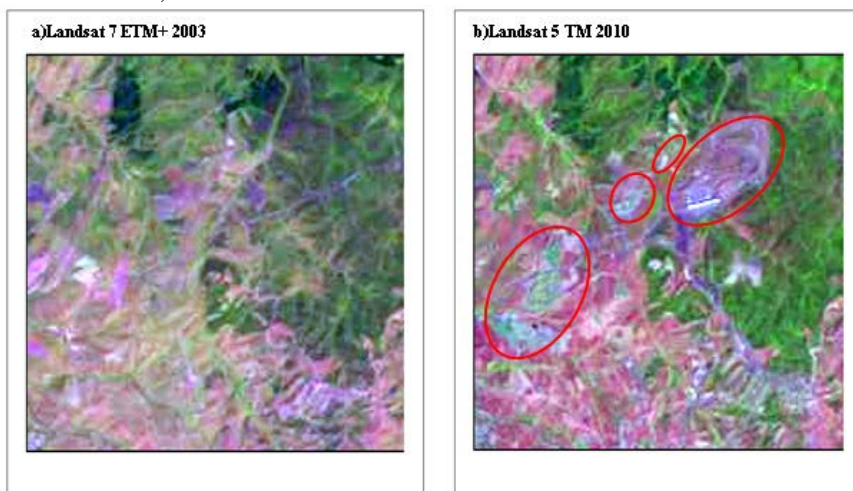


Figure 4: Determining the area cut from satellite images by doing “subset image” and the change through raw image a) Landsat 7 ETM+ 2003 b) Landsat 5 TM 2010

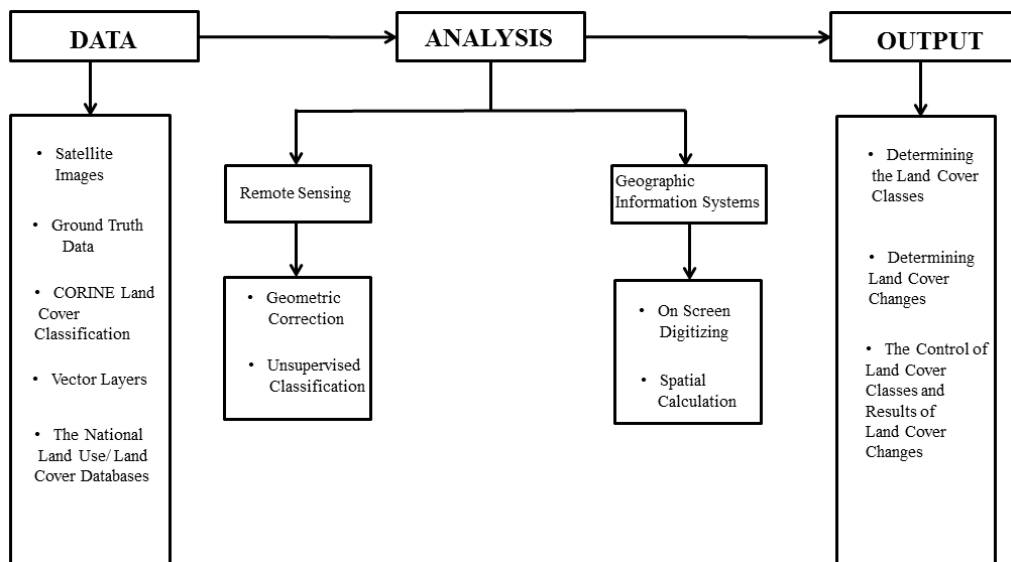


Figure 5: The Work Flow Diagram Used in the Analysis of the Data

## Discussion and Results

### Determining the Land Cover Classes

Land cover classes for the years of 2003 and 2010 were determined according to the CORINE land cover classification, with the on screen digitizing method in ArcGIS® 9.1 software with Geographic Information Systems of Landsat 7 ETM+ 08/05/2003 and Landsat TM 08/09/2010 dated satellite images (Table 3, Figure 6; Table 4, Figure 7).

According to this, land cover classes;

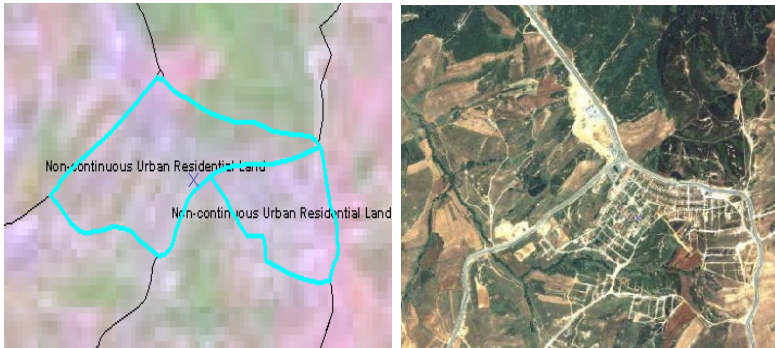
- Road and Rail Networks and Associated Land,
- Non-continuous Urban Residential Land,
- Non-irrigated Arable Land,
- Mixed Forests,
- Sport and Leisure Facilities

Consist of 5 classes as stated above. The year 2003 land cover composes of Road and Rail Networks and Associated Land, Non-continuous Urban Residential Land, Non-irrigated Arable Land and Mixed Forests. The year 2010 land cover composes of Road and Rail Networks and Associated Land, Non-continuous Urban Residential Land, Non-irrigated Arable Land, Mixed Forests and Sport and Leisure Facilities. In terms of area the year 2003 land cover classes contained in itself, the biggest portion was taken by Non-irrigated Arable Land with 2162.6 hectare. Secondly, Mixed Forests with 1739.2 hectare and thirdly, Non-continuous Urban Residential Land with 98.4 hectare take place (Table 3, Figure 6).

### Road and Rail Networks and Associated Land



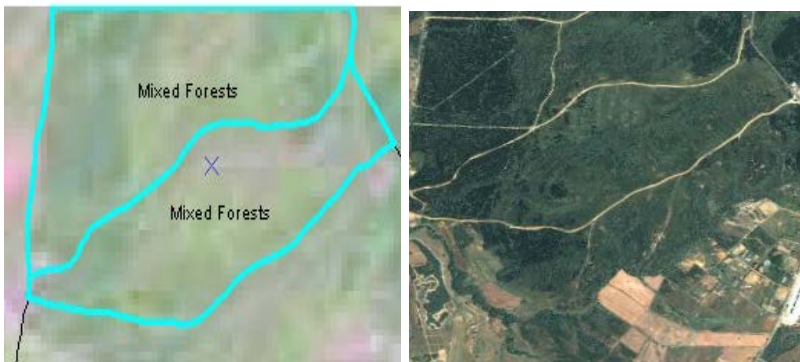
### Non-continuous Urban Residential Land



### Non-irrigated Arable Land



### Mixed Forests



**Sport and Leisure Facilities**



**Table 3: 2003 Land Cover Classes of Akfirat and Its Surroundings (ha) (%)**

Land Cover	Area (ha)	Area (%)
Non-continuous Urban Residential Land	98.4	2
Non-irrigated Arable Land	2162.6	44
Mixed Forests	1739.2	54
Total	4000.2	100

In terms of area land cover classes covered in the year 2010 land cover, it is aligned as; Non-irrigated Arable Land with 1927.5 hectare, Mixed Forests with 1508.1 hectare, Non-continuous Urban Residential Land with 368.6 hectare and Sport and Leisure Facilities with 195.6 hectare (Table 4, Figure 7).

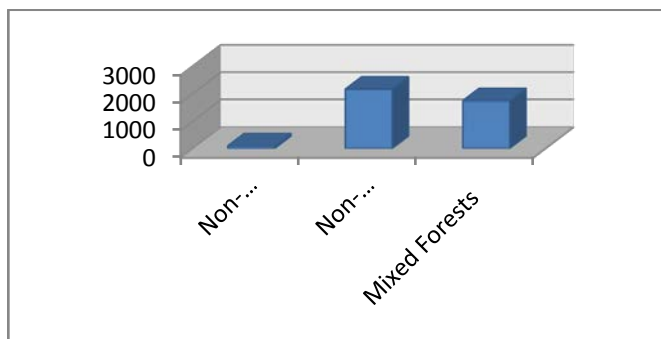


Figure 6: 2003 Land Cover Classes of Akfirat and its Surroundings (ha)

Table 4: 2010 Land Cover Classes of Akfirat and Its Surroundings (ha) (%)

Land Cover	Area (ha)	Area (%)
Non-continuous Urban Residential Land	369.4	9
Non-irrigated Arable Land	1927.3	49
Mixed Forests	1508.1	37
Sport and Leisure Facilities	195.4	5
Total	4000.2	100

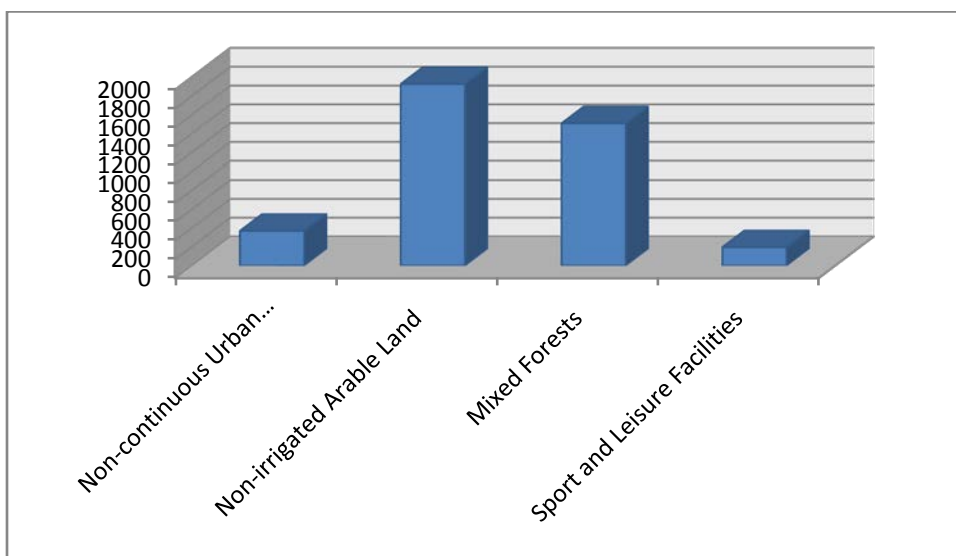


Figure 7: 2010 Land Cover Classes of Akfirat and Its Surroundings (ha)

### Determining Land Cover Changes

The mappings of land cover changes of the years 2003-2010 were determined according to the CORINE land cover classification with the unsupervised classification ISODATA method in the ERDAS Imagine<sup>®</sup> 9.1 software with Remote Sensing and with the on screen digitizing method in the ArcGIS<sup>®</sup> 9.1 software with Geographic Information Systems (Figure 9, 10). According to this, Villas Region,



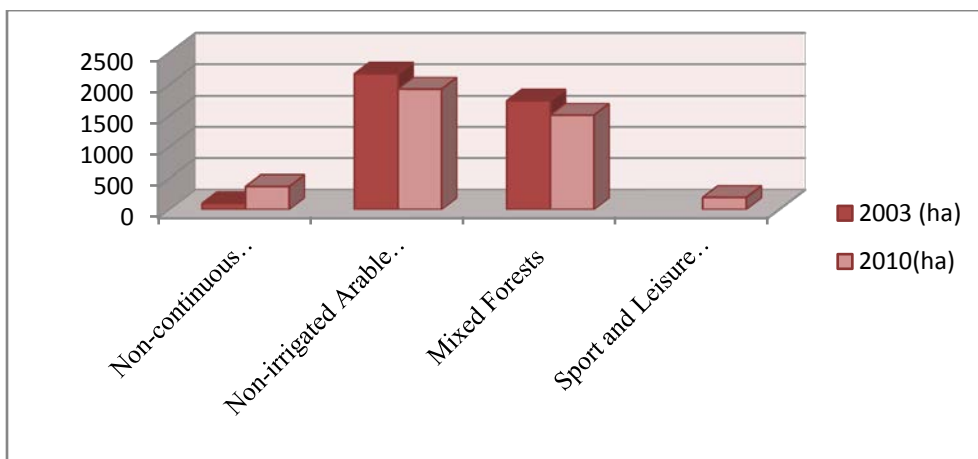
Okan University Campus and Okan College in the Non-continuous Urban Residential Land are determined clearly. Beside this, the Formula 1 Istanbul Park Racetrack and Facilities included in Sport and Leisure Facilities were also established in the land cover map (Figure 9, 10). When the areas of land cover classes of the years 2003 – 2010 are statistically calculated, the biggest change was seen in Non-continuous Urban Residential Land with 271 hectare and 275,4% increase (Table 5, Figure 8). Contrary to this situation, a decrease close to each other was determined with a drop of -235.3 hectare and -10,8% in Non-irrigated Arable Land and a drop of -231.1 hectare and -13,3% in Mixed Forests (Table 5, Figure 8). A class named as Sport and Leisure Facilities was added to the land cover in the year 2010. This situation is the clearest indicator of change in the land cover (Table 5, Figure 8).

The increase seen in Non-continuous Urban Residential Land also caused the emergence of Sport and Leisure Facilities. Reason for this can be given as the Formula 1 Istanbul Park Racetrack and Facilities racetrack being located in Akfırat and its surroundings. Realization of the Formula 1 Istanbul Park Racetrack and Facilities project was accepted in the 24 July 2002 with the council of ministers decision. In November 2002, Istanbul was elected as the place where the Formula 1 events will take place. In choosing Akfırat and its surroundings for the building of the racetrack in Istanbul; the area where the racetrack was to be built being the calmest district, it being connected to the TEM and E5 highways and it being close to the Sabiha Gökçen Airport, which wasn't started to being used in that era, were taken as grounds (Dönmez, 2009). Hence, Akfırat and its surroundings gained the privilege of being a very popular area as of 2003. After the building of the Formula 1 Istanbul Park Racetrack and Facilities racetrack as Sport and Leisure Facilities, number of Non-continuous Urban Residential Land increased with the building of the new housing projects in the work field. Before choosing the location of the Formula 1 Istanbul Park Racetrack and Facilities, while no change was seen in Akfırat neighborhood and its neighbor Tepeören neighborhood and its surroundings, after choosing the location, they became neighborhoods where important and fast transformations took place especially in terms of surroundings. When looked at the mapping of the land cover changes, areas where changes took place can be seen very clearly. The most important ones of these are; Istanbul Park Facilities Formula 1 Racetrack, whose building was decided to be constructed in the north of Akfırat in 2002, Okan University Campus that was opened in 2006-2007 school year in the south of Akfırat and again in the south of Akfırat, Okan College that was opened in 2011-2012 school year and new residential areas where luxury housings take place that are known as the "Villas Region", whose construction was started in the west and northwest of Akfırat. Among these villas, Arkeon Houses in 2003, Ville Housings in 2006 and F2 Houses in 2008 were started to be constructed as being considered prominent projects by us during the field works.

**Table 5: Temporal Variation of Cover Lands in Akfirat and Its Surroundings (ha, %) (2003-2010)**

Land Cover	2003		2010		Land Changed	
	ha	%	ha	%	ha	%
Non-continuous Urban Residential Land	98.4	2	369.4	9	271	275,4
Non-irrigated Arable Land	2162.6	44	1927.3	49	-235.3	-10,8
Mixed Forests	1739.2	54	1508.1	37	-231.1	-13,3
Sport and Leisure Facilities			195.4	5	195.4	
Total	4000.2	100	4000.2	100		

Figure 8: Temporal Variation of Cover Lands in Akfirat and Its Surroundings (ha) (2003-2010)



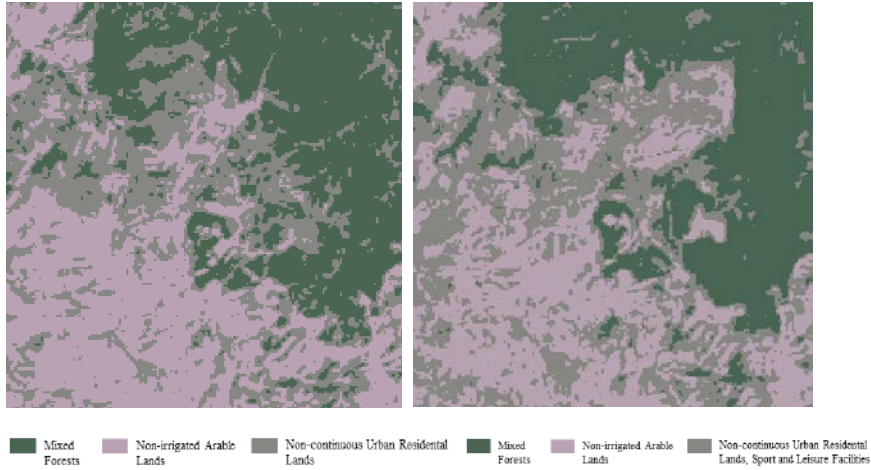


Figure 9: Unsupervised Classification of the Satellite Images a) Landsat 7 ETM+ 2003

b) Landsat 5 TM 2010

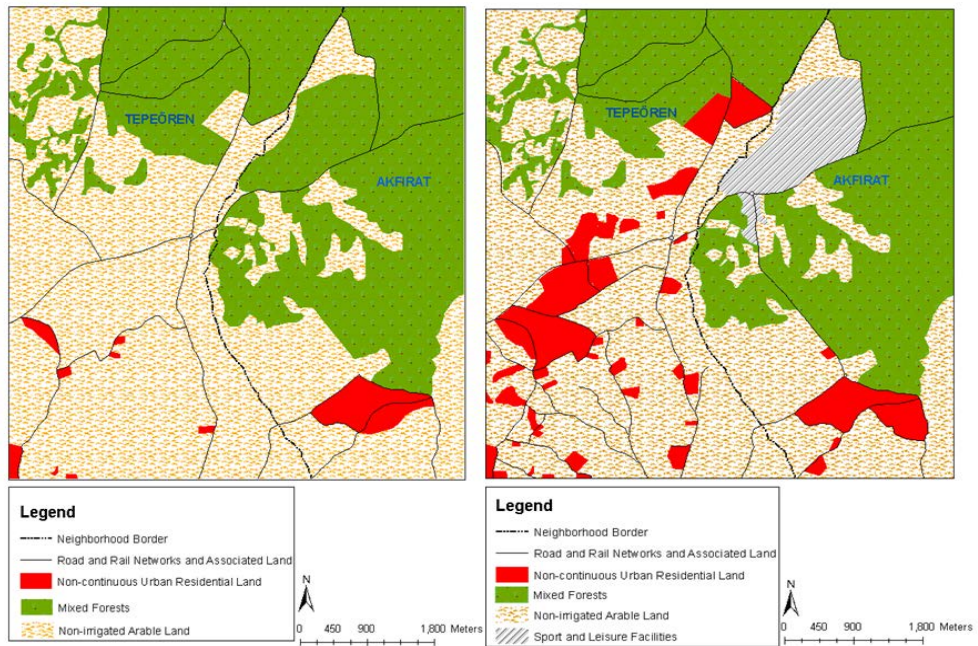


Figure 10: Temporal and Spatial Detection of the Changes Occurred in the Land Cover by Using Satellite Images

## The Control of Land Cover Classes and Results of Land Cover Changes

In order to verify the accuracy of mappings of land cover changes obtained by unsupervised classification and on screen digitizing methods in the years 2003 and 2010, mappings of CORINE Land Cover and Land Cover changes of the years 1990 – 2000 – 2006 acquired from the National Land Use / Land Cover Databases were used (Figure: 11, 12, 13, 14 ). According to this, the year 2003 land cover map (Figure: 10) shows coherence with the 2000 land cover maps obtained from the National Land Use/ Land Cover Databases (Şekil: 11). Land cover classes in both maps cover the shared areas about the same. These similarities were determined more clearly in mappings of CORINE Land cover changes of the years 1990 – 2000 and 2000 – 2006 that were obtained from the National Land Use / Land Cover Databases (Figure: 13, 14). The Formula 1 Istanbul Park Racetrack and Facilities, which was constructed after the year 2002, caused vital changes in land cover. This situation can be observed clearly in the year 2006 National Land Use / Land Cover map. In this map, the area named as Villas District under the name of Non-continuous Urban Residential Land and the Formula 1 Istanbul Park Racetrack and Facilities under the name of Sport and Leisure Facilities were determined. Still no land cover map of the year 2010 exists in National Land Use/ Land Cover maps. Hence, because Okan University and Okan College we determined in the land cover map of 2010 were constructed after 2006, they don't take place in the mapping of change of 2000-2006.

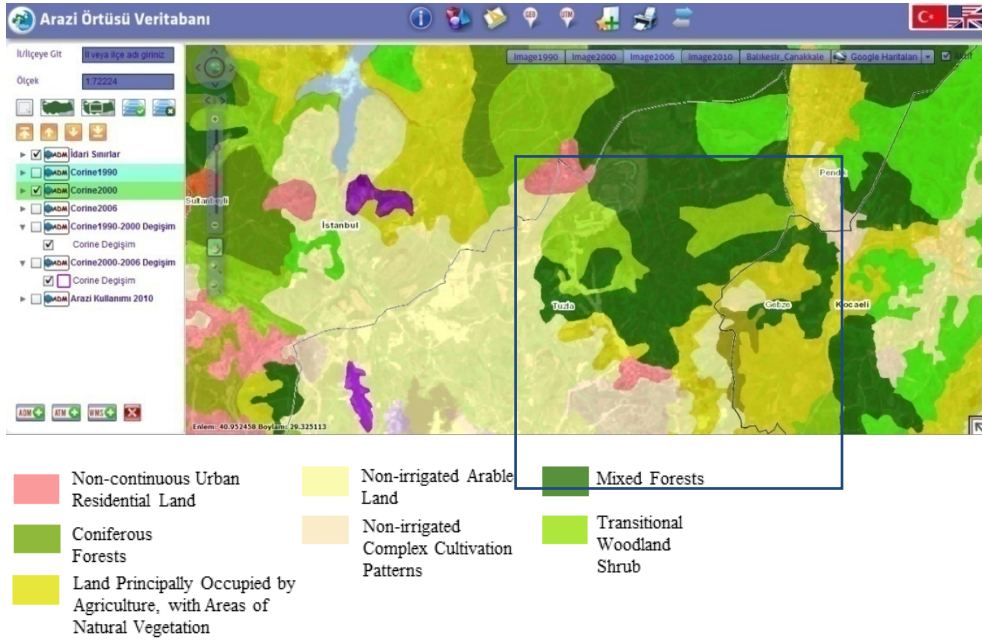


Figure 11: CORINE Land Cover Maps of the Year 2000 Obtained from the National Land Use / Land Cover Databases



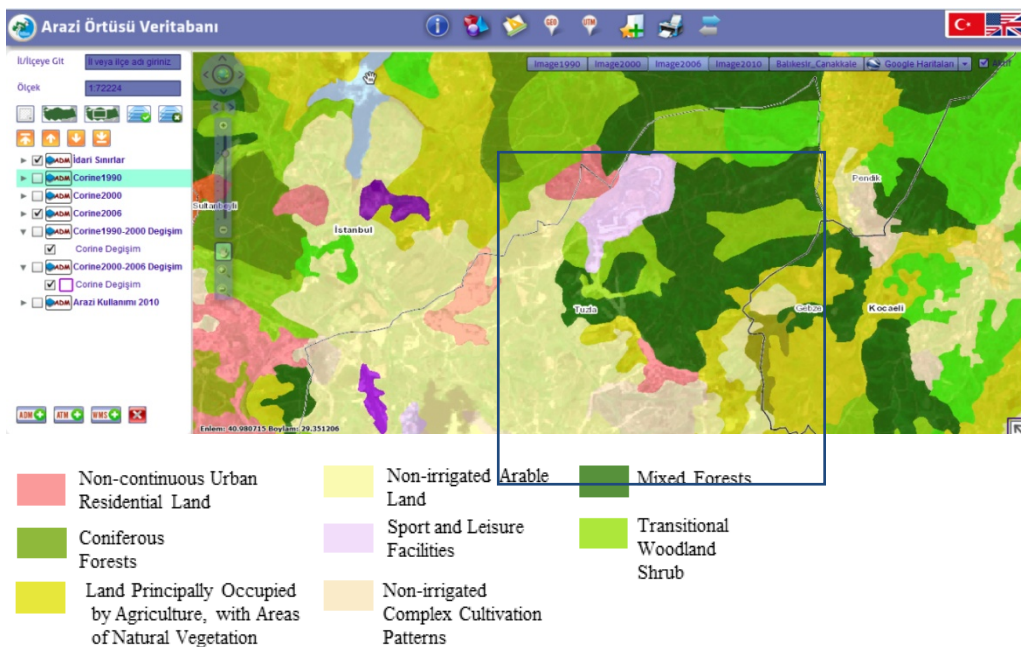


Figure 12: CORINE Land Cover Maps of the Year 2006 Obtained from the National Land Use / Land Cover Databases

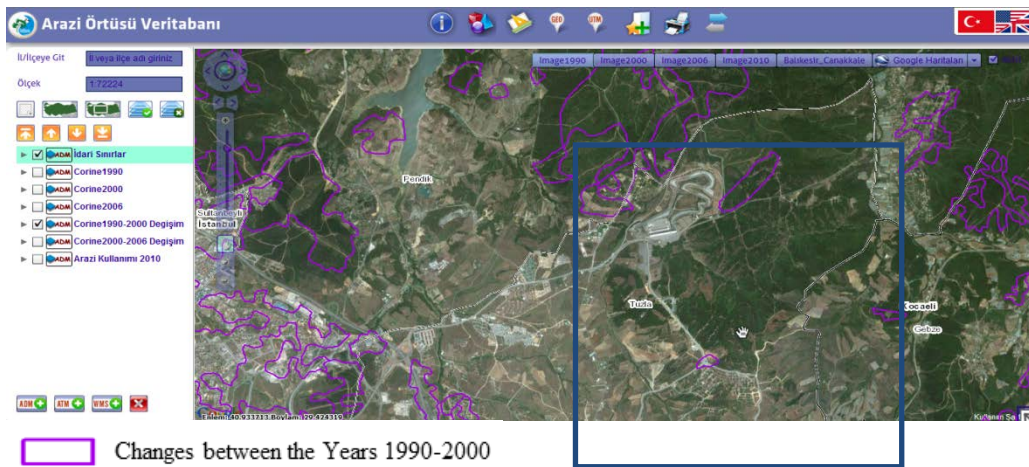


Figure 13: Mappings of CORINE Land Cover Changes between the Years 1990-2000 Acquired from the National Land Use / Land Cover Databases

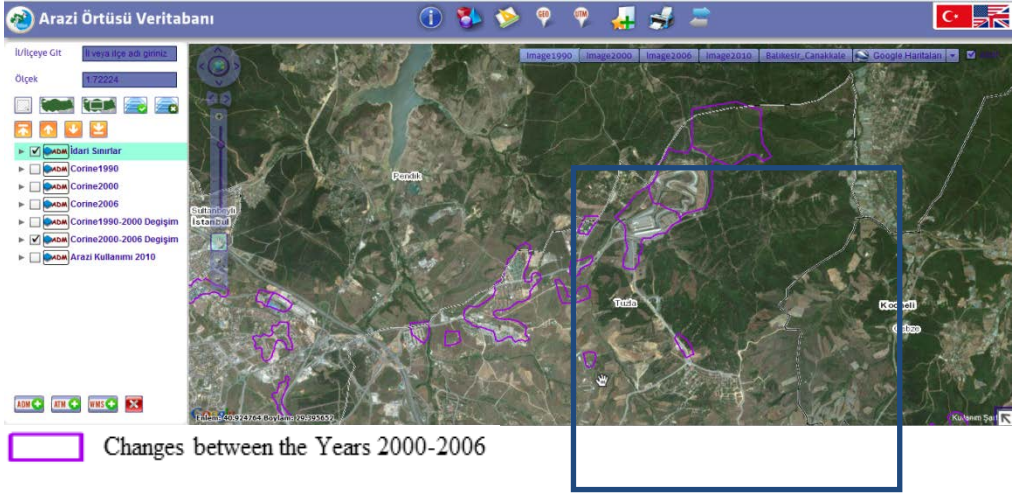


Figure 14: Mappings of CORINE Land Cover Changes between the Years 2000-2006 Acquired from the National Land Use / Land Cover Databases

## Conclusions

This study was conducted for the purpose of determining the land cover change between the years of 2003 and 2010 in Akfırat and its surroundings, which is one of the new residential areas placed in the southeast of Istanbul. In the study, Landsat 7 ETM+ 2003 and Landsat 5 TM 2010 satellite images, ground truth data, CORINE land cover classes, Vector Layers and National Land Use / Land Cover Databases were used as data. In the study, Unsupervised Classification method in the ERDAS Imagine<sup>®</sup> 9.1 software and On Screen Digitizing method in the ArcGIS<sup>®</sup> 9.1 software were applied. Finally, spatial calculation of land cover as hectare was performed and the amount of change of land cover was calculated statistically. And accordingly, results in below were procured:

- Land cover classes for the years of 2003 and 2010 were determined according to the CORINE land cover classification, with the on screen digitizing method in ArcGIS<sup>®</sup> 9.1 software with Geographic Information Systems of Landsat 7 ETM+ 08/05/2003 and Landsat TM 08/09/2010 dated satellite According to this, land cover classes;
  - Road and Rail Networks and Associated Land,
  - Non-continuous Urban Residential Land,
  - Non-irrigated Arable Land,
  - Mixed Forests,
  - Sport and Leisure Facilities

- In Akfirat and its surroundings, the year 2003 land cover composes of Road and Rail Networks and Associated Land, Non-continuous Urban Residential Land, Non-irrigated Arable Land and Mixed Forests.
- The year 2010 land cover composes of Road and Rail Networks and Associated Land, Non-continuous Urban Residential Land, Non-irrigated Arable Land, Mixed Forests and Sport and Leisure Facilities.
- In terms of area the year 2003 land cover classes contained in itself, the biggest portion was taken by Non-irrigated Arable Land with 2162.6 hectare. Secondly, Mixed Forests with 1739.2 hectare and thirdly, Non-continuous Urban Residential Land with 98.4 hectare take place.
- In terms of area land cover classes covered in the year 2010 land cover, it is aligned as; Non-irrigated Arable Land with 1927.5 hectare, Mixed Forests with 1508.1 hectare, Non-continuous Urban Residential Land with 368.6 hectare and Sport and Leisure Facilities with 195.6 hectare
- When the areas of land cover classes of the years 2003 – 2010 are statistically calculated, the biggest change was seen in Non-continuous Urban Residential Land with 271 hectare and 275,4% increase. Contrary to this situation, a decrease close to each other was determined with a drop of -235.3 hectare and -10,8% in Non-irrigated Arable Land and a drop of -231.1 hectare and -13,3% in Mixed. A class named as Sport and Leisure Facilities was added to the land cover in the year 2010. This situation is the clearest indicator of change in land cover.
- In order to verify the accuracy of mappings of land cover changes obtained by unsupervised classification and on screen digitizing methods in the years 2003 and 2010, mappings of CORINE Land Cover and Land Cover changes of the years 1990 – 2000 – 2006 acquired from the National Land Use / Land Cover Databases were used. According to this, the year 2003 land cover map shows coherence with the 2000 land cover maps obtained from the National Land Use/ Land Cover Databases. Land cover classes in both maps cover the shared areas about the same. These similarities were determined more clearly in mappings of CORINE Land cover changes of the years 1990 – 2000 and 2000 – 2006 that were obtained from the National Land Use / Land Cover Databases. The Formula 1 Istanbul Park Racetrack and Facilities, which was constructed after the year 2002, caused vital changes in land cover. This situation can be observed clearly in the year 2006 National Land Use / Land Cover map.
- The event that started the change of land cover can be said to be the Formula 1 Istanbul Park Racetrack and Facilities racetrack being located in Akfirat and its surroundings in 2002.
- Not being able to solve the conflict occurred with the Bernie Ecclestone, which as of 2011 has the trade rights of the Formula 1, in the meetings during the Turkey Grand Prix, caused the Turkey foot of the race to be ended. After this, 11-13 May 2012 FIA European Truck Racing Championship and 22-24 June 2012 Eastern Europe Motorcycle Racing were carried out. Akfirat and its surroundings, which is included in Non-

continuous Urban Residential Land, continue to pursue its development with new projects as being one of the new residential areas of Istanbul.

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<http://maps.google.com/11> Temmuz 2012

## CHAOTIC BEHAVIOUR OF DAILY RAINFALL DATA IN THRACE (TURKEY)

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### **Abstract**

*Rainfall data are more sensitive to temporal and spatial variations than other climatic variables. In this study rainfall data from four different regions of Thrace, Edirne, Kırklareli, Tekirdağ and Florya (İstanbul) which observed over a period of 37 years (1970 –2006) are investigated via nonlinear time series analysis methods to understand the underlying dynamics of rainfall mechanism. The rainfall regime of Thrace can be characterized as partly Mediterranean and partly Black sea rainfall regime. The method of phase-space reconstruction is used to construct multidimensional phase – space from the scalar rainfall data. A calculated positive maximal Lyapunov exponent for each data set indicates a possible chaotic behaviour in the rainfall process.*

**Keywords:** *Thrace. Rainfall, Chaos, Nonlinear time series, Lyapunov exponent*

### **Introduction**

The study area is Thrace peninsula which located in the Northwest part of Turkey. Different rainfall regimes can be observed in the region (Black sea and Mediterranean rainfall regimes) (İkiel, 2005). The meteorological stations Edirne, Tekirdağ, Kırklareli and Florya (İstanbul) have been chosen to reflect this variety of regimes. The data sets are provided by Turkish State Meteorological Service and the observation period is over 37 years (1970 – 2006).

The underlying dynamics of rainfall mechanism is very complex and depends on the temporal and spatial variations. Natural systems such as rainfall are generally investigated via stochastic approaches. The visual inspection of the rainfall versus time plot shows some interesting properties of the system. A periodic and an eruptive behaviour can be considered as clues of chaotic dynamics. Nonlinear time series analysis tools are used to unravel the behaviour quantitatively. The results

show that the rainfall can be considered as a chaotic system. Also some other studies (Sivakumar et al, 1999, Sivakumar, 2001) reported possible low dimensional deterministic chaos in the rainfall systems.

### Data and Method

The rainfall data observed is a sequence of scalar measurements and can not represent the multidimensional phase space of the underlying dynamics. Using the method of delays, a multidimensional representation of phase space can be constructed from the invariant time series (Takens et al, 1981.). The  $m$  dimensional phase space vectors can be reconstructed from a one dimensional scalar time series,  $s_n$ , where  $n=1,2,\dots, N$ , according to

$$\mathbf{S}_n=(s_{n-(m-1)\tau}, s_{n-(m-2)\tau},\dots, s_n)$$

Here  $m$  is called the embedding dimension and  $\tau$  is the delay time. The reconstruction is valid only if the embedding dimension  $m$  is large enough.

There are two widely used approaches, autocorrelation function (Holzfuss et al, 1986) and mutual information method (Fraser et al, 1986.), to obtain a reasonable delay time. The mutual information of a given time series is calculated with

$$MI=-\sum_{ij} p_{ij}(\tau) \ln \frac{p_{ij}(\tau)}{p_i p_j}$$

where  $p_i$  is the probability of finding a value in the  $i$ -th interval and  $p_{ij}(\tau)$  is the joint probability of finding a value first in the  $i$ -th interval, and then in the  $j$ -th interval  $\tau$  time later. Mutual information calculated for different values of  $\tau$  gives a measurement of information shared between  $p_i$  and  $p_j$ . First local minimum of the mutual information gives a good estimation for the delay time.

The autocorrelation function is a measurement of the linear correlations between the successive elements of a time series. The autocorrelation function is given by

$$C(\tau) = \frac{\frac{1}{N} \sum_{m=1}^N [s_{m+\tau} - \bar{s}][s_m - \bar{s}]}{\frac{1}{N} \sum_{m=1}^N [s_m - \bar{s}]^2}$$

where  $\bar{s}$  is the mean value of the scalar measurements. The first zero crossing of autocorrelation function is used as an estimation of the delay time value.

False nearest neighbours' method (Kennel et al., 1992) is used to estimate a sufficient embedding dimension  $m$ . The method is based on the idea that if the phase space is embeded in a dimension that is smaller than the sufficient embedding dimension, some of the phase space points will fall into the neighborhoods of other points to which they would not be their neighbors in higher dimensions.

The existence of a positive maximal Lyapunov exponent is a very strong evidence for a chaotic behaviour. Lyapunov exponent can be defined as a measure of divergence between the nearby trajectories in the phase space. The stretching factor method (Eckmann et al., 1986) is used to calculate the Lyapunov exponent.

$$S(\Delta t) = \frac{1}{N} \sum_{n_0=1}^N \ln \left[ \frac{1}{|U_{s_0}|} \sum_{s \in U(s_0)} |s_{n_0+\Delta t} - s_{n+\Delta t}| \right]$$

Here  $s_{n_0}$  is the reference embedding vector.  $U_{s_0}$  denotes all the neighbours of the reference vector with distance smaller than a chosen  $\varepsilon$  value. The slope of the linear increase in the plot of  $S(\Delta t)$  versus  $\Delta t$  is estimated as the maximal Lyapunov exponent (Kantz, 1994).

## Results

The daily rainfall data of four different locations are investigated. The data are observed over a period of 37 years (1970 –2006). Locations are chosen to represent the different rainfall regimes over Thrace region. Figure 1 shows the daily rainfall plots of the cities Edirne, Tekirdağ, Kırklareli and Florya (İstanbul). A visual inspection of the plots shows a periodic and a historical behaviour which suggest a chaotic behaviour.

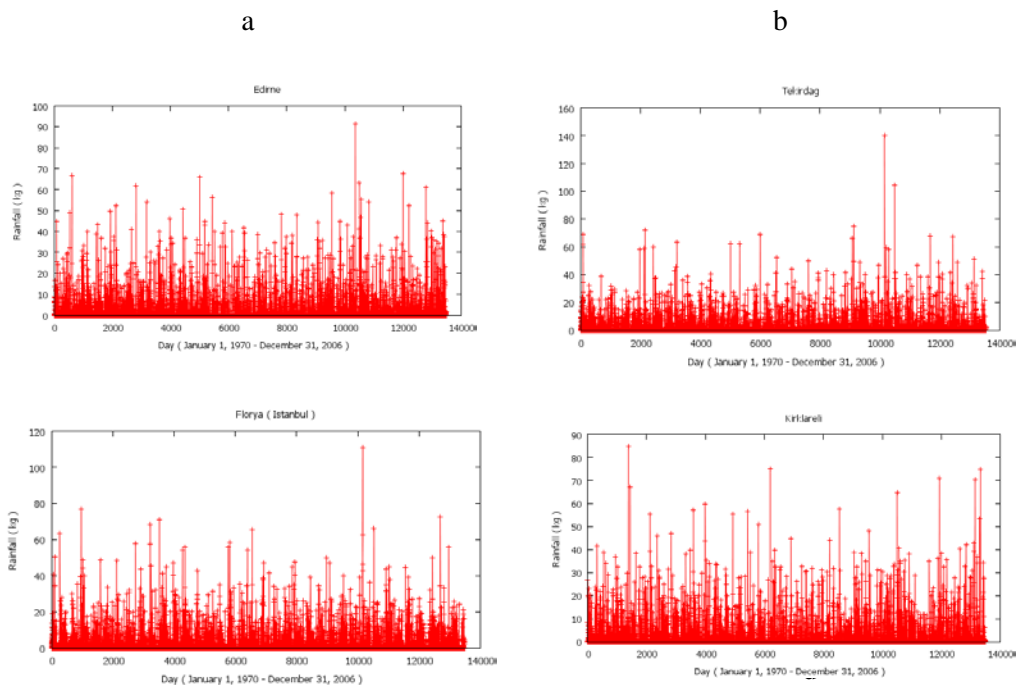


Figure1. Graphics of daily rainfall data for (a) Edirne, (b) Tekirdağ , (c) Florya, (d) Kırklareli.

TISEAN software package (Hegger et al., 1999) is used to apply the phase space reconstruction method. Some of the calculations are repeated with t series Chaos package in R. The results are shown in table 1.

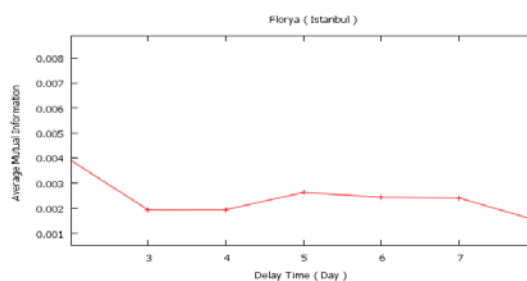
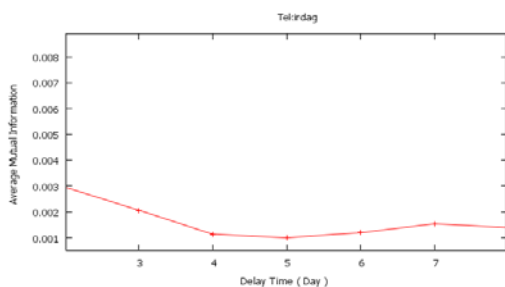
Table1. Results of the daily rainfall data analysis

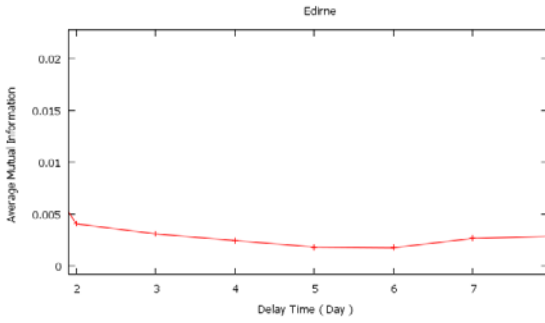
M. stations	Mutual Inf.	Autocorr. Func	Embedding Dim.	Lyapunov exp.
Edirne	6	19	8	0.007+-0.0015
Tekirdağ	5	29	8	0.008+-0.00066
Kırklareli	6	18	8	0.007+-0.001
Florya	4	15	8	0.023+-0.001

Figure 2 shows the average mutual information plots of the four locations. The delay time values obtained from first minimum of the average mutual information are nearly the same. The delay time values estimated from the first zero crossing of the autocorrelation function (Figure 3) also have nearly the same values. The values obtained from the autocorrelation function are approximately 4 times bigger than the values obtained from the mutual information. The delay time values estimated by the mutual information method are preferred for the further calculations due to its ability to measure the nonlinear correlations.

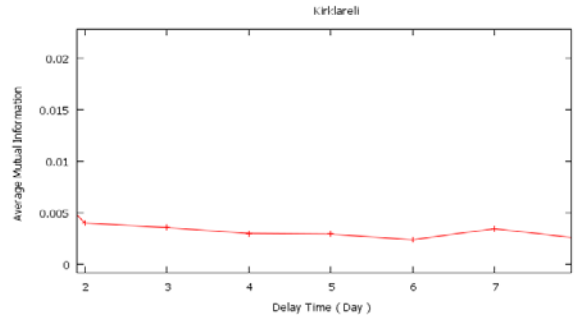
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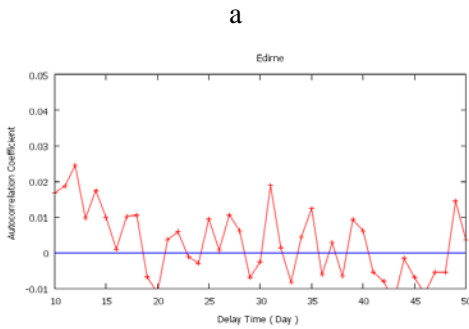
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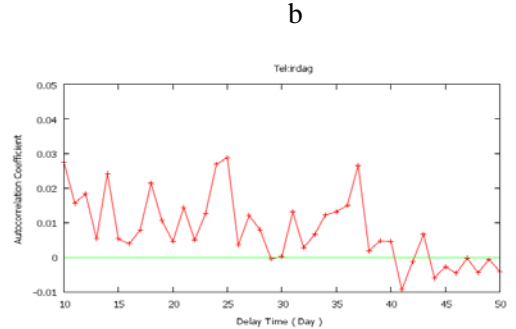
d

Figure 2. Average mutual information versus delay time plots for (a) Edirne, (b) Tekirdağ, (c) Florya, (d) Kırklareli.

The embedding dimensions estimated from the false nearest neighbours method are same for all the locations. Figure 4 shows the graph of ratio of false nearest neighbors versus embedding dimension. The graphs show similar behaviour. Although the ratio of false neighbors does not fall to zero, it tends to become constant after 8. This effect can be a result of the noise presence in the data. Another possible reason is the zeros. Nearly %70 of the values is zero. This characteristic of the measurements can affect the algorithm which can lead to an underestimation of embedding dimension.



c



d

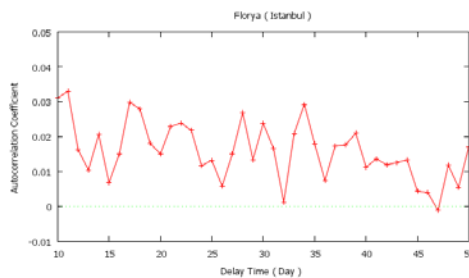


Figure3. Autocorrelation coefficient versus delay time plots for (a) Edirne, (b) Tekirdağ, (c) Florya, (d) Kırklareli.

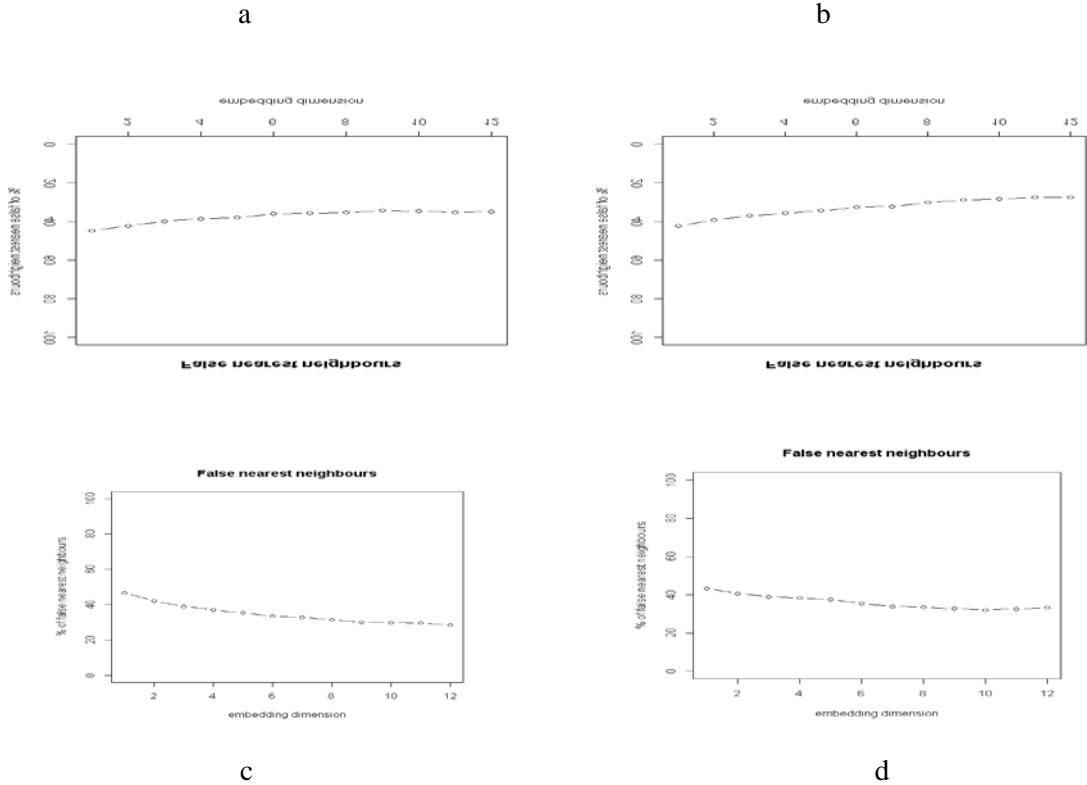


Figure4. Graphics of ratio of false nearest neighbours versus embedding dimension

In figure 5 robust linear increasing parts of the stretching factor graphs are shown. The maximal Lyapunov exponents are calculated from the slopes of the lines fitted to the linear increasing parts. The fluctuations in the graphs are due to the noise and folding and unfolding mechanism of the attractor.

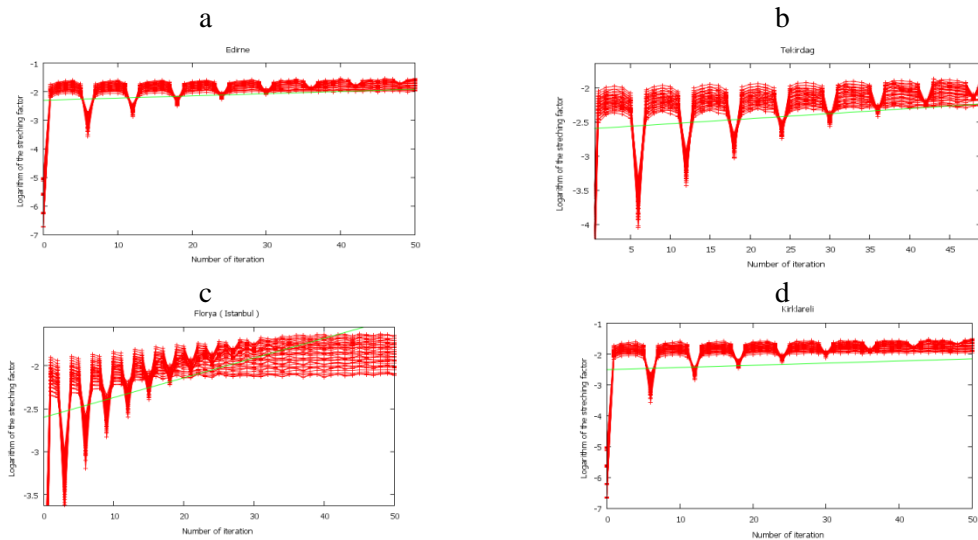


Figure 5. Logarithm of stretching factor versus number of iterations plots for (a) Edirne, (b) Tekirdağ , (c) Florya, (d) Kırklareli .

## Conclusion

Natural systems exhibit complex behaviour and their data are generally considered as stochastic. In this study nonlinear time series analysis techniques are applied to the four different rainfall data observed over 37 years (1970 –2006) at Edirne, Kırklareli, Tekirdağ and Florya (İstanbul). The delay time values obtained from the autocorrelation function (19, 29, 18, and 15) and the average mutual information (6, 5, 6, and 4) are different. This can be a result of two different mechanisms underlying the rainfall phenomenon or simply because of the different nature of the two approaches. The mutual information method is sensitive to the nonlinear dependence in the time series. On the other hand autocorrelation function is a linear tool and measures the memory of the measurements.

The minimum embedding dimension obtained from the false nearest neighbours' method is 8 for all the data. An explanation for the behaviour of the graph of false nearest neighbors can be the noise in the data.

The maximal positive Lyapunov exponents are obtained for four locations. Edirne, Kırklareli and Tekirdağ have nearly the same values (~ 0.007). Florya has a bigger exponent value (0.023). These results can be regarded as an indication of possible chaotic behaviour of daily rainfall data in Thrace.

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## CLIMATE CHARACTERISTICS OF THRACE AND OBSERVED TEMPERATURE - PRECIPITATION TRENDS

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### **Abstract**

*In this study, the main climatic characteristics in the Thrace which is Balkanian and the European part of Turkey were explained. Then the average total precipitation and average temperature and average minimum - maximum temperatures between 1975-2011 trends in the study area currently identified and explained in terms of global climate changes. In addition, long-term changes and trends in the time series of temperature and precipitation station were investigated in terms of climatic variability by using nonparametric time series analysis methods. The results obtained are summarized as follows: 1) In this study observed temperature and precipitation trends in recent years, were associated with global processes. 2) Mann-Kendall rank correlation test indicate that mean, average maximum and minimum temperatures have been generally increasing in annual average. Especially, minimum temperatures display significant increasing trends in July. 3) In the Thrace meteorological stations are dominated with decreasing trend in annual precipitation amounts. Decreasing trends in precipitation totals over the study area started in the 1975 and gradually became evident during the 1990s. Kırklareli, Tekirdağ and Çorlu stations are found significant dry conditions annual precipitation series.*

**Keywords:** *Thrace, Temperature, Precipitation, Mann-Kendall rank test.*

### **Introduction**

Annual mean temperatures in Europe are likely to increase more than the global mean. The warming in northern Europe is likely to be largest in winter and that in the Mediterranean area largest in summer. The lowest winter temperatures are likely to increase more than average winter temperature in northern Europe, and the

highest summer temperatures are likely to increase more than average summer temperature in southern and central Europe (IPCC, 2007).

Annual precipitation is very likely to increase in most of northern Europe and decrease in most of the Mediterranean area. In central Europe, precipitation is likely to increase in winter but decrease in summer. Extremes of daily precipitation are very likely to increase in northern Europe. The annual number of precipitation days is very likely to decrease in the Mediterranean area. The risk of summer drought is likely to increase in central Europe and in the Mediterranean area (IPCC, 2007).

Kadıoğlu (1997) used the seasonal Mann-Kendall test to detect temperature trends across Turkey and observed that there was a tendency for a warming trend over the period 1939–89, in contrast to a tendency for a cooling trend lasting from 1955 to 1989. However, these implied temperature trends were not statistically significant. Karaca et al. (1995) applied the Mann–Kendall test and the method of linear regression to the monthly mean temperatures to detect the urban heat-island effects in Istanbul, which is the largest metropolis in Turkey. They found positive trends for southern stations and negative trends for northern stations, reflecting the importance of densely populated districts in Istanbul.

Partal and Kahya (2006) studied long term trends in Turkish precipitation data, especially in January, February, and September precipitations and in the annual means. They found a noticeable decrease in the annual mean precipitation was observed mostly in western and southern Turkey, as well as along the coasts of the Black Sea.

Study area comprises the Thrace which is Balkanian and the European part of Turkey. Thrace is the name given to the region located in the southeastern part of the Balkans. According to the records of ancient Greece the borders of this region is determined in north by the Danube River, in south by the Aegean Sea, in west by the east of the mountains of the Vardar River, and in east by the Black Sea, the Bosphorus and the Marmara Sea.

Thrace can be identified as a low-field plateau. However, Edirne Tekirdağ-Silivri line located roughly on NW - SE axis extending Thrace create a view lower than the overall average, relatively high masses surround Thrace in N and S (Yıldız Mountains max. 1031m and Ganos Mount max. 924 m) directions.

Today, however, it is the region including the eastern part of Bulgaria's southern Aegean Sea, Greece, with a section extending to the territory of Turkey into the European continent. However, in this study the region of Thrace, which is only in the territory of Turkey, is considered.

The annual and January, July temperature trends of mean, maximum and minimum air temperature are analyzed by Mann-Kendall rank test in the last decade. The study focuses on the trends of the annual, January and July mean, maximum and minimum temperatures, and precipitation.

**Data and Method**

In this study, the mean, minimum and maximum temperature series of 6 meteorological stations for the period 1975-2011 were used provided by The Turkish State Meteorological Service (TSMS). Properties of the stations are given in Table 1.

Table 1: Characteristics of the meteorology stations in Thrace used in the study.

Met. Stations	Code Num	Altitude	Latitude	Longitute	Data (Years)
Edirne	17050	51	416767	265508	37
Kırklareli	17052	232	417382	272178	37
Tekirdağ	17056	4	409585	274965	37
Kireçburnu	17061	59	411464	290502	37
Kumköy	17059	38	412505	290384	37
Çorlu	17054	183	411557	278173	37

The non-parametric Mann-Kendall (M-K) rank correlation test is used to detect any trend in air temperature and precipitation series (Sneyers, 1990). The Applying the *M-K* test, the original observations of  $x_i$  are replaced by their corresponding ranks  $k_i$ , such that each term is assigned a number ranging from 1 to N reflecting its magnitude relative to the magnitudes of all other terms. Then, for each element  $k_i$ , the number  $n_i$  of elements  $k_j$  preceding it ( $i > j$ ) is calculated with ( $k_i > k_j$ ): The value of the first term of the series  $k_1$  is compared with the values of all latter terms in the series from 2nd to Nth; number of the latter terms whose values exceed  $k_1$  is counted up, and then this number is denoted as  $n_1$ . Then, value of the 2nd term  $k_2$  is compared with the values of all the latter terms; number of latter terms that exceed  $k_2$  is counted and it is denoted as  $n_2$ . This procedure is continued for each term of the series. The following equation is defined total of  $n_i$ 's,

$$t = \sum_{i=1}^n n_i \tag{1}$$

The distribution function of  $t$  is assumed to be asymptotically Gaussian with the mean (expectation) and variance as,

$$E(t) = \frac{n(n-1)}{4} \tag{2}$$

and

$$\text{var}(t) = \frac{n(n-1)(2n+5)}{72} \quad (3)$$

respectively. In two-sided test, the null hypothesis of absence of any trend was rejected for large values of  $u(t)$ .

$$u(t) = [t - E(t)] / \sqrt{\text{var}(t)} \quad (4)$$

Long-time trend and significant change point is determined by *M-K* rank correlation test.  $u(t)$  values display direction of trend in the time-series plots of the  $u(t)$  and  $u'(t)$ .

### General Topographic Features of Thrace

Thrace, as an extension of the territory of Turkey into the Balkans and Europe, covers an area of approximately 3% of Turkey's surface area. In terms of surface area of Thrace, although different sources state that it has an area of 23-24000 km<sup>2</sup>, according to a study carried out by Kurter et al. (1985). The map with a scale of 1:25,000 in 214 km region, the surface area used is 23.588.8km<sup>2</sup> (Kurter et al., 1985).

According to the same study distribution on the steps of elevation between the 0-250m 82.7%, 250-500m between the 14.1%, 500-1000m between the 3.2% are observed in Thrace. The only point of Thrace with 1000 m of height is Yıldız Mountains Ridge Hill (1031 m) this single point does not have an effect to change the overall percentage. The steps of altitude distribution of Thrace are reflected to the average elevation of the region and the average altitude of the area is calculated as 159m (Kurter et al., 1985).

Thrace considered in terms of topographic features can be expressed in 4 basic sections (Ardel, 1955). These are; **1.** North and North East Yıldız Mountains, **2.** Ergene basin in the middle section, **3.** South Korudağ - Ganos Mountain, **4.** Marmara Coast.

Topographically, the differences in the distribution are in conformity with the range of climatic elements and their differences set forth in the district. In other words, the distribution of rainfall and temperature, particularly within the region, including the distribution of climatic elements, are very consistent with the above topographic features.

Overview of the main lines of this topography is effective on creating natural life as well as the characteristics of climatic elements revealed. Although, especially the distributions of temperature and precipitation characteristics of topography are effective, the main risk factors on natural habitats and agriculture are the

distribution of rainfall and rainfall per year. For this reason, studies on climatic elements of Thrace have been made on rain and the distribution of rainfall.

Looking at today's natural appearance of Thrace, as also expressed by Dönmez, it is mainly characterized as "anthropogenic steppe" pitches in and around the central Ergene basin, and as the dry forest area in N and S regions.

This appearance is changing from day to day as a result of anthropogenic pressures and natural areas are being degraded. When we observe the climatic conditions, which are the main cause of natural appearance, we can also observe the surface shapes and the steps of the surface elevation of intra-regional differences. However, before proceeding to the climatic characteristics of the regions directed by factors of physical geography, the location and the overall climate conditions in Thrace should be evaluated in terms of the general atmospheric circulation.

### **General Atmospheric Circulation in Thrace**

Turkey and Thrace, being in the middle latitudes, are also positioned in mid-latitude temperate climate area. On the other hand, being on the east of the Mediterranean Sea, Thrace is affected by the macro climatic features of the Mediterranean.

Middle latitudes are in the impact area of the seasonal cycles, depending on the movement of the Polar Front and Inter tropical Convergence Zone, north polar (P) and from the south Tropical (T) air masses. These masses create the most important planetary fronts of the troposphere when they meet in these latitudes. These great oscillations of discontinued surface prevent the field to be dominated by a certain mass of air all year round. In this regard, both Turkey and Thrace area both in the transition area by means dynamic air-conditioning.

Air masses that affect the scope of the study can be divided into two sections in terms of seasons or periods that they are effective in. First of all, when we consider the cold period by dynamic point of view (winter season, between October to April), the study area and even the entire Mediterranean basin and its surroundings take the form of an active fronto-jenez area. These air currents coming from different directions meeting on the ellipse of the Mediterranean basin form strong discontinuities. This discontinuity surface area also forms an effective convergence area. Thus, a significant cyclonic environment is formed on the basin.

During the cold period on the Black Sea and in particular in its eastern area, a small scale of secondary converging area is formed. The main reason for this is the thermal differences occurring between the Black Sea being located as in an inland sea and the continental land masses around it.

Cyclonic weather conditions that characterize the period of the cold, frontal rains and ensuing hot and cold circuits are formed in this way. This is particularly evident in coastal sections.

Another important issue between the cyclonic activities and significant relations between Turkey's climatic features is created by the moving depressions. The most interesting feature of these moving depressions in terms of the route that they follow is: they come close to Turkey in terms of west, and then divide into two, the first passing through the straits in the Black Sea and along the coasts to east moving towards north, another part is that moving in the direction of the south Anatolia, along the shores of the Gulf of Iskenderun. It is obvious that Turkey's topographical features are effective on this layout movement. The reason for receiving more rainfall in the cold period for the coastal part of Turkey is the moving low-pressure structures.

In the warm period, the cold polar air masses that affect Turkey and Trace are pulled towards north, i.e. the pole. In this case, the tropical air masses in south are pulled to towards higher latitudes. Current terms and conditions for the warm period are shaped in west by the advancement of the Azores High Pressure center towards north, and in south by the correct insertion of ITCZ depending on particular thermal reasons. As a result of this, the general frontoliz conditions are effective in the Mediterranean basin and Turkey. Therefore, during the summer, high temperatures, low rainfall, generally clear skies, plenty of good weather cumulus and NW-N and NE winds form the climatic characters.

These seasonal conditions that result from the general atmospheric circulation feature two different climate characteristics in Thrace during the year. In this context, we can roughly talk about two main periods: cold and warm periods. Under this general structure, Thrace's local conditions may vary depending on the conditions explained as in this topography. These local topographical features affect rainfall and rainfall distribution in particular and also affect temperature distributions differences in certain ways.

### **Precipitation Distribution over Thrace**

In terms of the distribution of precipitation, low rainfall areas are along the Ergene basin, roughly corresponding along NW - SE region. Rainfall in this area is about 500-600 mm. However, high areas in the north and south of this line take more rainfall. In the north, precipitation is around 800 mm to up the Yıldız Mountains, while the mountains in the south, around the Ganos take 700-800 mm (Figure 1).

The distribution of precipitation is affected by the Iceland low-pressure coming from over the Aegean Sea and moisture-laden air masses coming from its facade systems.

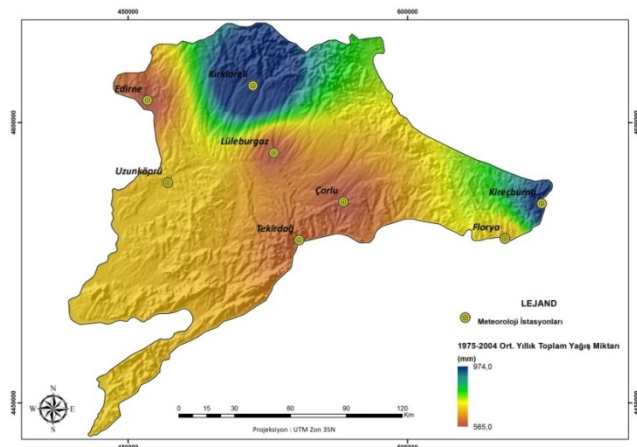


Figure 1: Distribution of Annual Average Total Precipitation in Thrace (1975-2004).

Also, the mobile depressions taking the moisture introduced by north Black Sea into the field, is another reason for high rainfall for the northern parts in the cold period. Therefore, when we consider the seasonality of precipitation in the field, i.e. the rainfall regime, we can analyze that the major significant amount of rainfall takes place between the months October to April which we call the cold period.

Summer precipitation in the east and south of the field stations is around 14-15%. According to these rates, the distribution of seasonal rainfall is somewhat between the Aegean, the Mediterranean and the Black Sea characteristics. In other words, the precipitation of the field is in between the Black Sea and the Mediterranean rainfall characteristics. However, as generally seen in Turkey, the field also has significant differences in rainfall measures throughout the cold period-the hot period. The total precipitation of cold period (October-April) varies between 57-58% and it is 65% in the Marmara coast (Tekirdağ) area. This is, as stated above, due to a feature brought by the cyclone areas and facade systems connected to it that affect the mid-latitudes in cold periods like Turkey.

However, terrestrial and maritime features can be explained distribution of precipitation over the field by the terms. In a study conducted in order to compare Edirne and Tekirdağ, it has been understood that Edirne has more terrestrial features than Tekirdağ in terms of the distribution of precipitation (Gönençgil 1997). Although the average annual total precipitation of these two places are not different from each other, (Edirne 579.34 mm-Tekirdağ 584.41 mm) the difference btw their terrestrial and maritime features can be explained in regards to the development of conditions of evaporation.

In another study, Thrace is categorized to be in medium wet areas of Turkey when considered in terms of rainfall intensity and amount (Erlat, 2000). In this study when we analyze the distribution classification of rainfall intensity as per rainy days per year classes the rainfall under 10 mm make up the 80% of precipitation.



However, it will not be wrong to express that the increase in amount of rainfall and increasing incidence of flooding are due to major settlements in the region along with unplanned urbanization and environmental degradations.

### Temperature Distribution over Thrace

When we look at the average annual temperature values of the distribution in Thrace, we can see that it is around 13-14°C. Indeed, according to the data btw 1975-2009, in Edirne, the value of the average annual temperature was 13.6°C in Kırklareli 13.1°C, 13.9°C in east Tekirdağ and Kireçburnu appeared to be 13.7°C (Figure 2).

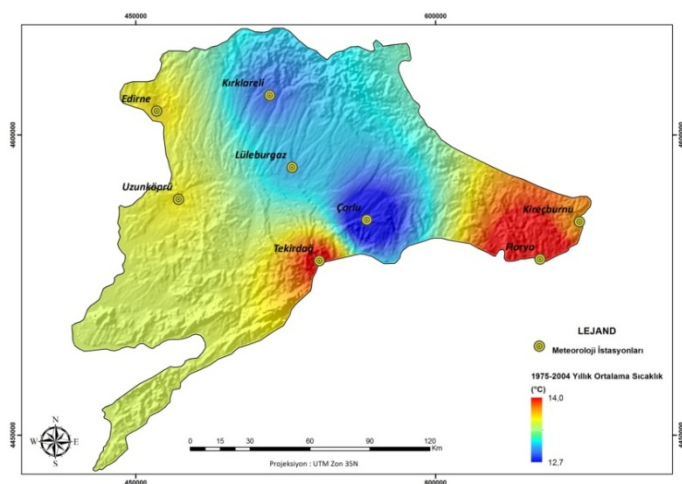


Figure 2: Distribution of Annual Average Temperatures in Thrace (1975- 2009).

Periods of the cold and hot average temperatures (between January and July) reveal the terrestrial and maritime features of the area. Especially in cold period, representing average January temperature was 2.7°C in Edirne, Kırklareli was 3.1°C, 5.0°C in Tekirdağ and Kireçburnu 5.6°C, respectively. The difference in winter temperatures between these coastal and inland cities has not been reflected in the average July temperature. In the field, average temperature of Kireçburnu is 22.7°C in July and 24.6°C in Edirne, respectively. Although the difference of 2°C is not considered too high to be seen in a short distance, it can be perceived as a reflection of the terrestrial and maritime feature of the area.

According to the distribution of the average maximum temperature, same temperature characteristics display in around Marmara Sea coastal. Lüleburgaz station has very high temperature values in average maximum temperature. Edirne, Lüleburgaz and Uzunköprü stations have obviously terrestrial climate. Kırklareli

such as Lüleburgaz is located to inland, but it has a maritime climate with regard to temperature characteristics (Figure 3).

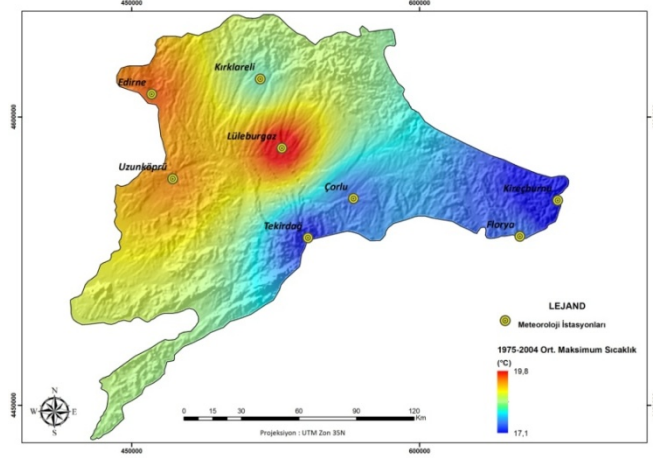


Figure 3: Distribution of Average Maximum Temperatures in Thrace (1975- 2004).

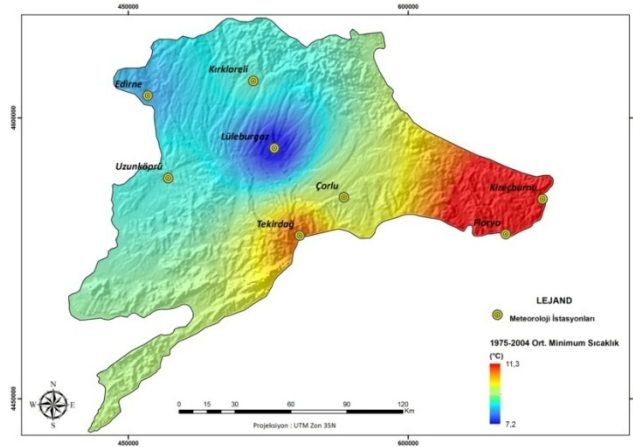


Figure 4: Distribution of Average Minimum Temperatures in Thrace (1975 – 2004).

Kırçıburnu and Florya meteorological stations have a same temperature characteristic by annual minimum temperatures. Lüleburgaz and Edirne stations are very low temperature values in the period of 1975-2004. Temperature values are lower than coastal, temperature characteristics of Edirne and Lüleburgaz stations are obviously terrestrial climate in annual minimum temperature. Uzunköprü and Kırklareli stations have similar temperatures values like this Kırçıburnu and Florya, but this stations temperature values lower than coastal area (Figure 4). It is clearly

possible to see traces of continentalite in average maximum and average minimum temperatures in terms of values.

### General Climate Characteristics of Thrace

Thrace is under the influence of climate types characterized by its geographical location and the basic characteristics of physical geography as well as marine and terrestrial conditions.

The coastal regions of Thrace surrounded by the Aegean, Marmara and Black Sea are under the influence of marine environment in different degrees of severity whereas the inland of Thrace is under the influence of inland continental climate characteristics.

The distribution of temperature and precipitation features explained above also support this fact. Coastal areas are relatively warm-temperate in the summer whereas the continental inland is hot in the summer, and the winter is cold in the inland and temperate through coastal areas. These general climatic characteristics have effects on human activities as well as nature and environment.

### Observed Temperature and Precipitation Trends in Thrace

#### Mean Air Temperature

Mean air temperature represents statistically significant positive (increasing) trend in July and yearly. Trends are not significant in all of stations in January. The slightly increasing trends display over the stations in January and the significant warming is seen over the all of the stations in July and annual mean temperature (Table 2).

Table 2: Resultant test statistics and their significance levels from Mann-Kendall test for mean temperature values in Thrace meteorological stations.

Stations	January		July		Annual	
	<i>u(t)</i>	<i>Sig.</i>	<i>u(t)</i>	<i>Sig.</i>	<i>u(t)</i>	<i>Sig.</i>
Edirne	0.37	0.71	3.51**	0.001	3.24**	0.001
Kırklareli	0.89	0.37	3.44**	0.001	2.22*	0.03
Tekirdağ	0.41	0.68	4.66**	0.0001	3.48**	0.001
Kireçburnu	0.60	0.55	4.20**	0.0001	3.13**	0.002

Kumköy	0.22	0.83	3.94**	0.0001	3.15**	0.002
Çorlu	0.72	0.47	3.75**	0.0001	2.51*	0.01

(\*). Significant at 0.05 level and (\*\*). 0.01 level.

Mean air temperature displays insignificant increasing trend. Monthly mean temperatures were also warmer than long-term average since 2000 in January. All of the stations have statistically significant an increasing trend in July mean temperatures and stations have increasing trend after change point in the late 1990s. Mean temperatures of these stations have dominated significant increasing trends since the early 2000s in July. Stronger warming trends of July mean temperatures are mostly observed all of the stations (Figure 5).

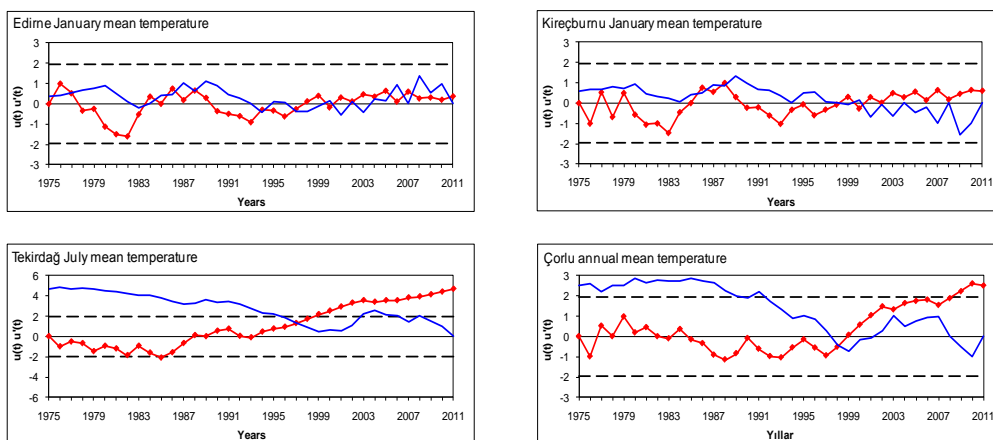


Figure 5: Long-term trends of mean temperature values in January and July selected stations in Thrace according to the Mann–Kendall rank correlation test by  $u(t)$  (—●—) and  $u'(t)$  (—) values. (—),  $\pm 1.96$  critical value displays at the 0.05 level of significance in normal distribution.

### Minimum Air Temperature

Mann-Kendall rank correlation test indicate that minimum temperatures have been generally increasing in annual and July. Trends are not significant in all of stations in January (Table 3).

Table 3: As in Table2, but for minimum temperature.

Stations	January		July		Annual	
	$u(t)$	<i>Sig.</i>	$u(t)$	<i>Sig.</i>	$u(t)$	<i>Sig.</i>
Edirne	0.01	0.99	2.14*	0.03	1.83	0.07
Kırklareli	-0.64	0.52	2.66**	0.01	1.41	0.16
Tekirdağ	-0.16	0.87	3.41**	0.001	3.09**	0.002
Kireçburnu	0.59	0.56	2.21*	0.03	2.64**	0.01
Kumköy	0.13	0.90	3.77**	0.0001	3.81**	0.0001
Çorlu	0.03	0.98	3.14**	0.0001	2.14*	0.03

(\* ) Significant at 0.05 level and (\*\* ) 0.01 level.

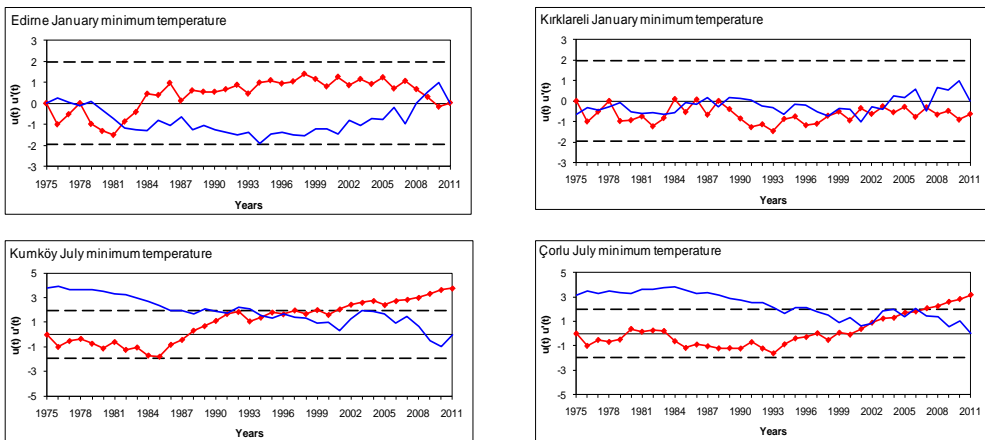


Figure 6: As in Figure 5, but for minimum temperature.

In general minimum air temperatures are increase trends after the early 2000s. Spatial and temporal patterns of trends in minimum temperatures are very similar to those of mean temperatures. Trends in all of series are not significant in January. A general cooling is dominant in Kırklareli and Tekirdağ stations, whereas a general warming is seen over the other stations. Edirne and Kireçburnu are at the significant level of 0.05, whereas the other stations are significant level of 0.01 in July. Long-time trends are clear in all of the stations since the early 1990s in July (Figure 6).

### Maximum Air Temperature

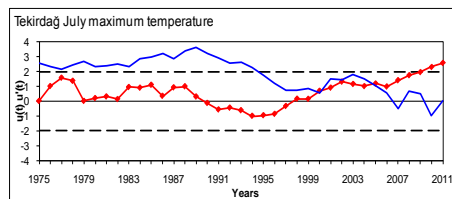
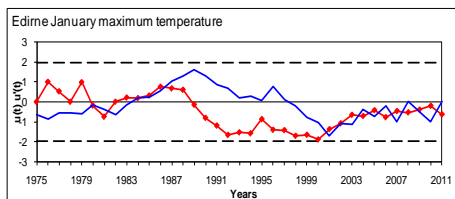
The annual maximum temperatures are significant in all stations. July maximum temperatures show a general increasing trend over all of stations, whereas a general cooling is seen over the Edirne stations (Table 4).

Table 4: As in Table2, but for maximum temperature.

Stations	January		July		Annual	
	$u(t)$	<i>Sig.</i>	$u(t)$	<i>Sig.</i>	$u(t)$	<i>Sig.</i>
Edirne	-0.64	0.52	0.93	0.35	2.62**	0.01
Kırklareli	1.12	0.26	1.70	0.09	3.27**	0.001
Tekirdağ	0.64	0.52	2.56*	0.01	3.91**	0.0001
Kireçburnu	0.94	0.35	1.49	0.14	2.69**	0.01
Kumköy	1.26	0.21	1.67	0.10	3.52**	0.0001
Çorlu	0.55	0.58	0.69	0.49	2.41*	0.02

(\*) Significant at 0.05 level and (\*\*) 0.01 level.

Edirne has an insignificant increase trend in annual maximum temperature after the 1998 change points and a significant warm period is 2007-2010. Kırklareli and Tekirdağ stations have a statistically significant increasing trend in annual temperature since 1992, 1994, respectively. Kireçburnu, Kumköy and Çorlu stations display a long-time significant increasing trend since 2000s (Figure 7).



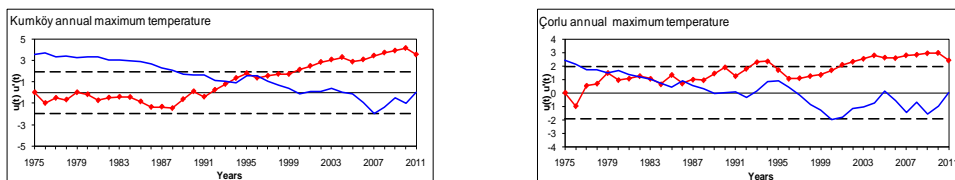


Figure 7: As in Figure 5, but maximum temperature.

Edirne January maximum temperature series display a decreasing trend since the early of 1990s. The other stations have an insignificant increasing trend since 2000s. July maximum temperatures have displayed an insignificant increasing trend in Edirne, Kireçburnu, Kumköy and Çorlu station since late of 1990s. An insignificant increasing trend is clear in Kırklareli July maximum temperature since the 1980s.

### Precipitation

The total annual precipitation is observed decreasing trend in all of the stations except Edirne and Kireçburnu. Edirne station, observed a decreasing trend since 1975, has changed the direction of an increasing trend since the early 1990s.

Table 5: As in Table2, but for precipitation.

Stations	January		July		Annual	
	$u(t)$	<i>Sig.</i>	$u(t)$	<i>Sig.</i>	$u(t)$	<i>Sig.</i>
Edirne	0.67	0.50	2.02*	0.04	0.53	0.60
Kırklareli	-0.18	0.86	1.33	0.18	-	0.47
Tekirdağ	-1.15	0.25	-0.94	0.35	-	0.14
Kireçburnu	-0.84	0.40	-1.33	0.18	0.89	0.37
Çorlu	-1.41	0.16	-0.97	0.33	-	0.36

(\* ) Significant at 0.05 level and (\*\*) 0.01 level.

Kırklareli precipitation series display a decreasing trend since 1975. 1986, 1988-1997 and 2001 years are significant dry periods in Kırklareli station. Tekirdağ

station also includes a decreasing trend in precipitation but this series have a weak increasing trend since the mid-1990s. 1992-93 years are significant dry period in Tekirdağ station. Kireçburnu station is observed a decreasing trend 1970s but this trend is changed as an increasing trend in the late 1990s. Çorlu precipitation series display a decreasing trend since 1975. 1989-1990 and 1992-94 years are a significant dry period in Çorlu station. January precipitation series are similar to the total annual precipitation trends. July precipitation series display increasing trends in Edirne, Kırklareli stations whereas Tekirdağ, Kireçburnu and Çorlu stations observe decreasing trends in particularly after the 1990s (Figure 8).

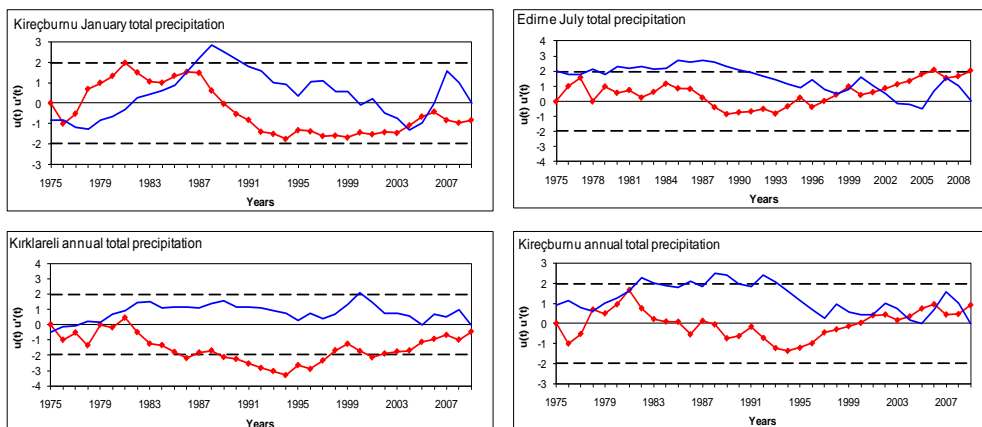


Figure 8: As in Figure 5, but precipitation.

## Results

Thrace has two different types of climatic characteristics. One of them is continental inlands, other maritime coastlines. Rainfall changes year by year is important risks for natural life and agriculture. Heavy rains sometimes can be reason of natural disasters. But main problem is civilization and urbanization.

Global Climate Changes especially affected the Mediterranean area. Thrace has undercondition main Mediterranean Climate. People should find adaptation ways to these new conditions.

At some stations, the beginning point of the warming is found in the late 1970s and 1990s. Significant warming begins immediately after the early 1990s and the early 2000s.

Mean air temperature displays significant increasing trend in July and annual all of the stations. Especially, mean temperatures were also warmer than long-term average since 2000. Minimum air temperature shows increasing trends after the early 2000s. July minimum temperature indicates long-term increasing trends all of



the stations. Maximum temperature also displays significant increasing trend. Increasing trends have obviously been mean and minimum air temperature.

Results of the Mann-Kendall test have pointed to decreasing trends in the Thrace. But some years and stations have more precipitation than the long term averages. July precipitation series display increasing trends in Edirne (significant) and Kırklareli stations, whereas Tekirdağ, Kireçburnu and Çorlu stations observe decreasing trends in particularly after the 1990s.

In Thrace's annual precipitation series are found significant dry conditions during the period 1989-1997 in Kırklareli, during the period of 1992-1993 in Tekirdağ, during the periods of 1989-1990 and 1992-1994 in Çorlu, respectively.

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## DELTA OF ALBANIA (W BALKANS)

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### **Abstract**

*Albania is situated in the west of Balkan Peninsula and in the eastern shores of Adriatic and Ionian Seas. The shoreline length of the country which has a surface area of 28.784 km<sup>2</sup> is 400 km. The country composed of relief mountains dominantly has coastal prairies with lengths changing between 8-35 km along the shores. These coastal prairies hosting about 50% of the total population (1.5 million) are also deltas with different characteristics formed by the prominent rivers of the country. From the north to the south, these are the deltas of Bojana-Buna, Drin, Mat, Ishm, Arzen, Shkumbin, Semeni, Vijose and Vlores rivers.*

*The study aims to explain the general features of Albanian deltas with the help of 1/1.000.000 and 1/250.000 scale topography maps and Landsat satellite images supported by the related literature. In this framework, the related visual data was analyzed and interpreted with the help of Geographical Information Systems (GIS) and Remote Sensing (RS) methods and techniques.*

*The questions “How many big deltas are present in Albania?”, “How can these deltas can be classified according to their general characteristics?”, “How are these general features interpreted in detail?” and “Which of these deltas are similar in terms of their features?” are answered separately for each delta in the framework of the study.*

*As a result, it was identified that the natural conditions dominant in the country in general create a suitable environment for delta formation. The most dominant of these conditions is the high levels of erosion caused by geological and geomorphologic features. Due to this fact, the rivers of the country cause more sediment input compared to those of the neighboring countries. Consequently, Albanian Deltas are monogenic in terms of lithology, sediment provision, geomorphology and developmental process whereas they display polygenic characters in their geometries.*

**Key Words:** *Delta, Geomorphology, Geographical Information Systems (GIS), Remote Sensing (RS), Albania.*

## Introduction

Albania is located on the west of Balkan Peninsula and on the eastern shores of Adriatic and Ionian Seas. It is situated in the north geographical latitude 42° 39' (Vermosh), south geographical latitude 39° 38' (Konispol), eastern geographical longitude 21° 40' (Vernik) and west geographical longitude 19° 16' (Sazan) (Samimi et al., 1997; Abazi and Kupe, 2012; Figure 1).

Albania, located in the torque point of the Alps (Samimi et al., 1997; Ekinci and Özşahin, 2011), is a member of the Periadriatic foredeep basin which has the biggest share in Adriatic coastal area geologically (Meço and Aliaj, 2000; Eftimi, 2003). Hence, it is situated in a location where various age and type of rock formations (sediments, magmatic and metamorphic formations) can be observed.



Figure 1: Location map

The country with a surface area of 28,784 km<sup>2</sup> has a coastal line of about 400 km (Ciavola et. al., 1999; Brew, 2003; Mihnea et. al., 2006). The dominant relief consists of mountains and there are coastal prairies whose lengths change between 8 and 35 km. these coastal prairies which house about the 50% of the total population (1,5 million) are also deltas of different characteristics formed by the main rivers of the country. In addition to being marshy in some parts, these coastal areas are densely used for agricultural purposes due to their fertile characteristics.(Güner and Ertürk, 2005; Atalay, 2011; Özey, 2012).

In Adriatic coasts, the sediment load carried by rivers is higher in Albany, whose coastal zone characterized by various deltas to a great extent, than those of other countries (Simeoni et al., 1997; Ciavola et. al., 1999). Erosion caused by geological or geo-morphological features is effective in the formation of this situation. Investigating the erosion concept in terms of ratio and distribution will explain it more clearly (Figure 2). Studies in this regard point to the fact that erosion is substantially common and high (Grazhdani and Shrunka, 2007, Marku et al., 2010).

Albania which carries Mediterranean climate conditions (Güner and Ertürk, 2005; Atalay, 2011; Özey, 2012) has an annual rainfall of 930-2200 mm in the coastal areas with annula average temperatures changing between 15-16.5 °C (Ciavola et. al., 1999).

Albania which is a rich country in both above and underground water resources (Çullaj et al., 2005; 2006; Abazi and Kupe, 2012) consists of 43,905 km<sup>2</sup> basin areas which form 65% of the whole land (Çullaj et al., 2005; 2006). Length of river networks in the country is generally above 49,000 km and the average density is about 1,7 km/km<sup>2</sup>. Annual water amount carried by the rivers is 41,2 km<sup>3</sup>. there are 9 main rivers in the country: Buna (41 km), Drin (285 km), Mat (115 km), Ishm, Arzen, Shkumbini (181 km), Semeni (281 km) Vijose (272 km) and Vlores (Kabo, 1990-1991; Samimi et al., 1997; Çullaj, 2006; Figure 3). The rivers in Albania have very high flow (Stanner and Bourdeau, 1995; Çullaj et al., 2005; 2006). The rivers and their average discharges are as follows: Buna and Drin 680 m<sup>3</sup>/sec., Mat 103 m<sup>3</sup>/sec., Arzen 61,5 m<sup>3</sup>/sec., Shkumbini 61,5 m<sup>3</sup>/sec., Semeni 95 m<sup>3</sup>/ sec. and Vijose 195 m<sup>3</sup>/sec. (Kabo, 1990-1991; Samimi et al., 1997; Çullaj et al., 2005; 2006; Figure 3).

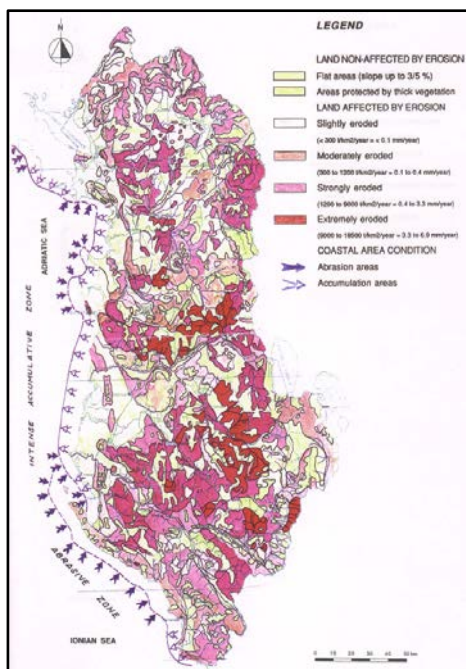


Figure 2: Erosion map



Figure 3: Basins of river in Albania

In Albania which has coasts in the Adriatic Sea, micro-tidal is common due to the shape of the sea basin. However, whereas the effect of high tide-low tide is 20 cm in Mediterranean, it can reach up to 90 cm in the Adriatic Sea. The reason of high degrees of the high tide-low tide are related to the fact that this sea is shaped like a canal between Balkan Peninsula and Italian coasts along with many small islands parallel to the coasts. In addition to high tide-low tide effects of this sea, sea currents formed by winds are apparent. The speed of these currents called “Southern Adriatic Cyclonic Gyre” is between half and three knots (Mihnea et al., 2006).

## Material and Method

The study aims to represent the general features of Albanian deltas with the help of related literature, 1/1.000.000 and 1/250.000 scale topography maps and satellite maps of different specialties obtained at various dates. In this context, related visual data was analyzed and interpreted with the help of Geographical Information Systems (GIS) and Remote Sensing (RS) methods and techniques.

Research questions such as “How many large deltas are there in Albania?”, “How can these deltas can be classified in terms of their general features?”, “What are the details of these general characteristics?” and “Which of the deltas are similar in terms of their features?” were answered separately in the framework of the study.

## Results and Discussion

As we know, deltas are deposition systems where erosion-transportation between the coasts and the backshore areas is balanced and large deposits are common as a result of this balance. The type of the materials deposited at these units change according to many factors. Hence, various types of delta systems are formed depending on the energy created as a result of the features of the deltas (Coleman and Wright, 1975; Galloway, 1975; Wright, 1985; Coleman and Roberts, 1988). The delta systems can be wave dominated, river dominated, tide dominated and in between according to their processes; clay, silt, sand, gravel, mixed (mud and argil) according to their lithological/sedimentary structures; arcuate, bird foot, cusped, estuarine deltas according to their geometries; lacustrine deltas in land facies, lagoon deltas in lagoon facies, continental shelf deltas in shallow sea facies and continental margin deltas in shallow sea facies according to their sea level phases and sediment provision; and type 1: wave induced, type 2: mixed wave and tide induced, and type 3: tide induced, deltas according to their geomorphologies and development processes (Galloway, 1975; Elliott, 1986; Wright, 1985; Coleman et al., 1986; Coleman and Roberts, 1988; Whateley ve Pickering, 1989; Oti and Postma, 1995; Galloway and Hobday, 1996; Hori et al., 2002; Gupta, 2007; Özşahin, 2009).

Albania is one of the Balkan countries that are rich in terms of deltas. The natural environment conditions in addition to the abundance and density of the rivers in the country have formed a delta rich environment.

The country with a dominant highland morphology has the dominant relief of deltas in the coasts developed in the form of prairies. The ratio of these deltas in the surface area of the country is 2.15%. These deltas from the north to the south are the deltas of Bojana-Buna, Drin, Mat, Ishm, Arzen, Shkumbin, Semeni, Vijose and Vlores rivers (Figure 5).





Figure 5. Deltas of Albania

The largest of these deltas are the deltas of Mat, Arzen and Vjosa rivers. These dense and heterogeneous reservoirs were created by collecting the materials transported by largest and highest energy rivers of Albania. However, other rivers such as Shkumbin and Semeni only have reservoirs consisting light materials and they have formed smaller deltas (Eftimi, 2003).

These deltas, which have similar but also different features when classified according to their general characteristics, are similar in their processes, sedimentary/lithological structures, sea level phases or sediment provision and geomorphologies and development processes. However they are different in terms of their geometries (Table 1).

Table 1. General Features of river deltas in Albania

DELTAS	AREA		CLASIFICACION OF RIVER DELTAS				Geomorphology and development process
	km <sup>2</sup>	%	Dominant Process	Sedimentary structure	Geometry	Sea level phases	
<i>Bojana-Buna</i>	90,7	14,6	River	Muddy	Prominent	Continental shelf deltas in shallow sea facies	1. Type wave induced
<i>Drin</i>	36,7	5,9	River	Muddy	Prominent	Continental shelf deltas in shallow sea facies	1. Type wave induced
<i>Mat</i>	121,8	19,6	River	Muddy	Prominent	Continental shelf deltas in shallow sea facies	1. Type wave induced
<i>Ishm</i>	78,0	12,6	River	Muddy	Blunt	Continental shelf deltas in shallow sea facies	1. Type wave induced
<i>Arzen</i>	94,8	15,3	River	Muddy	Prominent	Continental shelf deltas in shallow sea facies	1. Type wave induced
<i>Shkumbin</i>	47,6	7,7	River	Muddy	Prominent	Continental shelf deltas in shallow sea facies	1. Type wave induced
<i>Semeni</i>	55,1	8,9	River	Muddy	Prominent	Continental shelf deltas in shallow sea facies	1. Type wave induced
<i>Vijose</i>	81,4	13,1	River	Muddy	Prominent	Continental shelf deltas in	1. Type wave induced



<i>Vlores</i>	13,9	2,2	River	Muddy	Blunt	shallow sea facies Continent al shelf deltas in shallow sea facies	1. Type wave induced
<b>TOTAL</b>	<b>620, 0</b>	<b>100, 0</b>	<b>River</b>	<b>Muddy</b>	<b>Promine nt and blunt</b>	<b>Continen tal shelf deltas in shallow sea facies</b>	<b>1. Type wave induced</b>

One of the most important deltas of Albania is Bojana-Buna delta located on the northernmost part of the country. This delta is fan shaped or arcuate like Ebro and Po river deltas (Schneider-Jacoby et al., 2006). It has shallow lagoon lakes that are common to these types of deltas. These lakes have been observed in the last 100 years in this delta. The surface area of the river basin in which Bojana-Buna delta is situated is 6304,6 km<sup>2</sup>. Water discharge to delta area from the main river branch is 672 m<sup>3</sup>/sec (Schneider-Jacoby et al., 2006). This river also borders Montenegro (Figure 6-7-8).

This delta with a surface area of about 90,7 km<sup>2</sup> (14,6%) is river dominant according to classification in terms of its processes; clayed (clay and silt) according to its sedimentary structure and ribbed according to its geometry (Table 1). Coastal line of the delta is 19 km and the delta width is 10 km is air distance in the east-west direction.

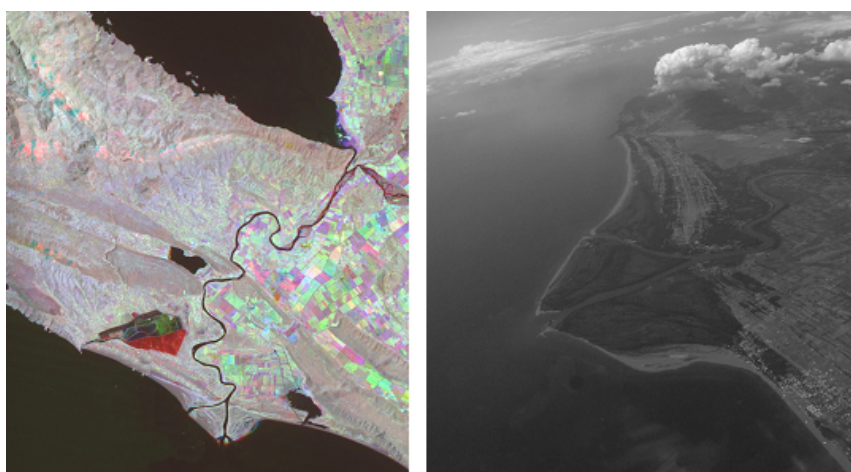


Figure 6: Deltas of Bojana-Buna river (Flasheri et al., 2010)

The second largest delta of Albania is located 20 km southeast of the Bojana-Buna delta (Figure 7-8). This delta was formed by the collection of sediments carried by Drin river. Drin river delta has a surface area of 36,7 km<sup>2</sup> (5,9%) and is similar to the Bojana-Buna delta in terms of its processes, sedimentary structure and geometry (Figure 7-8). Actually, Bojana-Buna and Drin rivers are interconnected and this connection was shaped until the end of the 19th century (Schneider-Jacoby et al., 2006). The river basin in which Drin river delta is situated has a surface area of 14723,7 km<sup>2</sup> and has a water discharge level of 672 m<sup>3</sup>/sec (Schneider-Jacoby et al., 2006).



Figure 7



Figure 8

Figure 7-8: Deltas of Bojana-Buna and Drin rivers

The largest delta in Albania is Mat river delta (Eftimi, 2003) which was formed by the Mat river with, 2656,3 km<sup>2</sup> basin area. The annual discharge of the river is 103 m<sup>3</sup>/sec. and it is the third biggest river of Albania in terms of its annual flow values (Marku et al., 2010). The alluvial thickness is 270 m in the delta area of 121,8 km<sup>2</sup> (19,6%) (Eftimi, 2003; Figure 9-10). The classification shows that the delta is river dominant in terms of its processes, clayed (clay and silt) in terms of its sedimentary structure and ribbed in terms of its geometry (Table 1).

Ishm river delta located in the south of Mat river delta is another delta area in Albania (Figure 9-10). The delta area which covers 78,0 km<sup>2</sup> (12,6%) area in the Adriatic coasts is river dominant in terms of its processes, clayed (clay and silt) in terms of its sedimentary structure and blunt in terms of its geometry (Table 1).

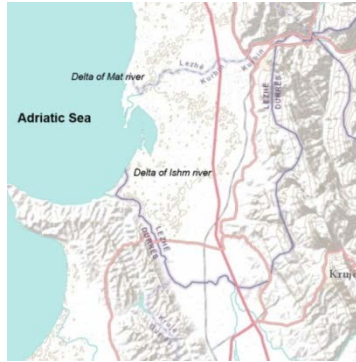


Figure 9



Figure 10

Figure 9-10: Deltas of Mat and Ishm rivers

Arzen river delta is another delta located in the southwest of capital Tirana. The thickness of alluvial created by the materials carried by Arzen river which drains an area of 1398,2 km<sup>2</sup> is about 15 m (Eftimi, 2003). Arzen river delta has an area of 94,8 km<sup>2</sup> (15,3%) and is river dominant in terms of its processes, clayed (clay and silt) in terms of its sedimentary structure and ribbed in terms of its geometry (Table 1; Figure 11-12).

Shkumbin river delta located to the south of Arzen delta is an important water mass in terms of delta forming factors (Figure 11-12). The river with a basin surface of 2444 km<sup>2</sup> has a water discharge of 61,5 m<sup>3</sup>/sec. and total sediment discharge of 7,2x10<sup>6</sup> tones/year (Pano and Frasherri, 1999). The delta of this river is another delta located in Albanian borders. It has a delta area of 47,6 km<sup>2</sup> (7,7%) and is , river dominant in terms of its processes (Brew, 2003), clayed (clay and silt) in terms of its sedimentary structure and ribbed in terms of its geometry (Table 1).

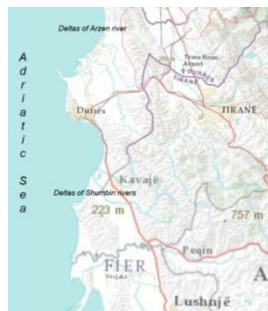


Figure 11



Figure 12

Figure 11-12: Deltas of Arzen and Shkumbin rivers

Semeni River is the muddiest river of the Mediterranean. Semeni river delta developed at the mouth of this dynamic river has resulted in many changes related to this dynamic structure. These changes have totaled 25 km length in the last century. The drainage basin of this river is 5649 km<sup>2</sup>, average river length is 753 m. average water discharge is 95,7 m<sup>3</sup>/s and total sediment discharge is 16,5x10<sup>6</sup> tones/year (Pano and Frasherri, 1999). Semeni River delta has a surface area of 55,1 km<sup>2</sup> (% 8,9). It is river dominant according to classification in terms of its processes (Brew, 2003), clayed (clay and silt) in terms of its sedimentary structure and ribbed in terms of its geometry (Table 1; Figure 13-14).

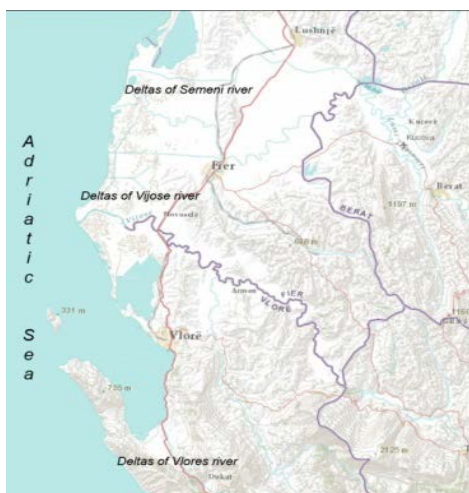


Figure 13



Figure 14

Figure 13-14: Deltas of Semeni and Vijose and Vlores rivers

Another delta located in the borders of Albania is Vijose river delta (Figure 13-14). Vijose river with a 6336,9 km<sup>2</sup> basin area is responsible from large amounts of sediment transportation. Hence, the alluvial thickness in its 81,4 km<sup>2</sup> (13,1%) delta area is 30 m (Eftimi, 2003). Vijose river delta is river dominant according to classification in terms of its processes (Brew, 2003), clayed (clay and silt) in terms of its sedimentary structure and ribbed in terms of its geometry (Table 1).

The southernmost delta which can be counted as the last delta in th Albanian borders is Vlores river delta (Figure 13-14). This delta is the smallest of the deltas mentioned earlier with its 13,9 km<sup>2</sup> (% 2,2) surface area. It is river dominant according to classification in terms of its processes, clayed (clay and silt) in terms of its sedimentary structure and blunt in terms of its geometry (Table 1).

## Conclusion

The general characteristics of large deltas in Albania formed by the main rivers in the country can be summarized as follows according to the details provided in the text for each delta:

Natural conditions in Albania have created suitable environments for delta formation. The most dominant of these conditions is the large extent of erosion caused as a result of geological and geo-morphological features. Hence, the rivers of Albania provide a higher amount of sediment input compared to neighboring countries.

All of Albanian deltas are natural systems that are river dominant according to classification in terms of their processes; muddy (clay or silt, sand, mixed with clay) in terms of their sedimentary/lithological structure; Continental shelf deltas in shallow sea facies and are Type 1: wave induced in terms of their geo-morphologies and development processes. Deltas can be regarded as monogenic since they represent a uniform/monotony in terms of their lithologies, sediment provisions, geo-morphologies and development processes. However, these deltas also show a polygenic character in terms of their geometries since Bojana-Buna, Drin, Mat, Arzen, Shkumbin, Semeni and Vijose river deltas are ribbed deltas in terms of geometry while Ishm and Vlores river deltas belong to blunt delta groups.

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## DISTINCTIVE EFFECT OF HYDROGRAPHY ON LAND BORDERS IN ALBANIA AND POTENTIAL REGIONS OF CONTROVERSY

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### **Abstract**

*Countries have borders that identify the fields of their authority. Although the fields of influence changes according to economic, political and military powers of the countries, the elements under the actual enforcement and responsibility of the countries in terms of security and welfare only are composed of only the areas in their borders. Hence, identifying and stabilizing the international borders is substantially important for economic, political and military purposes. This study puts Albania under the microscope by identifying the current borders of Albania, some of the elements in the determination of these borders and regions along the borders which have a potential to cause problems in the future.*

*In the study, land borders as seen in no. 1954 map sheets of NK 35&PT.34 (1/1.000.000), NK 34-4, NK 34-5, NK 34-7 and NK 34-8 (1/250.000 and no. 2002 map of Wetlands of Albania (1/350.000) were digitalized. Following this operation, the border drawn with the help of topographic base map included in the ArcMap 10 package program data base and Google Earth was revised. River drainage network of the country was created with the help of ArcMap 10 Model Builder and ASTER GDEM Digital Elevation Model (NASA&METI) with 15m resolution and the basin borders were identified and watershed lines and thalweg (river bed) routes were determined. The country border thus drawn was categorized according to hydrographic parameters and the sections that do not have direct routes with the border lines determined according to watersheds, thalweg routes and lake divisions in terms of sectors were categorized differently.*

*As a result, it was determined that 65.40% of the Albanian land border was constituted according to watersheds, 10.45% to thalweg routes and 9.60% to lake sectors whereas 14.55% was developed without paying attention to these elements or is based on an obscure or variable topography. The study also focuses on the border routes that are in the position of potential controversy in terms of physical*

*environmental conditions and the solutions to prevent the probable problems by assessing all groups and each segment in these groups.*

**Keywords:** *International boundaries. Hydrography. Undefined boundaries. Natural boundaries. Albania.*

## Introduction

While international borders can be defined as linear lines that separate lands following different political authorities from the other parts of the world, they can also be envisioned as symbolic or real distinctions that make the enclosed space a homeland and the people of this homeland; a nation. It is believed that technological advancements in the globalized world especially the internet are bringing people closer and reducing the importance of borders in this sense (Qingguo, 2001: 32). However, this situation may present itself in various ways according to international relationships, natural ambient conditions, current policies and the preferences of political authorities. Borders, that can be symbolically determined under conditions where there are no external threats, security breaches, illegal immigration and the problems with viewpoints regarding the others at the other side of the border, are considered as defense lines under different and hostile conditions (Photo 1). This situation brings the positioning of border lines to the foreground.



- a)- U.S.A.-Canada boundary (<http://kelsocartography.com/blog/?tag=border>).
- b)- Israel-Palestine boundary (<http://www.veteranstoday.com/2012/01/13/west-bank-2011-one-year-of-humiliation-in-a-two-minutes-video/israeli-border-policemen-stands-guard-during-clashes-with-palestinian-demonstrators-in-the-west-bank-town-of-qalandia-on-march-16-2010/>).
- c)- Ancient China-Hun boundary ([http://www.seven-wonders-world.com/other\\_wonders.htm](http://www.seven-wonders-world.com/other_wonders.htm)).

d)-Western Sahara boundary  
 (<http://www.worldatlas.com/webimage/countrys/africa/ehnewzz>).  
 e)- N-S Korea boundary  
 (<http://msnbcmedia1.msn.com/j/MSNBC/Components/Photo/new/100524-SK-dmz-vlrg-2a.grid-4x2.jpg>).

*Photo 1: Different type of boundaries around the World.*

Border lines are generally determined according to the distribution of under and above ground resources, historical region borders, and human induced elements such as walls, structures etc, cartographic parameters and current features of division (Seifert, 1997: 3). The hydrographic parameters studies in the framework of this research are among the natural factors and they are noteworthy as being among the main physical geography elements used in the determination of borders with various characters in many parts of the world. In this sense, the main hydrographic elements utilized in the identification of borders are rivers, lakes and seas (Ekinci, 2008: 35). However, thalweg lines and watersheds that can be assessed as geo-morphological elements may also available be examined under different headings according to the type of assessment used. Thalweg lines and watersheds are among the geo-morphological elements when they are considered to be valley floor and ridge and they are among the hydrographic elements when they are assessed to be the deepest point of the river and basin border. In this study, thalweg lines and watersheds are considered to be among the hydrographic elements since the study employs assessment by focusing on hydrographic features. Accordingly, the border lines of Albania has been investigated based on hydrography since 85,45% of the land borders of the country are determined according to hydrographic units.

## **Material and Method**

Border lines that the study focuses on are created in a controlled manner by using various resources and data sets so as not to have incorrect interpretations or assumptions. The country map of Albania was drawn by making use of topography maps consisting of map sheets NK 35&PT.34 (1/1.000.000), NK 34-4, NK 34-5, NK 34-7 and NK 34-8 (1/250.000) dated 1954 which was prepared by US. Army Corps of Engineers Army Map Service and Wetlands of Albania (1/350.000) map of 2002 prepared by Environmental Center for Administration and Technology and Greek Biotope/Wetland Centre. The borders drawn in this manner was later revised through coordinated efforts by using topographic base map in the data base of ArcMap 10 package program and satellite images provided by Google Earth.

The river drainage network of the country was created and basin borders were determined by using NASA and METI based ASTER GDEM Digital Elevation Model with 15 m resolution in the analysis model developed by the help of ArcMap

10 Model Builder. In this manner, watersheds and thalweg lines were determined. Lastly, passage/transit routes of the country borders were categorized based on hydrographic parameters and the border lines appointed according to watershed, thalweg lines and sectorial division of lakes were classified separately. Parts that were drawn randomly independent of all these parameters or parts that follow an indistinct or variable topography were highlighted as potential regions of controversy. Study identifies the structures and elements that can cause controversy in these regions and suggestions are provided to eliminate the probable conflicts.

### **Location and General Characteristics**

Albania is situated in the west part of the Balkan Peninsula between the 39-42 N, and 19-21 E coordinates. Located between Dinaric-Pindus mountain zone and Adriatic Sea, it is a rectangular country with its long axis in the north-south direction (Figure 1). The country with a surface area of 28.748 km<sup>2</sup> has an unproblematic sea border with Italy which is 72 km west of the country through Ionian and Adriatic Seas (Bogdani and Selenica, 1997: 83). The country is surrounded on the south and southeast by Greece, on the east by Macedonia, on the northeast by Kosovo and on the northwest by Montenegro. The country with lower sections and coastal valleys have plateaus and slightly sloped flat lands in the mid parts and the east of the country is covered with mountainous masses arrayed in the order of North Albanian Alps (2.693 m), Korab Mountains (2.764 m) and Gramos Mountains (2.523 m) from the north to the south. These mountains are high masses composed of mostly karstic and ophiolitic units and take part in the Alpine Zone.

The country where Mediterranean and continental climate is dominant is noteworthy with its climatologically features characterized by climactic changes in short distances as a result of landforms. A West Balkan country, Albania is among the possible formal candidates of European Union along with Kosovo, Bosnia-Herzegovina and Serbia. The population of the country nearing 3.5 million represents a developing country with its economy based on agriculture, animal husbandry and tourism.



*Figure 1: Topographic map of Albania.*

### Categorization of the Borders

With a total periphery of 1.202,332 km, Albania has a total coastline of 456,977 km composed of coasts which totals to 325,235 km (61,17%) along the Adriatic Sea and 131,742 km (28,83%) along the Ionian Sea. This value that corresponds to 38% of the total periphery value does not include the coastline of the islands located in the Adriatic and Ionian Seas. The rest of the 62% of the land in the country is surrounded by land borders. Total land borders of Albania is 745,355 km and 264,660 km of this border (35,50%) is shared with Greece, 185,395 km (24,87%) is shared with Macedonia, 181,603 km (24,37%) is shared with Montenegro and 113,698 km (15,26%) is shared with Kosovo. A total of three criteria are taken into consideration while identifying the country borders and they are watershed, thalweg line and borders of the lake sectors (Figure 2). In this study, randomly drawn parts and problematic areas are considered under a fourth heading regardless of the above mentioned elements cited in the land borders section.

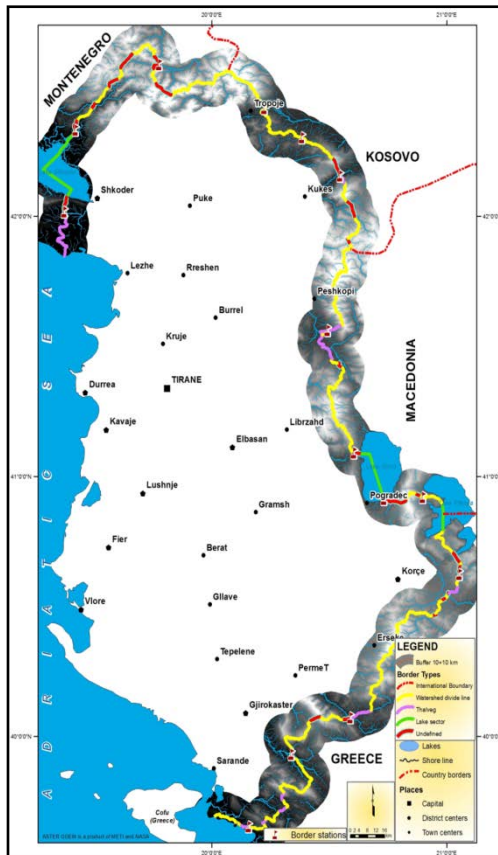


Figure 2: Boundary line and border categorization map of Albania.

### **Borders that Follow the Watershed**

A large part of the line that consists of Albanian land border follows the masses that belong to Dinaric-Pindos zone. Hence, the biggest ratio (65, 40%) among the land borders belongs to the borders that correspond to borders composed of watershed lines on the peak sections of the mountainous areas. The lines in this group identified in 30 different regions shape the Albanian border along a line of 487,486 km (Photo 2-3).



*Photo 2: Watershed line type of boundaries between Albania-Greece at southeastern Gjirokastr (Photo by: Soula SATLANI).*

*Photo 3: Watershed line type of boundaries between Albania-Macedonia at northeastern Peshkopi (Photo by: Pgera SIMOV).*

Peak regions mostly represented with karstic regions create precise borders in areas that correspond to layer tops or sharp ridges formed as a result of severe physical disintegration. Since these types of regions require hundreds of years to change locations by erosion under normal conditions, border stability in these areas does not constitute any risks. On the other hand, since areas where ophiolite and flysch lithology is dominant create basin borders surrounded by more flat ridges, small deviations than can be neglected should be considered normal in these areas. However, borders under these lithologies can protect their positions and do not constitute any risks. Hence, the current study considers the areas that can be categorized as segments dependent on watersheds as precise borders.

### **Borders that Follow the Thalweg line**

As we know, thalweg line is the name given to the line that connects the deepest points of the rivers (Erinç, 2000: 376; Hoşgören, 2004: 67; Selçuk Biricik, 2009: 206; Hoşgören, 2011: 274). It is not possible to claim that thalweg lines cannot be



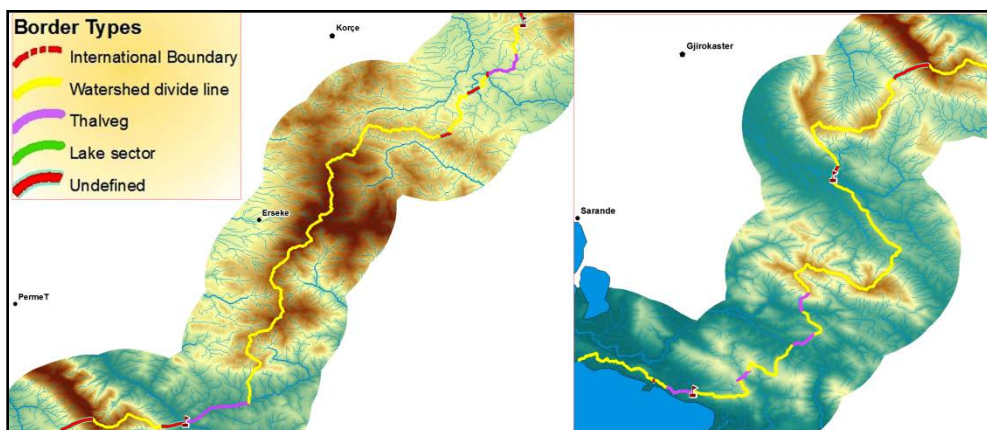
changed because rivers have a dynamic and mobile structure. Especially in areas where topography and lithology allow rivers to have large beds and flood areas, thalweg lines show frequent and high amplitude changes. Parts that correspond to narrow valleys and canyons create somewhat more stable lines (Photo 4-5).



*Photo 4: Thalweg line type of boundaries between Albania-Greece at southeastern Sarande (Photo by: Mladen ANTIC).*

*Photo 5: Watershed line type of boundaries between Albania-Greece at southeastern Permet (Photo by: Bles KOVIKU).*

Thalweg based borders identified in 11 different regions in Albania constitute 10.45% of the land border with 77,866 km. Valleys with thalweg lines on the southeast of Sarande which forms some parts of Albanian-Greek border are comparatively narrow and deep and highly stable. Flood bed with a width more than 100 m and a few meters length on the south and northeast of Erseke and on the southwest of Scutari has the potential of serious fluctuations as a result of flow changes that can be observed in the river (Figure 3-4).





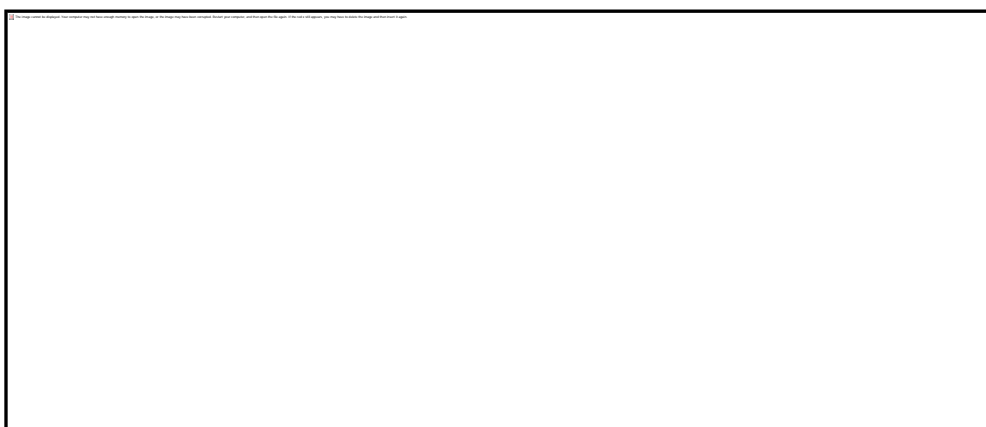
*Figure 3: Thalweg and watershed line type of boundaries between Albania-Greece near Erseke.*

*Figure 4: Watershed line type of boundaries and instable surfaces between Albania-Greece near Gjiokaster.*

Taking the border line as a zone and allowing collective use of the river in parts where the flood bed does not exceed an identified width will reduce the conflicts in the area. In flood beds that cover larger areas, milestones/benchmarks should be identified in predetermined intervals starting with the stabile areas at the two ends of the specific river bed in order to create an average border line agreed by both parties. Also under favorable political, economic and physical conditions, reservoirs may be built to allow drawing of borders based on management partnership. Otherwise, deviances in the river routes, borders and use of private areas will cause many problems.

### **Borders Determined According to Lake Sectors**

In fact, it is a topic of discussion with different interpretations whether lakes are separated according to border lines or whether country borders are drawn according to rules that specify the terms of use for lakes in countries. This situation develops as a parallel to the issues related to sharing. Lake borders shaped according to factors such as shore length, distribution of the sources that feed the lake and rights received as a historical heritage are determined with two main methods: designation of a mid-point and regions of use (Boggs, 1937: 445). Albania with three separate border lines shaped according to the lake sectors on Scutari, Ohrid and Prespa lakes prescribes borders based regions of use for the countries (Photo 6-7).



*Photo 6: Thalweg and lake sector lines      Photo 7: Lake Sector type of*

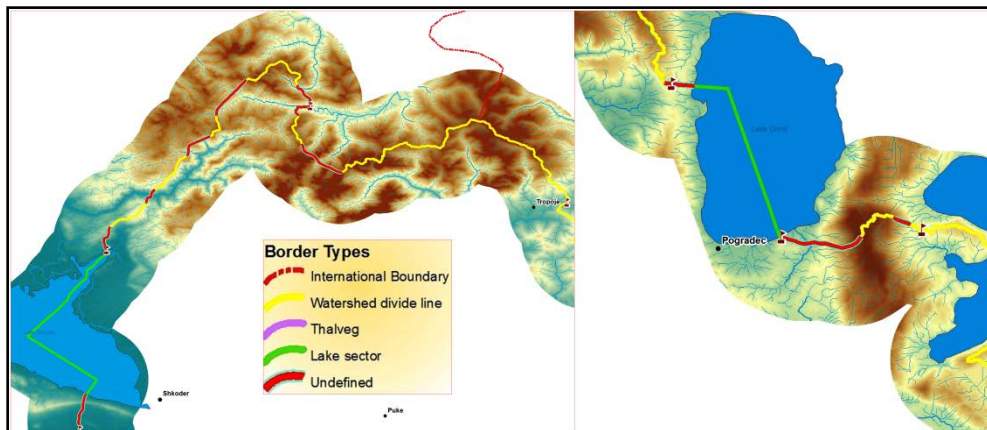
*may change during floods, boundaries between Albania-southwestern Shkoder (Photo by: Fraskanjel DELO).*  
*Montenegro in Lake Shkoder (Photo by: Alexander KOZAK).*

The country has a 71,590 km (9.60% of the total borders) border line that follows the lake sectors with Scutari Lake (37,188 km) as longest lake border in the country which constitutes 51.95 % of total lake borders. The lake is shared between Albania and Montenegro. On the other hand, the line which constitutes 32.52% of the lake sector based border with a length of 23.280 km in Ohrid Lake identifies the sections that can be used by Albania and Macedonia. Prespa Lake is shared by three different countries (Albania, Macedonia and Greece). This line in the lake that constitutes 15.54% of the total lake sector based border of Albania is 11.122 km, with 6,747 km on the South is shared by Albania and Greece and 4,375 km on the north is shared by Albania and Macedonia.

Borders drawn according to lake sectors can be regarded as stabile borders with a possibility of small changes from time to time. The fact that small deviations in the lake border lines do not cause notable operational results makes these types of borders low risk borders.

### Borders that do not constitute precise lines

These types of borders identified in 23 separate regions consist of 14.55% of total Albanian land borders with their 108,413 km length. Although some of these borders are based on distinctive elements such as watershed lines or thalweg lines; the ambiguous nature of the topography that characterizes the said elements leads to a dynamic/mobile border line. Ridge-valley topography which is frequent and highly developed can be given as an example for this type (Figure 5-6).



*Figure 5: Intensive valley and ridge topography based undefined boundaries at North Albania.*

*Figure 6: Ohrid and Prespa Lake sectorial division and pure topography based undefined boundaries nearby.*

On the other hand, river sections scarped by borders, borders that follow an indeterminate topography and sections drawn without considering physical elements are regarded as problematic borders and accepted as potential risk areas. In these regions, the area between the two ends of the line can be drawn with a line that connects the reference points identified in regions with precise borders in order to create unproblematic borders.

## Results

Albania has hopes and plans for the future with its developing economy and social structure. It is imperative that problems should not be experienced in terms of border violation and safety so that the country does not undergo conflicts with the surrounding neighbors. The method to present a confident stance in the fragile and variable Balkan political structure is related to border safety as well. Hence, identification and management of physical elements that form the borders of the country will eliminate possible problems in that arena.

Although land borders in Albania largely based on fixed physical elements create a safe line, sections on the contrary and probable risk areas are also existent. Measures to form more precise borders in such regions will necessitate different methods and implementations in each region. Border arrangement implementations based on careful analysis of the physical structure and geographical character of the land will have a better chance to eliminate potential conflicts and be successful in the long run.

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### Internet Resources

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## EFFECTS OF GLOBAL SEA LEVEL RISE ON THE ADRIATIC COASTS OF ALBANIA

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### **Abstract**

*Global climate change causes sea level rise, and especially is affecting low lying coastal areas of the world. In the next century, it is estimated that climate change will raise the sea level approximately 1 meter. Gradually increasing impact of this event will cause especially the lower coastlines to retreat back to the land. Meanwhile, many coastal settlements will be invaded by the waves and beaches will face erosion. Residential areas of the western coasts of the Albania, is usually on low coast areas. A probable sea level rise scenario will have serious impacts on coasts of Adriatic Sea of Albania. This paper focuses on sea level rise and its impacts on the coastal areas and coastline of the western coasts of the Albania. For this purpose, satellite images for the years 1985 and 2011 the coastal lines were obtained using Geographic Information Systems and Remote Sensing Techniques and change is determined for a period of 27 years.*

**Keywords:** *Global climate change, Coastal areas, Adriatic Sea of Albania, Geographic Information Systems and Remote Sensing.*

### **Introduction**

Sea level and coast lines are changing for millions of years due to expanding or melting of continental ice covers. Sea level rise causes changes on coastlines especially on low coastal zones and the sea expand towards to inlands. Sea level had changed in geological times due to eustatic, isostatic, and tectonic factors. Also it has often changed in Quaternary when the climate changes happened in high frequency and high amplitude (Jordan and Maschner, 2000). The climate changes at the end of Pliocene and beginning of Quaternary had significant effect to dwindle of continental ice covers and sea level changes. For instance, the ice in the ocean

melted approximately 3000 years ago from present and that caused sea level rise and coastline changes towards to inland. In the Quaternary which is time climate changes often happened, the deposited sediments during glacial times in river valleys along the coasts caused partially decrease of sea level. Thus, sea level decreased 120-125 m below than present day level during the Last Glacial Maximum which is happened 30000 and 19000 years ago. As a result of sea level decrease, the continental shelf areas have appeared as land and the rivers reached the sea kilometers far away from their present estuaries (Vellanoweth and Erlandson, 2004; Atalay, 2005).

The global sea level is identified that is close to present day level because the temperatures were higher for 2°C to 3°C than present day temperatures in the period between Last Interglacial and beginning of Holocene for 120 thousand years (Suursaar et al., 2008; Houghton et al., 2001; Lambeck, 1996). The sea level is increased more than 100 meters in the time between present day and the beginning of Holocene which is the last period of Quaternary (Atalay, 2001). It is estimated that the sea level rise is stopped approximately 6000 years ago from the present day. According to tide and sea level measurement records, the global sea level increased approximately 10 cm to 25 cm (1-2,5 mm/y) in 100 years from the end of 19<sup>th</sup> century (Sterr, 2008; Türkeş and Çetiner, 2000).

By the recent researches it is clear that the effects of sea level rise due to global climate change continue on the coastal areas and coastline changes. For instance; the global average temperature has increased for 0,5°C after the end of 19<sup>th</sup> century and between 1900 - 1940 years. After this increase of temperature, a cooling period has happened for 25 years. The global average temperatures increased again in 1970s, 1980s and 1990s. The hottest 8 years happened in 1990s after the year of 1978. The year of 1998 was the hottest year for both the north and the south hemispheres since 1860. In addition it is the hottest year of the global temperature records for approximately 140 years, many natural hazards, which were powerful and in number of never counted before, happened in 1998. According to tide and sea level measurement records, it is identified that the sea level is increasing 2 mm per year since the end of 19<sup>th</sup> century (Sterr, 2008; Türkeş et al., 2000; Öztürk, 2002; Aksay et al., 2005).

The climate changes in geological times have an important impact on the change of landscapes. Also they caused permanent changes on ecological systems on coastal areas by glacial movements and the changes in sea level (Türkeş et al., 2000; Gesch, 2009; Douglas, 2001). The major effects could be counted as; permanent inundation in coastal regions, beach and seaside erosions, salination of underground and surface waters, high water level observations on the lands, and increase in storm and flood destruction (Leatherman, 2001). According to recent researches, the sea level is estimated to rise approximately 1 meter in next 100 years. This event will have increasing effects especially on delta plain coasts and will cause decline of coastline towards the land. At the same time, there will be an increasing erosion event on the

beaches. Thus, many coastal settlements damaged by the sea waves (Vafeidis et al., 2008; Sterr, 2008; Erol, 2003).

Sea level has increased 10 cm to 20 cm on the Mediterranean coasts in last 100 years (Piervitali, 1997; Türkeş et al., 2000). The sea level of the Mediterranean will increase for 18 cm to 20 cm until 2025 and it should be assessed that the sea level rise will be at least 100 cm until 2100. It is mentioned that any changes in the water level of Mediterranean will affect low coasts of Albania which are consisted of Holocene depositions (Nieuwland, 2001; Türkeş et al., 2000; IPCC 2001). Climate change and sea level rise according to climate change are assessed in IPCC 2001 reports with the scenarios prepared by the new information. According to the report, the sea level rise is estimated to happen between 0.2 m and 0.85 m until 2100.

In this study, the effects of sea level changes in Quaternary on formation of Adriatic coasts and coastal settlements in Albania which has 557 km long coastline.

### **Study Area**

Albania is a small and mountainous country on the southwestern part of the Balkan Peninsula and has coasts along Adriatic and Ionian seas. The country is located between 40°-42° latitudes and 19°-20° longitudes. Its neighbor countries by land borders are Montenegro, Serbia, The Former Yugoslav Republic of Macedonia (FYROM), and Greece. The length of the coastline of Albania is measured as 557 km. The south part of the Albanian coastal region is mountainous and consisted of Mesozoic and Tertiary aged sedimentary and volcanic rocks. The north part of Albanian coastal region is consisted of approximately 40 km wide plains which are formed by Holocene depositions. In some parts of coastal strip, there are some small hills in verity heights between 200 m and 300 m (Matherstt et al, 1999; Ciavola et al., 1999; Figure 1).

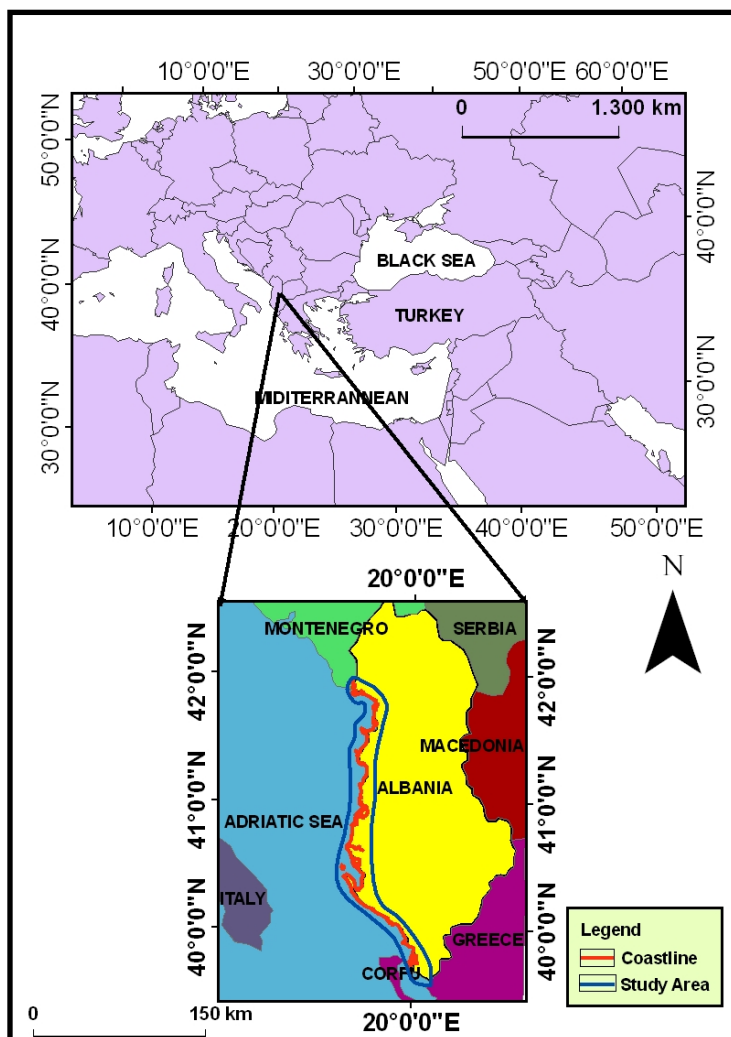


Figure 1: Study Area

## Methods

There are many different methods which are prevalently used to determine the land use of coastal regions and coastline changes with the help of advancing technology. Aerophotogrammetry, Remote sensing (RS), Laser Imaging Detection and Ranging (LIDAR), Global Positioning System (GPS), and Geographic Information Systems (GIS) are some of them (Maiti and Bhattacharya, 2009; Gesch, 2009; Demirci, 2008). The system that elderly counted techniques are used for coastal areas is called as Coastal Geographic Information System.



It is possible to determine the reserves and potentials of natural resources and to observe the changes in time and update by comparing historical data and actual data. Comparing the aerial photographs and satellite images which are gathered in different times for a randomly selected region is very important to determine the changes correctly, faster, and cheaper. GIS and RS techniques, which are have important usage potential especially in applications about geosciences, are very important two techniques providing the easiness to the user for coastal region researches and analysis (Mausel et al., 2004; Richards, 1995 Şeker and Kabdaşlı, 2002, Çölkesen, 2007). Storing, analyzing, processing, and visualizing the spatial changes in time is easier with the help of GIS. Thus, it is used as an effective method to determine coastal land use, coastline changes, and coastal geomorphology changes for coastal management (Turoğlu, 2000; Tecim, 1999). GIS is a technique that helps to control and take early precautions for environmental degradations by determining the changes (Mousavil et al., 2007). RS techniques are used for sensation of the energy reflecting from the earth surface, processing to gather information about the material, and analyzing the information (Prabaharan et al., 2010). The changes in a selected coastal region could be determined with the help of RS by comparing old and new dated aerial or satellite images (Ciavola et al., 1999; Akar, 2007; Kurt et al., 2010).

In this study, GIS and RS techniques are used to identify the changes of sea level and coastline in time. Coastline and sea level changes are determined using RS technique on satellite images which are received from USGS Global Visualization Viewer. The satellite images are captured by Landsat TM (Thematic Mapper) with the resolution of 30 meters in 12 August 1985 and 19 July 2011. In this technique, the images in pieces are combined. After geometric corrections (UTM, WGS 84, Zone 34N), the images are improved by using the Normalized Difference Vegetation Index (NDVI) tool in ERDAS 9.3 software. The image, which is elderly produced after the RS application, is added to ArcMap and coastlines are produced using Spatial Analyst toolset. The images of sea level changes for 1 m and 5 m rise are received from Global Sea Level Rise Map page of geology.com internet site. Firstly, the received images, which show Albanian coasts, converged to JPEG format. Then, their coordinates are addressed using the coastline which is produced from satellite image captured in 2011. On the second phase, polygons are produced to visualize the sea shore that thought to be under water after 1 m and 5 m sea level rise. Lastly, the required maps are produced by using polygons and visualization techniques.

## Results

Although Albania is a small country with 28748 km<sup>2</sup> total area, it has three different climate types as a result of verity of landscapes. The inner north parts of the country have humid climate and northeastern parts have alpine climate that has warm and rainy summers, cold and dry winters. The coastal region of Albania along Adriatic Sea has characteristics of the Mediterranean climate that has warm, rainy winters

and hot, dry summers. This part of the country, which is our study area, has annual precipitation average of 930 mm to 2200 mm, and annual temperature average of 15°C to 16.5°C. The rainiest period of the coastal region is time between October and March (Civola, 1999).

The settlements on the coastal region of Albania are accumulated on the areas which have very low gradient, low coast characteristics, and high earthquake risk. Thus, it increases the risk of inundation after a possible sea level rise (Nieuwland, 2001). In addition, strong storms sometimes cause more than 1 m sea level rise or decrease even in certain conditions. These prove that a potential sea level rise on the Adriatic coasts of Albania will affect the settlements and the economic and social life on the surroundings dramatically. The part of the total population (3002859 people, CIA, 2012) which is settled on coastal region will suffer significantly as result of sea water invasion towards the inlands. In addition, the delta plains of Albania's longest rivers (Bune, Drina, Vjose, Shkumbin, Semanit, and Erzen) will be under sea water after sea level rise and agriculture and economic life will be damaged.

If the sea level rises 1 m, 332,7 km<sup>2</sup> area of the 45 km long coastal region, which is located between Bune river mouth and Rodonit bay, will be under sea water. On the same location, 588,7 km<sup>2</sup> area will be covered by sea water if the sea level rises 5 m (Figure 2). Eventually, Kenata lagoon on the east of Bune delta plain, the part of Velipoje beach until Shengjin, and Shengjin port will be totally under the sea. Also, 15 km long beaches between Velipoje and Shengjin will be under sea water after a potential sea level rise. The sea water will reach 2 km close to Laç and invade many roads, houses, and stores so, will affect the life adversely. At the same time salty sea water will invade the Drina river bed for kilometers and cause salination of the water in river bed. Drina delta plain and Blu lagoon will be covered by sea water, so the agricultural lands will be out of use as a result. The transportation also will be affected badly by sea water cover on E762 numbered motorway which is located between Shengjin and Drina River (Figure 2).

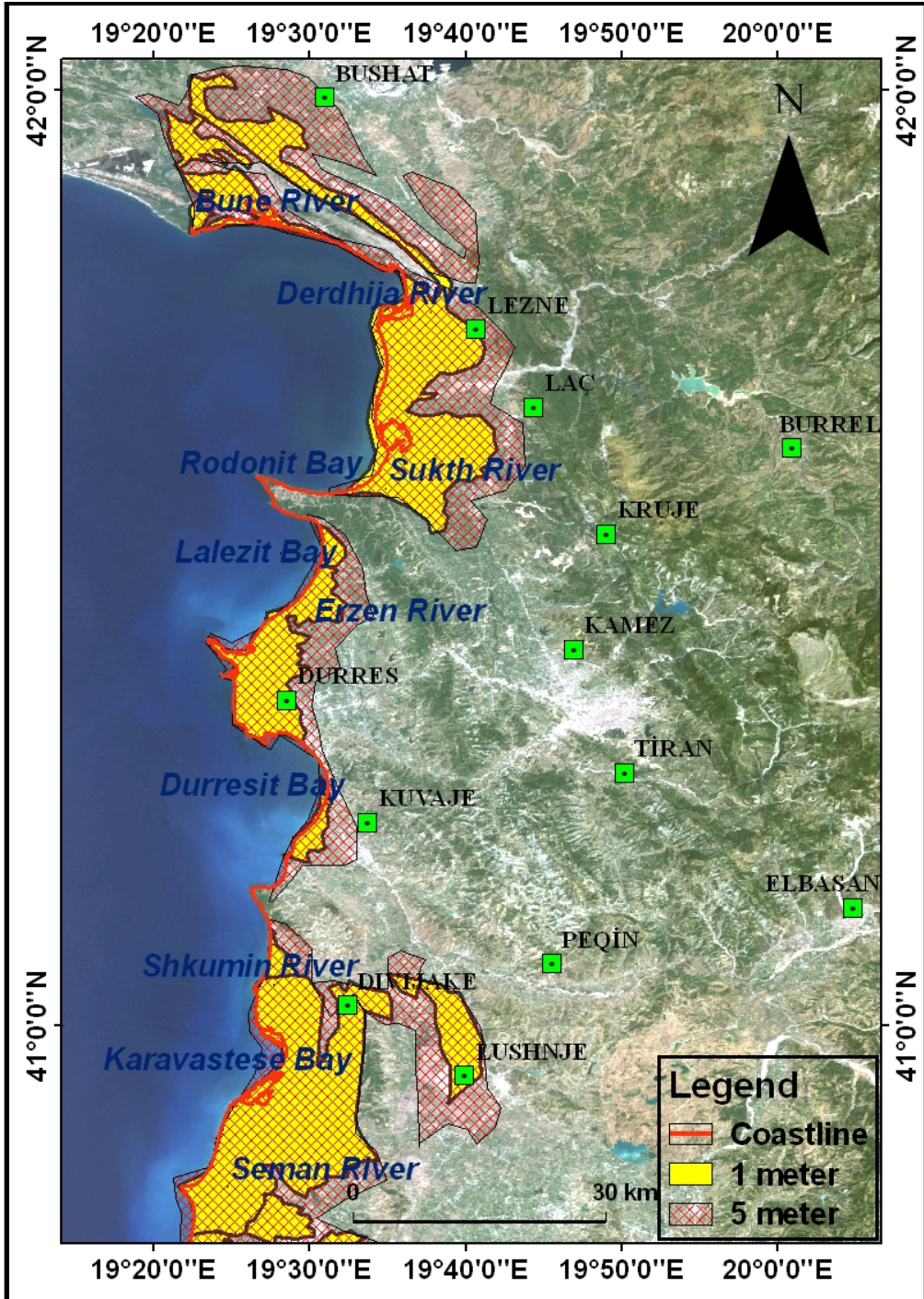


Figure 2: Sea level changes on Adriatic coasts of Albania



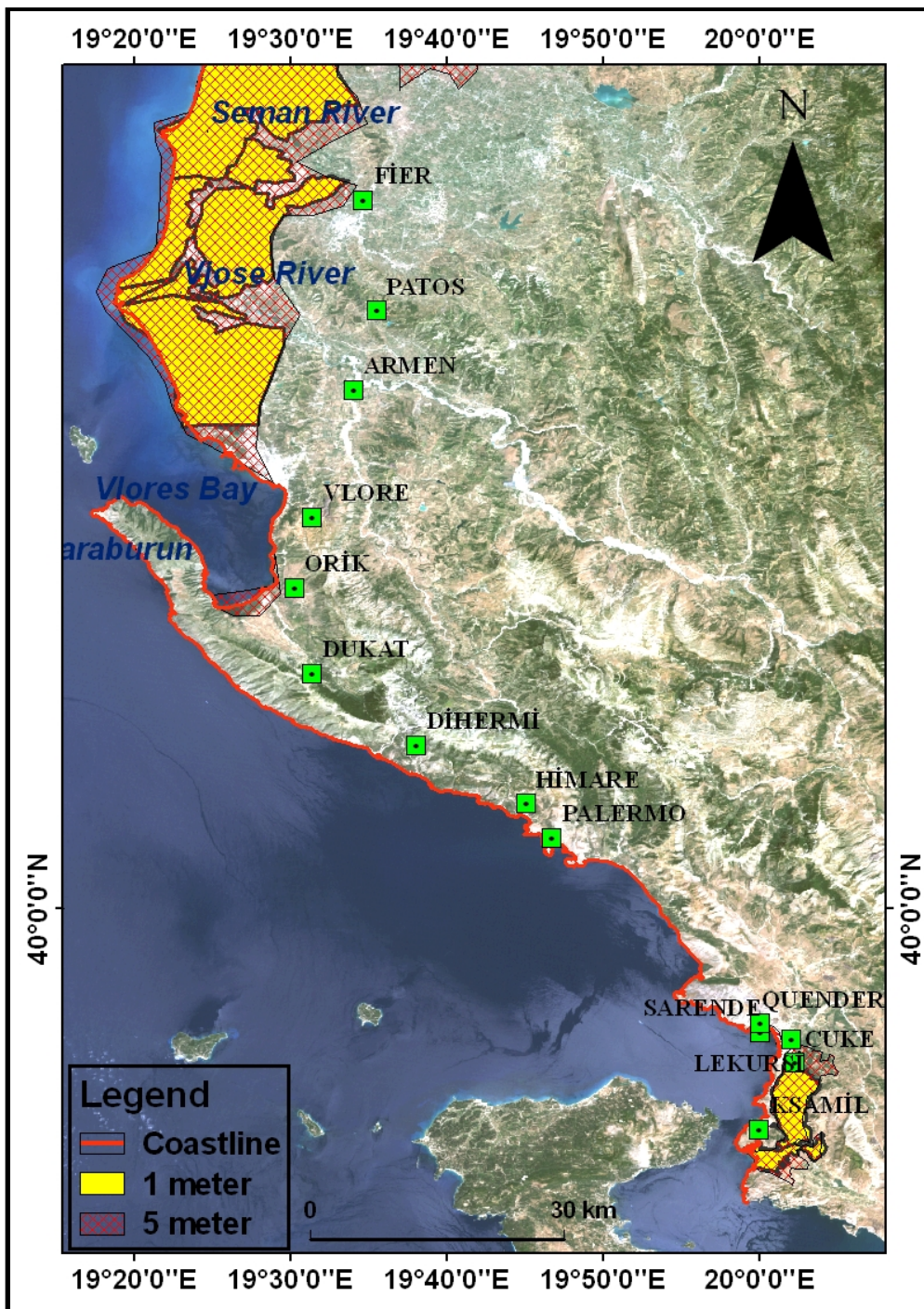


Figure 3: Sea level changes on Adriatic coasts of Albania

On the other side, if the sea level rises 1 m, 119,9 km<sup>2</sup> area of the sea shore between Lalezit and Durresit bays, 737,4 km<sup>2</sup> area between Durresit bay and Karaburun, and 40,2 km<sup>2</sup> area of Sarende coast, which is located on the south of Albania, will be covered by sea waters. If the sea level rises 5 m, 243,3 km<sup>2</sup>, 941,2 km<sup>2</sup>, and 56,8 km<sup>2</sup> areas on the previously mentioned locations will be under sea level respectively (Figure 2 and Figure 3). As a result of salty sea water invasion to delta plains and the mouths of Vjose, Mati, Drina, Shkumbin, Semanit and Erzen rivers, the lands will lose agricultural importance. Pataku, Vilunit, Karavasta, Narta, Blu, and Paša Liman lagoons will be destroyed by sea water invasion. The tourism and natural life will be affected adversely because the coasts and roads between Lalezit and Durresit for 9 km and between Draç and Kavaje for 13 km will be below the sea level. 9 km long coast between Semani and Vjose rivers and the delta plains of those rivers will be covered totally by sea water. The water of the rivers, which will be mixed with salty sea water, will not be suitable for drinking water supply of people (Figure 2 and Figure 3). The least damaged parts of the Albanian coasts from a potential sea level rise are the area between Karaburun and Sarende which is has cliffs along the coastline.

The coasts of Albania are one of the most important recreation areas for Albanians. Nevertheless, it is identified that there have been important changes on the coastline in 27 years between 1985 and 2011 because of sea level changes and urbanization. Also, taking sand from the beaches, port and pier constructions on the coasts and forming new beaches by man hand are the other factors for coastline changes. As a result of these changes, the total length of Albanian coasts has changed generally towards to the land and towards to the sea from place to place. The results of coast line measurements of Albania for 1985 and 2011 are different. The total coastline length of Albania was 535 km in 1985 and it was 557 km in 2011. Thus, it is identified that the coastline is lengthened for 22 km because of the coastline changes which are elderly mentioned (Figure 4).

Albanian coastline has changed significantly along the delta plain areas of Bune, Vjose, Mati, Drina, Shkumbin, Semanit, and Erzen rivers in 27 years period between 1985 and 2011. In addition, there have been important changes along the coasts of Vlores, Karavastase, and Lalezit bays and in lagoons (Kenata, Pataku, Vilunit, Karavasta, Narta, Blu, Paša Liman) behind the coastline (Figure 4).

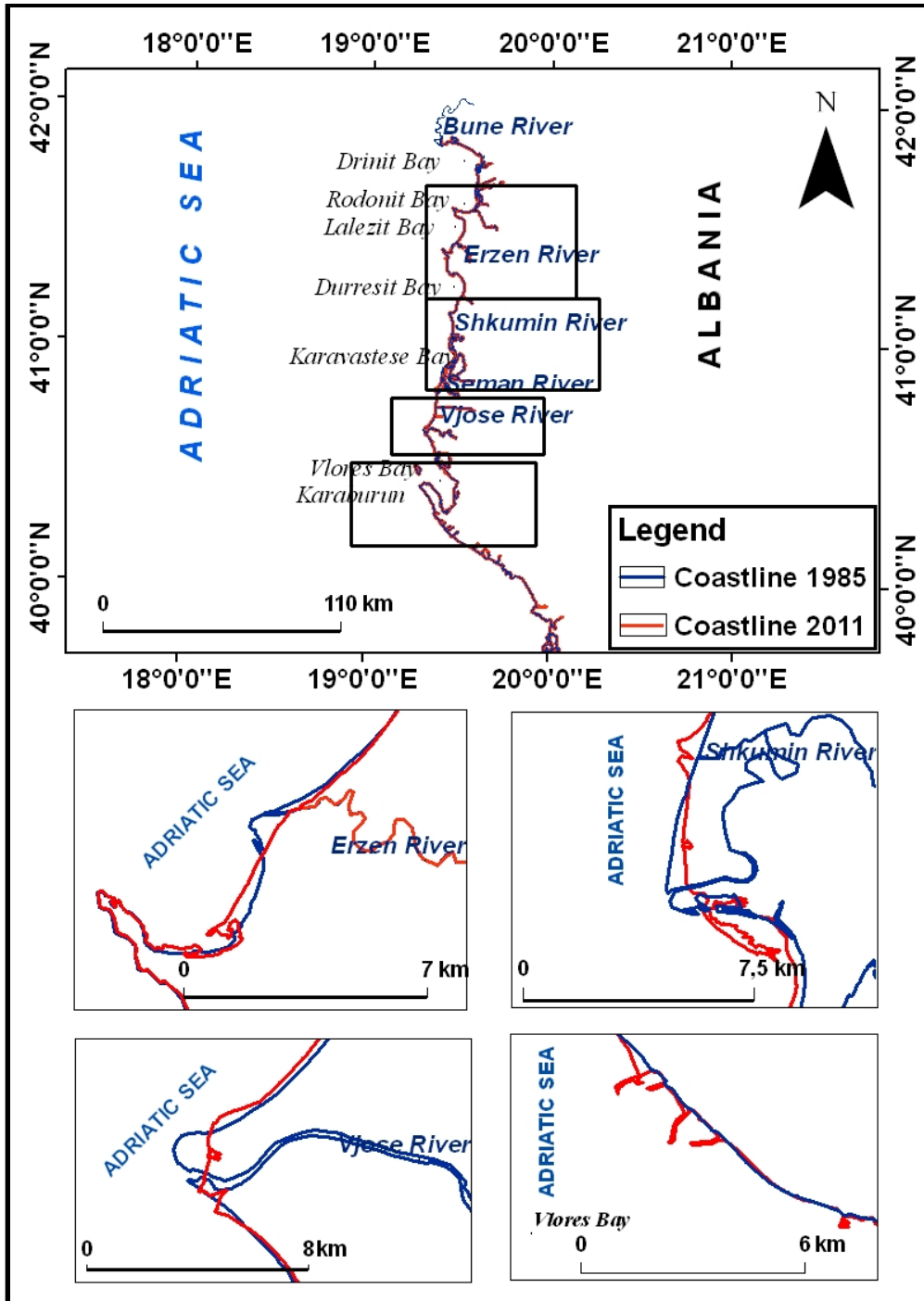


Figure 4: Coastline changes along Adriatic coasts of Albania (1985-2011)

## Conclusion

The Adriatic coasts of Albania have changed for 22 km in past 27 years between 1985 and 2011. The coastline was 535 km in 1985 and it was 557 km in 2011 according to the calculations which are applied on the satellite images.

If the sea level rises 1 m or 5 m, the total 1230,1 km<sup>2</sup> or 1830 km<sup>2</sup> area will be under sea level respectively. This will affect social and economic life adversely. Besides, sea level rise will cause loss of terrestrial area; it will cause salt water intrusion to fresh water resources close to sea. In this case, agricultural and drinking water demand will increase. The frequency of forest fires and their impact area and duration will also increase depending on the increase of the duration and severity of hot and dry season. Thereby, terrestrial ecosystems and agricultural production systems could be damaged. The delta plains, coastal plains, and beaches which are the locations of intense settlement, agricultural, and touristic places of Albania, will be under the sea level.

The events would have been occurred as a result of a potential sea level rise should be considered in coastal land use planning of Albania. The existed buildings on the settlement areas on coastal regions should be used until the end of their useful economic life. At the same time, the arrangements for land use planning should be made according to possible sea level changes depending on climate change.

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**FROM PAST TO PRESENT: FLOODING IN EDIRNE AND ITS VICINITY  
(TURKEY)**

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**Abstract**

*Catastrophic floods frequently occur in Edirne and its close vicinity. Various aspects of these floods are examined by many researchers. This study attempts to answer the question of which geographic factors cause flooding and show how they have undergone changes over time creating more flooding than expected.*

*Part of a larger scale project, this approach focuses on the topographic characteristics of the area, drainage features, climatic and land-use characteristics. Where possible it has been attempted to examine these geographic characteristics in Ottoman and Republic periods respectively.*

*The paper examines flood activity through Ottoman and Republic period topography maps belonging to the area, old flood recordings, Ottoman buildings such as palace, caravanserai, fountain, bridges which lie within the flood zone, the locations of residences, and social, cultural and religious places. The obtained data has been correlated with the current conditions for flood, and comparisons have been made between the flood activities in the past and present. The results indicate that floods exist at all times but there are remarkable differences in their frequency, intensity and impact zone.*

**Keywords:** *Edirne, Floods, Geography, Ottoman and Republic periods.*

**Introduction**

Floods that can be qualified as disasters often take place in Edirne and vicinity. Those floods have been examined by many researchers in terms of different aspects. Studies about flood in region are going on in an international cooperation.

In this study, which composes one of the basic parts of a broad project, answers to several questions have been sought such as what important floods occurred in this period, what the frequency and density features of those floods were, whether those

features have changed in time or not and what kind of precautions and preventions to decrease the damages were taken, taking a time period of approximately 500 years into account. It was aimed to reach conclusions to prevent floods at present and decrease the impact of destruction from the gained results.

In accordance with these aims, the topographic characteristics of Edirne and vicinity, drainage features and geographical features like land use, the characteristics of these geographical features in Ottoman and Republic Periods have been tried to be examined within the bounds of possibility. The locations of the structures like palace, caravanserai, fountain, bridge of Ottoman Period ... etc., every building older than 100 years, social, cultural and religion centres within the field of flood have been researched. The records of floods in the past have been prepared by scanning the historical records and newspaper archives in Edirne. The Ottoman and Republic Period topography maps of the region have been used for different aims. Assessments between the present floods and the past floods in Edirne and vicinity have been made by relating the gained current conditions in terms flood.

### **Meriç Basın and The Edirne Section**

Floods are an expected result of hydrographical improvements in river basin in the control of geomorphology, climate and landuse features. Sometimes these can cause disasters. The effectiveness of human being plays an important role in the transformation of floods into disasters.

The floods causing great destructions in Edirne take place as a result of Meriç River's increasing to exceptional flows in the region of Edirne. Meriç River with a large part in Bulgaria, placed within the borders of Greece and Turkey is basically formed of four big sub-basins. (Figure 1, 2). Although the floods occurred in Edirne are natural results of geographical developments in these sub basins, only the area where flood disaster occurred was focused on in this study. (Figure 3). In this part of Meriç Basin; where the old city of Edirne was placed on the surface of the plateau, Meriç River flood plain and the slopes setting these two geomorphologic units apart are land forms that come into prominence. (Figure 3, 4, 5). The surface of the plateau is with a 100-140 metres height is split by the branches of Meriç River. The flood plain of Meriç River is at 42-32 metres height in the part of Edirne. 42 metres height in northwest decreases to 32 metres in the direction of southeast within a distance of 25 km. (Figure 4, 5). When these height values are taken into account, it is obviously seen that Meriç River has an approximately 0.4% incline in the area of the flood plain within the part of Edirne. This incline value is quite appropriate for the flood and is an encouraging feature. The drainage system of Meriç River in the part of Edirne is also in the quality of encouraging flood. Meriç River, Tunca and Arda meet at the alluvial plain with 0.4% incline in only the 6 km distance (Figure 3, 4, 5, 6). These drainage systems cause water mass with great volumes able to result in a flood accumulate in one place. In other words, the water Meriç, Tunca and Arda Rivers bring, gather in the alluvial plain of the basin at the same time. The present drainage channels are not capable to carry such a volume of

water mass. Inevitably; Meriç River alluvial plain with 42-32 metres height and 0.4% incline values stays under water.

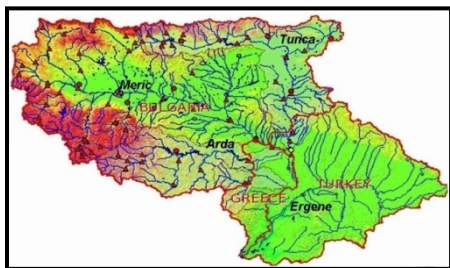


Figure 1: Meriç River Basin (Sezen, 2011).

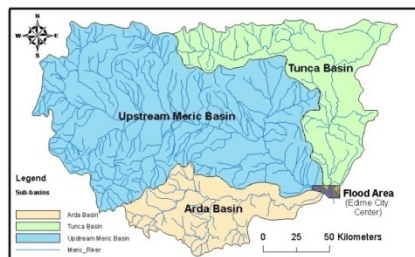


Figure 2: Upstream basins of Meriç River and flood area in Edirne region (Turoğlu, Uludağ 2012).

### Previous Floods in Region

Some of the great floods that took place in Edirne and vicinity approximately in 500 years of time have been listed in Table 1 (Kazancıgil, 1995; Sezen, 2011; Turoğlu and Uludağ, 2010). As it can be understood from the records of archive, Edirne having been harmed of floods is a state that has existed from past till today.

One of the most important previous floods in historical records happened in 1571. By this flood which took place in II. Selim Period, Edirne Palace was flooded and its inside stayed under water. In this pre study conducted; it is seen that Edirne was damaged by floods and Edirne Palace and other important structures stayed under water and the frequency of floods in the effect of disaster occurred in a few ten years or more.



Figure 3: Connections of Meriç, Tunca and Arda Rivers in Edirne region.

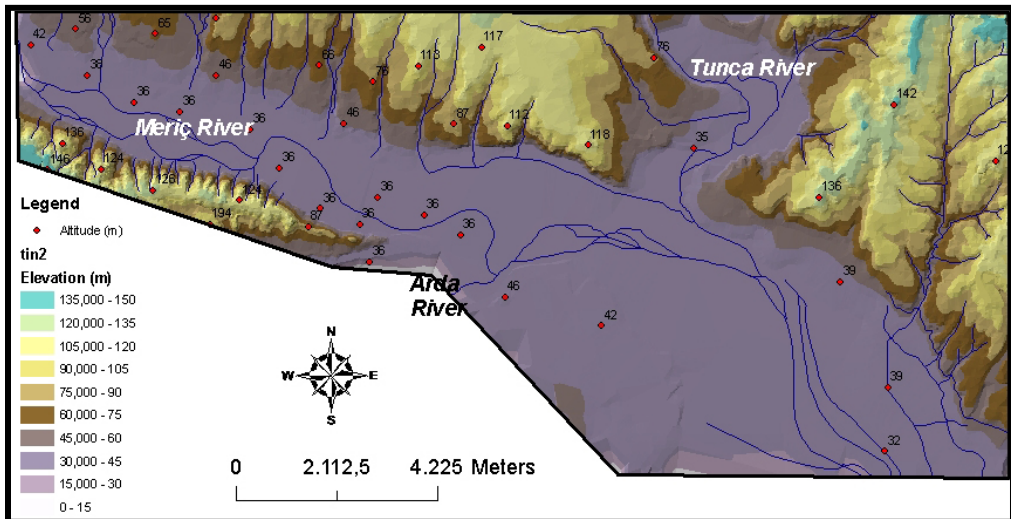


Figure 4: Topographic features of flood area and close vicinity in Edirne region (Turoğlu, Uludağ 2012).

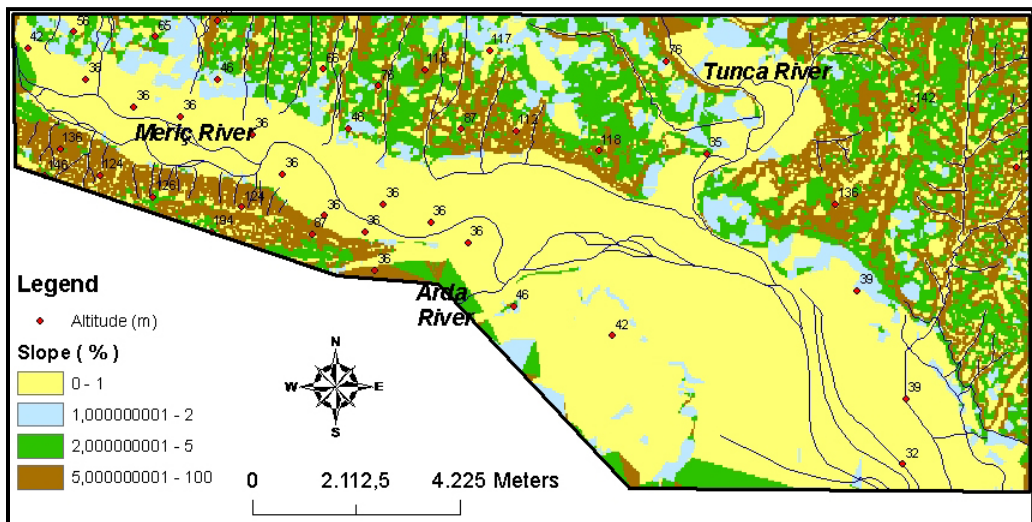


Figure 5: Slope features of Edirne city center and floodplain of the Meriç River (Turoğlu, Uludağ 2012).



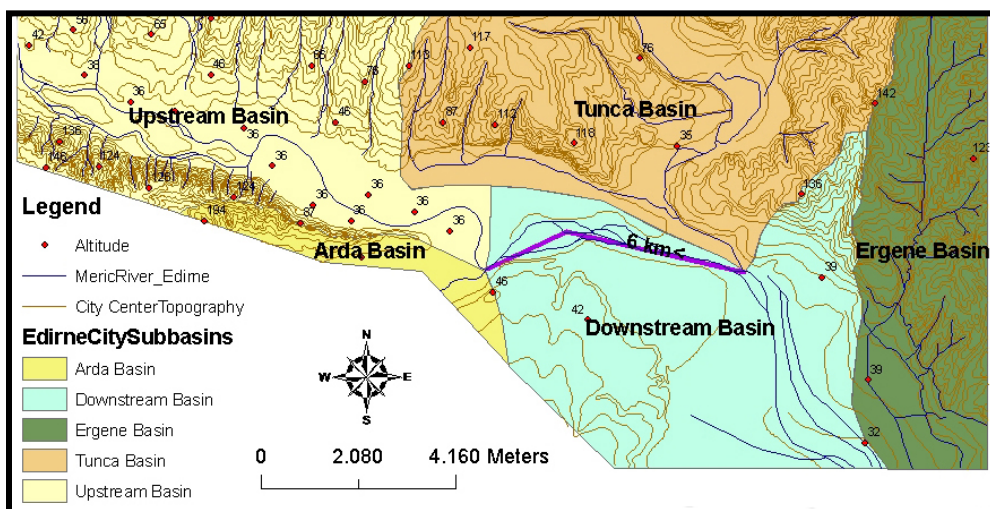


Figure 6: Meriç River Sub-basins and the connection distance of the sub-basins in the Edirne floodplain (Turoğlu, Uludağ 2012).

It is possible to group the frequency and density of the changes in the features of climatic variables and preventions to Meriç River. The preventions to Meriç River can be ordered as the dams constructed on the up line of Meriç River, channel improvement and flood prevention projects carried out in Edirne and vicinity.

The planning of these projects was conducted in the 1950s and their accomplishment started in 1960s. A great number of the dams set on Meriç River are mostly in Bulgaria and some stay within the borders of Greece. After the building of the dams, the differences in the causes of floods in Edirne started to take attention. The studies are carried out in an international cooperation in the aim of preventing and controlling these floods emerging related to the use of the dams and occurring in the form of disasters recently.

Previously solitary and limited, there were some flood prevention studies, for instance; as it happened in the construction of flood set to protect the Bosnaköy in 1938. Under the name of channel improvement projects, drainage channels intervention and the construction of banks to protect Edirne against flood started to be built after conceptualizing the project in 1955. It was observed that these projects were far away from contributing into the expectations of preventing floods and decreasing damages as they had compatibility problems with fluvial principles. The frequency of flood after 1960s is noteworthy. The inadequacies in terms of taking into account the fluvial principles in the interventions of channel section changes carried out during the applications of channel improvement, bed shift and by-pass regulations and etc. seem to be the most prominent problem of these projects.

Table 1: Some important floods for 500 years in study area (Kazancıgil,1995; Sezen, 2011; Turoğlu and Uludağ, 2010).

<b>Date</b>	<b>Explanation</b>
September 1509	Great flood in Edirne (the first prominent flood on records).
1571	Selim the second Period: The flooding of Edirne Palace and the rescue of the sultan with difficulty took place as the flats in the palace (Sarayı) were overflowed.
1657	Sultan Mehmet the fourth Period. As a result of the great winter, three rivers flooded through spring and especially Tunca River did not leave the areas of the palace for months.
January 1747	In the flood, named as “Great water” by people in Edirne, the water rose up to the gate of Ağa Caravanserai and 1500 houses were destroyed while the water stayed for 10 days.
18 January 1845	A few hundreds of houses, shops and offices in the city centre were flooded as Tunca, Arda, Meriç Rivers flooded at the same time, which had not been seen for a long time.
7 November 1857	Tunca, Arda, Meriç Rivers harmed the city badly by flooding.
29 January 1863	Tunca, Arda, Meriç Rivers flooded all and hundreds of houses flooded afterwards, the water was frozen and the area turned into an ice-covered sea.
December 1894	All three rivers (Tunca, Arda, Meriç Rivers) flooded which had never seen in 20-30 years. The connection between Karaağaç and the city was ruined.
10 January 1896	As the snow turned into rain, first Arda and then Meriç were flooded and the area stayed under water.
May 1897	After the heavy rain on the 16 <sup>th</sup> of May; Tunca, Arda, Meriç Rivers flooded in a way which had not been seen since the flood in 1845 called “Great Water” and the suburbs of the city were flooded by paralyzing the life in the city and causing tremendous destructions.
13 March 1929	Flood Disaster. Edirne – Karaağaç flooded.
17 February 1931	As a result of melting snow and rain, water started rising in Meriç, Tunca and Arda Rivers and the flood invaded the



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	plain and the suburbs of Edirne.
27 February 1931	As a result of heavy rain in Balkans and melting ice, the water rose and overflowed from the river bed. The neighbourhood in İmaret, Yıldırım and Kirişhane districts stayed under water.
14 December 1931	“Great Flood” is also called “Great Deluge”. As a result of the constant rain for 18 hours everywhere was flooded, Sazlıdere Bridge was destroyed and the city stayed in an invade of water.
13 February 1937	With the impact of both constant rain and the melting ice because of southwest made Meriç and Tunca Rivers flood unexpectedly. The plains and the coastal neighbourhood of Edirne like İmaret and Kasımpaşa were flooded.
27 January 1940	Rivers (Tunca, Arda, Meriç rivers) flooded again and there emerged great harms as everywhere stayed under water.
13 November 1940	As a result of rain showers, the entire plains standing at Meriç, Arda, Tunca and Ergene banks submerged, the water level of Meriç rose.
21 December 1940	The level of river Meriç rose like that before and the water flooding the near villages caused serious damages on people’s lives and goods. Because of this midnight catastrophe, animals in the barns died.
05 March 1946	Due to the constant rain, the rivers Meriç, Tunca and Ergene flooded. As a result of the flood, some parts of cultivated areas and the settlements flooded. The river Tunca whose normally level is 2.5 meters rose to 4.06 meters and so the river Meriç rose to 4.36 in Edirne.
29 January 1947	From Edirne to Enez, Meriç valley seemed more like a sea and the entire town and coast placed near the bank flooded.
15 February 1947	To the suburbs of Edirne, the Tunca Bridge which was built by Ekmekçioğlu Ahmet Sultan and located at Söğütlük-Karaağaç route collapsed.
04-05 March 1950	The constant rain during 28 February and 5 March caused Meriç and Tunca Rivers to flood. The level of water reached 4.20 meters and the area between these two rivers submerged the terrain near Kazanova and Saraçhane also submerged.

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06 November 1950	The unceasing rain falls to Thrace and Balkans caused Meriç and Tunca Rivers to flood on the date 6 November.
10 October 1953	As a result of constant and severe rain, Meriç River left its bed and caused floods near Edirne and İpsala affecting the cultivated areas.
05 March 1954	On the date 5 March in 1954 and following days the water levels of river Meriç and Tunca rose and overflowed. It is understood that the snow melts in the Balkans were the source of that flood.
20-21 November 1954	Before the days 20-21 November in 1954, the area faced constant rainfalls. Due to this, Meriç and Tunca Rivers overflowed and gave serious damages to the city and the cultivated areas
11 January 1955	The flood on this date is also called “Great Water Strike”. It turned into a great catastrophe. The water rose to 5 meters invaded the slum quarter areas of the city.
January 1956	In January in 1956, Thrace had rain over the normal values. The flood showed itself through the whole river. Meriç River submerged a very large area from Edirne’s west plain areas through that route.
22 May 1956	On that date, Meriç River rose to the level of 4.26 meters and the flood caused a serious damage.
30 December 1960	The severe rainfalls in the Balkans affected Meriç River, the water level reached 4.5 meters, lots of plain areas submerged, electricity, flour and bread facilities submerged.
02 October 1962	As a result of the rain falls to the basin in Thrace Region, Meriç and especially Ergene River’s branches caused floods. Because of this, many important cultivated areas were damaged and there were losses of lives and goods.
10 February 1963	As a result of severe and constant rain falls with snow melts in the basin, the rivers Meriç and Ergene and their branches flooded and serious damages occurred.
09 December 1966	As a result of constant rainfall during November and February in Edirne and nearby areas, the water level of Meriç, Tunca and Ergene Rivers ascended and wide areas submerged. The areas which were submerged faced

	great agricultural damages.
January and February 1981	The constant rain started on 13 January in 1981 in Edirne and nearby areas continued till 23 January 1981. The rain that started again in the first week of February turned into snow. With the increase of the temperature, the snow started melting. The meteorological events mentioned above caused floods at Meriç River and its branches.
06-10 March 1984	The constant rain of 68 hours and snow melts caused the level of Meriç River to increase to 5.5 meters and floods. 28457 acres cultivated areas submerged, 68 villages and neighbourhoods, 7 private farms, Edirne open prison were some of the damaged facilities.
15 February - 7 March 2005	As a result of melting of the snow covering the rivers Tunca, Meriç and Arda, torrential rain and water release of Bulgaria from the existing dams, there occurred water level increases between 12 February and 7 March and so the floods stroke.  The period of 20 days between 15 February and 7 March, three of the four floods occurred successively were identified as the heaviest floods of last 21 years.
07 January 2006	The water level of Meriç, Tunca and Arda Rivers ascended and wide areas flooded.
20 October 2007	Tunca, Arda and Meriç Rivers flooded and large areas were inundated.
16 February 2010	Tunca, Arda and Meriç Rivers flooded and large areas were inundated.
7 February 2012	As a result of the collapse of the Ivanovo Dam located at Bulgaria's Harmanlı region, Meriç River overflowed. Because of the flood, 3 villages of Bulgaria and Edirne's riverside settlements submerged, the schools around Karaağaç district ceased temporarily. Also Hamzabeyli Border Gate was closed to traffic.

### **The Effects of the Former Floods in Edirne City**

When the effects of the floods especially during the Ottoman Period are researched, it is clearly understood that Edirne Palace was damaged from every flood. Another noteworthy point found in the archive records is the statements about Tunca, Arda and Meriç Rivers to have flooded all.

It is stated in the archive records that because of the old floods Ottoman period Edirne's large areas and nearby villages submerged and even as a result of floods in 16<sup>th</sup>, 17<sup>th</sup> and 18<sup>th</sup> centuries, Edirne and some villages got stuck because of the flood and the citizens there suffered from famine for days. It covers a lot of space on archive records that Ottoman Period floods stroke cultivated areas strongly. In general; another feature of the floods occurred in 16<sup>th</sup>, 17<sup>th</sup> and 18<sup>th</sup> centuries is their being at very low frequency however longer floods (Figure 7) (Photo 1, 2).

According to a record on 18 March in 1673; it is stated that VI.Mehmet, in the Edirne sections of rivers Meriç, Tunca and Arda, always went to barns and stud farms which were located in Ahırköy (Bosnaköy) from his palace by using the boat. It is understood from this statement there was safe river transportation on Meriç and its branches. In spite of many of the floods occurred in March, at this time of year, the transportation on Meriç River and its branches stands for as a big contrast.

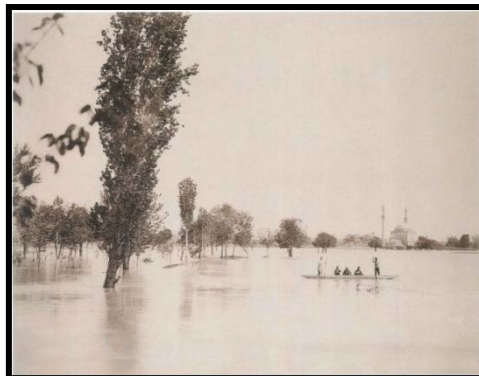
The location of damage information acquired after archive review and the Ottoman buildings remained from flooded areas were mapped (Figure 7). When the kind, strength and the location of the damages caused by old floods are investigated, it is possible to reach meaningful results for present. The most important factor on this topic is that; the flood reality which can also be named as disaster always exists but the frequency of it is so little.



*Figure 7: Locations of old buildings damaged from floods during the Ottoman period.*



*Photo 1: Tunca flood in December 1894.*



*Photo 2: Flood on connection point of Meriç and Tunca river in December 1894.*

### **Conclusion and Discussion**

When considered its geomorphologic and hydrographical characteristics, Meriç River Basin has suitable geographical conditions for the floods that can affect Edirne and vicinity. Thus, the floods are actually natural and normal environment events. The contribution of mankind plays a great role in turning this nature event into a disaster.

The bridges formed by lots of doorways show that how high the water level ascended and the floods' scales. However, it is so invincible that buildings like palace, caravanserai, mosque, tomb and fountain were damaged due to the floods. As long bridges with many doorways show us that Ottoman Period authorities and technical staff were aware of the flood reality, in contrast, the same people approved the construction of such kinds of buildings.

It is stated on the archive records that Ottoman Period floods had the characteristics of disasters. It is understood that water flood formed lakes which covered Edirne and nearby regions for days and caused serious losses.

When flood statistics are analysed; it is understood that the floods occurred in Edirne show the difference between their severity and density in time.

It is seen that the floods occurred in Edirne has some outstanding milestones about quality, density and severity. There are;

- The dams built at Meriç River sub basins and the administration of these dams,
- The interventions to the natural drainage system of Meriç River and,
- The construction of flood dams.

Even though flood characteristics of Meriç River are known, it would be beneficial to search the precautions and results against the floods and the reason of using the flood area for human activity during the Ottoman Period.

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## GEOMORPHOMETRIC ANALYSIS OF ALBANIA RIVER BASINS

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### **Abstract**

*Geomorphometry is the science of topographic quantification; its operational focus is the extraction of land-surface parameters and objects from digital elevation models (DEMs). In this reason, DEMs are main data sources in geomorphometric analysis of interested areas and they give an opportunity analysing of them quantitatively. In this study, morphological and hydrological characteristics of eight main river basins in Albania namely Drin, Mat, Ishmi, Erzen, Shkumbin, Seman, Vjosa, Bistrica were analysed using ASTER GDEM, which is an easy-to-use, highly accurate DEM covering all the land on earth and available to all users regardless of size or location of their target areas, and GIS. For this purpose, ASTER GDEM of Albania were pre-processed by fill and sink operations in GIS before the analysing. After that slope, hypsometric curve and integral, stream power index, ruggedness number, form factor, drainage networks and related morphometric characteristics such as bifurcation ratio, drainage density, length of overland flow, and time of concentration were analysed and results were evaluated between the basins in point of flood risk. The results show that geomorphometric analysis of the basins gives great opportunity on understanding geomorphic evolution and flood risk of the basins.*

**Keywords:** *Geomorphometry, Albania River, Flood, GIS.*

### **Introduction**

Geomorphometry, which is an interdisciplinary field that has evolved from mathematics, the Earth sciences and -most recently- computer science, is the science of quantitative land-surface analysis (Pike, 1995, 2000a; Rasemann et al. 2004; Pike et al. 2009). It supports Earth and environmental science (including oceanography and planetary exploration), civil engineering, military operations and video entertainment. Geomorphometry focuses on the extraction of land-surface parameters and objects from digital elevation models (DEMs). The usual input to

geomorphometric analysis is a squared-grid representation of the land-surface namely digital elevation models (DEMs) or digital surface models (DSMs).

In general, there are three sources of DEM data: Ground survey techniques, existing topographic maps and remote sensing (Webster et al, 2006; Nelson et al., 2009). Every method has advantage and disadvantage in the DEM producing. However, remote sensing methods can rapidly cover large areas with changing resolution and accuracy. DEMs can be derived from four types of sources in remote sensing: stereo photos and images (e.g. Wolf and Dewitt, 2000; Lane et al. 2000; Smith, 2005), LiDAR (e.g. X. Li et al., 2001; Norheim et al., 2002; Smith, 2005; Webster et al., 2006; Xiaoye, 2008; Rayburg et al. 2009) and RADAR (e.g. Hensley et al., 2001; Norheim et al., 2002; Rabus et al., 2003; Rodriguez et al. 2005). The ASTER (*Advanced Spaceborne Thermal Emission and Reflection Radiometer*) NASA's Terra spacecraft collects in-track stereo using nadir- and aft-looking near infrared cameras. Since 2000, these stereo pairs have been used to produce single-scene (60 x 60 km) digital elevation models having vertical (root-mean-squared-error) accuracies generally between 10 m and 25 m. On June 29, 2009, NASA and the Ministry of Economy, Trade and Industry (METI) of Japan released a GDEM (*Global Digital Elevation Model*) to users worldwide at no charge as a contribution to the Global Earth Observing System of Systems (GEOSS). ASTER GDEM was compiled from over 1.2 million scene-based DEMs covering land surfaces between 83°N and 83°S latitudes. It is a 1 arc-second (30m) elevation grid distributed as 1°-by-1° tiles (ASTER GDEM Validation Team, 2009; 2011).

Some geomorphometric analyses such as flash flood risk estimation, evaluation of drainage morphometries, terrain evaluations have been carried out using different DEM data sources like SRTM, topographic contours, ASTER DEM and GDEM (e.g. Ozdemir and Bird, 2009; Prasannakumar et al, 2011; Ahmed et al., 2010; Malik et al., 2011; Rawat et al., 2012). All these applications and analyses have been applied more generally to a single basin and its sub-basins. The aim of this study is application of some geomorphometric parameters to a country scale (Albania) river basins and evaluation of them in point of flood.

## Study Area

Albania, located between the 39°35' – 42°40'N and 19°20' – 21°05'E geographic coordinates, is a small mountainous country that faces the southern Adriatic Sea and Ionian seas, with a total coastline length of about 380 km. Albania has a total area of 28.748 km<sup>2</sup> and it shares a 172 km border with Montenegro to the northwest, a 115 km border with Kosova to the northeast, a 151 km border with Macedonia to the north and east, and a 282 km border with Greece to the south and southeast (Fig. 1).

There are four main geographic regions in Albania: the Northern Mountain Range (*Krahina Malore Veriore*), the Southern Mountain Range, the Western Lowlands



(*Ultesira Bregdetare*), and the Central Mountain Range (*Krahina Malore Qendrore*). In the north and central mountain range are highly rugged and predominantly limestone, sandstone and serpentine rocks are covered respectively. The Southern Mountain Ranges are more accessible than the eastern highland or the Prokletije. The transition to the lowlands is less abrupt, and the arable valley floors are wider. The Western Lowland is generally alluvial plain, receives precipitation seasonally, and poorly drained and alternately arid or flooded.

With its coastline facing the Adriatic and Ionian seas, its highlands backed upon the elevated Balkan landmass and the entire country lying at latitude subject to a variety of weather patterns during the winter and summer seasons, Albania has a high number of climatic regions relative to its landmass. The coastal lowlands have typically Mediterranean weather with precipitation rates between 930 and 2200mm, mean annual temperatures of 15-16.5°C and most of the annual rainfall concentrated in the period October-March (Ciavola, 1999); the highlands have a Mediterranean continental climate. In both the lowlands and the interior, the weather varies markedly from north to south.

The river basins of Albania and their hydrological regimes are varied morphologically as well as geologically. Most of the rivers origin in the second inland chains of mountains and they flow westerly through the first chains forming the canyon valleys. Considerable slopes as well as large amounts of bed-load causes the typical braided channels found downstream (Balek, 1966). The hydrographic basins of the rivers of Albania have a total area of 43,305 km<sup>2</sup>, but only 28,748 km<sup>2</sup> are situated within the state territory of Albania. The remaining area, which mainly belongs to the catchments of the Rivers Drini, Seman and Vjosa, is situated in Greece, Macedonia, Montenegro and Kosova. Albania is crossed by several rivers, in a general East-West direction: Drin, Mat, Ishmi, Erzen, Shkumbin, Seman, Vjosa and Bistrica are the most important ones (Fig. 1). These rivers discharge to the Adriatic Sea 1308 m<sup>3</sup> s<sup>-1</sup> annually, corresponding to a specific discharge of 30 m<sup>3</sup> s<sup>-1</sup> km<sup>-2</sup>, nearly the same as Switzerland. During large floods, they can be treated as one river because the flood flows through the Albanian western plain frequently form a single river mouth. In general, floods have a pluvial origin. They form during the period November- March when 80-85% of the annual flow occurs (Bogdani and Selenica, 1999).

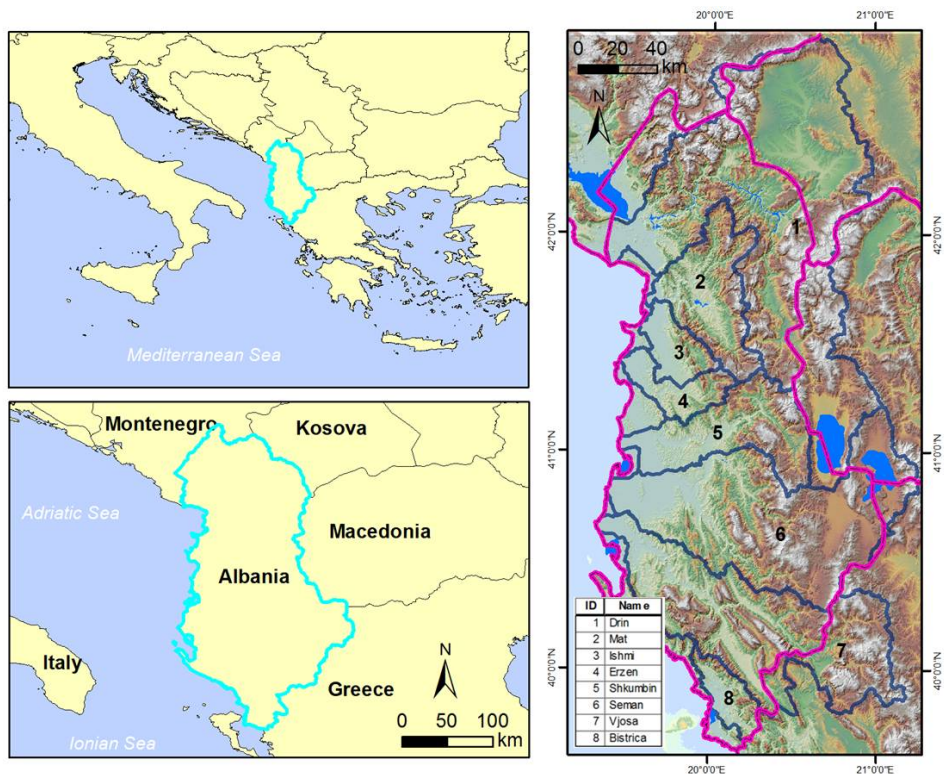


Figure 1. Location map of Albania and the main river basins.

## Data and Method

The main data source is ASTER GDEM with 30m spatial resolution product which can be downloaded freely from ASTER GDEM project page (<http://www.gdem.aster.ersdac.or.jp>). Data pre-processing is started by cropping the interest area which is larger from Albania country border to be able to extract river basins (Fig. 1a). Then, Geographic coordinates is converted to WGS 1984 UTM Zone 34N metric coordinates. After cropping the ASTER GDEM of the study area, data pre-processing has been completed by removing the errors such as sinks and peaks in order to eliminate discontinuities in the drainage network (Fig. 2b). Flow direction was calculated for each pixel using the filled DEM, i.e. the direction in which water will flow out of the pixel to one of the eight surrounding pixels. This concept is called the eight-direction (D8) pour point model (Fairfield and Leymarie, 1991). There are several variants of the model, but the simplest, and the one used in ArcGIS, allows water from a given cell to flow into only one adjacent cell, along the direction of steepest descent. The resulting flow direction is encoded from 1 to 128 in different directions (Fig. 2c).

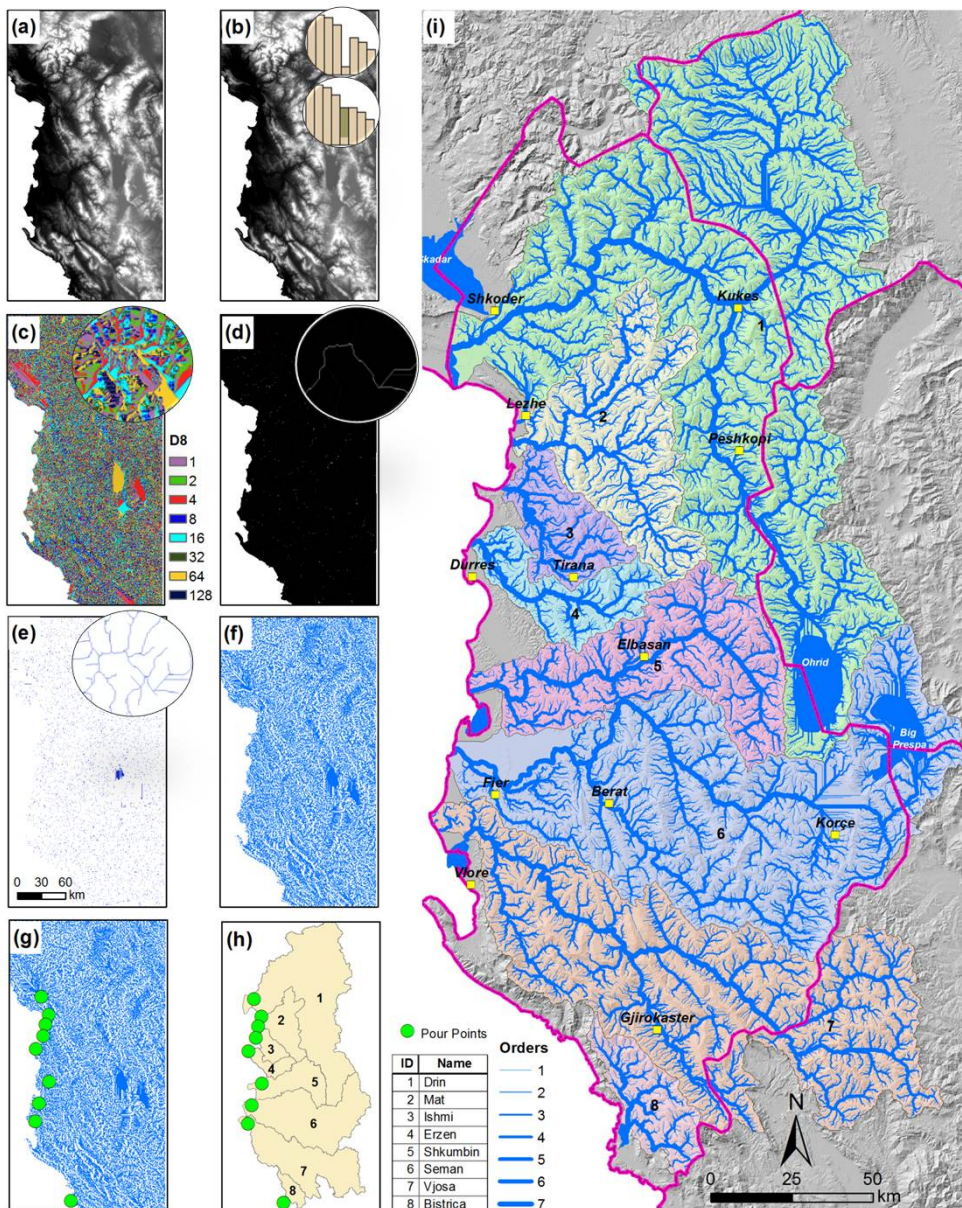


Figure 2. Extracting the drainage network and their basins

Flow accumulation was calculated from the flow direction grid. Each pixel was assigned a value equal to the number of pixels drained through a given pixel in the flow accumulation (Fig. 2d). The drainage network was extracted by considering the pixels greater than a threshold of 700 using the raster calculator (Fig. 2e-f). In addition, using pour points on the main rivers of Albania and their flow accumulation raster, boundary of the basins were extracted from the DEM (Fig. 2i). Some of the geomorphometric parameters of the basins (Table 1) such as the slope

(S), hypsometric curve and integral ( $H_c - H_i$ ), stream power index (SPI), ruggedness number ( $R_n$ ), form factor ( $R_f$ ), drainage networks and related morphometric characteristics such as bifurcation ratio ( $R_b$ ), drainage density ( $D_d$ ), length of overland flow ( $l_o$ ), and time of concentration ( $T_c$ ) were applied to Albania's river basins and the results were evaluated between the basins in point of flood potential and risk.

Table 1: Some geomorphometric parameters and their mathematical expressions\*

<b>Geomorphometric Parameters</b>	<b>Formula</b>	<b>Abbreviations</b>
Slope (in degree) ( $S$ )	$S = \tan^{-1}\{(H-h)/L\}$	$H$ : Elevation $L$ : Distance
Hypsometric Curve and Integral ( $H_c - H_i$ )	$H_c = h/H$ and $a/A$	$a$ : Specific area
	$H_i = (h_{mean} - h_{min}) / (h_{max} - h_{min})$	$A$ : Total Area
Stream Power Index (SPI)	$SPI = A \times \tan(\beta)$	$A$ : Specific catchment area $\beta$ : Local slope angle
Ruggedness Number ( $R_n$ )	$R_n = B_h \times D_d$	$B_h$ : $h_{max} - h_{min}$ ( $h$ : elevation)
Form Factor ( $R_f$ )	$R_f = A/L^2$	$A$ : Basin area $L$ : Basin length
Bifurcation Ratio ( $R_b$ )	$R_b = N_u / N_{u+1}$	$N_u$ : Total no of stream segment of order 'u'
Drainage Density ( $D_d$ )	$D_d = \sum L/A$	$L$ : Stream length $A$ : Basin area
Length of Overland Flow ( $l_o$ )	$l_o = 1/2D_d$	$D_d$ : Drainage density
Time of Concentration ( $T_c$ )	$T_c = 0.0195 \times L^{0.77} / S^{0.385}$	$L$ : Stream length $S$ : Basin slope

\*Keller and Pinter (2002); Moore et al., (1991); Melton (1957); Strahler (1957); Horton (1932); Schumm (1956); Horton (1945); Kirpich (1940); Pike and Wilson, (1971); Mayer (1990).



Results and Discussions

**Slope (S):** S measures the rate of change of elevation in the direction of steepest descent. Slope is the means by which gravity induces flow of water and other materials, so it is of great significance in hydrology and geomorphology. It affects the velocity of both surface and subsurface flow and hence soils water content, erosion potential and many other important processes (Gallant and Wilson, 2000). In addition, steep slopes generally have high surface run-off values and low infiltration rates. Sediment production thus tends to be high expect when largely barren slopes are concerned (Verstappen, 1983). Based on ASTER GDEM, the slope properties of Albania river basins are given in Fig. 3a. Slope is classified in 4 classes which are 0-2° (low); 2-15° (moderate); 15-30° (high) and 30°< (very high). Ishmi, Erzen, Mat and Bistrice river basins have the highest low slope (0-2, 32%), moderate slope (2-15, 53%), high slope (15-30, 42%) and very high slope percent (30°<, 13%) respectively between the basins (Fig. 3a). However, Ishmi river basin has the highest slope value (78.45°) in the basins. When we consider the over 15° slope in the basin, Mat river basin has the highest percent of slope (53%) between the basins (Fig. 3a).

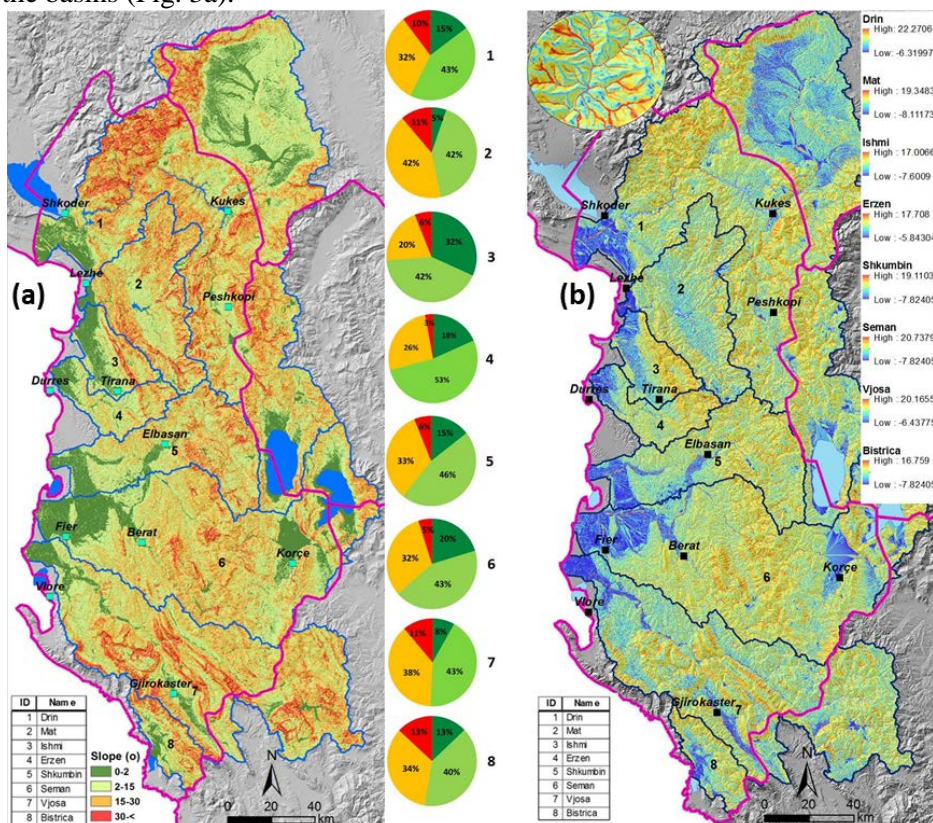


Figure 3. (a) Slope of Albania river basins, (b) SPI of Albania river basins.

**Hypsometric Curve and Integral ( $H_c$  and  $H_i$ ):** The hypsometric curve describes the distribution of elevations across an area of land, ranging in scale from one drainage basin to the entire planet. Hypsometric curves ( $H_c$ ) are obtained by plotting the proportion of the total height ( $h/H$ ) against the proportion of the total area ( $a/A$ ) of the basin, where  $H$  is the total relative height,  $A$  is the total area of the basin and  $a$  is the area of the basin above a given line of elevation  $h$  (Strahler, 1952). The hypsometric integral ( $H_i$ ) can be calculated from the area under the curve (Table 1), and it expresses, in percentage, the volume of the original basin that remains unweathered. High values of  $H_i$  indicate that most of the topography is high relative to mean, such as a smooth upland surface cut deeply incised stream. Intermediate to low values of the integral are associated with more evenly dissected drainage basins (Keller and Pinter, 2002).  $H_c$  and  $H_i$  of the river basins based on ASTER GDEM are given in Fig.3. According to the results, all the basins are highly dissected and there is no youthful topography (convex upward curves) in the country. In the meantime, Ishmi river basin is the most weathered basin, and Drin and Seman river basins are the most unweathered basins in Albania. Erosional processes and river energy are still higher in the Drin, Seman and Mat river basins.

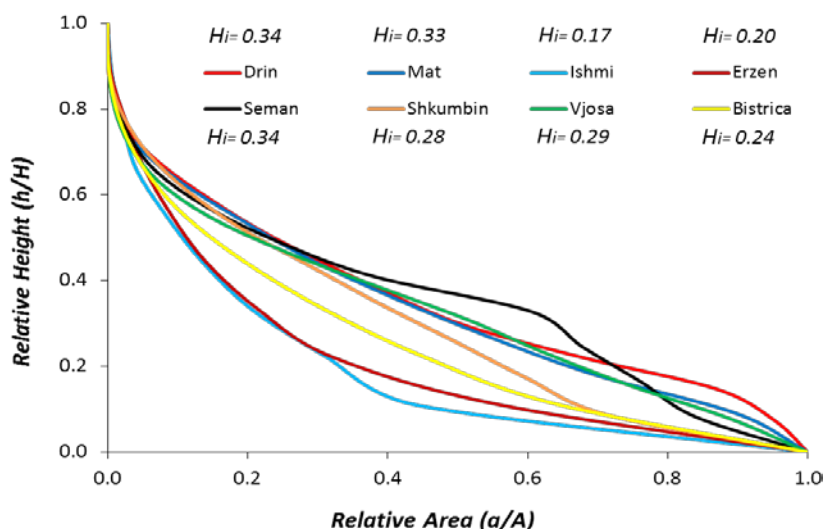


Figure 4. Hypsometric curves and integrals of the basins

**Stream Power Index (SPI):** SPI is the time rate of energy expenditure and has been used extensively in studies of erosion, sediment transport, and geomorphology as a measure of the erosive power of flowing water (Moore et al. 1991). As specific catchment area and slope steepness increase, the amount of water contributed by upslope areas and the velocity of water flow increase, hence stream power and potential erosion increase (Gruber and Peckman, 2009). SPI results are given in Fig. 3b. The data is stretched using natural logarithmic display. According to the results, Drin River has the highest stream power value and followed by Seman and Vjosa respectively (Fig. 3b). Bistrica River has the lowest stream power value. Blue areas

in the results show that stream power is very less and deposition and flooding can be seen in these areas.

**Ruggedness Number ( $R_n$ ):**  $R_n$  is expressed as the product of basin relief and drainage density (Strahler, 1952). It indicates the structural complexity of terrain.  $R_n$  is particularly useful because it summarizes the interaction of relief and dissection such that highly dissected basins of low relief are as rugged as moderately dissected basins of high relief. In addition, these data were used to develop an index of flash flood potential (Beard, 1975). Patton and Baker (1976) found that basins with high flash flood potential had greater ruggedness numbers than low-potential watersheds. Ruggedness numbers of the Drin river basin has the highest value and followed by the Vjosa and Seman river basins respectively (Table 2; Fig. 5). Bistrica river basin has the lowest value of the  $R_n$ . This means Drin, Vjosa and Seman river basin are highly susceptible to erosion and therefore susceptible to increased peak discharge.

**Form Factor ( $R_f$ ):**  $R_f$  is expressed as the ratio of the basin area to the squared of the basin length (Horton, 1945). Larger values of  $R_f$  indicating higher flow peaks but of shorter duration and low value  $R_f$  implying a more elongate plan view of watersheds and suggesting consequent flatter peak flows of longer duration. The range of the  $R_f$  value is between 0.16 – 1.83 (Table 2; Fig. 5). Bistrica river basin has the highest value of  $R_f$  and followed by Mat river basins whilst the Drin river basins has the lowest. Characteristic of river flow in Bistrica and Mat basins is flashy with sharp hydrograph peak, but in Drin or low  $R_f$  basins is more sustained with having lower hydrograph peak.

**Bifurcation Ratio ( $R_b$ ):**  $R_b$  is defined as the ratio of the number of streams of a given order to the number in the next higher order. High values of  $R_b$  indicate high overland flow and discharge due to hilly nature of terrain plus steeper disposition of slopes, while low  $R_b$  values reflect high infiltration rate. Low bifurcation ratios and nearly equal path lengths of water flow would have sharp hydrograph peaks whereas elongate basins with bifurcation ratios and greatly unequal flow path lengths would have lower hydrograph peaks but more sustained flow (Strahler, 1964). Based on the  $R_b$  analysis results, Mat and Bistrica basins have the lowest  $R_b$  values whereas Shkumbin and Drin have the highest  $R_b$  values (Table 2; Fig. 5).

**Drainage Density ( $D_d$ ):** Drainage density ( $D_d$ ) is the ratio between the total stream lengths of all orders to the area of the basin (Horton, 1945). It shows the landscape dissection, runoff potential, infiltration capacity of the land, climatic conditions and vegetation cover of the basin (Verstappen, 1983; Patton, 1988; Reddy et al., 2004). On the one hand, the  $D_d$  is a result of interacting factors controlling the surface runoff; on the other hand, it is itself influencing the output of water and sediment from the drainage basin. In general, resistant surface materials and those with high infiltration capacities exhibit widely spaced streams, consequently yielding low  $D_d$ . As resistance or surface permeability decreases, runoff is usually accentuated by the development of a greater number of more closely spaced channels, and thus  $D_d$  tends to be higher. Drainage networks of the basins were extracted from ASTER

GDEM using 700 flow accumulation raster values.  $D_d$  was analysed using this extracted drainage networks. According to the result,  $D_d$  values are changing in between 0.75 and 0.86 (Table 2; Fig. 5). Mat river basin has the lowest  $D_d$  value and followed by Bistrica river basin. In contrast, Drin river basin has the highest value.

**Length of Overland Flow ( $l_o$ ):** This factor relates inversely to the average slope of the channel and is quite synonymous with the length of sheet flow to a large degree. Drainage density is an approximate measure of the length of overland flow. For basins of comparable relief, the hydrologic response of a stream network should be directly related to drainage density because with increasing drainage density the path length of overland flow decreases while hillslope angle increases (Schumm, 1956). According to  $l_o$  results, Drin river basin have the lowest value while Mat and Bistrica river basins have the highest values (Table 2; Fig. 5). This means, erosion and dissection are much higher in Drin river basin. In contrast, erosion and dissection are lower in Mat and Bistrica river basins.

**Time of Concentration ( $T_c$ ):**  $T_c$  is the ratio between length of the main river and distance weighted channel slope. The time of concentration ( $T_c$ ) is the time taken by water to travel from the most distant point of a basin to its outlet. The concept of  $T_c$  is useful for describing the time response of a watershed to a driving impulse, namely that of watershed runoff.  $T_c$  represents the time at which all areas of the watershed that will contribute runoff to the watershed outlet are just contributing runoff to the outlet.  $T_c$  of the basins was calculated using Kirpich formula (1940).  $T_c$  analysis results show that water contributing time in Albania river basins changes in between 2.82 and 36.37 hours. Drin river basin has the highest concentration time (36.37 hrs.) and followed by Seman river basin (32.35 hrs.). In contrast, Bistrica river basin has the lowest concentration time (2.82 hrs.) and followed by Ishmi river basin (8.42 hrs.) (Table 2; Fig. 5).

Table 2: Some geomorphometric analysis results of the basins.

N	Basin o Name	Area ( $km^2$ )	<i>Tot.</i>							
			<i>Draina</i> <i>ge</i> <i>Length</i> ( <i>km</i> )	$B_n$	$R_n$	$R_f$	$R_b$	$D_d$	$l_o$	$T_c$
1	Drin	13624.5	11760.7	2716.8	2.3	0.1	5.7	0.8	0.5	36.3
		7	1	5	5	6	4	6	8	7
2	Mat	2572.80	1935.91	2228.6	1.6	1.0	3.8	0.7	0.6	10.1
				2	8	3	6	5	6	5
3	Ishmi	931.7	777.11	1812.1	1.5	0.4	4.3	0.8	0.6	8.42



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				0	1	5	1	3	0	
4	Erzen	974.72	775.03	1811.2	1.4	0.2	4.2	0.8	0.6	9.34
				1	4	3	9	0	3	
5	Shkumbi n	2872.05	2242.01	2307.7	1.8	0.2	5.8	0.7	0.6	18.4
				2	0	2	6	8	4	1
6	Seman	7773.51	6517.86	2441.5	2.0	0.2	4.7	0.8	0.6	32.3
				9	5	0	6	4	0	5
7	Vjosa	6753.39	5461.32	2588.4	2.0	0.1	4.4	0.8	0.6	24.3
				1	9	9	3	1	2	1
8	Bistrica	757.69	573.09	1788.2	1.3	1.8	3.9	0.7	0.6	2.82
				5	5	3	4	6	6	

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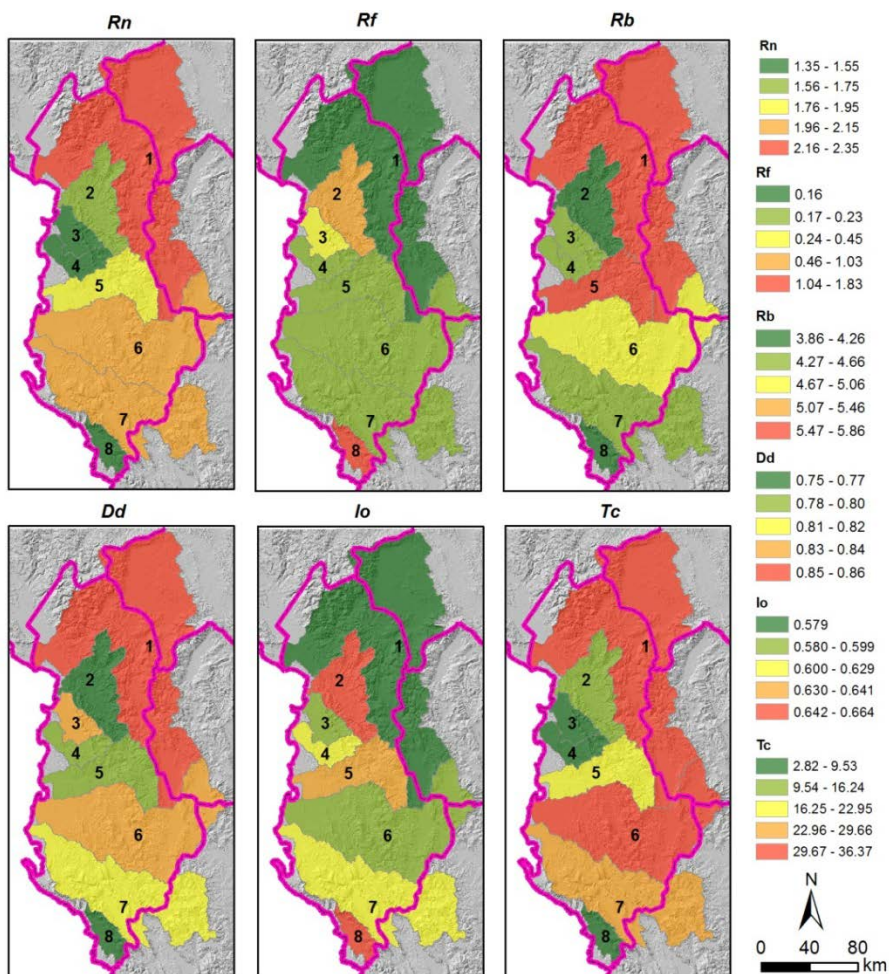


Figure 5. Classifying some geomorphometric analysis results of the basins

## Conclusions

In this study, geomorphometric analysis of Albania river basins was done using ASTER GDEM data, which is available on the internet freely, and GIS. All the analyses are based on ASTER GDEM and extracted features. Eight main river courses such as Drin, Mat, Ishmi, Erzen, Shkumbin, Seman, Vjosa and Bistrica with their drainage networks and basins characteristics were extracted from the DEM. All the rivers flow generally east-west directions (from mountainous regions to plains). Generally, the basins are inside the Albania except Drin, Seman and Vjosa rivers which have trans-boundary basin between Montenegro, Kosova, Macedonia and Greece.

Some of the geomorphometric parameters such as slope, hypsometric curve and integral, stream power index, ruggedness number, form factor, bifurcation ratio,

drainage density, length of overland flow and time of concentration were applied to the ASTER GDEM and extracted features. Every parameter's result can be evaluated between the basins in point of flood or flash flood potentials. However, when we consider all the results some of the basins such as Drin, Seman, Mat and Vjosa are more important than the others. These basins have great potential for the flood and flash floods, so they should be studied more precisely.

To understand the basin geomorphic characteristics, specifically in country level, ASTER GDEMs and GIS can be used efficiently. However, all these analyses give general assumption and evaluation of the basins. Hence, this kind of studies must be supported by field works and specific studies.

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## AINFALL FORECASTING USING NEURAL NETWORKS IN THRACE (TURKEY)

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### **Abstract**

*Among the climatic elements rainfall data show the most temporal and spatial variability. Rainfall prediction is the most intensely studied phenomenon, nevertheless due to its nonlinear nature it yields low predictability ratios. Artificial neural networks are increasing in importance in rainfall forecasting in recent years. In this study rainfall data are analyzed as a time series using artificial neural networks. The data set used in this study is the daily rainfall data of Edirne, Çorlu, Tekirdağ, Florya (İstanbul) meteorological stations during the period of 1970 - 2000. The data is analyzed using an artificial neural network (ANN), trained using feed-forward back-propagation (FFBP) technique and the optimum network topology is determined. During the analysis, 4 years of monthly rainfall data are used for training, 4 years for testing and 3 years for running processes. Results of daily total values (sum of 10 days) were obtained better rather than the daily values results.*

**Keywords:** *Thrace, Rainfall, Artificial Neural Networks (ANN)*

### **Introduction**

In this study daily rainfall data (1970 – 2000) were used from Edirne, Çorlu, Tekirdağ and Florya (İstanbul) meteorological stations which located on Thrace Peninsula in northwest of Turkey. The research area has Black Sea Rainfall Regime and Mediterranean Rainfall Regime (İkiel, 2005). Semi humid (C<sub>2</sub>) and Arid – Semi humid (C<sub>1</sub>) climatic conditions are observed in the study area according to Thornthwaite climatic classification (Türkeş, 2010, Çiçek, 1995). Rainfall data show temporal and spatial variability among the stations (Ustaoglu, 2011).

The ANN approach has been successfully employed in the climatological researches. In particular, rainfall forecasting has already been analyzed. In some papers were analyzed in daily scale (Kim and Pachepsky, 2010, Kumarasiri and Sonnadara, 2008, Rajurkar et al., 2004) and other ones were analyzed in monthly

and annual scale (Abbot and Marohasy, 2012, Ilunga, 2010, Wu et al., 2010).

The purpose of the present paper is the employment of ANN method, feed-forward back propagation (FFBP) to forecast daily rainfall re and to provide a best-fit prediction with the calculated data.

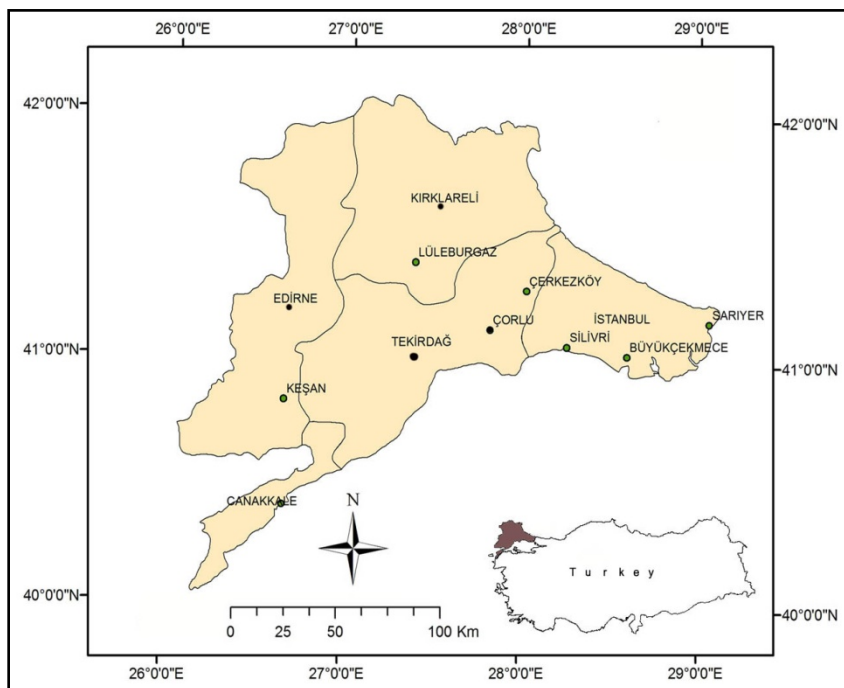


Figure 1: Location map of Thrace.

## Data and Methods

Daily rainfall data of 3 stations, namely Edirne, Tekirdağ and Florya, are gathered for a span of 3 decades from 1970 to 2000. Data from another station, namely Çorlu are gathered for 2 decades from 1970 to 1990 making a total of 4 stations.

A feed forward back propagation type artificial neural network (ANN) has been used with a time series approach. “All ANN modules are based on the FFBP model. Given a training set of input–output data, the most common learning rule for multilayer perceptions is the back propagation algorithm (BPA). Back propagation involves two phases: a feed-forward phase in which the external input information at the input nodes is propagated forward to compute the output information signal at the output unit, and a backward phase in which modifications to the connection strengths are made based on the differences between the computed and observed information signals at the output units (Alp and Cigizoglu, 2007).



The neural network structure in this study possessed a three-layer learning network consisting of an input layer, a hidden layer and an output layer (Figure 2).

The FFBP configuration consists of an input layer, one or more hidden layers and an output layer. In a feed-forward network, the input quantities are fed to the input nodes, which in turn pass them on to the hidden layer nodes after multiplying by a weight. A hidden layer node, the function of which is to intervene between the external input and the network output, adds up the weighted input received from each input node, associates it with a bias, and then passes the result on to the nodes of the next hidden layer or the output, through a non-linear transfer function. The learning process works in small iterative steps. The output is compared to the known-good output, and a mean square error signal is calculated. The error value is then propagated backwards through the network, and small changes are made to the weights in each layer. The weight changes are calculated to reduce the error signal for the case in question. The cycle is repeated until the overall error value drops below some predetermined threshold (Ustaoglu et al. 2008)”

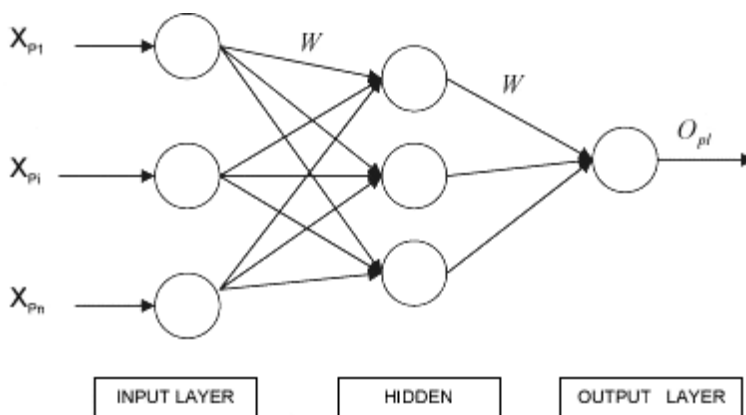


Figure 2: The structure of the feed-forward back-propagation neural network (FFBP).

The input consists of a time series of consecutive normalized rainfall data, daily or sum of ten days data, which ends with the day before the calculated plus a single normalized value that indicates the day count inside the year starting with September 1st. Two different normalization schemes have been utilized. First, the day count value has been divided by 366 to yield a value within the range [0, 1]. The reason 366 is chosen instead of 365 is to avoid the leap years to overload the value. Secondly a sinusoidal value with a period of 366 days and amplitude of 1 has been utilized. The reason for utilizing two different normalization schemes is to investigate whether the linear scheme would have a possible unwanted effect. Following the day indicator is a series of rainfall data from the previous days to fill the remaining input layer neurons.

The number of input and hidden layer neurons has been increased progressively and independently in 5 neuron steps starting with 5 ending with 30 neurons each. Along with the linear and sinusoidal normalization scheme for the day of the year value, this gives  $2 \times 6 \times 6 = 72$  ANN's per decade per station for daily calculations. In addition to the daily calculations, the ANNs have been trained for the sum of 10 days rainfall data. Within each decade, ANN's have been trained using the first 4 years, tested using the second 4 years and ran for the remaining 2 years for the daily and sum of 10 days calculations. The effects of the following parameters have been examined:

- The length of the time series (the number of input layer neurons)
- The number of the hidden layer neurons
- The linear vs sinusoidal normalized day indicator
- Summation (single day, 10 days)
- The rainfall characteristics of the station

The implementation of the method is realized by writing a custom C++ code utilizing the FANN library.

## Results

### Daily rainfall results

The minimum RMSE values for the training and the testing phases are given in Table 1. It is seen that the linear and the sinusoidal schemes showed no apparent differences whether during the training or the testing phase. Examining Table 2, in which the ANN topologies with the minimum RMSE values are given, it is apparent that the training and the testing phases showed minimum RMSE values on quite the opposite sides of the ANN topology range. That is the higher the number of input and hidden layer neurons the training RMSE value is lowest while the lowest testing RMSE values are obtained with lower number of input and hidden layer neurons.

Table 1. Minimum RMSE values for daily calculations.

Day count	Sinusoidal normalization			Linear normalization			
	1970-1079	1980-1989	1990-2000	1970-1079	1980-1989	1990-2000	
Year span							
Training	Edirne	0.668	0.667	0.913	0.667	0.668	0.914
	Tekirdağ	0.720	0.721	1.398	0.721	0.720	1.400
	Florya	0.765	0.765	1.109	0.764	0.765	1.109

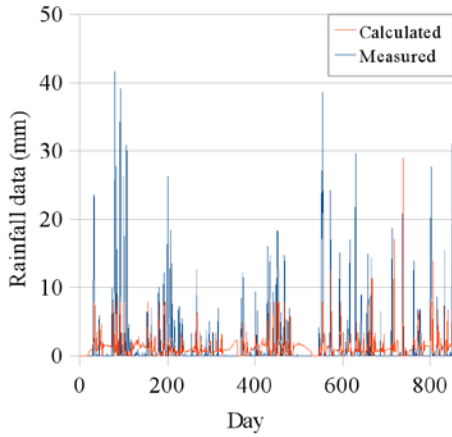
<b>Testing</b>	<b>Çorlu</b>	0.817	0.816	-	0.816	0.816	-
	<b>Edirne</b>	5.219	4.741	5.596	5.076	4.968	5.892
	<b>Tekirdağ</b>	5.428	4.772	6.171	5.487	4.470	6.754
	<b>Florya</b>	5.244	5.500	5.235	5.276	5.404	4.986
	<b>Çorlu</b>	5.902	3.925	-	5.746	4.157	-

Table 2. ANN topologies with the minimum RMSE values for daily calculations.

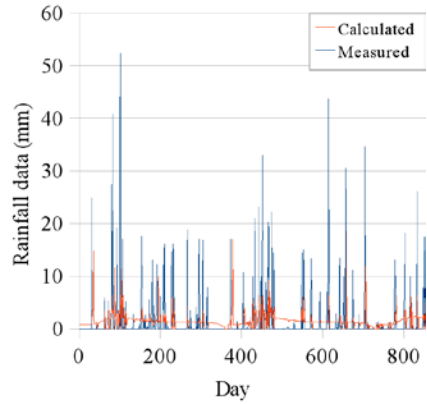
<b>Day count</b>		<b>Sinusoidal normalization</b>			<b>Linear normalization</b>		
<b>Year span</b>	<b>1970-1079</b>	<b>1980-1989</b>	<b>1990-2000</b>	<b>1970-1079</b>	<b>1980-1989</b>	<b>1990-2000</b>	
<b>Trainin g</b>	<b>Edirne</b>	30-30-1	30-25-1	25-30-1	30-25-1	30-30-1	30-30-1
	<b>Tekirdağ</b>	25-25-1	30-20-1	30-25-1	25-30-1	25-20-1	30-30-1
	<b>Florya</b>	30-25-1	25-25-1	25-30-1	30-30-1	25-25-1	30-30-1
	<b>Çorlu</b>	25-25-1	30-25-1	-	25-30-1	25-25-1	-
<b>Testing</b>	<b>Edirne</b>	5-5-1	10-5-1	5-5-1	10-5-1	5-5-1	5-5-1
	<b>Tekirdağ</b>	5-5-1	5-10-1	5-5-1	10-5-1	5-5-1	5-20-1
	<b>Florya</b>	5-10-1	5-5-1	5-5-1	5-5-1	5-5-1	5-10-1
	<b>Çorlu</b>	5-5-1	10-5-1	-	5-5-1	15-5-1	-

The RMSE value in training phase decrease with both the increasing number of input neurons and the number of neurons in the inner layer and minimum RMSE values are obtained with high number of input and inner layer neurons (25 or 30).

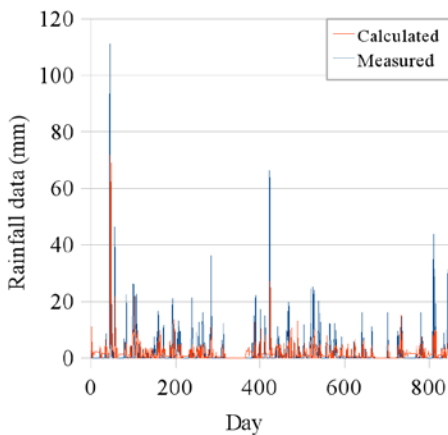
On the other hand the testing phase RMSE values do not show the same characteristics and tend to reach the minimum values with the lowest number of input and inner layer neurons (5 and 10). This is the result of the seeming irregularity of the daily rainfall data.



a

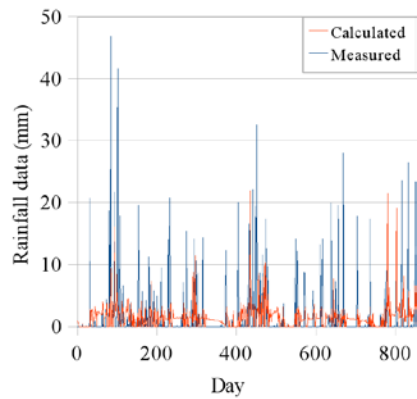


b



z

c



d

Figure 3. Results for station Edirne (a), Tekirdağ (b), Florya (c) and Çorlu (d) for daily rainfall data

The results of the daily runs for each station with the lowest RMSE values are given in Figure 3. In Figure 3a, the result for Edirne station for the data of 1980 – 1989 period with the topology 10-5-1 and sinusoidal day count normalization scheme is

shown. In Figure 3b the result for Tekirdağ station with the topology 5-5-1 for the data of 1980 – 1989 period with linear day count normalization scheme is shown. In Figure 3c, the result for Florya station with the topology 5-10-1 with a linear date count normalization scheme for the period 1990 – 1999 is shown. Figure 3d shows the result for Çorlu station for period 1980 – 1989 with sinusoidal day count normalization scheme and a topology of 10-5-1.

Examining Figure 3, it is seen that the plain ANN method with time series approach does not yield day to day accurate predictions of the rainfall data. Although the rainfall calculated results seem to show a qualitative match with the observed data, they show a poor performance in the quantitative sense. This is partly due to the discontinuous and non-periodic nature of the daily rainfall data. There exists rainless days along with the individual days in which the data shows a sharp peak following a sudden fall the next day, rather than a smooth, periodic, continuous curve.

### 10 days rainfall results

The minimum RMSE values for the training and the testing phases and the topologies resulting in these values are given in Table 3 and 4 respectively. The results of the 10 daily summed runs for each station with the lowest RMSE values are given in Figures 5 through 8. In Figure 5a, the result for Edirne station for the data of 1980 – 1989 period with the topology 25-15-1 and linear day count normalization scheme is shown. In Figure 5b the result for Tekirdağ station with the topology 15-25-1 for the data of 1980 – 1989 period with sinusoidal day count normalization scheme is shown. In Figure 6a, the result for Florya station with the topology 10-20-1 with a sinusoidal date count normalization scheme for the period 1990 – 1999 is shown. And Figure 6b shows the result for Çorlu station for period 1980 – 1989 with sinusoidal day count normalization scheme and a topology of 30-30-1.

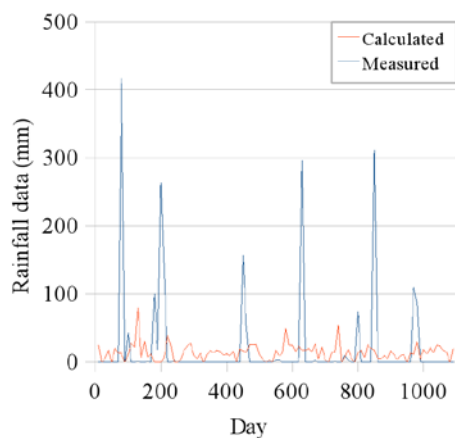
Table 3. Minimum RMSE values for 10 days summed calculations.

Day count		Sinusoidal normalization			Linear normalization		
Year span		1970-1079	1980-1989	1990-2000	1970-1079	1980-1989	1990-2000
<b>Training</b>	Edirne	0.659	0.658	0.884	0.662	0.655	0.908
	Tekirdağ	0.713	0.709	1.382	0.714	0.707	1.365
	Florya	0.748	0.756	1.093	0.748	0.759	1.102
	Çorlu	0.805	0.809	-	0.807	0.812	-
<b>Testing</b>	Edirne	2.189	2.086	2.198	2.161	1.967	2.384
	Tekirdağ	2.321	2.067	2.598	2.447	2.194	2.614
	Florya	2.048	2.462	1.907	1.963	2.762	2.008
	Çorlu	2.398	1.747	-	2.355	1.901	-

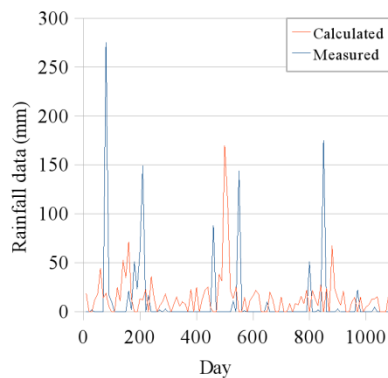
Table 4. ANN topologies with the minimum RMSE values for 10 days summed calculations.

Day count		Sinusoidal normalization			Linear normalization		
Year span		1970-1079	1980-1989	1990-2000	1970-1079	1980-1989	1990-2000
Training	Edirne	15-25-1	20-10-1	20-20-1	20-20-1	25-30-1	30-25-1
	Tekirdağ	25-30-1	30-10-1	25-10-1	30-25-1	25-25-1	15-10-1
	Florya	30-15-1	25-25-1	25-30-1	20-30-1	25-10-1	10-20-1
	Çorlu	30-20-1	30-25-1	-	30-5-1	25-20-1	-
Testing	Edirne	10-25-1	15-20-1	10-30-1	15-15-1	25-15-1	15-30-1
	Tekirdağ	15-30-1	15-25-1	15-30-1	5-20-1	10-10-1	15-25-1
	Florya	15-20-1	20-15-1	10-20-1	15-25-1	10-15-1	20-10-1
	Çorlu	15-30-1	30-30-1	-	10-20-1	25-30-1	-

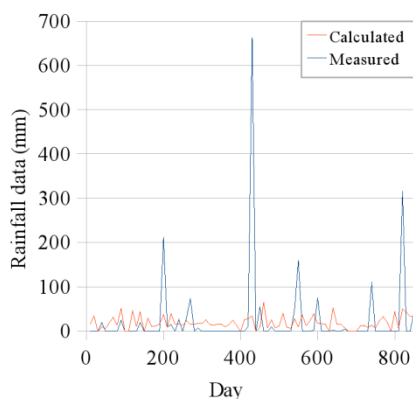
As with the daily calculations, the linear and the sinusoidal schemes showed no apparent differences. Comparing the values given in Table 1 and Table 3 it is seen that the summation over a 10 days period yielded RMSE values that are approximately half of the daily calculations. On a predictive point of view on the other hand, Figures 5 and 6 show that for Tekirdağ and Çorlu stations although the peaks on the observed rainfall data seemed to be matched by the calculated results on the basis of magnitude, there exists a clear time lag between the observed and the calculated results. For Edirne and Florya stations however, the results could not match even in magnitude. These results show that a summation over a ten day period is not sufficient to smooth the irregularity and the discontinuity of the daily rainfall data to be used with plain ANN calculations. Different rainfall characteristics of different stations also caused a distinction in the predictive capacity of the method used.



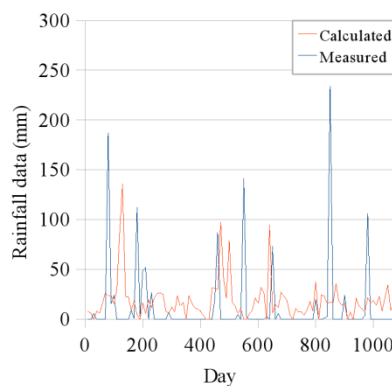
a



b



c



d

Figure 4. Results for station Edirne (a), Tekirdağ (b), Florya (c) and Çorlu (d) for 10 days rainfall data

## Discussion

Artificial Neural Networks when used with a time series approach is a powerful tool for the forecasting of climatic phenomena, when the available data is insufficient to allow the usage of more complex and accurate models. The daily calculations show poor performance in the quantitative sense while summation of the consecutive data yields better results. While the number of input and hidden layer neurons showed almost insignificant effect on the results as the normalization scheme of the day count, the results are best improved by the summation process. It should be stressed

however that each individual station should be taken into account separately and the ANN model should be improved accordingly.

On the basis of RMSE values, the 10 days summed calculations yielded better results, lower than half the values of daily calculations. For daily results, the order of the stations with increasing minimum RMSE values is Çorlu, Tekirdağ, Edirne and Florya; with the values 3.925, 4.470, 4.741 and 4.986 mm and topologies 10-5-1, 5-5-1, 10-5-1 and 5-10-1 respectively. For the 10 days rainfall data the order is Çorlu, Florya, Edirne and Tekirdağ with the values 1.747, 1.907, 1.967 and 2.067 mm and topologies 30-30-1, 10-20-1, 25-15-1 and 15-25-1 respectively. For both methods the best results are the predictions of Çorlu station, the worst place is shared between Florya and Tekirdağ stations for the daily and 10 days results respectively. For further improvement of the method, a wider range of stations from different climatic properties should be experimented and the optimum summation parameter i.e. the number of days to be summed should be determined.

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## CLIMATE CHANGE AND VECTOR-BORNE DISEASES IN SOUTHERN EUROPE

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### **Abstract**

*Vector-borne infections have always caused suffering throughout the history. The alliance of arthropods and microorganisms is hard to defeat as insecticides and drugs proved to be temporary solutions. Since our questionable victory over malaria and yellow fever in the midst of the last century, vectors gradually broaden their sovereignty in the presence of our oblivion. The infrastructure for surveillance and control of vectors is neglected and in the last decades we tend to prioritize chronic diseases rather than infections. Expanding air travel and marine transport, increasing global trade and travel provoked the globalization of vectors and pathogens. Climate change, especially the northerly stretch of temperate zone promote and sustain the incursion of exotic vectors like *Aedes albopictus* in Southern Europe bringing along tropical diseases like Chikungunya. Dengue becoming hyperendemic around the world is looking for a competent vector in Southern Europe while *Aedes aegypti* is trying to take hold in Portugal and Spain. West Nile Virus, an emerging encephalitis threat is gradually increasing its epidemic potential in Europe. The widening man-made environments and anthropogenic changes like global warming affect the behavior and population dynamics of vectors as well as the evolution of pathogens causing dramatic changes in disease prevalence and even severity. Today we may well be in the brink of resurgence of vector-borne infections so we need to assess current and future risks, and conduct effective surveillance.*

**Keywords:** *Vector-born. Arbovirus. Mosquito. Climate change. Southern Europe*

### **The War we Haven't Won**

Roughly since Patrick Manson's research on filaria, trying to understand their life routine followed by Ronald Ross's description of Plasmodia's association with Anopheles in 1896, a war against the arthropod vectors and pathogen microorganisms has begun (Deb-Roy, 2008).

In 1900, soon after the incrimination of mosquitoes as malaria vectors, Walter Reed confirmed that yellow fever was also transmitted by mosquitoes (Oldstone, 2010). These discoveries led to major sanitation campaigns in Americas and Europe. During the first half of 20<sup>th</sup> century, even before the advent of DDT, many regions were relieved of mosquitoes and their plagues (Roberts, 2010).

Encouraged by the retreat of malaria and backed up with the era of antimicrobials, insecticides and vaccines, WHO adopted the global malaria eradication program by the 8<sup>th</sup> World Health Assembly in 1955. Indoor residual spraying with DDT was the main implementation. By the 1970s malaria was eradicated from North America and southern Europe and the mosquito populations were largely defeated in other regions. Control programs had saved millions of lives throughout the world (Roberts, 2010).

During the 20<sup>th</sup> century accompanying these public health efforts living standards in the western world have dramatically changed. Environmental sanitation and housing conditions improved. Better nutritional status, personal hygiene and wider access to medical care were established. Changing farming practices, planned urbanization accompanied by economic development and technological advances virtually exiled the long feared infectious disease epidemics beyond the boundaries of developed world (Gratz, 2006).

In the last quarter of 20th century successful eradication efforts and modern human environment inhibiting disease transmission lulled us into a false sense of security. Eradication programs were gradually discontinued. Public health infrastructure for surveillance and control of vector-borne diseases has been neglected. De-emphasis of infectious diseases has decreased funding for research on vectors and their pathogens as epidemiologic transition to chronic diseases prevailed in the western world (Chavers and Vermund, 2007).

The past forty years has witnessed our complacency leading to the resurgence of vector-borne diseases as well as the emergence of novel ones (James, 2010). Today we have to cope with these threats under entirely different circumstances of a new world.

### **A Whole New World for us All**

In the 21<sup>st</sup> century we live in a more crowded but much less bigger, extremely interconnected world. This intensity is further complicated with an ever speeding upheaval of ecologic disturbances, creation of new environments and treating the life on earth insolently.

Over the last 200 years world population has increased from less than a billion to over 6 billion. Half of this growth occurred in the last 40 years (Cliff et.al., 2009). It is estimated to reach 9.5 billion by the year 2050. Growing populations of the developing world have been concentrating in big cities and surrounding slum areas.

Overcrowding with serious deficiencies like access to clean piped water, proper housing and sanitation facilities is a major problem of uncontrolled urbanization (Chavers and Vermund, 2007). Escalating urbanization and population growth in the last 50 years is providing wide and rich habitats for human pathogens and vectors. While slums serve as gateways to rural interaction, urban crowds sustain the co-circulation of many microorganisms with high reproduction rates promoting genetic drift, recombination and evolution to adopt new hosts and transmission paths. Many vector species adapted to peridomestic environments also proliferate to high population densities in urban settings (Wilson, 2010).

Urbanization and technical advance led to a transition in our food production, handling and distribution customs. In a world where more than half of the population is living in cities, mass production of foods was required to meet the demands of growing populations. Intensified agricultural practices like vast areas of cash crops and industrial farms became widespread (Chavers and Vermund, 2007). The new animal husbandry practices usually involve confining large populations of domestic livestock in small quarters sometimes in close proximity to other species. These genetically similar dense host environments in contact with humans create ideal settings for cross species zoonotic transmissions. Increased transmission among reservoir hosts provokes spillover infections in humans leading to emergence of new threats (Daszak, 2009; Kimball and Hodges, 2010). There are currently 520 known arthropod borne viruses throughout the world. 100 of them are human pathogens and another 25 cause disease in domesticated animals (Monath, 1993).

During the last century long distance air transport has gradually shrunk our world by eliminating distance and time barriers. This is easily comprehended by the fact that in the late 17<sup>th</sup> century traveling from England to Australia, a distance of 12,000 miles, took nearly a year by ship whereas it took sixteen days by planes in 1930 and just one day in the year 2000 (Cliff et.al., 2009). This exponential decline in travel times accelerated the globalization by increasing international trade and travel. Air transport is expanding steadily since 1960s. The annual international tourist arrivals worldwide have increased 35 fold in the second half of the last century (Wilson, 2010). Every year more than 2 billion passengers make 28 million scheduled flights between 3700 airports in more than 23000 aircrafts. In today's world humans can reach any airport destination within 48 hours which is less than the incubation period for any vector-borne disease (Morse, 2009; Reiter, 2010).

Globalization increased the movement of humans and animals as well as food products, pests and pathogens dispersing them across the world via modern transport technology. Since the advent of containerization in international trade in 1960s, every year more than 20 million cargo containers cross the oceans and continents exchanging colossal amounts of commodities and a few arthropods now and then (Reiter, 2010).

### **And a Little Warm Up**

CO<sub>2</sub> and water vapor are the most important of green house gases and interestingly they are also the two main final products of burning fossil fuels. About 2.5 million years ago just about when enough CO<sub>2</sub> had been absorbed from the atmosphere and buried underground as fossil fuels, the world stepped into an ice age that continues today. Since the Industrial Revolution in the 18<sup>th</sup> century fossil fuels have been extensively burned for energizing the modern world resulting in a CO<sub>2</sub> increase in the atmosphere. This process can be easily traced in paleoclimatic and modern meteorological records as the CO<sub>2</sub> concentration of atmosphere in an ice age was estimated to be 200 ppmv. In the preindustrial period it was 270 ppmv. In 1958 and 2003 they were 316 ppmv and 370 ppmv respectively. Today it is nearly 390 ppmv and rising (Maslin, 2004).

This anthropogenic change resulted in a 0.76°C increase in earth's average surface temperature since 1850. The warming is actually felt during the last few decades. The last 11 years (2001-2011) were among the top 12 warmest years in records back to 1850. Global warming has been greatest in the northern hemisphere continents especially in the mid to high latitudes. Precipitation changes accompanying warming were more variable in distribution. During the 20<sup>th</sup> century continental precipitation of the northern hemisphere has increased by 5-10% and perceived as increasing heavy rain falls. In contrast there have been decreases in precipitation in other regions mainly northern and western Africa and parts of the Mediterranean. As a result of this warming trend distribution ranges of plants and animals shifted towards higher latitudes and altitudes (Houghton, 2009).

Until the end of 21<sup>st</sup> century the global warming trend is expected to cause major climate changes. Climate change represents long term alterations in the average values of meteorological variables that are expressed over decades in contrast to climate variability which is fluctuations over periods of months or years (Cliff et.al., 2009). It is estimated that by the end of 21<sup>st</sup> century the mean global surface temperature will increase by 1.4 to 5.8°C, on average a third of a degree Celsius rise per decade (Maslin,2004). The warming will be more pronounced in higher latitudes than tropics. Global warming will intensify the hydrological cycle thus the global average precipitation will increase. The spatial and temporal distribution of precipitation won't be uniform throughout the northern hemisphere. In northern and central Europe the precipitation is expected to increase resulting in heavy rains and major floods. However the expansion of subtropical high pressure regions towards the temperate regions will cause southern Europe, Central America, South Africa and Australia to have less precipitation in the 21<sup>st</sup> century. These are the projections of climate models and the predictions on distribution of temperature rise or rainfall patterns in regional scales always have certain degrees of uncertainty (Houghton, 2009).

## **Climate and Vector-Borne Diseases**

Temperature is a defining environmental factor on insect biology and vector-borne disease transmission. Insect vectors are cold blooded animals so their metabolism is highly dependent on ambient temperatures. The rate of their development through embryonic, larval and pupal stages to become adults is strongly determined by the climate. In temperate regions the activity of many vector species is defined seasonally by certain temperature intervals where as in the tropics and subtropics it is all year round (Becker, 2010). The timing of reproduction, biting rate and overall survival of a vector species are also affected by minute fluctuations in temperature (WHO, 2003). Moreover the extrinsic incubation period of pathogens in invertebrate hosts is highly temperature-dependant. This period is the time it takes a microorganism after entering the vector by an infectious meal, to mature, reproduce and get ready to be transferred to a new host (Unnasch, Cupp and Unnasch, 2006). It is obvious that the abundance, infectiousness and activity of vectors are enhanced by warming weather.

Precipitation is another defining factor of transmission activity as most vector species needs aquatic larval habitats to breed and humid conditions for prolonged survival. The prevalence of certain vector species is delimited by dry seasons and many of them rely on drought resistant eggs to survive until the rains come (Becker, 2010). A curious aspect of dry spells in rural settings and deprived urban areas that people tend to store large amounts of water within reach of vectors providing them excellent breeding sites. Evidently this behavior seems to sustain substantial vector populations in spite of unfavorable natural conditions (Linthicum et.al., 2010).

Vector capacity is the potential number of secondary infections produced by vectors that feed from an infectious individual on a single day. Vector capacity and duration of host infectiousness are the most important parameters predicting the vector-borne disease occurrence in a region and the former is strongly influenced by climatic conditions (Wilson, 2001).

The impact of climate variations on vector-borne diseases is best observed in endemic areas where the transmission is stationary and in unstable areas along the endemic margins where the transmission is sporadic in nature exclusively due to climatic limitations (Connor and Mantilla, 2008).

In endemic regions, changes in weather conditions may increase the population density and activity of vectors and extend their seasonal range. Consequently the disease incidence and the duration of transmission season also increase. In unstable regions of disease activity, temporary elimination of the restraining climatic variables (insufficient precipitation, low temperatures...) leads to outbreaks. In these marginal areas the emerging disease activity doesn't last long once the conditions return to normal (Connor and Mantilla, 2008).

The most convincing evidence for these effects of climate variability on vector-borne diseases came from the studies on El Nino Southern Oscillation.

El Nino Southern Oscillation is an interannual global climate variability pattern which occurs in irregular intervals of 2 to 7 years. These phenomena arise from the interactions between oceans and atmosphere causing changes in the direction and intensity of currents and winds in the Indo-Pacific region. Three possible outcomes constitute this periodic cycle, El Nino conditions, normal conditions and La Nina Conditions (Maslin, 2004). Typical El Nino conditions are characterized by a warming of sea surface temperatures of the central and eastern equatorial Pacific Ocean by 0.5°C. The prolonged warming of Pacific Ocean affects the global weather causing precipitation anomalies around the world. While increased rainfall and floods occur in certain parts of the world, in some others extended droughts are most likely to happen. The time of onset, duration and intensity of El Nino events vary widely and are hard to predict (Cliff et.al., 2009). However there has been a trend towards more frequent and intense events since 1976 (Maslin, 2004).

In many investigations El Nino Southern Oscillation has been associated with vector-borne disease outbreaks in distinct parts of the world. Drastic precipitation changes induced by El Nino episodes affect the abundance and distribution of vectors thus setting the stage for epidemics and outbreaks of enzootic diseases (Linthicum et.al., 2010).

On the other hand unlike climate variability, climate change presents a permanent shift in climatic conditions which will potentially readjust the temporal and geographic distribution of vector-borne diseases. Vectors and pathogens currently confined to lower latitudes and altitudes may extend their territory to mid latitudes and higher altitudes (Maslin, 2004; Houghton, 2009). Changing conditions may create ideal environments for the establishment of alien species of pathogens, vectors and hosts posing new threats (Cliff et.al., 2009). Transmission rates of diseases in endemic regions may be permanently increased resulting in high disease prevalence. In addition, the induced hyperendemic state may enable pathogens to evolve rapidly and they may even afford to become more virulent to their hosts, meaning more severe disease (Ewald, 1994).

climate change seems to have the potential to alter the current occurrence of vector-borne diseases across the globe. However the actual disease occurrence depends on many other factors that would promote or inhibit transmission. Most important is the conductivity of the human environment to the transmission of vector-borne diseases (McMichael, 2004). The land use practices like agriculture and forestry and urban planning that determines the environmental conditions favoring competent vector presence, the practices and behavior of human hosts that determines the extend of exposure to vectors, the vulnerability of the population to diseases determined by genetic susceptibility and immunization status, the disease burden determined by provision of adequate medical care for individuals and the presence of an effective public health infrastructure. Most of these factors are strongly correlated with the socio-economic development of a population which will ultimately shape the future events (Meade and Earickson, 2000; Houghton, 2009).

## Dengue and *Aedes Aegypti*

*Aedes Aegypti* is an exclusively anthropophilic, highly domesticated African mosquito. In its original environment it had evolved to be a compatible vector for primatophilic arboviruses. Its ecological plasticity enabled it to adapt to humans and peridomestic environments. Before the era of transoceanic trade *Ae. Aegypti* was confined in Africa transmitting yellow fever among the native Africans. By the transatlantic slave trade in the 17<sup>th</sup> and 18<sup>th</sup> centuries *Aedes aegypti* and the yellow fever were introduced to the Americas (Oldstone, 2010). Dispersed by the expanding trade in the 18<sup>th</sup> century, *Ae. aegypti* had reached Southeast Asia. There another primatophilic jungle flavivirus, dengue adopted the new vector and traveled back to the Americas and Africa with it. First dengue epidemics occurred in Jakarta, Indonesia and Cairo, Egypt in 1779 followed by another in Philadelphia in 1780 (Lai and Putnak, 2007). At the beginning of the 19<sup>th</sup> century *Ae. aegypti* had already established a worldwide distribution infesting urbanized port cities and its cold intolerance was the only reason for its delimited range between the 45° north and 35° south latitudes. Throughout the 19<sup>th</sup> and early 20<sup>th</sup> centuries dengue epidemics were common in Europe and North America. In fact dengue was endemic in most of the Mediterranean countries. Major outbreaks occurred in port cities of France, Portugal, Spain and Italy. The last epidemic in Southern Europe was in Greece in 1927-28 with nearly one million cases and over a thousand deaths (Mari and Peydro, 2012).

In 1901 with the launch of a sanitary campaign to control yellow fever in Havana, a worldwide crusade against mosquitoes began (Oldstone, 2010). By the mid 20<sup>th</sup> century, *Ae. aegypti* was mostly eliminated from Central and South America and it was eradicated in Europe. Consequently dengue disappeared from Europe (Gratz, 2006).

However this was not the case in other parts of the world; especially in the Southeast Asia where in the same period population growth, economic development and uncontrolled urbanization led to the formation of large cities with extensive slum areas. In these semi-urban settings water storage practices and rich breeding habitats like rain water filled tin cans, pots, bottles and discarded tires facilitated the proliferation of the highly domesticated *Ae. aegypti* to large populations (Gubler, 2010). *Aedes albopictus*, another primatophilic mosquito, dwelling in the surrounding disturbed rainforests also exploited this lucrative opportunity and adapted to urban environments. Like *Ae. aegypti* it was used to breeding in tree holes, plant axils and rock crevices and it was also a competent dengue vector (Licia et.al., 2012).

The concentration of humans and mosquitoes in such great densities created an extremely favorable setting for the transmission of dengue. Dengue prevalence began to soar in these large cities. Gradually different dengue serotypes found their way and accumulated in these transmission pools. In such cities with populations over 5 million the simultaneous co-circulation of different dengue viruses was



easily maintained by *Ae. aegypti* and *Ae. albopictus* (Reiter, 2010). There were four distinct serotypes and sequential infections with different serotypes were common as cross-protection was insufficient (Gubler, 2010).

This hyperendemic state in Southeast Asia led to the emergence of dengue hemorrhagic fever/dengue shock syndrome (DHF/DSS), a severe form of dengue infection characterized by increased vascular permeability, hypovolemia and clotting abnormalities. It was precipitated by the immune response induced by sequential infections by different dengue virus serotypes (Holtzclaw, 2007). The first DHF/DSS epidemic was recorded in Manila, the capital city of the Philippines in 1953-1954. In the following decades DHF/DSS became a major cause of hospitalization and death among young children in dengue endemic regions of Southeast Asia (Lai and Putnak, 2007).

Following the successful vector control programs and the discovery of 17D yellow fever vaccine, *Ae. aegypti* lost its significance in the tropical America and a period of complacency has supervened. During the 1980s and 1990s *Ae. aegypti* reinvaded much of the South and Central America reaching an unprecedented distribution (Monath, 1993). In the same period *Ae. albopictus* was introduced to North America in cargo containers from Asia and became established widely down to South America (Reiter, 2010).

It was not just the vectors spreading all over the world; the increasing air travel in the second half of the 20th century enabled all four dengue serotypes to embrace the globe. According to the records DEN-2 used to be the only dengue serotype in the New World until the introduction of DEN-3 in 1963 followed by DEN-1 in 1977 and lastly DEN-4 in 1981 completing the four (Reiter, 2010).

By the spread of all four serotypes and having ubiquitous vectors uniquely adapted to humans hyperendemic transmission of dengue led to the worldwide emergence of DHF/DSS. Until the 1970s only Southeast Asia was hyperendemic, in the following two decades the hyperendemic state and DHF/DSS spread to India, Pacific islands, Southern China, Central and South America, Africa and Australia (Gubler, 2010).

Dengue is currently the most important arboviral disease affecting humans. It is widely distributed in the tropical and subtropical urban regions. The prevalence of dengue has been significantly rising in the last few decades. It is estimated that every year nearly 100 million people around the world contract the disease and several hundred thousand of them have DHF/DSS (Gubler, 2010). Roughly 2.5 billion of the world's population is currently at risk and this number is expected to reach 5 to 6 billion by the end of the 21st century (Holtzclaw, 2007; Cliff et al., 2009). There are no effective antiviral drugs or vaccines available for the virus yet.

Endemic dengue is long lost in Europe. Despite every year hundreds of imported dengue cases (mostly returning tourists from Southeast Asia or Tropical America) were reported all around Europe (Mari and Peydro, 2012), the absence of a competent vector has precluded its local spread so far. However since the end of the

20<sup>th</sup> century *Ae. albopictus* has been smoothly infesting Southern Europe and it is much more cold tolerant than *Ae. aegypti* while heading north (Reiter, 2010). In 2010 the reemergence of autochthonous dengue transmission was recorded in Nice, France. The same year two more indigenous cases were reported in Greece. In both incidents *Ae. albopictus* was implicated as the vector (Mari and Peydro, 2012),

*Ae. albopictus* is still a secondary vector for dengue viruses as it is unable to maintain a stable transmission in human populations on its own. However it may enhance the vector capacity of the primary vector in endemic settings (Goddard, 2008). In Europe the re-establishment of endemic dengue is still not a threat without a primary vector like *Ae. aegypti* (May, 1993).

Since *Ae. aegypti*'s disappearance from Europe in the mid 20<sup>th</sup> century, its presence has been reported sporadically in many European countries including France, Italy, Croatia and Turkey. Recently in 2005-2007, the surveys conducted in Madeira, Portugal confirmed the first reestablishment of *Ae. aegypti* in the Iberian Peninsula (Mari and Peydro, 2012). Very soon a little warming may encourage *Ae. aegypti* to come back to its former territories in Southern Europe.

### **Chikungunya and Aedes Albopictus**

Also known as the Asian tiger mosquito, *Aedes albopictus* is native to East and Southeast Asia. Today it is widely dispersed beyond Asia mainly to North and South America, Southern Europe and West Africa (Lai and Putnak, 2007).

Like *Ae. aegypti*, *Ae. albopictus* is a daytime biter but it is less anthropophilic and feeds freely on other mammals and birds (Lai and Putnak, 2007). It is highly invasive and has a remarkable capacity to adapt to peridomestic environments in both rural and urban settings (Licia et.al., 2012). It is extremely hard to control as it can breed in tree holes, leaf axils as well as plastic cups and used tires. Unlike *Ae. aegypti*, *Ae. albopictus* can survive the winters of temperate regions by cold tolerant dormant eggs therefore it can reach much higher latitudes (Mari and Peydro, 2012).

In the last thirty years *Ae. albopictus* has spread from Asia throughout the world. It was dispersed by the international trade of used tires. The mosquito eggs inside the tires have been shipped all around the world in containers (Reiter, 2010).

*Ae. albopictus* was first detected in North America in 1983. The infestation was traced back to cargos imported from Japan. In three years time it was already established in the U.S. and Brazil (Reiter, 2010).

In Europe the first report of *Ae. albopictus*'s presence was dated 1979 (Mari and Peydro, 2012). The intrusion was in Durres, Albany. The infestation broke out at a rubber factory near the city port probably out of tires imported from China. The next introduction in Europe was in Genoa, Italy in 1990. The imported tires from Atlanta, U.S. were blamed for the intrusion (Gratz, 2006). In the last two decades

*Ae. albopictus* has established itself in Balkans (Albania, Croatia, Monte Negro, Serbia, Greece, Turkey), Italy, France and Spain. Currently it is still expanding its range (Reiter, 2010).

Chikungunya is an enzootic alphavirus maintained by aedine mosquitoes in the forests of tropical Africa and probably tropical Asia (Chretien et.al., 2008).

In Africa during the non-epidemic periods the virus is maintained in an enzootic cycle involving monkeys, rodents and birds. In Africa many different *Aedes* species are involved in transmission (Licia et.al., 2012). The epidemics occur when a primatophilic bridge mosquito spills the virus over humans and *Ae. Aegypti* spreads it. Humans are competent hosts for the chikungunya virus as infection causes enough levels of viremia to infect mosquitoes thus humans become the reservoir during epidemics (Monath, 1993).

In Asia no animal reservoir host could be determined during the non-epidemic periods and humans appear to be the only source at all times. In tropical Asia *Ae. egypti* and *Ae. albopictus* are the main Chikungunya vectors (Licia et.al., 2012).

The first Chikungunya outbreak was recorded on the Makonde plateau, Tanzania in 1952. Until the beginning of the 21st century chikungunya was confined to the tropics of Africa, Indian Ocean and Southeast Asia (Goddard, 2008). In the 1960s and 1990s there were many epidemics recorded in India, Sri Lanka, Thailand, Indonesia and the Philippines. The infection was a typical viral syndrome with exceptionally severe joint pains that could persist for months to years (Licia et.al., 2012).

In the last decade a seemingly ordinary chikungunya outbreak in Kenya turned out to be a pandemic. An epidemic broke out in Mombasa and Lamu on the Kenyan coast in 2004. In 2005 it spread to the western Indian Ocean islands, the Comoros, Mauritius, Mayotte, La Reunion and the Seychelles with over 200.000 cases (Reiter, 2010). In La Reunion and Mauritius islands where *Ae. aegypti* was scarce, the virus acquired a new adaptive mutation which promoted *Ae. albopictus* to be a more competent vector, a primary one (Chretien et.al., 2008; De Lamballerie et.al., 2008). The vector capacity of chikungunya transmission was increased. In 2006 a massive outbreak occurred in India with over 1.25 million cases and it spread eastward causing epidemics in Southeast Asia, Indonesia and the Philippines (Reiter, 2010).

In 2007 a surprising chikungunya outbreak occurred in Italy. It was the first time ever an autochthonous chikungunya transmission was detected in a temperate region. In two villages of the Province of Ravenna, northeast Italy over 200 cases was recorded. The probable index case was a traveler who had returned from India and developed a fever two days later. The incriminated vector *Ae. albopictus* had already been established in the region for at least a decade. The outbreak ceased in late September when the temperatures fall (Reiter, 2010).

The pandemic virus continued to circulate in West Indian Islands, India and Southeast Asia and in September 2010 another indigenous transmission of chikungunya was reported in southeast France (Licia et.al., 2012).

The high transmission rate in the eastern tropics and the frequency of imported cases rise concerns about the outbreak risk in *Ae. albopictus* abundant areas of southern Europe.

### **West Nile Virus and Culex Pipiens**

West Nile virus (WNV) is a flavivirus and it belongs to the Japanese encephalitis antigenic complex. The members of this group have birds as primary vertebrate hosts and *Culex* species as major vectors. They are all neurotropic viruses and they infect humans and domestic animals as dead-end hosts (Gubler, 2010).

WNV infection is usually asymptomatic, sometimes presents as a self-limited viral syndrome called West Nile fever (WNF) and rarely as a neuroinvasive disease, West Nile encephalitis (WNE) (Smith, 2007).

WNV is principally maintained in enzootic cycles involving birds, as mammals don't develop enough levels of viremia to infect a mosquito thus complete the cycle (Unnasch, Cupp and Unnasch, 2006). Ornithophilic *Culex* species are the main vectors in enzootic cycles and *Culex pipiens* is the bridge vector primarily responsible for the epidemics (Smith, 2007). *Cx. pipiens* is a night feeder especially active at dawn and dusk. It feeds on birds and mammals and readily breeds in clear, slightly brackish or even sewage waters (Harbach, 1988). *Cx. pipiens* has established a worldwide distribution in temperate zones and known as the common house mosquito.

WNF epidemics are usually triggered by avian epizootics as increased infection burden in birds inevitably spill over humans by bridge vectors (Reiter, 2010). Enzootic activity normally leads to sporadic human cases and probably many inapparent infections.

WNV was first isolated in West Nile District of Uganda in 1937 (Smith, 2007). Following its identification, the serologic surveys found that WNV infection had been wide spread in Africa (Gratz, 2006). The movements of bird populations, especially the long distance migrations had facilitated the dispersion of WNV and it was enzootic in Africa, Europe, the Middle East, Central Asia and Australia (Reiter, 2010).

There are two main phylogenetic lineages recognized. Lineage 2 strains are mainly confined in sub-Saharan Africa circulating in enzootic cycles where as Lineage 1 strains are widely distributed in North Africa, Europe, Asia, Australia and North America causing spillover epidemics with serious neurologic involvement (Smith, 2007).

The first lineage 1 epidemics were recorded in Israel and Egypt in 1951. These countries were especially prone to epidemics as they lie at the crossing of major migration routes between Eurasia and Africa (Gratz, 2006). In 1957 the first WNF epidemic with severe neurologic manifestations was recorded in Israel (Sejvar, 2003). The first serologic evidence of WNV presence in Europe was recorded in Albania in 1958 (Gratz, 2006) and the virus was isolated in France in 1963 during an outbreak (Hubalek and Halouzka, 1999). In the following decades the virus activity was determined all over Europe but large epidemics were rare. In 1975 a serologic survey in Romania found 25.5% WNV seropositivity among humans and in Greece the seropositivity was 29% in 1980 (Gratz, 2006). The continuous virus movement between Europe and Africa was maintained by migratory birds and the seasonal epizootics among birds were rarely recognized unless spillover infections among humans or domestic animals were detected (Reiter, 2010).

In 1994 an outbreak in Algeria marked the emergence of a new WNV strain. There were 20 encephalitis cases of which 8 died (Gubler, 2010). The new strain had acquired an exceptional viral fitness, inducing a 10.000 fold greater viremia in susceptible birds facilitating further spread (Brault, 2007). The increased virulence was also manifested by a higher incidence of severe neurologic disease among birds and humans (Oldstone, 2010)

The enhanced transmission spread the emergent neurovirulent strain in bird populations causing epizootics. Predictably WNF epidemics accompanied the spread. First WNF epizootics occurred in Morocco and Romania in 1996 (Smith, 2007). In Bucharest a major WNF epidemic occurred with 500 clinical cases and over 100.000 estimated infections. The case fatality rate was 10% (Gratz, 2006; Lashley, 2007). Neurologic involvement was so prominent that it was perceived as a West Nile encephalitis outbreak. Throughout 1997 and 1998 the emergent virus activity was recorded in Tunisia, Italy and Israel (Smith, 2007).

In 1999, following a five year circulation in the Mediterranean region, West Nile virus crossed the Atlantic and caused an outbreak in New York City. It was the first contact in the Western Hemisphere (Reiter, 2010). The recovered virus was genetically related to a virus isolated from a goose farm in Israel in 1998. The virus was probably introduced by a mosquito on a plane or a viremic captive bird (Cliff et.al., 2009).

WNV spread easily among the naïve bird populations of New York causing a severe epizootic with high mortality (Gubler, 2010). Concurrently a cluster of patients with viral encephalitis was reported. The initial contact resulted in 62 neuroinvasive disease and thousands of infections among humans (Sejvar, 2003).

The virus successfully overwintered in North America in 1999, possibly facilitated by hibernating infected *Culex* mosquitoes or persistent infections in birds. The vertical transmission of WNV in *Culex pipiens* was also reported (Unnasch, Cupp and Unnasch, 2006). In the following years the virus was spread by migratory birds northwards into Canada, westwards across the United States and southwards

reaching to Venezuela. WNV became widely established in the Americas (Gubler, 2010). The rapid dispersal across the U.S. led to large epizootics and epidemics in 2002 and 2003. There were nearly 3000 cases of West Nile neuroinvasive disease (WNND) and 284 deaths reported in 2002 (Gubler, 2010). WNV became the most important cause of mosquito borne encephalitis in North America.

In 2010 the second largest WNF epidemic in Europe occurred in Greece indicating an active circulation in southern Europe. There were 197 cases of WNND and 33 deaths reported (Danis et.al., 2011).

In the last decades West Nile virus evolved to enhance its transmission which led to its emergence as a serious encephalitis agent and its introduction into the Western Hemisphere. Currently it is the most widely distributed arbovirus in the world.

## **Conclusion**

The world has never been so immense yet accessible for microbes before. Today pathogens can proliferate in larger populations of humans and domestic animals than ever before and they readily exploit the modern transportation means. The world became one large medium to circulate, multiply, mutate and evolve. Viruses, especially arboviruses are the ones most readily seize these opportunities and become emerging threats.

Transmission dynamics of vector-borne diseases are governed by complex interactions of many physical, biological and socio-economical variables. Understanding the ecology of disease, meaning gaining insight over the vector, pathogen and host interactions in relation to environmental heterogeneity is crucial for developing effective interventions. To achieve this, a multi-disciplinary collaboration involving microbiologists, epidemiologists, entomologists and public health professionals among others is needed.

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## **GEOGRAPHICAL FACTORS EFFECTIVE IN THE DEVELOPMENT OF THE CITY KARDZHALI IN SOUTH-EASTERN BULGARIA**

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### **Introduction**

When analyzing the city with a geographical method, its relationship with the natural and the geographical environment should be investigated and specified. Such geographical conditions as geographical position, site and environs of a city are factors highly helpful to understand, explain and describe the facts on its foundation, historical development and present condition. It would not be wrong to consider these factors as fundamental elements of a city (Tanoğlu, 1944).

It is impossible to overlook the effects of geographical factors on development of a region. Land formations, climatic and soil characteristics and water resources are influential in the emergence and sustainability of economic activities primarily like agriculture and tourism. The better such natural characteristics as position, land formations, climate, water resources and such human characteristics as structure of the population and developmental aims and objectives are described and analyzed, the more successful the region's development goals will be (Akova Balcı, 2008).

### **Methods**

As mentioned above, the geographical position and environmental and human characteristics of a settlement are highly determinative in its foundation and development. To this end, print and digital sources have been reviewed, and a field survey has been conducted for the purpose of the present study which intends to reveal geographical factors influential in the foundation and development of the city Kardzhali.

### **Discussion**

Geographical boundaries of the Ottoman Empire were very wide. Territory of the Empire had spread on three continents, namely Asia, Europe and Africa. A large part of the Empire's European territory was on the Balkan Peninsula. With the spread of the Ottoman Empire on the Balkan Peninsula, major changes occurred in the settlement geography of this region. Important social, economic, cultural and spatial changes occurred in the previously established settlements and new villages,

towns and cities had been established across the peninsula by the new comers from Anatolia. In the eastern part of Rhodope Mountains, which is located in the south of Bulgaria and spread on both sides of the Valley of Arda River, the city Kardzhali was founded by the Ottoman Turks who came from Anatolia in the 14th century.

### Geographical Position of the city Kardzhali and its Environs

The city Kardzhali is located in the south eastern Bulgaria in the eastern part of the Rhodope Mountains. It is founded at 300 m. high off the sea level on both banks of the Arda River. The Arda River, which passes through the city, is one of the major tributaries of the Maritsa (Merich) River and is the most important stream which drains the eastern part of the Rhodope Mountains. There are two dams to the west and east of the Kardzhali city. The one found in the west is called the Kardzhali Dam and the other located in the east is the Studen Kladenets (Soguk Kuyu) Dam. These dams were constructed in the 1950s and now are used for irrigation and electricity production.



Figure 1: Location map of study area ([www.googleearth.com](http://www.googleearth.com))

The city gathers certain activities and services within a narrow or large area of influence, and is at the centre of a region which economically, socially and administratively makes up a whole together with its area of influence. It is understandable that the city develops along with the area, meets its various needs and provides some certain services for it (Göney, 1995). The city Kardzhali administratively, commercially, industrially and culturally is the biggest and most

advanced city in the eastern part of the Rhodope Mountains. It is 259 km away from the Bulgarian capital Sofia, 100 km from Plovdiv – the most important city on the Upper Maritsa Basin, 57 km from the Bulgarian-Greek border in the south and 132 km from Bulgarian-Turkish border in the south east. The Pan-European Transport Corridor 9 (PETC 9) runs through Kardzhali and then the Makaza Passage and reaches Aegean Sea's coastline. The city is centre of the county and province, both called Kardzhali.

The location of a city is based on the balance between the site and situational factors. Site is the local characteristics of a town or city, whereas situation is regional ones. Some cities rise as a result of such geographical locations. Cities generally rise and develop along the line formed by two different cultures or physical areas, for instance land and water, woods and steppes, mountains and plains (Tümertekin and Özgüç, 1998).

Site and situational characteristics of the city Kardzhali have been effective in the foundation and development of the city. The fact that it has been founded on the banks of the Arda River is closely related with the city's site characteristics. It is located at a relatively higher elevation like the eastern part of the Rhodope Mountains and at a lower level in the Arda River Valley. Agricultural and underground resources of the mountainous area and low plateau around the city have transformed it into a storing and processing centre, which is associated with its situational characteristics.

### **Natural Environmental Characteristics of the City Kardzhali and Its Environs**

As stated above, natural environmental characteristics surrounding a region are of prime importance in the foundation and development of a settlement. Such characteristics could be listed as geological, morphological, climatic, edaphic, hydrographical and vegetational characteristics (Yalçınlar, 1967).

In this part of the research, natural environmental characteristics of the area surrounding the city Kardzhali are discussed in terms of their effects on its foundation and development of the city.

### **Geological Characteristics**

The Rhodope Massif is based on metamorphic rocks of Palaeozoic and pre-Palaeozoic Era, which are primarily made of granites. This basement is covered with volcanic rocks such as rhyolite, trachyte and andesite and such sedimentary rocks as schist, limestone and marble of Palaeogene period. Block structure of the Rhodope Massif was caused by deep fluvial erosions and vertical tectonic activities of the Alpine Orogenesis that occurred in the Miocene and Pliocene. The Rhodopes Mountains, which contain layers of different geological periods, are rich in mineral resources. Such minerals as zinc, lead, copper, pyrite, gold, silver, chrome, uranium,

tungsten, fluoride, asbestos, perlite and zeolite are mined in the Rhodope Mountains (Yosifov et al., 1988).

This richness in mineral resources has enabled to establish of mineral processing industry and metallurgical plants in the city Kardzhali in and after 1955. Rapid increase in industrial activities in the city had led to population growth and spatial enlargement (Figure 2). This profusion of exploitable minerals was also made use of during the Ottoman Period. Moreover, inhabitants of the Rhodope Regions have benefited from sedimentary rocks widely distributed in the region for constructional purposes.

In the Rhodope Mountains, such carstic formations as doline, uvala and caves are found spread across the marble fields, while chimney and pedestal rocks are abundant across volcanic rock fields. These natural resources are potentially available for tourism sector, which is yet to develop in the Kardzhali Region.

### **Morphological Characteristics**

The Rhodope Mountains, which cover the south of Bulgaria, are divided into two main sections, namely the Western and Eastern Rhodopes. The border which separates these two sections passes through the valleys of the Kajalijka, Borovitsa, Madanska Creeks and the Arda River. The Western Rhodopes with an average elevation of 1098 m are higher than the Eastern Rhodopes with an average elevation of 320 m. Topography of the Eastern Rhodope Mountains is generally characterized by low hills and valleys of the Arda River's tributaries. Lower area where the city Kardzhali is located is surrounded by hills with an elevation range of 350 to 400 m. Valleys of the Arda River's tributaries separate these hills.

### **Climatic Characteristics**

The Eastern Rhodope Region, where the city Kardzhali is located, has a transition climate which is characterized by continental and Mediterranean climate. Because elevation is lower in the Eastern Rhodopes, effects of the Mediterranean climate could penetrate into the region, though the effect is not widespread. Rainfalls prevail in the region and climate is milder than the north of the country. The summer is hot and dry in the region. The number of sunny days is higher than rest of the country. The Kardzhali and Studen Kladenets Dams make the climate milder in study area, where the annual temperature average is 12,2°C – 0°C in winters and 24°C in summers. The annual average precipitation in Kardzhali city and its environs is 687 mm., generally in the form of rain. Precipitation in the form of snow occurs less than in the north. Precipitation is evenly distributed throughout the year in study area. The average precipitation is 202 mm in winter, 175 mm in spring, 138 mm in summer, and 172 mm in autumn. It is clear that the precipitation in winter accounts for 30%, in spring 25%, in summer 20% and in autumn 25%. Maximum amount of precipitation occurs in winter and spring, while the minimum is observed in summer and autumn. The region receives the least amount of precipitation in

August and the highest in December. Annual average humidity in Kardzhali is 72%. The northern (N) and southern (S) directional winds are the prevailing winds in the study area.

Climatic conditions are quite favourable for people to inhabit Kardzhali and its vicinity. As stated above, the monthly and annual average temperatures are higher and it has more sunny days than the country average. Additionally, winter is milder in the region than in the north. This allows people to conduct agricultural activities for 200 to 210 days a year, which is a longer period when compared with the rest of the country. In the Eastern Rhodope Region, farmers grow primarily tobacco, wheat, potato, grapes and apple, along the valleys and on the lower plateaus. Farmers widely grow vegetables on the banks of the rivers thanks to easy irrigation. Irrigation is necessary due to inadequate amount of precipitation in summer. Therefore, dams and hydroelectric power plants have been constructed on the Arda River to prevent floods, irrigate crops and plants and produce electricity.

Climatic, soil and topographic characteristics of the region offer the most favourable conditions in Kardzhali and its environs to grow tobacco, especially a high-quality variety called Oriental Tobacco (Cebel Basma). Tobacco growing is vital for the region. Even when ruled by the Ottoman Empire, Kardzhali was among the regions where tobacco growing was an important agricultural activity. This issue will be mentioned in detail later.

Today as in the past, Kardzhali Region is the area where the highest quality tobacco is grown in Bulgaria. Although tobacco growing, which has been subject to quota recently, brings low income in the rural areas of Kardzhali Region, it is the main income source for the farmers today.

Climatic factors in Kardzhali Region are very favourable not only for agriculture but also for animal husbandry. Farmers in the region also deal with apiculture besides livestock and goat and sheep breeding. The Eastern Rhodope Region was a significant animal husbandry centre during the Ottoman Period and used to supply meat and wool needs of Istanbul and Ottoman Army.

### **Soil Characteristics**

Eastern Rhodope Region has reddish brown forest soil and alluvial soil in the stream valleys. Arid and permeable soils in Kardzhali Region are highly convenient to grow tobacco. Today, soil erosion is at alarming levels in the Region where forests are devastated.

Fertile soil remarkably increased income obtained from agricultural activities and contributes to the development of the city as a centre of agricultural commerce.

### **Hydrographical Characteristics**

There are many material and moral factors that lead to the emergence of urban settlements. Monuments, city walls, religious buildings, roads, rivers, lake and sea shores and mountains are material factors that are influential in city and settlement planning. On the other hand, moral factors are cultural elements including religious ones and effects of colonialism. Rivers are among the material factors more or less decisive in planning cities and arranging settlements. All these are closely related with the features of the riverbed (from the Urban Geography Lectures of Prof. Süha Göney). From this viewpoint, the Arda River plays a remarkable part in the foundation, planning and arrangement of the city Kardzhali (Figure 1).

Proximity to water resources, fertile soils along the rivers feasible for agriculture, and easy transportation thanks to valleys play important roles in inhabitants' selecting river sides as settlement areas. Settlements in the Eastern Rhodopes are generally found on the slopes and in the valleys of the Arda River and its tributaries.

The Arda River, named as Ardakos or Arpezzos in ancient documents, was a vital water resource for people in the ancient times as well. The stream network formed by the Arda River and its tributaries like Virbitsa and Krumovitsa is of utmost importance to drain the water from the western and particularly the eastern part of the Rhodope Mountains. The source of the Arda River is found on the Golyam Perelik Hill (2191 m.), the highest peak in the Western Rhodope Mountains (Velikov and Stoyanova, 2007). The Arda River crosses the Turkish-Bulgarian border and flows into the Maritsa River together with Tundzha River in Edirne.

As aforementioned, Kardzhali and Studen Kladenets Dams are situated on the Arda River in the east and west of city Kardzhali. Hydroelectric power plants are found nearby these dams. There are no natural lakes in the region but a lot of springs in the carstic areas.

### **Vegetational Characteristics**

As expressed in the "soil characteristics" part, reddish-brown soil prevails in the Eastern Rhodope Region. Short-trunked trees like oak tree, Oriental beech and hornbeam, shrubs and bushes are dominant in the region. There are also relict forests of East Mediterranean pine (Lubenova et al., 2011). Elevation in the eastern part of the Rhodopes is not very high. Thus, Kardzhali and its environs are covered by short trees with broad leaves. The relatively low elevation has caused the settlements to gather around water resources and nearby the forests of oak trees. Forests supply firewood, lumber and such food as walnut and linden to inhabitants of the Rhodope Mountains.

The Rhodope Mountains are rich in relict, endemic and rare plants. It is possible to find such relict plants of Tersier period as silivriak, orchid, Rhodope rye, Rhodope thistle and white abies in the Western Rhodopes, while mullein and Thracian holmoak are endemic to the Eastern Rhodopes. The relict, endemic and rare plants



in the region are among the natural resources that are likely to contribute to the development of nature tourism in Kardzhali Region.

Natural environmental characteristics of the Region have been promoting the economic activities such as agriculture, industry, mining and tourism in the vicinity of the city. This situation gave rise to agricultural surplus and transformed the city into an agricultural trade centre before the 20<sup>th</sup> century. Natural environmental characteristics of the city Kardzhali and its environs played important roles in the emergence and development of industry in the city in the 20<sup>th</sup> century, especially after the mid-50s. As a result, the city became the most important administrative, commercial, industrial and cultural centre of the Eastern Rhodopes Region.

### **Human Characteristics of the City Kardzhali and Its Environs**

Settlements – villages, towns and cities – have a distinguished place in geography because they are created by humans and are major elements of cultural landscape (Tanoğlu, 1954). The present part on human characteristics of the city Kardzhali and its environs is concerned with the settlement history, demographic characteristics and economic activities of the study area.

### **Settlement History of the City Kardzhali and Its Environs**

The Eastern Rhodopes Region, where the city Kardzhali is located, has been inhabited since the Late Neolithic Period. Perperikon, Tatul and Belintash are archaeological sites, where vestiges of prehistoric settlement can be found.

Signs of settlement dating back to the end of the 6<sup>th</sup> century BC and the beginning of the 5<sup>th</sup> century BC were discovered around the rocky area 15 km northwest of city of Kardzhali. The area which comprises Palaeogene tuffs is called Perperik (Perperikon), also name of the village located nearby. In the area flows Perpereshka (Perperik) Creek, one of the tributaries of the Arda River. Inhabitants led their lives by farming around this massive rock and by the water resource.

This region, inhabited by Thracians as from the 2<sup>nd</sup> century BC, was the border line between Thracians tribes Besis and Odrysians. At the end of the Bronze Age, the settlers of the region carved and shaped the rocks in the area and built a ritual area, consisting of castles, altars, acropolises, palaces, cisterns, graveyards and streets. It measures 491 m in height and holds a more fortified and advantageous position than the surrounding area.

There are vestiges of a gold mine in the area which was worked in the antiquity and where today the Stremtsi Village is found 2 km away from Perperikon. Many finds dug out by the Bulgarian archaeologists' show that Thracians forged a great number of items with gold and silver they mined in the Rhodope Mountains. The mine was also worked by Byzantines between 11<sup>th</sup> and 13<sup>th</sup> century (Available at [http://www.perperikon.bg/flash/index\\_bg.html](http://www.perperikon.bg/flash/index_bg.html) - [Accessed 20 July 2012].), (Raduncheva, 2008; Atanasov, 2002).

In the following centuries, the Rhodope Mountains and Thrace were populated by Greeks, Persians, Romans, Byzantines, Slavs and Proto Bulgarians coming to the Balkans from the north and such Turkic tribes as Avars, Patzinaks, Uzes and Cumans (Mansel, 1993). Perperikon and its vicinity were ruled by Greeks, Romans and Byzantines after Thracians and as a result the rocky area changed over time. Perperikon, no longer as important as it was in the antiquity, served as the heart of episcopacy of the Ahridos Region in the 8<sup>th</sup> and 9<sup>th</sup> century. From time to time, the region was attacked by several nations. Some of these attacks were conducted by Arabs and Goths in 378 AD, who were displaced by the Huns.

In the 14<sup>th</sup> century, Gallipoli castle was seized from the Byzantines by Suleyman Bey in 1354, which made it possible for the Ottomans to attack and conquer Thrace. In 1361, Dimetoka was conquered and then Edirne was captured and made the capital city of the Ottoman Empire in 1365. Thrace was seized under the rule of Murat I (İnalçık, 1993). Today's Bulgarian lands were totally under the control of the Ottoman Empire at the end of the 14<sup>th</sup> century. Later on, Konyars, Turkmens, Yoruks and Tatars forcibly or willingly left Anatolia and populated the Balkan Peninsula (Gökbilgin, 1957, Barkan, 1952). Yoruks, who were placed within the boundaries of present Bulgaria, were Naldöken, Koçacık, Vize, Selanik and Tanrıdağ (Karagöz) yoruks (Gökbilgin, 1957).

Ottomans built public houses, foundations, Islamic lodges to facilitate the settlements of willing tribes and to quicken the cultivation process of the soil. As a consequence, Thrace and the east of Bulgaria, Maritsa (Merich) Valley and Dobrudja Region were turkified at the end of the 14<sup>th</sup> century and the beginning of the 15<sup>th</sup> century (Şahin et al., 1990).

Some of the Turks migrated to Bulgaria settled and formed new quarters and districts in the existing cities, while some settled near the old villages and made them towns and cities in Ottoman Period. They sometimes founded new settlements.

Turks living in rural areas named the newly founded villages after their original settlements, Oghuz clans, dervishes and tribe leaders having fought in the conquest, while they also gave new names to them. Among these names are Saruhanlu, Tokatlu, Karasili, Bahadirlu, Salurlu, Koca Salih Yoruks, Harmanlu and the like (Aktepe, 1953; Halaçoğlu, 1989; Acaroğlu, 1988; Acaroğlu, 1994).

The Eastern Rhodopes Region was conquered between 1360 and 1361 by Lala Şahin Pasha, Gazi Evrenos Bey and Balaban Bey. Kardzhali was founded by the newcomers from Anatolia under the leadership of Gazi Kirca Ali, who commanded during the conquest. Therefore, the city was named after him. According to some views, a village had existed before the conquest upon which nucleus of the present city was established.

The city, which was established as a small settlement, grew bigger and larger thanks to the surrounding favourable geographical conditions. Kardzhali Region still remains to be the region in Bulgaria most densely populated by Turks.

### **Historical Development of the City Kardzhali**

Turks inhabited the Eastern Rhodopes Region in the second half of the 14<sup>th</sup> century and founded Kardzhali and surrounding villages. Then, this unpopulated low mountainous area got crowded by the coming of Turks and the number of new settlements increased across the regions. Some of the settlements, like Kardzhali, in the Eastern Rhodopes Region grew into towns and cities thanks to geographical conditions suitable especially for transportation. In the region, Turks settled on the slopes of the Rhodope Mountains and along the valleys of the Arda River and its tributaries. Turks used to raise cattle, sheep and goats, practiced sericulture and, after the turn of the 17<sup>th</sup> century, grew tobacco.

Another liability expected from young males who live in Kardzhali Region was to join the Ottoman army. Kardzhali Turks, a member of Rumelian Yoruks Organization, were also a part of "Evlad-i Fatihan Organization" and was exempt from some taxes. Besides, they were liable to serve in army either as a sekban – a kind of civil soldiering, and a guard or as a castle guard cavalryman. Soldiers of Kardzhali Region were included in "The Balkan Ottoman Army". Inhabitants of Kardzhali Region used to serve as soldiers receiving monthly payments in the Ottoman Balkan Army and send 5.000 soldiers to the army.

Agriculture and trade of tobacco started in the Ottoman Empire in the early 17<sup>th</sup> century and spread all over the Empire over time. However, it has been observed that tobacco growing centred around certain areas at the end of the 17<sup>th</sup> century; the ones in the Balkan Peninsula are Yenice-i Karasu (Genisea) and Yenice-i Vardar (Giannitsa) in the fertile Macedonian Plain in the south of the Rhodope Mountains and Kardzhali Region at the northern foot of the Eastern Rhodope Mountains and Dimetoka and Komotini (Gumulcine) at the southern foot (Yılmaz, 2005).

Tobacco growing, which started in certain areas of the Ottoman Empire, spread across the Empire and accordingly commercial activities increased, which came to develop tobacco transportation by land, river and sea. Thus, certain land, river and sea route networks showed up for tobacco trade. Cities and towns especially at each end of these routes became notable tobacco trade centres, among which are Durres (Drach), Drama, Yenice-i Karasu (Genisea), Yenice-i Vardar (Giannitsa), Selanik (Thessaloniki), Kavala, Gumulcine (Komotini), Dimetoka (Didymoteicho), Kardzhali, Uzuncaova Haskoy (Haskovo), Edirne, Enez, Tekirdag, Izmir, Samsun, Iskenderun, Lazkiye, Cairo and Alexandria. Tobaccos grown in Kardzhali Region were transported to the Aegean Coastline via the route over the Rhodope Mountains and to Edirne via the valley of the Arda River; then from Edirne to Enez by river transportation on the Maritza River and finally from Enez to Izmir by sea (Yılmaz, 2005; Arslan, 2009).

In the Ottoman Period, Kardzhali was an important centre of tobacco trade and agriculture. Thanks to tobacco agriculture incomes and welfare of inhabitants of Kardzhali Region were increased. Economy in the city Kardzhali was invigorated by the tobacco experts and merchants who used to come to organize the tobacco warehouses and transportation, and by merchants who deals with tobacco

transportation. This situation played a striking role in the development of the city Kardzhali as a trade centre based on tobacco growing. Trade of tobacco also became effective in shaping the spatial landscape of the city due to tobacco warehouses built in the city Kardzhali.

### **The Balkan Peninsula, the City Kardzhali and its Environs in the 19<sup>th</sup> Century and the First Half of the 20<sup>th</sup> Century**

Due to their geographical positions, the Rhodope Mountains separated the Ottoman Empire's Bulgarian and Greek territories from each other and combined them via some mountain passages, which had required the Ottoman military troops stationed in and around the city of Kardzhali in the 19<sup>th</sup> Century and beyond.

The building once used as spinning factory was transformed into military hospital in the 19<sup>th</sup> century. Besides this military hospital, there were some barracks around the city Kardzhali. At the end of the 19<sup>th</sup> century, municipal organization was established in the city. A city hall was built and primary (*sibyan mektebi*) and high schools (*rushtiye*) were established.

It is possible to state that the city Kardzhali was a centre to the neighbouring settlements the Rhodope Mountains in the 18<sup>th</sup> and 19<sup>th</sup> centuries, yet because it was not located on the Ottomans Empire's main routes such as Sag Kol (Right Route), Orta Kol (Centre Route) and Sol Kol (Left Route), it remained as a local centre and small-sized city. Although it was not as big as Plovdiv (Filibe), Thessaloniki (Selanik), Skopje (Uskup) and Bitola (Manastir), Kardzhali was a town which had a class of artisans and bazaar (*charshi*) where wide varieties of handicrafts were made. It can be stated that the city Kardzhali had characteristics of Turkish-Ottoman city until the beginning of the 20<sup>th</sup> century (Göney, 2011; Bayartan, 2005).

The 19<sup>th</sup> century, also called "the longest century of the Empire", is the period when non-muslims nations on the Balkan Peninsula rebelled against and seceded from the Ottoman Empire by proclaiming their independence or becoming semi-autonomous (Ortaylı, 2008; Aydın, 1992). Balkan countries became independent one by one and the Empire lost a great deal of territory on the Peninsula. Russian declared war against the Ottoman Empire on 24 April 1877. The Russo-Turkish War (1877-1878), also known as "the 93 War", was ended with the defeat of the Ottoman Empire (Aydın, 1992; Oğuz, 1987; Köse, 2006).

During the War, Russians crossed the Danube, moved quickly across Bulgaria and invaded Edirne and proceeded towards Istanbul, which forced some Turks living in Eastern Rumelia Province to refuge in the Rhodopes Region, which includes Kardzhali as well. Turks had settled particularly in the Province Danube and Maritsa Basin started to migrate to Istanbul (Şimşir, 1989; Kocacık, 1980). 400.000 immigrants arrived in Istanbul from Rumelia in September 1879 (İpek, 1999).

Only two regions densely populated by Turks remained after the 93 War. One is the Province Danube in the north and the other is the Rhodopes Region in the Province Edirne in the south. Turks and military units in these two regions firmly stood

against the Russians and Bulgarians. However, Shumnu (Shumen) and Varna in the north was given to Russia without any resistance. In the south, Russians were forced to stop by Turks and Pomaks and not able to enter the Rhodope Mountains. Nowadays these are the two regions where Turkish population is densely found in Bulgaria.

In 1885, Bulgaria annexed the Eastern Rumelia Province which was founded according to the Berlin Congress. However, because Turkish insurgences could not be quelled in the Rhodopes over 7 years, Bulgaria had to give away Kardzhali and Rupchoz to the Ottoman Empire (Aydınli, 2011).

When Kardzhali was a part of the Province Thessaloniki, it was included in the Province Edirne together with other small towns in the Rhodope Mountains in 1886. According to 1892-1893 Almanac (*salname*) of the Province Edirne, Kardzhali was a small town of Edirne Central District (*sanjak*). Bulgaria proclaimed independence in 1908, but Kardzhali remained to be a town of Edirne Central District (*sanjak*) of Ottoman Empire till the end of the Balkan Wars in 1913.

After Edirne was retrieved from Bulgaria at the end of the Balkan Wars, eastern part of the Maritsa River was totally seized by the Ottoman Empire. The Ottoman Army did not cross the Maritsa River. But a group of volunteer militia under the command of Teshkilat-i Mahsusa lieutenants resolved to go on proceeding and seized Kardzhali, Gumulcine (Komotoni) and Iskece (Xanthi) regions. Firstly, these soldiers established “the Western Thrace Provisional Government”, which then proclaimed its independence on 25 September 1913 and founded “Turkish State of Western Thrace”. Yet Ottoman Empire pestered by the pressures of European countries, primarily Russia, had to withdraw its support to this state. Thus, Western Thrace was left to Bulgaria as required by the Istanbul Treaty signed on 29 September 1913. It was resolved by the Treaty that the region would be handed over to Bulgaria by Turkish State of Western Thrace by 25 October 1913, whose political existence of 57 days came to an end (İpek, 1999; Bircudak, 2008; Aydınli, 2011).

The city Kardzhali and its environs stayed within the border lines of Turkish State of Western Thrace till the end of October 1913. Then, Kardzhali and its environs were left to Bulgaria and Gumulcine (Komotoni) and Iskece (Xanthi) to Greece. 333.321 Turks used to live in the Western Thrace in 1913 (Shaw, 1980; Halaçoğlu, 1990; Şimşir, 1989; AI, 1992).

The city Kardzhali became district centre in 1934 and region centre in 1949. Today, the city Kardzhali is the centre of the Province Kardzhali, which has seven towns; Kardzhali Centre, Ardino (Egridere), Cebel, Kirkovo (Kizilagac), Krumovgrad (Koshukavak), Momchilgrad (Mestanli) and Chernoochene (Yenipazar).

Today the municipal government of city Kardzhali and the other six towns are primarily in the hands of the mayors of Turkish-dominated political organization “Movement for Rights and Freedoms”. There are 117 rural settlements in the territory of the central town Kardzhali governed by 48 Mukhtars (head of a village) (Available at <http://www.kardjali.bg/?pid=7,6->[Accessed 13.08.2012]).



*Figure 2: A view of city Kardzhali, Arda River, Rhodope Mountains and Lead-Zinc Complex*

### **Demographical Characteristics of the City Kardzhali**

When demographical characteristics of the city Kardzhali are analyzed, it is observed that the population increased between 1934 and 1985, but decreased according to census data in and after 1992. The population was only 9.075 in 1934, but rose to 12.069 in 1946 after the World War II. The increase over 12 years accounts for 2.994 inhabitants. According to Mladenov and Dimitrov (2009), migration from rural areas to cities started between 1934 and 1946 in Bulgaria, though the number was not remarkable. During this period, the city Kardzhali also received migrants. As in the rest of the world, in Bulgaria death rates declined and population increased thanks to medical advances made after the World War II.

Between 1946 and 1956, the population of the city grew by 11.174 and accounted for 23.246 inhabitants. During this period, metal processing, food and textile industries were launched and construction sector rapidly grew. These booming sectors gave way to dramatic changes in the city's population. Increase in the number of new factories in the following years spurred migration to cities. Kardzhali's population grew by 12.298 in ten years (1956-1965) and reached 35.541. The population continued to grow between 1965 and 1975. In this ten-year period, 12.964 more inhabitants joined the population, which rose to 48.505. From 1975 to 1985, population increased by 7.401 inhabitants to reach 55.906 inhabitants. It is evident that the population of the city exceeded 50.000 in 1985. The number of

Turks increased more than the Bulgarian thanks to higher birth rates of Turks across the region as in the city Kardzhali.

Table 1: Number of inhabitants in Kardzhali city, County of Kardzhali and Province of Kardzhali

Years	1934	1946	1956	1965	1975	1985	1992	2001	2011
City	9075	12069	23243	35541	48505	<b>55906</b>	<b>45793</b>	45659	38895
County	41625	48737	63364	82846	92778	<b>105993</b>	<b>76155</b>	69830	67460
Province	169913	195844	225294	267657	273507	<b>289376</b>	<b>203251</b>	164019	152808

Source: National Statistical Institute of Republic of Bulgaria

Muslims, first Pomaks then Muslim Romanies were renamed against their will with Bulgarian names by the Bulgarian State in 1970s. Between 1984 and 1985, Bulgarian government adopted an assimilation policy to eradicate the sense of national belonging to Turkish culture and destroy Turkish identity in Bulgaria (Acaroğlu, 1993; Atasoy, 2010; Atasoy, 2011). This policy continued until 1989, when some 300.000 Turks, suffered from the assimilation, had to migrate to Turkey. Most of the migrants were inhabitants of the city Kardzhali and Eastern Rhodopes Region (Mladenov and Ilieva, 2012). This population flow into Turkey caused a decline in the number of inhabitants living in the city. Its population decreased by 10.113 in 1992 in comparison with the data obtained in 1985. A drastic decline not only in the population of the city but also in the Kardzhali County and Kardzhali Province (Table 1).

Whereas 289.376 inhabitants used to live in the Province Kardzhali in 1985, the population dwindled by 86.125 as result of external migration to Turkey between 1989 and 1992 and fell to 203.251 inhabitants. Turks in Bulgaria migrated also to Turkey between 1950 and 1955 (Tanoğlu, 1952-1953), in 1972 and 1978 though number of the migrants was lower than the great migration that started in 1989.

The city of Kardzhali as well as all the Kardzhali Region lost a large part of trained and specialized Turks during and after 1989 as a result of large migration wave towards Turkey. It can easily be said that this migration had devastating effects on the social, economic and cultural structure of the city and Eastern Rhodopes Region.

Furthermore, privatization of all state-run facilities, agricultural production complexes and soils after 1990 thoroughly changed the economic structure of the Bulgaria and the Kardzhali Region. It was not just service and industrial sectors in

the city but also agricultural sector in the Kardzhali Region that got negatively affected by the migration of tobacco growing farmers to Turkey and the national quota imposed on tobacco growing.

Some of the metallurgy and textile facilities in the city Kardzhali were bought and reactivated by private companies after 1990, but insufficient employment opportunities caused the active manpower to leave Kardzhali city and region and migrate to other cities of the country or other EU countries.

The population in the city continued to decline after 1992. In 2001, the population was 45.659 inhabitants. When the 2001 data on the population of the city is analyzed, it can be realized that population was 134 inhabitants less than it was in 1992. According to 2011 census data, the population was counted to be 38.895, which are 6.764 inhabitants less than 2001.

According to 2011 census data, 6.680.980 people live in Bulgaria. It has been revealed by this census also providing data on ethnic structure of Bulgaria that 5.664.624 of the total population were Bulgarian, 588.318 were Turks, 325.343 were Romanians, and 49.304 were of other nationalities. Ethnic origins of 53.391 were not provided. The Province Kardzhali was populated by 152.808 inhabitants.

According to the same census (2011), 38.895 inhabitants live in the city Kardzhali, including 23.737 Bulgarians, 13.578 Turks, 517 Romanians, 218 inhabitants of other nationalities. Ethnic origins of 845 were not provided. Pomaks, which is a Muslim community, are regarded as Bulgarians by state in the censuses. Densely populated Pomak settlements in Bulgaria are found in the Provinces Smolyan (Pashmakli) and Kardzhali in the southern Bulgaria and the Province Lovech (Lofcha) in the north-central Bulgaria. However, a small number of Pomaks live in other regions of the country. They inhabit the mountainous areas in the south particularly near the Greek border in the east and west of the Rhodope Mountains. Some regard themselves as Turks and some as Bulgarians. When demographical characteristics of Kardzhali Province and city are discussed, it should be stated that Pomaks are regarded as Bulgarians by the state. Thus, it is possible to claim that Muslim population in the country is higher than officially declared.

## **Results**

Favourable geographical conditions of the region stand out as the most significant factor for people to prefer the eastern part of the Rhodope Mountains - in which the city Kardzhali is located - as a suitable settlement area since the prehistoric ages. Geographical position, natural environmental and human characteristics of the city Kardzhali and its environs have allowed the city to be the administrative, commercial, industrial, social and cultural centre of the Eastern Rhodopes Region. Yet undesirable and unfortunate events happened in the city and the region in the 1980s owing to governmental interventions. The population in the region declined because of the migrations to Turkey in and after 1989, which caused economic depression. The region lost a great majority of the educated and specialized labour



force as a result of the migration at stake. Economic plights that appeared as a consequence of regime change in the country during the transition to free market economy brought about financial problems. Population in the Kardzhali Region incessantly decreased due to insufficient and inefficient new investments, unsatisfactory operation of the available facilities and economic problems that the city Kardzhali and region faced as the entire country did in 20 years. Bulgaria became a full member of the EU in 2007. It is possible to suggest that the social, economic and spatial situation of the Kardzhali city and region and other town centres have gradually but not significantly ameliorated thanks to the EU funds. Still, rural settlements in the region could not socially, economically and spatially benefit from these ameliorated conditions. It has been observed over the last years that the migrants from Bulgaria in Turkey - especially the retired in Turkey -, most of which hold dual citizenship, invigorate the economy in the Kardzhali city and region by spending their holidays in the region, organizing fairs, renovating their old houses and practicing some agricultural activities for his/her own.

In the light of aforementioned statements, taking into consideration its favourable geographical position, convenient natural environmental and human characteristics, though caused some problems in the recent history, one can readily express that the Kardzhali Region has been an area where Turks, Pomaks and Bulgarians have lived together for centuries notwithstanding their cultural differences.

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## STRUCTURE AND RELIEF OF ALBANIA

*Prof. Dr. Ali Selçuk BİRİCİK*

### **Abstract**

*ALBANIA, is a European country situated in the Balkan Peninsula. The west side is bordered with the southeastern costs of Adriatic Sea . Albania has borders with MONTENEGRO in the North KOSOVO and SYRBIA in the northeast, MACEDONIA in the east , GREECE in the south - southeast.*

*Area 28. 742 km<sup>2</sup> , .*

*Capital city is T I R A N.*

*Shkodra ( Shkoder ), Durres , Albania ( Durres ), Elbasan, Korca ( Korce ), Vlora ( Vlore ), Gjirokastra (Gjirokaster), are the major cities.*

*The population is 3,194,972 according to 2010 census results, respectively. The rate of Albanian population is 95 . 3 % , 2, 5 % gypsies, 1,8 is Greek, 0.14 is Macedonian and Kosovo people.*

*Albania is a mountainous country. The mountains are included in the Alpine Orogeny System. Albanian Alps mountain ranges in the North , east , south - known as the Dinaric Alps. These different orographic and tectonic nomenclature extensions on developments in different directions.*

*The main factor in determining the structure and relief of Albania on the basis of the Alpine Orogeny, and epyrogenyc Movements related to that. The presence of Plato and lowlands is related to them.*

*The presence of high mountains ( the Shar Mountains, 2764 m, etc. ), by the rivers around here has deep breach. Aspects of the main stretch of rivers, but some exceptional cases, the south-east, north-west is true. This stretch, depending on the systems developed in the fold is not a coincidence.*

*The country from east to west elevation is gradually lowered, Adriatic Sea coast is the transition towards the plains. Land in the country about 1 / 3 ' , which corresponds to the formation and development of the plains, and even the whole structure and relief of the country's present-day tectonic, isostatic and eustatic controls on movements.*

*The details of the issue is given in the main text relatively.*



General Physical Map of Albania

## Structure of Albania

Their structure is dominated by the Alpine structure.

Land formations and lithological units in the structure of the and belong to the Mesozoic and Cenozoic. Pre - Mesozoic ( *Paleozoic* ) land is not common. Though very limited, they are exposed at the eastern parts of the country.

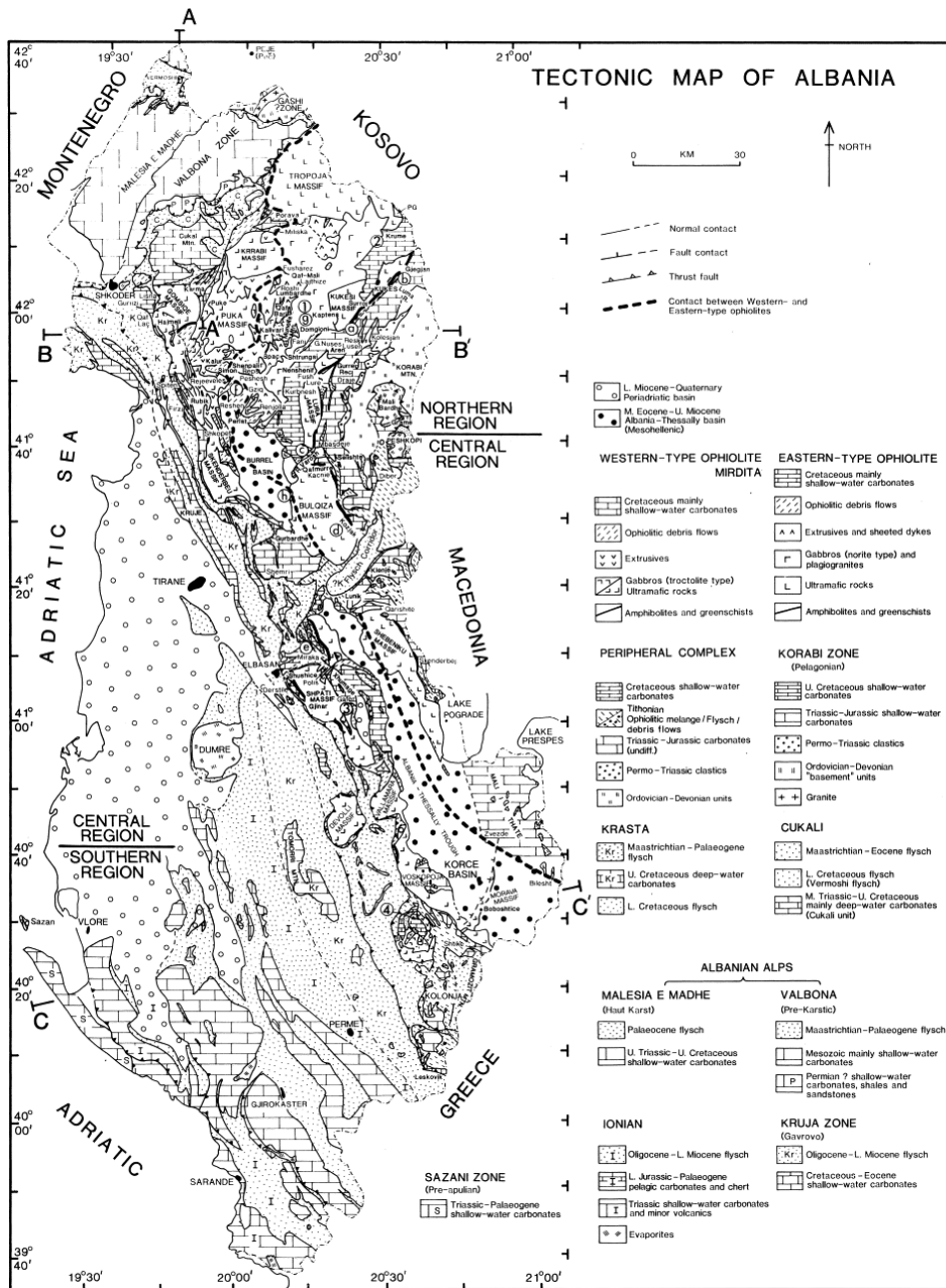
On the other hand the Triassic, Jurassic, and Cretaceous formations in the country, representing more than space on the grounds. SW between Albania, these formations are also seen in the east, along the border with Macedonia SE - NW show stretch line. This state of tectonic events related to the course. Thus, the thrust and the fault lines is lying in a linear SE - NW direction.

Mesozoic land in Albania and in a way which fossilized Paleogene and Neogene formations in the form of blankets over them discordantly.

Paleogene and Neogene sediments and volcanites in various areas of Albania's Adriatic Sea, as well as the North - east section of Lake Ohrid - Lake Shkodra şariyajlı evident between the line to the southwest, according to the structures of the Tertiary Basin remained settled in the bottom. Here, limnic and fluvial sediments of Paleogene and Neogene marine sediments encountered with. These formations constitute 2 / 3 part of the Albanian land.

Alluvial formations specific to Kuaterner, are along the wide river coastal bases behind the Adriatic Sea coastline in Albania.

In addition, the northern shores of Lake Shkoder and SE coastal areas in the back there is relatively widespread alluvial stores.



General Geology and Tectonic Map of Albania





Tectonic Map of Albania

In detail in the description of the issues related to structure the Albanian land are also available. These, there is enough data and field observations outlined below for yet been mentioned.

Various Paleozoic formations of the oldest in Albania consists of the main land. These Ordovician - Devonien'e specific metamorphic lithological units.

On the other hand Permien'in deposited in a shallow marine environment of carbonate rocks (limestone, marble, ..), schist and sandstone aflörmalarına encountered. In addition, chlorite schists and amphibolites are also available.

Paleozoic rocks in which they understood the depth of magma origin of granite, plagiogranite and gabbros in Albania lithological units of land is located between the old foundation.

Permian sandstones and conglomerates, is Trias'a transition. These are the Permo - Triassic of creating and Triassic clastic rocks of the 'state of the basal conglomerate.

Triassic in the Triassic - Jurassic 'and the Triassic - Paleogene in carbonate rocks deposited in a shallow marine environment, the owner of an important place in the territory of Albania. Likewise, the Jurassic - Paleogene pelagic ( *open sea environment* ) is composed of carbonate rocks and cherts.

Although not yet distinguish relatively large time interval ( *Triassic - Cretaceous* ) located in one of the shallow and deep-sea sediments from place to place ( *especially carbonated lithological units* ) that the formation has been found.

On the other hand, was formed during the Late Cretaceous marine facies carbonate formations. They are distinguished as Shallow and Deep Sea Facies.

Albania is an important point in taking care of the grounds, in the eastern part of Albania from the S SE N, NE, or the right place in the shrinking and expanding aflörmanlaryla ophiolite formations are striking.

These are probably towards the end of the Cretaceous ophiolitic relates to the rise of a magma. This case goes back to a clear upward along the route described above. This is from the axis of the ridge line between the **Western Type Ophiolites** W, E sundakiler **Ophiolites in the Eastern Type** 's classified under the name.

Ophiolitic units :           - Ultramafic - ultrabasic rocks,

                                  - Discharge from the ophiolitic units,

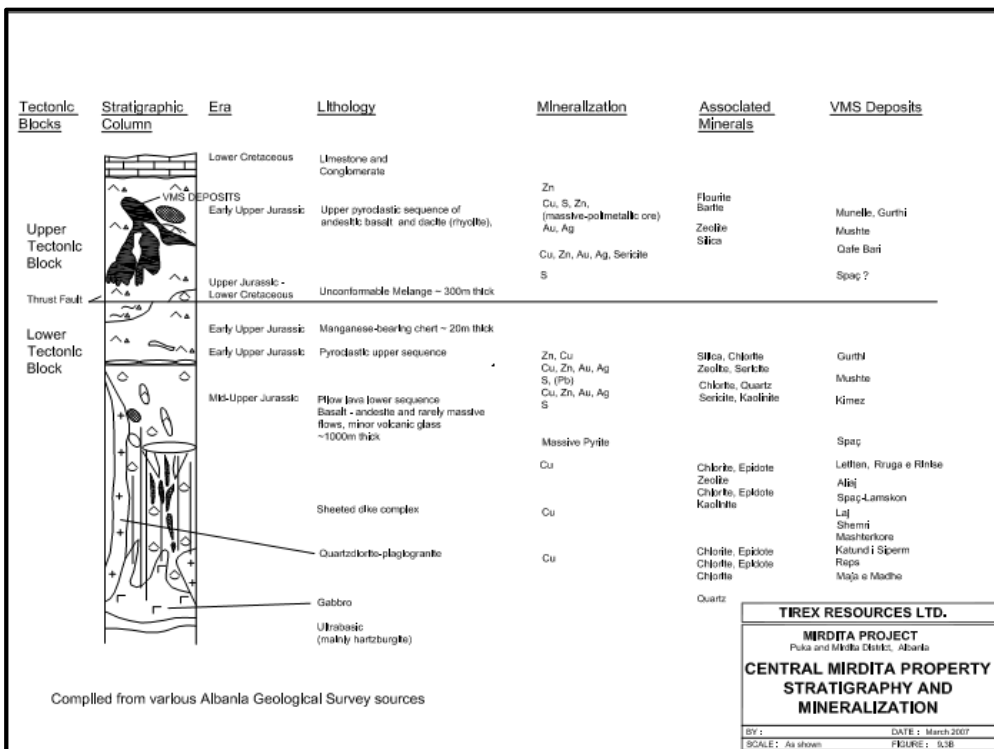
                                  - Ophiolitic mélange, ..

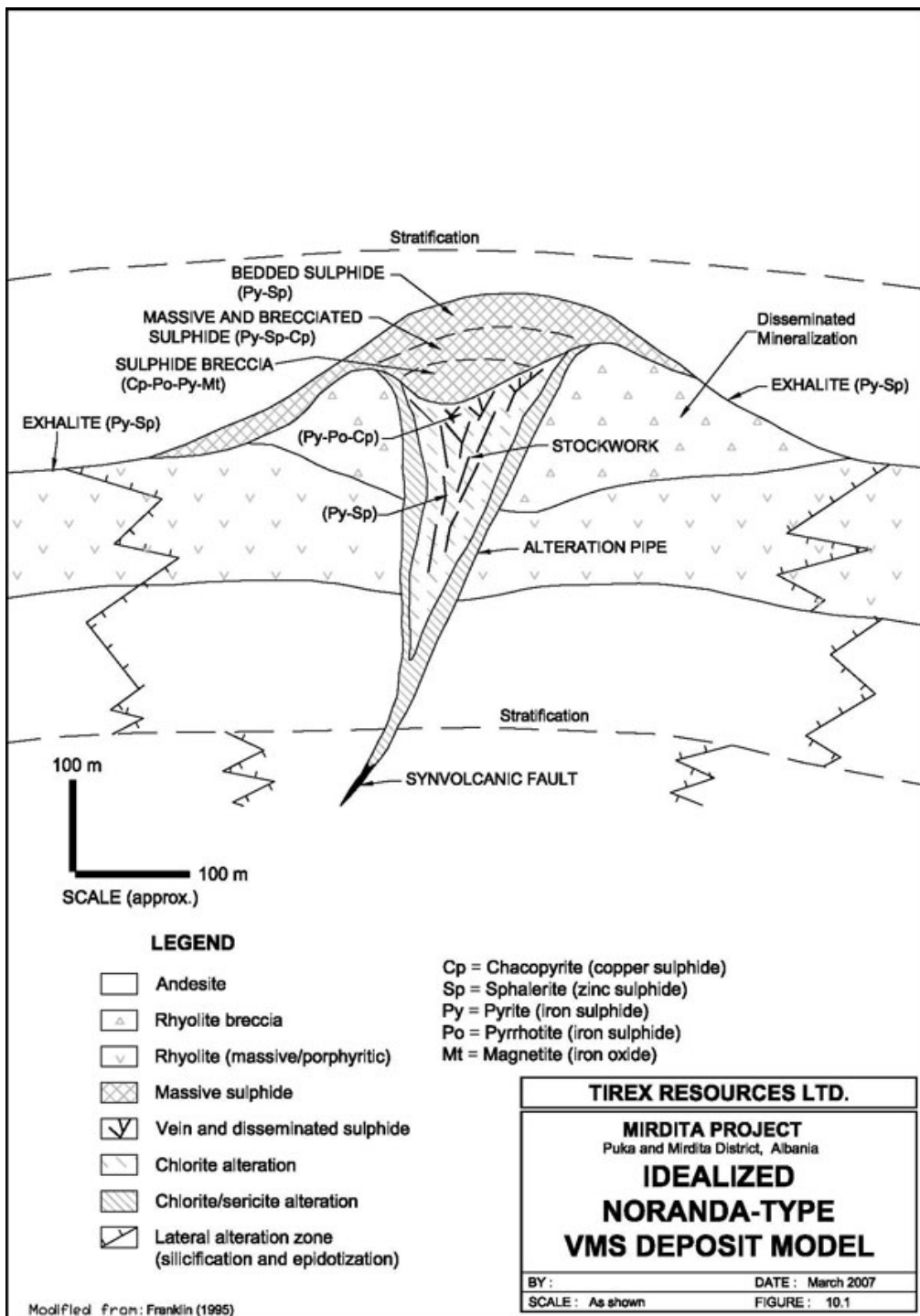
named in the form of a state of ultrabasic massif. Chrome around here, especially in various ores have been formed.

Mentioned in ultrabasic massif ;

- Tropoja , - Kuks , - Lura , - Bulqiza , - Shebeniku , - Pogradeci , - Krabi - Gomsique , - Skenderbe , - Kutermani , - Shapati , - Guri Zi , - Vallamara , - Devolli , - Voskopoja , - Morova and Vithkuqi . . . . known by the name.

Albania land ultrabasic massif and surrounding formations by a private entity in connection with the operation of mining research and Mirdita Zone Project under the name of Mirdita relatively examined in detail.





Mirdita of ore deposits Chromium, Copper, Pyrite, Gold, Silver, Zinc, Lead, Sulphur are available. Ores mentioned in the Jurassic - Cretaceous grounds formed understood. However, data regarding the two separate stratigraphic enclosed shown in cross - section.

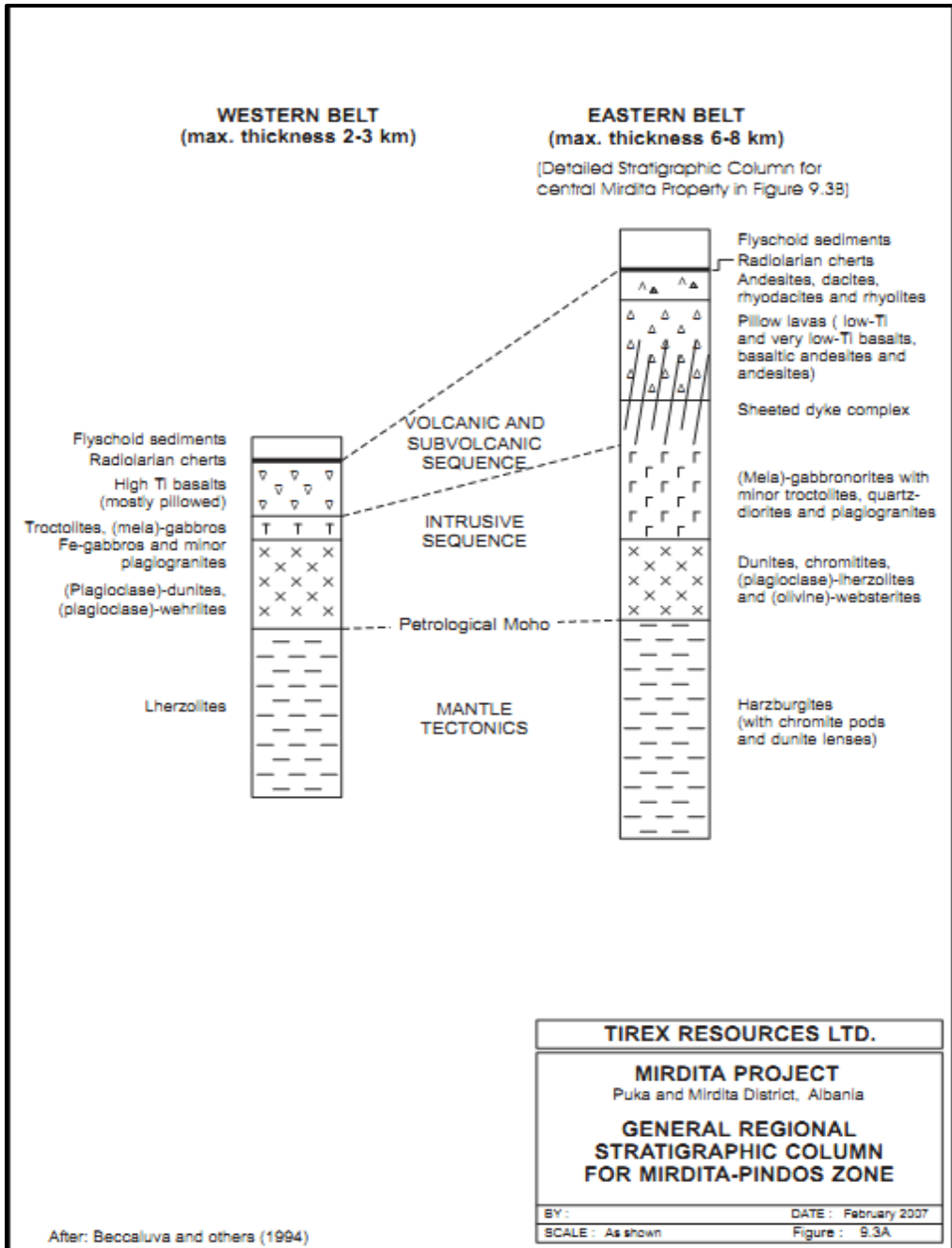
Albania, as well as nickel and coal reserves of oil and natural gas reserves in the mevcûddur well.

Outside the territory of Albania ultrabasic massifs fasiyesi'nin flysch is understood that the relatively large footprint. Netekim the lower Cretaceous, Maestrichtian, Paleocene, Eocene, Oligocene, and Miosen'de fliş'ler was formed between lithological units where the owner of a separate and important.

On the other hand, in a narrow outcropping Oligocene - Miocene evaporid'leri is also important.

Miocene - Quaternary volcanic rocks which is the product of volcanic activity have occurred in Albania, where structural importance of a separate owner.

Outcrops lithological units described above is that somewhere in the land of Albania and the Albanian General Jeoleji their distribution area and Tectonic Map, shown dismissed.



## Relief of Albania

When the general analysis of Albanian relief, three main geographical units can be mentioned. With these conventional classification; 1 - Mountains, 2 - plateaus, 3 - Plains are distinguished.

Each of these are examined separately by the geomorphological characteristics, formation and develop internal and external Dynamic Dynamic amylin appears to be effective Âmilleri'nin. In this context, the Alpine Orogeny - Tectonics and epyrogenyc style of young tectonic movements that followed it say that they are effective Thus, Alpine-type folds and thrusts within the framework of orographic systems formed by Albania, as well as the basic elements of relief, again, the presence of tectonic depressions subsequent formation of depressions, volcanic activity and volcanic elements of relief. . . are remarkable forms.

In addition, the climatic conditions and sea - level oscillations and a rich variety of relief to be made. The presence of high mountains ( *Alps of Albania* ) on the one hand the formation of glacial and periglacial relief as provided in the formation of a very deep canyon vâdlerin and possibly some other reliefi entered.

Although this subject is very extensive, we introduced the following statements have been condensed in the name of some of the main topics.

Albania, the Adriatic Sea coast towards the east, faced with a number of levels of elevation. On the other hand, and interglasyal glacial period in the Mediterranean ( *hence the Adriatic Sea at* ) relief formation occurring in the coastal effects of changes in level occur in every way.

These features are put forward in Albania, in terms of the effects of altitude levels is striking relief.

## Effects of Altitude Levels in Albania Relief

Albanian land, gaining altitude when you go to the east from the Adriatic Sea coast. Constitute the lowest place in the plains of the coastline along the coast of the country.

The above-mentioned fields surrounding the plain plateaus, heights 250 to 500 m between the floating state of the flats.

However, the country's north, east and south showed significant increases towards the ridge, deeply carved river beds is located in the high mountains. Instead of passing through these places in the form of meandering rivers impacted by sticking by deep and narrow straits times, but they brought in some quarters kaptüre decrease in the slope where the material is quite thick alluvial deposits is dominated by turn helped the formation of the plains.





General Physical Map of Albania

Thus, we can say that, even though some exceptions Albanian land east - west direction dissymmetric offers a profile. That is to say, in high mountainous areas,



the eastern, western lowland transition courses, with a sharp slope is disappointment. This is an average elevation of 2000 m, with the level of al - Qaeda in the mountains of 2000 m difference in level means. This is a relatively short distance from the floor, which, however, such as al - Qaeda a significant elevation of 2000 m difference in level between the erosional activity that might have been plucked from the coarse material and suggests that square. However, they are brought to the seaside was reduced waves back and forth movements.

On the other hand need to be involved in the following point. Referred to a large extent fluvial plains material of marine origin, but also sâhibtir characters. Thus, the alluvial plains of the materials that make up flüvio - appear to be of marine origin.

### **Mountains of Albania**

Albania in the Alpine orogenic system to the mountains, which are included in the two main groups are examined separately.

One of these areas in the north of the country is known by the name of the North Albanian Alps. Their general extension of the SW - NE 'stop. The peak heights of the mountains along the border with Montenegro and Kosovo, which is over 2500 m These include Maja e Radohimes ( 2568 m ), Jezerce ( 2694 m ), Grykat e Hapeta ( 2625 m ) and Dijeravica ( 2656 m ) peaks is located. These regions is dominated by glacial and periglacial relief places.

Albania's second main group is known by the name of the Dinaric Alps mountains. They can be divided into two according to aspects of the stretch.

#### **SE - NW extension of the Mountains with**

- \* Vlore ( *Cike* ) Mountains ( 2045 m )
- \* Tartar ( *influenza* ) 1946 m - Quendervice ( *Maja e Kendervices* ) 2121 m - Gjerde ( 1883 m ) - Delvine Mountains,
- \* Nemerçke ( *Maja e Papingut* ) 2485 m, Trebeshina - Mallakaster Mountains,
- \* Kolonje ( *Gramos* ) 2523 m - Tomorr ( *CuKa Partizan - 2416 m -* ) Mountains
- \* Vithkuq - Ostrovice ( 2346 m ) mountains,
- \* Valamar ( 2373 m ) - Elbasan Mountains,
- \* Tirana - Dajit ( 1828 - 1612 m ) mountains,
- \* Financial i That ( *west of Lake Prespa* ) 2287 m - Shebenik ( 2253 m ) Bulqize - Deje ( 2246 m ) - Lure ( 2119 m - 2121 m ) mountains.

\* Shar Mountains, mainly divides into two branches. SE-NW extension of a branch of them. On this line orographic Deshat (Velivar) 2375 m, 2764 m and Gjallice Korab ( 2,486 m ) are the peaks.

### **With SW - NE Extension of the Mountains**

Another part of the Shar Mountains, outside the borders of Albania, Macedonia - Kosovo is in part (Titov Vrv 2747 m - Koritnik 2394 m) and the SW - NE show stretch line.

### **Rivers of Albania**

To Albania, surface water, and groundwater is a country rich. Major rivers that drain the Adriatic Sea surface waters are drained. They are known by different names and Montenegro to the South from the border.

#### **Drin River**

Akarsudur outlet of Lake Ohrid. From Kosovo White Drin River, Drin River, the main channel to the connected. Akışlıdır the beginning but from south to north. NW or Drin, which flows near Kukes, this time to SW Fierze settlement proceeded towards the place where the waters of the Adriatic Sea, is released.

As the size of basin of the River Drin in Albania ranks first in length and nutrition. Dams on rivers, which handles a large number of various maksatlarla are made.

#### **Mat River**

The NE and SW HIGH starting locations in the upper mountainous areas of Albania dates back to the summits. One of the three major tributaries ( *Urake* ) NE or the other ( *Lusen* ) E or a one ( *Matte main mecrainin up segments* ) SE extends y. Ulez near the junction of the two secondary arm proceeded towards the Adriatic Sea from the E'dan W or water discharges.

#### **İshem River (Ishmi)**

Mountains north of Tirana, the descending branches (Tirana, Rinas and Zeze teas) and the waters of the Adriatic Sea coast of the northern peninsula grew Rodoni has been released.

#### **Erzen River**

Turn to the northwest through the south of Tirana and is the owner of a role can not be underestimated in the formation of a unity deltanı is connected to the Sea.

### **Darci Stream**

A relatively small river. It roughly flows from E to W.

### **Shkumbin River**

Elbasan starting points in the upper river in the northern mountains extending from the field, from where Cerrik from the W or moving toward a settlement and Seman has undertaken an important role in the formation of mixed delta.

### **Seman River**

Is another of the major rivers of Albania. Ballsh, Ossum and Devall is one of the important tributaries of river Seman teas. The high mountainous areas of these peaks up and run towards SW mediums, from the NW to SE, parallel to each other the right way akışlıdırlar. However, the medium you are connected to the main part of the plain from the SW or NE (Devall and Ossum) or directed towards, and finally NW north of Fier and empties the waters of Adriatic Sea. Seman River brought their own materials played an important role in the formation of a delta known by the name.

### **Vjose River**

Vjose starting points in the upper river extends to the territory of Albania SE neighbor, Greece.

Albania is one of a fairly large rivers. Branches (*Shushice, Drino, Zagorise, Vjose and Lengarice tea*), including the SE, and the Adriatic Sea, the waters flowing from the NW or empties it into the right.

As mentioned above, partly Vjose River Delta in the formation of the Seman river with Shkumbin and Seman has been effective.

### **Bune Creek**

A river in northern Albania from Shkodra Lake stop. Flows from north to south.

### **Kales River**

South of Albania, from north to south and empties it into the right course and lagoon waters Xarrë.



## **Drin River**

### **Lakes in the Relief of Albania**

Lakes have different and important place in the relief of Albania. Lake depressions of the lake, morphometric characteristics of the formation and development of underwater detection means known relief. The depressions filled with water is called lakes. Thus, lakes, has a different significance in terms of hydrographic respect, too,.

For this reason, while we mention lakes in Albanian Relief, will focus on how the lake depressions formed. Likewise, we will give some explanations about the lake waters as well.

In general, land of Albania 's structure and origin of lakes in Albania as of relief as a whole, if I notice :

- Tectonic activity,
- Volcanic activity,
- Karstification,
- Glaciation
- Coastal delta formation, and also

Albania's *Dalmatian coast - type* karstification sea level rise and the effect of falling ( *karsto-marinal effect* ) were formed dependingly.

Albania's eastern boundary is located between Macedonia and Greece, Ohrid ( *Ohn'd* ) Lake and Lake Prespa lakes of tectonic origin

### **Lake Ohrid**

Albania 's east-central part, with the eastern half of the lake in the north of the border with Macedonia Macedonia, Albania's land belongs to the western and southern parts.

Ohrid Lake, an oxbow lake of tectonic origin. Lake Trough, a **Graben** developed between Struga-Korce Tectonic Depression property's northern section.

N NW - S SE line north towards the south of Korce in Struga 90 km long, 15 km wide depression also two ( 2 ) parts formed. Someone in the north of Lake Ohrid giving rise to depressions where the other one in the south basin of Korce made on the agricultural activity.

The Depression's divided in two, the course is related to tectonic movements epirogenic style. Ohrid Lake Podgorie located 12 km south of the land rose in epirogenic, as a result, the depression of Lake Ohrid' s collapse deepened emerges.

Basin on the other hand blindly 'according to the characteristics of the surface topography and surface waters of Lake Ohrid from the independent drainage system Maliq-moglice in a deep valley between the crossing was opened and a relatively broad-based Seman River of the Devall creek channel for up to Seman River to the Adriatic Sea, and finally what will be discharged.

Korce basin floor and the height difference between the depression of Lake Ohrid Lake Ohrid Basin waters suggest the possibility underground connection. Ohrid Lake, trending north-south along the western coast has a significant fault orthogonality. Off the west coast of the lake at its deepest point. Here, the maximum depth up to 300 m is approaching.

The lake offers a profile dissymmetric east-west direction. Indeed, as mentioned above, partly steep eastern coast of the western coast of the horizontal.

Ohrid Lake on the north shore of the waters from eating more than one place depending on conditions ( location of the regülatör ) gideğeni ( Karadirin Creek ) Barjı Globoçisa via a tunnel through the opening between Debre Dam) Drin River to the Sea, and finally Driya 'is discharged is.

Dam from Lake Ohrid Globoçisa Karadirin brook at the beginning and the output was controlled by two separate regulators. This relates to increases in falling water level of Lake Ohrid.

Area of 358 km<sup>2</sup> and 693 m high above sea level in Lake Ohrid, a fresh water lake. The average volume of 55.4 km<sup>3</sup> of water species. The lake is rich in flora and fauna in particular. There are about 200 endemic species living in the lake environment. These include the Ohrid Lake Ohrid trout striking how specific ones.

On the other hand, 15 km ESE of Lake Ohrid under the influence of water regime linked to groundwater of Prespa Lake and is 150 m higher than this lake .

Because of the unique natural features of Ohrid Lake, it has been taken to the World Cultural Heritage list in 1979 by UNESCO in order to be protected.

### **Lake Prespa**

Lake Ohrid, Prespa Lake, 15 km ESE of the 'sundae. Border with Albania, Macedonia and Greece, but at 3 separate the country's savings.

One of the big Prespa Lake Prespa Lake in the north, and the other just south of the Prespa Lake, a small lake known by the name consists of two separate. In fact, the *Small Prespa Lake*, a narrow strait and the *Great Prespa Lake* is connected to what.

Prespa Lake 'nude W is perpendicular to the coast than in the E coast. Summit elevation 2287 m of W coast of the lake behind the finds and the Mali That is called the orographic effect of the extension.

Prespa Lake is a lake in the tectonic origin. 843 m high above sea level is the level of the lake. Area 273 km<sup>2</sup>, maximum depth of 54 m.

In the S SE of Great Prespa Lake called Golem Grad Grad and goods have two separate name. Small Prespa Lake is a small island known as the Agios Achiblius.

*Great Prespa Lake*, giving rise to the northwestern coastal mountain range behind the mountains to the north, called Mani That extension. Thus, the Ohrid Lake Prespa Lake nude from the mountain range that separates the Ohrid and Prespa *Horst* separating his depression than anything else is not. Although there is this distinction, as the tectonic and topographic Prespa Lake from the underground karstic Lake Ohrid means' I suggest that a water flow.

It just NW shore of Lake Prespa W 'a right of Ohrid Lake' nude near the coast where E is a historic settlement with the former seen a tremendous amount of water

outlets throughout topography Aziznaun Village locality where the Remaking sources corroborates this opinion.

### **Shkodra Lake ( Lake Shokoder )**

It is one of the Albania 's three ( 3 ) big lakes.

The Lake, Albania 's NNW and is located between the border of Montenegro, Montenegro, and thus a part of the lake ' s, as a part of Albania are under - saving.

The lake in NW - SE direction is relatively high mountain ranges of southern coast is surrounded by ship.

In fact, the lake 's shore of the north and east of the lower mountain ranges in the presence of ships are noteworthy. In this state of Lake Shkoder Basin, NW - SE direction corresponds to an enhanced tectonic depression.

Most important factor in the formation and development of the lake cupping north-eastern shore of the lake behind the NW - SE direction, extending the tectonic line. This tectonic line ( *fault line* ), about 8 km north-east of the city of Shkodra determined to be a part of the territory of Albania, in a part of the territory of Montenegro is 75 km long. Eroded plateaus corresponding to the aforementioned low plains to the lake in front of the perpendicularity of the fault begins.

Moraca and Cijevna streams emptying their water from N and NE into the lake carried large amounts of material, so that led to the formation of a large delta in the north of the lake.

Shkodra Lake, giving rise to explain the formation and development phases outlined as follows ;

- Northwest - southeast axis formation of folded mountain ranges,
- The faulting and folding systems-faulted anticlinal and synclinal formation so that they,
- The formation of depressions in the form of - Syncline and their different fault systems ( *diagonally and vertical faults, dip-slip faults ...* ), becoming clear
- Finally, the aforesaid main body of the body tectonic Lake Shkodër found as a result of events.

In addition ;

- Karstification played an important role in the formation of the lake - shore.

- One other factor, which has a very large nutritional Drin River basin of South - eastern shore of the lake now yığması brought enormous amount of material formed by alluvial sediments.

Drin River has not yet mentioned the Great Wall before creating the Adriatic Sea's waters of Lake Shkodra now giving rise to become a bay of tectonic origin, but was occupied primary depression. Sea level during violet **Base Shkodra Cupping** was then occupied the waters of the lake.

Featuring a pedestal level of the Sea which occurs at the level of grinding and material handling activities lowering **Drin River** alluvial material is accelerated and thus block the size has reached the front of the old bay.

The main body of the lake's formation, although in the first degree of tectonic events have affected the lake 'in making today's fame Drin River' has assumed a major role in the wall, cove formed.

Lake, near the Adriatic Sea, from time to time to be associated with the bygone, though occasionally it can be concluded disconnected. The relief at the depth of the lake and the area of the lake waters influence the physical, chemical and the biological properties.

As it stands, the lake level is situated six ( 6 ) has m higher than the sea level. The area of the lake varies between 370 - 530 km<sup>2</sup>.

Of all the maximal depth of the lake ( 44 ) m. Lake depression characteristic within this state is of **Crypto**

## **Depression**

### **Albania's Adriatic Seaside And Nearby Lakes**

Albania's Adriatic Sea coastline and is located near the lakes is a privilege.

The formation of lakes and coastal development in the back of a large extent by a rise in sea level falling in Albania 's highest mountain east of the Adriatic Sea of action' brought by the rivers draining the waters of what materials have been effective.

The formation of Delta, Delta Lakes lagoonal character in this regard are matters to be dealt with. These formations along the coast of Adriatic Sea, Albania 's right to examine from north to south, starting at the same time the formation and development of coastal relief will provide some information about.



## **The Formation and Evolution of Albania Coastal Relief**

To reveal the stages of formation and development of the coastal Relief with all details means putting forward the development of the relief of Albania.

### **Formations And Their Tectonic Features That Make Up The Territory Of Albania**

Essential relief such relief as they are effective in Albania on site destruction and new elements of the shape of a part in the formation of relief Adriatic Sea ( *Mediterranean entirely* ) level oscillations that occur during the Quaternary ( *lower and that increases ranged between  $\pm 200 m$*  ) fluvial relief, coastal evolution has been extremely effective in relief.

Albania Alpine Type Relief ( *thrusted* ) is dominated by a monoclinical structure with the general framework, and thus parallel to each other in every way to draw attention to rivers, streams, continues to subsekan valley floors.

These rivers ( *Drin, Mat, Ishmi, Erzen, Shkumbin, Seman, Vjosa streams* ) as reflected in the plain beyond the places disappointment slope corresponds to the former coastline. In this context, the coastline plains, fluvial sediments and the Adriatic Sea, the shallow sections of marinal Fusūs found as a result of filling.

***Albania's Adriatic Sea coast to the east coast line towards the old boundary line separating the Plato and dead cliffs above the plain concluded that overlap.*** Here, the presence of marine coastal terraces, as well as veranda steps that have become apparent reveals the importance of the issue.

All of them certainly done on-site field observations to gather more information. Thus, changes in the level occurring in the Mediterranean coastal Quaternary fluvial relief and will be laid down in detail the effects of relief.

## **Albania Deltas and Delta Lakes**

High mountainous areas of Albania into the peaks of the starting places in the upper flow from the lush, abundant rivers flow, on the other hand to the floor while maintaining the one hand, the activities of erosional materials for themselves, cut off from the base level ( *the final level of al-Qaeda* ), the event carries the Adriatic Sea and the Sea 'Deltas have been formed over time by filling in the shallow places.



As known important elements of Delta coastal relief. Delta needs to be addressed on its own relief.

The north of Albania ( *Shkodra Lake South* ), South ( *the part which is up to the border with Greece* ) in the correct part of the coast, with some exceptions a typical Dalmatian Coast Relief 'I can say that what the owner. The above-mentioned elements of the current state of the shape with some exceptions, the coastal deltas close to the part, older than alluvium Aid structural characteristics ***Type Dalmatian Coast 's*** indicate the presence

We figure in the formation of deltas, which are similar to each other and mentioned about some of the features we will only briefly. In this context shall be on the delta lagoon lakes are also included..

### **Delta Drin**

Several dams have been built on the Drin River, Deep Throat decrease in the slope of the valley after the near Shkodra, which today is a plain view, however, the recent geological Mazin ( *Quaternary* ) Deniz'inin Adriatic shallow pile of material brought by the environment, for the time was the formation of the delta.

In addition, the Drin River Delta 's in the formation of Lake Shkodra to the waters of the rivers that discharge Cijevne Moraca and yet without formation of Lake Shkodra and brought before the waters of the River Drin, such as the ingredients, and even the media have carried with it the shallow Adriatic Sea.

The old coast line, the western part of Vau i Dejes Dam was going through. Today, however, these regions close to the western limit of the alluvial materials by filling Montenegro also made to account for the enormous agricultural activities on the delta was formed. There are a few very shallow lagoon on the Delta store. Today, the seam directly connected to the sea is a Luners Lake Lagoon.

### **Mat Delta**

Albania's largest delta.

Matt has a role in the first degree in the formation of the delta of the river. River, a tributary of the River Drin and Mat from north to south of the main mecrainin Ishmi River, which drains water from the effects of Tirana has been Plain Basin.

On the delta of the River meanders movements today by Matt formed his own Adriatic Sea waters has been released.

Mat Delta, located Ishmi stream discharged by the Sea of Shengjin ( *south - north direction* ) 27 km long in an east - west direction and 15 km wide.

On the basis of a large number of delta marsh Away ( Gjole, Negles, Laçit, Trenshit, Burdutojes bogs ) are available. In addition, the Adriatic Sea coast beach areas ( one of the Mat River in the north and the other south of the ) two separate (and Stom Stako Loshit Ishull i ) There is a lagoon lake.

Delta Plain in the south of Tirana ends opened and marshes.

### **Delta Erzen**

Erzen played an important role in the formation of Delta River. In addition, the formation and development of the smaller streams have been effective in the Erzen Delta. Delta has created a bulge towards the sea.

Delta swamps are seen on the floor in some places. Lagoonal lakes is also relatively small boyutludurlar mevcûd. These are the north and south of the river Erzen. Coincides with the northern parts of the settlement of a few others in Durres.

### **Seman Delta**

Albania's largest delta, Delta Seman. Delta, north - south direction length of 70 km, the widest part of the E - W direction 45 km.

Seman Delta, Albania, three ( 3 ) major river in the Shkumbin, Seman, and Vjosa Irmakları'nın is a result of the joint effects. Thus, Delta Seman, mixed, or characteristic of a delta complex.

In fact, Shkumbin, Seman, and they are considered separately each of the specific Vjose the delta streams mentioned. However, they are united with each other ( *to cover both alluvial deposits formed by combining cones, etc.* ) could be called due to their mixed Deltas Deltas or fan.

Administration in the name of Delta Seman, Seman river between the other two rivers, or due to the fact that in the middle.

From the end of the plateau is quite low on the delta between Elbasan'in SW Adatepe'ler, swamps, lakes, fields, and has a lagoon.

There are two large lagoon lake Seman Fan Delta. The first one and the one Karavastas north of Lake Lagoon, and the other Vlose River Lagoon south of Vlore Nartes lake in the northwest of settlement. Seddeleme the waters of this lake and canals, was brought under control.

Separately from other Vlores dark lagoon lake deltas located south of the Seman.



### **Seman Delatasi ve Karavastas Lagün Gölü**

#### **Albania's High Mountainous Areas**

##### **Part of the Summit Lakes**

Albania's land about 2 / 3 percent is high mountainous areas and plateaus. These mountains, the Alpine orogenic system is included.

North Albanian Alps mountains in the north of the country, east - southeast of areas known as the Dinaric Alps.

Including the North Albanian Alps and the mountain ranges, as well as strings Dinaric Alps and the mountain peak elevations of 2000 m, including the above 2800 m in some places to the approaching.

These geological formations in which the structure of mountains, elevation values, examination requirements, as well as the recent geological past and present-day

climatic conditions, glasyasyon, karstifikasyon gives important clues about the formation of high-mountainous lakes, soccer fields.

However, mining and troughs created by human intervention in the lakes may occur for other reasons known.

No doubt we have enough detail to obtain baseline data and field observations are not found. Have shortcomings. We hope to resolve them in time. Maybe I could have made this region has detailed studies. We shortcomings data base in the light of our experience and knowledge gained over the years, though many would like to make statements will be incorrect.

### **Glacial Lakes Peak Regions of the Alps in Northern Albania**

These were examined in two separate section.

a) Maja Ismet ( *Tuesday Bruca* ) mountain ( 2558 m ) 's and Montenegro ( *Montenegro* ) facing north towards the border areas of peak glacial and periglacial relief ( circus, ... ) can be seen in some aspects. Mountain, near the border with Montenegro, a cirque lake where you can Jezerces believe that the Lake. Likewise;

b) In northern Albania, Kosovo border Gijeravica / Deravica Mountain ( 2656 m ) peak Doberdol parts of the lakes ( *as the case of a couple* ) and Sulbices lakes ( *more than four times the number of* ) in the lakes of glacial origin are included. Without a doubt, relief of the Alps alone in Northern Albania circus / cirque lakes, but a variety of glacial and periglacial relief.

### **Glacial and Periglacial Relief the Shar Mountains**

Shar Mountains, Albania - Macedonia - Kosovo border represents a significant relief. My opinion, it would stop, glacial and periglacial relief sections of the Shar Mountains, the summit is developed. Prizren (Kosovo) to the right parts of the southwest slopes of the mountain peak nive - karstic relief constitutes a dominant çukurluklarının seen.

It is clear that in some parts of sections of the summit of the mountain lakes of the circus! However, all of them can express done on-site land surveys and will return to light.III - In the mountains, Dinaric Alpine system

### **Lakes at the Peak of the Dinar Alpine Mountain System**

a) Maja e Kunora e Lures Mountain ( 2256 - 2121 m ) lakes

Southwest of the summit of the mountain in question coincided with the mountains of Shar kesinimde north - south direction, a linear array of them on the line in case the fact that there are seven different lakes, or suggest the presence of a fault or dolinlerin per layer.

b) The Lakes In The South Of Maja E Kunora Lure

Mount Elevation values of the peak areas of the lakes names given below 2101 m. Named here, seven (7) There is a separate lake. These include;

-Dhive, - Kolo Madhit, - Shlahurges, - Bataces, - Kasrus, - Balgiat, - Matt lakes are included.

Lakes clustered character of the summit is a dome, and perhaps there evidence that the cone of the volcano. From the slopes of the peak of the dome or cone of the volcano mentioned in a radial drainage is dominant.

c) Maja e .... the further south, it is an independent, which is a Bulgize Mountain ( 1871 m ) peak part; - Skenderit, - Dunav, - Berahe,-Sopolit,-sopose are referred to as lakes.

The slopes of the Bulgize mountain walks towards the summit is dominated by a radial drainage.

d) Shebenikut Mountain (2253) coincided with Albania, the east and north-west of Lake Ohrid part of the summit; -Sheberiku, - Rajca are known as karst lakes.

e) The lakes called Madh and Lukoves Lakes in the west of Ohrid lake

f) The peak of Mount Valamar sections (2375 - 2241 m) in;- Valamares, - Lente,-Belash, - Luedhed e Selces are known as lakes.

Parts of the slopes and skirt walks towards the summit of the Mountain-mentioned radial drainage is dominant.

### **The Ancient Off - shore i slands**

#### **The Island in the Southeast of Shkodra Lake**

Drin River, Adriatic Sea, is flat, which is the primary mouth at the altitude 205 m from Dam Island is located in the southeastern part of Shkodër in a residential area.

Drin River, which is today referred to an Island Hill property passes south of the island. Previously, it appears that the North shore of the correct flow through the Shkodra Lake. Perhaps showing the flow from both sides of the former island.

### **The Islands, At 20 Km South of Shkodra Residential Area**

Northwest - southeast direction, in the form of an ellipse, the form of ridges, hills Kuesta Relief characteristic of the island.

The summit elevation is 545 m, 387 m to the southeast gradually losing altitude, ... Maja e Zeze (seam Kakarriqit) Ada Hill and further north parallel to the peak heights of the 383 m, 316 m, 375 m, Ada Hill, which is located in Fush'e Barbuilushit is. These two long flat base of the islands is a cross-Sübsekant Depression to today vorret with financial Collage is Shkreli lakes and bogs. No şubhesiz they are in all remaining pockets of Adriatic Sea.

### **Kodra e Shkallese Gardhe Island in the northwest of Tirana**

The summit elevation 297 m, this island is in an extension of the right Rodoni Peninsula, east and southeast.

Rodoni Peninsula (174 m) in the northern and southern shores of the falezlidir. Likewise, the extension of such a low plateau to the southeast peninsula and character. At the same time this is an erosional surface of the leveled with an average altitude of 200 m. The plateau east - Northeast cliff overlooking the coast and the dead faulted state. Represents the oldest cliffs off the west coast was also destroyed.

Koder Plateau west to the east of the delta plain, a plain tectonic origin (Tirana Valley) is located. Albania's capital Tirana is located in the southeastern end of that plain at the foot.

Southeast - Northwest trending Tirana Subsequent Depression plain corresponds to a faulted. Plain at the foot extension to the northeast, Rodoni Matt from Misaligned peninsula is connected to Delta Plain.

### **Island in the northwest of Durrës city**

The summit elevation 186 m, this island (goods, Durrës) 's west coast rocky and faulted. Erzen east of the Delta swamp is connected to a field.

### **The Island at 20 Km South Of Durrës City**

Vacated portion of the north of the mouth of the river waters of the Sea of Shkumbin Adri SE-NW extension, there is an island in the ancient Near altitude of 250 m. Today, this is known as Lagji peninsula.



## **Elbasan Islands**

Elbasan'in southwest of one of the important cities of Albania, close to the Adriatic Sea, where a Adatepe today, but a thing of the past close to the island of geological apart in a north - south direction are flat ridges. Elevations between 250 -300 m, this Adatepelerin (Divjake and other islands south of it) is limited circles alluvial formations are in the plains. Thus, the appearance of these hills with almost plain floor.

## **The Islands in the South of Fier Allocation Unit**

They are an island to the north and south of the river Vjosa. Likewise, these islands mevcuddur smaller islands. North - south direction behind these manmade islands, a Adatepe coastal state today. Does not exceed the maximum elevation of 300 m.

On the other hand Vjosa River north towards the southeast of the island of Fier different sizes, three (3) There are separate island. With no doubt, they also state in its present form as an Island Hill.

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## **Maps**

Physiography map of Albania

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Surficial geology of Europe (scale: 1 / 7.100.000).

Wetlands of Albania (scale: 1 / 350.000), Ecat – Tiran.

Albania Map. (Scale : 350.000)

Tectonic Map of Albania.

Topography Map of Albania with Contour Lines

## THE IMPORTANCE OF COLLABORATION AMONG BALKAN STUDIES IN TURKEY AND EUROPEAN UNIVERSITIES

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### **Abstract**

*The Balkans connect the two old continents and different civilizations. So it is a place of mixed melting pot of different peoples and cultures throughout history. After the World War II disintegration of the former Soviet bloc gained momentum with the phenomenon of globalization, along with the need to build relations with other states in the Balkan countries. They started to hear. This situation is common ground brings together around the region and other European countries. European Universities and Universities of Turkey were founded research centers for the unique structure of Balkans. These centers have investigated, historical relations with each other countries, trying to establish new relationships in different areas. If they cooperation with together, they will improve its effectiveness and efficiency.*

**Keywords:** *Balkan, Study, Research, Center, University*

### **Introduction**

The Balkan term has been studied and experts tried to determine the origin of this term. The Balkan name has been called by the mountains which were called Haemus in Thracians time. Stara Planina was named by the Bulgarians to its mountains. It has been understood that the Balkan name was called to later Old Bulgarian and Thracians times. Barthold researched on this term who historian of the Turks and Central Asia. He claimed that the Balkan name is Turkish. He claimed that this term describes the mountains which are covered with forests; it is used from the Balkans to Kazakhstan. Barthold's claims have generally accepted today (Eren, 1987, 117).

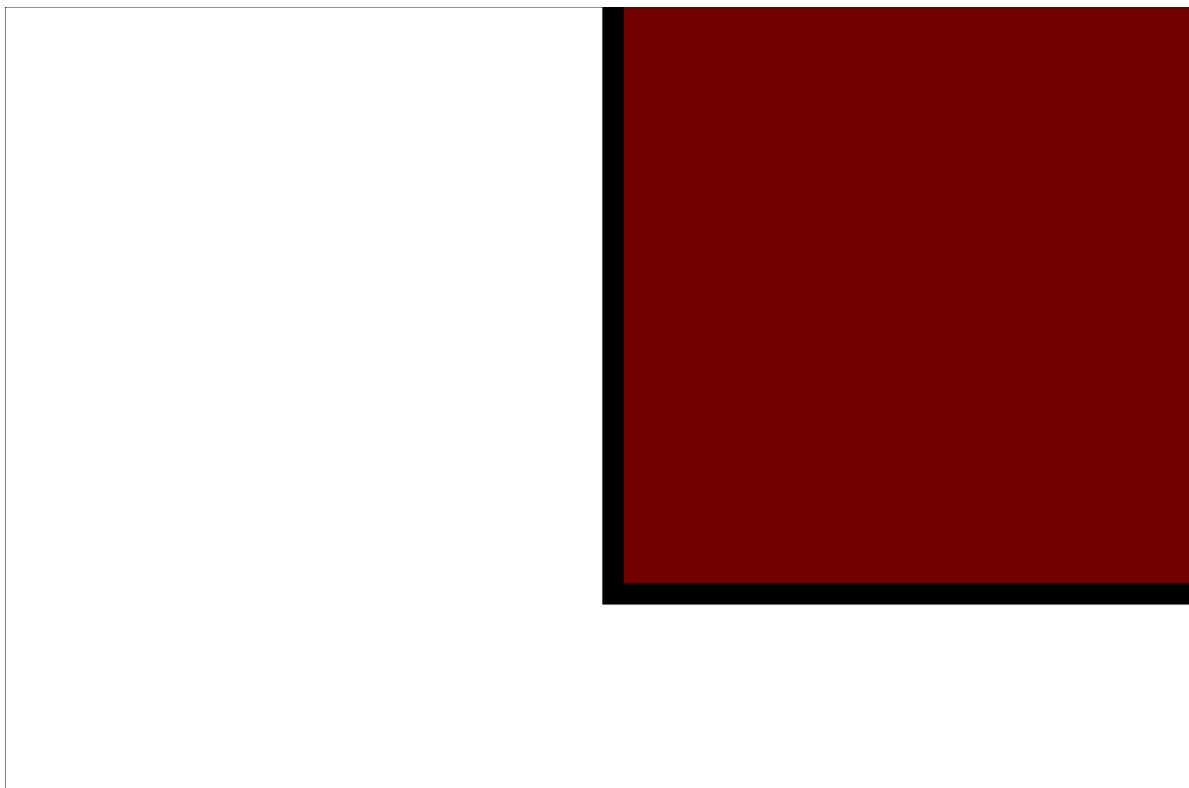
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The geographical and political boundaries of the Balkan Peninsula can be determined. The Black Sea is to the East boundary of the Balkan Peninsula. The Marmara Sea, Bosphorus and Dardanel Straits, Ege Sea is to the south-east and south boundary of the Balkan Peninsula. Adriatic Sea is the west boundary of the Balkan Peninsula. The Danube River which is northern border of the Balkans, have been discussed. The Danube, Sava and Kupa rivers located in the north of the peninsula. According to the Danube-Sava line, the Balkan Peninsula has 520000km<sup>2</sup> areas. This area is north of the countries from which the occurrence of further expanding towards the north to follow political borders and reaches to 836.000 km<sup>2</sup> area (Darkot,1979, 282Map1: Map of Balkan Peninsula



European and Russian researchers has interested in the Balkans since about two hundred years. This attention moved to the Balkans by means of traders. In this way, the Balkan nations began to develop an interest in their own culture and history. Lord Byron's publications which is particularly the Greeks and other Balkan nations, is including emotional discourses rather than scientific work. It has contented on the geography of Europe and the Balkan nations. They led to interest in Balkans among European intellectuals. Lord Byron's publications aren't scientific articles on the Balkans. They led to the creation of an exorbitant interest to Balkan nations. The Ottoman Empire launched the first separation with the movements of Serbs and Greeks. These movements caused the first break down the transactions in the Balkans. After the Cold War took place in the second break down. International

relations experts said that Balkanization with these events. Danish language scholar Kristian Sandfeld studies have suggested similarities to a common set of Balkan languages. This opinion led to the formation of Balkanoloji. (Eren,1987,115).

Balkan researches continued by different names in different periods of universities in Europe and Turkey. Today, there are many organizations which related Balkans, in Europe and Turkey. These are consists of non-governmental organizations, think tanks and research centers of Universities. This study was limited to the academic surround at the universities of Turkey and European. Therefore are not included organizations except that the study centers of Turkey and European universities.

### **The Development of the Balkan Studies in European Universities**

Although geographical boundaries are between Europe and Asia, there are not boundary political and cultural areas. Until the first half of the XX century the area had a seamless political unity which had began with the buildup Istanbul by the Byzantine. Although changes the political unity of hand dominance is possible to drive up to the Greeks. The geographical boundary between Asia and Europe consists of a water strait. In this case, the Balkans is a part of the Europe; the Anatolia is a part of the Asia. Anatolia and the Balkans were very long o common political and historical unity. Therefore Maria Todorova who is famous balkanolog, opposed to boundary between Asia and Europe. In his view, the Balkans is European as geographically but it has Asian characters as culturally. He said that, we cannot deny the Asian character of the Balkans. Since the last decade of communism, a Balkan nation has tried to bring out in international relations with national history. South East European Studies was founded by Romania's Nicola Iorga in 1913; the organization was revived in Communist Period in 1963. The Institute for Balkan Studies is another organization in this field. It was found in 1953 in Greece and Macedonian Studies. (İnalçık, 1999, 17.,<http://www.kakanien.ac.at/beitr/balkans/AVezenkov1.pdf> ).

Balkan researches continued in Eastern European Studies and Slavic Studies during the cold war period. The Balkans was considered to as Eastern Europe in this period. It was not considered as apart from the region. After the disintegration of the Eastern bloc in 1989 was being considered as a distinct region of the Balkans in international relations. In this regard, Robert Kaplan, Maria Todorova, Larry Wollff, Milica Bakic Hayden's publications is important. Balkan researches were very poor during the early days break down of the East Block. In these conditions, it was not possible to reliably study because of the new conflict areas and risk zones (<http://www.kakanien.ac.at/beitr/balkans/EHajdarpasic1/>).

Table I: Slavic and East European Studies in European Universities

SLAVONIC AND EAST EUROPEAN STUDIES	University College London	<a href="http://www.ucl.ac.uk/prospective-students/graduate-study/degrees/sees-school/ssees">http://www.ucl.ac.uk/prospective-students/graduate-study/degrees/sees-school/ssees</a>
RUSSIAN AND EAST EUROPEAN STUDIES AT THE UNIVERSITY OF MANCHESTER	University of Manchester	<a href="http://www.alc.manchester.ac.uk/subjects/russian/">http://www.alc.manchester.ac.uk/subjects/russian/</a>
CENTRAL AND EAST EUROPEAN STUDIES	University of Glasgow	<a href="http://www.gla.ac.uk/subjects/cees/">http://www.gla.ac.uk/subjects/cees/</a>
SOVIET AND EAST EUROPEAN STUDIES	University of Sussex	<a href="http://www.sussex.ac.uk/units/russian/">http://www.sussex.ac.uk/units/russian/</a>
Russian and Slavonic Studies	The University of Sheffield	<a href="http://www.sheffield.ac.uk/russian">http://www.sheffield.ac.uk/russian</a>
Russian and Slavonic Studies	The University of Nottingham	<a href="http://www.nottingham.ac.uk/currentstudents/finalists/index.asp">http://www.nottingham.ac.uk/currentstudents/finalists/index.asp</a>
ASSOCIATION FOR SLAVIC, EAST EUROPEAN, AND EURASIAN STUDIES	UNIVERSITY OF PITTSBURGH	<a href="http://aseees.org/index.html">http://aseees.org/index.html</a>
Russian & East European Studies	University of Oxford	<a href="http://www.rees.ox.ac.uk/">http://www.rees.ox.ac.uk/</a>

The Balkans entered the domain of the NATO and the EU after the collapse of the Soviet bloc. It is divided into eastern and western Balkans by the contemporary researchers. Western Balkans consists of the former Yugoslavia states and Slovenia and Albania. They said that If increase nationalist feelings this region the conflict risk increases. If nationalist ideas are reduced, the cooperation among the nations increases. (<http://www.kakanien.ac.at/beitr/balkans/EHajdarpasic1/>).

With the support of the UN in 1963, made in Bucharest and attended a meeting of the members of the UNESCO's for Balkan delegates. They stressed solidarity with each other and work together. The Balkan nations need for solidarity with together on the history and other issues rather than trying to individually. An organization founded that *Association Internationale des Sud-Est Europeen (AIESEE)*. It was opened to any state on the world which is dealing with Studies in the Balkan. This organization has been published a bulletin and a magazine which is names *Association Internationale d'Etudes du Sud in East European and Balkanique*. First

meeting was held in Sofia in 1966 by the organization. After this meeting, all the Balkan countries had own a magazine, and a South East European Center. The studies are still ongoing. (İnalçık,1993, 27. <http://www.aieese.org/en/history.html>).

Table II: South East European Studies in European Universities

Institute for East European Studies	<a href="http://www.oei.fu-berlin.de/en/index.html">http://www.oei.fu-berlin.de/en/index.html</a>	Frei Universitat Berlin
<u>Interdisciplinary Joint Master's Programme in South-Eastern European Studies</u>	<a href="Http://www.seestudies.eu/">Http://www.seestudies.eu/</a>	The interdisciplinary joint master's programme in south-eastern european studies was developed as a part of the <u>joinsee tempus</u> project and it is run by four consortium members, <u>university of zagreb (croatia)</u> and six partners for the purpose of student (and staff) mobility: <u>University of Bologna (Italy)</u> , <u>University of Ljubljana (Slovenia)</u> , <u>(Karl-Franzens-University Graz (Austria)</u> , <u>University of Novi sad (Serbia)</u> , <u>University of Poitiers (France)</u> , <u>University of Sarajevo (Bosnia and Herzegovina)</u> , <u>(University of Belgrade – Faculty of Political Sciences (Serbia)</u> , <u>South East European University in Tetovo (Macedonia)</u> .

Today Balkan Studies has gained popularity among young researchers thanks to the influence of globalization and cross-cultural interaction. In this way, new academic generations have grown up. France, England and Austria have interested in Balkan Studies in Europe. These include economic, political, and economic issues which is common feature of these studies since two hundred years. Two hundred years period can be divided into four sections. First period is before the World War I, second period is between the World War I and World War II, third period is between World War II and 1989, and fourth period is from 1989 to the present day.

Philological approaches forefront in the first period. Early Balkan researchers concerned ethnic and historical languages during nineteenth-century. Balkan languages were not as independent languages until first period when languages became independent forms and interested in literature. The folklore became the basic interest field at the end of the XIX century. After the World War I expanded the borders of the Balkan researchers which were included in economic issues in second period. History and geography of the Balkan nation-states separated from each other in this period. Istorija Romanilor is an example of the important working entitled by Nicolae Iorga. Because of the Soviet political and economic revolution after the World War II was included political sciences, sociology, media studies in Balkan Studies in third period. Balkan Studies was integrated with the Eastern Europe in third period. Balkan Studies centers were founded in universities in the fourth period. They tried to figure out the identity of the pre-communist in Balkans. Today interested with postmodern thought, feminism, post-colonial theories by Balkan Studies of European Universities (<http://www.kakanien.ac.at/beitr/balkans/WFischer1.pdf>).

Balkan researches were continued by different names in different times. Today they have the name of Balkan Studies. Balkan experts combined with under the name of the Balkan. They do not want to any more war. It is their main goal. Global conditions have required interacting with each other countries.

Table III: Balkan Studies in European University

Institute for Balkan Studies	Greece	<a href="http://www.university-directory.eu/greece/institute-for-balkan-studies.html">http://www.university-directory.eu/greece/institute-for-balkan-studies.html</a>
Institute for Balkan Studies	Bulgarian Academy of Sciences	<a href="http://balkanstudies.bg/">http://balkanstudies.bg/</a>
Institute for Balkan Studies	<u>Serbian Academy of Sciences and Arts</u>	<a href="http://en.wikipedia.org/wiki/institute_for_balkan_studies">http://en.wikipedia.org/wiki/institute_for_balkan_studies</a>
Institute for the Danube Region and Central Europe	Austria	<a href="http://www.idm.at/en/home/">http://www.idm.at/en/home/</a>
Institute for Balkan Studies	Greece Thessalonki, Greece	<a href="http://www.imxa.gr/">http://www.imxa.gr/</a>
Institute for Balkan Studies of the <u>Serbian Academy of Sciences and Arts</u>	<u>Serbian</u> Belgrade	<a href="http://www.balkaninstitut.com/en/g/index.html">http://www.balkaninstitut.com/en/g/index.html</a>



Some of European Balkan experts say that Balkans will be a part of European Union in the future. A large part of Balkans is already in the unity of European Union. They said that, if the European Union continues to progress, the Balkans and the European Union will integrate with the in the future as the name of European Union. Eastern European called in the past. Balkan Studies cannot be separated completely from Asia and the Near East European Studies in the future. Balkan Studies has located at the intersection of Europe and Asia Studies. The link between Europe and Asia provided with through Balkans. Balkan Studies will evaluate in the future, as in the past. Balkan Studies should common interests on scientific grounds. (<http://www.kakanien.ac.at/beitr/balkans/KKaser2/>).

### The Development of the Balkan Studies in Turkey

Balkan Studies was began Turkey Universities after 1963 when meeting had held in Romania. There aren't any organizations dealing with Balkans in Turkish Universities until this date. National Commission was set up by consisting of members in Istanbul University. South East European Studies Institute founded by this Commission which is depending on *Associations International des Etudes the European du Sud-Est (AIESEE)* organization. This institute which is most important organization for Turkey produced academic knowledge about the Balkans for many years. Enez excavations carried out by this center. *Associations International des Etudes du Sud-Est European (AIESEE)* organization unit of the national commission were transferred from İstanbul University to the Ankara University in 2006. *Ankara University South Eastern Studies Center* was founded in 2009 by this commission.

Table 4: Southeast European Studies in Turkey Universities

South East European Studies	Art Faculty of İstanbul University	<a href="http://www.istanbul.edu.tr/edebiyat/guneydoguavrupa/iletisim.html">http://www.istanbul.edu.tr/edebiyat/guneydoguavrupa/iletisim.html</a>
South East European Studies	Ankara University	<a href="http://gamer.ankara.edu.tr/index.php?bil=bil_icerik&amp;icerik_id=114">http://gamer.ankara.edu.tr/index.php?bil=bil_icerik&amp;icerik_id=114</a>

Balkan Studies Centers were setup after the cold war in European Universities. The centers were set up after 2000 years in Turkey. The numbers of centers are increasing as the number of universities. Turkey is a country which strong ties with to the Balkans. It can provide the missing portion of the Balkan Studies in Europe.

Without the help of Turkish experts, some of European experts have ability mistaken. For example Balkan Catastrophe Theory which was proved to be mistakes by Ocaklı and others, it had proposed by Gandevev (Ocaklı, 2006,73-79) . If coordination is between European University Balkan Studies and Balkan Studies of Turkish Universities, It will be reduced.

Table: 5 Balkan Studies in Universities of Turkey

Black Sea and Balkan Research Center	Yıldız Teknik Üniversitesi	<a href="http://www.bal-kar.org/">http://www.bal-kar.org/</a>
Institute of Balkan Researchs	Trakya Üniversitesi	<a href="http://bae.trakya.edu.tr/">http://bae.trakya.edu.tr/</a>
Aplication and Research Centers for Balkan Studies	Sakarya Üniversitesi	<a href="mailto:sabamer@sakarya.edu.tr">sabamer@sakarya.edu.tr</a>
Aplication and Research Centers for Balkan Studies	Dokuz Eylül Üniversitesi	<a href="http://www.deu.edu.tr/DEUWeb/Icerik/Icerik.php?KOD=19222">http://www.deu.edu.tr/DEUWeb/Icerik/Icerik.php?KOD=19222</a>
Aplication and Research Centers for Balkan Studies	Süleyman Şah Üniversitesi	<a href="http://www.ssu.edu.tr/ibs/?aims">http://www.ssu.edu.tr/ibs/?aims</a>
Aplication and Research Centers for	Kırklareli Üniversitesi	<a href="http://kirkbil.kirklareli.edu.tr/">http://kirkbil.kirklareli.edu.tr/</a>

Balkan Studies		
Aplication and Research Centers for Balkan Studies	Uşak Üniversitesi	<a href="http://www.usak.edu.tr/index.php?sayfa=akademikbirim.php#">http://www.usak.edu.tr/index.php?sayfa=akademikbirim.php#</a> (usakbalkan@usak.edu.tr)

There are not making alone Balkan Study Centers of Turkish University related with Balkans, There are also non-governmental organizations and think tank foundation in Turkey about Balkans. Turkey has large number of non-governmental organizations that interested in the Balkans. Because of it took much immigration from the Balkans for last century. So due to the lack of academic characteristics of its, did not included to this publication.

### Conclusion

The Balkan nations lived Balkanization influenced by a variety of ideas. Today, they want to live together in a large organization. This combination started under the name of European Union. Balkan countries came together in this organization after the collapse of Cold War. It is not possible to set aside Turkey from Balkan countries by the organization. On the contrary Turkey tries to involve in European Union. If Turkey and Balkan countries including under the name of European Union in the future, a long historical association will be re established.

Balkan Researches has been continued for two hundred years in Europe. Working with related centers was founded in European Universities in XX. Century. Balkan researches maintained by different names in European Universities during two hundred years. After the Cold War called *Balkan Studies* that it is the result of this development, founded in European Universities. The Balkan Studies of Turkey and European Universities should set up a close relationship. Thanks to these relations will decrease mistakes that especially historical issues. Some European researchers made the mistakes in the past and others corrected their mistakes. A common database should be set up between the centers of the European and Turkey Balkans Studies. Thanks to this data there will be a significant accumulation of knowledge about Balkans. They can do meeting, symposium and publications.

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## THE INFLUENCE OF PHYSICAL GEOGRAPHIC FEATURES IN ALBANIA ON HUMAN, CULTURE AND SPATIAL

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### **Abstract**

*Physical geography is one of the two major subfields of geography. Physical geography is that branch of natural science which deals with the study of processes and patterns in the natural environment like the atmosphere, biosphere and geosphere, as opposed to the cultural or built environment, the domain of human geography. Physical Geographic conditions whether a land is on a seacoast, in the mountains, among the grasslands or in the forest influence the economic and social development of a people. Finding a food source is the first concern. Can food be secured by fishing, hunting, gathering native plants or farming, or are there minerals, lumber or gems that can be traded for food? Populations on small islands, because of their isolation, will probably be excluded from having a large impact on history. Lands shut off from the rest of the world by mountains or sea tend to foster a homogeneous people, while those sharing larger land masses are more likely to adopt characteristics of neighboring cultures. Generally, the habitat where a person was raised tends to hold him, because it dictates the range of climate that he can endure. When the first Albanians came to the lowlands, the debilitating climate stripped them of the qualities that had first given them supremacy. Those who have to overcome the extremes of climate in their daily lives acquire a tenacity and strength of character not required in less demanding lands. With the coming of the Industrial Revolution, cities were formed so factory workers could live close to their new workplaces. City locations were selected where there were more geographic advantages than disadvantages. The point where mountains converge or where land and sea meet might be attractive because it offered the benefits of both features. Transportation needed to be feasible by both land and waterway, if possible. People considering settling near water had to weigh the risks of storms that could cause flooding. In fact, people frequently choose to live or not live in a place based on its climate. Physical Geographic factors often influence Albanians actions, both foreign and domestic. Some of these factors include location, physical environment, and movement of people, climate, and resources. Although these geographic factors can lead to increase in Balkan countries land size and some positive outcomes, there are also chances for negative outcomes. The*

*influence of physical geography characteristics in Albania on human and their action in this study will be discussed. Examples will be given in this regard.*

## **Introduction**

Albania is an ordinary country, a European country. The Albanians, too, are Europeans. Albania has 28.748 square kilometers area and the length of the borderline of the Republic of Albania is 1094 km, of which 657 km land border, 316 km of coastline, 48 km and 73 km through rivers dividing line through the lakes. Albania is bordered by Montenegro to the northwest, Kosovo to the north, Macedonia to the east and Greece to the south. Western natural border of Albania open outlet in the Adriatic Sea and the Ionian Sea to the southwest.

Although a small country, Albania has rich physical geography features. The variation of geomorphology, climate, biological diversity, rivers and lakes create favorable conditions. These features affected on human and their activities. For example, living style, building types, culture, clothing, eating etc... The country has its own geo-culture, traditions, history and customs. More often than not, the weather in Albania is sunny, with a clear sky. Albania has mountains of incomparable beauty as well as marvelous beaches. In general, the country provides everything you'd need for a normal existence. Albania, the "exotic" and "out of the ordinary" "rebel" country, often attracts or incites the curiosity of the foreign public because it presents itself geographic beauty. The effects of physical geography characteristics on human, culture and spatial evaluated in this study.

## **Physical Geographic Features of Albania**

Albania is predominantly mountainous topography, 70% of the country is rugged and often inaccessible mountainous, some coastal and plain relief. Before Alpine Mountains were formed by the end of the Jurassic, while wind during Cenozoic. The average height of the relief is 708 meters. In the north, the mountains are an extension of the Dinaric Alps and, more specifically, the Montenegrin limestone plateau. Albania's northern mountains are more folded and rugged, however, than most of the plateau. The rivers have deep valleys with steep sides and arable valley floors. Generally unnavigable, the rivers obstruct rather than to encourage movement within the Alpine region. With its coastline facing the Adriatic and Ionian seas, its highlands backed upon the elevated Balkan land mass. Greater heights found in the Albanian Alps and the mountains of the East. Korab Mountain (2751 m) is the highest peak of Albania. Higher areas are those Korca basins, about 800 meters above sea level.

The main rivers permeating the territory of our country are; Drini (285 km), Semani (281 km), Vjosa (272 km), Shkumbini (182 km), Mat (115 km), Buna (44 km), Ishmi and Erzen. In the North-Western part of the country, there is the Shkoder Lake, which is the largest in the Balkan Peninsula. In the North-Eastern part, there is the Fierza, in the Southeastern part, there is the Ohrid Lake. A bit southward there are two other lakes of tectonic origin: Bigger and smaller Prespa lakes with 285 and 44 square kilometers respectively. Other small lakes have dotted Albania as well. In the western part of the country, in Dumrea area, there are several karsts lakes 80 m above sea level. Whereas in Lura area 1600 m above sea level, there are several glacial lakes, which are located in groups, thus providing a magnificent view and leaving deep impressions in you.

Albania has a high number of climatic regions relative to its landmass. However Albania generally has a Mediterranean climate and the seasons are clearly distinguished from one another, with a generally mild and moistly winter and with a hot dry summer. The coastal lowlands have typically Mediterranean climate; the highlands have a Mediterranean continental climate. In both the lowlands and the interior, the weather varies markedly from north to south. Its coastline facing the Adriatic and Ionian seas Albanian Alps with, its highlands backed upon the elevated Balkan landmass and the entire country lying at latitude subject to a variety of weather patterns during the winter and summer seasons. The lowlands have mild winters, averaging about 7 °C, summer temperatures average 24 °C. Albanian landscape average precipitation is heavy, a result of the convergence of the prevailing airflow from the Mediterranean Sea and the continental air mass. Lowland rainfall averages from 1.000 millimeters to more than 1.500 millimeters annually, with the higher levels in the north. Rainfall in the upland mountain ranges is heavier. Annual averages are about 1.800 millimeters and are as high as 2.550 millimeters in some northern areas. Vertical currents Initiated when the Mediterranean air is uplifted also cause frequent thunderstorms. Many of these storms are accompanied by high local winds and torrential downpours.

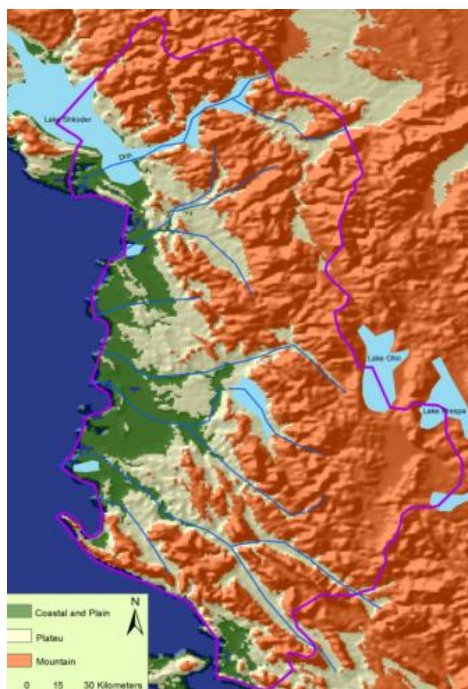
Much of the soil is of poor quality. Far from offering a relief from the difficult interior terrain, the alluvial plain is often as inhospitable as the mountains. Good soil and dependable precipitation, however, are found in the Intermountain river basins, in the Lake District along the eastern frontier, and in a narrow band of slightly elevated land between the coastal plains and the interior mountains.

Over a third of the territory of Albania is forested and the country is very rich in flora. About 3.000 different species of plants grow in Albania. Moreover Albania is distinguished for its rich biological diversity. There are 27 endemic and 160 sub-endemic vascular plants present in the country.

## Human, Culture and Spatial Formed Under the Influence of Physical Geography

Some parts of the border with Albania were chosen to make the best marked physical features available. The northern and eastern borders were intended, in so far as possible, to separate the Albanians from the Serbs and Montenegrins, the Southeast border was to separate Albanians and Greeks, the valuable western Macedonia lake district was to be divided among the three states-Albania, Greece. Division of the Lake District among three states required that each of them has a share of the lowlands in the vicinity. The border that runs generally north from the lakes, although it follows the ridges of the eastern highlands, stays sixteen to thirty-two kilometers west of the watershed divide. In Albania's far north and the northeast Mountainous sections, the border connects high points and follows mountain ridges through the largely inaccessible Prokletije, and further south Bjeshket e Namuna.

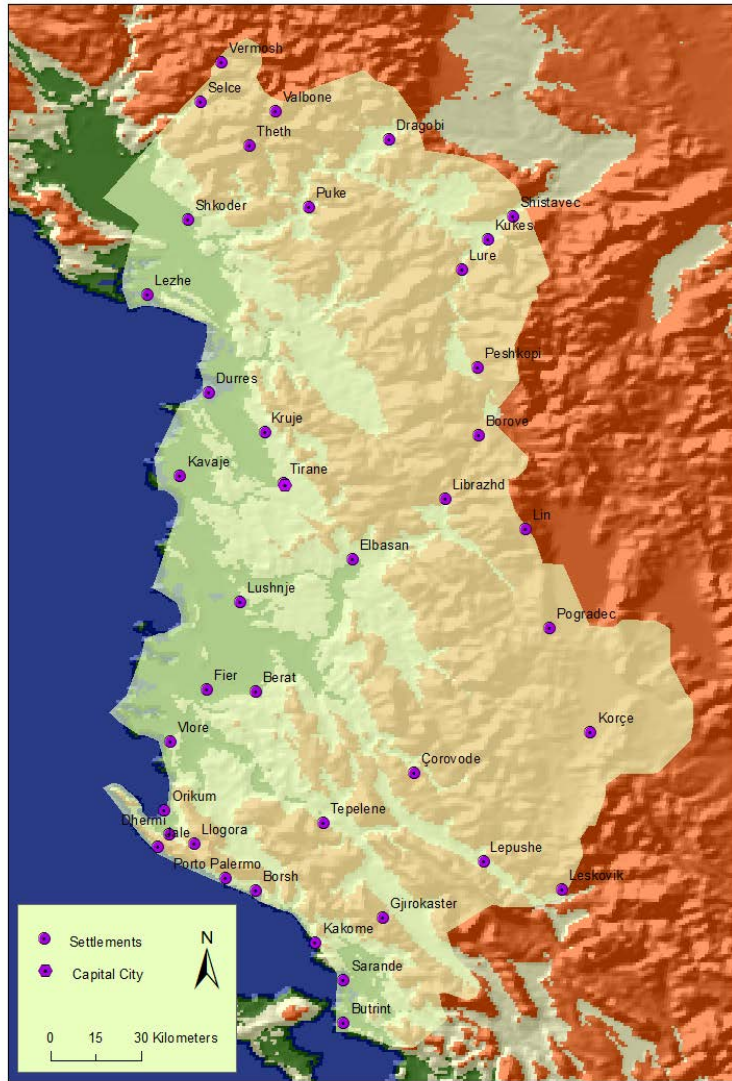
Albania can be divided into three main regions: the Mountain, the Plateau and the lowlands (coastal and plain) regions (Figure 1).



**Figure 1:** Main Regions of Albania

The coasts are generally gathering area for cities and urban population (Figure 2). Major cities in the coastal regions are Lezhe, Dures, Kavaje, Fier, Vlore, Dhermi, Porto, Kakome and Sarande (Photo 1- 4) (Dujmovics, 2011). Berat, Lushnje, Tirane, Kruje, Elbasan and, Shkoder are located a little inland from the coast. Economic conditions have more favorable. Industrial and commercial activities are available (Photo 5). (Dujmovics, 2011).





**Figure 2:** Albania Settlements Map



**Photo 1:** Vlore



**Photo 2:** Sarande



**Photo 3:** Durres



**Photo 4:** Kavaje



**Photo 5:** Port of Durres

Tourism is available in coastal area and important source of income. The Adriatic coast starts in the delta of Buna (Bojana) River by the city of Shkodra in Albania. The Albanian coast lies opposite the south Italian shoreline and is just a few kilometers distant from the Greek island of Corfu. In the north, the neighboring beaches of Durres und Golem are the most popular and best developed. The 45 km<sup>2</sup> Karavasta Lagoon in central Albania is the largest lagoon in the country and one of the largest in the Mediterranean Sea. The ‘Albanian Riviera’, as the southern coastline between Vlora and Saranda on the Ionic Sea is known by the locals, offers miles of secluded beaches. The Llogara Pass, at a height of 1,000 meters, in the northern end of the region is the gateway to the Riviera and offers breathtaking views along the coast towards the south. Albanian coast has shallow waters as a result of the delta of the country’s largest rivers. A number of fields exist to the south of Buna. The formation of snaking underwater beds has created a number of bays and lagoons. The delta continues to grow every year by several meters. This land expansion is larger in the south in Myzeqe and slower in the north near Lezha. It starts in Uji i Ftohte in Vlora and continues with few interruptions all the way to the Cape of Stillo. It has a high abrasive intensity because the sea is deep while river deltas are lacking. As a result, waves on the Ionian can reach up to 4 m while the coastline is rocky. There are a lot of small bays on the coast. Some large tectonic bays are: Vlora Bay, Porto Palermo, Sarenda Bay etc. A Ksamil island is situated in the riviera of Southern Albania. It is located south of the city of Sarande off the road to Butrint and is part of District of Sarande. The presence of lakes, lagoons, rivers, deltas and seas in Albania points towards the development of water tourism (Ekinci, 2011). Dhermi, Borsh, Sarande, Vlore, Porto Palermo, Kakome, Jale and Orikum have tourism potential and they have tourism income (Photo 6-15). (Dujmovics, 2011).



**Photo 6:** Dhermi



**Photo 7:** Borsh



**Photo 8:** Sarande



**Photo 9:** Vlore





**Photo 10:** Porto Palermo



**Photo 11:** Kakome



**Photo 12:** Vlore



**Photo 13:** Butrint



**Photo 14:** Jale



**Photo 15:** Orikum

The coasts are the areas of migration. There are less problematic issues such as social security and education here. Different cultures live in this area. Traditional culture generally has degenerated. Family and neighborly ties weakened. New values, cultures, and global effects are attention. The effect of western cultures especially Italy is obvious. There is an open society in international collaborations.

Plateaus occupy less space. Plateau forms a transition between mountain and plain. pretty much mountainous areas are not conducive to the settlement and covered with forests (Photo 16-18). (Dujmovics, 2011). Generally settlements are located within valley basin among mountains (Photo 19). (Dujmovics, 2011).



**Photo 16:** Accursed Mountains



**Photo 17:** Melesein Mountain/Leskovic



**Photo 18:** Lure



**Photo 19:** Lepushe Valley

Mountainous areas are agricultural culture. There are available in rural life. Livestock and animal products are mainly income (Photo 20). (Dujmovics, 2011). Settlements are rural (Photo 21). Population density is low and settlement pattern is rare (Photo 22-24). (Dujmovics, 2011). Powers up into early Twentieth Century, at least in the epic zones of the mountains where fortified stone towers would shelter numerous families and where the patriarchal system, well preserved, organized the collective exploitation of forests, meadows and the other sources of community income. (Knieper, 2002). There are living standards is low and traditional culture continues.



**Photo 20:** Korçe



**Photo 21:** Village at the Gramoz Mountain **Photo 22:** Valbone





**Photo 23:** Selce



**Photo 24:** Shishtavec

There are closed societies among refuge in the mountains. For example the Goranian people are a Slavic speaking minority living in the triangle between Albania, Kosovo, and Macedonia (Photo 25). (Knieper, 2002; Dujmovics, 2011).



**Photo 25:** Goranian women from Shishtavec

Due to the difficult living conditions and isolation during winter time with roads being closed from November to March, ever more inhabitants of the mountainous areas move away. It is estimated that up to 80% of the inhabitants have already emigrated from rural to urban.

Vjosë, Devoll, Osumi, Leonora, Erzen, Matt Drin, where there are also large residential Centers agricultural lands, and crossed by important road links (Photo 26 -30). Lakes are fresh water reservoir in Albania (Photo 31). (Dujmovics, 2011).



**Photo 26:** Bridge on the Theth Stream



**Photo 27:** Ahmed Zog Bridge on the Mat Rv.



**Photo 28:** Valley of the Lumes River /  
Kukes



**Photo 29:** Shkoder



**Photo 30:** Vermosh



**Photo 31:** Bovila, the water reservoir of Tirana

Coastal regions and lowlands have typical Mediterranean macchia vegetation, whereas oak forests and vegetation are found on higher Altitudes. Vast forests of black pine, beech and fir are found on higher mountains and alpine grasslands grow at altitudes above 1800 meters. Some flora is used for medicinal purposes.

The territory of Albania can be subdivided into three eco regions: the Illyrian deciduous forests, Pindus Mountains mixed forests and Dinaric Alpine mixed forests. The forests are home to a wide range of mammals, Including wolves, bears, wild boars and chamois. Lynx, wildcats, pine martens and polecats are rare, but survive in some parts of the country.

Rocky coastal regions in the south for the endangered Mediterranean monk seal provide habitats.

The land used for farming is about 698.900 hectares, which is about 24% of the total land area. Arable land totals at about 603.700 hectares, 21% of the land area, and total about 121 000 hectares permanent crops, 4.21% of the land area; permanent pasturelands account for another 409.500 hectares, or 14.2% of the land area. More than 100 000 hectares of the cultivable land has a slope greater than 30 percent and was allocated almost entirely to tree crops, such as olives. Forests and woodlands covered more than 38% of the total land area. The Soils of the coastal plain and eastern plateau are fertile, but acidic Soils are predominantly in the 200.000 hectares of cropland in hilly and Mountainous areas. Land use Irrigation, desalination, terracing of the highlands, and drainage of the marshes, often being carried out by forced labor.

Albania's main food crops were wheat, corn, fruits, and vegetables, however, there was Increasing attention to tobacco, olives, and oranges. The main agricultural

products in Albania are tobacco, figs, olives, wheat, maize, potatoes, vegetables, fruits, sugar beets, grapes, meat, dairy products, and traditional medicine plants.

In the early 1990s, the thickest woodlands were in the central and northern mountain ranges. Albania's southern half was deforested due to historic cutting of oak trees to build the Merchant Ships of Venice and Dubrovnik, the destruction of woodlands to create pastures, the burning of wood for fuel, and the expansion of villages onto hillsides.

Fishing Albania's proximity to the Ionian Sea and the Adriatic Sea give the underdeveloped fishing industry great potential.

## **Result**

Human and their activities greatly affected by natural geographical conditions in Albania. Settlement, housing, economic activity, clothing, and food are dependent on the physical environment. Physical conditions as the landforms, climate, rivers, lakes, sea, plants and soil considered.

With its landscape, Albania is marvelous scenery. The landscape, the seasons, the climate with the mountains as backdrop, everything brings drama to one's mind. It is in this environment that the Albanians' daily life took and takes place, a life defining their identity and dignity. At first sight, these mountains seem threatening as if they were the embodiment of eternal cold, but observed attentively, their air breathes the aroma of freedom, of the soul and spirit of the people they shelter. For centuries, that mountainous landscape has been home to generations of rhapsodists. As a result coasts are referred to with the wealth and economic development than mountains area. Tourism, industry and agriculture are main activities in these areas. Rural-urban, agriculture and Industry, the development has been shaped by the mountains, coastal and the plains.

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## TOPONIMYS WITH ANCIENT TURK ORIGINS IN THE BALKANS

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### **Abstract**

One of the sources dealing with the ancient Turkic history are toponyms. Toponymic investigations show that most of the ancient geographical names which have spread in Euroasia, in Central Asia, from North Africa, to Eastern Turkistan even in Siberia and these names were formed before Roman and Byzantine periods. So development of toponymic investigations, study of the history of Turkic peoples and scientific investigation of existing geographical names which keep the history of Turkic peoples have great significance.

One of the uninvestigated fields of the Turkic history are geographical names keeping historical facts within are the holy Balkan areas. The toponymic investigations carried on the Balkans show that these territories are the places where the ancient Turkic tribes were firstly settled and possessed. This fact is proved by the Turkic tribe names and by the words of different semantic meaning of the languages of Turkic tribes. The great deal of Balkan geographical names are the names derived out of ethnonyms thus the names reflecting ancient Turkic tribe names (**Astipos//Astepe//Ishtip, Izletdere, Vardar, Sofular, Gilan, Sahsuvar kariyesi, Kosalar village, Tatarli kariyesi, in the Kosova, Uskup, Usturumca, Kumanova, Propishtip, Kochana, Makedonska Kamenika in Makedony, Araz district, Arazli, Azman, Cepine, Coban, Chorlu, Culfalar, Horozlar, Kangirlar, Sakarli, Sungurlar, Karuk, Kaspi, Kaz//Kas, Kazancilar, Kecililer, Kuman, Padarlar, Sofular, Tatar, Uzlar in Bulgaria**) show that Balkans historically were Turkic areas.

Geographical names are the real witnesses of history. We must pay great attention to the scientific investigations of the geographical names in Balkan states. The names of ancient Turkic tribes and their etymology attract attention. I think that we must pay great attention to the toponymical investigation of the geographical names existing in the Balkan states. Investigations show that the history of etnotoponymys dates back to B.C. This fact is very important on investigation of Turkic history in Balkans. These problems have been widely explained in the article. Because of the time I want to express my thoughts briefly. The names of ancient Turkic tribes and their historical etymology existing in this region attract attention. Some historians connect the visit of Turkic tribes to Balkans with the history of Ottoman Empire. But some historical – toponymical investigations in Balkan states refuse this information. The Turkic tribe names which date back B.C. and keep the Balkan toponymys show that the Turkic tribes had settled in those places long before the Ottoman Empire. I want to attract your attention to the fact that we can meet the

variants of existing historical ethnotoponymys and their phonovariants in some states of the world, especially the places where the Turkic tribes lived. Thus, we must pay special attention to the comparative and parallel investigation of geographical names existing in regions of the world. The comparative – parallel investigation of these toponyms discover their phonovariants in different countries and creates opportunity to define their extralingvistic factor that underwent during the history.

At present, investigation of the toponyms attracts attention as an actual, historical and political issue. From this point of view it is very important to investigate the existing geographical Turkic names of Balkan states which keep their historical origin. We have investigate the historical Turkic toponyms existing in the Balkan states and pay attention to the comparative investigation of toponyms of other countries. This investigation finds out the fact about the places where the peoples settled down firstly, their historical migration as well as integration among different peoples. We may show following geographical Turkic names as the examples of phonovariants Turkic existing in different Turkic countries. According to the features and grammatical structure there appears the fact that phonovariants of toponyms have derived from the same origin.

**EX:** In Orhon monuments AZ bodunğ (Az peoples) as noted As//Az tribes toponymic parallels in versions countries: **North Azerbaijan;** *Azix cave, Aza village, Araz river* ; **South Azerbaijan; (in Iran)** *As vllage , Aras (in Miyana ) , Azcan (in Eher);* **Turkey;** *Elazix, Aş (Gumshane), Asi river (Hatay), Astarqan// Ashqala ( Erzurum ) , Ashut qalası (Hakkari);* **Bulgaria;** *Apaz district –Slavçitsa Hezargrad (Razgrad) Apazlar Martino Kırca AliAs district –Arsovo Şumnu(Şumen)Ası Koru RavnogorTatar Pazarcık (Pazarcık)Ası Köy (village) – Has Köy Dobri Voinikov Şumnu(Şumen)AsılKöy Telerig H.Oğlu Pazarcık Asıllar(Asıller) Krasen Dol ŞumnuAsırlık Rogozovo Kırca Ali Aslar Naum Şumnu. Aslı Beyli Bliskovo Varna/Piri Vadi (Provadi) Azmanlar Azmanite Gabrova(Gabrovo Bek Aşlı - İvaylov Gradortaköy;* **Kosova (Yuqoslaviya);** *Astipos, Astepe;* **Russia;** *Azak Sea, Azak country, Azak castle, Azğur castle, Azak river (Ancient name of the Don in Ottoman sources), Azov Sea, Asaul, Azay .*

There are some periods of the Turkish history that have not been investigated yet at the result of material deficiency. Most of these problems deal with formation and development of the Turkish language. One of the most significant topics is formation of geographical names of several places where lived the Turkic tribes, their language and ethnic relations during the development of the world history the Turks possessed such a great area and geography that we can meet Turkish names on each point of history and on each point of the world from East to West and from North and South. As Prof. Dr. Tunjer Gulensoy said: “There appear Turkish names in Central Asia, Europe, Africa, even on a Small Island within a great ocean” (1, p. 20).

One of the sources dealing with the ancient Turkic history are toponyms. Toponymic investigations show that most of the ancient geographical names which have spread in Euroasia, in Central Asia, from North Africa, to Eastern Turkistan even in Siberia and these names were formed before Roman and Byzantine periods. So development of toponymic investigations, study of the history of Turkic peoples and scientific investigation of existing geographical names which keep the history of Turkic peoples have great significance.

One of the uninvestigated fields of the Turkic history are geographical names keeping historical facts within, are the holy Balkan areas. The toponymic investigations carried on the Balkans show that these territories are the places where the ancient Turkic tribes were firstly settled and possessed. This fact is proved by the Turkic tribe names and by the words of different semantic meaning of the languages of Turkic tribes. The great deal of Balkan geographical names are the names derived out of ethnonyms, thus the names reflecting ancient Turkic tribe names (*Astipos (Astepe)/İştîp, Kosova, İzletdere, Uskup, Kumanova, Koçana, Selanik, Usturumca, Vardar, Sofular, Gilan, Arasta, Şahsuvar karyesi, Kösalar köyü, Tatarlı kariyesi*) show that Balkans historically were Turkic areas.

The latest toponymic investigations show that the etymology of the tribe names which had great role in history and have their sings on geographical names which have not been investigated. So, at present the toponymic meaning of these forgotten names are existing as a secret. As the toponyms are unchangeable sources for historical investigations, on investigating the geographical names one must look through the whole historical places where the Turkic peoples lived. If we look through the historical stages of the ancient Turkic toponymy till present day we can meet misrepresented geographical names of Turkic origin in Russia, Oriental countries (Iraq, Iran, Afganistan and so on) also we can meet misrepresented and changed geographical names of ancient Turkic origin in some regions of Europe. Balkan countries take special place among these countries at the result of investigations carried on some historical sources. According to the language factors the ancient historical names prove our thoughts as official documents.

It is clear that, at the result of exchange of words between different languages, each word assimilates to the language rules, phonetic structure harmony and other peculiarities of the language. It is pity that, most of the words assimilate to the phonetic structure, lose their original semantic meaning and have absolutely opposite meaning. Geographical names take special place in the vocabulary of our language. From this point of view we must pay great attention to the geographical names of different places where the Turks lived lately, have seriously changed. The toponymic investigations prove that the onomastic unity are the Turkic origin toponyms concerning to B.C. One of the phonetically assimilated toponyms of Balkans is the settlement Ishtip which had the ancient name Astepe (Astipos).

In some ancient sources the name of Ishtip settlement was noted as Astipos (Astepe). According to Burhanettin Zaim's information which was taken from Ottoman sources there were eight Islamic, three Christian, one Jewish and one Kipti



altogether thirteen streets in this settlement. We see the fact that there were much more Turks there (2, p. 7).

Etymological investigations prove that the world Astipos (Astepe) was fully of Turkic origin and Turks settled there in ancient times. Historical documents show that the As tribe was one of the ancient Turkic tribes and they played a great role in the history. Toponymic investigations indicate that the name of this ethnos appeared during the stage of history during the historical process and it played a great role on ethnogenesis of all Turkic peoples, as well as Azeri Turkis. At present the fact of historical geographical names where the Turkic peoples lived in broad territories and reflect their tribe names, prove our thoughts.

According to prof. F.Jelilov's information we can meet the tribe name As (Az) ethnonym (in ancient Turkic written materials *Az – bodunğ or As people* ) in Uzbek, Altay, Karakalpak and other Turkic peoples like the tribe generation or family names. In the middle age information the name of Turkic origin Az tribe was spread from North Caucasus to central Asia and Altay. The more ancient materials (Heet, Urartu, Latin etc) indicate that the ethnonym Az was spread on a broad area from Small Asia to Azerbaijan. In those materials Az was shown like ethnonym and ethnotonym (3, p. 116).

Prof. R. Eyvazova also indicates that the ancient ancestors of Turkic peoples As tribe played a great role on Azerbaijan history. This territory was named As the country *of As people, the settlement of As people, the settlement of As knights, the settlement of Azer*. We can also meet the Az (As) ethnonym on Orkhon inscriptions “ *Az bodunğ üküş kiltım, İğar elliğde [ı] ğar kağanlığda yeğ kiltım* ” (4, p.70). (I increased the small tribe and made great people Az. I made the Az people more powerful than the small tribe.)

XV – XVI century Ottoman sources indicate several place names in Turkey and Russia connected with the name of *Az tribe Ash – in Gumushane, the River Asi – in Hatay, Ashkale – in Erzurum, Ashut castle – in Hakkari, Elazix – in Turkey, the Azak Sea, Azak region, the Azak bridge, the Azak castle, the Azgur castle, and Astergan // Ejderhan – in Russia, the Azik cave in Azerbaijan*. In some Ottoman sources the name of the Don river was shown as Azak (5, p.50; 68). Most of investigators say that the largest part of the continent Asia is connected with the name of As tribe.

As R.G.Guzayev wrote during several centuries the ethnonymy As//Az was known not only in the Caucasus but also was known in some other parts of the world and even it was known in a great region from Altay to Ural. The most valuable information was the fact found by J.Jafarov. There it is said that, there is a hieroglyph which shows the name of the As//Az tribe on Gobustan rocks, the historical region where the first people were settled down in Azerbaijan.

At present, we may come across geographical names in several parts of the world, which are connected with the name of As tribe. There are much more ethnonyms of

As//Az origin in the Altay, Ural, Caucasus regions, in the Crimea, Central Asia and Kazakhstan. (6, 151-152).

At present most of the Ases live in Uzbekistan, Belkh, Kharezm, Gashgadere, Zerefshan and some other places. There are lots of toponyms keeping the name of As tribes in South Azerbaijan (Iranian Azerbaijan). *Such as: Esbha, Esbegelyan, Estergan Ezjan (Eher region), Eres // Aras (Miyana), Bekas (bey – as – the bey-ancient Turkic highest title of men, ) – in Mangur the Espir island) (in the Urmiya lake).*

So thus these toponyms borrowed some phonetic changes. They prove that the As tribes lived in these places in the ancient times. Today the name of the As//Az tribe without borrowing any additional language elements is keeping its origin in the Horand district, Eher region, South Azerbaijan. Also the name of Aza village in Ordubad region, Nakhchivan Autonomous Republic, geographically neighbouring South Azerbaijan. It is one of the historical facts keeping the name of ancient Az tribes which lived in these places.

N.A.Bulgarova notes that the As ethnonym has mostly diffused in the Nogay toponymy on formation of *As Avıl (As Aul)* and *Azay* toponyms. As you know the name of As//Az ethnonym with light phonetic difference, we may come across in different regions where, the Turks live. At present both components of ancient geographical Balkan name *Astipos//Astepe (As – tepe, hill ) bared the phonetic influence of the Greece language and kept up today* (7, p.125).

At present both components of the ancient geographical Balkan name Astipos//Astepe have formed out of Turkic components (*As – tepe*). It has been kept up today though the word borrowed some phonetic changing.

The Suwar's are one of the Turkic tribes which followed geographical names at the ethnogenesis of the Turkic peoples. The Shahsuwar district in Ishtip region is one of the geographical names keeping the name of those tribes. In some historical sources the Suwars are known as Saspers and the country beginning from Besre the to North is shown like this: "İlanlilar country, the Saspeir (Subar//Sabir) and their Kolkhisliler country" (8, p.37 - 40).

Ancient Sasper's country includes modern regions: Azerbaijan, the western Azerbaijan (present Armenia) and the Eastern part of Eastern Anatolia and South Azerbaijan regions. Ksenopon's historical work "Anabasis" deals with the Makron's and Skythen's living in the south of Choruh.

The Sabir's (*Sabirler//Savir//Subar//Suvar//Sabarlar*) who came and ruled for some period the places left by Ongur's, later were seen at the Caucasus – Don – Volga regions. In the years 515-516 they passed the Caucasus entered inside of Anatolia and spread through Khayseri, Konya and Ankara. The historians take this movement as the second visit of Turks to Anatolia (10, p.59).

Yavuz Edib shows that the Siberian fields of Russia are the settlement of the ancient Turkic tribe Sabars and the author proves it by the historical facts (12, p. 45).

N. Chetinkaya writes that the Subars settled down at the northern banks of the Firat and Dejele rivers in the southern regions of Urfa, Diyarbakir, Mardin and around Mosul (Iraq). The author shows that the geographical name Sasper (Sa Sper) in Choruh region Turkey is connected with the Turkic ethnos.

Historians G.Geybullayev and R.Eyvazova wrote in their historical investigations that the Suvars settled down in the Caucassian Albania B.C.

Prof. Tofiq Ahmedov in his investigations writes by historical facts that the name of Bilesuvar region in Azerbaijan is connected with the ancient Turkic ethnos Suwar//Sawir (13, p.32).

N.Mammadov approves T.Ahmedov's thought. He notes that the first component of the word bile//pile means field and the whole word means the field of Suvars, the place where the Suvars lived (14, p.132).

All these scientific historical facts prove that in the toponymy of the Turkic peoples settled in different places the word Suwar// Sawar// Sabir was one of the ancient Turkic tribes and at present is being kept in some geographical names.

In the Balkan toponymy one of the geographical names is Kumanova which attracts attention. According to M.Oner's information beginning with the VIII century besides Kipchak name the Turkic tribes were called by three names. These names were given by Turkic tribes. Besides those names they were given four names by foreigners;

1. The word "Kipchak" which used by other Turkic tribes was met in Islamic historical geographical literature and later it was used in Mogol and Chinese sources.
2. The word "Kuman" was used by Byzantine writers and rarely met in Russian, Oriental and Latin sources.
3. The names "hun//kun" which is much used by Hungarians and was used in the geography books by some Arabians authors.
4. The word "polovets" which have been used in Russian sources since XI century.
5. The word "pallady" which was used in Adam Brement's work in Latin XI century.
6. The word "walwen" which was included into central German and Latin texts of the XIII century.

7. The word “Kharteshkin” ” which was taken by Mathaios from Urfa. It was taken from an Armenian author ” which was written in the XII century. It was borrowed by Armenians after neighborhood relations. In another investigation the name “Kipchak”, “Kuman” and present day word “Kumuk” (the name one of Kipchak peoples) have been combined.

According to the new information given in the Hungarian historians works there is a great Kimek – Kipchak tribe consisting of 1020 people in Western Siberia.

Later the well – known Kuman tribe name also appeared at that time. Before Kuman – Kipchak tribe unity while Kuman people living in the far East, they occupied Sari Uygurs country, made half of them obey. In the second half of the X century the Kuman – Sari Uygur unity were driven away to the Oghuz and Garlugh lands by their neighbors Kitays (17, p.15-20).

It is not an occasion that the Balkan toponyms were used in Turkic peoples ethnogenesis such as; Kas, Sul, Uz, Sofular, Kosalar as well as makro and mikrotoponyms Arasta mosque, Gara Gazi mosque, Gurshunlu mosque, Seid Abdulkerim effendi mosque, Toplunja district, Garaca Ali district, Guru Chapichi bathhouse Bashaus, Guru bath – house and so on.

If we pay attention to the toponyms that have small phonetic difference and influence of some language elements we can scientifically analyse the origin of these toponyms according to historical facts. Investigations show that the Balkan toponymy is compound and mixed according to the meaning and origin. So there are several toponyms concerning to different language groups. Most of these toponyms originally concern to the Turkish language (Ish obasi, Uskup, Kozyak district, Haji Yusifli district, Ulanja district). Investigation of Balkan names of rivers, villages, cities and mountains and also investigation of ancient Turkic tribe and etnos names have great importance on studying of the history, origin and development of the Turkic peoples.

If we pay attention to the developmental steps of the ancient Turkic toponymy till present day, in Balkans and in some other places we can meet Turkic origin words which were distorted changed and influenced by some other languages. During the history some of those geographical names were taken away or forgotten some of them fall under the influence of historical process and changed some phonetic elements and at the result changed their semantic meaning and they became toponyms that are not understandable from the language viewpoint.

According to the investigations the history of toponyms in Balkans concern to the ancient times BC much more ancient Ottoman Empire. Investigation of these toponyms analyses the historical state, as well as has great importance, on studying the ethnogenesis of the Turkic peoples, their ancient settlement, mythology, religion and social-philosophic view.

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**TREND ANALYSIS OF ANNUAL MEAN TEMPERATURE DATA USING  
MANN-KENDALL RANK CORRELATION TEST IN CATALCA –  
KOCAELI PENINSULA, NORTHWEST OF TURKEY FOR THE PERIOD  
OF 1970 – 2011**

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**Abstract**

*The study area, Catalca-Kocaeli Peninsula was located on Marmara Region, northwestern of Turkey. Due to the industrialization, transportation and job opportunities excess and adequacy of education and health services, the majority of the population of the Marmara Region is located in the Catalca-Kocaeli peninsula. But in recent years, population growth and urbanization have warming effect on climate in the research area.*

*The main objective of this study is to examine the trend analysis of annual mean temperature from 1970 to 2011. Trend becomes the most commonly used technique to detect temperature variability in regional and local basis. In this study Mann–Kendall Rank Correlation Test was applied to annual mean temperature data from stations located in Catalca-Kocaeli Peninsula to determine the existence and significance of trends, and the years in which changes in the trends started. In order to discuss the trends of annual mean temperature, the annual Mann–Kendall statistics of temperature are illustrated in graphics with MATLAB software.*

**Keywords:** *Trend analysis, Annual mean temperature, Mann-Kendall trend test, Catalca-Kocaeli Peninsula, Turkey.*

**Introduction**

Catalca – Kocaeli Peninsula is located at the north-eastern part of Turkey (Figure 1). The research area has the most populated cities which names are İstanbul, Kocaeli and Sakarya. According to the database of Turkish Statistical Institute (TurkStat, 2012) Sarıyer (Istanbul) and Kocaeli have the most population growth between 1970 – 2011 period with 323 % and 316 % rate of increase. (Table 1, Figure 2). Due to the industrialization, transportation and job opportunities excess

and adequacy of education and health services, the majority of the population of the Marmara Region is located in the Catalca-Kocaeli peninsula.

**Significant changes in global climate are observed in the past few decades. When global-scale temperature are increase, this situation also affects Turkey (Ustaoglu, 2011).** It is known that the increasing concentration of greenhouse gases in the atmosphere which caused by human activity, means a relatively new and serious threat of abrupt climatic change (Tabari et al., 2012). Urbanization makes significant changes in the surface parameters which have the potential to change the local climate in cities (Ezber et al., 2007). Population growth and urbanization have warming effect on climate of research area.

**To determine the warming effect, Mann Kendall Rank Correlation** method applied to the time series of annual mean temperature to detect trends and abrupt changes in the time-series over the period 1970–2011. The principles of this test have been largely described by Sneyers (1990) and it was used in several climate studies in Turkey (Turkes, 1996, Kadioglu, 1997, Ezber et al., 2007).



Figure 1: Location map of Catalca – Kocaeli Peninsula.

Table 1: Population growth in Catalca – Kocaeli Peninsula for the period between 1970 - 2011 (TurkStat, 2012).

	1970	1975	1980	1985	1990	2000	2010	2011	% (1970 - 2011)
Sarıyer	6790	8526	1176	14750	17187	24254	28080	28730	323

Bakırko y	3417 43	5608 57	8825 05	12383 42	13282 76	20839 8	21914 5	22066 3	-35
Kadıkoy	2415 93	3625 78	4682 17	57786 3	64828 2	66329 9	53283 5	53199 7	120
Kartal	1688 22	1871 05	2138 39	27254 6	31153 2	40786 5	43219 9	44088 7	161
Sile	1942 7	1864 8	2042 4	19310	25372	32522	28119	28847	48
Kocaeli	3854 08	4777 36	5968 99	74224 5	93616 3	12060 85	15601 38	16017 20	316
Sakarya	4590 52	4956 49	5487 47	61050 0	68306 1	75616 8	87287 2	88855 6	94

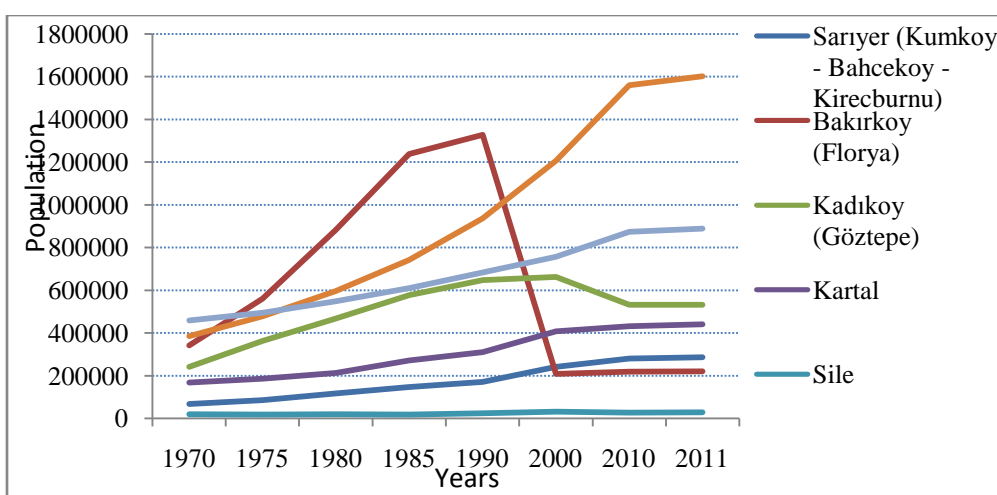


Figure 2: Population growth in Catalca – Kocaeli Peninsula for the period between 1970 - 2011.

### Data

Annual mean temperature of meteorological stations of the Turkish State Meteorological Service were used between the period 1970 – 2011. While Kumkoy, Kirecburnu, Florya, Goztepe, Sile, Kocaeli and Sakarya meteorological stations have the same period between 1970- 2011, Bahcekoy and Kartal have the 1970 – 2004 period. Altitude of meteorological stations are around between 30 and 130 meter (Table 2).

Table 2: Characteristics of annual mean temperature of meteorological stations.



Station name	Latitude	Longitude	Altitude (m)	Period
Kumkoy	41,25	29,03	30	1970 - 2011
Kirecburnu	41,17	29,04	58	1970 - 2011
Bahcekoy	41,17	28,94	130	1970 - 2004
Florya	40,98	28,75	36	1970 - 2011
Goztepe	40,97	29,08	33	1970 - 2011
Kartal	40,9	29,18	28	1970 - 2004
Sile	41,18	29,61	31	1970 - 2011
Kocaeli	40,78	29,93	76	1970 - 2011
Sakarya	40,78	30,42	31	1970 - 2011

### Methodology

In this study we used Mann Kendall Rank correlation test. The rank-based non-parametric Mann–Kendall statistical test has been commonly used to assess the significance of trends in climatic time series such as temperature and precipitation. The main reason for using non-parametric statistical tests is that compared with parametric statistical tests, the non-parametric tests are thought to be more suitable for non-normally distributed data, which are encountered in climatic time series (Yue et al., 2002). The implementation of the method is realized by writing a code using MATLAB.

Mann Kendall Rank correlation method are as follows:

“In the Mann-Kendall test, for each element  $x_i$  ( $i= 1, \dots, n$ ) of a series  $y_i$  of length  $n$ ,  $n_i$  is the number of elements  $j$  which precede  $i$  ( $i > j$ ) such as  $x_i > x_j$ . The trend statistic  $t$  of the test is computed as follows:

$$t = \sum_n^i n_i$$

The distribution of  $t$ , under the null hypothesis, is practically a normal distribution with the average and the variance given by the following expressions:

$$E(t) = \frac{n(n-1)}{4} \quad \text{and} \quad var(t) = \frac{n(n-1).(2n+5)}{72}$$

The reduced statistics of the test, given by  $|u(t)|$ , is thus compared to a normal distribution law.

$$u(t) = \frac{(t - E(t))}{\sqrt{var(t)}}$$

The null hypothesis can, therefore, be rejected for high values of  $|u(t)|$ , this being the probability  $\alpha$  of rejecting the null hypothesis when it is derived from a standard normal distribution table:

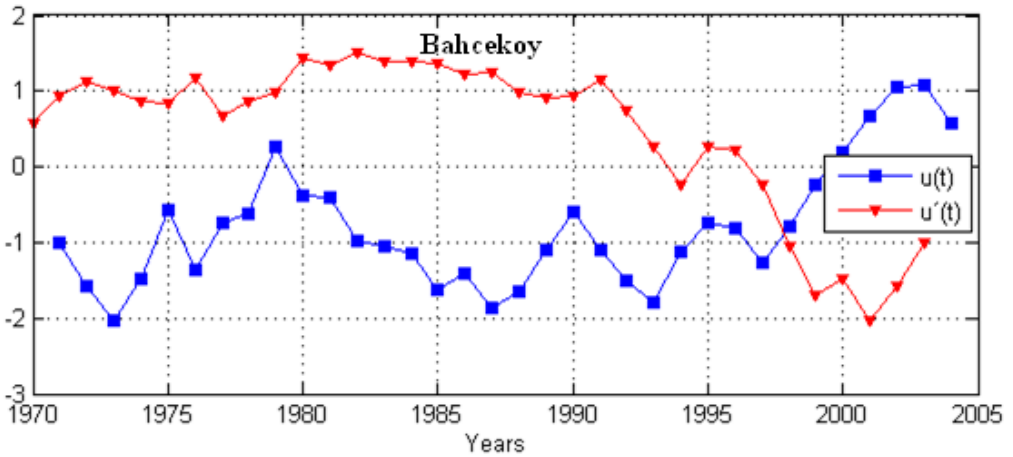
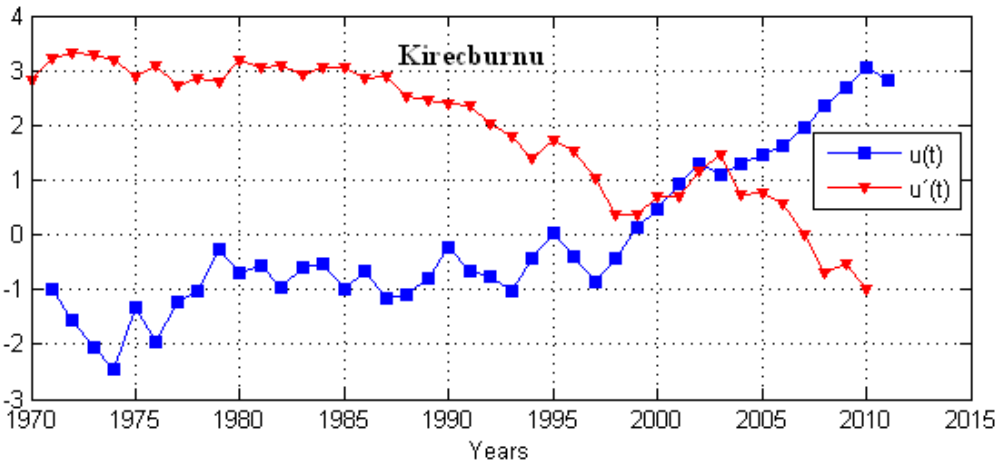
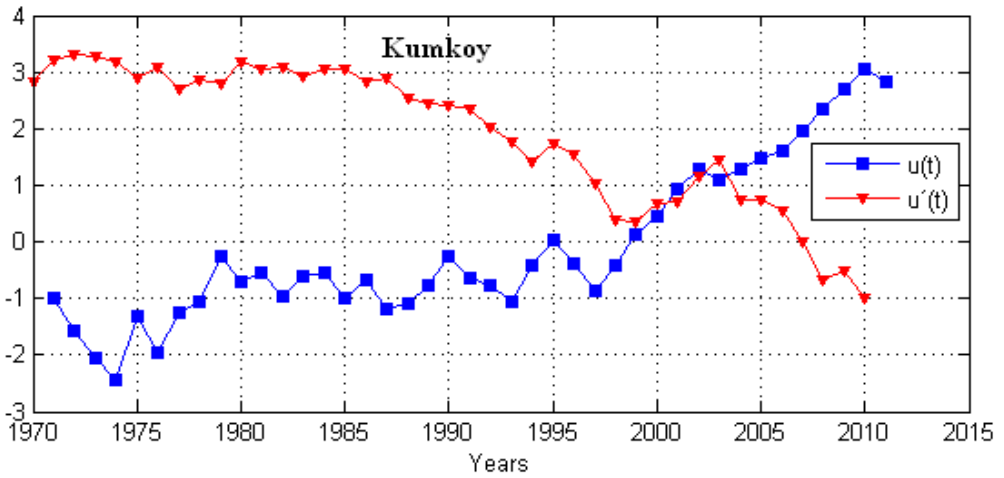
$$\alpha = P(|u| > |u(t)|)$$

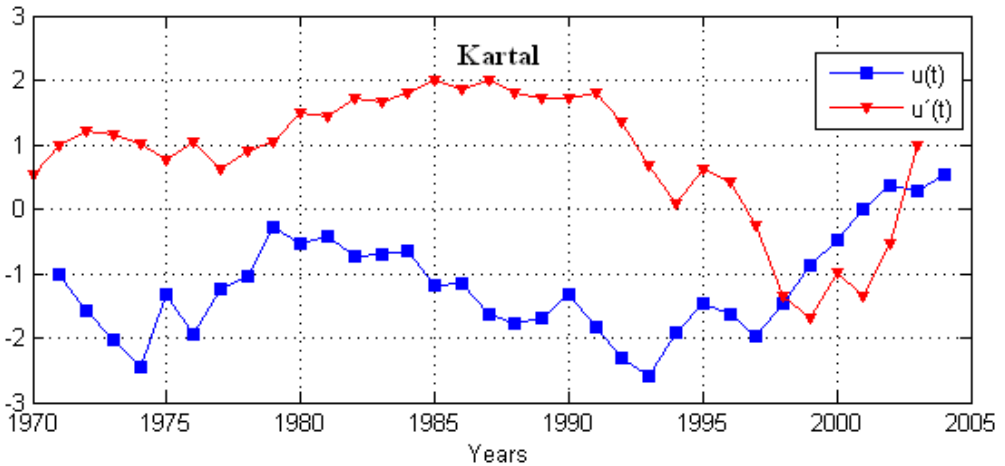
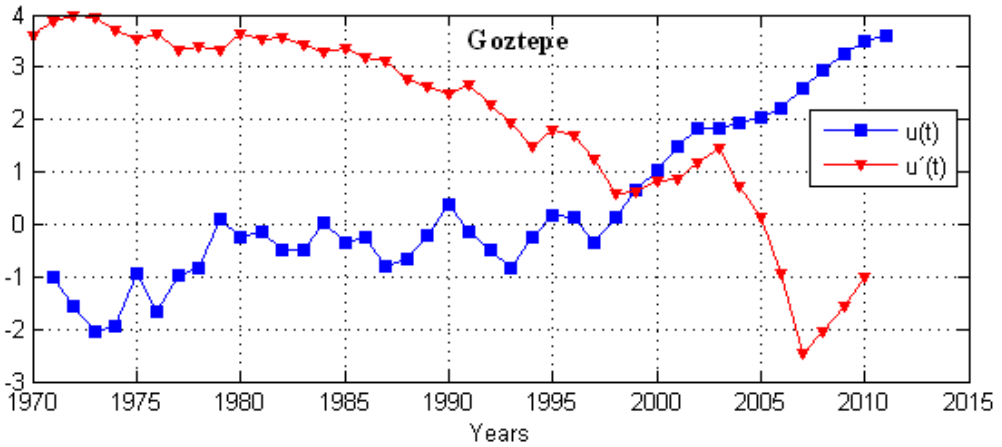
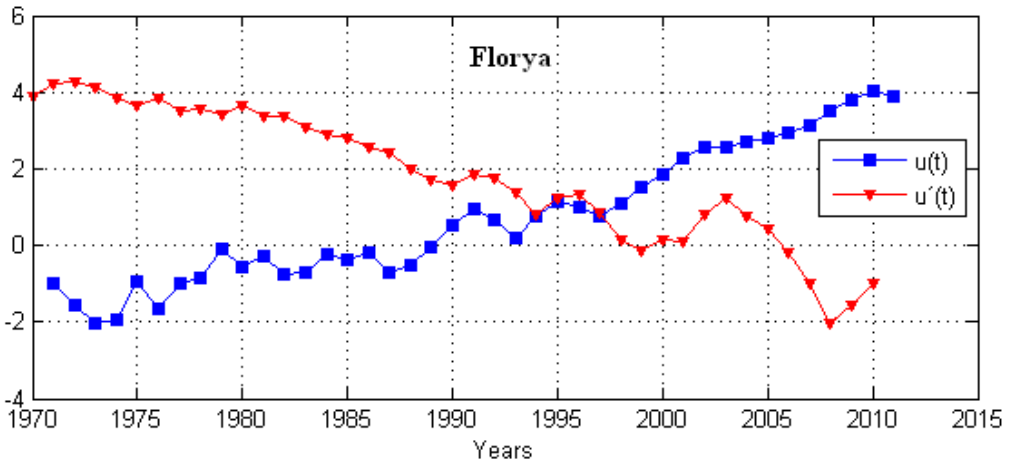
The Mann-Kendall test consists in calculating two series of statistical values, one from the beginning of the series, the second from the end. These series are shown in the form of two curves respectively called the direct curve ( $u_i$ ) and the backward curve ( $u'_i$ ). A trend is significant when the curve  $u_i$  exceeds the 5% threshold, i.e. when  $|u_i| > 1.96$ . Significance of trends were evaluated at the 0.05 levels. Sneyers (1990) demonstrated the usefulness of this test, using its direct progressive and backward forms, for identifying the intervals in which trends are most pronounced, and trend turning points and/or climate shifts. The point which marks the beginning of the change corresponds to the intersection between the direct curve and the backward curve, ( $u'_i$ ). Graphically, the backward and direct curves are often confused when there is no significant trend in the series. When values of  $u(t)$  are significant, one concludes to a rising or decreasing trend, for  $u(t) > 0$  or  $u(t) < 0$ , respectively (Samba and Nganga, 2012)".

## Discussion and Results

In Mann-Kendall application we used 35 years data (n values) for Bahcekoy and Kartal, 42 years data for Kumkoy, Kirecburnu, Florya, Goztepe, Sile, Sakarya and Kocaeli. Figure 3 and Table 3 show the results of annual mean temperature trends of meteorological stations in Catalca – Kocaeli Peninsula. Table 3 shows the results of the Mann-Kendall test applied to the annual mean temperature time series for all stations. All stations display increasing trends. Both Florya and Goztepe have high Mann-Kendall values (3.9 and 3.6 respectively), which indicate significant trends at 95% (1.96) confidence level. Sakarya (3.3), Kumkoy (2.8), Kirecburnu (2.5), Sile (2.4) and Kocaeli (2.3) have significant increasing trend. Bahcekoy and Kartal statistically have no trend. According to this test, the trend in annual mean temperatures is significant at the 95 % statistical confidence level and the trend started from the early 1990s. An increasing in the annual mean temperature after 1994 in the research area because of the population growth and the urbanization effect. We obtained the population results analysing the raw data (Table 1, Figure 2) (TurkStat, 2012). Figure 3 show that the change points in the trends (at 95% level of significance) of these time series over the 42 year period. When we look at the intersection between the direct curve  $u(t)$  and the backward curve  $u'(t)$  for all

stations, it is seen that the earliest change was started at Florya station with increasing trend in 1994. After that, respectively, Sile - 1998; Goztepe - 1999; Kumkoy, Kirecburnu and Kocaeli - 2002; Sakarya - 2004 with increasing trend. The analyses indicate that the mean annual temperature records in Catalca – Kocaeli Peninsula have a warming trend after the year of 1994. These trends in annual mean temperatures are statistically highly significant.





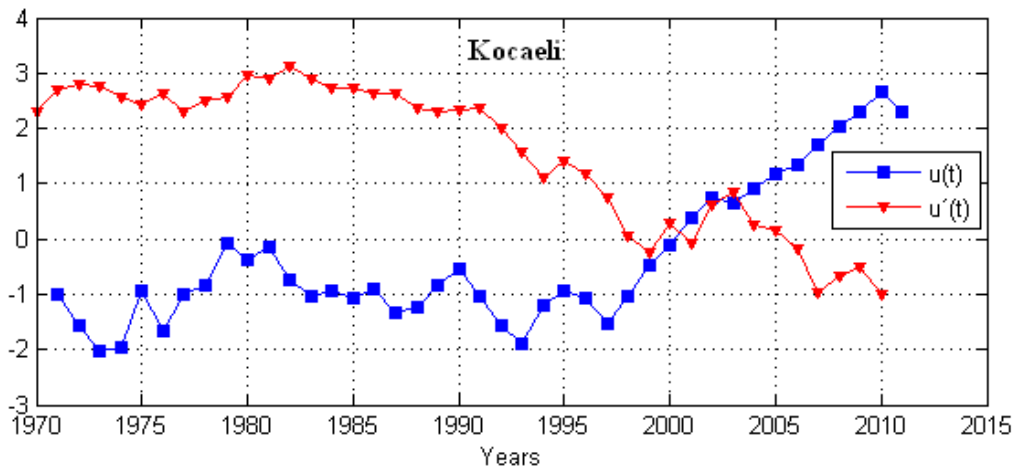
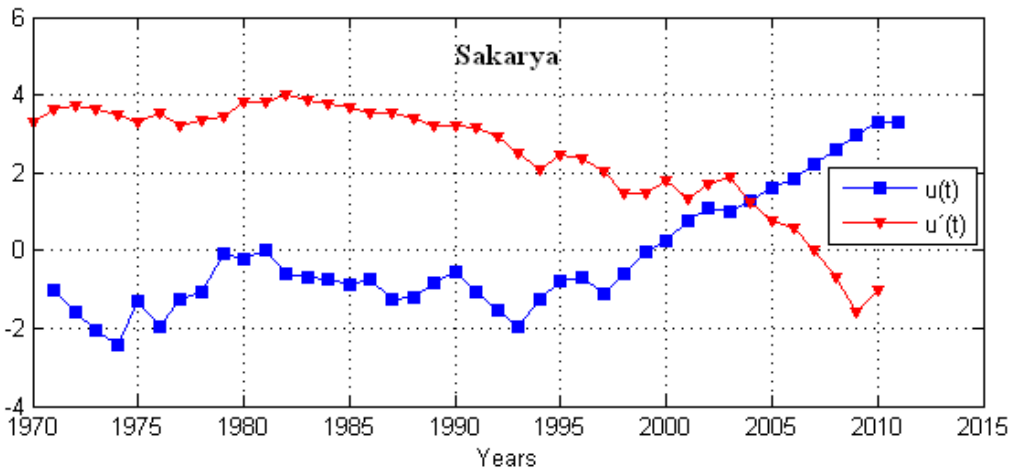
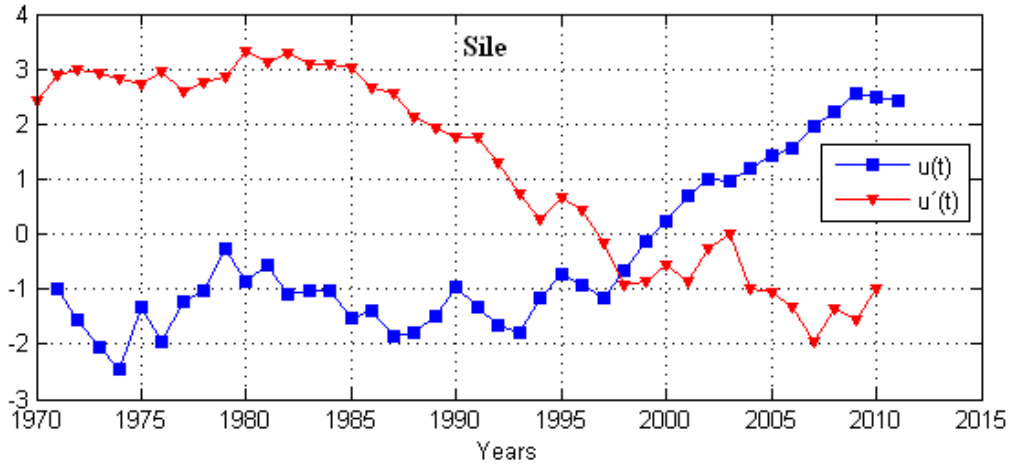


Figure 3: Results of Mann – Kendall Rank Correlation Test of meteorological stations in Catalca – Kocaeli Peninsula between the period of 1970 – 2011. In figures,  $u(t)$  values are represented as blue lines,  $u'(t)$  values are red lines.

Table 3: Mann–Kendall statistics from the analysis of time series of annual mean temperature data from meteorological stations in Catalca – Kocaeli Peninsula for the period between 1970 - 2011 (Statistically significant numbers are marked bold and underlined).

Mann - Kendall Rank Correlation Trend Test						
Station name	Time Series	$u$ (t)	Trend (at 95% level of significance)	Trend year	n values	
Kumkoy	Tmean	<u><b>2,8</b></u>	Increasing	2002	42	
Kirecburnu	Tmean	<u><b>2,5</b></u>	Increasing	2002	42	
Bahcekoy	Tmean	0,5	No trend	1998	35	
Florya	Tmean	<u><b>3,9</b></u>	Increasing	1994	42	
Goztepe	Tmean	<u><b>3,6</b></u>	Increasing	1999	42	
Kartal	Tmean	0,6	No trend	1998	35	
Sile	Tmean	<u><b>2,4</b></u>	Increasing	1998	42	
Kocaeli	Tmean	<u><b>2,3</b></u>	Increasing	2002	42	
Sakarya	Tmean	<u><b>3,3</b></u>	Increasing	2004	42	

## Conclusions

**Mann Kendall Rank Correlation** method applied to the time series of annual mean temperature to detect trends and abrupt changes in the time-series over the period 1970–2011 in Catalca – Kocaeli Peninsula. The main conclusions from the present analysis as follows:

- 1.) Mann–Kendall values are significant for all stations (Kumkoy, Kirecburnu, Florya, Goztepe, Sile, Kocaeli and Sakarya) except for Bahcekoy and Kartal. Bahcekoy and Kartal statistically have no trend.
- 2.) According to this test, the trend in annual mean temperatures is significant at the 95 % statistical confidence level and the trend started from the early 1990s because of the population growth and the urbanization effect.
- 3.) The intersection between the direct curve  $u(t)$  and the backward curve  $u'(t)$  for all stations, it is seen that the earliest change was started at Florya station with increasing trend in 1994. After that, respectively, Sile - 1998; Goztepe - 1999; Kumkoy, Kirecburnu and Kocaeli - 2002; Sakarya - 2004 with increasing trend.

- 4.) The analyses indicate that the mean annual temperature records in Catalca – Kocaeli Peninsula have a warming trend after the year of 1994. These trends in annual mean temperatures are statistically highly significant.

Turkey is vulnerable to the anthropogenic-induced climate change as most of the geographical area falls under the Mediterranean climate. Catalca – Kocaeli Peninsula which urbanization and population growth is so intense will be affected by increase in temperature. Thus, conducting such studies is extremely important for improving the certainty of estimates for the future strategic planning.

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# **LITERATURE**

## ALBANIAN TRADITIONS IN *BESA* PLAY OF ŞEMSETTİN SAMİ

Yaşar ŞENLER\*

Şemsettin Sami, the writer of *Taaşşuk-ı Talat ve Fitnat* which is regarded as the first Turkish novel, was the second son of Halit Bey the owner of a manor in Fraşer near the Berat in south Albania. Besides his famous novel, Şemsettin Sami wrote two plays, seven books in Turkish, several student books which are called “Cep Kitapları”(Pocket Books) about various topics. The authors of the Tanzimat suggested the idea of focusing on history, culture and their lives writing in the novel and the theater of Ottoman society. Ahmed Midhat, in the preface of translated, version of *Konak* ; Abdülhak Hamid, in epilog of his play, *Duhter-i Hindu*; Namık Kemal, in *Evrak-ı Perişan* handled lives and historical actions of Turkish and İslamic great men. Şemsettin Sami, in his play, *Besa Yahut Ahde Vefa*<sup>1</sup>, handled “besa” which is an important tradition of Albanian people. He also evaluated some collective traditions in Turkish and Albanian cultures, such as marriage and revenge in this play. In this work, critics and evaluations will be detected in this play of Şemsettin Sami.

Sami Şemsettin uses the words of his period to create a natural atmosphere in his play. These pastoral motifs also be seen in environment discriptions.

These places and decors that he created, are pieces of the mother nature. This choice on one hand, can be related to his love for the homeland; on the other hand to romanticism that affects the authors of the period.

The first tradition we have identified in the work, is "Besa". This tradition has the same name with the play "Besa", in Albanian culture, is a word, a vow, which is used with intense feelings and must be fulfilled whatever happens.

The first besa in the game is Zübeyr's promise on Receb and Meruşe's marriage. Second is Vahide's besa that is given to her, to take revenge of the husband. The

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<sup>1</sup> *Besa Yahud Ahde Vefa*, Şemsettin Sami, İstanbul 1292/1875, 176 p. , Played Ottoman Empire Theatre in 18 Safer 1291/20 March 1874, Printed in 1785 in İstanbul. ( This edition has been used in this work.)

third one is Fettah Ağa's besa. Selfo's father Fettah Ağa, while returning home after fighting many years at borders, wants to have a rest to sleep. In the meantime, Selman, an old enemy of Fettah Ağa finds him sleeping. Vahide, who was there, saves him when Selman was about to kill him. So, Fettah Ağa gives besa to Vahide, to kill the murderer of her husband. "You will be my daughter in this world and the Hereafter. (Taking the Kur'an out from his neck in the silver sheath and puts his right hand on it) "I promise and swear on this holy book, I give you besa, I will find and kill the murderer of your husband" he says.(p.141)

Fettah shoots his son Selfo to keep this besa. Upon this, Vahide begins to see Fettah Ağa as a monster. Fettah Ağa did this in order to fulfill the besa that he gave. For him, to be a monster, is better than to not fulfilling his besa. "I killed my son to keep up my besa" he said to defend himself.(p.167)

The second tradition that we deal with, is the tradition of revenge. This feeling, which is as old as the history of humankind, has been a tradition. These days, the tradition of revenge, which is not acceptable anymore, is available as similar in Turkish and Albanian communities. Besa, has turned into a vow of revenge in this play. Because it is based on the desire of Vahide to take revenge of her husband. She says "should a woman who doesn't take revenge of her dead husband and is not able to save her daughter from enemies, live in this world? No, no, this is not suitable for an Albanian woman"(p.122)

Vahide, asks help from Saibe to move the dead body of her husband who was shot by Selfo. Saibe is frightened. Her hands tremble, her arm doesn't move. Then, Vahide reminds her that, she is an Albanian woman, she mustn't be afraid of, and be brave. This warning is remarkable, for it represents the importance of courage in Albanian's tradition.(p.120)

The third degree tradition in the play is honor. Each society has its own concept of honor. The idea of honor in this play is the same with Turkish and Albanian communities. This similarity shows the intimacy between two communities at that time.

In the play, the importance of chastity is emphasized. As a father, honor is very important for Zübeyr. He advises his daughter "My daughter! This life is very short in this world! . We are here today, tomorrow won't. This world will stay, but in the other world, honor will be important for us, only honor!"(p.37)

In the Ottoman society, people consider a daughter as a guest in her father's house. The real home is her husband's and his family's house for her. We encounter this tradition as the fourth in the play. Zübeyr gives life to this tradition while saying his daughter Meruşe "A girl's home is not her father's house, but her husband's."(p.27)

Fifth tradition that we identify in Ottoman society, is the tradition of entrusting children to someone else, in case of death. Zübeyr's brother Daylan entrusted his

son Receb to Zübeyr, while dying. He mentions his wife Vahide: "Poor Daylan! I wish he had been living now and saw his son as a young man like an angel. He entrusted his son to me, while he was dying!"(p.25) Receb grows up in Zübeyr's house together with his daughter like brother and sister. They consider themselves as siblings.

The sixth tradition, in the play, is to consider girls and boys as siblings who live in the same household. Receb and Meruşe grow up knowing each other siblings in the same house. But the attachment between them turns into a real love after learning that they are not siblings in fact.

This situation is against traditions. Şemsettin Sami, uses this tradition as an element to increase the tension in the play. For this reason, Meruşe doesn't tell her love to Receb at first. And, can not talk about this situation with his mother and his father either she says herself when they ask "Who do you want to marry? How can I dare and say, with Receb, your son, my brother. I have been calling him brother since I was little, and he call me sister. Now its very hard to change the words sister and brother to husband and wife."(p.30)

Zübeyr wants to marry them, knowing that they are not siblings. Zübeyr and Vahide talk about marriage of Receb with Meruşe. Zübeyr wants to marry them as soon as possible. Vahide claims that relative marriages in a family, bring bad luck. In the dialogue between them, she says "Those types of marriages are bad luck. May she rest in peace, there is a testament to us from our great mother! There shouldn't be marriages between relatives in our generation."(p.74)

Zübeyr does not believe in this argument, and refuses this tradition saying that: "How absurd things you say, I do not believe it. How could it be bad luck?"(p.75)

Eventually, they decide to marry two young couple with the approval of Vahide. Zübeyr engages them.

The seventh tradition that we identify is type of engagement Ceremony. This is one of the old customs of the Balkan tradition, young people were engaged to show each other the best and the most beautiful feelings and wishes come in the form of token to give ordained flowers.

"Zübeyr says, "My son and Meruşe! Do not be shy. I give permission to you to marry. Here you promise to each other. God bless your marriage. Now, my children! Find a flower and give it to each other as engagement. "(p.52)

On the other hand, Selfo likes Meruşe and he wants to marry her. In order to attract her, he dances horon in front of her. This horon dance is the Albanian tradition as the eighth that we've found in the play. Selfo. thinks he will win her heart, with his manners, his agility and attraction during the horon dance. When Meruşe tells this

to her father, he becomes angry for this situation. Zübeyr shouting "Viles, rascals!" and expresses his anger for his spoiled and irresponsible man.(p.37)

On the other hand, Selfo's social group don't like his idea of marriage with the daughter of a shepherd, they consider this as a down stratum. Because Albanian society was ruled with caste system at that time. Each stratum took strict precautions like this to protect their existence and nobility.

Demir Bey, calls Selfo: "Is that so? Are you crying out? Good! You are an Albanian! You are a Lap! You are from Kolveliş, and you are crying for a shepherd's daughter."(p.97-98)

Zübeyr is a shepherd from Progonat and a warrior Demir Bey from Burç. They reveal two social layer and the contrast between them at that time in Albanian society. This contrast has been a tradition and created a social system. Two sides do not like each other, but criticize, and there is no marriage between them.

As a result, we can conclude that, there were many tribes in the early nineteenth century under Ottoman rule. One of these is the great interaction between Albanian society and Turkish Ottoman society. Because of the hundred years interaction caused by sharing the same geography and religious unity, many traditions of these countries are the same. This historical background and perspective created an intimacy between them. The two nations closer to each other. To conclude, I believe and want to say that, this is a strong relationship, which is a promise of hope for the future.

## BALKAN CITIES AND CULTURE IN TANZİMAT ERA TURKISH NOVELS

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### **Abstract**

*The life in Balkan that has called attention through its polyphony all along takes its place in Tanzimat era novel. In Tanzimat priod novel, it is possible to encounter to a significant part of Balkans' historical, sociological, cultural and economic trace since some part of Balkans was tied up with Ottoman Empire. Greece and Bulgaria's cities being first, most of today's cities and sites connected with countries like Albania and Romania are used as places and reflected to the works in question. Some certain parts of Balkans that Ottoman Empire maintained its sovereignty along 5-6 centuries becomes a place that can be traveled easily and mentioned frequently in daily life.It is essential to add the geography of Balkans, being a battlefield especially between the end of 19th and beginning of 20th century, is handled around the themes of war and sorrow in Tanzimat era novel. In this frame, the novels of Ahmet Mithat Efendi called Gönüllü and Arnavutlar-Solyotlar should be considered the most important novels of us reflecting the cities and cultures of Balkans with their historical atmosphere. Balkans in the novel of Mizancı Murad which is called Turfanda mı Turfa mı is subject to around the theme of war. On the othe hand, Tanzimat era novels in which Balkan cities and cultures could be encontered and we can not mention in our summary. In our work, historical, cultural, sociological and economic features of Balkan cities will be studied considering the fictive atmosphere in Tanzimat era novels in question.*

### **Introduction**

Balkans has had strategical importance because of being an entrance point between Europe and Asia throughout the history. It has always hosted all colours with its ethnical and cultural diversity. Indeed, this situation is an affluence for Balkans, but unfortunately, Balkans has been remembered as a geography of great wars throughout the history. 19th century which is recorded the century of rebellion to the history of Ottoman Empire, disorders started to prevail again. Therefore, Balkans is reflected with an atmosphere in which continuous wars take place in

early period Turkish novelty. In terms of the issues of custom, belief, city, architectural construction, social and economic life, the Ottoman novel is effected with Balkan culture.

What is the novelty of Tanzimat period? It contains the time period which starts from the coming into appearance of novel in Turkish society to the modern novel come out by Servet-i Fünun period. Historically, it starts in 1872 with first writing Turkish novel called *Taaşuk-ı Talat u Fitnat* and it covers 30-35 year time period until Servet-i Fünun novels published at the beginning of 1900s. Together with this, it is not convenient to limit the idea, literary, political, social and artistic movements by calendar years. Ahmet Mithat Efendi who is the most important figure of Tanzimat period novelty without a doubt writes his last novel called *Jön Türk* in 1908. Therefore, historical periods, idea and art movements can exist together in some periods. Then we can say Tanzimat period novelty includes a period starting from 1870s and continuing to 1910s, which covers a 40 year-time period. This 40 year-time period is also the second part of “rebellion century”.

In Tanzimat period novelty, there are two Turkish novels that choose Balkan geography as main regions called *Arnavutlar-Solyotlar* (1888) and *Gönüllü* (1897). These two novels are written by Ahmet Mithat Efendi. The common feature of these two novels are to be given a significant part to Balkan culture and cities. Generally, events take place in Greece, Albania and Bulgaria though it is possible to say there are many Balkan cities mentioned. Şipka battle is the subject of last episode in the novel of Mizancı Murat called *Turfanda mı Yoksa Turfa mı?* (1892). Again, Şefik serves a sentence in Balkan lands in the novel of Ahmet Mithat Efendi's *Yeryüzünde Bir Melek* (1879).

### **Gönüllü (1897)**

The novel called *Gönüllü* starts with the scene of knife cleaning (in Turkish, bıçak silimi). Depiction in the novel is related with the rural area between Yenişer and Serfiçe. The knife cleaning is reflected an important part of Balkan culture. Even, an anecdote is told in *Gönüllü* by mentioning this knife cleaning festival is also a matter of Bektaşî anecdote. Knife cleaning is an important festival of people that deal with farming. An assembly is prepared last time when Ramadan is about to come. Last wine chatting (sohbet-i meynûşâne) is performed in this assembly. Bego who is the owner of a farm in the novel of *Gönüllü* has börek, baklava cooked and turkey, goose and lamb slaughtered for dinner. It is mentioned in the novel that Bego sustains this custom for five-six years. Gypsies, dancers (köçekler) and villagers present every type of their play and music talents in knife cleaning. The novelist reserves a significant part in the novel for performing of festival. A lot of information is given in the *Gönüllü* about monasteries constructed in Teselya. Starting with the Triadha monastery, the novelist that says “ All of the mountains surrounding Teselya plain on the northern east side is a thing consisting such a step rock. There is also a monastery on almost all of every hill.” (Ahmet Mithat Efendi,



2000a: 72) tells the monastery is made up of huge stones like chest and this stones are integrated with lime to get a firm fortress shape. The roof of the monastery of Aghia Triadha has been made up of stones called “pilaka” as being the characteristic of regional architecture. The writer indicates that “pilaka” is called as “piloça” in different Balkan cities and its width is several meters and its height is about ten-fifteen cm. In *Gönüllü* novel, it is mentioned that the Aghia Stephanos monastery is also constructed with the same style like the Aghia Triadha. The writer mentions that it is not true that the reason that Greeks built the monastery in heigh and sheltered place was because of fear related to the jannissaries and Muslim Albanians. The writer expresses the actual reason as defending against pagan (Ahmet Mithat Efendi, 2000a: 79).

The village mentioned in *Gönüllü* is located between Yenişehir (Larissa) and Serfiçe (Servia) cities. The novelist mentions there are forty five-fifty families in the village and half of them are Greeks, quarter is Bulgarians and the remaining of them are Vlaches called “Koçovalık” and “podarlık” that is Albanian people working as guard. In addition, in *Gönüllü*, the population of Yenişehir (Larissa) is mentioned as fifty-sixty thousand during Ottoman-Greek war in 1897.

During knife cleaning gipsies from Serres city come to Bego’s farm and village with their köçeks and instruments. It is said in the novel that the local people like those musicians very much. (Ahmet Mithat Efendi, 2000a: 13). Gipsies use tambourine. Novelist Ahmet Mithat Efendi talk about gipsies with glory. Mehteran drum is mentioned with playing 4-5 tambourines together. The teller of *Gönüllü* novel says gipsies of Serres are incomparably superior in terms of clothing and beauty to gipsies of Ayvansaray and Sulukule.

It is said sirto to the dance danced by instrument named sirto or gusla by the Greek. During knife cleaning Greek men and women dance sirto. As it is known, even if it has different appliance types, sirto is known as Greek natioanal folk dance. Bringing those ancient folk dances to his novel shows Ahmet Mithat Efendi has important information about culture and tradition of nations living in the Balkans geography. In fact Ahmet Mithat Efendi spends his early youth in the Balkans geography (Korkmaz 2010, 44-78).

Filomene doesn’t want to get married to Andrea Kostopolo since she loves Recep Köso. As Filomene doesn’t know what to do against his father force, her mother death gains her some time. Because, according to the novelist, when a Greek that lose any relative have to mourn at least one year (Ahmet Mithat Efendi, 2000a: 217).

The hero of the *Gönüllü* novel called Kahramanoğlu Mehmet Bey is a blockhouse and farm owner between Yenişehir and Serfiçe (the writer doesn’t give the village). He settles to the village at the beginning of summer to have pasture and plantation reaped, harvest beaten, milk converted to cheese, if it rains, to have the land fallowed. Sometimes, he stays in the winters to hunt duck and carp, too.

Again in Balkan lands it is accepted sinister when a rooster crow untimely. The writer states that the villagers who live there cut and eat the roosters crowing untimely and he points to that as a superstition.

When Recep Köso joins to the Ottoman force directed by Ethem Paşa, he is assigned to draw into Greece and learn the situation of Greek army. On this occasion, Recep Köso stops by so many cities in the southern Greece to fulfill his spying mission. Recep Köso comes around Trhala (Trikala) and Golos (Volos). As Ethem Paşa, the commander of the army, gives the informations to Recep Köso about what he will do, he talks about so many cities. He wants Recep Köso to enter Golos, a port city, by using Meçova (Metsovo) and Katarin (Katara) passages through Pindus mountains. The commander wants him to introduce himself as a Greek from Zanta or Narda. He will work at Sakrib journal as a war correspondent. Serez (Serres), Debre, Niş, İşkodra, Kalkandelen (Tetova), Elbasan (Rrethi i Elbasanit), Selanik (Thessaloniki) are the other cities mentioned in *Gönüllü*.

Another attractive place in *Gönüllü* novel is Aghia Triadha monastery near Kalampaka (Καλαμπάκα). As a result of our research the situation of today's Aghia Triadha totally overlaps the novelist's expressions. The novelist almost figures the monastery with a realistic description. The father the Greek girl Filomene ,that Recep Köso loves, abducts her to that monastery to prevent marriage. It is impossible to enter the monastery except for the cage that is hanged with thick ropes. Because the monastery is built on a thirty meter stiff rock. Recep Köso will be able to enter the monastery only with the help of a servant there and by giving money. There are many monasteries like this in Teselya.

It is said that there is a delicate eating and drinking culture in Rumelia which is mentioned as the Balkans geography. In *Gönüllü* novel, the Balkan geography's this pleasure is mentioned in this way: "... türlü hamur taamları, etler, hele tatlılar cihetiyle Rumeli mutfakları âdetâ İstanbul mutfaklarına iddiâ-yı rüchana bile çıkışabilirler." (Ahmet Mithat Efendi, 2000a: 13). The dinner table is laid on the floor. The European style hasn't fitted to the Balkans geography yet. First the dinner table is laid on the floor, then an big table cloth is spread over it. Bread and spoons are put on the table cloth, the guests sit around the table cloth on the floor and take a side of it on their knees. Since the food is prepared as stuffed lamb, turkey and goose, they are put in wide copper trays and are brought in the middle of the table cloth.

As a result of the treaty of Edirne (1829), Greece that gains independence continues to struggle with Ottoman Empire to get Teselya. The Greek forces that don't obey the treaty of Berlin (1878) since they claim that it must be given more lands to theirselves struggle again to progress towards the northern side. Anyway, so many episodes in *Gönüllü* novel is envisaged to tell this war. According to the treaty of Berlin signed in 1897, Ottoman empire leaves Epir (Ipiros) and some part of Teselya to the Greeks. This treaty shapes the new Otoman-Greece's border. There

are two important reasons of war exploding in 1897. As a result of Greece's encouragement of Girit rebellion and not obeying the border of Alasonya (Ellasona) and Yanya (Ionnina), another war explodes again. The hero of novel is from Yenişehir. However, Recep Köso who is forced to migrate here settles in the northern lands. Recep Köso and his family settle in Manastır (Bilota). There is always a migration phenomenon from the lands captured by the Greeks to the lands of Ottoman in the novel. Especially, people remaining on the Greeks' side leave their lands and migrate to the Ottoman lands. The sadness of leaving from the lands inhabited for centuries is great.

During dinner an important tradition that belonged to Albanians by the teller revealed. This tradition is, the Gentleman's nicely peeling and cleaning of the lambs blade bone after the stuffed lamb being eaten. This blade bone will be given to somebody by the Gentleman. But the person who will get this will be the most elite and intellectual of the community. So during every knife cleaning it becomes a matter of interest that who will get the blade bone. On the other hand giving the blade bone to somebody is a kind of fortune telling. Because according to the information that the teller gives us in the *Gönüllü* novel, by looking the signs and spots on the blade bone, an estimate will be made about the future. Again the teller stresses that this tradition isn't found in Islam and Christianity, it continues to live as a habit from the time of polytheist religions. The teller says that the tradition being talked may be from the era of the Alexander the Great, the ancestor of Albanians. Ahmet Mithat Efendi stresses in *Gönüllü* novel that the blade bone is very important in fortune telling for Albanians and the things that is said must be believed. Ahmet Mithat Efendi who adds an event that he experienced before, described an experience that he faced the danger of condemnation for not to believe in an exaggerated example in a community. In *Gönüllü* novel, Bego gives the blade bone to an old traveler, Ömer Neşo. The old man looks at blade bone and declares a Turk-Greek war in the near future.

### **Arnavutlar-Solyotlar (1888)**

The region of events passed in Ahmet Mithat Efendi's novel called *Arnavutlar-Solyotlar* is Albania. So many social, political and historical features of Albania is reflected to this novel. In the novel, it is expressed that the people called "ağa" or "bey" live in Albania as a feudal and don't obey the politic authority much. It is mentioned in the novel that whatever extent the governor has this "beys" obeyed, to that degree the governor has power. Otherwise, the governor does not have certain respect.

The struggle undertaken by Tepedelenli Ali Paşa (1744-1822) against people living in Soli called Solyot (Solili) is told in Ahmet Mithat Efendi's *Arnavutlar-Solyotlar* novel. The epic struggle performed by Solyots against Tepedelenli Ali Paşa and his army is the main topic of the novel. Tepedelenli Ali Paşa who is the governor of Yanya (Ionnina) and has the Ottoman government accepted this governorship unwillingly desires people living in his region to be in his domination. He forces the

Christian Albanians from Soli living in high mountains between Yanya and Parga to relocation. Tepedelenli Ali Paşa who is reflected in the novel as a cruel governor almost makes genocide to that Christian people. Therefore, most cities between today's northernwest Greece and southern Albania are mentioned in the novel. The leading people in Berat, Delvino (Delvinaki), Paramitya (Pramithia) and Konispolis (Konispol) swears allegiance to Tepedelenli Ali Paşa unwillingly only to protect their community from cruelty. Parga is the region where the Christian Albanians living in Soli keep in touch commercially and socially. When people from Soli have controversy, the leading ones like Boçaris and Fotos come and settle in Parga. Ohri is another region mentioned and it remains in the frontier of today's Macedonia.

Solyots who live in the frontier of Greece and between the strong hills of Yanya preserve their customs and traditions since they live in a geography not exposed to external effects. The folk dance of Solyots is played between two people. There is no importance of the gender of pair. The folk dances mentioned in the novel of *Arnavutlar ve Solyotlar* is similar to the Greek folk dances. "Grasping is organized by hand to hand or belt to belt or handling the ends of handkerchief. Sometimes, performers don't align like circle, they constitute a curved line. Then, no matter male or female, the most adept performer stands ahead of everyone shaking the handkerchief in his or her hand and saying couplets. After then, everyone repeats the chorus of these couplets." (Ahmet Mithat Efendi, 2002: 60)

The main topic of the Albanians-Solyots novel is the name of the nation. Many ethnic, religious and cultural features of Solyots are sprinkled in the novel. The warrior and cruel personality of Tepedelenli Ali Pascha created internal chaos and could hardly beat Solyots which is reflected as a hero nation. Solyots are Greeks that the teller sees as from "Soli". Soli, which is a region among the sharp rocks in the northwest of Greece, is depicted by the novelist in this way (Ahmet Mithat 2002: 29) Consisting of 4 villages including 560 houses Solyots live among mountains hard to reach. The language of Solyots, who are Albanians, is Albanian. Since they are Christian, they know the Greek language because of they religion. So according to the sayings of Ahmet Mithat Efendi in *Arnavutlar-Solyotlar*, Solyot nation is Christian Albanians.

In Ahmet Mithat Efendi's *Arnavutlar-Solyotlar* novel, an important place is taken for Newroz and Hıdırellez (Spring Festival). Since newroz is more suitable for Iran's climate and the effect of winter continues in the geography in northwest (İstanbul and the Balkans), Hıdırellez festival, which is held in the early May, is more common. The importance of Hıdırellez in Albania and in the Balkans described in the novel in this way (Ahmet Mithat Efendi, 2002: 71). Eating lamb meat is seemed equal to sin before Hıdırellez. The meat diet which is continuing for a few months is finished and on that day some elite people cook lamb meat and offer to people. During Hıdırellez festival bagpipe, drum and clarion is used as instruments.

Everything like rings, jewelleries and gem stones belonging to girls are put in earthenware one day before Hidirellez. The next day while taking things from the earthenware beside the young rosewood, various poems are read. The poem is seemed as the fate of the girl who owns the thing that is taken from the earthenware.

Easter holiday is celebrated other than Hidirellez festivals among Solyots. About Easter, which is a part of Christian culture, it is said that only festival is celebrated and everybody danced “hora”( round dance) as couples(Ahmet Mithat Efendi, 2002: 67). People living in Soli never harm people they have danced.

### **Turfanda mi yoksa turfa mi? (1892)**

At last of part of Mizancı Murat’s novel called *Turfanda mı Yoksa Turfa mı?*, Şıpka struggles occurred during the war of 93 are mentioned. A war breaks out between Turkish and Russian army to have Şıpka passage situated in the middle of today’s Bulgaria. Mansur, working as a doctor in the army, writes the events experienced by him to Zehra Hanım. He tells the Şıpka passage war in his letter like that: “The strait way which takes hours to reach from one end to the other end is like a mud mixed with people’s meat and cloth” (Mizancı Murat 2008: 317). On this occasion, İsveti Nikola Hill, Gabrova, Tiraya Strait, Aline, Plevne, Servi Plain and Kızanlık in Bulgaria is mentioned in the novel.

### **Yeryüzünde Bir Melek (1879)**

A significant part is allocated to the Balkan lands in the novels written by Ahmet Mithat Efendi in Tanzimat period novels. The biography of Ahmet Mithat Efendi is influential in this without a doubt. Because, Ahmet MithatEfendi who misses his father spends his first adolescence years in the Balkans. He has been Vidin, Niş and Sofya. In the novel called *Yeryüzünde Bir Melek*, Şefik is a doctor. He is sent to prison in Vidin as a result of neighbours who see Şefik and Raziye in a house together. It is reached to Vidin by using the overland route of Edirne and Filibe. He reaches to Vidin in three and a half months (Ahmet Mithat Efendi 2000b: 212). It is pointed out that Danube of Vidin is constructed and because of the overflow of Danube, the malaria disease turns to epidemic. It is also pointed out Paspanoğlu Palace attracting attention in the city. The prison that Şefik stays is so bad that it is not different than toilet. Şefik turns to İstanbul after he completes his sentence. The novelist also gives information about the return route: The return route of Şefik from Vidin is told to readers with this sayings: “ If staying and rest in Niğbolu, Plevne, Tırnova and Filibe is taken into account, twenty-seventh day of his exit from Vidin when he reached to Edirne...” (Ahmet Mithat Efendi 2000b: 245). Then, Ahmet Mithat Efendi transfers the Balkan geography to his novel in *Yeryüzünde Bir Melek*.

## Conclusion

The Balkan cities and culture mentioned in Tanzimat period novels are not only trapped to the regions separated by today's borders. All of the Greeks, Albanians, Bulgarians, Gipsies and Turks lives in the whole Balkans together. Administrative organisations doesn't exactly reflect the society anytime. How much the borders determined in ancient Rome is closed to the reality, today's borders of the Balkans reflect the reality at the same extent. In Tanzimat period novelty, the most mentioned Balkan geographies are a big triangle constituted by today's border of Albania, Macedonia and Greece. The culture and life of people living in this triangle is especially mentioned in Ahmet Mithat Efendi's *Gönüllü* and *Arnavutlar ve Solyotlar* novels. Ahmet Mithat Efendi who doesn't neglect any society living in the Ottoman geography gives comprehensive information mostly about the way of life of the Greek and Albanian people in his novels. The Balkan geography is mentioned in Mizancı Murat's *Turfanda mı Yoksa Turfa mı* and Ahmet Mithat Efendi's *Yeryüzünde Bir Melek* novels, too.

The Balkan region is narrated in realist depictions and information about social, political and economic ways of life of people is given in these novels. The knife cleaning ceremonies, superstitions, bravery; geographic, economic, social and politic life are expressed in the atmosphere of 19th century. The most important subject attracting attention in the novel is that the reason of bitter existing in the Balkans is attributed to external powers that interfere in the way of life of people. It is mentioned Greece, Albania and Bulgaria cities in Tanzimat period novels, especially. Mostly, town life is narrated in the novels. The characteristic feature of the novels is that the rural life depends on livestock. It has been found that selected regions as living area are usually sheltered and high. The Greeks and Russians, the Turks and Albanians battle with each other in the Balkan geography mentioned in 19th century Turkish novels. Therefore, Christian- Muslim conflict is dominant in this lands in 19th century. Great sorrow is usually experienced in these mentioned wars, the societies come to the point of extinction. It is revealed that the politic struggles are exterminated elements of nature and people. Particularly, experiencing extensive relocation and migration events because of changing frontiers is a characteristic feature existing in Tanzimat period novels.

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## BALKAN IMAGES IN THE FICTION OF ISMAIL KADARE

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In 2001, the aftermath of the Bosnian and Kosovo wars, Ismail Kadare wrote in an article titled “The Balkans: Truth and Untruths”:

*The distorted history of the Balkan peoples is one of the veils that prevents knowledge of these peoples, and ... fuels the Balkan chaos. This fog of history has been the best ally of the chauvinistic castes in the region, of fierce nationalism and monstrous doctrines (6)*

According to Kadare, both the Ottoman and the Balkan people have distorted self-perceptions: the Ottomans think they humanized and civilized the Balkan, whereas the Balkan people believe they were martyrs and heroes (7). The heroic Balkan self-image emerged from an embarrassment about cooperation with the Ottomans; Serbia has claimed for itself an exaggerated importance and belittled an allegedly small Albania, which actually supplied Ottoman Grand Viziers.

As in the article, such Balkan relations and misconceptions are associated in Kadare’s fiction, with *fog* and *veiling*. Fog and mist often appear as features of the Albanian and Balkan landscape, whereas in a figurative sense, they prevent people from recognizing who and where they are. I want to show that the blurring of sight and insight is at the very heart of Kadare’s fiction. In the first part of my talks I discuss portrayals of the relationship between Albanians, Slavs, and the Ottomans; in the second, I focus on the ambiguous power that ancient bards and the famous Albanian *Kanun* still wield in Kadare’s fiction.

### **The Balkans and the Ottoman Empire**

Kadare’s fictional portrayals of the Ottoman Empire have a double thrust: they are allegories of dictatorship, but they also thematize real historical conflicts between the Ottomans and the Balkan, as well as between the Balkan people themselves.

Let me start with *The Siege* (1970), which Kadare does not regard as a historical novel, though internal references indicate that this Ottoman siege of an unnamed



Albanian fortress occurred some sixty years after the battle of Kosovo (1389) and shortly before the Ottoman occupation of Constantinople in 1453. The Ottoman attackers fight the Albanians and their hero Skanderbeg, but aim to conquer all of the Balkan. The lengthy, cruel, and desperate siege is unsuccessful. When the last assault falters and the onset of the rainy season saves the fortress, the Ottoman army withdraws and its commander commits suicide. Yet, the defenders are not jubilant and the attackers do not despair. Another army will pitch its tents in the same place next year, and if it still cannot take the citadel yet another expedition will be launched in the spring thereafter.

The Ottoman Quartermaster General is a member of the Padishah's "semi-official supreme council," a kind of "think tank." In his view, neither numerical nor technological superiority will assure the occupation of the Balkan, for an enemy is only defeated when its religion, language, and song, its immaterial "Heaven," is conquered. The Balkan people should be permitted to keep their religion, but their written language should be forbidden. This means, however, that epic bards may continue to glorify their Balkan national heroes way beyond the defeat of the countries themselves. Skanderbeg seeks to generate an "immaterial" Albania of heroic songs, a ghostly but poetic shadow of physical Albania that attackers will resurrect if they try to slay it. The Balkan people should not be exterminated but won over as allies. From an Ottoman perspective, the nationalism of folk ballads were dangerous, but in 1970 Kadare still valued them from a Balkan perspective.

The Quartermaster's historical vision of integrating the Balkan people in the Ottoman Empire resonates in two allegories of dictatorship that Kadare wrote in the first half of the 1980s. Both are set in nineteenth-century Istanbul and involve members of an Albanian/Ottoman clan, called Quprili in *The Palace of Dreams* and in a Turkish way Köprülü in "The Blinding Order." In the latter, Aleks Ura's Köprülü family and other households of Albanian descent differ from Ottoman families by including Christian and Muslim members, integrating thus the feuding religions. However, ethnic relations are not at issue of "The Blinding Order," which moves from blurred visions to literal blindness. Reviving an ancient belief in "evil eyes," the allegedly liberal Tanzimat Empire spreads terror by blinding suspected people. Instead of lynching or executing suspects, the liberal regime announces a "blind decree" that promises to give careful attention to each case and to "disocculate" only those whose eyes are truly evil. However, since "evil eyes" have no symptoms everybody can be accused. As one of the Köprülüs remarks, the power of the decree derives from the all-pervading anxiety it induces.

In *The Palace of Dreams*, which does focus on ethnic tensions, one of the Quprili is an Ottoman Vizier, yet the Albanian/Ottoman relations are bloody. The collision is brought about precisely by those epic ballads that the Ottoman Quartermaster had feared. Mark Alem, a Quprili, gets a job at the powerful Ottoman Tabir Sarrail Institute, which sifts and interprets all dreams in the Empire in search of subversive plots. Unfortunately, Mark's eyes are unable to penetrate the veil of a dream that others decipher with dire consequences. He goes to an evening given by his Vizier

relative, to which his admired uncle Kurt, also invites Albanian bards to sing, among other songs, the “Ballad of the Bridge with Three Arches” about the immurement of a man in the bridge that gave the Quprili their name. Such ballads of immurement, which actually exist in many languages, inspired Kadare’s novel *The Three-Arched Bridge* (written 1976-78) about the immurement of a man in a bridge built to facilitate the Ottoman invasion of the Balkans. During and after dinner, Slav rhapsodists are scheduled to sing their version of the immurement ballad, but the imperial police interrupts the Albanian performance, arrests uncle Kurt Quprili, and murders the rhapsodists, for certain interpreters discovered in the undecipherable dream a plot in the making. Bringing together Albanian and Slav rhapsodists to sing related ballads suggests to the authorities a harmonized Balkan move hostile to the Empire. Albanian and Slav rhapsodists should not harmonize their performance about an episode of the Ottoman invasion, for that could prepare a new Balkan alliance against the Empire. In 1864, a true nationalities dispute led to the famous “Vadrózsa-per” (Wild Rose court case) in Pest, which had to decide whether Romanians or Hungarians invented their immurement ballad first.

Events in *The Palace of Dreams* justify then the Quartermaster’s worries about subversive Balkan ballads, and they reinforce the Balkan view that such ballads have a positive patriotic function. However, the wars of the 1990s forced Kadare to shift from an approval of nationalist ballads to their ironic ridiculing. His *Elegies for Kosovo* (1998) lament *the persistence of chauvinistic songs, not the military defeat*. While the princes of the Balkan unite in an unprecedented effort to resist the decisive Ottoman attempt to conquer the Balkans, the minstrels continue to incite the nations against each other: “The Serbian elders chanted: “Oh, the Albanians are preparing to attack!” and the Albanian lahuta minstrels sang: “Men, to arms! The pernicious Serb is upon us” (16)! Some warriors object to minstrels that fuel internal dissension, but Prince Lazar posts them on a safe mound, for “who will sing our glory” if we lose them?

Fleeing after the lost battle, the disoriented minstrels don’t even know whether they are in Serbia or Albania. The Serbian Vladan sums up their failure: “Serbian and Albanian songs said the exact opposite from each other ... each side claimed Kosovo ... And each side cursed the other. And this lasted right up to the eve of the battle. ... We have been fighting and slaughtering each other for so many years over Kosovo, and now Kosovo has fallen to others.” Vladan, who lost his Serbian gusla, symbolically borrows Gjorg’s Albanian lahuta, and is unable to sing ancient nationalist songs.

A few days later, the fugitive minstrels are invited to sing with other bards in a castle. While the French sing of Roland and the Germans of Siegfried, the Balkan minstrels coming from the lost Kosovo battle continue to sing their hostile songs against each other. One of the guests, a old lady, envisages a larger Europe with a unified Balkan that “would rise from the fog.” She thinks that the Balkan is the “outer court” of Europe and needs help, but her idea does not catch on in the castle, and she dies one day after asking for help from the great princes of Europe. Alas,

the Balkan minstrels repeat their ancient songs at her funeral: “Rise, O Serbs, the Albanians are seizing Kosovo!” – “A black fog has descended upon us, the great lady has died. Rise, O Albanians! Kosovo is falling to the pernicious Serb!” (80).

These are fictional minstrels of the Middle Ages, but Kadare obviously refers to the real poets and writers of the late twentieth century, who still sing their chauvinistic songs and spread, as his article says, “fierce nationalism and monstrous doctrines.”

### **The Power of the *Kanun***

Different kinds of fog and mist veil the *Rrafsh*, one of the largest European High Plateaus in Albania’s Northern Highlands (2241), where Kadare’s fiction associates the somber climate with ancient ballads and the declining but still powerful ancient Albanian Code of the *Kanun*. Though the *Kanun* is uniquely Albanian, the Rrafsh extends into what Kadare’s narrator calls “old Serbia,” and the ballads are shared by the Slavs, as Kadare’s novel *The File on H* shows by portraying the adventures of two Irish folklorists, who do Albanian research in pursuit of Homer.

In *Broken April* (1978), Gjorg reluctantly avenges his brother’s murder by killing a member of the murderer’s family. The *Kanun* grants him thirty-days to go to the tower *Kulla* of Orosh and pay a blood-tax for the murder. He walks through the misty and foggy Rrafsh:

he could just make out the line of mountains veiled in mist, and through the veil he thought he saw the pale reflection, multiplied as if in a mirage, of a single great mountain, rather than a range of real peaks differing in height. The fog had made them unsubstantial, but it was strange how much more oppressive they seemed than in fine weather, when their rocks and sheer cliffs were plain to see. (327 ff)

Mist and fog cover not just the landscape but also Gjorg’s mind, which suffers from the mountains and the strict *Kanun*. He tried to free himself from the ancient rules by repeatedly postponing the revenge and merely wounding his victim in his first try -- which darkened his father’s eyes with a *veil* of scorn and bitterness.

Songs and literature play an important role in thinking about the *Kanun*. The bookkeeper of the income from blood-feuds in the tower *Kulla* of Orosh thinks that ballads about blood feuds both increased and decreased the number of murders. The story tellers and bards of the Rrafsh are “screw mechanisms,” “transmission belts,” and “gearwheels” of the *Kanun* machine. Poets from Tirana often attack the *Kanun*, but the writer Bessian Vorpsi brings his newly-wed wife Diana to the Rrafsh out of curiosity. Unfortunately, her exposure to this strange world alienates them from each other. Diana is first shocked by the rough region, but gradually gets fascinated by it. Violating all customs, she enters a tower of refuge for men, and she refuses to discuss it upon return. At a brief encounter, Gjorg and Diana are deeply taken by each other. Bessian bitterly concludes that one brush with the High Plateau deprived

him of her. Departing for Tirana, he turns to the Rrafsh, perhaps for the last time, and sees mountains that recede ever more slowly, sinking back into solitude. He too feels lonely next to a wife with whom he lost contact in the “cursed mountains.” A “white, mysterious *mist*” comes down, “like a curtain lowered on the play just ended. For Gjorg – described as a Hamlet figure commanded by an alien *Kanun* machine -- the “play” ends with a deadly shot from his murderer.

*The Ghost Rider* (1980/2011) focuses on the *besa* law of the *Kanun*. The *besa* demand that promises must be kept leads here a mysterious event. When Doruntine, a girl from an Albanian village, marries a man from Bohemia, Kostandin, her closest brother, pledges a *besa* that he will bring her back whenever their mother wants it. Kostandin and all his brothers die in a plague, but Doruntine, unaware of their death, unexpectedly reappears one night at her mother’s door, claiming that Kostandin brought her back on horseback. The horseman vanishes in the dark, but the dying Doruntine reaffirms to Stres, the local Captain, that he was her brother.

The rest of the novel is a quest for the horseman. Did Kostandin fulfill his *besa* even if it meant coming back from his grave? Such a resurrection legend is totally unacceptable to the Orthodox Archbishop, who orders the Captain to suppress it at all cost. Nobody may claim to “ape Jesus.” The Captain agrees, especially when his deputy offers him the sexual resurrection hypothesis that death itself could not still Kostandin’s incestuous longing for Doruntine. Circulars are sent out to find an impostor, and they finally deliver the Captain an itinerant salesman who first denies he knew Doruntine but confesses under torture that he was the horseman. The Captain issues secret orders to continue the torture, and in a speech to a grand assembly attended by the archbishop and high-ranking officials he reports a weeks later that according to the man’s latest confession, unnamed people paid him to lie. The Captain now reaffirms that the horseman was Kostandin. According to his disciples, Kostandin wanted to replace all the existing coercive laws and institutions with laws coming from people’s conscience. The new system will have to be based on a new concept of the *besa*. Alas, the Captain’s stunning turnaround further confuses matters. In response to the archbishop’s angry question where he himself was during the crucial period he turns white and can only utter he was on a secret mission. He quits his office, and some believe that the Captain himself brought Doruntine back.

Both *Broken April* and *The Ghost Rider* stage clashes between modern and ancient dispositions. *Broken April* shows the *Kanun* in its uncompromising severity, whereas the *The Ghost Rider* offers a vague but more humane revision of it. Could such a rewriting take place after the fall of the communist dictatorship? This is one of the main questions posed in my final text, *The Accident*, which is set after the Kosovo war and deviates from the earlier novels by portraying a love affair with lots of sexual details. Since Besfort, the male figure, works for the Council of Europe, the love affair of the Albanian couple moves through Central and Western Europe as well, but, in the aftermath of the Kosovo war, this wider stage is covered by a new Balkan mist, fog, and obscurity. As in *The Ghost Story*, the plot is so

mysterious that the subject is arguably not the love affair but attempts to dispel the new fog that veils it.

On the way to the Viennese airport, Besfort and his partner Rovena are flung out of a taxi, and the surviving driver can only say that seconds before the accident he saw in the rear-view mirror that they tried to kiss. Serbia and Montenegro ask for permission to inspect the file. As it turns out, they had kept the victims under surveillance because of Besfort's support of the NATO bombing. The Albanian secret service then conducts another round of fruitless investigation, and all agencies soon lose interest in what has become another "ghost story." However, an anonymous researcher spends years to reconstruct the events and "almost" succeeds: "Dark surmises, grave suspicions, ambiguous phrases, obscure scraps of dialogue drawn from half-remembered phone conversations" loom out of the *fog*, yet the matter remains unresolved.

Mist and fog permeate the story. Between exaltation and depression, Rovena inhabits a grey middle zone "shrouded in mist." Besfort is scared of clearing the fog (120), even when a "veil of mystery" covers Rovena's lesbian affair with the pianist Lulu Blumb. He is only interested in the sexual details. Lulu, a pacifist who opposed the bombing of Serbia, accuses Besfort of war crimes, and thinks that Besfort murdered Rovena and accompanied a dummy in the taxi that crashed. The idea of kissing a dummy strikes the interviewer like a secret suddenly appearing out of mist, but after questioning the taxi driver he asks himself: "What right have we got in this pitch-black night to ask about things that are beyond our powers to see"?

A *mist* of jumbled and crammed fragmentary statements, testimonies, documents, and protocols shroud Besfort's final application for a three-day leave. In such cases, the English seek precedents in history, the Muslims turn to the Koran, but the Balkan people reread their ballads. According to the researcher, half of the Balkan ballads include requests for a life extension or for a leave from prison. Besfort's application uncannily resembles Ago Ymeri's request for a leave from prison in a popular ballad. The researcher resists reading the Besfort/Rovena story as a ballad, yet he is obsessed with the image of Besfort riding with Rovena towards an airport/prison. He even asks the stunned taxi driver whether he heard a galloping horse on the motorway.

The researcher finally delivers his dossier to the authorities in exchange for the taxi's rear-view mirror, but fog and mist continue to obscure retrospective views, even after the fading of ballads and a liberation from dictatorships. Neither the lovers nor the researcher find their identity in the free world. The lovers, including Lulu, want to get away from old-fashioned love, but their experiments do not bring them closer to each other. The lovers' disorientation clouds the researcher's view of the past, for Balkan politics recycle old perceptions. Besfort's recollections of alleged conspiracies during the communist dictatorship uncannily resembles the "dense fog" that obscures the events now. Under communism, all lives "were enveloped in lies, like a dense *fog* obliterating every horizon ... plots loomed out of the *mist*, first vaguely ... and then in clear outline." Such maliciously invented

political “plots” resonate in Lulu’s accusation that Besfort had been an accomplice in murdering Serbian children during the NATO bombing.

Ancient ballads and contemporary fiction participate then in the making and unmaking of “distorted histories.” The cautious conclusion of my all too short paper is therefore that Kadare has always recognized fiction’s power but gradually developed a more differentiated view of its value. His essay may indicate an optimistic contemporary belief that “distorted histories” will be corrected, but his fiction admits the persistent power of dark ancient attitudes.

## CONTRIBUTIONS OF BALKAN COUNTRIES TO CLASSICAL TURKISH LITERATURE

Murat A. KARAVELIOĞLU\*

*Be bu Rûm illeridür bunda suhandânlar olur*

*Bu İrem gülşenidür murg-ı hoş-elhânlar olur*

### Abstract

*If one of the signs of the level of development of countries is cities, the other is the level of the life of science, art and culture performed in these cities. Viewing the situation of Balkan geography under the domination of Ottomans since 15th century, it is seen that there was a very lively literary and cultural life especially in some city centres. These centres were not only creating a convenient environment but were also raising poets and writers for many large centres, initially to Istanbul. Places like Skopje, Pristina, Prizren, Yenice Vardar, Shkodra, Silk, Plovdiv, Kyustendil, Bitola, Smederevo, Sarajevo, Tetovo, İştib, Serres were the centres we know the life of literature was lively and where a good number of poets were brought up. Among these, it is known that especially in 16. Century, numerous poets grew in Pristina, Prizren, Skopje and Vardar Yenice. In this paper, the contributions these four Balkan cities made to classical Turkish literature are discussed in sum.*

**Key Words:** *The Balkans, Rumelia, city, Classical Turkish literature*

### Introduction

That a geographical region is not formed with natural and geographical conditions is a truth known especially by city historians. Above all, telling residential areas are formed with human effect more that everything else may be seen as a

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supernumerary discourse. However, the decisiveness of mankind over the geography is a clear reality that the history of humanity shows us and this influence goes on for missions of years without interruption. Moreover, this decisive influence does not become only as physical changes of space, but also in the dimensions of culture and arts in a more long-lasting way. So, if a nation which rule over a region in a period of history withdraws from that place, its influences and permanent evidences of its existence goes on through these cultural and artistic influences.

The migration wave which began / was made to begin in Balkan geography after the Ottoman army in the command of Sultan Murat I completed the First Battle of Kosovo with victory in 1389 resulted that this beautiful, strategical lands substantially became Turkish. No matter they were lost in the years of Interregnum (1402-1413) and aftermath for short times, these lands stayed in the domination of Ottomans from the Second Battle of Kosovo (1448) until the Balkan War in 1912 without any interruption. Balkan countries which did not have big political and social problems for a long period as 500 years, so became the ground for all kinds of scientific, cultural and artistic activity. As it is not possible to glance at all these activities in the Balkans within the limits of a paper, we will be contented with giving brief information about the literary life. In addition, we have to state that, because of the same reason, we are obliged to narrow it down with a few cities that became prominent in the life of literature.

Just like all kinds of scientific and cultural activity, literary life continues its existence as a part of social life. In history the states' being powerful and consistent and the individuals' being peaceful and prosperous provided that the social activities were also powerful, productive and rich. In the Ottoman Era Balkan geography which extended with raids since the ends of 14<sup>th</sup> century, the life of literature is seen to have awakened since 15<sup>th</sup> century. Especially in the 16<sup>th</sup> century when the state reached its peak in all respects and became a world power, it can be stated easily that the awakening seen in every place of the empire reached its highest level. It must be also indicated that the same success became prominent in main centres, initially in Istanbul. In fact, Istanbul showed a very fast development after the conquest and even in the beginnings of 16<sup>th</sup> century, it reached a great level in every respect. Thanks to the sultans who knew about science, art, literature and who were also poets; the palace became an asylum to which the poets took sanctuary with this identity, presenting a poem to the sultan with various occasions became nearly the duty of the poets and it became the biggest centre and used as the gathering centre for writing poetry that had already began to be accepted as a profession. After the conquest, migrations to Istanbul because of both economical and educational reasons turned the capital city into a capital of culture and art. Bursa and Edirne, the former capital cities before the conquest, could continue their liveliness in cultural life as significant and big cities of the country to some extent no matter they lost their brilliant eras to Istanbul. Likewise, in big cities like Baghdad, Cairo, Damascus which are farther to the centre, scientific and cultural activities continued.



In classical Ottoman period, the sanjaks' of the lineages were important for being gathering-places for literature. Sultan's sons sent to some cities like Manisa, Kütahya, Amasya, Trabzon as governors developed these cities based upon their interest in science, art and literature and turned these cities into art centres no matter they were overshadowed by Istanbul. These cities, which kept their significance until the tradition of sultan's sons to go to sanjak was removed in the beginnings of 17th century, stayed important in the life of art of the country for long years no matter they weakened after this date. Even today, these cities can give a message to the people of our day with the architectural and cultural power they have brought from the history.

In addition to sultans, statesmen staying in the highest ranks of the government and who have various important duties contributed much to the world of literature both as poets and friends of poets. Owing to these statesmen who organised literary talks and provided scientific discussion environments in their mansions, a serious cultural life was created in Istanbul and every corner of the Empire. From that community, rich people knowing about, loving and being within literature and art went down in history as art lovers which made the Classical Turkish Literature to experience its most brilliant period.

As known, the development policy of the Ottoman Empire was always to the West. Even when it was an end principality, Ottoman Beys provided their development with the raids to the land of Byzantium and afterwards, as they gained power, extended their boundaries with the lands of other Anatolian principalities. Especially in the years after passing to Rumelia and the invasion of Edirne; through the raids into the middles of Balkans and victories gained, Ottomans began to obtain the Balkan lands and Rumelia always stayed in an important position. These lands having grown people for the highest ranks of the state had the same success in the areas of literature and art, as well. "This region smelling blood and gunpowder before the Ottomans became a heaven of peace, the native population went on their daily life, people were freed from assimilation, gained the right of representation and got the opportunity to benefit from the benedictions of the age. Influenced by the innovations of the new civilization, the Albanian people had the possibility to enrich their tribal language by taking a good number of Turkish and Arabic, Persian words which Turkish had adopted before."<sup>1</sup>

From Bosnia to Albania, from Macedonia to Kosovo, from Serbia to Bulgaria and Greece; in the places which were the lands of Ottoman Empire in that day, certain cities became prominent both as political centres and gathering places for literature just like in Anatolia. Lots of cities like Skopje, Pristina, Prizren, Yenice Vardar, Shkodra, Silk, Plovdiv, Kyustendil, Monastery, Sofia, Didymoteicho, Smederevo, Sarajevo, Tetovo, Tırhala, İştib, Serres, Yenipazar, Veliko, Karaferye, Tirana were the places where people served to Turkish Literature. Because of various factors such as demographic structure, being the centre of sanjak or not and geographical

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<sup>1</sup> Sipahioğlu; *Tarihi ve Siyasi Yönüyle Kosova*, BAY Yayınları, Prizren 2009, 22-23.

location, some of these cities became prominent more than the others by means of the liveliness of cultural life. Skopje, Vardar Yenice, Pristina and Prizren were important cities in this sense. Aside from the extensivity of the topic, we have to deal with these four cities briefly as they made more contributions to Classical Turkish Literature. As there are enough information initially in annuals and old historical books like *The Travel book of Evliya Çelebi*, in related parts of *The Encyclopedia of Islam* and in the book *Cities of Istanbul*<sup>1</sup>, and as our aim is not to give information about these cities, we refer this detailed information to these kinds of works.

“Throughout history, Balkans has been a bridge between West-East, Byzantium-Rome, Turkish-Islam World and the West and witnessed the migrations of lots of cultures and nations. As a result of this historical reality, Balkans has a feature to have constuctions representing different cultures and civilisations such as Ancient Greece, Byzantium, Rome, Christianity and Turkish-Islam (...) We learn from the documents that in the period of Turkish domination of more than five centuries 16.000 Turkish works of foundation were built in Balkans (...) Most of these buildings constructed in the period of Ottoman Empire were destroyed because of natural disasters, deliberate construction plans, political attitudes and wars.”<sup>2</sup> It is certain that some negative aspects arising from the geographical location of this region have effective and decisive role in this. Because “Balkans constitute one of the most complex and inconsistent regions of the world due to its social-cultural structure. In the Balkans which experienced their longest period of peace and stability in the period of Ottomans, the domination of a quietness was also seen cyclically during cold war.”<sup>3</sup>

The roots of Turkish literature in Balkan geography goes back to the second half of 15th century. When the politics of Turkification and Islamification began to give the results desired, literary activity also began to be stronger. But according to a study, for example Macedonian Turkish literature was claimed to have began after the Second World War and until 1970s, despite the literary tradition of hundreds of years in these lands, this claim was tried to be accepted as the “official history” of the Macedonian Turkish literature.<sup>4</sup> It would not be wrong to extend this for the other Turkish regions of Balkans.

Âşık Çelebi (d. 1572), who was one of our leading biography writers to have been born in Prizren and died in Skopje, describes the condition of the city mentioned in that time by always making descriptions of spaces in his famous work *Meşairü’ş-şuara*. Pointing out various aspects of cities, he writes down valuable notes to

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<sup>1</sup> P. Tuğlacı; *Osmanlı Şehirleri*, Milliyet Yayınları, Ankara 1985.

<sup>2</sup> Sarımay; “Geçmişten Günümüze Kosova”, *Kök Araştırmalar*, I, 4 (Bahar 1999), Ankara 1999, 151.

<sup>3</sup> İbrahimgil; “Balkanlar ve Kosova’daki Türk Kültür Mirasımızın Dünü Bugünü”, *Vakıf ve Kültür*, I, 4 (Bahar 1999), Ankara 1999, 6.

<sup>4</sup> *Başlangıcından Günümüze Kadar Türkiye Dışındaki Türk Edebiyatları Antoloisi (Nesir-Nazım)*, 7, Makedonya Türk Edebiyatı ve Yugoslavya (Kosova) Türk Edebiyatı, Kültür Bakanlığı Yayınları, Ankara, 75.

history. One of the most interesting of these descriptions is seen in the item of “Nehari”. He gives this information telling about the country of Nehari: “Mevlidi Rûmili’nde Prezrin’dür. Kasaba-i mezkûre Rûmili’nde serv ü semen-i ma’rifet olan hâkdân ve menba’-ı cûy-ı nazm u nesr olan gülistân olmagla meşhûr bir şehri şöret-âyındür. Rivâyet olunur ki Prezrin’de oğlan togsa adından mukaddem mahlas korlar.Yenice’de togan oğlan baba diyecek vakt Fârsî söyler.Priştine’de oğlan togsa dividi bilinde togar dirler.Binâen alâ-zâlik Prezrin şâir menbaı ve Yenice Fârsî ocagı ve Piriştine kâtib yatagıdır.”<sup>1</sup> These statements of Çelebi summarize what we try to mention here in brief. It will not be an exaggeration to say there wouldn’t be any other person who can make such exact statements as he did about the lands he was born and died.

About the histories of cities, the genre şehrengiz has a significant place. Arabian and Persian literatures have the tradition of writing şehrengiz, on the other hand it is seen that the really good examples of the genre were began to be written in Turkish Literature since 16th century. It is possible to put these poets and works in this order: Mesihî (d. 1512) *Şehrengiz der-Medh-i Cüvânân-ı Edirne*, Lâmiî Çelebi (d. 1531-32) *Şehrengiz-i Bursa*, Hayreti (d. 1534) *Şehrengiz-i Belgrat*, *Şehrengiz-i Yenice*, Usulî (d. 1538) *Şehrengiz-i Yenice*, İshak Çelebi (d. 1542) *Şehrengiz-i Bursa*, Cefayî (d. 1543) *Şehrengiz-i Rize*, Nihali (d. 1543) *Şehrengiz*, Kerimi (d. 1544) *Şehrengiz-i Edirne*, Zati (d. 1546) *Şehrengiz-i Edirne*, Rahmi (d. 1565) *Şehrengiz-i Yenişehir*, Taşlıcalı Yahya (d. 1582) *Şehrengiz-i İstanbul*, *Şehrengiz-i İstanbul* (It is after the sebeb-i telif part of *Şâh u Gedâ* ), Cemali (d. 1583) *Şehrengiz-i İstanbul*, *Şehrengiz-i Siroz*, Ulvi (d. 1585) *Şehrengiz-i Manisa*, Gelibolulu Âli (d. 1599) *Şehrengiz-i Berây-ı Hüb-rûyân-ı Gelibolu*, Çalıkzade Mehmet Manî (d. 1599) *Şehrengiz-i Bursa*, Fakiri (16th cent.) *Şehrengiz-i İstanbul*, Siyami (16th cent.) *Şehrengiz-i Antakya*, Çorlulu Kâtip (16th cent.) *Şehrengiz* (İstanbul, Vize), Beyani (16th cent.) *Şehrengiz-i Sinop*, Halili (16th cent.) *Şehrengiz-i Bursa*, *Şehrengiz-i İstanbul* (16th cent., the author is not known), Vechî (d. 1610) *Şehrengiz-i Gelibolu*, Hacı Derviş (d. 1630-31) *Şehrengiz-i Mostar*, Nazik Abdullah (d. 1686-87) *Şehrengiz-i Bursa*, Neşatî (d. 1674) *Şehrengiz-i Edirne*, Tab’î (17th cent.) *Şehrengiz-i İstanbul*, İsmail Belîğ (d. 1729) *Şehrengiz-i Bursa*, Vahid Mahtumi (d. 1732) *Şehrengiz-i Yenişehir-i Fenâr (Lâlezâr)*, *Şehrengiz-i İstanbul der-Hûbân-ı Zenân* (the author is not known), *Şehrengiz-i Manisa* (the author is not known), *Şehrengiz-i Siroz* (the author is not known). There are also şehrensizs whose names are mentioned in resources but which are not obtained yet.<sup>2</sup>

The libraries founded in Ottoman Era have an important role in that Turkish culture and literature had lasting roots in Balkans. These libraries are among the places which enabled a productive environment of science, art and literature to be created.

<sup>1</sup> Aşık Çelebi; *Meşâ’irü’ş-şuarâ* (haz. Filiz Kılıç), II, İstanbul Enstitüsü Yayınları, İstanbul 2010, 904.

<sup>2</sup> Akkuş; *Türk Edebiyatında Şehr-engizler ve Bursa Şehr-engizleri*, Atatürk Üniversitesi Sosyal Bilimler Enstitüsü, Basılmamış Yüksek Lisans Tezi, (Danışman: Doç. Dr. Haluk İpekten), Erzurum 1987, 29 vd. Bu konuda daha fazla bilgi için bkz. A. S. Levend; *Türk Edebiyatında Şehrengizler ve Şehrengizlerde* Baha Matbaası, İstanbul 1958.

As far as known, the first library in Balkans under the domination of Ottomans was the İsa Bey library found in 1469 in Skopje by İsa Bey. Apart from this, İshak Çelebi, Hüsrev Bey and Mehmet Pasha founded libraries in Manastır, Sarajevo and Prizren. Also the poet Suzi Çelebi founded a library in Prizren with his name.<sup>1</sup> Suzi Çelebi and his library will be mentioned in detail. In that way, the place of the libraries in the life of culture of the region and their role in growing poets will become apparent more clearly.

When the poets having grown in Balkan geography are read, it is seen that they have a specific style of poetry. They write about various subjects in their poems. "Poets from Rumelia write about the wars in Rumelia and praise the raiders and ghazis of that region with encomias. Poets of Rumelia chose their subject-matters mostly from the social life of their region. For instance, most of the city names they wrote about in their poems were cities of Rumelia like Skopje and Vardar Yenice which were also their hometowns. As they live together with local Christians, they resemble the world to church, love to the icon in the church and the lover to the follower of clergy of love; they give place to motif such as The Bible, Jesus, Mary, zünnâr, saints which are related to Christianity.

They use elements about war in metaphors enormously as they lived in borders, in regions of raiding quarries."<sup>2</sup> Poets of Rumelia who were extremely intimate and vigorous in their expression, especially chose a reckless utterance. We do not think it is good to give details about the lives of poets while dealing with such features of them -as most of them are also well-known- and want not to make unnecessary repetitions.

### **Pristina**

Pristina is one of the oldest settlements of Balkan geography and it is a place as a continuation of a Roman city.<sup>3</sup> The city, which had a great significance in some periods of history, sometimes gave this significance to Skopje and nearly retired to pasture.

Having developed since 15th century, the literary life of Pristina peaked in 16th century like some other cities of Rumelia and the city made really important contributions to Classical Ottoman literature. We have stated before that from the notes in biographies, Pristina is known to be a centre growing clerks for the

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<sup>1</sup> Bu konu ile ilgili olarak bkz. F. Karamuço; "Prizrenli Suzi Çelebi Kütüphanesi", *Sûzî Çelebi (Araştırma-İnceleme)*, BAY Yayınları, Prizren 1998.

<sup>2</sup> Çeltik; "Rumeli Şairlerinde Yöresel Kültür", 104-106. Konu ile ilgili örnek beyitler için bu makaleye bakılabilir. Ayrıca daha geniş bilgi için bkz. M. İsen; "Akıncılığın Türk Kültür ve Edebiyatına Katkıları", *Türkiye Günlüğü*, 49, Ocak-Şubat 1998. M. İsen; "Tezkirelerin Işığında Divan Edebiyatına Bakışlar: Osmanlı Kültür Coğrafyasına Bakış", *Ötelerden Bir Ses*, Akçağ Yayınları, Ankara 1997. H. Çeltik; "Rumeli Şairlerinde Reel sevgili ve Âşık Tipi", *G.Ü. Gazi Eğitim Fakültesi Dergisi (Dr. Himmet Biray Özel Sayısı)*, 1999, 520-534.

<sup>3</sup> Kiel; "Pristine" *DİA*, 34, 346.

Ottoman country. According to a study on this matter, the profession of twelve per cent of 3182 Divan poets in biographies is clerkship.<sup>1</sup>

In fact, when the importance of Pristina in Ottoman history is evaluated, it is not a place where a good number of poets existed, but if compared with the other significant cities of Rumelia, its contribution can not be denied. Again in the same study, it was fixated that the city stays among Edirne, Sarajevo, Serres, Yenicesi Vardar, Skopje, Bitola, Plovdiv, Thessaloniki, Sofia and Belgrade which are more important centres of culture than Pristina and that six poets were from here.<sup>2</sup>

While telling about Levhi, Âşık Çelebi praises Pristina as “Rumeli’nde şüara vü zurefa menbaı olmagla meşhûr olan şehr-i şöhret-âsâr Priştine’dendür. Ol şehr-i dehr-âşûb bunun gibi nice gevher-i bî-nihayeye ma’dendür”<sup>3</sup> And Hasan Çelebi mentions Pristina with praise as he tells where Mesîhi was from: “Zemini tesâdüm-i eşrâr u azdâddan dûr ve hevâsı gayet itidal ile meşhûr ve âb-ı pür-safâsı ayn-ı çeşme-i zülâl olmagla mezkûr olup havâli-i Üsküb’de Priştine dimekle ma’lûm-ı cumhûr olan kasaba-i safâ-mevfûrdandur”<sup>4</sup>

Mesîhi (d. 1512) is assuredly the most famous of the poets Pristina brought to Turkish literature. Mesîhi of Pristina, having lived in the second half of 15th century and the first quarter of the 16th, grew up in a period when literature completed its foundation and had a classical identity and when poets began to compete with Persian poets and to see themselves superior. Owing to the goodness of his writing and his ingenuity as an author, he was appointed to the clerkship of Hadım Ali Pasha (d. 1511). However, as Mesîhi was a person loving libation and spending his time in pubs or recreation areas according to the climate with libation, had a comfortable live with the tolerance of the pasha for a perios and after the death of the pasha, he became poor and completed his life in shortage. “Of the traditional subjects of Ottoman poetry, the needless effort of mankind in life, changelessness of destiny, that the life must be enjoyed as the world is temporary, earthly pleasures, drunkenness of wine and love etc. are the main subjects he wrote about in his poems.<sup>5</sup> Besides, the poet is not senseless to the problems of his age and the society he lived in. It is possible to say his poems has a social dimension. He was anxious with the interest to the foreign poets no matter Turkish poetry had reached a level to compete with the Persian poetry and -maybe upon an event- he does not hesitate to express this openly:

*Mesîhî gökden insen sana yir yok*

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<sup>1</sup> İsen; “Kültür Tarihi Açısından Priştine ve Bu Şehir Doğumlu Divan Şairleri”, *Türk Kültürü*, 342 (Ekim 1991), 618.

<sup>2</sup> İsen; agm, *Ötelerden Bir Ses*, Akçağ Yayınları, Ankara 1997, 145.

<sup>3</sup> Âşık Çelebi; age, II, 743.

<sup>4</sup> Hasan Çelebi; *Tezkiretü’ş-şüara*, (haz. İbrahim Kutluk), II, TTK Yayınları, Ankara 1989, 898.

<sup>5</sup> Mengi; *Mesîhî Dîvânı*, AKM Yayınları, Ankara 1995, 4.

*Yüri var gel Arabdan ya Acemden*

The most significant work of the poet is his *Divan*. It is possible to see the most beautiful examples of gazellas and eulogies of Ottoman poetry. His poem *Bahariye* written in the verse murabba is very famous and was translated to English, French, German, Italian, Albanian and Serbian. On the other hand, resources agree that Mesihi was the first şehrengiz writer in Turkish literature. His Şehrengiz, which includes totally 178 couplets, is in his *Divan* and tells about Edirne. Doubtlessly, Mesihi has a very special place in şehrengiz writing which would develop after him. And *Gül-i Sad-berg* which is a prose work contains the letters of the poet.

Apart from Mesihi, resources record Azmi, Levhi, Nuhi, Hatifi and Mustafa Çelebi to be from Pristina. The first three of them are brothers. We don't have detailed information about the lifes and literary personality either of these three poet brothers or the other two. But especially when we talk about brothers, what the resources write about Pristina is significant as they give information about the situation of the city in that age.

### **Prizren**

One of the most important cities in Balkan geography in terms of Turkish culture and literature, Prizren is nearly a capital of culture of Kosovo today. After the domination of Ottomans, Turkish language settled in this region and caused lots of poets and writer to grow here. Even today, it is seen that Turkish is widely spoken in the city. Ottomans named Prizren which is a beautiful city with its nature and history "with similes -using the names mentioned in mosque tablets- as Pür-zeyn or Pürzerin (city full of ornaments)."<sup>1</sup> "Before the fragmentation of Yugoslavia, Prizren was the only city of Balkans where three languages were spoken. Albanian, Turkish and Serbian were spoken by the townspeople and also were used in newspapers, periodicals and even in the names of streets."<sup>2</sup>

Prizren is the first city reflecting the Ottoman heritage in Balkans. A large number of architectural monuments some of which are still standing today, clearly shows the Muslim-Turkish identity of the city. Tablets belonging to some of these works can be seen today. Nimetullah hafız has made a new research on the new-found tablets of İsa Dede Fountain, Mahmut Pasha Clock Tower, Emin Pasha Fountain, the fountain in the house of Davut Peroli and the house of Tahir Efendi.<sup>3</sup>

Prizren is also a city of foundations. It is a known truth that in Ottoman Empire the system of foundations had a great importance. These foundations had first degree

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<sup>1</sup> Vırmiça; "Geçmişten Günümüze Prizren Camileri", *Türk Dünyası Tarih Dergisi*, 188 (Ekim 1996), 31.

<sup>2</sup> Kiel; "Prizren", *DİA*, 34, 349.

<sup>3</sup> Hafız; "Prizren'de Yeni Bulunan Birkaç Türk Yazıtı", *Bellekten*, XXXIX, 154 (Nisan 1975), Ankara 1975, 225-232. Benzer bir çalışma Priştine kitabeleri üzerine de yapılmıştır: N. Hafız-M. Asim; "Priştine Kitabeleri", *Vakıflar Dergisi*, 11, Ankara, 205-226.

role in ensuring the peace and harmony of the society. It won't be wrong to say that in this way the city became rich both economically and culturally. We are only mentioning the names of some of the foundations in Prizren: "The Foundation of Mehmet Pasha Mosque and Madrasah, The Foundation of Sartor Mehmet Efendi Mosque, The Foundation of Hodja Ali Mosque, The Foundation of Sofu Sinan Pasha, The Foundation of Emin Pasha Madrasah, The Foundation of Boçe Village Mosque, The Foundation of Gora/Bostan Village Süleyman Bey Mosque..."<sup>1</sup>

It must be stated that in the number of poets it grew up, the city has a special place among the other Balkan cities. This situation was the same even in the 16th century. According to a study on Âşık Çelebi, when the Turkish population in Prizren is examined, it is seen that the number of poets and witters has a high rate.<sup>2</sup> In the surveys made on the poet biographies of 16th century, six poets were seen to have been from Prizren.<sup>3</sup> And also in the survey we have made, eight poets from Prizren were seen. In addition to Mümin, Nehari, Sa'yi, Suzi, Sücudi and Şem'i, poets with appellatives Bahari and Fakiri were grown up in this city.

Among these names, especially Suzi and Şem'i take attention in the sense of their poetry and they gave to cultural life. Suzi, having lived in the second half of the 15th century and the first quarter of the 16th century is from Prizren and in addition to being a poet, he is also known with his being a dervish and a soldier. When he was only a youngster, he joined the soldiers of the famous raider Mihaloğlu Ali Bey and took role in lots of raids actively. "As he was an intelligent and literate person, he was appointed to the clerkship of Ali Bey and continued this job successfully."<sup>4</sup> After the death of Ali Bey he returned to Prizren and died there.

In the history of Turkish literature, Suzi is known with his work *Gazavatname*. This work in which he told the campaigns and raids of Mihaloğlu Ali Bey in verse is a mesnevi of 15.000 couplets. The work tells about the life and the holy wars of Ali Bey and in that sense, includes valuable knowledge about the raiding activities of the age. Most probably, it was completed in Prizren after the death of Ali Bey.

Apart from being a poet, Suzi is a person who made contributions to Turkish culture and supported the scientific and literary development of the region with the library he founded in Prizren by donating his books. This library consisting of worthy manuscripts was robbed in time, especially in the years of war and the manuscripts were stolen and brought to the libraries in various cities of Europe. It is possible to

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<sup>1</sup> Bayram; "Balkanlar ve Kosova", Vakıf ve Kültür, I, 4 (Bahar 1999), Ankara 1999, 4-5.

<sup>2</sup> İsen; "Çağdaş Prizren Şairleri", *Ötelerden Bir Ses*, Akçağ Yayınları, Ankara 1997, 150. Ayrıca bkz. A. S. Recepoğlu; "Prizren ve Türk Dünyası", *Bilig*, 1 (Bahar 1996), 145.

<sup>3</sup> İsen; "Çağdaş Prizren Şairleri", *Ötelerden Bir Ses*, Akçağ Yayınları, Ankara 1997, 150. Ayrıca bkz. A. S.

<sup>4</sup> Osi; "Suzi Çelebi ve Eserleri Hakkında Birkaç Veri", *Medeniyet*, 1, 2002, 77.

see his books in Ankara, Berlin, Budapest, Haydeberg, Vatican, Vienna, Zagreb and in some other libraries.<sup>1</sup>

One of the famous poets of Prizren is Şem'i (d. 1529). Of the poets of Kanuni period, came to Istanbul after his childhood and youth in Prizren, went on his education here, joined the discipline of Şeyh Vefa and reached the place of sheikhdom. Şem'i was confused with the poets using the same appellative for years, initially with Şem'i Mustafa known with the nickname "Şârih-i Mesnevi".<sup>2</sup>

Şem'i was an enormously kind and lyrical poet. No matter he was a dervish having spent most of his life in Vefa Hanka, sufism is seen in his poems not as an aim, but a tool. He used the concepts of sufism as symbols with which he tried to create the deepness of meaning. Şem'i was a close friend of Mesîhi of Pristina. One day, his going to watch women with Mesîhi in Galata was described by a person who saw them as:

*Galatada Mesîhî deyre gitmiş*

*Meger Şem'î anunla bile varmış*

*İşidenler galat idüp dediler*

*Mesîhî kiliseye mum iletmiş*

The kind-unconventional view of poetry of Şem'i is described by himself as:

*Kaldı ayakda safâ kandîli yandırmak gerek*

*Bu mahabbet şem'ini başdan uyandırmak gerek*

*Teşnedür âlem şarâb-ı ıřka kandırmak gerek*

*Câm-ı Cem sun sâkiyâ Sultân Süleymân devridür*

*Bir perî yüzli melekdür iki âlemden murâd*

*Yoksa bu fânî cihândan almadı bir kimse dad*

*Kanı Keyhusrev kanı Kayser ya kanı Keykubâd*

*Câm-ı Cem sun sâkiyâ Sultân Süleymân devridür*

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<sup>1</sup> Karamuço; agm, 212.

<sup>2</sup> Karaveliođlu; "Türk Edebiyatında Aynı Mahlası Kullanmış Olan Şairlerin Karıştırılması Meselesi", *Journal of Turkish Studies (Türklük Bilgisi Araştırmaları)*, 34/II, Harvard Aralık 2010, 183-195. Ayrıca bkz. Karaveliođlu; "Prizren'de Bir Facia Yahut Şairin Başına Gelenler", *Türk Kültürü İncelemeleri Dergisi*, 16, İstanbul 2007, 199-221.



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All forms of love are told in the poetry of Şem'i. He points out that he is the passenger of the way to love and what he means is divine love:

*Sâlik-i ışkam benüm pîrim harâbât ehlidür*

*Gûşe-i meyhâne künc-i hân-ķâhumdur benüm*

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Şem'i is a poet who uses Turkish language very skillfully. None of the words stays sham in his good style. Words were chosen specifically and with a gracious imagination and thought. When his style is considered, it can not be told that he chose a figurative expression. His exhibiting his imaginations with the beauty of expression is from the significant features of his style. Biographies mention him with praise. For example, Hasan Çelebi says that his fire scattering words burns the hearts of all people; the fire of his words which gives pleasure and enthusiasm to the reader is seen by everyone near of far just like the flame of a shining candle.<sup>1</sup> His poems are bright and soft. All the lines are are amorous and enchanting like a blade of candle from the fire of love. And Âşık Çelebi states that he is never inferior from his contemporaries and the poetry of nobody can guide to the village of love as his.<sup>2</sup>

When the style and use of language of Şem'i is examined carefully, it is seen that he uses Turkish idioms enormously. The poet, having lived in a period when the Ottoman poetry completed its formation and gained a classical identity shows a great ingenuity in using idioms. That he is not known much and is confused with other poets no matter he is a really strong poet is because there is not a registered copy of his *Divan* in Turkish libraries. *Divan* was prepared by us as a PhD dissertation by comparing copies from a private corpus in Turkey, from Manchester and Cairo; <sup>3</sup> also he was discussed with other poets named Şem'i in an article.<sup>4</sup>

Prizren is maintaining the life of literature today in a way proper to the mission he brought from history with the strong cultural savings it has. In our age, we see Turkish language lives in Prizren as a language of literature. Poets such as Nusret Dişo Ülkü, Nimetullah Hâfız, Hasan Mercan, Bayram İbrahim, İskender Muzbeğ,

<sup>1</sup>Hasan Çelebi; *Tezkiretü'ş-Şuarâ*, I, 524.

<sup>2</sup>Kılıç; age, III, 1443.

<sup>3</sup>Karavelioğlu; *On Altıncı Yüzyıl Şairlerinden Prizrenli Şem'i'nin Divanının Edisyon Kritiği ve İncelenmesi*, 2 c., Marmara Üniversitesi Türkiyat Araştırmaları Enstitüsü, (Danışman: Prof. Dr. Orhan Bilgin), İstanbul 2005.

<sup>4</sup>Karavelioğlu; "Türk Edebiyatında Şem'i Mahlaslı Şairler ve Pirizrenli Şem'i", *TDED*, c. XXXII, İstanbul 2005, s. 65-80.

Altay Suroy, Zeynel Beksaç, A. Rifat Yeşeren continues to keep Turkish literature alive in Prizren.<sup>1</sup>

## Skopje

Skopje, which made a fast progress under the domination of Ottomans since the 15th century, became the biggest center of the region in a short time as the sanjak centre. So it turned to be a city in the land of Rumelia where scientific, cultural and artistic activities were conducted intensively. Its geographical position and the easiness of transportation becomes prominent in its gaining these features. Pointing out this situation, Mustafa İsen fixates that “Skopje was the financial, political and cultural centre of the region during the periods of Roman, Byzantium and Slavic rules. Doubtlessly, the city owes this role to its being just in the middle of Balkan Peninsula and staying in the intersection point of some ways. Additionally, its being the centre of a large region had an active role in the city’s being the focus of opinions and arts.”<sup>2</sup> In the Ottoman Empire, madrasahs and dervish lodges were significant in the development of cultural life. The great madrasah Fatih Sultan Mehmet founded in İstanbul after he’d conquered the city and other madrasah that the following sultans made took the focus of scientific life from the distant and scattered cities of the province to some larger centres. Üsküp, like Baghdad, Bursa, Edirne, Cairo, Erzurum and Sarajevo was one of these centres.<sup>3</sup>

Mudarrises who dominated the life of educatin in 15th and initially in 16th centuries in madrasahs of Skopje and some of whom were very famous were significant people for the liveliness of the life of education in the city. According to a study made on this subject, these scientists carried out their duties in Skopje: Molla Şücâeddin İlyas (2. Murat period), Molla Ahmet Paşa (Fatih period), Molla Sarı Gürz (2. Beyazıt and Yavuz periods), Molla İbnü’l-Muîd (2. Beyazıt period), Molla Mustafa bin Halil (Yavuz period), Molla Arap (Yavuz period), Molla Leyszade (Kanuni period), Molla Mimarzade (Kanuni period), Molla İsameddin Ahmet bin Mustafa -Taşköprülüzade- (Kanuni period), Molla Hasan Çelebi (Kanuni period), Molla İshak Çelebi (Yavuz and Kanuni periods), Molla Hüsameddin (Kanuni period).<sup>4</sup>

The role of the life of sufism in Skopje in its bein a centre of culture and literature can not be denied. Because, as known the centres of religion were not only places where a religious life was experienced, but each of them was also a school and a centre which had educational roles fort he society. We meet this information about the subject in *Kosova Salnamesi*: “Tekâyâ ve zevâyâ nokta-i nazarından dahi Üsküb pek mamûrdur. Rûfâî, Mevlevî, Kadîrî, Sinânî, Halvetî, Celvetî, Nakşî turuk-ı

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<sup>1</sup> Bu konuda ayrıntılı bilgi için bkz. M. İsen; agm, 153-154.

<sup>2</sup> İsen; “Kültür Tarihimize Üsküp ve Üsküplü Divan Şâirleri”, *Ötelerden Bir Ses*, Akçağ Yayınları, Ankara 1997, 131.

<sup>3</sup> İsen; age, 132.

<sup>4</sup> Furat; “Üsküp Medresesi’nde Hocalık Yapmış Osmanlı Âlimleri”, *Güneydoğu Avrupa Araştırmaları Dergisi*, 12, İstanbul 1998, 89-94.

âliyesiyle daha bazı tariklere mensub tekkelerde meşayih-i kirâm mevcut olduğu gibi her birinde birçok mürid ve dervişân gün gece meşgûl-i ezkâr-ı rahmet olmaktadır.”<sup>1</sup>

Skopje is a very rich city in point of Ottoman architecture. According to a study, around 350 works of architecture like mosques, schools, inns, baths, fountains, clock towers, bridges were built in the Ottoman period in Skopje.<sup>2</sup> But, unfortunately, most of them were destroyed because of various reasons. On the other hand, in a work about the history of Skopje, that the city lost its importance in time is told with reasons: “After Turks seized power, they passed the boundaries of Bosnia, Serbia and Albania going inwards and extending the cycle of deployment; and they dispatched and managed all the materiels from Skopje through the way of Nova Birdo. As Skopje was the centre of military operation and distribution, it had a successful trade until the Turkish armies invaded Belgrade. As they made all the delivery of soldiers and materiels through Tuna in the battles and conflicts after they passed the boundaries of Hungary and Austria, Skopje and Nova Birdo lost their importance in trade.”<sup>3</sup>

However, for long centuries Skopje became a place where lots of poets and authors were born and grew up and is the first one of the cities having contributed to Turkish literature considerably. Some of these poets went to the centres of science and culture of the world, especially to İstanbul after completing their first education; then they standed with skillful poets and in gathering places for literature to improve their abilities of poetry. In the survey we have made on biographies of poets, the poets with appellatives Atâ, Dülgerzade, Dürri, Fenni, Feridi, Haki, Hanif Çelebi, Hemdemi, Hevesi, İshak Çelebi, İzari, La’li, Mehmet Çelebi, Şeyh Mehmet Emin Çelebi, Miri, Muidi, Nami, Niyazi, Özri, Pir Muhammet, Rızayi, Riyazi, Seydi, Sıhri, Şeyda Çelebi, Tului, Vahdeti, Valihi, Vusuli, Zari were seen to be from Skopje.<sup>4</sup> All of these poets lived in the 16th century. As in whole the geography of the Empire, the literary life is lively in also Skopje and after that time we can not see the names of a good number of poets in collections of biographies. Of the poets mentioned, İshak Çelebi from the period of Yavuz must be spoken of doubtlessly in the first place because of his character and his literary personality.

Born and grew in Skopje, İshak Çelebi went on his education in İstanbul, first became a mudarris and worked in Serez, Bursa, İznik and Edirne; and at last chose to be a kadı and became the kadı of Damascus. Most eulogies in his Divan were written for Sultan Selim I whom he knew well. All the resources giving information

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<sup>1</sup> Salnâme-i Vilâyet-i Kosova, Üsküp 1314, 115.

<sup>2</sup> Özer; “Osmanlı’nın Balkanlar’daki Uç Şehri: Üsküp”, *Toplumsal Tarih*, 60 (Aralık 1998), 27.

<sup>3</sup>Sâlih Âsım; *Üsküb Târîhi ve Civârı*(Sad. Süleyman Baki), Rumeli Türkleri Vakfı, İstanbul 2004, 27.

<sup>4</sup> Bu konuda yapılan bir tez için bkz. H. Yakup; *Üsküplü Divan Şairleri*, Gazi Üniversitesi Sosyal Bilimler Enstitüsü, Yüksek Lisanz Tezi (Danışman: Prof. Dr. Mustafa İsen), Ankara 2000. Benzer bir araştırma daha önce de yapılmıştı. Bkz. İsen; age, 133 vd.

about him say he was a person rind tempared, freed from concerns and reckless. He even went to the East campaign with Nihali Cafer Çelebi and Köse Bazen to chat with the sultan and stayed there for a while, but was removed because of his reckless behaviours.

The poet felt he would die in his bed and told this famous couplet for his death:

*Gelicek hâlet-i nez'e didi târîhini İshâk*

*Yönelidüm cânib-i Hakka başı açık yalın ayak (944/1538-39)*

Resources praise the poetry of İshak Çelebi with a prudent style. He had sayings in type what the old people called sehl-i münteni. Like Necati, using words and idioms in some different meanings is also seen in his writing.<sup>1</sup> In addition to his *Divan*, he has a work called *Selimname* which he told the campaigns and victories of Sultan Selim I. The work that he wrote with an artistic style is a valuable book which became a resource for the historical books written after it. The poet has another work named *İmtihan Risalesi*.

### **Yenice Vardar**

Yenice (Yannitsa) which is today a small city in the North of Greece, in Western Thrace region made significant contributions to classical Turkish literature by redounding significant and average poets to it when the city was a land of Ottoman Empire. Called as Yenice, Yenice Vardar or Vardar Yenicesi; also had its place in Turkish literature about which şehrengizs were written. No matter it was not a busy cultural centre, the city brought a good number of poets to our literature, which reveals that in the bright eras of the Ottoman Empire, even the ordinary regions distant from the centre were quite productive in the sense of cultural efficiency.

The most important poets of Yenice Vardar were Hayali Beğ, Hayreti and Usuli. Hayali Beğ, who developed a specific style of in Ottoman poetry and who is considered as first class is a poet of the period of Suleyman the Magnificent. As a carefree, rint poet who can not restrain his unconcerned heart is a poet of gazelles who wrote eulogies of twenty couplets and who did not write masnavi. His real success in gazelles is that he put sufistic symbols skillfully into his poetry and that he told metaphorical love together with divine love. Philosophical ideas have an important place in his poems. Idea comes before the beauty of expression in his poetry.

Hayali is an unrestricted, unconcerned, a stroller and a rint poet. He never gives importance to worldly properties. As he was an unconcerned person, he didn't write a masnavi despite the insistences of Âşık Çelebi.<sup>2</sup> In spite of the fortune he'd gained, Hayali Beğ did not leave anything behind and that was because he had

<sup>1</sup> Çavuşoğlu-Tanyeri; *Üsküblü İshâk Çelebi Dîvan*, MSÜ Yayınları, İstanbul 1990, 9.

<sup>2</sup>Tarlan; *Hayâlî Bey Dîvânı*, Edebiyat Fakültesi Yayınları, İstanbul 1945, XVI.

experienced an enormously irregular and idle life and had a soul giving no significance to possessions.

Şah Tahmasp appreciated his poetry as some of his poets were read before him and drank a full for the love of him. And Hayali who knew about that incident expressed who and how famous a poet he was by writing the couplet:<sup>1</sup>

*Ben Hayâlî Rûmda bir rind-i dür-âşâm iken*

*Câm-ı Fağfûrî içer Hâkân-ı Türkistân bana*

One of the most famous of the poets from Yenice Vardar, Hayreti was a poet having lived in the 16th century and can be considered among those who wrote a great number of gazelles. He was an easygoing, unrestricted, mystical poet who generally wrote about sufistic subjects and sang pleasantly the divine love. It is seen that he wrote about the most common aspects of the human and divine love. Despite that rind way of expression, there is not enough evidence in his gazelles to say he was a first class, successful poet. He has a şehrengiz in verse murabba in which he told about the beauties and beautiful women of the city Belgrade and it is well-known from the people interested in the subject.

The poems of Hayreti do not have a concern of art in form. Sometimes the poet is a dreamer and sometimes a mystical dervish.<sup>2</sup> His heart is not tied to any caring. He is away from the concerns of rank and service and the charm of world possessions. He sang the stirs in his soul to the immenseness of the land of Rumelia freely; revealed his unconcerned thoughts without restrictions in mystical and philosophical ideas.

One of the important poets of Yenice Vardar having lived in 16th century was Usuli. He was a member of Gülşeni order and it is understood both from the expressions of resources and some of his poems that he had some esoteric and hurufi tendencies. In his time, he was known as “Fazlullah-ı Sani” and “Sırr-ı Seyyid Nesimi”. His poems have a clear influence of Nesimi. Tendencies related to Melametis and Kalenderis are clearly seen in his poetry.

Usuli is seen as a sufi poet who never truckled to any person, who was satisfied, who mocked pure devoutness and who prioritised love all the time. That is, sufism is an important aspect in his poetry.<sup>3</sup> His wrote poems of rescript full of messages; he prioritises the idea and tries to give this in a lyrical style as much as he can.<sup>4</sup>

Poets that Yenice Vardar brought to our literature are not limited with these. In the surveys we have made in collections of biographies, poets from Yenice such as Garibi, Âgehi, İlahi, Tab’i, Deruni, Selman, Sırrı, Şani, Günahi, Yusuf-ı Sine-çâk,

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<sup>1</sup>Tarlan; age, XVII.

<sup>2</sup>Çavuşoğlu-Tanyeri; *Hayretî Dîvanı*, Edebiyat Fakültesi Yayınları, İstanbul 1981, XVII.

<sup>3</sup>İsen; *Usûlî Divanı*, Akçağ Yayınları, Ankara 1990, 17.

<sup>4</sup>İsen; age, 18.

Sai, Tal'ati, Seyyit Çelebi, Sıdkı, Razi and Zari who lived in 16th century are seen as some of the poets from thousands of them who provided the development and continuation of literature of Ottoman country.

The contributions of Balkan geography to classical Turkish literature is assuredly not limited with these. We have already stated we are making a limitation of cities. There are a considerable amount of poets who were born and lived in other cities than Pristina, Prizren, Skopje and Vardar Yenice. When biographies were scanned, these names are encountered: Mevlana Âhi, Sehayi, Rızayi (Niğbolu), Haleti Çelebi, Cinani, Zühdi, Hazani, Rüşühi, Visali, Hadi (Sofya), Hadidi (Ferecik), Haki-i Rumi, Zuhuri, Celal Efendi, Haveri, Mevlana Sami, Sabayi, Sinan Çelebi, İyani, Medihi, Vahyi, Vezni, Kâtip Hasan, Civani, Feyzi (Manastır), Hayali-i Kâtip, Tariki, Nalişi, Nuri (Tuna), Âli, Yeşilzade Riyazi Ahmet, Fani, Rızayi, Bezmi, Cefayi, Revnaki, Saki, Tabibi, Haleti, Nalişi, Ruhi (Filibe), Şîrî Ali Bey, Hükmi Bey (Hersek), Kandi-i Sirozi, Niyazi, Vasfi, Bedri, Zineti-i Sirozi, Lâyihi, Nisari, Hafız-ı Sirozi, Sühayi, Kabuli, Zeyni, Medihi, Makami, Sa'di (Serez, Siroz), Muammayi, Baki-i Selaniki, Sun'ı, Ma'nevi, Necahi, Şairi (Selanik), Helaki-i Rumi (Dobruca), Rızayi Efendi, Abdülvasi Çelebi (Dimetoka), Bâlî (Göllükesriye), Haleti Efendi (İlica), Hulusi, Arşı, Vahdeti (Yenibazar), Rumuzi Çelebi, Salahi, Bahari, Cevani (Tırhala), Sabri (Demirhisar), Sadri, Tab'i (İştib), Tariki, Cinani (Semendire), Arifi, Saili (Yenişehir), Gubari (Hopeşte), Fani (Alacahisar), Muidi, Fakiri, Sücudi, Tului (Kalkandelen), Emani, Beyani (Ruşçuk), Beyani (Yanbolu), Cevheri, Garami, Baba Hasan (Karaferye), Haleti (Köstendil), Hasibi (Budin), Hilmi (Mora), Hürremi, Şani (Bosna), Derviş (Mostar), Şîrî (Silistre), Zaifi, (Kıratova), Tariki, Zarifi (Vidin), Firdevsi (Mizistre), Rızayi (Tırnova), Meyli (Novaberde), Salih Çelebi (Vılcıtrın), Şikâri (İpsala).

There are also poets whose names are not stated clearly but are told to be from Rumelia. Poets such as Kebiri, Nazifi Çelebi, Nihani, Mevlana Sünni, Şeyda, Şinasi, Tarzi, Feyzi Çelebi, Bâlî, Penahi, Siyahi, Subhi, Kutbi, Amri, Yahya are among these.

Certainly, these names may have been written with different city names in different biographies. That is the reason of name repetitions. In fact, we have not conducted a study to differentiate this. In addition, an appellative was used by more than one poet. This is one of the important problems we meet in Turkish literature<sup>1</sup> and requires other detailed studies. On the other hand, this richness is enough to reveal clearly how productive a ground of poetry the lands of Rumelia had.

## Conclusion

The fact that there was a gathering place of literature in every corner in the periods when the classical Turkish literature developed and works in highest levels were

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<sup>11</sup> Karavelioğlu; "Türk Edebiyatında Aynı Mahlası Kullanan Şairlerin Karıştırılması Meselesi", *Journal of Turkish Studies (Türklük Bilgisi Araştırmaları)*, 34/II, Harvard Aralık 2010, 183-195.

created reveals enough information about the strong roots of Turkish literature. Especially İstanbul and other centres in different regions developed in the patronage of art-lover rulers in these places and created grounds for Turkish to be a world language and the Turkish literature to be a world literature. Pristina, Prizren, Skopje and Vardar Yenice which become prominent among the cities of Rumelia mentioned above have a significant place in Turkish literature not only with poets they grew, but also with the cultural savings for raising these poets, scientists and artists. The role of the cultural saving these cities brought from the history is clear in that even today the region has a Muslim-Turkish identity and Turkish language continues to be written and spoken. Also it must be remembered that the city Taşlıca which is within the boundaries of Montenegro today and which is known as Pljevlja with its name in Serbian is the place having presented the grand Divan poet Yahya Bey to Ottoman country and Ottoman literature. In this study which we reviewed the contributions of Balkan geography to classical Turkish literature in brief; the significant place of this region, which were lost haplessly and with indefinable sorrows, in Turkish culture were tried to be fixated.

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## THE BLEEDING WOUND OF TURKISH INDEPENDENCE LITERATURE: THE BALKANS

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### Abstract

*The rebellion prompted in the Ottoman Army by the proponents of the Committee of Union and Progress in 1912 accelerated invasions, oppositions and wars in the Balkans resulting with the loss of Albania, Greece, Crete, Bulgaria, Serbia, Austria, Hungary and Romania by the Ottomans. Furthermore the outbreak of World War I following the Balkan wars, inevitably led the Turks to fight for their freedom and independence.*

*Movements of thought such as Civilizationalism, Westernism, Ottomanism, Pan-Islamism, Turkism and Marxism influenced and changed both the society and the government as well as the language and the literature during the historical period between the reforms undertaken in the Ottoman state in 1839 and the years of the Turkish War of Independence. In the 19th century during the break up process of the Ottoman state, Turkism earned its special place among other movements and led to the awakening of the Turkish society in attaining its national consciousness. The land losses experienced in the Balkans and the thoughts of freedom and independence that caused these losses spreading out among different societies bond to each other under the Ottoman tie, were of great importance in triggering this movement. The philosophers of that period from Genç Kalemler to Nev-Yunanîler, from Rübabcılar to Nayîler, from Hecenin Beş Şairi to Şairler Derneği, from Dergah to the independent (wo)men of letters all have contributed largely to the forming of Turkish consciousness by frequently expressing the effects of social decomposition, disintegration and subversion on the individual. Turkism initiated by scholars such as Ömer Seyfeddin, Mehmet Emin Yurdakul, Aka Gündüz, Ahmet Rasim, Halide Edip Adivar, Müfide Ferit Tek in language and literature, by Yusuf Akçura in the state government and Ziya Gökalp in social sense, then has evolved to rise further and together with the narration of the social and individual suffering undergone in the Balkans, has played a highly significant role in the forming of Turkish Independence literature. However while experiences of the Balkans -playing the biggest role in the rise and development of Turkism and the establishment of Turkish Independence literature- have mostly been analyzed and reviewed in terms of political and social aspects, we unfortunately see that the consequences caused*

*by these experiences that are observable in language and literature in terms of aesthetics, have never been put under debate in academic circles “ontologically”.*

*Hence by the use of examples picked up from several works in hand and in the light of the theories and methods of aesthetics -presenting the ontological structure of signs as it is and thereby shaping critical processes- this study is aiming to depict how the painful times of the Balkans were reflected on Turkish Independence literature from the period starting with the Balkan wars until the establishment of the state of the Republic of Türkiye.*

**Keywords:** *Aesthetics. Balkans. Balkan wars. Turkism. Turkish Independence literature*

**Wisdom is like a nail placed in the conical hat of the person: It won't get into his head without a punch.** (Albanian proverb)

Literature makes you feel, makes you think, narrates, explains, describes and so forth. That's why sometimes it disturbs you and sometimes makes you happy. It reveals in front of the eyes of humankind, the universal and national values, the virtues and disgraces, the good and the bad, the right and the wrong in integrity and utmost impressiveness, which other disciplines probably fail to do. This is also what is intended to be achieved by this study: to reveal within the visuality of literature, some of the realities experienced in the Balkans, accompanied by words and various images based upon documents. To remember, feel, take lessons from and make unforgettable the sufferings in the Balkans... In order to prevent the frequently bleeding Balkans from bleeding once again and/or forever...

It can be said that within the whole Turkish war history which is full of victories, there is no other war as tragic but at the same time as comprehensive, teaching, enlightening and comprised of challenging lessons as the Balkan war. The most important lesson to be taken from this, should be an in-depth investigation, a cognition of this grim reality by Turkish politicians and military men so as not to allow this kind of disaster to happen in this country again.

An excerpt from the information obtained from the Turkish General Staff on the experiences regarding the Balkan Wars is as follows:

Total of confederated	468.000
Total of Turks	303.000
<hr/>	
Difference	165.000

It can be seen that there is a difference of 165.000 people to the disadvantage of the Turkish army. Yet the command of the Turkish Supreme Military Command to proceed with attack maneuvers on all fronts is an issue to be reflected on very deeply. Moreover what must be considered is that 1/8 of the soldiers that gathered in the battle fronts, possessed no weapons and no equipment.

The Turkish Army -in comparison to the European Armies- with regard to its administration, was confused within circumstances contradictory to new methods and very limited in terms of strategic ideas. Education was lagging behind. Military exercises and maneuvers were a rarity. Spirits and discipline had declined as against their levels in previous periods. Political beliefs and attempts had created a lack of harmony, controversy and discomfort among commanders and officers, even soldiers.

Politics had ruined the line of command. Also the distinctions among officers between General Staff and Troop Staff, rankers and taught soldiers had carried this devastation even further. The strong impact affecting the material and moral life of the Army even pervaded when it was joined by Christian minorities. (Kabasakal, 1979: 31)

Kabasakal (ibid: 33, 69) goes on to give detailed information on the subject as follows:

However all the above mentioned unfavorable factors had been successfully prevented for the Confederated Balkan Army. The logistics status of the army was even sadder:

The number of weapons was insufficient. Heavy weapons and vehicles had been organized without taking into consideration the geographical characteristics of the combat zones. That's why the Krup field cannons which were already present had not been used. Mountain cannons appropriate for use for the circumstances in the Balkans were either not present or insufficient in number. On the other hand, the Balkans had purchased top mobility quick-fire cannons from France. Those of the Turks were heavy and therefore got stuck in the mud as the army was retreating. The number of the bullets provided for the weapons was unsatisfactory. Clothing and equipment did not meet the needs. Although the army had not declared mobilization, most of the only partially dressed reserve forces were sent to the front in their national garments.

Competence in terms of tools and equipment failed to be achieved, telephone, telegraph, heliograph, digging tools, demolition material and harness could only be sent to the battle in their amounts already present during the times of peace.

Postal services were attempted to be transferred to mobilization plans exactly from the German army, long preparations were made on paper but implementation was postponed until the declaration of the mobilization. But then when the declaration was finally made, there was no more chance for implementation. All storages, warehouses, even the cellars of troops were entirely empty. Range hospitals failed to be established, the necessary medical staff was missing and due to these conditions, the sick and the wounded were unable to recover. Infectious diseases could not be prevented. Therefore many losses were recorded.

Other than that in Edirne, not enough food had been stored. There was no fuel for heating especially around Kırklareli, Lüleburgaz and Hasköy. Thus the possibility for baking bread and cooking was not secured. During the 1897 Greco-Turkish war, 6.000.000 kg rusks were sent to the army, but in this war, even this was not provided for.

In Muratlı soldiers perished because of hunger. In fact it had not even been possible to cook for the soldiers of the 4th Army Corps on the day of the attack.

During the Lüleburgaz battles, Army Commander Abdullah Pasha was not able to establish connection with his troops for four days and therefore nearly starved [...]

Western Army Commandership had chosen to put war taxes in view of these extremely difficult and savage conditions it was going through. But also this had not been a sufficient remedy. Until the arrival at Albania as part of the plan, the army experienced big trouble in finding food. Animals and people starved and mostly died of hunger. Albania actually did not have the necessary facilities to feed an army apart from its own. The supplies obtained forcibly had antagonized the society for good, which was already not on very friendly terms against the army. Those who supported the Turks in the beginning, did not hesitate to adopt hostile attitudes at the end.

Kabasakal (ibid.: 33) says: “While the Western Army was withdrawing from Manastir, their Commander witnessed a group of soldiers who were trying to cut and eat alive the leg of an animal carrying the machine guns and had this incident put down on the war diaries. Similar tragic incidents that have been experienced during the Balkan war are countless. Destiny has made the desperate nation and soldiers suffer for the faults of those who have wrecked the ship of the state.”

The French journalist Stephane Lausanne observing the Balkan war wrote: “The officers of Abdullah Pasha were scratching the corn roots with their nails, boiling these together with some flour and serving it as meal for their commanders.” and continued, “Even a Force Commander leading an army of 175,000 soldiers, did not have a slice of bread to eat... This was not a group of the ill and the wounded... At the back of the agonized cortege, along a sea of mud, cringed shadows purging their intestines could be spotted.” (Abdullah Paşa, 2012: 47) In several sections of

his memoirs, Abdullah Pasha repeats that the most important factor causing the army to withdraw was starvation:

Defâatle bildirdiğim vechile ordunun çekilmesini mûcib olan hâl ordunun aç ve cebhânesiz kalmış olması iken şimdi de Çorlu'da ilerideki kıtaâta sevk edilecek ne peksimâd ve ne de topçu cebhânesi mevcûd değildir. Kuvve-i maneviyesi tamâmen bozulmuş ve terk-i mevzi etmesi en ziyâde açlık ve sefâletten ileri gelmiş olan ve başlarında ekseriyetle zâbitân bulunmayan kıtaât-ı askeriyenin kâğıt üzerine menkûş evâmir ile ahz-ı mevzi ve harb etmesi imkânı istihsâl edilemez... (ibid.: 50)

Being the leader of the idea of Turkism in language, writer, philosopher and teacher Ömer Seyfeddin, who spent 20 years of his life in the fronts as a soldier, chased after Bulgarian and Greek partisans and watched the border on guard duty, was one of those suffering a lot because of the Balkan war as he was captured by the Greek in Nafliyon. He narrates in his memoirs the horrible situation the Turks were trapped into, during the Balkan wars as follows:

*14 Teşrinievvel [27 Ekim 1912], Köprülü*

Kaç gündür, kaç gecedir burada çekmediğimiz sefalet kalmadı. Üzerimize yağmurlar yağdı. Çamurlar içinde yuvarlandık. Askerin hepsi hasta. Kazanlar yolda bırakıldı. Hepimiz açız.

Rezalet, felâket son dereceyi buldu. Dağlara yavaş yavaş kar düşmeye başladı. Dayanılmaz derecede soğuk. Rüzgâr durmadan esiyor.

İşte şimdi hareket emri verildi. Nereye? Kimse bilmiyor. Niçin? Kimse bilmiyor. Gözlerini kaybetmiş bir kör sürü gibi bocalanıp gidiyoruz. Ortada ne kumandan var, ne kumanda.

Ortada mekkâfîler yok. Mekkâreciler yok. Cephaneler siperlerin içinde yerde kaldı. Herkes şaşırmış. Hâl ve mevki o kadar tahammül olunmaz derecede ki...

Şimdi Otuz Sekizinci Alay'dan Şevket Efendi isminde bir yüzbaşının intihar ettiğini haber aldık.

Hemen herkes intihar etmek istiyor.

Yazık namusa bir kıymet ve ehemmiyet verenlere.... (Ömer Seyfettin, 2011: 130)

*17 Teşrinievvel [30 Ekim 1912]*

Bu geceyi İzidor Köprüsü'nün üzerinde geçirdik. Düşmandan demek hâlâ bir nişan görünmedi. Fakat Köprülü'ye geldikleri muhakkak. Biz bu saat her tarafla münasebetimiz kesilmiş, habersiz ve ümitsiz, bu rutubetli taşların, ıslak toprakların üzerinde sürünürken acaba Babîâli ne yapıyor? Mütareke ne vakit olacak? Konferans ne vakit başlayacak? Artık bu korkmuş ve perişan asker geriye dönemez.

Rumeli eski şeklini alamaz. Artık Rumeli bir daha yapışmamak üzere Türk ilinden kopmuştur. Avrupa'nın orduları gelip Sırp ve Bulgarları buralardan çıkaramaz ya!...

Sekiz sene evvel, mektepten yeni çıktığım vakit gezdiğim bu yerleri bir gün böyle kaçarak terk edeceğimizi hiç aklıma getirir miydim?

Heyhat... Mademki biz asker değiliz, mademki bizde askerlik için lâzım olan zekâ ve itaat yok, mademki bizde bir ideal, bir vatan hissi, nihayet bir lisan yok...

Bölüğün yarısından ziyadesi Türkçe bilmiyor. Tabur Babil Kulesi gibi. Ne alanın satandan, ne satanın alandan haberi var. (ibid.: 132)

*5 Kanunuevvel [18 Aralık 1912]*

Bu sabah Leskovik'e doğru yola çıktık. Aydonan'da şiddetli muharebeler oluyormuş. Biz Leskovik'ten cephane alacağız. Yolda kaybolan hayvanımı aramak için geri kalmıştım. Bir çalığın içinde doktoru, eczacıyı, Birinci ve İkinci Taburlardan birkaç zabiti gördüm. Yeri kazıyorlardı. Meğerse açlıktan bir nefer ölüyormuş. Ağzından köpükler akıyordu. Zavallı daha tamamıyla nefesi bitmeden kazılan mezarının kazma seslerini işitiyordu. (ibid.: 153)

In order to take some lessons out of this tragic period of Turkish history and to prevent the reoccurrence of it, let us listen to the words of the President of the Ottoman Parliament expressing his sadness about the loss of the Rumelian territories in 1914:

Bu yüce kürsüden milletime tavsiye ediyorum. Hürriyet ve meşrutiyet meşalesi nurunun beşiği olan Manastır, Selânik, Kosova'yı, İşkodra'yı, bütün güzel Rumeli'yi unutmamasını tavsiye ederim. Muharrirlerimizden, şairlerimizden, muallimlerimizden, bütün fikir adamlarımızdan hududun öteki tarafında kurtulacak kardeşler bulunduğunu bugünkü ve yarınki nesiller önünde, dersleriyle yazılarıyla, şiirleriyle, bütün manevî nüfuzlarıyla daima canlandırmalarını rica ederim. (Yenisoy, 2005: 54)

Therefore, it would be necessary to cite the words of a Turkish mother who has lost almost her entire family during the Balkan wars and others -despite all the negativeness she has experienced- who is sending her little one which is in fact her last and only wealth left on earth once again to the war, at the Haydarpaşa train station:

Hüseyin!

Dayın Şıpka'da, baban Dömeke'de, ağaların sekiz ay evvel Çanakkale'de... yatıyorlar. Bak; son yongam sensin! Minareden ezan sesi kesilecekse, caminin kandilleri körlenecekse, öl de köye dönme! Yolun Şıpka'ya uğrarsa dayının ruhuna Fatih okumayı unutma! Haydi oğul, Allah yolunu açık etsin! (q.v. Duman, 2006)

According to the Reflection theory (q.v. Tunalı, 2001; Moran, 2010) which is one of the main theories of aesthetics, an aesthetic object (a poem, story, novel, song, painting, etc.) reflects the inner world of the aesthetic subject as well as the environment, circumstances or society the subject is included in and/or out of. Therefore, an aesthetic object, is a multilayered (ontic) structure taking its share both from the real and the unreal. Each aesthetic subject (poet, writer, translator, critic, scientist, etc.) who has witnessed what was going on in the Balkans during the 19th and 20th centuries, has reflected this experience in his work accordingly. Turkish Independence literature seems to have been established in this way. This article, will try to put forth the consistency of the reflection in question, in the light of some examples chosen from the masterpieces of that period.

*I (can) protect myself from my enemies; may God protect me from my friends!*

(Albanian proverb)

### **Reflections of the Circumstances Surrounding The Turks Before, During And After The Balkan Wars On Turkish Independence Literature**

The severity of the vital situation the Turks had fallen into before and during the period between the Balkan Wars until the Turkish War of Independence in terms of the Eastern Question is narrated in another source as follows:

Bayram Kodaman puts forward the targets of the Eastern Question of the Christian world aimed at Muslim Turks as follows:

A-between the years 1071-1683

- a) Not letting the Turks into Anatolia,
- b) Stopping the Turks in Anatolia,
- c) Preventing the passing of Turks to Rumelia,
- d) Preventing the progression of Turks to the center of Europe over the Balkans

B- between the years 1683-1920



- a) To free the Christians in the Balkans from the predominance of the Ottomans
- b) If this is not the case, to demand reforms
- c) To throw the Turks completely out of the Balkans
- d) To bereft Istanbul from the Turks,
- e) To demand reform, autonomy and independence if possible for the Christians of Ottoman Asia.
- f) To share Anatolia and to throw the Turks out of Anatolia. (Kocabaş, 1999:14)

“Subsequent to the end of Byzantine due to the conquest of Istanbul by the Turks in 1453, Christianity in a short span of time became a focus of religion all Russians began to cling to. A deep religious fanaticism not seen among other Christian nations was influencing the masses. Administrators anticipating this weakness, began to manipulate this religious excitement in favor of their political purposes. After the conquer of Istanbul in 1453 and the fall of the East-Roman Empire (Byzantine), Grand Duke of Moscow Ivan III, initiated a propaganda saying that he was the successor of Emperor Constantine (the last Byzantian Emperor). He was considering himself as the most legitimate protector of the Greek Orthodox Church and counting on Moscow as the ‘Third Rome’ (after Rome and Istanbul). In order to add some more color and appeal to his desires, he finally married the niece (Sophia) of the Byzantian Emperor.’ Following this marriage, Ivan III instead of the dragon started to use the two-headed eagle emblem of Byzantine as ‘the symbol of Russia’. The Russians now had their eye on Istanbul which they called already Tsarigrad (the city of the Tsar) and had started to live with the ambition of capturing it. The essential starting point of the Russians in the Eastern Question was to capture Istanbul and dominate over the Straits.” (ibid.: 30)

Kocabaş (ibid.: 140) also says that “Due to the nationalistic ideas of the 1789 French Revolution and the influences of the first ‘Industrial Revolution’ emerging in the first quarter of the 19th century, in this century the nationalism movement striving for ‘nation-states’ had gained strength. This movement by degrees transforming into ‘total racism’ in the middle of the 19th century, gave way to many movements carrying the prefix ‘pan’ grounded on ‘the superiority and political unity of races’. Among these were Pangermanism, Panhellenism, Panitalianism and Panslavism. Since many communities of Slavic origin were living within the borders of these states, the Ottoman Empire and Austria had become the target of Panslavism which was a movement based on the unity of Slavic races such as Russians, Bulgarians, Serbs and Montenegrins.”

As for the Rums, Sonyel (2009: 22, 23-24) says that “The Rums of the peninsula Peleponnesus captured from the Byzantians and partially affiliated to the Ottoman state by Beyazıt I in 1397, suffering under the oppression of the Catholic Latins, welcomed Mehmet II who captured the peninsula entirely in 1460 as a saviour. Peleponnesus given to the Venetians with the Karlowitz Treaty in 1688, again

entered the rule of the Ottoman state as a result of the Passarowitz Treaty in 1718. The Ottomans had established a pashalic (paşalık) in Peleponnes. In the course of time, around 50,000 Turks and other Muslims began living in this region where formerly around 400.000 Rums were living. The Rums and especially those living in the cities, despite all their contentment, began to play tricks with the Russians during the reign of Tsar Peter the Great in Russia where Panslavism started to rule. Russian spies travelling around Peleponnes, were provoking the public to rise up. These tricks aiming to revive the Byzantian Empire, still went on during the period of Empress Catherine II. The goal of Russia was to take the Orthodoxes in the Balkans under their protection and to dominate the region. They were presuming that then they would capture Istanbul and get in control of the Straits [...] The leaders of the Orthodox Christian Rum community thinking that they would not win through with the support that they were receiving from Russia, were influenced by the French Revolution in 1789 and tended towards Napoleon Bonaparte, hence the protection of France. But after Napoleon was defeated by the English in Waterloo in 1815, they once again demanded the protection of Tsarist Russia. After a while two organizations were established: *Athena* with the support of France and *Phoenix* with the support of Russia. Moreover, the organization under the name *Filiki Eteria* established in Odessa in 1814, aimed to gain independence for Greece.”

Again Sonyel (ibid.: 32) states that “The Greek rebellion had cost more than 50,000 Turks, Rums, Albanians, Jews and other people’s lives until the summer of 1822. Thousands of people went down to the level of slavery or poverty. The people who died in direct mutual battles as opposed to this, was much lower. This so-called ‘Greek war of independence’, had become a ‘sequence of opportunities’ rather than a war. Most of the Turks and rebellious Rums who were killed were not soldiers but civilians. The victims were in various places paying the atonement of the weakness of the societies they belonged to.”

The English writer St. Clair says: “The Turks of Greece have scarcely left any traces. They were killed in the spring of 1821 all of a sudden, entirely and without the world knowing about it.” Then, he continues: “More than 20,000 Turkish men, women and children, were slayed by their Greek neighbours during the slaughter lasting for several weeks. They were killed deliberately and without any feelings of guilt... Turkish families living in farms or as secluded communities, were killed within a short period. Their burnt homes collapsed on their dead bodies. Those who tried to take shelter in cities nearby upon the rise of these events, were killed on the road by Greek crowds. In small towns Turks tried to protect themselves by locking themselves in their houses, but few of them managed to survive. In some places those who were not able to withstand their hunger and surrendered to the revoltors who promised them to spare their lives, were killed nonetheless. Turkish men captured were killed immediately. Turkish women and children were distributed among the revoltors as slaves but then were killed as well. Greek revoltors armed with sticks, hooks and rifles everywhere in Peleponnes, were wandering around, killing, plundering and setting places afire. Most of the times Orthodox priests were leading and prompting them in their so-called ‘sacred’ actions.” (ibid.: 26)

A Prussian officer tells about what has happened there after the occupation of Tripolitsa by the revolvers:

A Turkish girl as beautiful and young as the Trojan Queen Helen, was shot to death by the nephew of Kolokotronis. A Turkish child was walked about with a rope around his neck, was thrown into a well, thrown stones at, stabbed and then while still alive was set on fire tied to a wooden beam. Three Turkish children were slowly burnt on fire in front of the eyes of their parents. The gang-leader of the riot Ipsilantis remained as an onlooker to all these terrible things happening and tried to legitimize the Greek by saying "We are in a war, anything is possible." (ibid.: 37)

Many foreign officers and observers witnessing the Greeks murdering the Turks in Akrokorinth, Argos, Akropolis, Athens, Dervanaki, Monemvasia, Navarin, Navplia and Tripolitsa, have suffered great pain because of this savagery. "European officers -among them also Scottish Colonel Thomas Gordon- who were present in the city during the Tripolitsa massacre, witnessed dreadful scenes there and some of them later on told about all these incidents without sparing the ugliness. Colonel Gordon was so much disgusted by these Helen barbarities, that he soon retired from the service of Greeks. Helen friendly young doctor Wilhelm Boldemann not being able to put up with these scenes anymore, poisoned himself. Also some other Helen friendly Europeans who had been severely disappointed, committed suicides." (ibid: 30)

As a result "In the city of Tripolitsa in Peleponnes where the Turkish governor was residing and 35.000 Turks, Albanians, Jews and others were living, during the massacre which started on 15 October 1821 and lasted for two days, 10.000 people were killed, most of them were beheaded and their bodies were savaged. The Muslims who were thought to be hiding their money were tortured and according to St. Clair and Howarth and the reports of the British Colonial Ministry and the British Foreign Ministry, they were 'slowly burnt in fire with their arms and feet cut'. You can only imagine what they had done to pregnant women. Around 2000 captives consisting of women mostly, were completely stripped down and deported to a valley on the outskirts of the city and were then killed there. After these incidents, Muslim children suffering from hunger desperately running hither and thither were strangled and shot to death by the Greek revolvers vigorously and cruelly." (ibid.: 29)

"In the days of the Greek rebellion, English, French and Russian governments indirectly helped the revolvers. They did not oppose to the transfer of money, weapon and warriors to them and furthermore supported them with their own secret intelligence services. On the other hand, the English priest John Hartley who had been present in Greece in 1826, in his book *Researches in Greece and the Levant* which he completed afterwards and published in London in 1831, claimed that the Turks refusing to convert to Christianity were exposed to many evil things in the hands of the Greek and that bloody incidents were recorded in the Ottoman Empire back then. With the twist of fate in 1825 when the army of Ibrahim Pasha who was

the son of the Governor of Egypt Mehmet Ali Pasha, began to capture Peleponnes again, the lives of Greek revolters who surrendered were spared and nobody was harmed in any way. When in April 1826 Tripolitsa, Argos, Kalamata and Misolongi were captured back by the Turks, whole Europe sided against them. A protocol was signed in St Petersburg by England and Russia on 4 April 1826 in order to settle the dispute between Turks and Greeks. France joined this protocol afterwards as well. After England, France and Russia who were in favor of the Greeks in accordance with the London Treaty signed by France and Russia in 7 July 1827 stepped in the situation and the Turkish navy in Navarin was sunk by the navies of the same states in 20 October 1827, a protocol setting the borders of a so-called independent Greece was signed on 22 March 1829. One year later the Greek state was established and this forced state proposed Kingdom to Prince Otto (Othonos) who was the son of the Bavarian King in 1832. Thereby the Greek Kingdom was founded.” (ibid.: 38)

As for the Albanians, Kocabaş (2000: 69) states that: “The Albanian riots against the Ottoman Empire that started after the 1878 Berlin Treaty, were put out by the effective military, administrative and social measures taken by Abdulhamid II. Albanians were granted with some sort of freedom in their internal relations and their privileges were preserved to some extent as well. As a result of all these, Albanians attached themselves to the Sultan, calling him the ‘father’. As soon as the Young Turks started to implement the principles of ‘equality’ of the Constitutionalist period also in Albania, riots reemerged. Especially collecting taxes from the Albanians, who were formerly held free of taxes and the attempt to gather all weapons they traditionally used to carry, had put them against the members of the Union and Progress Committee. According to the writings of Tahsin Uzer from the Young Turks, a ‘mistake’ regarding Albania was committed which resulted in the advantage of the Balkan states: ‘How is it possible that in the days following the proclamation of the Constitution, the Union and Progress Committee formerly utmost beware of Albania and the government highly relying on them, rapidly forgot about the Albanians, ignored them and even attempted to oppress them with their army? This fatal mistake has become our disaster. Because due to Macedonia, the Balkans already were about to go to war. In terms of my feelings and judgements, I myself cannot ever regard this mistake as forgivable or of overlookable nature. Because the mistakes done before and after this, plus administrative defects, caused the Balkan governments to get spoiled. The remaining Balkan states carefully and importantly following the developments in Albania, accelerated their alliance meetings... Observing the mild attitude of the Sublime Porte against the Albanians, granting certain national privileges to them, the Balkan states demanded the application of the 23rd clause of the Berlin Treaty... This demand and behavior which was proposed was actually a pretense to start a dispute.’ ”

According to Kocabaş (ibid.: 71) “Had the Albanian element remained faithful to the Ottoman Empire, to plan a unity in the Balkans would have been much more difficult and therefore the Balkan Alliance would never have achieved this easy and safe victory...The Malisors (Catholic Albanians) collaborating with the

Montenegrins was of a precious help to the army of King Nikola in the last war. The desire for independence arising due to the provocations of foreign states, especially of Italy and Austria, has entirely assured the breakup of Albania from the Ottoman Empire and thereby enabled the establishment of the Balkan unity. According to the writings of Ahmet Reşit Rey, Ahmet Bedevi Kuran, Hüseyin Nesimi, Ali Fethi Okyar from the Young Turks, the Albanian policy of the Union and Progress Committee members, have turned out to be disadvantageous for the Ottoman Empire while serving for the Balkan states at the end. Once the 'Muslim Albania status backing up the Ottomans against Christian attacks in the Balkans' lasting throughout the Ottoman history faded away, the defeat in the Balkan War became unavoidable.”

For Sonyel (ibid.: 39) “The efforts to divide the Ottoman state which started with the Kuchuk Kainarji treaty that was signed in 1774 taking the Ottoman Christians under the protection of the Russian Tsar, was still continuing in the 1840s. Yet the Paris Treaty signed in 1856 had stated that the Christian citizens of this state were not just under the protection of one state but under the common protection of all European states. English Consuls taking advantage of this feature of the above mentioned Treaty and carrying their duties in the Ottoman state, were regarding themselves free in terms of looking out for the interests of Ottoman Christians and informing their own governments about the treatment of the Ottomans towards them. As can be seen in their reports, since the beginning of the reform period in the 1830s, the overall status of Christian nations positively improved due to the several rights and privileges provided for them by these reforms.”

On the subject, Kocabaş (1999: 214) says that: “Even though it was legally included in Ottoman territories, the governance of Bosnia-Herzegovina was left to Austria with the 1878 Berlin Treaty. Again with the same Treaty Bulgaria was given autonomous governance. The island Crete had attained autonomous governance with the 1898 Istanbul treaty. As a result of all that happened, these places once called ‘the distinguished states’ (eyalet-i mümtaze) of the Ottoman history, had not much more than a slight connection to Turkey now. Their governance was overtaken completely by Christian governors and princes who were looking for the first opportunity to definitely break off from Turkey. The turmoil caused by the Young Turk Riot on 23 July 1908 and the lack of political authority eventually created this long awaited opportunity. First Austria annexed Bosnia-Herzegovina on 5 October 1908 and the same day, the Principality of Bulgaria that proclaimed independence became a “kingdom”. The Cretan Greek encouraged by these events of annexation and independence, declared that they annexed the island to Greece on October 6th. Creta that has been under the occupation of the English, French, Italian and Russian states since 1897, had been governed by the autonomous governance of the Greek Prince George. ‘The very next day after the Reform on July 23rd, the states that had taken up the position of guards, withdrew their soldiers and started to evacuate Creta. Of course the evacuation of Creta meant its passing over to Greece. This evacuation finally was completed on July 27th and only a Turkish flag as remembrance and a couple of stationary ships so to say as guards were left at the

Suda harbour. The General Assembly of Creta imitating the Bulgarian government under the encouragement of the Athens government, announced its fait accompli annex to Greece today (October, 6th).’ Since the lands lost were Ottoman territories, the Great Powers had nothing to object to against all these events. So the Ottoman Empire had nothing else to do but content itself by protesting against the proclamation of annexation and independences only.”

Unfortunately, the voices of those fighting and dying in the Balkans and those slayed in their own land never reached Istanbul. During the time from the Tanzimat period to the Second Constitutionalist period, consciences far away from the Balkans were covered just like the ground beneath fallen autumn leaves.

Ömer Seyfeddin (2001a: 330-332) depicts the conditions of that period as follows:

Meşrutiyetten evvel derin bir uykuya dalmış olan Türkler On Temmuz’da şedit bir sarsıntı ile uyanınca şaşaladılar. Bu pek tabîî idi. Saatlerce uyuyan bir adam daha uykusuna kanmadan uyandırılırsa ne yapar? Kendini toplayamaz. Sebepsiz bir korku ile ürker. Gözlerini ovuşturmak ve davranmak ister. Hâsılı aptal bir mahmurluk... On Temmuz’dan sonra geçen bir ay muvazenesiz bir sarhoşluktan başka bir şey değildir. Her sokak başında bir nutuk irat olunuyor, herkes “uhuvvet, müsavat” şiarlarına sahih nazarıyla bakarak söylediğinin mânâsını pek iyi bilmeyen hatipleri bütün kuvvetleriyle alkışlıyorlardı. Mazi, tarih, örf, muhit, din, âdet, an’ane, temayül vesaire tamamıyla ihmal olunuyor, hatta en âlimler bile bu içtimaî esasları hatırlatmıyorlardı. İstibdat zamanında Avrupa’da çalışan Genç Türkler muvaffakiyet kazanmak için milliyetperverliklerini saklıyorlar, Avrupa’nın ve Türk düşmanlarının pek hoşuna giden “Tanzimat” mevhumesine sarılıyorlardı. Yapılmak istenilen inkılâbı sözde yalnız Türkler yapmıyorlardı; bütün Osmanlılar... yani Rum, Bulgar, Sırp, Ulah, Yahudi, Arnavut, Ermeni ve diğer Osmanlılar... On Temmuz’un adı “Osmanlı İnkılâbı” idi. Arnavutlar bu hareketten kendilerine yine millî bir şeref çıkarıyorlardı [...]

“Tanzimat” mevhumesi bütün gözleri kör, bütün kulakları sağır etmiş, vicdanları uyutmuştu. “Türk, Türkler, Türklük, Türkiye” kelimeleri ağza alınmıyor, hatta en muktedir muharrirler “Memalik-i Osmanî”ye Avrupalıların “Türkiye” dediğine kızıyor ve Türkiye’de hiç Türk olmadığını iddia ediyorlardı. Uzun bir “Tanzimat” sekriyle uyumuş, gayr-i millî ve renksiz bir maarifle yetiştirilmiş halk ikiye ayrıldı: Muvafık, muhalif... Hiçbir emel, hiçbir mefkûre yoktu. Taarruzî veya tedafûî hiçbir emelle, hiçbir fikirle birbirine bağlı olmayan Türkler ferdî arzularla harekete başladılar. Meşrutiyet namı altında feci dramlar oynanıyordu. Hâlbuki Rumların, Bulgarların, Sırpın, Ermenilerin, Arnavutların millî mefkûreleri, millî edebiyatları, millî lisanları, millî gayeleri, millî teşkilâtları vardı. Ve bu milletler gayet kurnazdılar. “Biz samimî Osmanlıyız...” diye Türkleri kandırıyorlar, Türklere lisanlarını, edebiyatlarını, hatta fennî ve ilmî kitaplarını bozduruyorlar, hatta coğrafya ve tarih kitaplarından “Türk ve Türkiye” kelimelerini sildiriyorlardı. Türkler kendi milliyetlerini inkâr ederek Osmanlılık mevhumesine düştükçe bilâkis bu

Hristiyan unsurlar patrikhanelerinin etrafında emsali görülmemiş bir salâbet ve hamiyetle toplanıyorlar ve millî vahdetlerine daha bariz bir şiddet veriyorlardı.

Genç Türkler bu Hristiyan unsurların bu iki yüzlülüğünü sezmede gecikmediler. Fakat seslerini çıkaramıyorlardı. Boşo ve Kozmidi gibi zeki, kurnaz, yılmaz Yunan komitacıları Mebusan kürsüsünde fesat koparıyorlar, zavallı Türkler de –onların mefkûrelerinden, gayelerinden gafil– bu din ve kan düşmanlarını alkışlıyorlar, alkışlıyorlardı. Halkın, avamın gafleti münevver kısmında da görünüyordu. Vakıaların lisanı ne kadar beliğdir! Balkan felâketlerinin nasıl üzerimize yıkıldığını, nasıl perişan olduğumuzu bir dakika düşünürsek hepsini anlarız. Genç Türkleri düşürmek için vâsi bir faaliyetle kuduran muhalefet içinde Boşo ve Kozmidi Efendileri gayesiz, emelsiz, taassupsuz, mefkûresiz Türkler gayet büyük vatanperverler gibi alkışlarlarken onlar hempalarıyla beraber “Mukaddes Balkan İttifakı”nı, bu son asır “Salibiyun” ittifadını teşkil ediyorlardı. Bizi Rumeli’de gafil avlayan bu uğursuz ittifakın temelleri Türkiye’de kurulduğunu felâketten sonra anladık. Evet bütün halk –yalnız hainler ve budalalar müstesna– beş senedir nasıl gaflet sahasında çırpındığını anladı. İhmal olunan milliyet, ihmal olunan din esaslarına doğru bir temayül baş gösterdi. Gençler, mektepliler, şairler milliyetlerinden, Türklüklerinden, mazinin şanlarından, asaletlerinden bahse başladılar. Hatta İzmir’de sırf millî Türk mektepleri tesis olundu. “Yeni Lisan” cereyanı kendi kendine ilerledi. Müesseselerin, cemiyetlerin, isimleri ve maksatları Türkleşti. Felâh güneşi görünüyordu. Napolyon’un darbesinden sonra Almanlar neye sarılmışlardı? Felâketlerinden sonra Avrupa milletleri, sonra Yunanlılar, Bulgarlar, Sırlar, Romanyalıları, Arnavutlar hangi bağa sarılmışlardı? Milliyet ve taassup bağına... Türkler hatalarını anlamaya başladılar. Tanzimat sarhoşluğuyla unuttukları milliyetlerini nihayet hatırladılar.

In addition, Ömer Seyfeddin (2011b: 395, 396) in his story *Turkish Child Primo* (*Primo Türk Çocuğu*) attempts to give us information about the Tanzimat period and about the situation the Turkish army had fallen into during that period, by the conversations between Primo and his father:

Primo “Acayip, bu Tanzimat ne?” diye sordu. Babası daha mufassal anlatmağa başladı: “Türklüğümüzü bütün unuttuğumuz tarih...Bu Tanzimat Avrupavari kanunların bizim memleketimize tatbik başlanmasıdır. Bu yabancı ve muzır kanunlar eski esirlerimiz olan reayaların çok işine yaramış. Çünkü bu kanunlar Avrupa medeniyetinden, yani Hristiyanlık ruhundan doğuyor. Esirlerimizin çoğu da Hristiyan olduklarından hayatlarına biçilmiş kaftan gibi uyuyor, onları terakki ettiriyordu. Biz Türklere gelince, dinimiz Müslümanlık olduğundan Hristiyanlıktan çıkan bir müessese mümkün değil bize gelmiyor, aksi tesirler husule getiriyordu. Seneler geçti. Esirlerimiz fikirce, ruhça, medeniyetçe bizi fersah fersah geride bıraktılar. Bizim büyüklerimiz hâlâ gafil ve budalaca “müsavat” ilân ediyorlardı. Esirlerimizin elinde yeni ve mükemmel bir silah vardı. Bizde kırık bir ok...Memleketimizde bütün zenginlik, az zaman içinde

esirlerimizin, yani o eski ve barışmaz düşmanlarımızın eline geçti. Biz âdetâ bir bekçi, bir uşak gibi kaldık. Askerlik ve memurluktan başka membamız yoktu. Ve sırf düvelî ve siyasi bir tabirden başka bir şey olmayan “Osmanlı” namı altında bütün düşmanlarımızı kardeş sanıyor, en büyük Türkleri, meselâ Cengiz ve Hülagû gibi en mümtaz harp dâhilerini çocuklarımıza, en fena adamlar olarak gösteriyorduk. Ne yeni ve Müslümanlığa muhalif olmayan bir Türk medeniyeti ibda edebiliyor, ne de Avrupa’dan gelen Hıristiyan medeniyetini kabul edebiliyorduk. Felâket gecikmedi, Rumlar donanmamızı Navarin’de dindaşları olan Avrupalılara yaktırdıktan sonra istiklâllerini ilân ettiler. Romanya, Sırp, Karadağ, Bulgaristan da rahat durmuyorlardı. Ayaklandılar. Asırlarca karış karış kan dökerek aldığımız yerleri bir hamlede kapıştılar. Nihayet elimizde bugünkü Rumeli ile Anadolu kaldı. Rumeli gitmek üzere idi. Şarkın uyanılmaz uykusundan Genç Türkler uyanmışlardı. Meşrutiyet’i ilân ettiler. İşte dört senedir hükümeti, Osmanlı hâkimiyetini tutuyordular. Yalnız bu “Genç Türk” kuvveti idi ki en gizli yollardan devletimizin temelini hücum eden, devletimizi yıkmaya çalışan Rumlara, Bulgarlara, Sırlara, Arnavutlara karşı geliyor, onlarla uğraşıyorlardı. Bugün bu kuvvet yıkıldı. Yere serildi. Artık Türklüğün düşmanları serbest kaldılar. Rahat rahat çalışacaklar. Mezarımızı bir an içinde kazacaklar [...]

“Ya ordumuz, babacığım; ya ordumuz?” diye haykırdı. Babası başını salladı!

“Heyhat yavrum, heyhat... Artık o bir efsane... Topla, tüfekte muharebe olmaz. Ruh ister. Maneviyet ister. Artık orduda müşterek bir ruh olmadığı, maneviyetin iflâs ettiği anlaşıldı. Türk zabitleri kendi milliyetlerini inkâr ediyorlar. Devletimizin en korkunç, en muacciz, en yorulmaz düşmanları olan Arnavutlarla birleşerek, Türk kuvvetini, yani kendi varlıklarını öldürüyorlar.”

Primo anlamadı.

“Aman babacığım, Arnavutlar Türklerin kardeşi değil mi?”

“Hayır yavrum, eski esirlerimiz içinde bizi asla affetmeyen Arnavutlardır. Hatta Yunan hükümetinin istiklâline onlar sebep olmuşlar. Rumların bir hükümet tesis etmelerine kanlarıyla çalışarak Türklerle çarpıştılar. Maziye bırakalım. Meşrutiyet’in ilânından beri dört sene geçti. Devletin en gaileli zamanını gözeterek fırsat buldular. Dört defa isyan ettiler... İşte şimdi birtakım Türk zabitleri çingene gibi asıllarını inkâr ve reddederek Türk düşmanlarıyla çalışıyorlar. Türk düşmanlarının yani Rumların, Bulgarların, Sırların, Arnavutların teşkil ettikleri kuvvete yardımcı oluyorlar.”

Primo hâlâ anlayamıyordu.

“Tuhaf şey. Babacığım, bu Türk zabitleri Türk olduklarını bilmiyorlar ha?..”

“Bilmiyorlar. Düşmanları kardeş sanıyorlar. Türk’ten başka olan düşman milletlerin Türk’ü mahvetmeğe çalıştığını onların kör gözleri göremiyor.”



“Peki... Zabitler öyle... Ya askerlerimiz? Anadolu Türk askerlerimiz?”

“Onlar bir vücuttur. Kafa olmayınca ne yaparlar? Zabitleri Türklüklerine düşman olduktan sonra, zabitleri kendilerini mehveteğe çalıştıktan sonra, onlar ne yapacaklar?..”

On the other hand, Halide Edib (1930: 29) states that: “After the time when the Ottoman Turks entered the Near East and fell into the boiling pot of Near Eastern religion and culture, there emerged two different types of Turks –the Imperialist Ottoman and the Turk. The Imperialist Ottomans, that is the ruling class, the class with the will power and the doctrines to build a lasting empire, were incontestably the motive power of the empire to the end of the nineteenth century. They were a composite but a very clear-minded class from the very beginning. As long as clear-mindedness lasted, as long as they were consistent on their doctrines for the state and for society in the Near East, their power lasted. Their fundamental idea was not to base the state on race. Race they felt had nothing to do with it. The state was a geographical entity, with no end of people of mixed origins and cultures; hence the one common tie could only be a political one. As an auxiliary means of classification of the groups, they adopted a religious identification. Even the name of race was to be kept out. Hence they dropped their racial name, Turk, and replaced it by the name of Ottoman. This was a political name. They tried to get away from the tradition and the culture of the race as well. To them the Turkish element which had come with them, or had been in the country before them, was merely a part of the human material of the state. A common Turk meant no more than a common Greek. Further the Imperialist Ottomans adopted almost an insulting tone toward the ‘Turks’, especially toward the Anatolian Turks. ‘Eshek Turk’ (the donkey Turk), ‘Kaba Turk’ (the rough Turk), were two of the epithets which they used for the Anatolian peasantry.”

According to Karaosmanoğlu (q.v. 1994: 20-22), the Ottoman society westernized improperly together with the Tanzimat reforms, experiences two periods: Istanbulin and Redingot. During these two periods, two different generations and cultures occur: The generation that protects its virtues and social values, lays claim to its land and nation (the period of Istanbulin) and the generation that ignores its virtues and looks down on its Turkishness and own culture, which thereby also facilitates social collapse and corruption (the period of Redingot)..

An excerpt from Yakup Kadri Karaosmanoğlu’s piece *The Mansion for Rent* (*Kiralık Konak*) where he draws attention to and examines the difference between these two generations is as follows:

Seniha, yağmurlu bir kış günü, elinde tuttuğu bir küçük kamçıyı sağa sola sallayarak, kapılara, duvarlara ve eşyaya vurarak, gayet sıkıntılı bir tavırla evin içinde dolaşiyor, bir aşağı iniyor, bir yukarı çıkıyor, adeta duvarlar arasında dar bir kafese hapsedilmiş büyük bir kuş gibi çırpınıp duruyordu. Tam bu esnada, karşısına büyükbabası Naim Efendi çıkıverdi: İhtiyar adam, kürküne bürünmüş, elinde kalın ciltli bir kitap, bir odadan öbür odaya geçiyordu.

Seniha, şikarını bekleyen bir tazı gibi, Naim Efendinin üzerine atıldı ve kamçısıyla ciltli kitabın üstüne birkaç kuvvetli darbe indirerek:

“Büyükbaba, siz hayat kadar bunaltıcısınız!..” dedi. Sonra bir mahalle çocuğu tavıryle ıslık çalarak uzaklaştı, gitti.

Naim Efendi, bir müddet şaşkın şaşkın torununun arkasından baktı, içinden: “Lahavle, lahavle” diyordu; “bu kızda acayip bir hal var!” (ibid.: 28)

The Ottoman state, whose decline became even faster following these two periods, was no longer able to protect its public or soldiers anymore; it got sick. The Turks and the Muslims in the Ottoman society that was declared to be the “sick man” by the Russian Tsar in the 19th century, had to put up with those massacres in Balkan territories. Historians, philosophers, scholars and writers tell about these massacres as such.

According to Enginün (1999a: 240) “During those days of suffering, texts telling about the cruelties of the Greek were written. Now they are forgotten. But still the Greek do not seem to have given up either their hostility or propagandas. It may be asked whether if it is necessary for these types of literary works to be known by all generations or not. My answer to this question would be ‘yes’. All troubles undergone by our nation ought to be known and studied thoroughly. If not, future generations unaware of their forefathers’ suffering for the sake of bequeathing this land to them, will envy the struggle of other nations to attain a homeland and become a nation and thus will grow up taking other nations’ heroes as role models for themselves instead of their own. Taking a journey along our history, recognizing and interpreting things that have happened, as stages of what has been overcome, is absolutely necessary in terms of the assurance of our future.”

And, for Enginün (1989: 10), Halide Edip is one of the writers who reflects some of those massacres in her book titled *Turkey Faces West*:

First the war in Tripoli, then the one in the Balkans has had a stimulant effect on Halide Edib who has visited England for a short time during the year of 1911. Refugees from Macedonia start to leave their father’s land and come to Istanbul since they have no other place to stay. Epidemic cholera has outbroken. The Society for the Development of Women (Teali-i Nisvan cemiyeti) founded in 1909, makes an effort to help the refugees and soldiers [...] It is in these days that Halide Edib really gets to know the Turkish nation. She is impressed by the endurance of the people and their will to survive. She makes use of these impressions in some of her stories as well as in her novel *Mev’ud Hükiim*.

An aid campaign for the refugees is launched and protests are initiated before the European queens. The telegram sent fails to create significant reactions except for some sarcastic articles appearing in western newspapers. The Balkan War gives Halide Edib an idea about western humanitarianism which she will

preserve a lifelong. The west has remained silent against the massacres that have been carried out on Muslim Turks during the Balkan War. Halide Edib extensively tells about her experiences on this, in her piece *Turkey Faces West* (*Türkiye Batıya Bakıyor*) and cites from reports that she has obtained from western sources. For she has written this piece in America and her target group always has had more trust in western sources. Halide Edib gets to know the westerners closer as she witnesses the double standards they use on Turks and in time this attenuates her admiration for them.

Halide Edib's (1935: 96) words on the subject are as follows:

The spectacle of Moslem refugees, men and women and children, fleeing from the fire and sword of the enemy; the slaying of prisoners of war, their mutilation and starvation; atrocities and massacres perpetrated on the civil population –the first of their kind in twentieth century warfare– inflicted wounds far deeper than the defeat itself. For no voice was raised in the West against these horrors until the Balkan Powers did to each other what they had done to the Turks. Then Carnegie sent an International Commission to study the situation. In the early stages of the war Turkish women had met in the University Hall at Istamboul and appealed to European Queens to intervene from a humanitarian point of view in favour of the Moslem population in the Balkans. No answer was received. But when the same savagery was let loose on the Christian population, the anxiety and horror of the Christian population, the anxiety and horror of the Western world was extreme. This brutal partiality was revolting to the Turks. And it was not the educated Turks only who were affected. Thousands of refugees from Macedonia passed on into Anatolia with their tales of carnage, and this impaired the friendly relations of the Moslems and Christians in Anatolia.

Enginün (ibid.: 49) also says that: “The speciality separating Halide Edib from all other writers, is her ability to digest the western culture -especially the Anglo-Saxon culture- together with the Muslim-Turk culture she was brought up with at home since her early childhood. These two separate cultures, never remaining as two separate layers, reach a synthesis in Halide Edib's works. For Halide Edib, instead of perceiving these cultures separately, seizes upon the common ground in them.”

Halide Edib (1930: 61) tells about those massacres as such:

By the close of 1913 (the end of the Balkan War), the Balkan Christians had established their national and independent states. What is more, they had actually, for the first time, formed an alliance and fought the Turk by themselves, driving out most of the Turkish element in the Balkans either by extermination or by fear. But even without the Turk, the curse of inter-massacre continued. An International Commission sent by the Carnegie Endowment for International Peace to study events in the Balkans after the second Balkan War published some detailed accounts of these massacres. The Commission sufferers, the Turks, received very little space. But among the

records of horror, there are Greek letters and a Serbian letter taken from private soldiers which are typical of these massacres. All might have been written by Greek privates in the Anatolian Campaign of the Greeks in 1920-22.

[This is] the Greek letter:

By the order of the King, we are setting fire to all the Bulgarian villages, because the Bulgarians burned the beautiful town of Serres, Nigrita, and several Greek villages. Here we are burning the villages and killing the Bulgarians, both women and children. We took only a few [prisoners], and these we killed, for such are the orders we have received. We have to burn the village –such is the order– slaughter the young people and spare only the old people and the children. What is done to the Bulgarians is indescribable; also to the Bulgarian peasants. It was a butchery. We plucked out their eyes [five Bulgarian prisoners] while they were still alive.

This is the Serbian letter:

My dear friend, I have no time to write to you at length, but I can tell you that appalling things are going on here. I am terrified by them, and constantly ask myself how men can be so barbarous as to commit such cruelties. It is horrible. I dare not (even if I had time, which I have not) tell you more, but I may say that Liouma (an Albanian region along the river of the same name) no longer exists. There is nothing but corpses, dust and ashes. There are villages of 100, 150, 200 houses, where there is no longer a single man, literally *not one*. We collect them in bodies of forty to fifty, and then we pierce them with our bayonets to the last man.

Also, the lines written by her in 1913 to bring the Turk around on the subject are below:

**Koşalım Tehlikede Çünkü Vatan**

*Gelin ey ehl-i vatan birleşelim,*

*Verelim can ile ten, birleşelim,*

*Asker, erbâb-ı suhan birleşelim,*

*Düşman oldu bize nasrâniyyet,*

*Olmasın kahkaha-zen birleşelim,  
Verelim çünkü vatan tehlikede!*

*Ey vatandaşlar, ey ehl-i vicdan,  
Donmadıysa şu damarlardaki kan,  
Şimdi tevhîd-i kulûb ü îmân  
Eylemek günleridir, birleşelim;  
İttihat eyleyerek, pür-helecân,  
Koşalım çünkü vatan tehlikede!*

*Rumeli kanlar içinde kaldı,  
Her cihetten bize düşman saldı,  
O güzel yerleri bir bir aldı,  
Koşalım ahd ile istirdâda  
O harîme canavarlar daldı;  
Biz kadınlar da bugün imdâda  
Koşalım, çünkü vatan tehlikede!*

*Yaralı sâde değil gaziler,  
Bugün Osmanlılık ağlar, inler.  
Gelin ey ehl-i hamîyyet, yek-ser  
Olalım yaralara merhem-sâz;  
Kırılırken bunu bekler asker.  
Ederek şimdi kelâmı îcâz  
Koşalım, çünkü vatan tehlikede!*

(Kurnaz, 1993: 49)

In his piece *The White Tulip (Beyaz Lale)*, Ömer Seyfeddin (2011b: 430) narrates the pogrom of Radko (portrayed as the commander of the Bulgarian partisans) on Turks and Muslims. Some of these massacres giving goose bumps to the reader have been described as follows:

“Sizi niçin çağırıttım, kardaşlar” dedi, “biliyor musunuz? Mühim işlerimizi müzakere edip karar altına almak için...”

Ve mukaddemeye falan lüzum görmeksizin serbest ve büyük adamlara mahsus bir talâkatle hâl ve mevkii izaha başladı. Serez ehemmiyetli bir yerdi. Hususıyla konsoloslar... Yapılacak ameliyat bu hain ve ahlâksız Avrupalıların gözlerine görünmemeliydi. Şimdi hemen ne kadar zengin varsa hepsi bir binada toplatılacaktı.

Şehrin en büyük fırını hazırlanacak, âli mahkeme için lüzumu olan sandalyeler, büyük masa, kırmızı örtü, İncil, ip, zeytinyağı, kerpeten, ustura, şiş vesaire gibi şeyler oraya götürülecek, vakit geçirmeden işe girişilecekti. Zenginlerden paraları tamamıyla alındıktan sonra umumî yağmalara izin verilecek, şehrin Türk kızları askerlere dağıtılacak, askerlerin arasında kavgaya, rekabete meydan vermemek için mahalleler bölük dairelerine ayrılacaktı. Her bölük kendi dairesindeki kızları, bir hafta sıra ile alıkoyacak, bu esnada kimsenin münasebetsizlik etmemesine komiteler tarafından tertip olunacak devriyeler dikkat edecekti.

Kızların yanında bütün gece kalmak, rakı, şarap içmek yasaktı. Bir nefer bir kızın odasında bir saatten ziyade duramayacak, işini bitirdikten sonra sırasını bekleyen askere bırakacaktı. Sekiz yaşından aşağı kızlara dokunulmayacak, bunların çirkin, zayıfları öldürülecekti. Güzel, kuvvetlileri toplanıp vaftizlenerek Bulgaristan’a gönderilecekti. Yalnız çok ihtiyarlar, Hıristiyan olurlarsa sağ bırakılacaktı. Bir yaşından altmış yaşına kadar erkek, sekiz yaşından kırk beş yaşına kadar bütün kadınlar, kızlar, cesetleri meydanda kalmamak üzere sessizce kesilecek, geceleri merkez taburundan çıkarılacak angaryalar vasıtasıyla, yine iki komita reisinin nezareti altında şehrin dışarısındaki hendeklere gömülecekti.

What Radko did in detail in the story is as follows:

Sonra Radko hâlâ soyunmayan kadınlara dönerek zehirli bir sesle “Dikkat ediniz be karılar!” diye haykırdı. “Bize boşuna eziyet vermeyin. Lâf dinlemeyen idam olunur. Şimdi bakın soyunmayan ve karşı gelen bu kaltağı nasıl pişireceğiz. İbret alınız. Sonra hepiniz böyle olursunuz...”

Bu sesin tüyleri ürperten dehşeti kadınları, hatta komitaları bile buz gibi dondurdu. Dimço Kaptan ocağa bakmıyor, yüzünü kapı tarafına

çeviriyordu. Radko, masanın üzerinden bir ustura aldı. Kebap yapılacak kestaneleri nasıl çatlamasın diye yararlırsa o da fırında yakacağı adamın vücudunu öyle yarardı. Yarılmamış bir adam çabuk yanmazdı. Hâlbuki yarılırsa tatlı bir cızırtı çıkararak, çabucak tutuşur, mavi ve sincabî bir buhar bırakarak kül oluverirdi. Bu mavi ve sincabî buhar... Radko onun manzarasından ziyade kokusunu severdi. Ve bu koku yakılan adamın milliyetine göre değişiyordu. Radko çok dikkat ve tecrübe etmişti. Hatta şimdi yakılan bir adamın uzaktan kokusunu duysa hangi milletten olduğunu yanılmadan söyleyebilirdi. Bulgar köylüleri kavrulmuş sarmısak, Sırplar yanmış patates, Rumlar kızartılmış balık ve şarap kokusu çıkarırlardı. Henüz bir Alman, bir İngiliz, bir Fransız yakamamıştı. Onların kokusunu bilmiyordu. Fakat Türkler... Balkan'ın bu en kuvvetli ve kanlı adamları keskin bir süt, bir tereyağı kokusu neşrederlerdi.

Mahkûmu soyup bağlayan komitalara “Arkasını çeviriniz” dedi, “kımıldamasın, sıkı tutunuz.”

Elleri bağlı ve çıplak kadın, gözleri kapalı, inliyordu. Kendini kaybetmişti. Arkası çevrilince, Radko elindeki ustura ile çatlatacağı bu canlı yemişe baktı. Gür ve dağınık saçlarla örtülü sırt kısmı geniş kalçalarının üzerinde küçük ve nispeten kalıyordu. Tüysüz ve lekesiz bacakları beyaz ve parlaktı. Ocağın alevleri satırlarına aksediyor, pembe ve uçucu gölgeler titretiyordu. Radko usturayı bu pembe akislerin üzerine vurdu. İki büyük haç yaptı. Belden başlayan haçların sapı baldırların üstüne kadar iniyordu. Kadın etine giren, sınırlarını koparan, kemiklerine dokunan keskin ve müthiş usturanın acısıyla haykırdı. Çırpınmak istedi. Lâkin katilleri onu sımsıkı tutuyorlardı. Fıskıran kanı yere düşüyor, Radko esvapları kirlenmesin diye geri çekiliyordu.

“Çeviriniz, çeviriniz, karnını çeviriniz” dedi. Gözleri fırlayan mahkûm son kalan kuvvetini kısık sesine veriyor, “Allah, Allah, Allah...” diye kıvranıyordu.

Radko gülerek “Allah benim, Allah benim...” diye kurbanına cevap veriyordu. Kanlı usturayı şiş ve süt dolu memelerin üstünden ufki olarak geçirdi. Sonra daha çabuk bir hareketle bu keskin ve kırmızı aleti zavallı kadının rahmine soktu. Ve yukarıya doğru o kadar hızlı çekti ki, bir anda yarılan karnından mide ve bağırsaklar, kırmızı ve kalın ip yumakları hâlinde dışarı fırladı. Radko iki adım geriledi, cebinden çıkardığı mendille ellerine bulaşan kanları silerek haykırdı: “Haydi çabuk, içeri.”

İki komuta mahkûmu kollarından ve bacaklarından tutarak fırına soktular. Alevlerin binlerce kırmızı ve görünmez ejderha dilleri gibi sardığı canlı et yığınının pembe bir buhar, mavi ve sincabî bir duman çıktı. Feci ve acul bir cızırtı başladı. (ibid.: 440)

Enginün (1999b:149) states: “For centuries Turks have been respectful about the presence, culture, religion and languages of the various tribes living under their rule and thereby have given them the opportunity to exist further. However the Balkan States, trying to gain their independence from the Ottoman State, have chosen to prove their existence through acts of tyranny. Their cruelty firstly aimed at the Turks, later on has turned towards their own people of different opinions. Ömer Seyfettin who has lived for a long time in the Balkans due to his military duty, has witnessed several manifestations of this. Many cases included in his memoirs as short diagnoses, later on have constituted the base material of his stories. The Turkist perspective of Ömer Seyfettin determines the way how this material is used. He approaches these in terms of their relation to Turks. It would be appropriate to analyze Ömer Seyfettin’s works in two separate groups in terms of their approach to daily and historical issues. The foreigners involved in the stories taking their subject from daily incidents can be divided into four different groups: 1.Balkan tribes (Bulgarians and Rums) / 2.Europeans (French, Italian, German) / 3. Local minorities (Rum, Armenian, Jewish) / 4. Turks alienated as a result of adopting another nation”

In the story titled *The Bomb (Bomba)*, Ömer Seyfeddin (2011a: 218) shows the cruelty of the Bulgarian partisans aimed at their own people of different opinions. The excerpt from this story is below:

“Hey Magda dikkat et, bomban patlayacak!”

Genç kadın kulak kabarttı. Bu tehdit, sanki meçhul ve vahşî uçurumlardan, adem boşluklarından aksediyormuş gibi tekerrür etti.

“Hey Magda dikkat et, bomban patlayacak!”

Horozların umumî ötüşleri rüzgârı söndürmüş zannolunacaktı. Uzakta samanlıkların üstünde yalancı bir fecir mor gözlerini açıyordu. Genç kadın şuursuz bir tefekkürle düşündü. Bu haydutlar her şeyi, akla gelmeyen vahşetleri yapabilirlerdi. İhtimal bu bombayı, ateş alması için, saniyeli tıpasını tanzim etmiş, öyle bırakmışlardı. Şimdi birden patlayacak ve zavallı Borisciği gelince, yıkılmış bir evle tanınmaz, kanlı et ve kemik parçalarından başka bir şey bulamayacaktı. Mihanikî bir isticil ile bu felâket oyuncağını kaldırmağa koştı. Ta masanın orta yerinde duruyordu. Elini uzattı. Kaldırdı. Öbür eliyle altından tutmuştu. Ilık bir ıslaklık hissetti. Eline baktı: Kanlanmıştı. Kan?.. Sonra bu tehlikeli ve tahmin ettiği kadar ağır olmayan bombayı önüne koydu. Kadranını, fitilini görmek istiyordu. Yavaşça siyah bezi çözdü. İkinci bir bez daha vardı. Bu bez kandan kıpkırmızı idi. O bezi de çözdü. Kumral saçlar meydana çıktı. Baktı, baktı, dikkatle baktı...

Ve birden öyle müthiş, öyle keskin, öyle feci, öyle korkunç bir nara attı ki ocağın başındaki Baba İstoyan sıçradı ve gelinine koştı. Zavallının gözleri çerçevesinden çıkmış, karışık saçları dimdik olmuş, omuzları gerilmiş, iki



eliyle tuttuğu bu şeye haşyet ve dehşetle bakıyordu. Dikkat etti... O tuttuğu şey, oğlunun, güzel ve kumral Boris'in vücudundan koparılmış kesik ve kanlı kafası idi...

According to Enginün (ibid.:167) “The number of foreigners in the stories of Ömer Seyfettin are quite a lot. If we were to summarize the writer’s attitude toward foreigners, we would clearly observe that Ömer Seyfettin, by no means takes a negative stance against foreigners with reference to their nation. This characteristic of the writer coincides with that of other Turkish writers. However in those days, where internal and external enemies unite to eliminate the element of Turkishness and people living in pure negligence facilitate the concerns of these enemies, still Ömer Seyfettin does not hesitate to evidently show his rage emerging from the conditions of that period. It is for sure that each member adheres to his own nation. But this nationalistic mentality should certainly not aim at the elimination of other nations. It is the responsibility of social organizations to educate communities, families being in the first place. Ömer Seyfettin emphasizing the fact that the mentality of nationalism is not inherent among Turks, essentially awaits for an awakening during the military service and school period. We may well state that the writer has attained this perspective from his own personal adventure of life. In his stories mostly originating from his personal experiences, Ömer Seyfettin who is under the influence of the realistic literal approach he has adopted, with regards to the nationalistic movement dominating his period, works on characters and incidents as such. For this reason numerous foreign characters can be seen in his works.”

In another story *The Enemy of Boycott (Boykotaj Düşmanı)*, Ömer Seyfeddin (2011b: 417, 418, 420) tries to show how the enemy is, by the Greek named Mahmud Yüsri of the Turks, during the Balkan wars:

Akşam tam sofraya oturacağı vakit Rum hizmetçi kızın verdiği küçük ve kırmızı bir kitap, bütün sınırlarını alt üst etmişti. Bu bir propaganda risalesiydi. Her sahifesinde “Ey Türkler! Paralarınızı yerli Yunanlılara vermeyin. Yunan donanmasının dörtte üçü[nün] Türk parasıyla yapıldığını yine kendileri söylüyorlar. Kardeşlerinize, Türklerle alışveriş edin. Yoksa mahvolacağız, açlıktan öleceğiz, ezan yerine camilerde çanlar uluyacak. Uyanın, uyanın...” deniliyordu. Bu ne demektir? Artık bu heriflerin küstahlıkları nerelere kadar gidecekti? İşte kendisi gibi din ve bilhassa milliyet taassubundan tamamıyla kurtulmuş medenî ve centilmen bir adamın kapısını da çalıyorlardı. İştihası tıkanı. Bir lokma yemek yiyemedi. Hatta gece hiç uyuyamadı. Sabahleyin erkenden kalktı. Bu muzır ve tehlikeli kitabı mahallenin polis komiserine götürdü ve “Anasır-ı Osmaniye”nin arasına fesat tohumu eken bu canileri bulmasını talep etti [...] Bu komiser değil, âdeta bir boykotajcı idi. Aleyhinde bulunmayacağını bildiği için kendisine ıslak bir tavuk kadar ehemmiyet vermemişti. Ve üzerine de zimmî bir hakaret... Yoksa pansiyoncu musunuz ha... Demek yalnız pansiyoncular Yunanlıları seviyorlardı. Bu zihniyet ne müthiş bir

felâketti! Medeniyet, insaniyet, edebiyat, ilim, felsefe ve fen Yunan ve Rum muhabbetinden başka bir şey miydi? Dünyada bu milletten asil, bu milletten necip, bu milletten kibar bir millet daha var mıydı? Likörünü içiyor, dışarıya, geç kalmış tembelle bir baharın hararetsiz güneşiyle parlayan sokağa bakarak düşünüyordu. Varlık, saadet, şiir, musiki, zevk... her şey, her şey Yunan'ın, Yunanlılığın idi... Bunu inkâr etmek barbarlıktı. Dedelerimiz şimdiki serseriler gibi “Turan, Turan...” diye bağırıyorlar, kendilerine “ehl-i Rum” diyorlar, şairlerine “şair-i Rum” adını veriyorlardı. Ve Nedim... Artık bugün böyle büyük bir şairin yetişmesine imkân var mıydı? Bu dâhi “Yunan aşkı”nı halis bir Rum gibi, Arapça, Acemce terkiplerle ne güzel anlatıyor, hamamda genç bir oğlanın vücudunda incilenen terleri nasıl ilahî ve esatirî bir şevkle terennüm ediyordu. Milliyetperverler Rum ve Bizans “Dersaadet”i öldürmek, yerine kaba bir “İstanbul” yapmak istiyorlardı. Bu ne yamyamca bir hareketti, Türklük kabalık demektir; Yunanlılık ise incelik... *Larousse* bile “Turquerie...” kelimesine “kabalık sabalık” manasını veriyordu. Onların Altaylarına, Turanlarına, Kültiginlerine, Kızılelmalarına, Bozkurtlarına, Alageyiklerine, Çamlıbellere neşideler söylenirken uğursuz boykotaj da mukaddes Yunanlılığın üzerine tüy dikiyordu. Kadehini ağzına götürdü. Nihayetine kadar içti. Dudaklarını mavi kenarlı beyaz mendiliyle silerken alçak sesle: “Ah zalim Avrupa, dedi, hâlâ uyuyacak mısın?”

Ve büfede mavi gözleriyle müşterisine bakan beyaz esvaplı küçük garsona bir kadeh daha getirmesini işaret etti. Eğer Avrupa bir an menfaat kavgasından vazgeçerek birleşse bu güzel İstanbul'u barbar mutaasıpların elinden kurtaramaz mıydı? Beş on kontrol memuru kâfiydi. Ah o vakit Marmara'nın bu narin ve mükemmel ırkı nasıl terakki edecekti? Hudutsuz bir hürriyet içinde herkes sa'yine, zevkine, sefasına, keyfine dalacaktı. Bizans'ın eski mesut günleri yine bütün şiiriyle doğacak, haz ve sürür, din olacaktı [...] Düşündükçe daha ziyade kızıyor ve hiddetinden titriyordu. Artık kederinden, garazından, kininden gülmesini unutmamıştı. Daima dalgındı. Kara sevdaya uğramış gibi pek az lâkırdı ediyordu. Ve daracık göğsünde nihayetsiz bir intikam arzusu çarpardı. Türklük lâfını çıkaranların kafalarını bir nar tanesi gibi ezivermek için Herkül'ün esatirî kuvvetini ister ve dişlerini gıcırdatırdı. Tekrar kadehi ağzına götürdü. Bu sefer hepsini birden içti.

“Boykotaj ha... dedi, sefiller...”

In the story *Messiah (Mehdi)*, Ömer Seyfeddin (2011b: 346-347) deals with the same subject:

Bilmem hangi istasyonda durmuştuk. Trenin kapısı birdenbire açıldı ve ihtiyar hoca susuverdi. Esmer bir kondüktör silindir şapkalı bir Rum'a "Buyurunuz..." diyordu.

Bu herif bize tarif olunamayacak derecede derin bir nefret ve istikrahla bakarak Rumca "Fakat burada Türkler var!" diye durdu. Suratını ekşiterek hepimizi ayrı ayrı süzdü. Kahraman kondüktör hemen yararlığını gösterdi.

"Haydi bre... Öbür başa toplanın. Burada pencerenin önünde mösyö rahat edezek..."

Hoca ile karşısındaki genç yüzlerini yere eğerek bizim tarafımıza gelip sıkıştılar, giren şık ve küstah mösyö şapkasını çıkarıp, ayaklarını karşıki kanapenin üstüne uzattı. Âdeta yattı. Cigarasını yaktı. Tek gözlüğünü takarak bize bakmağa başladı. Sözüünü tamamlayamayan ihtiyar hoca yaralı ve can çekişen düşkün bir arslan gibi yeniden uyuklamağa başlamıştı. Şimdi biz, yine, o yalnız esir ve perişan Müslüman memleketlerinde duyulan yakıcı ve dondurucu ağır tevekkülün taştan sükûnuyla susuyorduk.

Yolcu mösyö, cigarasının küllerini üzerimize fırlatıyor, tükürüyor, sonra avazı çıktığı kadar Bizans İmparatoru ve Yunanistan Kralı XII. Constantin için bestelenmiş Fransızca bir şarkıyı haykırıyordu.

Biz susuyorduk [...] Zannederim hepimiz [...] Türklerin Mehdi'si ne vakit çıkacağını kendi kendimize soruyorduk. Yolcu mösyö Türklüğe ağza alınmaz küfürlerle kafiyelenmiş Rumca şarkılar da bağırmağa başlamıştı. Biz susuyorduk.

We see this abhorrence as the main motif also in other stories of Ömer Seyfeddin namely *Tuhaf Bir Zulüm*, *Primo Türk Çocuğu*, *Hürriyet Bayrakları*, *İrtica Haberi*, *Nakarat*, *Teke Tek* and *Topuz*.

After the Balkan wars, in another one of his articles dated 1914, we see Ömer Seyfeddin (2001b: 216) much more optimistic; because, the Turks have started to gain consciousness about the fact that if they want to survive they have to talk and write in Turkish:

Atalarımız, "Bir belâ bin nasihat değer..." demişler. Son uğradığımız felâketler de bizi uyandırdı. Türkler milliyetlerini idrake başladılar. Bu millî idraki görmeyen, inkâr eden mutaassıplara lâf anlatmağa kalkmak boştur. –İstanbul Türk değildir. Türklük cereyanı sun'î ve yalandır, diyenlere, iki üç sene içinde pek çok değişen Payitahtımızın sokaklarını göstermeli. Ne kadar Turan lokantaları, Yeni Turan biçki yurtları, Kızılelma bakkal mağazaları görecekler... Yeni doğan çocukların adları hep Türkçe isimler... "Boy scout"u bile "izcilik" kelimesiyle tercüme ettiler. Bu millî uyanıklıktan vatan muhabbeti, vatan muhabbetinden de lisan muhabbeti doğuyor. Milliyetimiz

nasıl Türklük, vatanımız nasıl Türkiye ise lisanımız da Türkçedir. Türkçe bizim manevî ve mukaddes vatanımızdır. Bu manevî vatanın istiklâli, kuvveti resmî ve millî vatanımızın istiklâlinden daha mühimdir. Çünkü vatanını kaybeden bir millet eğer lisanına ve edebiyatına hâkim kalırsa mahvolmaz, yaşar ve yine bir gün gelir siyasî istiklâlini kazanır, düşmanlarından intikam alır. Fakat bir millet lisanını bozar, kaybederse hatta siyasî hâkimiyeti bakî kalsa bile tarihten silinir [...] Yazık ki bizim lisanımız bu konuştuğumuz güzel Türkçe de hemen hemen kaybolmağa yüz tutmuş. Eğer uyanmamız biraz gecikseymiş tamamıyla kaybolacaktı.

Besides, in the novel *The Lepidopterans (Pervaneler)* by Müfide Ferit Tek (2010: 30, 31), as one of the characters in the book, doctor Burhan Ahmet who is married to a foreigner (Claire), after the Balkan wars comes to understand the importance of having a national identity. An excerpt from the book is as follows:

Şimdi bunu düşünürken, Burhan o zamanki zihniyetinde tuhaf bir noksan fark ediyor: Milliyet noksanı! O vakit hiçbir dakika milliyet farkını düşünmemişti. Din farkı, âdet, alışkanlık farkı! Hepsi aklına geldi. Din farkı, onun için bir mani teşkil edemezdi. Claire'in biraz dindar olduğunu bilmekle beraber, buna ehemmiyet vermeyecek kadar kendisini serbest fikirli zannedirdi. Alışkanlık ve âdetleri de, müşterek bir hayatın çabuk eritip bir seviyeye getireceği alışkanlıklar telâkki ederdi. Damarlarda akan, kalbinde atan, beyne sıçrayan kanın başkalığını hesaba katmadı.

Bir gün ayrı bir düşünce ile, ayrı bir mefkûre ile tıpkı iki hasım gibi karşı karşıya gelecekleri hiç, hiç aklına gelmemişti... O zamanki Burhan için insanlar hep kardeşti... Fen, ilim, tıp ve insanlar hep insaniyete hizmet gayesine yarar vasıtalarıydı. Rumları, Ermenileri kardeşlerimiz, İngilizleri dostlarımız telâkki eden politika devrinin tesirlerine kurban olmuştu [...] Memleketi bedbaht oldukça dünyanın haksızlığını öğrendi ve nihayet Balkan harbinden sonra en mutaassıp bir milliyetçi kesildi. Artık Ermeni ve Rum kardeşler (!) bitmişti. İnsaniyet dostu İngilizler, Fransızlar hep ölmüşlerdi... Bedbaht Türk'ten başka kalbinde kimseye yer kalmadı.

In Ömer Seyfeddin's story *After Çanakkale (Çanakkale'den Sonra)* which is about the internal struggle of a scientist who in consequence of the losses of lives and disasters that have resulted from the incidents undergone in the Balkans, has secluded himself for a period until the Çanakkale war, this character created by the writer says:

-Yarın Ruslar gelecek, İstanbul'u alacak, İngilizler ve Fransızlar Anadolu'yu yağma edecekler. Adımız tarihten silinecek...

Evet, bu muhakkaktı. Bundan kim şüphe edebilirdi? Kendi adını bilmeyen, kendi dilini yazmayan, düşmanlarını kardeşi tanıyan bir ulus yaşayabilir miydi? Buna olanak var mıydı? Yarın bu kendi adını bilmeyen, kendi dilini yazmayan, düşmanını kardeş sanan zavallı ulus, Rusların, Fransızların, İngilizlerin elinde Hindistan halkı gibi tutsak olacak, onlara hayvan gibi hizmet edecek, uygarlıktan, yani insanlıktan, ahlakiyetten mahrum kalacaktı. Ve kendisi de işte böyle bir tutsak olmaya adaydı... Bunları düşünürken asabı sarsılır, korkunç bir nöbete tutulur, yarınki “tutsaklık ve hayvanlık” talihine isyan eder, baldıranları koparır, dikenleri ezer, sonunda bir deli gibi kendini kırlara atardı. Arabalarla eğlenmeye gidenlerin geçerken, hep yandan görünen atlıların, bisikletlilerin manzarası ona dokunur:

-Ah tutsak sürüleri!... diye homurdanırdı.

Evet, bunların hepsi hayvandı. İnsan değildi. Eğer insan olsaydılar, bu kadar yakın ve kesin bir tutsaklık karşısında nasıl kayıtsız ve mutlu eğlenebilirler, gezerler, tozarlar, gülüşürler, oynaşırlardı? Nasıl sevişirler, nasıl evlenirler, nasıl bir kucak dolusu çoluk çocuk yetiştirebilirlerdi? Haberleri yoktu. Felaketten, hiçbir şeyden haberleri yoktu. Çevresine karşı elini kaldırıp “Uyanınız! Kendinizi biliniz. Hayvanlar gibi amaçsız, örgütsüz, uygarlıksız yaşamayınız. Bir ulus olunuz...” demeye cesaret edemez, bu iktidarı kendinde duyamazdı. Hem, artık lafın ne etkisi olabilirdi? İflas, eylemli olarak başlamış ve sona yaklaşmıştı. Ticaret, zenginlik, para, mutluluk tümüyle yabancıların eline geçmişti. Kapitülasyonlar bir ulusu yavaş yavaş öldüren bir idam makinesi, bir gasp kurumu idi. Gerçeği kimse görmüyor, yaklaşan felaketten kaçmak için kimse, hiç olmazsa geri çekilme yönünü tayin edemiyordu.

“Ah, gerçeği anlamış bir kahraman çıkırsa...” diye inlerdi.

(Ömer Seyfeddin, 2005: 203)

During the course of history, similar sufferings have been experienced in Poland as well, resulting in the division and separation of the land, therefore wiping it out of the history scene. Müfide Ferit Tek in her novel *The Lepidopterans (Pervaneler)* makes up characters reminding the reader of the Poland example and mentions that if the Turks do not claim and protect their own identity, they will be swept away from the history scene just as the Polish society was: Polish Andrée who is a famous artist in her land and gets married to a Turkish architect (Sami) is caught in the middle of two cultures. Tek (ibid.: 116), through the words of Andrée, indirectly points out in her novel, what consequences a society not preserving its own identity will be facing:

Andrée silkindi ve fena bir kâbustan kurtulmak ister gibi Burhan'ın karşısında durdu. Dudaklarıyla gülmeye çalışarak:

–Doktor, benliğimi kaybetmemek için de bir ilâç isterim!

–Seyahat ediniz.

–Yağma yok. Bir kere aldandım. Ben uzaklaştıkça, Sami bensiz hayata alışıyor ve benim ihtiyacımı az duymaya başlıyor. Onun bensiz yaşamaya alışmasını istemiyorum!

Sonra yine oturdu; ciddi ve meyas bir tavırla:

–Doğrusu doktor, bizi alanlar da bedbaht, biz de bedbaht. Bizden olan çocuklar da daha bedbaht. İki kafalı harikalar gibi bedbaht! Size bir şey söyleyeyim mi? Sakin ve mesut olmak isterseniz, memleketinizin kaideleri ve yaşayacağınız hayatın tarzı haricine çıkmayınız. İnsan gördüğü terbiyeye muhalif bir hayatta mümkün değil mesut olamıyor. Ben, hattâ kızlarınızın yabancı terbiye almalarını bile makul görmüyorum. İleride hayatlarında bulamayacakları, belki lüzumsuz, birçok şeylerin, maddi, manevi ihtiyaçların tutkusunu onlara öğretmeye ne lüzum var?

– Gayri tabii bir terbiyeden sonra tekrar her şeyi unutarak tabii hayata girmelerini istiyorsunuz. Artık mümkün mü? O zaman ne oluyorlar?

Bizim gibi bedbahtlar. Onlarla bizim hayatımız zaten birbirine bazen benziyor. Onlar da, biz de toprağından sökülmiş, köksüz avare insanlarız. Ruhlarımızda bir yangın izi saklayan zavallılarız. Hepimizi, sizin teşbihinizle her hangi bir ateşin ışığı çekiyor. Düşüncesiz pervaneler gibi, kimimiz aşkın ateşine, kimimiz, terbiyesini aldığı memleketlerin serabına, hepimiz meçhul hayatlara, hayalî saadatlere diyerek, uça uça ateşe gidiyoruz. Kanatlarımız kavrulup uzun can çekişmeler içinde çırpına çırpına yanıncaya kadar tehlikeyi göremiyoruz...

Pervanelere acıyınız!..

In one of his articles, Ömer Seyfeddin (2001a: 340-342) informs the Turk about the disintegration of Poland as follows:

Avrupa, Türkleri mahv ve Türkiye'yi taksim etmek emeline nasıl muvaffak olacak? Tarih tekerrürden ibarettir. Başka bir devleti nasıl mahvetmişlerse bize de aynı o muameleyi yapacaklar. Tarihe bakalım. Avrupa nasıl "Lehistan" hükümetini parçaladı. Bu gayet acıklı bir sayfadır. Fakat aynıyla bize de tatbik olunuyor.

Lehistan Cumhuriyetinin birkaç asır yaşında bir kanun-ı esasîsi vardı. Ve bu gayet hürriyetperverane idi. Ahali (Citoyen), yani her türlü siyasî hakka ve selâhiyete malik “vatanî”ler addolunuyordu. Bu vatanîlerden başka asiller de vardı. Asillerle beraber bütün vatanîler diyet meclislerinde kralı intihap ederler, hatta kral intihap olunabilirlerdi. Kral ölünceye kadar, bir cumhuriyet reisi gibi memleketi idare ederdi. Fakat asilzadelerde başka ve fazla bir “muhalefet hakkı” vardı. Bunu kullanınca her şeye mânî olabilirlerdi. On sekizinci asrın ibtidasında bu asiller çoğalmışlardı. Lehistan’la hudutları olan hükûmetler, yani Rusya, Prusya, Avusturya terakki etmiş, hükûmetleri kuvvetlenmiş, yani fazla zapturapt demek olan mutlakiyet usulü teessüs etmişti. Lehistan idaresizliğiyle, zaafıyla, zapturaptan mahrumiyetle onların gözüne battı. Ve bu hükûmeti tarihten ve haritadan silmeğe karar verdiler. Hemen bu üç hükûmet dalâvere çevirmeğe başladılar. Ruslar, Prusyalılar, Avusturyalılar intihabata karıştılar. Ve asillere mahdut “muhalefet hakkı”nı istimal ettirmeğe muvaffak oldular. Lehistan vatanperverleri, inkıraz uçurumunu görünce toplanmağa çalıştılar. Anarşiden kurtulmak için başlarına Saksonyalı bir kral getirdiler. Ve muhalefet hakkını lâğvettiler. Varşova’da parlamentolarını açacaklardı. Lehistan, Litvanya, Rusiyen kısımlarından samimî bir vahdet husule getirmek istiyorlar ve Lehistan’ı kuvvetlendirmeye çalışıyorlardı. Bu hükûmeti mahvetmek isteyen düşmanları fütur getirmediler. Hemen Avrupa efkârını Lehistan aleyhine galeyana getirdiler. Sözde Lehliler, Lehli olmayan Ortodoks ve Protestanlara zulmediyorlar, Lehlileştirmeğe çalışıyorlardı. Hâlbuki hiç böyle bir teşebbüs yoktu. Rusya, Avusturya ve Prusya’nın parasıyla, teşvikiyle Ukrayna Ortodoksları ve şehirli Protestanlar ittifak ettiler. Fakat maksatlarını gizliyorlar ve ittifaklarına millî bir renk vermek için başlarına hep Lehlilerden reis yapıyorlardı. Lehistan’daki Lehlilik aleyhine yapılan bu hareket, başında Lehliler bulunduğu için maksadını çaktırmıyor, sözde lağvolunan muhalefet hakkının tekrar kabulünü istiyordu. O vakit Lehlilerin sanki gözleri kör olmuştu. Hiçbir şey anlamıyor, boşu boşuna bu hareketi alkışlıyorlardı. Nihayet ne olduğunu bilmeden istedikleri şey oldu, vatanperverler Rus askeriyle öldürüldü. Sözde Lehistan mahut kanun-ı esasîsi ve istiklâli himaye olunuyordu. Ve bunun için babalarının hayrına Rus orduları Varşova’da oturuyordu. Sonra birkaç politika oyunu daha... Lehistan haritadan silindi. Rusya, Lehliliği öldüren muhaliflere bile zulümden çekinmedi. Hatta mezheplerini bile kaldırdı.

Bu Lehistan hikâyesi... Gelelim Türkiye hikâyesine! Düşmanlarımız bize ne yaptılar? Evvelâ çimize girdiler. Hristiyan unsurları, sonradan İslâm unsurları bizden ayırdılar. Hepsini ittifak ettirdiler. Ve “Hürriyet ve İtilâf” namı altında Türklere ve Türklüğe karşı bir harp açtılar. Maksatları, Lehistan’dakilerin muhalefet hakkı gibi sözde “Meşrutiyet-i meşrua ve adem-i merkeziye” idi. Düşman parası su gibi İstanbul’a aktı. Patrikhane Türkçe büyük bir gazete çıkardı. Düşmanlarımız tesis ettikleri fırkanın ve gazetelerin başına Lehistan’da olduğu gibi hep Türk unsurundan budalaları

getiriyorlardı. “Hürriyet ve İtilâf” Türklüğe karşı olan kastını saklamak için reisini, ikinci reisini, sonra birkaç âzasını Türklerden intihap etmişti. Yine bu bir korkuluk kadar boş ve vicdansız reisler ve âzalar vasıtasıyla orduyu fesada verdiler. Sonra Arnavutları ayağa kaldırdılar. Orduyu Türkler aleyhine ayağa kalkmış Arnavut milliyetperverleriyle birleştirerek kesreti haiz kabineyi devirdiler. Koca Meclis-i Mebusanı dağıttılar. Türklerin Meclis-i Ayanında reis Türk düşmanı bir Arnavut, dahiliye nazırı yine bir Arnavut oluyordu. En mühim bir nezarete, “İnsanın vatani parasının bulunduğu bankadır.” diyen bir zat geçmişti. Hep bunlar sözde “Meşrutiyet-i meşrua”yı kurtarmak için yapıyor ve bu kabineye de Türklerin felâketinden delice bir sevince tutulan gayri Türk muharrir tarafından “Büyük Kabine” tesmiye olunuyordu...

Türk düşmanları muvaffak olmuşlardı. Artık vakıaları tesri etmekten başka yapacak şeyleri kalmamıştı.

Aka Gündüz (1930: 21) as well, refers to the Poland example in his piece *The Stories of Demirel (Demirel'in Hikâyeleri)* to raise Turkish consciousness:

Galiçya muharebeleri tavsamıştı.

Aşağıdan yapılan yarma hareketi Türk askerinin yardımıyla kazanılmış, düşman birçok esir vererek kaçmıştı. Lehistan tarafları karıştı. Bizim bir süvari kıt'amızla piyade kıt'alarımız o tarafa gidiyorlardı. Demirel onbaşı idi. Mangası ve bölüğü ile o da kafiyele karışmıştı. Genç zabıtlar askerlere gittikleri yerin ne olduğunu anlatıyorlardı. Demirel'in aklında yalnız şu kadarcık bir bilgi kalmıştı: Lehistan otuz milyona yakın bir millettir. Eskiden birbiri ile kavga ve gürültü ede ede bitkin düşmüşler. Moskof Çarı bu koca ülkeye göz dikmiş. Alman kayseri “hayır! bana da pay isterim” demiş. Türk'ler Lehli'leri çok korumuşlar. Uzun seneler Lehistan'ın parçalanıp başka devletlere esir olmamasına çok çalışmışız. Fakat bir gün gelmiş ki bizde de padişahlar hır güre, milleti ezmeğe başlamış. Devlet zayıf düşmüş. Bu fırsatı gören Moskof Çarı zaman bu zamandır deyip koca güzelim Lehistan'ı zaptetmiş, senelerce Leh milletini esir gibi kullanmış. Lehli'ler bizim mertliğimizi, kendilerine yaptığımız iyiliği unutmazlarmış. Onların bizim Âşık Kerem gibi bir şairleri varmış. Ama “Aslı”ya vurgun değilmiş de düşman eline düşen vatanına gönül bağlamış. Köy köy dolaşmış; halka vatanı kurtarmak için koşmalar, deyişler, bozlaklar söylemiş. Sazının üstüne saz yokmuş. Leh köylüleri ona vatan için ermiş Âşık derlermiş. İşte bu adam her sazının sonunda dermiş ki: “Türk atları Vistül boyunda su içtikleri gün Lehistan kurtulacaktır.”

Vistül, bizim Sakarya gibi meşhur bir ırmakmış. İşte şimdi o tarafa gidiyorlarmış. Yine Türklerin yardımı dokunacaktı.



Now, let's read the poem "Defeat" (*Bozgun*) by Aka Gündüz written in 1911, to see how hard the times the Turk has gone through also prior to the Balkan wars were :

*Müslümanı, Türkü düşman sürümüş  
dağıldı*

*Rumeli tutuştu, vatan*

*"Altındağ" üstüne duman bürümüş  
ağıldı-*

*-Türk kuzularına altın*

*Ruhlarla melekler ufka yürümüş;  
sağıldı*

*Can memelerinden kanlar*

*Başını çevirip bakan kalmamış,  
nerede*

*Kucağını açıp saran*

*Tanrı korkusunu duyan kalmamış:  
nerede?.*

*Ertuğrulun oğlu Osman*

*Ağla, gözüüm, ağla! Hicran yaraşır,  
Hicran yaraşır,*

*Ağla, gözüüm, ağla!*

*Vatansız erkeğe, zindan yaraşır!*

*Goncesiz bülbüle figan yaraşır!*

*"Halk güneşi" midir karşımda batan?  
halinden utan:*

*Utan ey Türkoğlu,*

*Nazlı ninem midir yerlerde yatan?  
Kayıhan?*

*Bunu mu diledi senden*

*"Sen misin sen misin ey garip vatan"  
yaradan?*

*Böyle mi emretti ulu*

*İllere satılmış ırzın, yaşmağın,  
mudur?*

*Hüdavendigarı soran yok*

*Harap edilmiş hep otağın, bağın,  
mudur?*

*Fatih türbesine varan yok*

*Ağla, gözüüm, ağla! Hicran yaraşır,  
Hicran yaraşır,*

*Ağla, gözüüm, ağla!*

*Erkeksiz vatana düşman yaraşır!  
yaraşır!*

*Kurumuş sineye al kan*

<i>Ey öksüz ocağım! Zavallı ana! kitap!</i>	<i>Mabedler değişmiş, atılmış</i>
<i>Kıydılar mı sana? Kıymadan cana... bir ahbap!</i>	<i>Ne hanüman kalmış, ne de</i>
<i>Kara mı sürüldü eski bir şana? şarap?</i>	<i>Sahi mi katılmış zembere</i>
<i>Rabbin mekânına sanem asılmış, ağlayan, ölen?</i>	<i>Kalmamış mı duyan,</i>
<i>Bembeyaz alınına neler yazılmış!</i>	<i>Her tarafı sarmış, sevinen, gülen.</i>
<i>Ağla, gözüüm, ağla! Figan yaraşır, yaraşır,</i>	<i>Ağla, gözüüm, ağla! Figan</i>
<i>Kaygısız imana hüsrân yaraşır! yaraşır!</i>	<i>Kör olası göze tuğyan</i>
<i>Ne ettiler sana, ne oldu bana çağlıyor,</i>	<i>Akan sularından kanlar</i>
<i>Kulağımı verdim urulan çana dağlıyor,</i>	<i>Tütmeyen ocaklar vicdan</i>
<i>Bir gariplik geldi çöktü her yana; ağlıyor,</i>	<i>Çoluk, çocuk, gelin, civan</i>
<i>İslâm diyarında Kur'ân ağlıyor, ararım,</i>	<i>Düşman bayrağını yırtan</i>
<i>Kur'âmı başında, Turan ağlıyor. ararım,</i>	<i>Namus ocağını kuran</i>
<i>Ağla, gözüüm, ağla! Figan yaraşır, yaraşır,</i>	<i>Ağla, gözüüm, ağla! Figan</i>
<i>Bülbülsüz bağına hazan yaraşır! yaraşır!</i>	<i>İmansız cihana tufan</i>

(Yücebaş, 1959: 61)

...Finally, let's read the information given below related to a letter by John Major to Douglas Hogg, to grasp properly the reasons behind the wars that have occurred in the Balkan territories up to now:

The English Prime Minister John Major in his letter dated 2 May 1993 to Douglas Hogg, one of the Ministers in his cabinet, asks for their policy on

Bosnia Herzegovina to be defended both in the “English Parliament” and within the government and the party. This letter explaining together with its reasons why England wants the Bosnian Muslims to be forced to immigrate and the Serbs to be supported, was written on a paper carrying the letterhead of the Prime Ministry and the signature of “John Major”. In this document explicitly presenting the historic “divide-separate and annihilate” or “divide-split-swallow” policy and the colonialist mentality of the Great Britain Empire, John Major after noting the following statement “We can never allow the Muslims in Bosnia Herzegovina to take up arms and the weapons blockade on them to be lifted.” and emphasizing that their Bosnia Herzegovina policies will remain all the same, continues with these words: “Muslims gaining military power is a condition we cannot tolerate. Russia, Greece and Bulgaria are supporting the Serbs. Germany, Slovenia and even the Vatican is sending weapons and military supplies to the Croatians. They are helping their soldiers to get trained. We are aware of all that. We cannot allow any Islamic country to help Bosnia Herzegovina and to put pressure on western countries to change their policies on this matter. Because we can never tolerate an Islamic state in the heart of Europe. Once we did the mistake of helping the Muslims in Afghanistan...The Muslims in Bosnia Herzegovina should not survive as a state. Until the Islam here is wiped away and the Muslims immigrate. Serbs should be supported...We have to look out for our interests. This attitude may seem rigid to you but it is a realistic and necessary policy. It is the best policy that will ensure that Europe remains Christian in the future...” (Ucuzsatar, 2005: 34)

In conclusion, even in the light of the examples we studied based on the Reflection theory, which is just one of the many theories of aesthetics, we can say that each aesthetic object put forth during the course of the establishment of Turkish Independence literature, has to a large extent taken share(s) from both the aesthetic subject and the environment or circumstances it is included in and out of.

The last lines written by Mehmet Emin Yurdakul (1969: 289) of this article are below:

**Vur**

***Millî Ordu'ya!***

*Ey Türk vur, vatanın bâkirlerine*

*Günahkâr gömleği biçenleri vur;*

*Kemikten taslarla şarap yerine*

*Şehidler kanını içenleri vur!*

*Vur, güzel âşıklar cenâzesinden  
Kırmızı meşaleler yakanları vur;  
Şehvetin raksına yetîm sesinden  
Besteler, şarkılar yapanları vur!*

*Vur, katlin o kızıl sapanlarıyla  
Dünyaya ölümler ekenleri vur;  
Vur, zulmün o kanlı organlarıyla  
Bir kavmi iplere çekenleri vur.*

*Vur, etten, kemikten saraylar kuran  
O vahşî ruhları ezmek için vur;  
Dört büyük rüzgâra küller savuran  
O mücrim elleri kesmek için vur!*

*Vur, sen de mukaddes hürriyet için,  
Dünyanın diktiği bayrak için vur;  
Her dînin sevdiği adâlet için,  
Her yerde haykıran bir hak için vur!*

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## WITH OR WITHOUT MAGIC: REALISM IN KUSTURICA'S TIME OF THE GYPSIES

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### Abstract

*Being one of the established directors of the Balkan cinemas, Emir Kusturica is considered a controversial figure, especially in his homeland Bosnia and Herzegovina. This is largely due to his problematic representation of the troubled Balkan past. After a highly political and much discussed film like Otac na sluzbenom putu (When Father Was Away on Business) (1985), however, we see a shift in his cinematic style with the apolitical Dom za vesanje (Time of the Gypsies) (1988).*

*In Time of the Gypsies, Kusturica provides a good deal of realistic depictions of the Gypsy life and culture, which makes the audience have an idea about the community. Kusturica also pays attention to making social commentary on such crucial subject matter as illegal migration, and human trafficking. Nevertheless, Perhan – the protagonist of the film – has telekinetic powers, and his grandmother is a charm-healer. Moreover, Perhan's dreams play a significant role throughout the film. However, these elements do not come off as fantastical elements, and the film is not listed as fantasy genre-wise. They seem to be essential parts of the film, which makes the audience accept them as they are. Hence the film does not lose any of its credibility. Kusturica owes the success of the film's healthy dose of magic realism to the colorful Gypsy culture and vibrant Romani characters. My main argument in this paper will be that Time of the Gypsies makes substantial use of magic realism and I will endeavor to investigate how it does so.*

**Keywords:** *Magic Realism. Emir Kusturica. Balkan Cinemas. Gypsy Culture.*

Literature has always been a great inspiration for the world of cinema. In fact this late coming art form has borrowed many elements from the art of literature. *Magic* or *magical realism* might be considered one of these elements. Initially a style of painting, it became better known in literature as a writing style or a genre adopted by such authors as Gabriel García Márquez and Salman Rushdie. Its potential as a

visual tool has been discovered and used by many filmmakers, one of them being Bosnia's *enfant terrible*, Emir Kusturica. Today Kusturica is considered an *auteur* whose work is distinguished by its authentic style of storytelling and imagery. He is best known for his 1988 film *Dom za vesanje* (Time of the Gypsies). It is with this film that Kusturica began his search for alternative ways to tell and visualize a story.

Time of the Gypsies chronicles the odyssey of Perhan, a young Romani who lives in Sarajevo with his grandmother, compulsive gambler uncle and his crippled sister Danira. Perhan has telekinetic powers – he can move objects with mind power – and his grandmother is a charm-healer. The film opens with a glimpse into the daily lives of Perhan and his neighbors. The village fool addresses the audience directly and says "When God came down to earth he could not deal with the gypsies . . . and he took the next flight back". This statement is enough to stress where the film stands in its look at Gypsies. It does not glorify them in any way but rather attempts to show things as they are in reality. In that sense, one might call Time of the Gypsies a quite realistic film that depicts the Gypsies of Sarajevo. Indeed, the film makes use of the poor living conditions of the Romani minority in order to form a connection between the characters of the film and the audience – and it does not fail to do so because we feel sorry for them as we watch. This is largely due to the fact that it is made clear in the film that they do what they do because they have no other option. Concerning the portrayal of Gypsies in Balkan cinemas, Dina Iordanova states in *Cinema of Flames: Balkan Film, Culture and the Media*:

“While the cinematic treatment of the Roma may have presented them in an unflatteringly exotic light, their portrayal in Balkan cinema remains, nevertheless, predominantly positive. In these films, the Roma are frequently seen to do things which are deemed socially unacceptable. But it is also clear they do not have the option to act in a different way. For example, they often end up as pickpockets, because they have no decent chance of employment or social benefits” (2001, p. 216).

In light of what Iordanova observes Kusturica seems to follow this convention of depicting Gypsies in a realistic way. As Zoran Kuzmanovich points out in his review of *Time of the Gypsies*, the film's success relies heavily on “its director's willingness to immerse himself in the local experience of Gypsy life” (1993, p. 267). This realistic depiction of everyday life is reminiscent of the Italian neorealism tradition, in which the poverty the Italians faced and their struggle to survive after World War II were demonstrated with the use of non-professional actors and location shooting. Kusturica, in a similar way to neorealist directors worked with non-professionals and Romani people in *Time of the Gypsies*.

Despite Kusturica's loyalty to the portrayal of Gypsy life, the film celebrates the existence of binary oppositions in life, just like many other films from the Balkans. For instance, *Time of the Gypsies* has both comedy and tragedy in it. This is best demonstrated in the final sequence where after Perhan, the protagonist of the film,



dies in a very tragic way, his mischievous son steals the golden coins that are traditionally placed on his eyes, which brings about a hopeful ending instead of a dark and pessimistic one. As Andrew Horton talks about Balkan films in general, he states “these films embrace verbal and physical/visual dimensions that are emblematic of a cultural spirit searching for ways to transcend the conflicts and wars of times present and past” (2003, p. 31). As a reaction to what the peoples of the Balkans have gone through in the past, filmmakers from the area tend to add a slight dose of comedy or comic relief into their films. However this is not to be confused with the modern idea of comedy evident in today’s Hollywood films. Along with many other examples from the Balkans, *Time of the Gypsies* displays a quite different notion of comedy, one that bares similarities to Dante Alighieri’s *Divine Comedy*. In Dante’s best known work, Dante the character starts his journey in Hell and finishes it in Heaven. Since “all is well that ends well” it is considered a comedy. As Horton underlines in “Laughter Dark & Joyous in Recent Films from the Former Yugoslavia”, “we realize comedy involves some degree of triumph or victory by tale’s end, whether that triumph evokes laugh or not, or whether it is a major triumph or even a minor one. In point of fact, even minor triumphs must be taken as a sign of hope in such tragic times as the past decade in the Balkans” (2002, p. 24).



Figure 1: Perhan’s mischievous son at work.

Apart from its use of comedy and tragedy in the same narrative, *Time of the Gypsies* brings realism and magic realism together as well. As stated earlier, the film represents the lives of the Romani people as realistically as possible. Nevertheless, Kusturica employs various magic realist aspects in the film. Defining magic realism, however, is not an easy task. I believe Jeffrey Wechsler’s thoughts on magic realism might be helpful when figuring this complex genre out. Although he primarily talks about magic realism in paintings his definition can apply to this context too. He quotes H. H. Arnason, who argues that the main concern of the magic realist artists is “translating everyday experience into strangeness” (1985, p. 293). That is definitely what we witness in *Time of the Gypsies*. The “strange” segments of the film are placed in such subtle ways that they do not come off as

irrational or unbelievable. Perhan's close relationship with his pet turkey might be considered one of these instances. One would expect that a boy befriends a cat or a dog, but this one befriends a turkey. Perhan's case is not unreal, it is merely eccentric. Wechsler further comments that "Magic realism does not invent a new order of things; it simply reorders reality to make it seem alien. Magic realism is an art of the implausible, not the impossible; it is imaginative, not imaginary" (p. 293). That is probably why we, as the audience, do not question whether what we see on the screen is real or not, we just accept it as the truth.

All these features of magic realism apply greatly to Kusturica's films. In fact, his cinematic style is easily recognized due to the way he incorporates magic realism into his films. His characters seem to be absurd, but also very real. As Yvette Biró comments on Kusturica's style, she observes "Irony and the absurdity of weird, inexplicable coincidences color his vision" (1990, p. 174). At the beginning of *Time of the Gypsies* where some of the secondary characters are introduced, a newlywed couple who seem to be arguing right after the ceremony exemplifies how strange Kusturica's characters might get. But again, these are not features one might call "fantastic" or "surreal" – none of Kusturica's films is classified as fantasy genre-wise. Magic realism is not to be confused with surrealism because the former incorporates magical elements into the body of an otherwise realistic film and these elements do not stand out, they become essential parts of the narrative. With surrealism that is definitely not the case. When we are confronted with a surrealist piece of art we cannot ignore its detachment from reality and its difference from what we see around us. Magic realism, on the other hand, "deals with a strange reality, not a surreality" (p. 293). As proposed by Wendy B. Faris, "it combines realism and the fantastic in such a way that magical elements grow organically out of the reality portrayed" (2005, p. 163).

Other than the characteristics of magic realism, its use in *Time of the Gypsies* does not come off as unprecedented due to the vibrant characters of the film. Gypsies have been known to lead colorful lives despite the poverty and difficulties they face as a minority. For a genre like magic realism which brings polar opposites together, the choice of Gypsies as protagonists seems appropriate. Many of the film's magic realist moments owe their effect to realistically portrayed Romani characters and their complex culture. Gypsies have traditionally been thought not to conform to conventional life styles. As a result of their limited economic and social means, they are not able to live in proper houses and find jobs to provide for their families. This lack of alternatives of living has apparently made them closer to different versions of reality, or dreams. This is clear when Perhan complains "A gypsy without dreams is like a church without a roof, like a textbook without letters". Even though they do not have the means to get what they dream of they seldom cease to dream. This is exactly why the audience does not question the magic realist aspects of the film. We somehow associate dreams and the supernatural with the Romani because "they have insights into the supernatural and follow the ancient superstitions in such earnestness that it seems they really work for them" (Gocić, 2001, p. 84). For instance, after he moves to Italy, Perhan dreams of a white flying turkey – probably

a symbol of his dead turkey friend. Later in the film, while he is about to die on the back of a train he sees the same turkey flying towards him.

The magic realist scenes of *Time of the Gypsies* are mostly presented as to have been stuck in between the dream world and the real world, which is why one cannot easily tell if it is a dream or not. One exemplary scene is the part where Azra, Perhan's pregnant wife, dies while giving birth. The magical nature of the scene is described by Jordanova in *Emir Kusturica* as such:

“As soon as they arrive at the campsite in Italy, Azra, who is still in a wedding gown, escapes in desperation. She goes into labour by the nearby railway tracks, her body levitating against the background of a passing train and a haunting musical score, the veils of her white gown floating around and giving this magical image a sublime, harrowing quality” (2002, p. 66).



Figure 2: Azra giving birth.

Although it is clear that Azra goes to labor and dies in reality, the fact that she flies in the air gives the scene a dreamlike quality. Another example of magic realist imagery in the film would be the sequence in which the drunken uncle of Perhan gets mad at his family and lifts their house with a crane leaving it hanging in the air – hence the literal translation of the film is *A House for Hanging*.



Figure 3: *A House for Hanging*.

As discussed throughout this paper, Kusturica's *Time of the Gypsies*, as a magic realist film, brings realism and magic realism together. Although the lives of the Romani are portrayed realistically, the film also employs magic realist elements that are incorporated into the body of the film. Moreover, the fact that it is about the Romani contributes to the magic realist nature of the film.

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# **EDUCATION**

**MENTORING PROGRAM AS A METHOD FOR APPRAISAL AND PROFESSIONAL DEVELOPMENT OF TEACHERS AT KINDERGARTEN THRU 12<sup>TH</sup> GRADE EDUCATIONAL INSTITUTIONS IN BALKANS**

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**Abstract**

*Appraising the teachers to assess their strengths and weaknesses is needed to provide them with specific professional development opportunities based on these weaknesses. Appraisals and professional development can be done in many ways but a method that is deemed more suitable to the Kindergarten thru 12th grade educational institutions will be discussed within this study within the context of mentorship program, which may be considered for Balkan countries given the history of education in Balkans.*

*Professional development has two major components; first professional development days that include collective in-service programs and attending workshops individually at approved outside educational institutions and second mentorship program.*

*As a major area of focus in this study, mentorship program as an ongoing professional development activity of especially that of interns, first year teachers, inexperienced teachers and teachers in need of assistance is discussed within the subtopics of selection of mentors and trainees, action plan and timeline for mentors, and assessing the trainees. The observational instruments that the mentors are recommended to use to assess the trainees and teacher performance principles that the mentors base their assessments using these observational instruments are thoroughly discussed within the study.*

**Keywords:** *Appraisal. Walkthrough. Mentor. Summative. In-service.*

**Introduction**

Appraising teachers and a professional development program based on the areas determined by the appraisal process is a key to improve student performance.

Research has established that a school where adults are learning and growing tends to be a place where students are learning and growing, too. Professional development that is aligned with the needs of students, mandated curricula and campus/district goals and objectives makes an impact on student performance. There are two major components of professional development (Professional Development and Appraisal System, 2009); professional development days including recommended days and durations and mentorship program.

## **Professional Development Days**

### **In-service Programs**

- a. District-wide In Service Programs.
  - i. 2 (or 3) day program before the school starts
  - ii. District-wide seminars/workshops
- b. Campus-wide In Service Programs.
  - i. 2-3 days before the school starts
  - ii. 4-6 days during the school year
- c. Cluster Department Meetings

Staff development or in-service days are predominantly campus-based, related to achieving campus performance objectives (Texas Education Code Section 21.451d, 2011), which usually include training in;

1. technology;
2. conflict resolution; and
3. discipline strategies, including classroom management, district discipline policies, and the student code of conduct;

and training that

4. relates to instruction of students with disabilities; and
5. is designed for educators who work primarily outside the area of special education;

There are certain requirements and guidelines for the content and delivery of staff development. In U.S. out of approximately 187 working days teachers must work, usually 180 days are for instruction of which some can be reserved for staff development leaving a minimum of 7 days to be used for staff development, which is usually the practice in Kindergarten thru 12<sup>th</sup> grade U.S. public and charter schools.



## **Workshops at Outside Educational Institutions**

Participating workshops at outside educational institutions constitutes the second category of professional development days. The practice is usually experienced teachers are given paid leave for at least 12 hours (or two full days), while first year teachers are given paid leave for at least 18 hours (or three full days) to attend workshops at universities, educational service centers, etc. Only those professional education activities from approved registered providers are accepted for these workshop hours to work into the required 150 clock hours of Continuing Professional Education (CPE) activities needed to renew the teaching certificate every five years. It is required for teachers work in all U.S. K thru 12 public schools and most charter schools and some private schools to complete at least 150 clock hours of Continuing Professional Education (CPE) during each five-year renewable period for teaching certificates (Classroom Teacher Standard Certificate Renewal and Continuing Professional Educator Requirements, 2005). Teachers who fail to satisfy each of the requirements to renew their standard certificate(s) by the renewal date move to inactive status and are ineligible for employment in public school districts in a position for which that certificate is required until all appropriate requirements are satisfied. Acceptable continuing professional educational activities are;

1. Participation in institutes, workshops, seminars, conferences, in-service or staff developments which are related to or enhanced professional knowledge and skills of the educator;
2. Completion of undergraduate courses in the content area knowledge and skills related to the certificate being renewed, graduate courses, or training programs which are taken through an accredited institution of higher education; one semester hour of credit earned at an accredited institution of higher education is equivalent to 15 CPE clock hours.
3. Participation in interactive distance learning, video conferencing, or online activities or conferences;
4. Independent study, not to exceed 20% of the required clock hours (30 hours of 150 clock hours), which may include self-study of relevant professional materials; books, journals, periodicals, video/audio tapes, computer software, and on-line information or authoring a published work;
5. Development of curriculum or CPE training materials;
6. Serving as an assessor that does not include the required annual evaluation of the principal not to exceed 10% of the required clock hours (15 hours of 150 clock hours);
7. Teaching or presenting a CPE activity, not to exceed 10% of the required clock hours (15 hours of 150 clock hours); and/or
8. Providing professional guidance as a mentor educator, not to exceed 30% of the required clock hours (45 hours of 150 clock hours).

At least 80% of the CPE activities should be directly related to the certificate(s) being renewed and focused on the standards required for the initial issuance of the certificate(s) including;

1. content area knowledge and skills;
2. Professional ethics and standards of conduct;
3. Professional development, which should encompass topics such as the following;
  - a) District and campus priorities and objectives;
  - b) Child development including research on how children learn;
  - c) Discipline management;
  - d) Applicable federal and state laws;
  - e) Diversity and special needs of student populations;
  - f) Increasing and maintaining parental involvement;
  - g) Integration of technology into educational practices;
  - h) Ensuring that students read on or above grade level;
  - i) Diagnosing and removing obstacles to student achievement and;
  - j) Instructional techniques.

A professional development planning team for each teacher determines the workshops to be attended. This professional development planning team is encouraged to identify CPE activities based on results of the annual appraisal required under TEC, Chapter 21, Subchapter H. This team usually consists of an administrator who is usually the dean of academics, the department chair of the teacher and the teacher him/herself. Dean of academics and the department chair commonly act as the official appraisers for the respective teacher as well.

### **Mentorship Program**

Second component of professional development is mentorship program as an ongoing professional development activity. Mentors assist the trainees by playing the role of teacher, friend, guide, coach, and role model for them. Mentors provide support, encouragement, a listening ear, a welcoming shoulder, constructive feedback and suggestions for improvement. Mentors affect the lives of the new teachers having a direct impact on every student that will enter their classroom doors. In this sense, mentorship program include both formal and informal components. Mentorship activities are recorded on the teacher folders; however only activities performed by the official appraiser, which are formal observations, pre and post observation meetings if conducted, teacher self reports, summative annual report and conference, walkthroughs, student performance as seen in Campus Performance Rating and AYP and other cumulative data are filed as appraisal documents affecting official professional development and employment decisions. AYP or Adequate Yearly Progress here is the evaluation indicator of the United States federal NCLB (No Child Left Behind) Act that allows the U.S. Department of Education to determine how every public school and school district

in the country is performing academically according to results on standardized tests in three measures (Adequate Yearly Progress, 2011);

- a) Reading/Language Arts,
- b) Mathematics and
- c) Graduation Rate for high schools and districts or Attendance Rate for elementary and middle/junior high schools.

### **Selection of Trainees**

Teachers that are in the process of getting a permanent teaching license are required to be in the mentorship program. Additionally, school administration may recommend a teacher to attend the program even if the teacher is not in the process of getting a permanent license. Such a teacher is usually a TINA (teacher in need of assistance). A teacher in need of assistance is a teacher whose performance meets one of the following circumstances (Texas Education Code Teacher In Need of Assistance, 2010);

- a teacher who is evaluated as ‘unsatisfactory’ in one or more domains in formal appraisal; or
- a teacher who is evaluated as ‘below expectations’ in two or more domains in formal appraisal.

When a teacher is designated as a teacher in need of assistance, the certified appraiser and the campus principal or designee, in consultation with the teacher, develop an intervention plan that includes the following;

1. domain(s) that designate a teacher as a teacher in need of assistance;
2. directives or recommendations for professional improvement activities;
3. evidence that is used to determine successful completion of professional improvement activities;
4. directives for changes in teacher behaviour;
5. evidence that is used to determine if teacher behaviour has changed; and
6. specific time line for successful completion.

A teacher who has not met all requirements of the intervention plan for teachers in need of assistance by the time specified may be considered for separation from the assignment, campus, and/or district. The intervention plan includes options for professional development activities designed to enhance teacher proficiency, usually implemented with the assistance of a mentor teacher.

Trainees for mentorship program can also be chosen amongst interns, inexperienced teachers, or teachers that need to improve on specific aspects.

Participation of the trainee to mentorship program is officially evaluated in the official teacher appraisal process under the category of 'Professional Development Evaluation Criteria'. In this category that is Domain VI following criteria are evaluated and inference cannot be used;

1. The teacher successfully seeks out and engages in professional development activities that positively correlate with the goals of the campus and district.
2. The teacher successfully correlates professional development activities with assigned subject content and the varied needs of students.
3. The teacher successfully engages in professional development activities that positively correlate with the prior performance appraisal.
4. The teacher works collaboratively and constructively with colleagues and other professionals toward the overall improvement of student performance.

Scoring of Domain VI has two components; quantity and quality scoring that address the following questions;

- Can you see it?
- Did it happen?
- How often?
- How many students?

Quantitatively if the evaluation criterion is met almost all of the time, that is 90% to 100%, the matching qualitative assessment is "exceeds expectations" and the criterion is worth 5 points.

Quantitatively if the evaluation criterion is met most of the time that is 80% to % 89, the matching qualitative assessment is "proficient" and the criterion is worth 3 points.

Quantitatively if an evaluation criterion is met some of the time, that is 50% to %79, the matching qualitative assessment is "below expectations" and the criterion is worth 1 points.

Quantitatively if evaluation criterion is met less than half of the time, that is 0% to %49, the matching qualitative assessment is "unsatisfactory" and the criterion is worth 0 points.

The four performance levels; Exceeds Expectations, Proficient, Below Expectations, and Unsatisfactory are defined in terms of the impact on student learning and with how many students does the positive impact on learning occur. Proficient rating can be inferred in only one criterion out of a domain if 80% of the other criteria in the domain are proficient or better.

### **Selection of Mentors**

Mentors are teachers or administrators that attained highly qualified teacher status. Mentors exhibit professionalism, the ability to plan and organize, a love of teaching, good communication skills, and confidence. They maintain confidentiality, an optimistic attitude and open-mindedness. A mentor for a new teacher is recognized for successes in the classroom and leadership qualities. Providing professional guidance as a mentor educator also counts toward the 150 CPE hours required for certificate renewal for each five year period, not to exceed 30% of the required clock hours corresponding to 45 hours out of 150 clock hours.

A mentor can be the appraiser as well. Overlapping of two tasks usually coincides in the case of a department chair, who can be both at times. However, an appraiser is commonly an administrator, who is usually the dean of academics or another assistant or vice principal and sometimes the principal him/herself; while a mentor is a teacher, who attained 'highly qualified teacher' status. Before conducting an appraisal, an appraiser must be certified by having satisfactorily completed uniform appraiser training, including required Instructional Leadership Training (ILT) or Instructional Leadership Development (ILD) certification, with a trainer and curriculum approved by the commissioner of education. Periodic recertification and training is also required. If an appraiser comes to be a classroom teacher, he/she may not appraise the performance of another classroom teacher who teaches at the same school campus at which the appraiser teaches, unless it is impractical because of the number of campuses or unless the appraiser is the chair of a department or grade level whose job description includes classroom observation responsibilities.

Similar to the requirements to become an appraiser; mentors can only be selected amongst teachers attained highly qualified teacher status. The federal definition of a highly qualified teacher is one who meets all of the following criteria;

- holding at least a bachelor's degree from a regionally accredited institution of higher education (IHE);
- holding a valid Standard Professional Certificate or Advanced Professional Certificate or Resident Teacher Certificate in the subject area they are teaching; and
- satisfying the requirements associated with specific teaching levels and experience.

While the first two conditions are clear cut conditions, the third item is detailed by each state in U.S. which only very slightly differs from one another. An example is State of Maryland's (General Definition of a Highly Qualified Teacher, 2003);

- Early Childhood/Elementary teachers must demonstrate content knowledge and pedagogy competency by passing state tests that assess subject knowledge and teaching skills in reading, writing, math, and other areas of basic early childhood or elementary school curriculum.

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- Middle or Secondary teachers must demonstrate a high level of competency in each of the core academic subjects in which he/she is teaching by:
  - ✓ Passing the applicable state content test in each of the core academic subjects in which the teacher is teaching, or
  - ✓ Completing an academic major or course work equivalent to a major (30 credit hours from a regionally accredited institution with 50% of the course work at the upper division level), a graduate degree, or an advanced certification (issued by the National Board for Professional Teaching Standards and/or an Advanced Professional Certificate issued by MSDE) in each of the core academic subject areas in which the teacher is teaching.
- Early Childhood/Elementary, Middle, Secondary teacher, or K-12 (Art and Music) teachers must
  - ✓ Meet the applicable standards listed for teachers new to the profession, or
  - ✓ Demonstrate competency in each of the core academic subjects in which the teacher is teaching based on a Highly Objective Uniform State Standard of Evaluation (HOUSSE), which has been developed by the Maryland State Department of Education.

Another example is from the state of Illinois (Highly Qualified Teacher Status FAQ, 2006);

In addition to the first two common conditions that are

- Passing the IL state content test in the subject (all new teachers in IL in the past 2 years have been required to pass the content exam before they can receive their teaching certificate) or
- Having a major in that subject – indicated by university transcript

Third condition is detailed as

- having 32 semester hours in the subject or
- having a masters degree or higher degree in the subject or
- having a state master certificate in the subject (NBTPS) or
- reporting competence through HOUSSE, which applies to teachers with one year of experience or more.

### **Content of the Mentorship Program**

Mentors primarily help teachers to attain ‘proficient’ status as a minimum in the official teacher appraisal process. They help trainees in areas in which they have weaknesses. However generally mentors assist trainees or commonly new teachers in the following areas as stated by K. F. Jonson as a result of a study conducted in 2002;

- Classroom management and discipline
- Time management
- Overwhelming Workload
- Instruction and assessment
- Insufficient materials and supplies
- Technology in the classroom
- High-stakes accountability
- Socio-cultural issues
- Student motivation
- Solitary work environment
- Relationship with parents and colleagues

### **Mentorship Steps**

Commonly mentorship program includes the following steps that occur chronologically;

1. Informing trainees and mentors
2. Preliminary and post conference meetings
3. Action plan or timeline for mentorship program
4. Assessing the weaknesses (if already not assessed via another program such as official appraisal process)
5. Professional development
6. Evaluation (Summative Conference)

These steps take place in a certain timeline usually beginning January considering the new teachers; while it can be anytime for teachers that are determined as TINA (teacher in need of assistance) as a result of the official appraisal process or determined to have a weakness or weaknesses in certain areas by the school administration. An example of such a timeline for new teachers is as follows;

#### *January*

- First meeting with the teacher is arranged.
- Monthly conferences and the first observation are scheduled.
- Observation and documentation procedures are agreed upon.
- Observation and evaluation steps are performed and feedback to the teacher is given by the mentor.
- Observation and agreement documents are filed in the teacher and personnel folder.
- Principal is communicated about the process.

#### *February, March and April*

- Monthly conference with the teacher is held.
- Progress toward goals is monitored.

- Observation and evaluation steps are performed and feedback to the teacher is given by the mentor.
- Observation documents are filed in the teacher and personnel folder.
- Principal is communicated about the process.

*May*

- Monthly conference with the teacher is held.
- Progress toward goals is monitored.
- Observation and evaluation steps are performed and feedback to the teacher is given by the mentor and the work with the teacher is finalized.
- Observation documents are filed in the teacher and personnel folder.
- Final teacher evaluation is completed by the mentor.
- Principal is communicated about the process.

**Resources/Teacher Self Report**

There are many resources to assist with the mentorship program that the mentor and the trainee get data from. One such resource is the Teacher Self Report, which the teachers already have to fill-out every academic year as a part of the official appraisal process. Teacher Self Report consists of three sections of which the first section must be completed no later than 3 weeks after orientation, while the remaining two sections must be completed no later than two weeks prior to the summative conference. Part I can be revised during the school year as needed, however this must be done at least 2 weeks prior to the Summative Annual Conference. The appraiser should use the TSR as one piece of the data in completing the Summative Annual Appraisal. The TSR should also help to drive all of the appraisal conferences, especially the summative conference.

Part I of TSR includes the state mandated curriculum objectives to be taught for a certain course and the processes that are planned to be used or used to assess the needs of students with regard to academic skills corresponding to the respective state mandated curriculum objectives. All grades and subjects teach or reinforce some of all of these skills within the context of the respective curriculum and at the appropriate level for the assigned students.

Parts II and III of the TSR give the teacher an opportunity to give the appraiser additional information about teacher's efforts to improve students' performance.

Part II of TSR includes the following components;

1. Description of a specific instructional adjustment, e.g., materials, sequencing, etc., which the teacher has made based on the needs assessment of the students. A teacher response may include the specific type of students teacher has such as Gifted and Talented (GT) students and the work that the teacher has done such as attending professional development training on



teaching GT students, differentiation of instruction and incorporation of tiered assignments.

2. Description of the approaches teacher has used to monitor classroom performance and to provide feedback to students regarding their progress in academic skills, e.g. state mandated curriculum objectives. A teacher response may include the data and feedback received from benchmark tests, mock tests to assess progress and understanding with students. The students may grade their own work resulting in discussions about why an answer is wrong or right.
3. Description of how the teacher assisted the students who were experiencing serious attendance problems. A teacher response may include student encouragement to attend school via working with parents by means phone calls, emails and written mails.
4. Description of the teacher's approach in working with students who were failing or in danger of failing. A teacher response may include assigning individualized homework for such students and having three way conferences that consist of the student, teacher and the parents to help students focus.

Part III of TSR includes the following components;

1. Description of teacher's professional development activities for the past year related to campus/district goals, assigned subject/content, needs of students, or prior appraisal performance in the areas of
  - In-service,
  - team planning,
  - mentoring,
  - collaboration with colleagues,
  - self-study,
  - video coursework or distance learning,
  - university-level coursework,
  - professional conferences and
  - other non-traditional activities.

A teacher response may include the trainings attend such as 6 hours of science training, 12 hours of Gifted/Talented/Differentiation training, video study of the state mandated curriculum for 5<sup>th</sup> grade level, 3 hours technology integration in service training, 6 hours preparation training for bilingual generalist, 3 hours pedagogy and professional responsibilities preparation, 6 hours international baccalaureate primary years program training. Other answers may include team planning, content and curriculum planning at the team level as well as with the science vertical team.

2. Description of positive impacts of these professional development activities on the learning of students. A teacher response may include being able to differentiate for more students based on the related trainings.
3. Description of three target areas for continued professional growth. A teacher response may include;
  - a) Meeting the needs of ESL learners
  - b) Incorporating more differentiation in the curriculum
  - c) Fine tuning curriculum to meet the needs of students

### **Resources/Other Cumulative Data**

In addition to the TSR (Teacher Self Report) that the teacher has to fill-out anyway, other cumulative forms can be used by the mentor and trainee to give direction to the mentorship program. Examples to such forms are given as follows;

#### *1. Teacher Evaluation Form*

A teacher evaluation form is a general form commonly used as an aid for appraisal that summarizes the on the surface data with regards to a teacher and a certain class that he/she teaches. Summarized items are;

- Classroom observation
- Content area competency/ teaching in classroom/instructional strategies
- Classroom management
- Lesson plan(database)
- Using database
  1. gradebook
  2. assignments
  3. attendance
  4. test center
- Relations with parents, students, other staff, administration and teachers
- Cluster meeting attendance
- Assessment, mock tests, benchmark results, tutorials
- Miscellaneous
  1. dress code
  2. clock-in and out
  3. attendance
  4. duties
- Attending trainings, workshops at Region 4 or other outside institutions
- TPRI implementation; K thru 3<sup>rd</sup> grade
- AR implementation; all reading and homeroom teachers
- Extra Curricular activities; UIL, student clubs, etc.
- Resources, IT, classroom equipment, supplies
- Suggestions for next year; classroom equipments, resources, supplies, etc.
- Staffing plan for next year

## 2. *Goal Setting Agreement Forms*

Goal setting agreements can be made between the teacher and the mentor based on observations (Goal Setting Form, 2001). First part of the agreement includes open-ended items that are;

- Objective
- Teacher activities to reach the objective
- Consulting or mentor teacher activities to reach the objective

while the second part includes results and comments in the general categories in which the objective to be achieved that are;

- Teaching procedures
- Classroom management
- Knowledge of subject matter
- personal characteristics and professional responsibilities

## 3. *Checklist of Teacher Actions Form*

Checklist of teacher actions form can be used in parallel with the goal setting agreements between the appraiser and the intern, the first year teacher, the inexperienced teacher as well as for the appraisals by administrators during post conferences (Texas Education Agency Teacher Manual, 2005).

Checklist of teacher actions form includes the activities to be completed, detailed tasks with regards to these activities, the time frame these activities to be completed and information on whether they are completed or not. Activities that are included are;

- participation in teacher orientation
- completion of teacher self-report
- participation on observations
- participation in summative annual conference

## 4. *Teacher's Self Evaluation Form*

A teacher's self evaluation form aids with the appraisal and professional development process both from the aspect of the teacher and the appraiser and includes items such as;

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- a) Extracurricular activities, other than clubs, organized by the teacher and whether it was successful or not provided the evidence.
- b) Participation in in-service trainings, e.g. cluster meetings, stating reasons if not attended or left early.
- c) Participation in extracurricular activities, e.g. parent picnic, thanksgiving dinner, talent show, school-wide science fair, college awareness night, international night, city wide science fair award ceremony, etc.
- d) Whether the teacher prepared any student for any competition like Chess, UIL, Math Counts, Science Fairs, Robotics, Science Bowl, Science Olympiad, Spelling Bee, Geography Bee, Athletic or Art competitions listing all the names who participated in the competition and the awards if they had any.
- e) Any field trip organized? Where and when (month)? How many students did participate in?
- f) Number of home visits the teacher realized in the year along with the feedbacks from these visits.
- g) What is the teacher's students' passing percentage for each grade level in Mock tests (practice state standardized tests)?
- h) Did the teacher give any After School/Saturday Tutorial? How many times listing the name of the students who participated in the tutorial.
- i) Did the teacher submit all weekly lesson plans on the database for each lesson on time? If no, how many are missed?
- j) How would the teacher like to perfect his/her skills as a teacher mentioning at least three areas that he/she wants to work on.
- k) How many workshops/PD activities has the teacher participated in and outside of the school listing their titles and the dates realized.

It is also common to ask the teachers to rate themselves from 1 to 10 providing justifications in areas such as;

- Interactions with students
- Communication with parents
- Relationship with teachers
- Relationship with Administration
- Academic performance
- Discipline/Classroom Management
- Coming school on time

### 5. *Observation Form (Open-ended Categories)*

This form consists of open-ended responses to be given in the areas of;

- *Instructional Planning* with regards to objectives, variety, appropriate assessment,
- *Instruction* with regards to introduction, goals, practice, individual needs, feedback, pacing, flexibility, subject knowledge, interested, appropriate, closure,

- *Questioning* with regards to wait time, clear, higher level, feedback,
- *Communication* with regards to acceptable oral and written language use, clarity, examples, emphasizes important points, monitors student understanding,
- *Classroom Climate* with regards to enthusiasm, student interest, respect, rapport, praise, discipline,
- *Classroom Management* with regards to monitoring, materials, routines, praise, discipline and
- *Personal/Professional Characteristics* with regards to initiatives taken, dress, attitude, interactions.

### **Teacher Performance Principles**

This section explains nine principles of teacher performance to be assessed by the mentors providing information sources and suggesting ways to gather the data using various methods and forms widely used for observations. These nine principles are;

1. Teaching Procedure
  - a. Lesson Planning
  - b. Classroom Climate
  - c. Presentation of Instructional Content
  - d. Questioning Techniques
  - e. Recognize and Provide for Individual Differences
2. Pupil Relations
3. Classroom Management
  - a. Management of Facilities and Equipment
  - b. Management of Students
4. Knowledge of Subject
5. Personal Characteristics
6. Professional Responsibility and Overall Value to the School System
7. Staff Relations
8. Parent - Community Relations
9. Professional Growth

and widely used observation instruments are;

- Generic Observation Sheet
- Seating Charts- Frequency Counts
- Seating Charts- Teacher Movement
- Seating Charts- Time Sampling or Interval Recording
- Classroom Management - Teacher Behavior
- Classroom Management - Student Behavior
- Classroom Management Techniques
- Observation Form: Open-ended Categories
- Flanders Interaction Analysis system

- Clarity of Content Presented
- Lecture - Explanation Teaching
- Teacher Questioning
- Teacher Directions and Structuring Statements
- Teacher Evaluation of Students
- Classroom Procedures Forms
- Teaching Plan and Materials Forms
- Teacher Interpersonal Skills
- Teacher Professionalism

In this section aforementioned principles and observational instruments will be summarized. Once an observation instrument is explained for a principle, it will not be repeated, thus please refer to the earlier principles for information on an observational instrument.

### **Teaching Procedures**

#### a) Lesson Planning

Short and long-term plans allow for the achievement of goals and objectives that lead to behavioral change. Lesson plans incorporate an orderly, sequential pattern of learning. Lesson plans include a balanced variety of activities that address the needs of the students. Lesson plans are written in a manner that is understandable to supportive personnel and substitutes. Materials for the lesson are prepared and ready for use prior to instruction. Mentors may do the following to assess this category;

- View the syllabus.
- View lesson plans.
- Check lesson plans against lesson to validate.
- Check for assessment strategies within the lesson.

which can be done via 'Teaching Plans and Materials Forms.

#### *Teaching Plans and Materials Forms*

There are 4 Teaching Plans and Materials forms (Capie et al., 1979; Teacher performance assessment instruments, 1998).

*First one* examines instructional plans to achieve selected objectives via categories such as;

- A. Specifies or selects learner objectives for lessons: The plans include specific objectives properly sequenced (either expressive encounters or performance outcomes that are appropriate to the unit and the learners.
- B. Specifies or selects teaching procedures for lessons: Teaching procedures have been specified and are referenced to the objectives. All procedures are

appropriate for the objectives and the learners. A variety of appropriate procedures including both teacher-centered and learner-centered approaches are described.

- C. Specifies or selects content, materials, and media for lessons: The content, materials, or media for each lesson are referenced to each learning activity. The plans include imaginative use of available resources or teacher-made materials of high quality, which are pertinent to the content.
- D. Specifies or selects materials and procedures for assessing learner progress in the objectives: Multiple evaluation procedures such as progress checks, self-tests, skill tests, or interviews appropriate to the objectives are prepared and ready to use with the learners. Procedures or materials are described for assessing attitudes of learners toward the topic and the instruction.
- E. Plans instruction at a variety of levels: Learners have an opportunity to acquire factual information or to explain or summarize it. Learners have an opportunity to apply information to particular situations. Learners have an opportunity to identify and clarify parts of complex ideas or synthesize knowledge by integrating information. Learners have an opportunity to judge the value and importance of ideas or information.
- F. Organizes instruction to take into account differences in capabilities: Present instruction is based on an assessment of learners' past performances. Assignments are differentiated according to the range of learner abilities. Materials to achieve a given objective are compatible with the range of learner abilities. Remedial or enrichment activities are described for the unit.
- G. Organizes instruction to take into account differences in learning styles: Alternative resources are planned for pupils with different learning styles to achieve a given objective. Alternative presentation methods are planned to accommodate different learning styles to achieve a given objective. Learners are given options in pursuing a given assignment (e.g., writing, drawing, or verbalizing). Learners are matched with resources and procedures based on assessment of their learning style by such means as tests, previous performance, or consultation with the teacher.
- H. Organizes instruction to take into account differences in their learning: Learners are permitted to work at their own rate toward some of the objectives. Special provisions are available for learners who work slowly. Students who finish early are provided with work on content-related enrichment activities. Objectives are divided between those that all learners should achieve and enrichment objectives that are desirable but not essential.

Second one obtains and uses information about the needs and progress of individual learners via categories such as;

- A. Uses teacher-made or teacher-selected evaluation materials or procedures to obtain information about learner progress: Pre-assessments are planned to determine learner performance on prerequisites or learner performance on

the objectives of the unit. Progress checks are planned throughout the unit to determine learner progress. End-of-unit or summative evaluations are planned to determine learner progress. The teacher keeps a record of individual learner progress on specific objectives.

- B. Communicates with individual learners about their needs and progress: Classroom questioning is used to help learners identify learning problems. Progress checks are used to help learners determine their own achievement through known objectives before end-of-unit tests are administered. Learners are given feedback on summative test scores. Conferences are conducted with individual students to discuss learning or motivational problems.

Third one refers learners with special problems to specialists via categories such as;

- A. Obtains and uses information about learners from cumulative records: Obtains information from cumulative records on the entire class. Uses information obtained from the cumulative records to plan instruction to meet the needs of the class. Obtains information from cumulative records to seek causes for problems of individual learners. Uses information from cumulative records to deal with the problems of individual learners.
- B. Identifies learners who require the assistance of specialists: The teacher has identified learners who require the assistance of specialists and has made the proper referrals. The teacher has sought or discussed the results of the referral with specialists in an attempt to establish the teacher's role in assisting the learner.
- C. Obtains and uses information from co-workers and parents to assist with specific learner problems: Participates in meetings with co-workers to discuss specific learner problems. Uses information about specific learner problems obtained during meetings with co-workers to assist the learner in the classroom. Communicates with parents (through meetings or phone calls) about their child's progress or problems. Informs parents of how the home can assist the school with specific learner problems.

Fourth one obtains and uses information about the effectiveness of instruction via categories such as;

- A. Obtains information on the effectiveness of instruction: Reviews written records (such as grade book or individual files) on the general success of learners for each instructional unit to determine the effectiveness of instruction. Collects information on instruction with learner questionnaires or pre-planned interviews. Obtains feedback from peers or administrators on the methods or results of instruction. Uses such means as checklists, audio recorders, or videotapes to obtain information in the effectiveness of instruction.



- B. Revises instruction as needed using evaluation results and observation data: Changes in instruction are made during the course of a lesson based on an analysis of classroom performance or feedback from students. Changes in instruction are made from day to day based on feedback from sources such as students, peers, or administrators, or analysis of classroom performance or test results. Changes in instruction have been made from one unit to the next based on feedback from sources such as students, peers, or administrators, or analysis of classroom performance or test results. Changes in a unit from one year to the next are planned based on feedback from sources such as students, peers, or administrators, or analysis of classroom performance or test results.

b) Classroom Climate

The classroom conditions should be designed to maintain a safe environment, both physically and emotionally. The classroom atmosphere should be positive and friendly and mutual respect and understanding should be evident between the teacher and students. A positive environment that promotes and encourages pupil cooperation and confidence should be present. Mentors may use the following forms to assess this category;

- Classroom Procedures Form
- Classroom Management Techniques Form
- Flanders Interaction Analysis System
- Generic Observation Sheet

*Classroom Procedures Forms*

There are 5 classroom procedures forms that are commonly implemented (Capie et al., 1979; Teacher performance assessment instruments, 1998).

First one examines usage of instructional techniques, methods, and media related to the objectives providing examples for each such behaviour. In detail the form includes the following items;

- A. Uses teaching methods appropriate for objectives, learners and environment.
- Teaching methods are matched to objectives.
  - Teaching methods are matched to learners.
  - Activities are compatible with the learning environment.
  - Lesson is well coordinated.
- B. Uses instructional equipment and other instructional aids.

- Skilful use of instructional equipment or other instructional aids at appropriate times.
  - Media presented blend smoothly with other kinds of instruction.
  - Shows evidence of skilfully preparing original instructional materials.
- C. Uses instructional materials that provide learners with appropriate practice in objectives.
- Materials chosen are relevant to the objectives.
  - Formal or informal progress assessment techniques are used to determine whether the practice individual learners receive is sufficient and objective oriented.

Second one examines communication with learners. In detail the form includes the following items;

- A. Gives directions and explanations related to lesson content.
- Although most learners appear to understand, the teacher works with the entire group to clarify misunderstandings.
  - If specific learners have difficulty with directions and explanations, the teacher helps them individually.
- B. Clarifies directions and explanations when learners misunderstand lesson content.
- Gives directions or explanations using different words and ideas when learners do not understand.
  - The teacher attempts to identify areas of misunderstanding and to restate communication before learners ask.
- C. Uses responses and questions from learners in teaching
- Asks for responses or questions frequently throughout the lesson and provides feedback to learners.
  - The teacher incorporates learner responses and questions into activities.
- D. Provides feedback to learners throughout the lesson.
- Helps learners evaluate the adequacy of their own performance.
  - The teacher probes for the source of misunderstandings that arise.
- E. Uses acceptable written and oral expression with learners.
- Speech is understandable.
  - Oral expression is correct.
  - Written material is understandable.
  - Written expression is correct.

Third one demonstrates a repertoire of teaching methods. In detail the form includes the following items;

- A. Implements learning objectives in a logical sequence.
  - The lesson is arranged to present ideas, skills, etc., in a logical sequence.
  - Provision is made to acquire prerequisites if learners have not already done so.
  
- B. Demonstrates ability to conduct lessons using a variety of teaching methods. Teaching methods such as the following may be observed;
  - drill,
  - inquiry,
  - discussion,
  - role-playing,
  - demonstration,
  - explanation and
  - problem solving.
  
- C. Demonstrates ability to work with individuals, small groups, and large groups.
  - Group size for instruction is matched to the objective.
  - Teacher's role is appropriate to each group size being used.
  - Transitions from one sized group to another are smooth.
  - Different group sizes that are matches to objectives are used.

Fourth one reinforces and encourages learner involvement in instruction. In detail the form includes the following items;

- A. Uses procedures which get learners initially involved in lessons.
  - Helps learners recall past experiences or knowledge.
  - Uses existing interests of learners as a link to new activities.
  - Stimulates new interests in activities with techniques such as discrepant events or thought-provoking questions.
  - Helps learners understand what they may achieve by participating in the activities.
  
- B. Provides learners with opportunities for participating. All learners have opportunity for active participation;
  - Small group discussion,
  - physical manipulation of materials,
  - physical movement,
  - individual library work, etc.
  
- C. Maintains learner involvement in lessons. Nearly all learners are on task.

- D. Reinforces and encourages the efforts of learners to maintain involvement.
- Uses activities that are appropriate for learners.
  - Varies pace and nature of activity.
  - Responds positively to learners who participate.
  - Identifies and responds to learners who are off task.

*Fifth one* demonstrates an understanding of the subject being taught. In detail the form includes the following items;

- A. Helps learners recognize the purpose and importance of topics or activities.
- Topics or activities are taught in context.
  - The teacher explains to the students how topics or activities are but aportion of a larger content area.
  - The teacher provides opportunities for learners to either question or relate to specific topics or activities that are important to a content area.
- B. Uses instructional time efficiently.
- Begins activities promptly.
  - Continues activities until end of allotted time period.
  - Avoids unnecessary delays during the lesson.
  - Avoids undesirable digressions from the topic during the lesson.
- C. Provides a learning environment that is attractive and orderly.
- The classroom is free of litter.
  - The furniture is neat and orderly.
  - Bulletin boards and displays create a pleasant atmosphere.
  - Bulletin boards and displays serve an instructional purpose.

#### *Classroom Management Techniques Form*

In the Classroom Management Techniques form the frequency of each behaviour and both verbal and nonverbal behaviors are recorded (Kilgore et al., 1985; Schincariol-Randall, 1998). Also, whether the student or the teacher exhibited the behaviour is recorded. If the behaviour was related to the lesson, the tally mark is placed in the “on task” column, while if the behaviour was not related to the lesson, the tally mark is placed in the “off task” column. If necessary, additional comments are provided by the mentor/appraiser. Classroom Management Techniques form examines the following categories both for the student and teacher whether they were on task or off task;

- Gives Directions
- Asks Questions
- Answers Questions
- Makes Statements

- Yells
- Moves Around the Room
- Listens
- Follows Rules
- Gives Rules
- Accepts Answers
- Praises
- Criticizes

*Flanders Interaction Analysis System*

Flanders Interaction Analysis System provides the consulting teacher first the ability to draw conclusions about the verbal classroom climate and second the ability to make inferences about the communication strategies fostered in the classroom (Matthews, 1995; Hopkins & Moore, 1993). For this reason form examines direct and indirect influences of teacher talk as well as student talk and even of silent moments by placing tally marks and adding anecdotal notes about the behaviors. Common behaviors examined and observed are;

1. Accepts Feeling: Accepting and clarifying the feeling tone of students in a nonthreatening manner. Feelings may be positive or negative. Predicting or recalling feelings is included.
2. Praises or Encourages: Praising or encouraging student action or behavior. Jokes that release tension, but not at the expense of another individual; nodding head, saying "um hm?" or "go on" are included.
3. Accepts or Uses ideas: Clarifying, building, or developing ideas suggested by a student. As more of the teacher's own ideas come into play, shift to Category 5.
4. Asks Questions: Asking a question about content or procedure with the intent that a student answers.
5. Lectures: Giving facts or opinions about content or procedures; expressing the teacher's own ideas, asking rhetorical questions.
6. Gives Directions: Giving directions, commands, or orders with which a student is expected to comply.
7. Criticizes or Justifies Authority: Making statements intended to change student behavior from unacceptable to acceptable pattern; bawling out someone; stating why the teacher is doing what he/she is doing; extreme self-reference.
8. Responds: Talk by students in response to teacher. Teacher initiates the contact or solicits student statement.
9. Initiates: Talk by students, which they initiate. If "calling on" students is only to indicate who may talk next, observer must decide whether student wanted to talk. If so, use this category.

10. Silence or Confusion: Pauses, short periods of silence, and periods of confusion in which communication cannot be understood by the observer.

### *Generic Observation Sheet*

Generic Observation Sheet is a general form usually for observing teacher and student behaviours specifying the type and purpose of the observation, e.g. formal observations. Form only specifies the time, date and place of the behaviour with lines provided to record the details about the behaviour.

#### c) Presentation of Instructional Content

The instructor should project confidence in his/her teaching ability. Written and oral skills of the instructor should be clear, precise, and material should be conveyed in an appropriate manner. A variety of material should be used to stimulate interest and enrich learning. The appropriate scope and sequence of instruction should be provided to the students. Instructional content should be properly related to the prior knowledge and experiences of students. Lessons should provide a balance of pupil and teacher interaction. The enthusiasm of the teacher should be sustained throughout the lesson. Mentors can assess this category by addressing the following questions;

Does the teacher:

- List or state the agenda/objectives for the lesson?
- Demonstrate enthusiasm for the lesson?
- Use a variety and diversity of activities?
- Match instructional style to the task?
- Choose a style to maximize student participation?
- Modify tasks to meet the individual needs of the students?
- Engage the students in learning?
- Evaluate to see if students have met the objectives?
- Present the lesson in a clear, concise manner?

Following forms are helpful to address such questions;

- Classroom Procedures Form
- Lecture - Explanation Teaching
- Clarity of Instructional Content Presented

### *Lecture - Explanation Teaching Form*

Lecture - Explanation Teaching form examines the rates and frequency of the occurrence of each behavior placing tally marks and providing examples of the respective behaviours in categories of;

- Meaningful Content
  1. Relates lecture content to content already familiar to students.
  2. Gives examples to illustrate concept.
  3. Gives explanation for generalization or opinion.
- Student Involvement
  1. Asks students if they have questions.
  2. Directs questions to students.
  3. Has students engage in activity.
- Organization
  1. Lecture has a clear organization and sequence
  2. Use of chalkboard, handouts, overhead, etc. to show organization of lecture.
  3. Tells students what (s)he expects students to remember from lecture
  4. Repeats key points and summarizes them at the end. List key points and those summarized.
  5. Avoids nervous gestures.
- Delivery
  1. Speaks slowly and clearly.
  2. Conveys enthusiasm.
  3. Avoids reading from lecture notes.
  4. Avoids filler phrases such as "you know"
  5. Avoids nervous gestures
  6. Maintains eye contact with students.
  7. Uses humor.

*Clarity of Content Presented Form*

Clarity if content presented form examines the following items;

- The lesson was presented in a logical manner; mentor or appraiser records as appropriate and/or suggest alternatives.
- The teacher identified important points for the students; mentor or appraiser lists important points that were identified and/or suggest ones that were excluded.
- Important points were written on the board or a chart; mentor or appraiser lists points written down and those excluded.

- Important points were repeated; mentor or appraiser lists points repeated and/or those that should have been repeated.
- Summaries and reviews were included within the lesson; mentor or appraiser outlines summary/review as presented and if appropriate what was missing.
- Important points were clearly explained; mentor or appraiser lists points that were explained and those that should have been, but were not.
- Examples were presented to reinforce each major point; mentor or appraiser lists examples that were provided and those that were eliminated but should have been provided.
- The teacher pointed out similarities and differences between things; provided examples of similarities and differences that were provided during the lesson.
- The teacher explained unfamiliar words when necessary; mentor or appraiser lists words that were explained and/or words that were not explained that should have been.
- The teacher used pauses to reinforce important points or to allow learners to ask questions; if possible, mentor or appraiser provides examples from the lesson where this occurred and/or could have occurred.

d) Questioning Techniques

Questioning techniques of the teacher are assessed in this category. Questions asked by the trainee should be closely related to pupil's level of comprehension and appropriate to the purpose, subject area, and class content; should encourage students to think reflectively and critically; should motivate students to research, create, and hypothesize; should help students to organize their thinking in a logical manner; should encourage students to analyze and summarize; should provide opportunities to apply knowledge. Mentor can assess this category by examining the questions asked by teacher during the lesson, by observing the questions noted in the lesson plan, by checking the written documentation, focusing on the questioning techniques employed by the teacher. Observational instruments that can be used by the mentor for this category are;

- Teacher Questioning Forms
- Classroom Procedures Forms
- Generic Observation Sheet

*Teacher Questioning Forms*

Teacher questioning forms examine attributes such as (Acheson & Gall, 1980; Schincariol-Randall, 1998);

- Behaviors that Increase Student Participation
  1. Calls on volunteers: Those students who raise their hands
  2. Calls on non volunteers: Non volunteers often have information that can contribute to the lesson, if the teacher takes the initiative and calls upon



them. Also provides teacher with information regarding the number of students who understand and are following the lesson.

3. Redirects the question (Question verbatim are written down): Are there any other ideas? Would anyone like to add to what was just said?
  4. Praises students' responses (Teacher comments verbatim are written down): Encourages students to continue to answer questions, acknowledges that their answers are worthwhile
  5. Invites student initiated questions (Students questions are written down): Do students have any questions about the lesson ... can be answered by teacher or another student
- Behaviors that Elicit Thoughtful Responses
    1. Asks higher cognitive questions (Higher ordered questions are recorded not who, what, where questions): Questions that cannot be answered directly from looking in the textbook – students must think and formulate their own responses e.g. compare, contrast, possible motives, draw conclusions, provide evidence, solve problems, make judgements, or offer opinions
    2. Pauses 3- 5 seconds after asking a question and accepting a student response (after each question, whether the teacher paused or did not pause is recorded).
    3. Asks a follow up question to an initial response (All follow up questions are recorded): Asking students to clarify an answer, providing support/evidence for answer, etc.
  - Negative Behaviors
    1. Reacts negatively to student responses (All negative responses are recorded): e.g. 'that doesn't make any sense' ... students are unlikely to want to volunteer answers
    2. Repeats own questions (Questions that teacher repeats are recorded): Done too often, encourages students not to listen first time (ask a student to repeat question to see if students are listening and paying attention)
    3. Asks multiple questions (Multiple questions are recorded): Which question do you expect students to answer ... can be confusing to students and is an indication that the teacher is unsure of lesson content or what they want from their students.
    4. Answers own questions (Question that teacher asked and answered is recorded): Students are not encouraged to listen and think as teacher will provide the answer.
    5. Repeats students' answers (Answers repeated without extension or clarification are recorded): Good if repeating to ensure all have heard, but this can be done by asking a student to repeat the answer, or if the teacher repeats the answer, extend the answer by clarifying or adding information to the original answer.

e) Recognizing and Providing for Individual Differences

The teacher should show a personal interest in each student's progress. Students should be helped to achieve the maximum of their abilities through the teacher's use of a variety of materials, assignments, and teaching methods. Mentor can examine the trainee's methods of assessing the needs of the students; variety and diversity of activities and different teaching methods that are used throughout the lesson.

Mentor can use

- Teaching Plans and Materials Forms
- Classroom Procedures Forms
- Generic Observation Sheet

### **Pupil Relations**

Students should be respected as individuals. The instructor should demonstrate personal interest in students by showing that he/she is genuinely concerned with safety, understanding, and the educational benefit of all students. The instructor should treat all students fairly, but is cognizant of the uniqueness of the individual. Integrity and high ethical conduct should be employed at all times. The instructor should encourage social acceptance of all students. The instructor should utilize a variety of information to better understand students such as permanent records, conversations with students, knowledge of cultural values and traditions. The instructor should place students in leadership positions when appropriate. Mentors can address the following questions to assess this category;

- Does the teacher teach the students as opposed to the content?
- Is there evidence of personal trust of the students?
- Does the teacher greet the students as they enter the room?
- Does the teacher interact with the students as opposed to simply talking at them?
- Does the teacher's nonverbal behavior reflects caring for students.
- Does the teacher attend to students' needs?
- Do students exhibit signs of feeling valued?
- Is individuality built into lessons?
- Is the classroom a safe environment?
- Are displays of student work evident?
- Is there evidence of concern for students?
- Is there evidence of respect for the teacher?
- Is there evidence of respect for the students?

Observational instruments that can be used by the mentor are;

- Teaching Plans and Materials Form
- Flanders Interaction Analysis System
- Generic Observation Sheet

## 2. Classroom Management

### a) Management of Facilities and Equipment

Time spent in management activities should be minimized so as to maximize the learning process. Routines should be established to better manage daily tasks such as attention signal, expectations for turning in work, getting out and putting away materials and equipment, etc. Mentors can use the following criteria from written documentation of teacher and student behaviors and from observing classroom for evidence of posted rules to assess this category;

- Interval recording to determine the number of students on and off task at various points throughout the lesson.
- Record the time the teacher spends in management activities.
- Behavior of students during lessons.
- Evidence of established rules and routines for various lesson segments (e.g., students are aware of how they are expected to turn in work, get out and put away material, etc.)

Observational instruments that can be used by the mentor are;

- Classroom Procedures Form
- Teacher Directions and Structuring Statements
- Generic Observation Sheet
- Seating Charts ( I, II, III)

#### *Teacher Directions and Structuring Statements Form*

Research has consistently found that higher levels of student achievement are attained in classes where teachers provide clear directions and use structuring statements (Kilgore et al., 1985; Schincariol-Randell, 1998). Structuring statements include, but are not limited to:

- a) statements that indicate what is going to occur in the upcoming lesson,
- b) statements that summarize the lesson,
- c) statements that inform students that one activity has ended and a new one is about to begin, and
- d) verbal cues or statements that direct student attention to an important aspect of the lesson, e.g. watch what happens when I carry the three to the tens column.

Recording is done using open-ended responses writing down verbatim, each direction and structuring statement made by the teacher. Generally, most occur at the beginning or end of a class. Following the observation, directions and structuring statements are reviewed for amount, variety, specificity, and clarity. If

possible, student reactions to the comments, e.g. were they confused, did they carry out the task as stated, etc., are noted as well.

### *Seating Charts*

Seating charts are easy to use and can be used to record a variety of information (Hopkins & Moore, 1993; Schincariol-Randall, 1998). Prior to any observation, a blank copy of seating plan must be obtained from the teacher ensuring that each student's name is written on the plan. On the bottom of the seating plan, behaviors are to be observed and the symbols planned to be used to record each behavior must be noted. To avoid clutter and confusion, it is suggested that a limited number of behaviours, e.g. 3-4 maximum, be observed at any one time. Seating plans can be used to record the frequency of behaviors, or behaviours that occur within specific time intervals. Most commonly used ones are;

- Frequency Seating Chart
  - Teacher Movement Chart
  - Time Sampling and Interval Recording Chart
- i. Frequency chart records following behaviours with certain letters
- Students whose names are called by the teacher denoted with letter N
  - Students that asked questions denoted with letter S
  - Students who are asked questions by the teacher denoted with letter T

If the same student is called twice by the teacher during a class time then next to that student two letter N's are written. Such data may indicate for instance that the teacher has a tendency to focus on those students who sit closer to the front. The students in the back may be appeared to be ignored. The teacher asked a total of 20 questions during the class but only to 8 different students.

- ii. Teacher Movement chart examines the teacher's movement patterns as he/she moves throughout the room.
- iii. Time Sampling and Interval Recording chart records the occurrence of the behavior that dominates each determined interval, e.g. 3 minutes. Depending on the number of behaviors observed, only a portion of the class may be observed during the determined interval. Thus, the length of the interval may be increased or decreased depending upon the behavior observed. Examples to behaviours observed in such a way are;
- Quiet and on task denoted with number 1
  - Taking to other students (s) denoted with number 2
  - Out of seat denoted with number 3
  - Talking with the teacher denoted with number 4

b) Management of Students

The teacher should;

- establish reasonable rules for classroom behavior by students and teacher.
- clearly communicate his/her expectations.
- have management strategies in place, from praising positive behaviors to applying consequences when positive encouragement does not result in appropriate behavior.
- exhibit consistent disposition and appropriate behavior toward students.
- channel efforts toward self-discipline and self-respect on the part of the students.
- provide conscious modeling to modify attitudes and behaviors.

Mentors can assess this category observing the following;

- Pupil behavior in the classroom.
- Teacher modeling of appropriate behavior.
- Teacher verbal interactions with students.
- Number of referrals, types of offenses, write-ups and
- Whether teacher is knowledgeable of board and school policies.

Getting such information mentors may use written document describing the behavior of the teacher and students, records of teacher's verbal interactions with students, interval recording to determine the number of students on and off task, conference regarding the behavior and management policies outlined by the school and or the local district.

Observational instruments that can be used by the mentor are;

- Classroom Management Teacher Behavior Form
- Classroom Management Techniques Form
- Classroom Management Student Behavior Form
- Seating Charts
- Generic Observation Sheet

*Classroom Management Teacher Behavior Form*

Along with lesson description indicating specific information such as objectives, content, materials used, etc. classroom management teacher behaviour form examines teacher behaviours in the areas of (Kilgore et al. 1985);

1. Planning: Whether lesson plan identifies desired/appropriate student behaviors expected for activity; plan states anticipated teacher behaviors (skills, models, methods) that will facilitate appropriate behavior; pupils made aware of objectives and expectations.

2. Physical Arrangement: Whether furniture, equipment, and materials are placed appropriately for the activity.
3. Routines: Whether teacher clearly outlines rules/routines or students are familiar with rules/routines; students behave accordingly.
4. Awareness: Whether teacher is aware of what is occurring in all areas of the classroom such as in the entire class, small groups or individuals.
5. Planned Ignoring: Whether teacher acknowledges student reactions/behaviors and chooses not to intervene.
6. Proximity Control: Whether teacher moves throughout the room to help or hinder classroom control.
7. Giving Directions — Transitions: Whether clear directions are given before, during, and after a lesson/activity which inform students about how to move from one activity to the next.
8. Reinforcement: Whether examples of when reinforcement was used.
9. Interest Boosting: Whether teacher demonstrates caring for student responses and their work, and is available to individual students throughout the lesson.
10. Signal Interference: Whether nonverbal techniques are used to control pupil behavior.
11. Use of Humor: Whether humor used appropriately throughout lesson.
12. Object Removal: Whether items or objects that distract students are removed.

*Classroom Management Student Behavior Form*

Along with context of observation indicating specific information such as type of lesson, time of day, number of students in class, etc. classroom management student behaviour form examines pupil behaviours such as awareness where evidence for student awareness is noted (Kilgore et al. 1985). Form also notes student responses providing evidences in areas such as;

- Following Directions
- Participating in Lesson
- Being Enthusiastic
- Being On Task
- Helpfulness
- Being Cooperative
- Being Motivated
- Asking Questions
- Being Controlled
- Staying in Seats

And where appropriate, teacher's behavior that is to promote specific behaviors along with teacher's reactions to specific student behaviours are noted.

### 3. Knowledge of Subject

Instructor should apply knowledge of content in planning appropriate lessons for a variety of student needs in the class and possess sufficient knowledge of content in order to communicate material in an accurate and appropriate manner. Mentor can assess this category observing the following;

- Content is aligned with the Course of Study.
- A variety of appropriate teaching styles are used to meet student needs.
- Diversity in approach to content.
- Multiple appropriate examples are used.
- Content is broken down into manageable parts.
- Students are able to summarize and/or give examples.
- Teacher is confident in delivering the lesson material, not stumbling.
- Teacher is accurate in the presentation of lesson content.
- Lesson material is clearly presented - no retractions, contradictions, etc. throughout the lesson.
- The lesson follows a logical sequence.
- The flow and pace of the lesson are adequate.

Getting such information mentors may compare content in the lesson to that in the course of study. They may use the observation and written documentation of lesson content. They may observe for student understanding including questions, ability to follow lesson, confused looks and the teacher's response to questions.

Observational instruments that can be used by the mentor are;

- Classroom Procedures Form
- Generic Observation Sheet

### 4. Personal Characteristics

Teacher should present a clean, neat, and well-groomed professional appearance and a positive, cooperative and responsive attitude. Mentors can observe general neatness and hygiene and note the building norm; the program norm; whether it is a special day or not to assess this category. Getting such information mentors may use visual observations and verbal interactions with teacher.

Observational instruments that can be used by the mentor are;

- Interpersonal Skills Form

*Interpersonal Skills Form*

Interpersonal Skills form examines the following behaviour categories using a five point scale with 5 corresponding to 'full' and 1 corresponding to 'none' for each behaviour demonstrated.

- A. demonstrating enthusiasm for teaching and learning and the subject being taught
  - Communicates personal enthusiasm.
  - Stimulates learner interest.
  - Conveys the impression of knowing what to do and how to do it.
  
- B. helping learners develop positive self-concepts
  - Demonstrates warmth and friendliness.
  - Demonstrates sensitivity to the needs and feelings of learners.
  - Demonstrates patience, empathy and understanding.
  
- C. managing classroom interactions
  - Provides feedback to learners about their behavior.
  - Promotes comfortable interpersonal relationships.
  - Maintains appropriate classroom behavior.
  - Manages disruptive behavior among learners.

#### 5. Professional Responsibility and Overall Value to the School System

Instructor should arrive on time and are punctual for all classes and meetings. Instructor should have a clear and accurate knowledge of the school objectives as indicated by the school mission statement. Instructor should promptly and completely satisfy the directives that pertain to school record keeping and reports. Instructor should contribute to the positive promotion of the total school program. Instructor should attend required after-school activities and meetings. Mentor can assess such qualities by checking awareness, understanding, and participation in

- Staff meetings, early release days, mission of the school, Teacher Handbook, Guide to Student Conduct.
- Enforces rules, procedures, and policies (e.g. fire and tornado drills, food, electronic devices, portable music).
- Grade book.

Getting such information mentors may ask the teacher to view his or her grade book and ask about participation on school committees, at school events, about school procedures, school objectives, etc.

Observational instruments that can be used by the mentor are;

- Teacher Professionalism
- Teacher Evaluation of Students



*Teacher Professionalism Form*

Teacher Professionalism form examines the following items (Acheson & Gall, 1980; Schincariol-Randall, 1998);

- A. Professional behaviour in areas of;
  - 1. Takes initiative to help or perform tasks
  - 2. Maintains materials, equipment, and records in an organized manner
  - 3. Accepts and carries out responsibilities
  - 4. Is aware of and sensitive to children's needs
  - 5. Demonstrates appropriate appearance and personal hygiene
  - 6. Uses appropriate grammar and communication skills
  - 7. Observes confidentiality of information and records
  - 8. Maintains consistent attendance
  - 9. Is consistently punctual arriving to work, meetings, duties, and in beginning classes
  
- B. Ability to relate in areas of;
  - 1. To individual students
  - 2. To small groups
  - 3. To whole class
  - 4. To this age/grade level
  - 5. To fellow teachers
  
- C. Willingness to engage in professional development in areas of;
  - 1. Explores a variety of instructional methods and techniques
  - 2. Carries out plans and suggestions to improve teaching/learning
  - 3. Exhibits interest and enthusiasm in ideas to improve teaching/learning
  - 4. Additional Strengths or Skills This Teacher Demonstrates (provide evidence)
  - 5. Additional Concerns You Have About This Teacher's Abilities (provide evidence)

*Teacher Evaluation of Students Form*

Teacher Evaluation of Students form summarizes the ways that the teacher assesses the students via following categories (Acheson & Gall, 1980; Schincariol-Randall, 1998);

- 1. Provides rationale for the evaluation process and products used. (State rationale)
- 2. Documents how scores, grades and marks are recorded and kept. (Explain method)

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3. Indicates how and when parents and/or legal guardian are notified of student progress, positive or negative, other than normal reporting times. (Describe how, when)
4. Shows evidence of returning students' work within appropriate/effective turnaround time for assignments used in grading process. (Describe evidence)
5. Provides, using data from one class, evidence that shows how evaluation items were scored, weighted, graded, averaged and marked. (Describe process)
6. Demonstrates knowledge of test selection/construction, scoring, reliability and validity.(Record evidence from discussion with teacher)
  - a) Selects appropriate test aligned with state objectives. (Evidence of alignment)
  - b) Scoring procedure is clear and appropriate for the type of test question. (Evidence of clarity and appropriateness)
  - c) Test questions accurately reflect content taught. (Evidence of validity, describe alignment)
  - d) Testing situation accurately reflects the manner in which the students were taught.(Describe testing situation and alignment with teaching method)
7. Produces a variety of student evaluation products that match unit plans and include a variety of test types.(List product title below and attach sample products or evidence)
  - a) Multiple Choice:
  - b) Matching:
  - c) Short Answer:
  - d) Essay:
  - e) Teacher Systematic Observation:
  - f) Student Self-Evaluation:
  - g) Student Presentation:
  - h) Other:
8. Indicate how affective objectives are measured.
  - a) Affective Objective:
  - b) Measure:
  - c) Affective Objective:
  - d) Measure:
  - e) Affective Objective:
  - f) Measure:
9. Creates tests that test at various levels of Blooms taxonomy in the cognitive domain. (Provide sample questions)
  - a) Knowledge:
  - b) Application:
  - c) Synthesis:
  - d) Comprehension:
  - e) Analysis:
  - f) Comprehension:

g) Evaluation:

## 6. Staff Relations

Instructor should exhibit a 'team member' relationship with other members of the staff. Instructor should maintain a self-image that is positive and conveys this image to other staff members. Mentor can look for the following qualities in the trainee to assess this category;

- Team player.
- Knows the names of staff members.
- Helpful and cordial to others.
- Willingness to share resources and ideas.
- Willingness to work collegially.
- Does not blame or complain about other staff members.
- Willingness to interact with staff and students.
- Willingness to participate in proactive change.
- Willingness to speak up.
- Willingness to take a leadership role or to learn from other teachers.

Getting such information mentors may walk through the halls with the teacher, spend time in the staff room with the teacher, ask the teacher if he or she are working on joint projects with other teachers in the school, ask what roles the teacher is assuming outside of his or her regular teaching duties.

## 7. Parent - Community Relations

Instructor should maintain positive communication with parents. Instructor's actions should warrant respect as a citizen of the community. Mentor can check for the following criteria to assess this category;

- The manner in which the teacher interacts and speaks with students and parents. Check participation in:
  - Discussing and disseminating the school handbook
  - Developing or contributing information to a school, program, or classroom newsletter.
  - Open houses, parent conferences.
  - Contacting parents -How often? When? Why? Documentation?
  - Organizing portfolios of student work/work samples.
  - Programs with the community (senior citizens, grandparents, tutoring).
  - In 'their' community.
  - Inviting speakers, arranging field trips.

Getting such information mentors may use teacher observations, conversation with the teacher, student portfolios and class newsletters.

## 8. Professional Growth

The instructor should seek opportunities to further study subjective matter and instructional strategies resulting in professional growth and improved teaching performance. To assess this category mentors can check participation in;

- PAR/University classes.
- PAR workshops.
- Graduate courses.
- In-service activities.
- Workshops sponsored by departments.
- Special interest groups or community based agencies.
- Subscription to professional journals.

Getting such information mentors may use teacher observations and conversation with the teacher.

Observational instruments that can be used by the mentor are;

- Teacher Plans and Materials Form

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**ARTS & ARCHITECTURE**

**AN OVERVIEW OF AN ARTISTIC TRADITIONAL OTTOMAN  
BUILDINGS AT TURKEY AND BALKANS\***

*Assist. Prof. Banu DAVUN, PHD\**

**Abstract**

*As well as the historical buildings in many regions of Anatolia in Turkey, there are many buildings, built during Ottoman era in Balkans and these buildings reflect the traditional architecture characteristics of the Balkans. All of these buildings both in Turkey and Balkans represent the cultural heritage of various time zones. They were affected badly and destroyed by the natural or human made effects such as an earthquake, fire, climate conditions, false restoration or rapid urbanization. Some of them were destroyed completely. Increasing the awareness of the importance of these historical buildings will increase the protection and restoration of these buildings.*

*Architectural and decorative characteristics of these historical buildings made of wood and brick in the street with Albanian cobblestone which is specific name for cobblestone in Turkey, were examined in the content of this study. It is aimed to contribute information for the next studies which are dealing with the historical buildings.*

*In this study: a detailed literature survey was carried out, the structural and functional aspects of the architecture of these buildings were examined as well as a connection between art, culture and daily life at the houses were established. Additionally field studies were made in Turkey (Safranbolu, Kastamonu, Trabzon) and in Macedonia (Ohrid) in order to compare these historical buildings. Also traditional building materials, climate conditions, cultural effects, decorative and architectural design were taken into consideration during the field studies.*

*Finally an assessment of the field studies and a general conclusion were made with some recommendations for the protection of these historical buildings.*

**Keywords:** Traditional Ottoman houses, architecture, culture, decorative art, Balkans, Turkey

## Introduction

At first glance the Anatolian houses are unique to the region and from time to time, these settlements are effected by different religious, ethnic and cultural communities. The different styles in architecture and the building materials created a rich mosaic in Turkey (Algan, 2004; İmamoğlu, 2010; Cerasi1998).

A traditional Anatolian residential architecture features can be seen at the old Ottoman-dominated areas at Anatolia and outside of Anatolia. This rich mosaic of the house materials in the Anatolian Turkish society are wood at North Anatolia, brick and stone in Central Anatolia, stone and wood at South Anatolia and the stone material is used in Western Anatolia (Kuban, 1995; Leloğlu, 1987).

The traditional Ottoman architecture; which is an indicator of the daily life and the historical perspective, is very important and should be protected carefully. Christopher Alexander (2002, Book IV, 27) states that: “the goal of architecture is to intensify the degree of life in space. Function cannot then be a practical matter separate from beauty. All functional forms will also be ornamental, as they are in nature. The artist, working from this spirit, will naturally and spontaneously bring colour, detail, and ornament into his work, because it is necessary to bring that space to greater life.”

In this sense, sofas in Turkish houses are full of life. Traditional Turkish houses, people, nature and formation of the basic can be taken into consideration (Yıldırım and Hidayetoğlu, 2011). In general, a simple plan of the dominated Muslim houses for at least four hundred years was the main hall or sofa which was the nucleus for the enclosed portion of a house. It served as a major space as well as a distribution hall to sofa as the expression of elegance other rooms; on one of its sides was the harem (bedroom and family livingroom) and on the other side which is called as tokana (kitchen and winter living space). With the increasing demands of the family for another room, a new room was added relatively easily to one of the wings of the house. Basements were allocated to services and storage; a stable connected to a barn was the most common function at this level. Many of the family activities were carried out in courtyards. Rooms were oriented towards courtyards and service spaces were directly connected to them. The contrast between exterior and interior of houses was also noteworthy. Simple, powerful, monochromatic and somewhat “masculine” exterior expressions were in clear contrast with the complexity, delicacy, colourfulness and “femininity” of the interiors; they are like secret

paradises for families and individuals (<http://www.exploreturkey.com/exptur.phtml?id=345>).

Various parts of Anatolia, except Safranbolu and Cumalikizik, it is like a miracle to find an original Turkish street. Unfortunately, traditional Turkish Houses restorations are not enough. On the other hand; in Balkans, the old Ottoman Turkish cities and towns have survived until today and the municipalities increase awareness of the historical importance of the Ottoman houses and protect these houses. A detailed literature survey was made about these traditional houses of Ohrid, Kastamonu, Trabzon and Safranbolu, additionally field visits were held to Ohrid Macedonia on May 2008 and to Safranbolu, Kastamonu and Trabzon on 2010. Decorative art of these houses are compared and photographed. As a conclusion all of these houses are strong enough to cope with the earthquake, their structure material (timber, brick etc) are similar and they are very important historical places.

### **Traditional Kastamonu Houses**

Kastamonu city has a castle which had been built during Byzantium period, this castle had been restored at 16<sup>th</sup> century by Ottomans. Generally historical traditional Kastamonu houses are located at the inner castle zone. There are many mosques, schools, libraries, bridges etc. from Ottoman time, which had been located at the center of the city. Although the city's strategically importance in the Turkish War of Independence, Kastamonu neglected socially and economically for many years because of the terrain conditions and weak transport and industrial mechanisms (1973 Kastamonu İl Yıllığı 1973:150).

Traditional Kastamonu houses have construction and decorative similarities when they are compared with the other Anatolian houses but their architecture is different. Timber is generally used at Kastamonu because there is forest at Black Sea Region (Leloğlu,1987). Stone is used for the basement foundation, timber columns are filled with brick or adobe. (Ataoguz, 1992:43).Figure:1

At the rural areas; Kastamonu village houses are different when compared with the historical urban houses in the city. Generally village houses are made of timber, pine logs are used in order to cover the roof, these pine logs are called as "bedevre" or "pedavra". Few furniture is used at these houses, timber closets placed at the rooms. Toilets are located in the houses. Gas lamps has been used at these timber houses (1967 Kastamonu İl Yıllığı 1968:171-174). There are few windows at the

first floor and many windows at the second floor, generally these houses have two floors but some houses with three floors had been built during 19th century (1973 Kastamonu İl Yıllığı 1973:247, Yaman, 1991:15-16). There are wells and water storage tanks called as “maslak” at the garden of these houses. Kitchen and pantry are located at the first floor.

Timber key locks are generally used at the outside door of these houses, iron grates are used at the windows. Decorative triangle, rectangular or arch type pediments are used at the windows. Oriel windows can be seen at some old historical Kastamonu houses. Decorative art elements such as horse, lion, pigeon shape are used under fringe (Tan, 2008:8,11-14).Figure:2

Living rooms and bed rooms are found at the second floor. Rectangular or cross shape sofa is located at the center of the second floor, bed rooms and living rooms are near the sofa. Timber closets, cookers are found in the room. Some cabinets are used as a bathroom in the rooms. Timber ceiling decorations and hubs are used at the traditional Kastamonu houses (Ataoguz, 44-45). (Figure:3 and Figure:4).

### **Traditional Safranbolu Houses**

Safranbolu has been used as a settlement place since Paleotic era. There are graves and rock tombs from Persians and Hellenistic time in the city at Eflani region. The original ancient name of the city is Flaviopolis. Cobanoglu and Candaroglu Seigniories were lived in the city during Seljuk and İlhanid time period. Safranbolu was a district of Kastamonu city but now it is placed in the border of Karabük City. Köprülü Mehmet Paşa Mosque, Cinci Hodja Caravanserai, Suleyman Pasa Madrasa are some important historical touristic places of Safranbolu. Safranbolu is an open air museum and it is protected according to the Cultural Heritage List of UNESCO since 1994 (Ergin, Akçın and the other, 2005).

Architecture of Safranbolu Houses are similar to the Ottoman houses which are located at the west side of Turkey and the Balkans. Flat stones are used for the basement walls. Timber frames called “yeğdane” are made of fir tree. Little stones are filled between timber frames by using a grout. Main column is also made of timber as well as the beams. There is a few number of little windows at the second floor. Third floor has many windows with the timber grills with rhythmical shaped frames. The second floor with the few windows, is used generally during the winter season. There is a pantry in the houses, adobe and stone materials are used for the garden walls (Günay 1999).

Ottoman Houses are close to the outside because of Islam and the traditions, so these houses have few windows with timber cages and high garden walls. Women and men live separately at some big Ottoman houses, these rooms are called as “harem” and “selamlık”. Women live at the harem division of the house and people coming from outside can only enter “selamlık” of the house. There are two separate entrance for harem and selamlık of some big Ottoman houses (called as “konak” in Turkish). Decorative timber hubs and upper windows can be seen at Selamlık part of the house. Little pools can be found at some big Ottoman houses, generally there are two rooms at Selamlık part. Selamlık is placed at the first floor. According to Islam and Ottoman traditions woman of the house can not see the guest so kitchen is placed at harem division of the house, meals and drinks for the guest are transferred to Selamlık division by using a special timber rotating cabin. Woman in the kitchen put meals, dishes and drinks in this cabin then man of the house open the rotating cabin at the selamlık division and give them to the guest. There are few windows at the street side of the house but there are many windows at the garden side of the house (Günay,1981).Figure:5

Timber decoration can be seen at window cages, at the upper side of the windows, doors and the cooking places. Generally flower pictures were used for the timber decorations. Pine was generally used as a timber house material at these houses, sometimes timber decorations were painted. Some ceiling of the house were painted, flower and other plant pictures can be seen at the ceiling of some Safranbolu houses. Additionally some prays written by using Arabic letters can be seen (for ex: Masallah) at some houses (Günay,1989).

### **Traditional Trabzon House**

Plan and the architecture of traditional Trabzon houses are similar to Greek, Armenian and other Christian houses. Trabzon and Caucasian region has economic, social and cultural relationship so architecture of the eastern side of Trabzon has been affected by the Caucasian architecture. Trabzon houses have two or three floors according to the slope of the ground. Generally the first floor was being used for the horses during Ottoman time. Second and the third floor have been used for the daily life. One or two side of the first floor is under soil because of the ground slope. There are two types of traditional Trabzon houses, there is a living room with pantry at one type of the house and there is a dining room at another type of the houses. Living room with pantry is called as “Hayat” in Turkish. At the first floor: all the doors of the rooms are opened to Hayat at Trabzon houses. Bedrooms are placed at the second floor. Dining room is placed at the entrance of the house, this

room has been used as kitchen so cookers are used at the dining room. There are guest rooms near the dining room (Algan, 2004). (Figure:6 and Figure: 7).

Balcony is called as “Eyvan” at Trabzon houses which had been decorated by timber carve decoration. Generally animal figures are used for the timber carve decoration. Ventilation holes can be seen on the ceiling. Timber carve decoration of Trabzon houses is different when compared with the ones at Ohrid - Kastamonu and Safranbolu houses. Figure:8 and Figure: 9

### **Traditional Macedonian House**

Culture can be accepted as a whole of all life features and values of a certain community. Turkish culture, whose origin has been depending on the beginnings of world civilizations; has reached the advanced development level in time and played an active role in forming of all the values of the geographies it reigned. Nomadic lifestyle having a significant role on Turkish culture. Going back in history, it is known that the Turks who came to Anatolia were partly sedentaries and partly nomads. Even today, you may come across nomads in Anatolia. Nevertheless, each house has been designed so as to include suitable space for summer and winter living. The nomads which eventually settled in their winter shelters, abandoning their seasonal migration habits, were entitled to cultivate the state-owned land and in return they paid taxes and supplied the military force. Since the 15<sup>th</sup> century there was an area in the middle of Ottoman Empire where the Turkish element became dominant. The genesis of the Turkish House was indeed heterogeneous. It occupied the area of the first Ottoman expansion. The Turkish house form was adopted but the local tradition continued in the Peloponnese. But in Plovdiv (Filipe), the Turkish house prevailed because Turks dominated the social life there. While a city like Ohrid seems exactly the same as Safranbolu, the plans of its houses are different. This shows that the image of the other form was taken from the culture of the dominant group, but the local exigencies dictated the interior organization (Kuban, 1995).

Home is inseparable element of culture. One of the most significant social values of these are shelters and houses fulfilling the needs. These values are taken part in planning features, floor use, sofas, rooms, windows, revolving cabinets, doorknockers etc. equipment and accessories.

These examples that would be accepted as significant images in traditional Turkish houses of which the values take place in Turkish life culture (Hidayetoğlu and Yıldırım, 2009). There is insufficient research based on documentation regarding



the origins of the house type. The answers to some questions such as: "is this a type of house which the Turks used to have in the regions from which they originated, or is it something they have developed after having similar examples in Anatolia and the Balkans" are not very clear. In studies carried out at Harzem, it has been pointed out that the timber frame and mud-brick infill system of construction has been in use since the 8th century. Since we do not come across this house type in areas which have never come under Turkish rule, would it be right to claim that it does not originate from a foreign source? On the contrary, wherever the Turks went, even in areas where the strong traditions of domestic architecture already existed, the Turkish house emerges in all its authenticity, with a completely different character from that of the local one. This house is different from the European one. A European house likes a closed box, it is austere and schematic. The Turkish House is organic; it is in continuous interrelation with its environment and the landscape through its closed, semi-closed and open areas. These houses have no similarities with ancient Greek, Roman or Balkan houses. In all current publications on vernacular architecture in Yugoslavia as well as in Greece, it is clearly expressed that these houses have come into being with the Turks. Another evidence in this respect is the fact that, in most Balkan countries building elements, architectural space and house furnitures are still mostly referred to with their Turkish names or with words which have been derived from Turkish. The political and cultural powers alongside other influences which have prevailed throughout history within the geographical boundaries where the Turkish house existed have caused the regional variations. (<http://www.exploreturkey.com/exptur.phtml.id345>) Figure:10.

In the whole region of the northern Balkans also traditional Bulgarian architectural style which is also grafted Greek, Turkish, and other Balkan motifs was popular during the times of the Ottoman dominion when these lands were part of the Ottoman Empire until the 2nd half of 19<sup>th</sup> century. Wallachia, the southern province of Romania, where Bucharest is located, was influenced by this type of architecture. Especially in its market towns, where traders from all over the Ottoman Balkans met to exchange goods. Many of them got established in the Wallachian towns and built mansions in this style familiar throughout the region. With the onset of modernization on European lines in late 19th century of Romania, this style was identified as belonging to the Ottoman past and consciously replaced by West European looking 'Little Paris' style buildings. Just a handful of traditional Bulgarian and Ottoman style buildings survive in modern Bucharest. (<http://historo.wordpress.com/2009/11/22/daily-picture-22-nov-09-traditional-bulgarian-style-veranda>)

After the settlement of the Turks at the territory of Ohrid, they inhabit the plain parts of the city, so the Macedonian population had to move to the hilly part of the city. Confronted with the bad and uneven terrain, in Ohrid was beginning to develop one of the most revolutionary types of popular architecture in Macedonia. UNESCO added Ohrid town and Lake Ohrid as cultural and then natural World Heritage Sites in 1979 and in 1980.

The Christian Ohrid houses are southeast oriented, towards the lake and the mountains. They all have quality insulation, and because of the hilly terrain, they have beautiful view of the lake. The houses are original and don't have determined typically, but the space organization is common for all of the houses. In the basement floor; the firewood, the wine, the brandy, winter supplies were stocked. The family lived on the first floor. The family was preparing the food and resting in those rooms.

The upper rooms were representative and wealthy decorated. They are the largest and have the most beautiful view towards the lake. They served for reception of the guests, family holidays, baptisms and other big family events. Some of the houses had a special room with the most beautiful view "Belvedere" which is connected with the beauties and the richness of the lake, the fishermen had special types of houses.

One of the most famous and most representative house in Ohrid is the house of the Robevci brothers. The house is built by the artisan of Galichnik Todor Petrov in the middle of the 19th century. The last level, beside the belvedere has special rooms for the young ladies, called `the girls rooms`. The rooms at the upper floors are enlarged where with is getting playful and interesting façade. Beside the principles of the Macedonian popular architecture, this house had accepted western characteristics..<http://www.balkaninsight.com/en/article/hilltop-university-threatens-ohrid-s-unesco-status>

Due to its unique geographical location Macedonia these links between two entirely different civilizations. From this point of view , The Macedonian house is of interest not only as a topic of Yugoslav folklore and architecture, but also as an issue in general housing culture with a specific place in general history. There are also smaller differences between Macedonian (Slavic) and Turkish houses. The Macedonian house is more like a home more open towards the external world, sometimes several houses are grouped around a common courtyard which is never the case with Turkish houses. Two basic types of Macedonian house may be distinguished:

1. A low Veles type with rooms on the ground and upper floors and within the courtyard (the summer living area with çardak is on the upper floor). The ground plan is irregular.
2. A high Ohrid type house with a summer kitchen, privy and cellar on the ground floor, a winter living area with 'çardak' in front of a two storey 'trem' and a summer living area with çardak on the upper floor. The ground plan is compact.

Differences between Oriental Bosnian and Macedonian houses are chiefly due to different ways of living, which are reflected in the organization of the living area. From the outside it can be seen that the oriental house is closed towards the street and is open to the courtyard around which it is built. Whereas the Macedonian house is closed on the ground floor but is open towards the street from all the rooms and çardak of the upper floor. The greatest differences in reception rooms. The Macedonian receives guests in the "çardak" while the Bosnian receives them in the "selamlık", The means apartment located near the courtyard gate. The "haremlık" women apartment serves only for family life. The Macedonian houses is more open and serves as a place for work while the Bosnian house is closed and designed for enjoyment.. The oriental house fulfills its intendent and whereas the Macedonian house reflects the dilemma between two differing ways of life, oriental and European. As a transition or link between the two the latter house design offers more possibilities for development (Grabrijan,1986).

## Conclusion

There are two types of Kastamonu houses, at one type: sofa and hayat are placed at the outside of the house, sofa is inside of the house at the another type of Kastamonu houses. Ground slope and climate are importing factors effecting the plan of Kastamonu houses. Living room "Sofa" is an important room at Kastamonu, it is the largest living room. Family members meet at Sofa. Other rooms are special bedrooms used by the family members. One room contains cooker and timber cabin, this room is used as kitchen.

Geographical, cultural and climate conditions effect the architecture of the houses at the Northern Black Sea Region and Balkans. Turkish daily life is important factor for the house design. If the house has one floor then floor has been constructed high over the ground level. High garden walls protect the traditional Ottoman houses.

Generally there is an oven at the kitchen. Northern Black Sea Region is colder than the South Anatolia so generally sofa is placed at the inside of Kastamonu, Trabzon and Safranbolu houses. On the other hand Balkan Ottoman Houses have sofa at the outer side of the houses. There are open air rooms at the traditional houses near

Balkan coastline. Number and dimension of the rooms differ according to the wealth of the family and number of the family members. Climate conditions affect the roof style of the traditional houses, rain and snow cover is important for the roof design. Main building material is a timber at Black Sea Region, on the other side cubic stone is the main building material at Balkan countries. Additionally roofs are flat at the traditional Balkan houses. There are many tree species at the garden of Balkan houses.

### **Results and Recommendations**

1. Many civilizations affect the architecture style of the houses at Anatolia and Balkans, urban life has also been effected by these civilizations so all of these historical houses are cultural and natural heritage. These houses must be protected.
2. The Ottoman houses at Anatolia and Balkan must be protected against fire, earthquake and restoration studies must be made. State organizations and architecture division of the universities can make restoration projects. UNESCO can give a financial support to these restoration projects.
3. Urban modernization destroy the historical houses in the cities especially in the last century.

Historical houses are destroyed in order to built new apartments. State organizations do not support all restoration projects. So local people submit to pressures for rent, and the old buildings are demolished and replaced by new structures to quit. But financing mechanism that will help to protect undeveloped, lack of assistance provided by the state.(Figure 11 )

4. Empty historical buildings have tourism center potential so these traditional Ottoman houses can be used as a culture and art center, touristic hotel, fine arts show room and restaurant after a proper restoration.
5. Some people who are living at these traditional Ottoman houses do not know the importance of these historical buildings, so they can make false restorations to these historical houses. Municipalities had to control these houses and punish the false restorations.
6. Internet, architecture softwares and e-information data system are very important for the proper restoration planning, data storage and public relationship studies. Photographs of the historical houses can be shown at the web page of the municipalities after the restoration. For example “Safranbis” is a data storage system which stores archive information about historical Safranbolu houses. Information

share and cooperation can be done with the other countries about the restoration of these historical Ottoman houses. Artists, architectures, people dealing with the fine-art history can study together for the restoration projects.

7. Urban plans, high apartments, new highways destroy the traditional view of the historical cities so restoration and the protection of these houses is very important, new high apartments must not be constructed near the old historical houses. State organizations and international organizations (for example UNESCO) can financially support the municipalities for the restoration projects.

8. False restorations can damage the traditional Ottoman Houses, restoration material and paint color must be suitable to the original house.

9. Inside ceiling decoration of Safranbolu house is richer than the Macedonian, Trabzon and Kastamonu houses.

10. Further studies about new techniques to improve earthquake behavior of existing rural structures are needed. In the Balkans must be necessary to strengthen the traditional structures against earthquakes. Those methods must be simple and economic such that owner of the house can manage to apply it. At this point education is very important. Continuous seminars, courses are needed. Also brochures must be prepared and distributed to the villages and towns about the conservation of these traditional houses.

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*Figure 1. Kastamonu Traditional House*



*Figure 2. Kastamonu Household Ornament*



*Figure3: Saraclar City House in Kastamonu*



*Figure4 : Atatürk was at this guest house at Daday -Kastamonu*





*Figure 5:Safranbolu*



*Figure6: The old architecture built home Trabzon Sürmene district  
(East Black Sea Region).*



*Figure 7 Trabzon Sürmene Memiřaęa Mansion  
Trabzon Sürmene district  
(East Black Sea Region).*



*Figure 8 Trabzon Sürmene Memiřaęa Mansion windows and wall ornaments*



*Figure 9 Trabzon Sürmene Memişağa Mansion ceiling ornaments*



*Figure :10 Ohrid Traditional Ottoman Mansion*





*Figure 11 Ohrid traditional old house*



*Figure 12: Transition from the oriental to European House in Macedonia*

**REASONS BEHIND THE DISAPPEARANCE OF TURKISH URBAN DWELLINGS IN THE BALKANS**

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### **Abstract**

*The Balkan Peninsula has a rich rural and urban history and a variety of Turkish civil settlements. As regards Turkish civil architecture, it is widely scattered around these geographic locations. Materials have been found from the city core of certain Balkan cities from 8 countries as follows: (Bulgaria, Greece, Albania, Macedonia, Bosnia and Hercegovina, Serbia, Kosovo, Montenegro) where numerous examples of traditional Turkish urban dwellings still remain. These countries and 37 adjoining cities were visited by time and various materials were gained for the purpose of completing this project. In the course of this project, materials were collected from their respective municipalities about their city core and former photographs were compared with photographs and notes taken by travelers in Turkish history, as recorded by Turkish archives. While they have disappeared in many areas, there have also been attempts in certain locations to maintain and restore them back to their former condition. Undoubtedly, tourist developments can serve as a spearhead for such protective measures. However, some examples can be noted much earlier than the flourishing of tourism sector, and as such were initially discovered in the Balkan area. Consequently, protected samples are not only evidence of tourist interest and objective. In this research, thorough analysis of this landscape change in the Balkan geography has been carried out free of bias toward any idea or partiality in favor of any political opinion, free of any kind of prejudice or discrimination. As a result, analyzing the past can pave the way to building a harmonious future with regional diversity and to preserve cultural geography in their habitats.*

### **Keywords**

*Balkan, Turkish Dwellings, Urban Dwellings, Disappearance, Cultural Geography.*

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## Introduction

Such comparative work provides an idea of the high numbers(density) of population dwellings in the course of history. In some areas buildings still remains and in some, they are about to be vanished. And a main question also a part of our research. What is Turkish Dwelling? To understand this, we must analyse what kind of components makes a building in a Turkish dwelling form. Where they was built, how disappeared and why they going on to disappear even today. Some old photographs, new projects and Street captions will be helpfull to analyse that. With such an analyse, all those change will be explained and underlined by the concept and essentials of Urban Geography. Additionally, certain published works were revised about policies in the Communist era of urbanization and their direct adverse effects on the area. Analyzing and evaluating the complete change in the region can be helpful in understanding any incurred changes and the possible reasons. In parts of this research, some difficulties arose in certain areas such as the Serbian controlled territory of Bosnia Herzegovina and in Bulgaria. The main issue was the safety care of the local population while their dwellings and streets were being photographed. Naturally, certain parts of the area continue to preserve and display traces of the wars and ethnic conflicts. And Urban Geography going on to change. This is an understandable development. Certain village traditions were the factor for distance from foreigners. For centuries, the Balkan dwelling style has always been in fussion with the culture of Turkish settlements, except for the areas neighboring buildings from other differing cultures. However, in spite of the widespread distribution around the Balkans, for some reason these buildings started to disappear in many locations in the course of the centuries, and especially in the last century following the first Balkan war of 1912.<sup>1</sup> Behind this reality, there are some reasons that can be explained. Those reasons are usually of a political and social nature, while some are also cultural, economic, industrial, infrastructural, educational and traditional reasons as well. In many places around the Balkans, the communist era affected not simply the political system of these countries, but also the structural design of cities and the landscapes of settlements. In this work, the emphasis has been to analyze how and why these widespread dwellings have deteriorated or disappeared. And which ones remained and by which kinds of efforts or works, or by which means, some of them left alive in city prefectures and landscapes.

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<sup>1</sup> HALL C, Richards.,The Balkan Wars, 1912–1913 Prelude to the First World War. Routledge Publications.p.21

## Major Reasons of Disappearance of Turkish Civil Dwellings in Balkans

Reasons of disappearance of a cultural existence also a topic of sociology, history or anthropology more than geography. But when this disappearance reflects itself as a change to the areas, prefecture and landscape of settlements, it must be analysed in geographical point of view. When a city gets in some processes of changes, not only city's itself, also their structures, civil, public and military architecture, infrastructure and Street systems and its environs changes drastically.

- Just fifty years ago, a large part of balkan geography was has got some samples of Turkish architecture in each twenty kilometers. But when we look back approx a hundred years ago, those was so common in entire Southern Tuna basin which scattered whole Balkan peninsula densely. Even today in many places those characteristic buildings may still can be seen. But the danger is, those remnants of cultural geography is under a genocide of ignorance or threat of constructions<sup>1</sup>

But the reality which appears on the big part of Balkan Peninsula is; the reality of disappearance of many buildings from various Balkan cities. Somewhere more and in some areas just sparsely. Cities still transforming with a furious speed. City prefecture, culture, urbanism and even ethnology changes against historical basis. And in many cities of Balkan countries a fierce fight happening between history and necessities. As the change goes on, remaining locational distribution of those characteristic houses holds a big importance as a topic of Urban Geography and also for Cultural Geography as well. Here are major reasons of this geographical transforming as:

1. Authorities lack of intellectual senses, lack of cultural diversity concept or education.
2. Nationalism, Nationalist policies and "Nation building era" in balkan countries.
3. Industrialisation and efforts to create big scale and mass housing projects in cities.
4. Cultural and Religious bias and prejudices, hostility and discriminative views.
5. Accusing the past as a "scape goat" for modernisation and to erase all traces of past.
6. To create Communist squares and large streets for the cause of 1 may parades.

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<sup>1</sup> Interview with Hakan Serbest . 20.04.2012 Editor and columnist of Balkan Günlüğü (Weekly Newspaper)



7. Efforts for modern city view and to gain open areas or to build monumental buildings.
8. Infrastructural works or renovations.
9. Needs of public and state buildings in city core.
10. Economic difficulties to preserve existing buildings and maintenance difficulties.
11. Deliberate policies to let the buildings in desertation or, to decay by themselves.
12. Lack of renovation after each natural or unnatural hazards or disasters.
13. Multiple heirdom on properties. And difficulties to seperate property rights by shareholders and by the claimers from next generation. (As the property did not taken at the time and as family members grows, unit share per person becomes insignificant by time cause of crowded members of families. And this makes people not to come in a conclusion to restorate or to invest their properties especially when the property is just a small house)<sup>1</sup>

### **What are Turkish Urban Dwellings?**

Turkish urban dwellings can be classified as houses that has got some basic structural elements which starts to seem in entire balkan Geography by Turkish conquests. Before this period the material usage of area was presenting quite different examples. And after this period, types of homes are in a good similarity with their counterparts in Turkey. Not regarding to any religion or ethnic diversity, Turkish dwelling model was has been the primar style of accomodation for centuries of the areas. Of course in some places as greek islands, where we can say as “isolated” those buildings doesn’t seems so much. Also centuries ago, those areas was has got less communication and trade density with mainland. Cause of this, cultural traffic wasn’t effected there so much. For a Turkish Dwelling, home residents doesn’t has to be Turks or Muslims. As we see in the house of Ivo Andric, home can be belong to a non-muslim or non-turkic ethnicity too. Also some mansions in Shkodra belongs to the Christian families even they were built in Turkish style cause of the longest era which effects residential culture. In those dwellings, there are some basic components or rules can be seen. For instance, “Cumba” a kind of jetty structure(ledged floor). Is one of the distinctive elements in Traditional Turkish Dwellings. In places where cumba doesn’t exists, sometimes a kind of bow windows appears called as “Kim Geldi” windows” which means “Who came?” Being used to see who is at the door hiding behind of the window.<sup>2</sup> (Bektaş, C.1996)

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<sup>1</sup> Observations and recorded interviews with some city authorities in eight Balkan cities during the Geographical trip in 18-31 May, 2012 with a group of academicians from Firat University Geography dept.(Elazığ, Türkiye)

<sup>2</sup> Bektaş, C. (1996). *Türk Evi*. İstanbul. Yapı Kredi Yayınları.



Figure 1: “Cumba” and “Kimgeldi” windows (Bektaş, 1996: 48,82)

Also integrity of those Ledged Floors, Oriels, Iron or Wooden Struts which are down of them, Indirect entrance to the home and importance of second floor as a living area can be counted as unique samples of Turkish Dwellings in brief. Sometimes we can see those elements all in one building and sometimes one can be absent cause of individual needs or local material usage of the settlement. Peoples(visitors or relatives or else)who wants to get in home, can not get directly in. In order to get inside first they must knock the garden door. Then to get in first courtyard. Afterwards they may get inside by the entrance to the home knocking the main door. So in this while, lady of the home may have an enough time to cover herself or to look at garden gate from above to open or not. Furthermore, there is also another unit in those houses.“Sofa”. This is the central alley inside Turkish houses. Anyway there can be seen also direct entrances in the end of 19.th century. Reaching to the home can be in two ways. From the garden door to the alley, and also direct entrance by the Street gate.(Aysu M. E, 1977) Also climatical conditions has been the key factor to build those oriel units and to decide entrance of those houses too. In those buildings, directions of wind and preferred sun directions has been the very leading factor in the planing of cities and dwellings in All asian territories from Anatolia till China.(Egli E, 1958) Also Street systems was shaped according to the shape of natural flow of the water. There is a law in physical flow of water as; “Water never turns with acute angle” So in all turkish streets, there are some curves of hospitality which provokes a person inside of it as “What is behind of this curve?” as a resource of curiosity( S. Oymael, H. Kiran Çakır, Ö. Sallı Bideci).



Figure 2: “Water flow” shaped streets in Fatih, İstanbul(Left)

and Blagoevgrad, Bulgaria

- In the type of home which we see inside borders of “Turkish house” extension areas, basement is closed to the Street with a stone or adobe wall. (Figure 2: Right) Up floor sits on a heavy carrier Wall or wooden columns. Upfloors are wooden framed. If there is a middle floor, they must be low or half floor or complete. Up floor continuously gained an active Outlook by times with windowed or window pictured ledged floors. windows was formerly non-glassed and when glass has been a widespread material, windows got two wings of frames. After western effect, another type of window “railed windows in downwards closing” starts to seem. It is ensures a mutual rhythm and also an integrity not only in home view also in Street view which that the shapes and dimensions of windows has been uniform. Ceiling has been divided geometrically and sometimes decorated and ornamented with paints or paintings. Roof always got an inclination to the four sides and this speciality is the most distinctive one of the Turkish dwellings(Günay, 1998)

As another speciality of these houses are, their construction materials always used by the materials of closer environs. Stone basement and ledged floors rising with wood and “kâgir” or “Baghdadi” structure.(Beslagic, 1997) And oriels adds light and fresh air to the house atmosphere with their multiple sides speciality to the wind. Also Oriels has got a social effect on Turkish houses which has been explained above. Home and room to to have a command of street prefecture, to see and know, who is at the door and efforts to make up a living space according to the inclination of the area has been key factors in Turkish Cumba units.(Yıldırım and Hidayetoğlu, 2009). While those oriels was symbols of richness and noblety in european architecture by noble families or they may seem as an esthetical unit in government or public buildings and pallaces. Reflection of these units can be seen in much more different status in Turkish dwellings. It always has been a common unit in simple Traditional Turkish Dwellings. Not regarding to any richness or

social status, nobelty or else. Below there are some samples from Europe(Figure: 3) and Turkish civil architectures.(Figure: 4)



Figure 3: 1-2 England. 3 Netherlands, 4-5 Switzerland. 5 Czech Republic.<sup>1</sup>



Figure 4: 1 Greece, 2 Albania, 3 Turkey, 4 Macedonia, 5 Bosnia Hercegovina, 6 Bulgaria

<sup>1</sup> <http://www.buffaloah.com/a/DCTNRY/o/oriel.html>



*Figure 5: Old Houses in Tirana City Core(Rruga Dibres) An abandoned building in same area*



*Figure 6: Old Houses in Trikala(Left) and Ioannina(Right) city cores in Greece*



*Figure 7: A deserted house in Prishtina in Kosovo(left) and a protected one in Kavala in Greece(right)*





*Figure 8: Old Houses which collapsing(left) or partly remained in upper town of Thessaloniki(Greece)*



*Figure 9: Old House in center of Belgrad, Serbia in use as Cafe Bar.*



Figure 10: “Amidža Mansion” Now currently a museum in Kragujevac in Serbia(Left) On the right,Ex-Turkish Dwellings in19.thcentury postcard, Belgrad, Serbia Resource: Belgrad City Archive)

### Disadvantage of being situated in the city core

Usually all historical/traditional civil dwellings stands in the core of cities. Those places are usually central points of the cities where they first founded and flourished are also the places where they started to extended outwards. So, by time if the city overdevelops and overpopulates, city core becomes more precious for new buildings or skyscrapers. So the presence of traditional buildings always in risc. Also governments and city authorities chooses central areas to build their administrative units in the city core and so the situation makes two time hard to survive against modern structure for these Traditional dwellings.



*Figure 11: Similiarities of Courtyards. (Biscevic House top left, Mostar. Museum House in Sarajevo top Right. Below Shkodra History museum)*

As the photos shows, in many balkan countries, remaining Turkish Dwellings survived as a museum or art galleries. Of course this seems the only way to survive inside the city core where the prices of areas much more than any other places of

the city. It is evident that cities and cultural institutions need such those unique and traditional places for touristic culture to underline the originality of their cities. Mostly mansions which also called as “Konak” or “Köşk” had more chance to survive. The rest of the Turkish civil residences (which relatively smaller ones) wasn't got such a vital advantage to appear in the heart of the city as a touristic attraction. So many of them doesn't exist today. Today their numbers increasingly decrease because of their position in the heart of the cities where they were first built up hundred of years ago. For instance, “Alaca Imaret quarter” in Thessaloniki, Greece. (Figure 12)

Till 1924 population change between Turkey and Greece, Thessaloniki or Salonica was holding a significant presence of a local Turkish population with Jews.<sup>1</sup> Since the area depopulated by Turks, the Turkish quarters of Turks started to disappear increasingly. Today we just can find some Turkish type houses in the Upper Town of Salonica (*Anapolis*) The rest now doesn't exist. But there are some signs still remain which show us an old part of a Turkish quarter. Normally in front of all mosques, there is a Turkish “mahalle” which means quarter. Today Turkish quarters around of Alaca Imaret Mosque is eventually destroyed and built up with flats. Even touristic causes wasn't enough to save such a part of the city in a time while there was no significant touristic care. (Figure 12: below) Today even those dwellings doesn't exist, their places still possible to be found.



*Figure 12: Remaining Turkish Monuments in Outer Citadel of Salonica and Turkish religious and public buildings which surrounded by flats. (Hastaoglou, 2010: 126)*

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<sup>1</sup> Ermopoulos, E., Thessaloniki in Dreams. Past and Today. 2009 p.24, Athens.





*Figure 13: An old Postcard displays the Turkish style “Water Flow” shaped streets(which today doesn’t exists)with Turkish style dwellings in today’s Kassandra(Kassandrou)Street and a disappeared fountain near Alaca imaret(Kunduriotis Family Archive)*

As it seems from old pictures there is a big difference between Street systems of Turkish era and today. Usually Turkish street systems is under effect of many geographical and local conditions. And even sometimes “Qibla” direction of Kaaba where muslims prays to, can be one of the factors what shapes Turkish streets and quarters. Today direction of Alaca imaret was showing southeast where direction of Kaaba located. But streets in front of it lies along West-east directions. Above the old postcard shows how the area was a times. There was just direction of the Mosques certain. And a big majority of public buildings and front side of fountains was looking to the South. The rest, all dwelling areas was located next to streets in “Water Flow” shape all around of Salonica(In greek city also called as Thessaloniki). Today those Street systems significantly destroyed for the benefit of Grid-Shaped Street systems. And 1917 Salonica public fire has been one of the key reasons for the rebuilding of Salonica. Because to destroy all those buildings was an issue of resources and time and there was a large and autocton Turkish population till those years. And a mass blaze was burned majority of those cultural heritages of them and they were never rebuilt. As it mentioned above, when Turkish population left Salonica in 1924, Salonica drastically get in atmosphere of change. And shaped today’s view. Mosques remained lack of visitors and hamams used as cinemas. Despite all, there are some efforts to be appreciated in upper town of Salonica. Some renovation restoration and refashioning Works is ongoing. Those are usually backed by Salonican municipality and not takes a place in frontal view of Salonica but takes a big importance because of the only remaining Traditional quarters from times of Turks (Figure 14 below)



Figure 14: Facade Renovations in Turkish Square of Salonica.

(Source: Hastaoglu V, 2010:129)

in fact, touristic causes has got a limited power to keep and save those buildings from the destructive needs or effects of modern era. It is evident that it needs more politic and municipal protection to keep the rest of the buildings which remained up to date. To ensure that protection, intellectuality based multiple efforts and mutual efforts without any kind of religional and national bias and prejudices must be the pathlight of local authorities. Of course in non of any balkan country, cities wasn't got a political function as a capitol city. Since after independences of those countries, needs to have some public and state buildings inside city core has been a need. So the former Ottoman city core transformed as a heart of a new born country with all kinds of administrative units and infrastructure. As those buildings rises, traditional core of cities deteriorated, deserted and devastated. Some of the remarkable buildings remained as a historical monument to underline the history of the city. Sometimes they got used in touristic purposes and sometimes became just a logo or symbol of the cities. To protect historical monuments and structures means to protect historical core of urban areas. And this keeps the cultural geography and diversity as well. This shouldn't be just as a nostalgic effort, because protecting cultural habitat is a duty of humanity more than grographical or scientific concepts.

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## Other Resources

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Kunduriotis Family Archive. Sotirakis& Eftimia Kunduriotis. Interview in Thessaloniki 20.July.2012.

**THE ROLE OF EKREM HAKKI AYVERDİ IN CONSERVATION OF THE  
OTTOMAN ARCHITECTURAL HERITAGE IN THE BALKANS**

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**Abstract**

*Historic conservation and enhancement of the architectural heritage requires constant struggle against time, since various effects work against the preservation of historic buildings. Therefore, identification and documentation of these architectural works when they are still present is of paramount importance. In this sense, the research regarding the Ottoman architectural heritage in the Balkans which was conducted by Ekrem Hakkı Ayverdi and his team 40 years ago, has priceless value.*

*Considering the direct effects of the process in the Balkans for the last 20 years on the Ottoman architectural heritage, the importance of the documentation done by Ekrem Hakkı Ayverdi can better be understood.*

*Ekrem Hakkı Ayverdi, has made extensive field research and archival work with a team of colleagues, I. Aydın Yüksel, Gürbüz Ertürk and Ibrahim Numan between 1975-1983. The four volume book “Ottoman Architecture in Europe” which was written as a result of this study gives documentation about 15 669 architectural work. The book which provides survey drawings and photos of many buildings in the region is an important document of Ottoman architectural heritage in the Balkans. Today, many of the buildings which have been listed in Ayverdi’s book are totally damaged or forgotten, undergone change because of the renovations, or in struggle to stand.*

*This paper searches the role and importance of the research and publications by Ekrem Hakkı Ayverdi, on the conservation and enhancement of the Ottoman architectural heritage in the Balkans.*

**Keywords:** Ottoman Architecture, Balkans, Ekrem Hakkı Ayverdi.

Anybody interested in Turkish culture, especially in Turkish architecture, knows Ekrem Hakkı Ayverdi to a certain extent<sup>1</sup>. But when the cultural heritage of Ottoman architecture in the Balkans is mentioned, this man of culture has a distinct place and importance. Therefore, in a congress concerning the Balkans, I would like to speak of Ekrem Hakkı Ayverdi's great service to the Ottoman architecture in the Balkans by his devoted works and thus, pay a debt of loyalty and remember him with gratefulness.

Ottoman Empire gave great importance to Balkans and established a great civilisation in this region by the last quarter of the 14th century. Today, thousands of architectural works we encounter in the Balkan soil stand as most concrete examples of this fact. If we should note with a common statement, The Ottoman Empire conducted a policy based entirely on tolerance in the finding of such a civilisation. As a result of this policy, communities living in the Balkans could live their religions easily, could speak their mother tongues and thus could find a facility to practice their culture and beliefs freely. Currently, the churches, synagogues and mosques which are found together in many areas in the Balkans explain this situation in the best way. Thus, protection of the Ottoman architectural heritage in this region is important since these architectural artefacts are concrete documents of living together in tolerance and of such a ruling system.

However protection and cherish of an architectural heritage has always been a struggle against time. Because many inner and outer factors act against preserving. Thus documentation in the right time plays an important role in the protection of historical architectural monuments. Sometimes even just one frame of photography or an appropriately made architectural plan may help a ruined architectural work revive according to its original qualities. In this context, researches and publications made by Ekrem Hakkı Ayverdi and his team nearly 40 years ago concerning the Ottoman architecture works in the Balkans are priceless today.

Some nation states gained independence after the Ottoman rule, especially during the 20th century. Considering the particular policies and attitudes pursued by these

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<sup>1</sup> For extensive research about Ekrem Hakkı Ayverdi's life and studies see: İ. A. Yüksel, *Ekrem Hakkı Ayverdi*, Ankara, 1993; İ. A. Yüksel, "Ayverdi, Ekrem Hakkı", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, C.4, İstanbul, 1991, p. 295; İ. A. Yüksel, "Ekrem Hakkı Ayverdi Biyografisi", *Ekrem Hakkı Ayverdi Hâtıra Kitabı*, İstanbul, 1995, pp.11-24; İ. A. Yüksel, "Türk Mimari tarihi Araştırmacılığı ve Ekrem Hakkı Ayverdi", *Vakıflar Dergisi*, XX, Ankara, 1988, p. 484; S. Ayverdi, *Hâtıralarla Başbaşa*, İstanbul, 1977, pp. 253-255; *Kubbealtı Akademi Mecmuası, Ekrem Hakkı Ayverdi Özel Sayısı*, XIII/3, İstanbul, 1984.

states, one could not expect that they would preserve or document this heritage<sup>1</sup>. Therefore, it is known that both the conditions of the region and the ideological approaches in that period did not let the Ottoman architectural works in the Balkans to be observed scientifically and documented properly. In fact, even up to the recent times, the Ottoman architectural heritage in the Balkans could not be observed widely by scientific institutions<sup>2</sup>. Therefore, first studies made by Turkish scientists had started in 1950s which were lead by Ekrem Hakkı Ayverdi. His 1956 article “Turkish Memorials and Foundations in Yugoslavia”<sup>3</sup> has been a fore study and has lasted as the only Turkish reference source<sup>4</sup> for many years. Apart from being Turkish, this study is also important since it was based on the archive documents.

He has found a visit opportunity to examine the Ottoman architectural works in situ in 1975 and 1976 with the support of the Ministry of Culture of the Turkish Republic of that time. First of these visits was done with a team consisting of İ. Aydın Yüksel, Gürbüz Ertürk and İbrahim Numan lead by Ekrem Hakkı Ayverdi. Due to health conditions Ayverdi could not attend to the second visit and the research was done by other team members mentioned above<sup>5</sup>. As a result of these two visits, extensive archival work and resource studies, a complete work of four volumes named “Ottoman Architecture in Europe” was published.

The first volume prepared and written by E. H. Ayverdi with the contribution of İ. A. Yüksel, G. Öztürk ve İ. Numan includes the architectural works in Romania and Hungary. There are 234 architectural works included with information in the Romania section and 726 works in the Hungary section of the specific volume. All the information about the buildings has been supported with nearly 380 drawings and photographs.

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<sup>1</sup> For extensive information on the current situation of the architectural Works in the Balkans see: M. Zeki İbrahimgil, “Balkanlarda Türk Eserlerinin Bugünkü Durumu ve Köprü Mimarisinden Örnekler”, *Köprüler Kurduk Balkanlara, Uluslararası Sempozyum*, İstanbul, 2008, pp.207-228.

<sup>2</sup> Assoc. Prof. Dr. M. Zeki İbrahimgil has made extensive researches on the Ottoman architectural works in the Balkans in the scope of “Locating the Turkish Works Abroad Project” conducted by the Chairmanship of The Turkish Historical Society and also supported by *The State Planning Organization of Republic of Turkey* in the last years. But this project has come to a standstill in 2008 due to the change of the chairman of The Turkish Historical Society with various reasons. Although İbrahimgil continues his researches with the support of other institutions. I sincerely thank him for the opportunity he gave for benefiting his studies and data he collected through these researches.

<sup>3</sup> E. H. Ayverdi, “Yugoslavya’da Türk Abideleri ve Vakıfları”, *Vakıflar Dergisi*, III, Ankara, 1956, pp.151-223.

<sup>4</sup> Z. Ahunbay, “Mostar’daki Osmanlı Kültür Mirası (1463-1878) ve Korunması”, *Osmanlı Mimarlığının 7 Yüzyılı “Uluslararası Bir Miras”*, YEM Yayınları, p.337.

<sup>5</sup> İ. A. Yüksel, “Türk Mimari Tarihi Araştırmacılığı ve Ekrem Hakkı Ayverdi”, *Vakıflar Dergisi*, XX, Ankara, 1988, s. 486; İ. A. Yüksel, “Ayverdi, Ekrem Hakkı”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, C. 4, İstanbul, 1991, p.295.

2nd and 3rd volumes were prepared by the same team, and contained information about 6941 buildings in Yugoslavia (Bosnia Herzegovina, Croatia, Montenegro, Kosovo, Macedonia, Serbia, Slovenia, Vojvodina). There are many photographs and drawings related to the works in the subjected volumes.

The fourth volume which is written by E. Hakkı Ayverdi himself covers the Ottoman architectural works in Bulgaria, Greece and Albania. The first chapter of the book is reserved for the Ottoman architectural heritage in Bulgaria and holds information on 3339 architectural works. The second chapter is about the Ottoman architectural heritage in Greece and covers records for 3771 architectural works. The last chapter is dedicated to the the Ottoman architectural works in Albania, and 1015 buildings have been reviewed. In chapter ends and diverse parts of the book, there are many drawings and photographs. Besides, at the end of the fourth volume, an enumerated index of all the volumes is presented. In this index, a list of 15 699 architectural buildings is found<sup>1</sup>.

Of course such a study was not an easy task under the conditions of those days. Ekrem Hakkı Ayverdi speaks of the conditions the studies were performed in the introduction sections of the mentioned books and emphasizes that the studies could not reach the desired aim due to various reasons. In this context, due to lack of permission, research team could not go to some countries and make field resarch, instead, information related to the architecture of those countries were taken from archives and Evliya Çelebi's chronicles. Although, this situation can not devaluate these studies. It is a great achievement for today's researchers that those archive resources were observed by an authority like Ayverdi.

The late Ayverdi who was very aware of the significance of his responsibility in identification and documentation of the architectural heritage in the Balkans, had expressed this in the introduction of the second volume as such: "Every moment of this study, we see that we are taking on a burdensome task. If the writer of these sentences would not take this duty willingly, if, instead, he would be called for service, would receive an offer and if there would be a payment for copyright and preparation, he would give up all pecuniary benefits, copyrights and survey rights

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<sup>1</sup> For the detailed review of the contents of these books see: İ. A. Yüksel, *Ekrem Hakkı Ayverdi*, Ankara, 1993, pp.15-19; A. Çakırtaş, "Balkanlar'daki Osmanlı Sanatı'na Dair Bibliyografik Bir İnceleme". *Kültür. Rumeli Özel*, Sayı 14, 2009, s.150-153; E. H. Ayverdi, *Avrupa'da Osmanlı Mimari Eserleri*, Cild IV, İstanbul, 1982, p.421vd.

by asserting the possibility of incompleteness of the documents and get free. The task is that heavy and burdensome"<sup>1</sup>.

The late Ayverdi also emphasizes the importance of the task besides its difficulties<sup>2</sup>: "Even though it is precarious, it is heavy, we continue this duty by sacrificing ourselves and caring less what to be said. Whatever is told this study bears a great importance by itself even in this level."

In reality, these volumes which contain plans, restitution and photographs of an important amount of the architectural works have become a document for the Ottoman architecture in the Balkans. Particularly when it is considered that Ottoman architectural works have been directly effected by the course Balkan geography passed through the last 20 years, importance of the observation and documentaion Ekrem Hakkı Ayverdi and his team had done is understood better. Moreover Ayverdi's studies are an indispensable source of reference to revive hundreds of architectural works currently being damaged, entirely demolished or lost its originality due to cursory renovations.

In present, we have reached a new phase to revive the Ottoman architectural heritage in the Balkans. In this geography, after the great losses that the Ottoman architectural heritage faced, we have to truly understand the value and utilize in the best possible way the studies/publications which Ekrem Hakkı Ayverdi and his team documented and conveyed devotedly.

For today some of the Ottoman architectural works in the Balkans whose existence can be found in the archive records vanished away and forgotten, some have been changed more or less due to the renovations and the remaining ones are struggling to stand still. When the architectural works in the archives are compared to the existing ones based on the studies through the last years, there occurs such a table.

	Number of the buildings collected from archives.	Number of the current buildings Located	Remaining Percentage
Bulgaria	3339	518	%14

<sup>1</sup> E. H. Ayverdi, *Avrupa'da Osmanlı Mimari Eserleri*, II. Cild, İstanbul, 1981, p.XI.

<sup>2</sup> E. H. Ayverdi, *ay.yer.*



Croatia	241	52	%22
Kosovo	576	222	%39
Hungary	644	41	%6
Macedonia	1413	484	%34
Serbia	909	162	%18

The archive records indicate that other Balkan countries outside this list also have architectural works built in the Ottoman period: 1015 in Albania, 3541 in Bosnia-Herzegovina, 222 in Montenegro, 3771 Greece and 291 in Romania<sup>1</sup>. Studies concerning how many of them are standing still are kept going.

When the data are examined it is understood that there is a substantial amount of Ottoman architectural heritage in the Balkans. When compared to Anatolia, it can be suggested that some central areas have been protected even better in terms of historical texture. Yet there are two most important subjects: First is to preserve the present and the second is to revive the losses as close as to their original qualities. To be able to preserve the present, it is a must to keep these buildings standing and transfer to future generations according to internationally accepted preserving and restoration principles<sup>2</sup>. In this context, many buildings in the Balkans have been restored by TİKA from Türkiye in the past years. An important number of these are successful projects and can be an example or model for the ones to be executed. A protection-recovery / reconstruction strategy, again within the international principles, is needed for the buildings that are mostly demolished, completely lost or partly lost their originality mostly due to improper renovations. For this, the original qualities of the buildings to be revived should be determined by the experts in their fields under the control of scientific committees within the facilities given.

<sup>1</sup> All the data here belongs to M. Z. İbrahimgil also for the list classified according to the types of the list of books and extensive information see. M. Zeki İbrahimgil, "Balkanlarda Türk Eserlerinin Bugünkü Durumu ve Köprü Mimarisinden Örnekler", *Köprüler Kurduk Balkanlara, Uluslararası Sempozyum*, İstanbul, 2008, pp.207-228.

<sup>2</sup> In an article, Ayverdi says that he is against to restore our works according to the international thought within the framework of *The Venice Charter for the Conservation and Restoration of Monuments and Sites*: "You cannot touch a Turkish monument with an international approach" (E. H. Ayverdi, *Makaleler*, İstanbul, 1985, p.105). Ayverdi is right in this opinion; because, irreparable mistakes are done in the restoration projects of our architectural heritage (both domestic and abroad) due to many reasons. Thus many architectural entities loses its originality and character. However there are no another internationally accepted principle for the restoration of Turkish architectural works. In this step, not to face more losses there is no remedy but to take internationally accepted current principles as a reference.

Meanwhile archive resources and publications should be utilized very well, the data should be supported by the archeological excavation in the fields, restoration projects should be conducted by competent architects in restoration field under the light of these scientific data and with Ayverdi's own words "with an undoubted fidelity to its origin"<sup>1</sup>. Through all these processes, Ayverdi's study of four volumes and other individual publications related to the subject will help enlighten the dark points for many architectural works.

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<sup>1</sup> İ. A. Yüksel, "Türk Mimari tarihi Araştırmacılığı ve Ekrem Hakkı Ayverdi", *Vakıflar Dergisi*, XX, Ankara, 1988, p. 484.

## CARDIOVASCULAR DISEASES IN TURKISH NEWSPAPERS

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### Abstract

*Newspapers are designed to be appealed by people at different cultural levels and newspapers are very useful for health education if they are correctly used. According to data compiled by Turkish Statistical Institute in 2011, cardiovascular diseases are number one cause of death (% 39.9) in our country. Our study is designed to evaluate cardiovascular diseases in Turkish Newspapers in the light of this information.*

*Total newspaper circulation of 33 newspapers-except sports newspapers- is 4.177.135. In the ranking, first 4 newspapers are 2.188.338 daily and they constitute of 52.4 percent of total circulation. All the news about cardiovascular diseases are analyzed (n: 241) between January-June 2012.*

*188 news items of total 214 news items (78.0%) contain protecting advices against cardiovascular diseases. 136 (%72.3) of these advices contain “increasing physical activity, preventing obesity, tobacco control, avoiding climate and sudden emotional changes”. Remaining 52 (27.7%) news contains nutrition suggestions (various plants, herbal tea, coffee, chocolate, reducing salt intake) and also advise to avoid chronic fatigue, protecting drugs and electromagnetic areas.*

*53 news items of total 241 news items (22 %) are consisted of innovations in medicine (n: 13), newly-opened cardiovascular centers (n: 10), traditional treatment methods (n: 7), personal cardiovascular health problems of famous*

*people (n: 18) and other sensational news such as “Betrayal causes cardiomyopathy” and etc.*

*Newspapers present scientific innovations with popular explanations in a way public can understand. Concerned people should convey correct, sufficient and usable information on time to the press member for more valuable health education.*

**Keywords:** Newspaper, cardiovascular disease, health news

## **Introduction**

News items are the events, opinions and judgments that interest lots of people in a society. Mass media that presents news in an understandable language expand people's horizons and increase their enthusiasm toward learning new things. Newspapers that make up a significant part of a printed media are prepared in such a way that they draw the attention of people from different social and cultural levels.

In health services, primary prevention comprises health promotion and specific protection. Both of the steps require social awareness and health protection culture (Jekel, et al., 2001). Popular and qualified newspapers can be very good instruments in health education thereby health promotion by avoiding sensation and referring scientifically correct information (İnce and İnce, 2001). One of the scales to assess news in printed media is Budd score. This method, which is first used in 1930 in England and then edited by Kartoglu, scores news by looking page number of a new, length of a title, whether a new is a hot subject if it is on the first page, location of a new on the page and how much space does it take (İnce and İnce, 2001). In one of the study, which is conducted by IYA group in 2009 in order to assess news about astronomy and space science in newspapers, news are scored according to quality and popularity of newspapers, date of publication, title of new, location of news (whether it is in the first three pages or not), accompanying picture, photo or graphs, source of information, the individual who give the information (whether he is scientist or not), name of scientist, jargon and references that are used in new and potential outcome of news (IYA Evaluation Special Task Group, March 2009).

According to the data compiled by Turkish Statistical Institute in 2011, cardiovascular diseases are number one cause of death (% 39.9) in our country (TUIK, 2011). Therefore, preventing cardiovascular diseases in terms of public

health is the first priority of our country. Turkish Republic ministry of health performs national programs in order to control cardiovascular diseases such as tobacco control (smoking cessation), obesity prevention, and increasing physical activity (TürkiyeHalkSağlığıKurumu, 2012).

This study is conducted in order to assess the news about cardiovascular diseases and the impact of the news on preventative public health applications.

### **Method and Materials**

This study is conducted between January-June 2012 in descriptive methods. In this period, total newspaper circulation of 33 newspapers-except sports newspapers- is 4.177.135. In the ranking, first 4 newspapers are 2.188.338 daily and they constitute of 52.4 percent of total circulation. All the news about cardiovascular diseases are analyzed (n: 241) between January-June 2012. In this process, news items are analyzed in two ways.

Firstly, all the news items are analyzed by first author in order to protect standardization. The news that contains “cardiovascular disease” word or word group is separated according to their major advice content. These major tips are;

- protective advices (increasing physical activities, obesity prevention, tobacco control, protecting from extreme hot and cold, stress and emotional changes, eating habits, various plants, tea, coffee, chocolate, decreasing consumption of salt)
- innovations in medicine in terms of cardiovascular diseases,
- new treatment centers,
- traditional treatment methods,
- celebrities with cardiovascular diseases,
- sensational news about cardiovascular diseases.

Secondly, the secondary tips are identified in each news items since one news may contain more than one advice. In addition, identity of a news (whether it is accompanied by a picture, whether there is a name of a reporter, whether there is an expert opinion or reference) is analyzed.

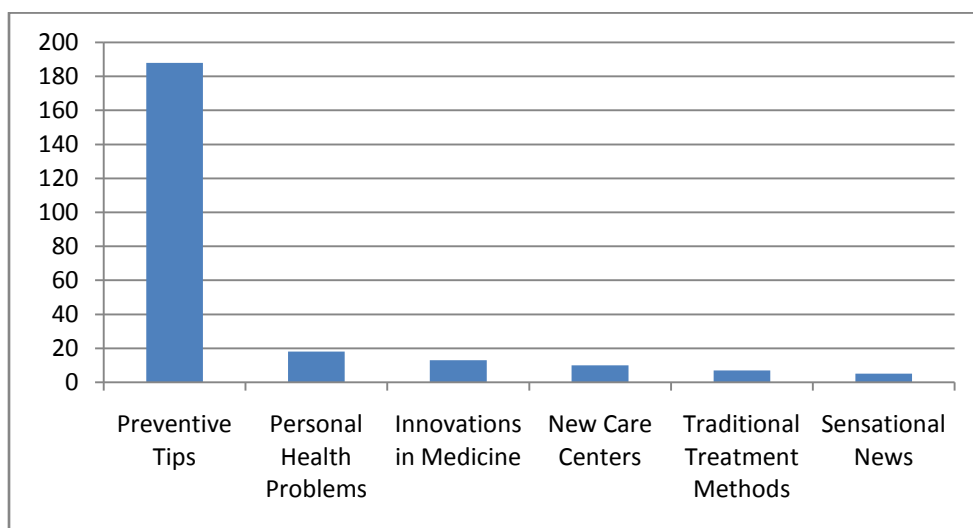
Data are defined with SPSS program in terms of frequencies and percentage. Chi square test is used for categorical variable analysis. P-value for statistical significance is defined as below 0.05.

### **Results**

188 news items of total 214 news items (78.0%) contain protecting tips against cardiovascular diseases. 136 (%72.3) of these advises “increasing physical activity,

preventing obesity, tobacco control, avoiding climate and sudden emotional changes”. Remaining 52 (27.7%) news contains nutrition suggestions (various plants, herbal tea, coffee, chocolate, reducing salt intake) and also advise to avoid chronic fatigue, protecting drugs and electromagnetic areas.

53 news items of total 241 news items (22 %) are consisted of innovations in medicine (n: 13), newly-opened cardiovascular centers (n: 10), traditional treatment methods (n: 7), personal cardiovascular health problems of famous people (n: 18) and other sensational news such as “Betrayal causes cardiomyopathy”, “First by-pass operation then cup in the salsa competition” (Graph1).



**Graph 1. Distribution of the news items in terms of primary tips.**

The analysis of identity of news is summarized in table 1.

**Tablo 1. Detailed analysis of the news items.**

Identity of News	n	%
Reporter		
<i>Name</i>	55	22,8
<i>No Name</i>	186	77,2
Expert Opinion		
<i>Yes</i>	162	67,2

<i>No</i>	79	32,8
Reference		
<i>Yes</i>	52	21,6
<i>No</i>	189	78,4
Photo		
<i>Yes</i>	171	71,0
<i>No</i>	70	29,0

The number of the news that contain an expert opinion and a reference is found as 17 (%7), while the number of the news that contain none of them is found as 44 (%18,3).

The number of the news that do not contain a reporter's name, an expert opinion and a reference is found as 34 (%14,1).

14 news items of total 241 news items are related to innovations in medicine. 10 news items of total 241 news items are related to new cardiovascular care centers. 18 news items of total 241 news items are related to celebrities with cardiovascular health problems.

The news items which contain preventative tips for cardiovascular diseases are summarized in table 2.

Table 2. Tips for preventing cardiovascular diseases.

Tips	n	%
Obesity Prevention	48	19,9
Smoking and Tobacco Prevention	37	15,4
Increasing Physical Activity	37	15,4

Eating More Fruits and Vegetables / Mediterranean Diet	33	13,7
Avoiding Salt	27	11,2
Periodic Health Examinations	22	9,1
Avoiding Stress and Depression	19	7,9
Protecting from Extreme Hot and Cold	16	6,6
Traditional Treatment Methods	7	2,9
Coffee Consumption	8	3,3
Tea Consumption	3	1,2
Avoiding Extreme Tiredness	3	1,2
Chocolate Consumption	3	1,2

Three most frequently given tips for preventing cardiovascular diseases are obesity prevention, smoking and tobacco prevention and increasing physical activity.

**Table 3. Content of the news and an expert opinion.**

	Expert Opinion (n=162)	No Expert Opinion (n=79)	P Value
	n %	n %	
Periodic Health Examinations	22 27,8	0 0	0,001



Obesity Prevention	34 20,9	14 17,7	0,551
Increasing Physical Activity	32 19,7	5 6,3	0,007
Smoking and Tobacco			
Prevention	28 17,3	9 11,4	0,234
Innovations in Medicine	13 13,6	1 1,3	0,035
Protection from Extreme Hot and Cold	15 9,3	1 1,3	0,019
Celebrities with Cardiovascular Problems	2 1,2	16 20,3	0,0001

The news items that are about celebrities with cardiovascular health problems do not contain sufficient expert opinions in order to be statistically significant. The news that advise “increasing physical activity”, “protection from extreme hot and cold”, “periodic health examination” contain large number of expert opinions in protection against cardiovascular diseases to be statistically significant. The most frequently given tips that are obesity prevention and protection from extreme hot and cold contain nearly the same amount of expert opinion (Table 3).

## Discussion

According to statistics the percentage of newspaper readership in our country is 22%(İstatistikler, 2001). All around the world, it is common for science reporters, which can play an important role in health communication, to act like a bridge between the science world and people by following scientific journals and explaining them to people in a way that they can be able to understand (İnce and İnce, 2001). The news should be supported with expert opinions and references to give reliable and accurate information. In this study, it is found crucially important that 77.2% of all news items do not contain the name of the reporter and 18.3 % of all news items do not contain any expert opinion or reference. Birsen and Ozturk in their study called “Health news in terms of consumption culture” emphasize the fact that nearly all newspapers contain inaccurate references such as Swiss scientists, English scientists, American scientists or only “the scientists” (Birsen and Öztürk, 2011). In the study of Bertand and Ozdemir, the percentage of the news items that

contain a name of a doctor is found as 74% (Hayran and Özdemir, 2011). Additionally, in the study of Kaytaz, et al. (2010), the percentage of the news items that contain a name of a doctor is found as 80% (Kaytaz,et al., 2010).

These news items in media affect individuals consciously or subconsciously for a healthy life or while they are dealing with health problems. Therefore, it is very important to provide health news that is accurate and clear. In 1998 WHO congress, which was held in Moscow between May 28-30, the issues about providing accurate information were discussed in the meeting called “communication for health”. After the meeting, the report is summarized and announced with nine important rules. Those rules are,

1. Do no harm,
2. Investigate, find the accurate,
3. Do not give hope (especially do not mention about miraculous treatment),
4. Ask yourself the question “Who will benefit from this news?”
5. Do not forget the principle of privacy,
6. Think one more time if the news is about sick, disabled and children,
7. Do not put private life and sorrows into your news,
8. Never use sorrow for emotional blackmail,
9. If you cannot decide just give up the news (Hayran and Özdemir, 2011).

In this study, it is very valuable and important for public health that the newspapers give place to accurate tips for the prevention of cardiovascular diseases. This is because; sometimes newspapers can make sensational presentations in order to increase readability and brand value of the newspaper. In this study, we could only find five example of this.

According to study that McCool, et al. (2011) are conducted in New Zealand, infectious diseases take more place in newspapers (Kaytaz, et al., 2010). However, chronic diseases also need this kind of support. The tips that are given for preventing cardiovascular diseases such as smoking cessation, increasing physical

activity, stress management and obesity control are also play an important role in etiopathogenesis of chronic diseases such as cancer, chronic obstructive pulmonary disease and degenerative diseases.

In the study of Köksal, et al. (2012), 184 news items are analyzed in four newspapers during two year period. General health information about physical activities (35.9%), weight management (21.2%) and cardiovascular (11.9%) effects of the physical activities were the most frequently given as the main content of the articles (Köksal, et al., 2012).

The major limitation of the study is having 6 month period. Additionally, the news items are analyzed in electronic environment, therefore some variables for Budd score cannot be assessed such as page number, percentage of the page that the news takes place, etc.

In one of the studies that is conducted in our country, it is pointed that people can access news fast in electronic environment than hard copy. Therefore, news in newspapers is turned into life guide. Additionally, it is reported in the same study that almost every newspaper have their own health professional who writes regularly. Especially it is emphasized that the health news that is about beauty and esthetic try to idealize and create perceived ideal body. Thus, the consumption is encouraged to reach this aim (Birsen and Öztürk, 2011). It is very important to manage health news by considering this fact. This is because; the news media is a key source of health and science information for public audiences. However, there are many factors that help to shape news reports of new scientific developments. Scientists and government officials also contribute to how messages are framed for public audiences, especially when the content of media reports, as seen in our results, relies heavily on expert opinions and interviews. As such, they should work together to ensure that science communication is accurate and balanced. As a matter of fact, in the future, the people that have specialized in health news should also specialize in health issues such as cancer, environment, nutrition, cardiovascular diseases etc. (Karavuş, 1997).

Health issues facing the Balkans increasingly include chronic diseases, which would benefit from greater media coverage to increase advocacy and political awareness of global health challenges.

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## EU INTEGRATION PROCESS OF BOSNIA HERSEGOVINA: A CRITICAL PERSPECTIVE

*Hüsamettin İNAÇ\**

### **Abstract**

*As one of the Western Balkan countries Bosnia-Hersegovina had the first official contact with the EU immediately after its recognition as the sovereign and independent state on April 1992 by the Union. Nevertheless, some structural and institutional problems arisen from the Dayton Peace Agreement halting the war had been signed on December 1995 made the EU integration process more complex and complicated for Bosnia-Hersegovina. Under these circumstances, Dayton Peace Agreement created a state which was lack of executive and bureaucratic structure which will represent the whole country and intermixed decision-making bodies/assets which will proceed the relations with EU. This study aims to elaborate the EU-Bosnia-Hersegovina relations within the framework of Western Balkans. For this target, the strategies, policies, dynamics, actors and instruments of the EU used for the sake of removing the problems during this process will be explained in the first stage, the historical evolution, turning points and theoretical perspective of the relations will be summarized secondly and lastly, the critical analysis of the recent developments and futuristic perspective of these relations will be discussed with socio-political aspects as well as with the different perception of the parties concerned with this process.*

**Keywords:** *Bosnia-Hersegovina, EU Integration Process, Western Balkan countries, Constitutional Reform, Regional Approach, perception and identity.*

### **Introduction:**

After the seperation of Federal Yugoslavia, the EU developed an enlargement policy towards Southeastern Europe in order to provide the political stability in the region. In this context, EU had established relations with Bosnia-Hersegovina, Croatia, Monte Negro, Macedonia and Serbia known as Western Balkan Countries.

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Nevertheless, in comparing with Eastern European Countries, the integration process of Western Balkan Countries delayed because of the struggle with the countries which rejected the independence of newly established countries. In this presentation, the strategies and instruments of the negotiations used by the EU in shaping the relations with the Western Balkan Countries, the historical evolution of EU integration process of Bosnia-Herzegovina as well as the problems during the negotiations and their ways of solution will be elaborated. As a result of the analysis, it is concluded that the EU couldn't develop a coherent and common foreign policy for the Bosnia and lost her reliability and prestige in presenting and implementing her common foreign and security policy which is aiming to lessen the American hegemony in the region. In respect of Bosnia Herzegovina, the most important obstacles in entering into EU are the restructuring of the police organization and the Constitutional reform as well as lack of executive body to implement the EU negotiation process. In addition, this process couldn't create a unifying identity which removes the ethnic cleavages and angers inherited by past history (İnaç 2004: 38).

### **The Strategies, Dynamics, Policies and Instruments of EU towards Bosnia Herzegovina:**

Immediately after the signature of Dayton Agreement in 1995, a new policy pertaining with Western Balkan Countries was adopted by the EU in order to remove the doubts and hesitations felt by these countries and end the hegemony of the USA within the region. This new policy was called as 'Regional Approach' singling out the stability in Balkans and gaining the membership perspective for Western Balkan Countries. This approach which was signed in 1996 is really important in respect of reflecting that EU established a correlation between her stability and the solution of the problems in Balkan Peninsula. For this target, both economic and political aims have been adopted and the enhancement of democracy and the supremacy of law and restoration of country economies have been emphasized (Bulletin of the EU, No. 1-2/1996).

A year later, as a second instrument, a new report called as 'The Application of the Conditionality to the Development of Relations Between the EU and the Countries Concerned by the Regional Approach' has been released which stipulated some criteria and particular/specific conditions per each country in economic and democratic matters including the financial aids, commercial-economic cooperations and other bi-lateral agreements. In this report, below-mentioned issues have been stipulated: The return of the refugees into their homes, the implementation of

Dayton Agreement which stipulates the cooperation with the War Criminals Penal Court of Ex-Yugoslavia, enhancement of human and minority rights, performance of the free elections, and improvement of the good neighboring (The Bulletin of the EU, No.4-1996). Otherwise, the commercial privilege would be suspended and outgoing financial aids would be stopped.

The third instrument is Stabilization and Association Process (SAP) which was adopted in order to get the Western Balkan Countries more closer and to contribute new dimensions into the existing relations. The main aim of SAP was to harmonize the legal frameworks of the Western Balkan Countries with the EU acquirer and established a new and more consolidated relations between two parts and accelerated the enlargement processes of these countries. Meanwhile, these countries couldn't achieve some important issues such as returning the refugees into their homes and arresting the war criminals. In that case, a new policy, as a fourth instrument, have been invented towards the Western Balkan Countries called as 'strengthened approach' including the below items:

1. The signature of SAP which carries the EU membership perspective after performing the Copenhagen Criteria
2. The improvement of the economic and commercial relations of the EU within the inside of the region
3. The increase in the economic and financial aids
4. The accumulation of the aids in order to consolidate the civil society, education, and official institutions
5. Cooperation in justice and home affairs
6. Development of political dialogue (Mujezinović 2007: 70).

In Presidential Document of Feira Summit which was held on 19-20 June 2000, it emphasized that Western Balkan Countries which accepts the EU's principles of democracy, human rights, supremacy of law, regional cooperations and stipulated criteria will be considered as potential candidates and it is decided to hold the 'EU-Western Balkan Countries Summit' as soon as possible (Kavalalı 42). The basic aim of both 'Regional Approach' and 'Stabilization and Association Process' and 'EU-Western Balkan Countries Summit' is to organize, regulate and improve the relations among the Western Balkan Countries. Hence, after providing the stability, these countries would have more open negotiation and membership perspective. In order to realize this aim, some strategies and instruments have been created within the extent of Stability and Association Process such as Stabilization and Association Agreement (SAA), economic and financial aid, one lateral commercial allocation, cooperation in justice and home affairs, and improvement in dialog in regional level.

At the beginning of 2000s, the interest and concern of USA had been lessened for Western Balkan Countries because of September 11, 2001 terrorist attacks, Iraqi war initiated in 2003. In this period of time, EU had more mission such as ending of ethnic conflicts in Macedonia, establishing peace mission for the sake of unifying the state unity of Serbia and Monte Negro and acting as head of police organization in Bosnia-Hersegovina. Therefore, 1 janury 2003 when Greece took over the Presidency, the EU emphasized the EU integration process of Western Balkan Countries. In concluding remarks of Tshelanico Summit which had been held 19-20 June 2003; the proposals to improve the EU enlargement policy of Western Balkan Countries had been accepted (Meurs 2003: 9-16), 'European Association Assembly' as the fifth instrument to evaluate the short, medium and long term reform and integration studies had been created. A kind of progress reports will be released and reform process will be followed and controlled by means of this instrument. In this way, the strengthened Stability and Association Process by Thselanico Summit and 'Action Plan' as the sixth instument made the process much more clear and most importantly, this summit made to sign bi-lateral agreements with the candidate countries depending upon progress realized during the negotiations (Sebastian 2009: 27). Under these circumstances, Stability and Association Agreements are relevant with the extensive regional cooperations and development of relations among the countries in the region and give the potential status of candidacy as differing point from the other association agreements.

As it is known, after signing of the SAA as the first step for the EU membership process, the ratification process will be initiated by European Parliament national parliaments of EU member states. In this period, 'Transitionary Agreement' which regulates the commercial relations among the EU and Western Balkan Countries. This agreement is signed together with SAA and enters into enforcement without any ratification. After performing all criteria stated in SAA, an individual country can apply for full membership.

### **The Historical Evolution of EU Integration Process for Bosnia-Hersegovina:**

As the historical turning point which was initiated the process was the Dayton Peace Agreement which created a sui generis complex administrative structure that was developed after ended up creating an environment of administrative crisis and held the future of the country hostage. In line with this reality, the complex institutional structure of the Dayton Peace Agreement, combined with the ethnic conflict environment left unresolved after the war, prevented the establishment of a democratic structure in Bosnia-Hersegovina (Sebastian 2007: 1). After years of



slow and feeble efforts, the process reached a dead-end in 2010, and ethnic nationalism skyrocketed while separatists' discourses began filling the public squares, thereby signaling a return to the pre-war political atmosphere. As of today, the EU and NATO membership talks have almost halted. The normalization and state building processes have not proceeded as planned. Therefore, the administration of the country was not fully transferred to the Bosnia-Herzegovinians.

Under these circumstances, the elections on October 3<sup>rd</sup> were a turning point for Bosnia-Herzegovina. In a country where unemployment has reached 42%, they had basically two options: either elect moderate politicians and return to the EU-NATO membership route, or continue with the nationalist politicians, who would most likely perpetuate the current crisis environment resulting in secession. After Dayton, the international community mobilized behind the EU and the USA, and initiated a series of structures for 'normalization' and 'state-building' (Dzihic 2007: 25). While the effectiveness of the NATO troops in the region has increased, a protectorate administration was created under the Office of the Higher Representative (OHR). As the representative of the International Community, the Higher Representative was appointed at a higher status than the legislative, executive and judiciary branches. He was endowed with an exceptionally high political authority, called "Bonn Powers" (Szewczyk 2010: 29).

All of these steps on the way to 'normalization' and 'state-building' began to bear fruit very soon after 2002; important reforms were accomplished under the leadership of a moderate coalition that was supported by the International Community. Between 2002 and 2006, the tax system and control of customs were transferred to the central government, and important progress was achieved in security reform which projected the unification of the entity militaries in Bosnia-Herzegovina. During the same period, the most important reform movement to date, the 'Bulldozer initiative' was begun. Consequently, the process to pass approximately 50 laws in 150 days, which would then put the economy back on track, had started (Basuener 2009: 3). As a result of all these positive developments in 2005, the Dayton Agreement then ten-years-old, the international community began to emphasize the country was in the final stages of normalization, and could become self-sufficient after establishing a new order with the help of some fundamental reforms in the Constitution. After making some changes to the Constitution, the administration would attain a centralized structure and subsequently the international community would withdraw from Bosnia-Herzegovina.

Even though constitutional reforms were expected to make Bosnia-Herzegovina suitable for membership to EU and NATO during 2005, this expectation couldn't undermine the ethnic-oriented politics and "April Package" which covered the necessary reforms for membership to international institutions and supported by EU rejected by Bosnia Herzegovinian Parliament's House of Representatives.

The nationalist leaders claimed that the reforms proposed by the package were insufficient, Republica Srpska was an illegitimate product of genocide, entity administration would be eliminated and completely centralized structure would be established. As a reaction to the Haris Silajdzic argumentations, as a national political leader of Bosnia-Herzegovina, Milorad Dodik, the leader of Republica Srpska, interpreted these declarations as intentions to eliminate the Republica Srpska. These discussions led to halt the positive process. For the name of the constitutional reforms, second turning point was the redefining the territories of the entities and establishing the four territorial units for each ethnic group entitled as Prud process in January 2009. Despite these talks produced nothing, EU signed a Stabilization and Association Agreement (SAA) with Bosnia-Herzegovina in 2007. According to this agreement, firstly; an international body would be established to implement Dayton Peace Agreement called as Peace Implementation Council (PIC), secondly; Bosnia-Herzegovina was responsible to perform 5 objectives- resolution of state property, resolution of defense property, completion of Brcko Final Award, fiscal sustainability, and entrenchment of rule of law - and 2 conditions – signing of SAA and and positive evaluation of PIC and lastly; the Office of High Representative (OHR) would be closed. Nevertheless, after October 2010 elections, all hope were disappeared because no governing coalition is possible without support of parties which are singling out the ethnic nationalism. As a result, in recent days, The EU integration process of Bosnia-Herzegovina is at stake both the historical perspective we mentioned above and the socio-political and economic problems we will analyze below.

### ***Socio-political Problems:***

Bosnian Serbs and Bosnian Croats, making up more than half of the population, desire to unite with Serbia and Croatia, while Bosniaks as the only constituent of the Federation, is favour of a more centralized state and full integration with the international community. Bosniaks aware that the existing decentralized state does not serve the purpose of stability, progress and development as well as territorial integrity of the Bosnia-Herzegovina is strongly relevant with the EU integration process. This controversy in futuristic perspective leads almost all

projects to be blocked by the other. Even though Bosnian Serbs and Bosnian Croats carry the passports of Serbia and Croatia, whereas the Bosniaks only have the passport of the Bosnia State until the end of 2010 when the EU lifted the visa requirement for her citizens. This practice displayed the double standards and discrimination against Bosniak Muslims.

The other important issue is that Bosnian political system is not functioning properly because of the ethnic-based structure of Dayton Peace Agreement. As it is known, The Bosnian Constitution is annexed to this Agreement which deepens the ethnic division. This Constitution proposes a weak Bosnia state which consists of Republika Srpska that is centrally administrated and a loose Bosnian-Croatian Federation that is divided into cantons. This structure requires the Constitution to be revised and amended in order to create the centralized body. Nevertheless, many attempts to propose the Constitutional reforms couldn't be concluded and rejected in Bosnia-Herzegovina Parliament in spite of the will of international community. However, the discrimination against the minorities such as gypsies and Jews originated from the structure of the Constitution tried to be prevented by April 29, 2010 decision of the Parliament Assembly of European Council which emphasizes the need for a comprehensive constitutional reform package. Unfortunately, the October 2010 elections made these efforts futile and this situation impliedly violated the European Human Rights Convention and ECHR decisions. As a matter of fact, each entity has the right to veto any legislative act in Bosnia-Herzegovina and as people vote according to their ethnicity, entity veto turns into an ethnic veto. In this context, since 1995, 262 laws and decisions have been vetoed by the Republika Srpska (Çetinkaya 2010).

The other important issue regarding with the Constitutional amendment is the police reform which stipulates the establishment of a united police force. It was the requirement of the Stability and Association Agreement during the EU integration process. There are 19 separate and independent police organizations in entity and canton level without any cooperation and shared criminal record system (Berting 2012 33-34). Nevertheless, especially after transferring the military, judiciary and financial authorities to the central state, especially Serbia perceived the police organization as the unique representative of the state and unwilling to lose her control, otherwise EU-supported reform may lead to the creation of a nation-state in three levels: Firstly, the budget and administration of the police organization has to take place at the state level. Second, police areas should be determined by taking technical needs into account, not according to political structures in the region. Third, police activities should be kept separate from politics.

On the other hand, the ethnic people in the country are feeling themselves as insecure and started to possess arms and ammunitions. Especially Muslim Bosniaks realized the injustice and unequal attitudes of the international community against them and needed the small fire arms. According to the report released by the United Nations Development Programme, there is a threat of being stolen arms and immuniton problem, sixteen percent of Bosnian populace possess these weapons illegally and these weapons may be used in attacking civilians to the other ethnic communities. The other issue is the matter of education because the atrocities, angers, hatreds and violence among different ethnic groups can be passed into the younger generations by means of education. In this context, according to a report released by Council of Europe, there is no common curriculum for the whole country, Bosnian Croats and Serbs use the curricula of Croatia and Serbia, respectively, while Bosniaks are the only community using the curriculum of the Federation (Latif 2006). It means that children are being separated in accordance with their own ethnicity.

***Economic Problems:***

The most important reason lying under the economic problems in Bosnia-Herzegovina is the sense of economic security enhanced by the ethnic nationalism. Political stalemate, inter-communal hostilities, nationalistic policies, ethnic divisions all deteriorated the economic situation in the country. This situation led to the economic insecurity and social explosion. Rising unemployment especially for the educated people made abandon the youth's hopes from the future. Increasing poverty and communal anger may trigger the ethnic conflict. According to the data released by the Central Bank of Bosnia-Herzegovina, the current official unemployment rate is 42 percent (Batt 2009: 77-79). Different segments of society feel themselves hapless and seeks to immigrate into different countries. The export and foreign direct investment is almost impossible because of the border problems among the cantons and unjustifiable tax regulations. The political deadlock retarded the economic development witnessed approximately a decade after the Dayton Peace Agreement. In fact, many people suffered a kind of mental health problems because of the post-war trauma and actually they could not have a chance to find a regular job even they get rid of their illnesses. Moreover, for Berting, the desperation and anger of the war generation has reflected into the young generations and most of them try to leave the country (Berting 2006: 51-53). As it is generally known, if there would be political and social instability as the stable ground, there would be no chance for the foreign direct investment and economic activities (Terzi 2004: 240-241). There is a widespread corruption committed by the politicians and

bureaucrats abused the existing system. On the other hand, it can be mentioned that the conflicting parties couldn't come together in order to enhance the economic stability, sustainability and progress because EU couldn't be prudential external actor to cooperate among the different political units in Bosnia-Herzegovina.

## **Conclusion**

Under the light of aforementioned information, we can conclude that almost all problems are originated from the Dayton Peace Agreement which is instigating the maladministration, insecurity, instability, disfunctionality and political deadlock which may lead to the another ethnic conflict or to secession. Poverty and unemployment rates are higher than ever and the hostilities and enmities were nourished by the educational system-based on ethnic cleavages. In this case, International Community is bound to have the task of reforming Bosnia-Herzegovina in order to prevent the disintegration of the state. In this respect, it should be understood that Bosnia-Herzegovina had not a capacity to transform itself without the support of EU and USA as external factors. Nevertheless, these two actors are operating insufficiently in the region and posing low profile. New strategies and a more active involvement of both EU and USA as important components of the international community are required to prevent the risk of social explosion, possible ethnic violence and enhance the political stability and economic progress, build the confidence among the different political units/cantons and ethnic communities and more significantly establish a negotiation framework which is consistent to Bosnian multi-ethnic realities. As the concluding remark, EU should confess that the membership criteria for Bosnia-Herzegovina are arbitrary and unfair and far from being incentive to solve the problems during the integration process and the amendment of the Constitution which can be harmonized and complied with the main principles of the European Convention of Human Rights and European Council as well.

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**TO REFER OR NOT TO REFER: WHAT SHOULD WE DO?**

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**Abstract**

*Referral system applications are important pieces of Health System of WHO suggesting to developed and developing countries since decades. Starts with defining health centers as primary, secondary and tertiary, sustained with health staff and patients attendance. Referral system which supplies countries to use their human and economical resources, are in application in very few country because of some obstacles. In Turkey, it is first tried in 1960's, but because of primary health care was not developed enough. Also in Health Reform Program, which is started to applied in 2003, "gradual referral system" idea is accepted theoretically. In 2008 November, it is tried in 4 city, after couple of months in January 2009 it is cancelled.*

*Researches are showing that, societies most of health problems are can be solved in primary health centers. (%80-90) Thats why,referral system, is a system supported by people who are working in these issues, because of the reasons; using more efficient of human and financial resources, decreasing the barriers of academic development, increasing the service quality of secondary and tertiary health centers. However there are obstacles against referral system, still. To pass beyond these obstacles, referral system, the advantages, obstacles and solutions must be defined and able to be measurable.*

*The aim of our research is to make addition to researches about family physicians and specialists thoughts about referral system. This search is planned as qualitative. We used a detailed questinaire form for physicians, and applied with a*

*in-depth interview method. All of the physicians were agree that referral system is needed. But in small details they were separating.*

**Keywords:** *Referral System, Family Physician, Social Security Organisation*

## **Introduction**

### **Background**

Referral system is a topic comes to the agenda time to time in the history of Ministry of Health (MOH) Turkey. In fact not only in Turkey, even developed countries are always interested with referral system and its' details. Even in the development of it, it is developed with, medical logic, cost effectiveness, development of specialist hospital services, medical ethics and survival of general practice factors since long times(1).

In Turkey, referral system is tried to be applied, 2 times, but they didn't have long life. In the last trial, in 2008, starting from 1<sup>st</sup> of November, in 4 pilot city (Bayburt, Isparta, Gümüşhane and Denizli) MOH tried referral system. According to regularity, in these cities citizens were not able to go government hospitals without refer from their family physicians under their social insurance cover. It wasn't easy, in the first days, individuals reaction was not good to the referral system(2). After 20 days, news was very affirmative about the new system from the opinion of Social Security Organisation(3). (Sosyal Güvenlik Kurumu SGK) But about 3 months later, with the first months of 2009, the MOH and SGK gave up from referral system. There were different criticism for referral system. It is interesting that, Chamber of physicians Isparta announced a press released that, the number of patients in hospitals decreased about 50% and as a result the income of the hospitals decreased –the aim of the referral system was that, and it means it was successful-. The slogan of the Chamber was “In health and education there can not be retrenchment” (4).



## *Change in Health*

### *Transformation in Health System*

The 59. Government of Turkey announced, Transformation in Health System Programme in 2003. As summary, programme includes General Health Insurance, Family Medicine System, Hospital Autonomy and Health IT headlines. Same year, with the partnership of Ministry of Health (MoH) and Ministry of Labor and Social Security (MoLSS) prepared the Transform in Health System Project to support Transform in Health System Programme, with the funds from Policy and Human Resources Development Fund, World Bank and Japan Development Bank(5).

In the programme book, and one of official web site, the government announced their target as(6):

...

*Health Services is given in 3 steps in Turkey*

*In Primary Health Care, Family Health Centers and dispenseries. For the patients who can be treated in these centers do not need to go hospitals*

*In Secondary Health care centers, hospitals are servicing. Patients who couldnt be treated, or needd advanced laboratory, imaging and treatment technics are directed to the hospitals*

*In tertiary Health Care centers are servicing to patients who couldnt be treated in hospitals.*

*With this leveling, most of the diseases are treated in primary health care centers. In developed countries more than 90% of patients are able to be diagnosed and treated. By this way, crowds in hospitals are obstructed and physicians in hospitals can spare much more time for their patients, to diagnose and treatment.*

...

*Family Physician system is one of the basics of this program. In this system, patient satisfaction is primary priority. With the development of Primary Health Care services, keeping preventive medicine , with caring the needs of citizens and the starting of referral system, the crowded in hospitals will be prevented.*

...

*The important point is, to build a system that, citizens are trusting to their family physicians, they can choose their family physicians, family physicians will serve in the manner of service race, and their qualified service will reflect them.*

...

Ideally, MOH is willing the rights things. But it is difficult to apply.

...

*The family physician may refer to secondary or tertiary health care facilities when it's necessary. The physician takes appointment for the patient from referred hospital. However, these people remain registered in their own family physicians and family physicians are responsible for the treatments to be applied after discharge. Such a medical care or treatment when needed, the relevant institution must primarily notify related family physician. Institution should convey summary of patient file to family physician at the time of discharge of patient.*

While assessing a system, if especially that system will be affecting millions, it should be considered deeply. The actors' ideas must be keep in view from their side. In our research we tried to do this from physicians side. But we are sure that, this field is strongly needing much more researchs.

## **Method**

We planned this research as In-depth Interviews. The first name author (Mehmet Gulluoglu, will be used as MG) made the all interviews. With this, we decreased the

bias possibly reasoned from interviewers' difference. All of the interviews are done in August 2012. The interviews are voice recorded and recordings are voice analyzed by MG. Average interview length is 14 minutes.

At the design of the interviews first of all we prepared a guide for interviewers. In the guide, the aim of research, what to do, and what they should not do, the questions, and some other helpful advices included.

We planned to make interview with 25 physician from different positions and specialities. But because of the limited time we couldn't reach that number. The number of the respondents is not enough. For further researchs, the number should be much more, at least about 25-30, and from much more different specialities and positions. 3 of the respondents were family physician, 1 of them was gynecology resident and one of them was health manager. All are living and working in Istanbul.

The responders were, (The letters are just symbolizing them, their original names are hidden)

BŞ: Vice head of health directorate, male, 39, before this position worked as vice, chief of staff in a government hospital.

AT: 30, Senior resident in a Research and Education Hospital, Gynecologist.

AB: Family Physician, 39, until family physician worked as general practitioner in several primary health care centers.

FT: Family Physician, 32, until family physician worked as general practitioner in several primary health care centers.

BA: Family Physician, 34, until family physician worked as general practitioner in several primary health care centers, and also as vice chief of staff in a governmental hospital, and chief of some departments in Health Directorate.

## **Results**

Below you can read the questions, the respondents answers and some interesting ideas about the questions.

### **What do you think about referral system implementation? Do you think referral system is needed?**

All of the respondents agreed that referral system is needed. As reason the common point was, the huge crowded patients in hospitals. They said that if we want to decrease those numbers, we should use referral system.

BA : Because there is no referral system, the real patient who need much more to a specialist's examination or assesment, can not reach to that service on time.

FT: We have potential to deal with most of the patients. Although it is limited we have laboratory.

AB: It is early to start referral system. Because family physicians are not ready, and family physician system is not fully on application.

AT: I have doubts about referral system to be applied in the right way, and public awareness about the benefits of this system.

### **According to you, how will the patients reflect?**

All of the respondents agreed that patients will not like this system. Because this will limit their going to hospitals. And it will take time for them to reach specialists.

AT: Patients think that it is their ordinary, to apply any doctor the want. And it will affects the politics, and votes.

AB: Although i think we need referral system, i agree also, it is a right for people to apply any doctor they want.

BŞ: I think thats why government couldnt continue referal system.

**-How does it affect the workload of family physicians?**

All of the respondents agree that the workload of the family physicians workload will increase.

BŞ: Until the average population of the family physicians decrease to 2000 – 2500 it is impossible to start referral system, because of workload.

BA: I don't think, after referral system, it will be problem for family physicians that much.

**-How does it affect the workload of emergency services?**

All of the respondents except one, agree that the workload of the emergency services workload will increase. As the common reason, people who insist to go speacialist and dont want to deal with referral issues, will use emergency services as shortcut.

AB: If we think that, patients who are applying to emergency services only 20% need exactly emergency service, if we can give our primary health care service as it should be, people wont need to go emergency service, that's why the workload may decrease.

**How does it affect the workload of specialists?**

The respondents do not have a common answer. Although they think that it will decrease the number of patients as generally, some think that the decrease will be seen few branches, like internal medicine and pediatriy, but some think it will affect more or less all of the branches.

BŞ: The specialists learned, how to examine in a limited time. They became lab physician. We should teach, remind them how to make a detailed physical examination, how to be a clinician, rather than lab physician.

BA: With referral system, specialists will start to see just their patients, it will be much better.

FT: Although at first we may think the applications will decrease, i think it won't be that much, because still there will be lots of patients, that we will refer to hospitals.

**How does it affect the healthcare costs?**

All of the respondents said that, health care costs will decrease with referral system.

AT: If you can not control, increased emergency services, the costs will not decrease that much.

**How does it affect the quality of healthcare services?**

All of the respondents except one agreed that quality of healthcare will increase.

BŞ : While you are asking quality, if you mean patient and physician satisfaction, primary health care patients and physicians satisfaction will decrease, secondary and tertiary centers patients and physicians satisfaction will increase. Thats why it depends one where you are looking.

**Do you think, what are the most important reason/factor that affect the transition process ?**

Respondents said that, the common factor that will affect the transition is displeasure, dissatisfaction of the patients, especially on primary care centers.

AT: People's conscious is main factor, that will help or limit the transition. If you do not change this, you can not put any system.

**Is there any chance to harm students who are training and research expertise in medical schools and hospitals in these practise?**

Some of the respondents said that, it wont affect the education in negative way, more over it will increase the quality of education. But one of them said that, in nowadays, most of the seniors, although one of their primary duty is giving lecture, are not interested about lectures, or residents education. After referral system, most of the those seniors will think more about their salary, because of decreased patients in hospitals and performance system. And some respondent also add that, in this crowded hospitals, the residents also learn how to challenge with this crowded situation, at that time they will not learn how to challenge with difficult conditions. Another one said that, it may harm the education, because the residents wont see primary patients in their field.

**What is the best and the worst side of the practise?**

As the best part of the referral system, all of the respondents said that, specialists will the patients who are mostly really in their field, the waste time will decrease and health care services quality will increase.

As the worst part of the referral system, patient dissatisfaction in primary health care level, will increase so much, and this may affect the whole system.

AB: With referral system, we will know all of our populations health problems. At that time the population will be on our control. And also i am curious about some issues, like screening. Will it be under our responsibility or not. I think we may do.

**After start of the referral system, can family physicians provide needs of the society?**

One of the respondents said that, he has no idea, others agreed that with the population at today's numbers, can not provide successful service, the population per family physician must be decreased to the level of around 2500.

AB: Between the family physicians and their patients there may be some struggles.

AT: The conscious of society will not let the system to be applied.

**In your view, how does it affect the referral system implementation to private hospital?**

Except one of them said that, private hospitals will be affected from referral system, like other government hospitals, their patients number will decrease also.

AB: If with the refer from family physician, patient can go to private hospital, the private hospitals will not being affected.

**What should be the exceptions, except emergency healthcare services?**

Until this question, the respondents were agree in most of the questions. But in this question, it is difficult to draw the lines. Chronic diseases is common answer. But also depending on the despondent, they said some specialities also. Ophthalmology, gynecology, neurosurgery, all subspecialities are some of them. Also cancer patients, neonatal babies, patients who need homecare are also should be exceptions of referral system.

FT: Martyrs, and war veterans families can be exceptions also.

AT: In fact in all of the specialities some diagnoses may be exception.

BA: Although emergency services will be accepted as exception, the triage must be done properly.

Additions:

AT: The main issue about any change is public awareness and public conscious.

BA: While starting the referral system, there must be something to attract family physicians. One of the way may be that, if MOH gives entrance to appointment system, and let them to get appointment earlier then the patients themself. By this way the transition will be softer also.

FT: The researches like this are very important. With these researches we can understand the big picture. Otherwise everyone speaks from their side.

## **Discussion**

As you read, all of he physicians are willing referral system. They all think that it is useful for countries' economy. And it is helpful for decreasing huge crowdeds in hospitals.

While rethinking and re-regulating the referral system, some topics must be reconsidered.

While transition, as easily estimated most of the people will try to use emergency services as shortcut. Although it will be an exception, those services can not manage those huge number of patients. The experience what happened in 2008 must be considered. Before transition, the conscious of emergency must be given. A patient who has headache for 2 weeks, or who has back pain for 3 months is not an emergency patient. But still most of the patients of emergency services are full of like these. With the understanding like this, we can not use referral system. The researchs and projects to measure, manage and decrease the numbers of emergency services must be increased.

Economic reasons are most pushing and reasonable reasons for transition to referral system. The health costs are increasing and it is the only way to control and decrease health costs. On the other hand,if the policy makers, regulators can not regulate the system properly, it wont be sustainable.

In Turkey Private Health sector is one of the important actor in health industry. Agreements with Social Security Organization (SGK) and private hospitals was good for both sides. Private hospitals was using this agreement, that their need to make marketing about their hospitals decreased. There is a huge population, who need health service. And the private sector was ready, at the time of government hospitals was not enough. Although SGK tried to limit the extra payment from patients to private hospitals, addition to SGK pays, couldnt be successful. For



politicians it was good also, there was, and still, huge demand for health service from citizens and also from voters. Private hospitals was easy solution, easy supply for that demand. On the other hand, one of the reasons may be why SGK couldn't limit the private hospitals cost, couldn't control the bills from those hospitals. They just paid the bills.

After referral system, like the government hospitals, the numbers of the patients in private hospitals, especially who had agreement with SGK will decrease also. And the decreased number of patients means, decreased income for doctors, staff and businessmen.

While regulating the economic side of referral system, the income levels of family physicians', specialists', health staff working in hospitals must be considered. A specialist whose income decreased, although the workload is also decreased, will not be glad. The economical transition is also must be soft.

One of the very important point that respondents mentioned is people's conscious about health system. After changes in health system, most of the people started to think it is their natural right to choose any hospital and any doctor that they want. It will be one of the most important topic in the transition and sustainability of referral system.

Another big issue is the number of family physicians. Compared to the other OECD countries, the population per family physician is nearly 2,5 times more. In fact the total number of physician in all country is also very low compared to others. And because of this situation, this is one of the most important limit to transition to referral system. It is estimated that, after starting of referral system, family physicians are not able to manage their populations for now. They think that, they will not able to give service like, vaccine and pregnant follow up and normal duty polyclinic service and others. In our discussion with medicine students, more than 90% wants to be specialist. The reasons and their encouragement to be a family physician must be searched in other researches. (7)

About the number of family physician, MOH is also aware. In an interview with him, he mentioned that, "until 2023 our target is to increase the number of family physician, after that we will be able to start referral system then." As a result this target new medical faculties are in agenda. But after this the quality of education is becoming problem again and again.

Minister said in an interview that:

*\_We have a 2023 vision. Until this date doctors, family physicians number will increase. Family physicians will have sufficient time to examine, to be interested with all citizens. Today we can not start the mandatory referral system. It would be wrong to start at the moment. Each country should act in accordance with its terms. Sometimes they say: ' How can you say family medicine, without referral system.' These are due to some matter not knowing enough. There are different models are on the world. We are applying unique Turkey model. (8)*

care service is that a physician of his choice and trust. This is also, as mentioned above, the strengthening of primary health care services and individuals under the responsibility of family physicians providing primary care services are subject to service of status. In this respect, coordinator of the health system guidance of family doctors have preventive effect of irregularities, misdirection and unnecessary healthcare costs. It prevents squander of healthcare expenditures and prevent unnecessary congestion, queues and prevent patient grievances in the second step. (9)

In our literature search, we couldn't find enough research, to guide us. That's why it is certain that, this field is needed to be studied. Health policy, health economy, and especially referral system is the weak topics in medical literature compared to other clinical fields.

As we mentioned in introduction, this research is not a complete one. This research must be considered as a pre-research, and entrance to the topic. Researchs in this field must be done, with the better questions, much more proper matching larger target groups.

Before applying a system, it is important to take opinions of the actors. It is important because of several reasons. One of them is to check different aspects of the issues. From the ideas of the actors some more new developments may be caught. Some dilemmas, paradox, misunderstood issues may be found. In this research we tried to use in-depth interview method. We used open questions, that not limiting the respondent. But with interviewer we tried to limit the speech under the referral system topic. The number of the respondents, and the positions and specialities should be increased in next researchs.

One of the issue while in transition or sustainability of referral system is public conscious. People may think that this is a barrier to their natural right. But in fact, the aim of the referral system is professional guidance. Nevertheless the economy of a country is also on the shoulder of citizens. Individually or as a society policy makers should think the public conscious. The better parts of the new system must be told effectively.

Another issue about family physicians is more than their quantity, their quality. The medical faculties quality is directly affecting medical system, with family physicians. In Turkey, although family physician is a speciality, most of the Family Physician called doctors are didn't get any education more than medical faculty. (10) In this point, continues medical education (CME) will be helpful to family physicians. From dermatology to neurosurgery, orthopedia to infectious disease, there are lots of disease that should be reminded or new discoveries in all fields told.

#### *The limits of the research*

All of the respondents were living and working in Istanbul. It would be better if some of the respondents would be in the pilot cities. Another limit of the research was, in these months Health system of Turkey is in transition. All of the physicians and all other health staff is aware of it. The psychological effects of this transition may affect the thoughts.

As a conclusion, in this research we tried to reflect physicians opinions unpretentiously. Before applying any system, it is the good and true way to see the effects of the intended system from different perspectives. For referral system, it must be understood that, as well as medical issues, politics, health economics, number of professional staff, social security applications, sociology and media power must be considered. And there are lots to learn from Turkey's experience for Balcanian countries.

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# **HISTORY**

## THE END OF AKINCI CORPS IN THE OTTOMAN EMPIRE

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### **Abstract**

*It has been known that the Akıncıs were in the Ottoman Empire an extension of the corps which provided the border security of the Turkish states. They were named in the Seljuki period as "margraves". Even the Ottomans were one of these margraves. Adopting a more centralist policy, the Ottoman Empire didn't leave the border security to margraves as it was the case in Seljuks, but they assigned this job to some akıncı families. Evrenesoğulları in Albania and Dalmatia, Mihal-oğulları in Bosnia, Semendire and Serbia, Malkoç-oğulları in Silistre and Turhan-oğulları in Mora were the most famous ones among these families. The missions of the Akıncıs was to ensure the frontier security, to undertake reconnaissance mission in the regions which would be conquered, to gather intelligence, to raid the enemy territories and to act advanced guards, which was called as the fifth column activities at that time. It is assumed that Evranos Bey established the Akıncı corps. They were the light cavalry forces and had a certain organizational structure. Those with manor were registered in the account book with their descriptions. Their number exceeded fifty thousand during the period of Suleyman the Magnificent. The number of Akıncıs continued to increase until the 16th Century. In 1595, during the attacks carried out against Walachia Voivodina Mihail, who rebelled, the Akıncıs which stayed behind the Ottoman army, which was retreating over the wooden bridge, were nearly destroyed due to the inconsiderate act of Grand Vizier Sinan Pasha. After that incident the Akıncıs could not recover and their mission was undertaken by the Akkerman, Dobruca and Bucak Tatars and Crimea Khanate's forces. With the exception of the short research of İ. Hakkı Uzunçarşılı, which is based on secondary sources, no serious study has been produced on the guild of Akıncıs by benefiting from the manorial books, muhimme books and local registry books. In this study the "Yergöğü bridge incident" which brought the end of the Akıncıs will be examined by referring to the secondary works of that time such as Mustafa Ali's Kühnül Ahbar and İbrahim Peçevi's Tarih-i Peçevî. Registers of the*

*Akıncıs in mühimme books of 1595 will also be taken into consideration. The findings will also be reflected in the conclusion.*

**Keywords:** Akıncıs, the Akıncı corps, Koca Sinan Pasha, Yergöğü Bridge Incident, 1595.

## Introduction

The akıncı (raider) corps has always been an interesting field of study for researchers of the Ottoman history and civilization (Refik, 1933; Tacan, 1936; Zeki 1333; Malkoç, 1936). However, no analytical study has been carried out about the history of the akıncıs (raiders) based on the primary sources such as *tax registers*, *akıncı books*, *mühimme books* and *local registry books*. Academic sources of the period have not been evaluated in this context excepting few postgraduate theses (Kıprovska, 2004; Arslan, 1995; Koday, 2001). The studies conducted on this topic have either constituted one entry of the encyclopedia (Uzunçarşılı, 1993; Özcan, 1989; Babinger, 1993; 2000) or comprised one part of the whole studies (Özcan, 1999). Some studies (Başar, 1992; Sabev, 2002) have been carried out centering upon Evrenosoğlu, Mihalli, Malkoçoğlu and Turhanlı families, which were the most important governing akıncı families. Excepting the study titled *Evrenos Hanedanı* [Evrenos Dynasty] (Lowry- Erünsal, 2010; Demetriades, 1981) of Heath W. Lowry and İsmail E. Erünsal, these studies are not the analytical studies based on the above-mentioned primary sources. They seem to be incapable of providing a complete introduction of the akıncı corps. On the other hand, in the 16th century, registration on the basis of akıncı families was performed in the provinces and districts located in the Rumelian borders where the akıncıs lived. Data in these registers are considered very valuable for the history of the akıncı corps. İsmail Hakkı Uzunçarşılı states that akıncı books were kept for the akıncıs; these books recorded names, appearances, and villages or quarters of the akıncıs as well as names of their fathers; there were regular books demonstrating timars of those who held a timar; and one of these books was kept in the registry located in the capital city, and the other one was kept in the institutions of qadi in the provinces or districts where the akıncıs lived (Uzunçarşılı, 1993). Prime Ministry Ottoman Archives catalogues do not contain any collection recorded under the name of “akıncı books” as stated by Uzunçarşılı (Rehber 2010; Kıprovska, 2004). However, *detailed tax registers*, which contain the records of provinces and districts where the akıncıs lived, include records of many akıncıs who acquired the status of a rayah and paid taxes within the framework of village and quarter records (TD. 232 (1544); TD. 722 (1613)). In addition, dirlik was appropriated by the state for the akıncıs who succeeded in battles. Names, appearances, and timars of those akıncıs who held a timar were written in the *timar daybooks* belonging to provincial locations and district locations where the akıncı corps operated. Besides these sources, registries of the quarters where the akıncıs operated should be examined. Moreover, the

history of akıncıs should be written by examining *mühimme books*, in which decisions of the Supreme Court of the Ottoman Empire were written, that contain considerable number of judgments about the akıncıs besides review of particular academic sources. It is clear that such a big topic cannot be handled within the body of a single article. The present study has two main purposes. The first is to emphasize the necessity to investigate the history of the akıncı corps, which was a very effective military unit for the Ottoman Empire, within an integrated approach. The second is to generally describe the akıncı organization, and to deal with *Yerköğü Köprüsü* (Giurgiu Bridge) tragedy, which took place as a result of sudden attack by the Wallachian voivode Mihai during the revolt launched by him in 1595.

### Akıncı Corps

Akın (raid) refers to a violent and abundant movement or act of going into and out of the enemy property for performing exploration, plunder, and destruction in the enemy property as part of the attack. The term *akıncı* was used for referring to the Ottoman light cavalry troops in the meaning of “raider”. *Akıncılık* is the institutional name of this organization (Sâmi, 1317).

The akıncılık was established in place of “uc (border) organization” seen in the Seljuk Empire. The Ottomans was actually an “uc beylik” in the beginning. The Ottoman Empire had two “ucs” during the periods of Osman I and Orhan I. The first one was *İznik- İzmit* direction against İstanbul, and the second one was *Gelibolu* direction against Rumelia. These areas were called “uc”. The “uc organization” was governed by tribe beys, as in the Seljuk period. The position of beys descended from father to son. Tribe beys in the “ucs” were called “akıncı beys” or “uc beys”. Seljuk “uc beys” had an autonomous structure. They paid a fixed tax to the sultan once a year. Apart from this responsibility, they were free in their activities. The sultan did not interfere in new places conquered by them, which caused them to have a great influence. On the other hand, the akıncıs in the Ottoman Empire carried out all activities on behalf of the sultan. The sultan could appropriate dirliks for the akıncıs in the conquered places. Also, the sultan allowed the akıncı beys to convert these dirliks into private estates (“mâlikâne in Ottoman Turkish”). The Ottoman Empire imposed restriction on the “sword right”, which was prevalent in the Seljuk Empire. The restriction was that everything would be done on behalf of the sultan (Akdağ, 1979/I).

It is accepted that foundations of the akıncı organization were laid by Köse Mihal in the period of Osman I. Military services were performed by the akıncıs until permanent foot and cavalry troops were established in the period of Orhan I. It is thought that the akıncılık was institutionalized as an organization by Gazi Evrenos Bey (d. in 1417). The akıncıs were moved to borderlines after the Guild of Janissaries was founded in the period of Sultan Murad I (Özcan, 1989). After the akıncıs advancing in the *İznik-İzmit* direction towards the end of the period of Sultan Orhan conquered the Anatolian side of the Istanbul Strait, they were moved



to Rumelia as it was understood that Istanbul would not be able to be captured. After Gelibolu was conquered, the conquests were divided into two sections as in the old tradition. The *left section* advanced in the direction of Komotini and Thessaloniki by passing through Maritsa, and the *right section* progressed in the direction of Sofia and Plovdiv after Edirne. In the course of time, *Evrenosoğlu family* was directed to Albania and Dalmatia region; *Mihalli family* was directed to Bosnia, Smederevo, and Serbia region; *Malkoçoğlu family* was directed to Silistra region; and *Turhanlı family* was directed to Thessaly and the Morea region. It is known that these akıncı families left institutional marks by founding many foundational works in the regions where they operated<sup>1</sup>. In this period, there were harmonious relations between “ucs” and the capital city. Sultans always moved the center of the Ottoman State to the cities close to the borders. Edirne was the center of Rumelian conquests. Thousands of akıncıs gathering around akıncı beys were Turkish young men coming from the Anatolia. These young men took possession of

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<sup>1</sup> Evrenosoğlu Family: Gazi Evrenos Bey (1417) was originally one of the beys of Karesi. His father was İsa Bey. Evrenosoğlu Family had marks in Komotini, Serres, and Giannitsa. There is a dervish lodge and shrine in Ivraniye village of Nis constructed in the name of İsa Bey, the ancestor of Evrenosoğlu family. Evrenos Bey has one alms house and mosque in each one of Komotini and Sere, and a mosque and madrasah in Giannitsa; Ahmed Bey, the son of Ali Bey who is the son of Evrenos Bey, has a general Islamic-Ottoman social complex in Giannitsa, a mosque and alms house in Tatar Pazarcık, an alms house, a small mosque, a public bath, and stores in Vodena, Macedonia, a public bath in each one of Prilep, Kosovo, and Herzegovina; Evrenosoğlu İsa Bey has a mosque and an alms house in Giannitsa; and Evrenosoğlu İskender Bey has Ulucamii in Giannitsa (Evrenos bin İsa Vakfıyesi [Evrenos bin İsa Foundation Charter], Edirne H. 29 Z 818 (29 February 1416), VGMA, *Arapça Vakfiyelerin Tescil Defteri* [Registry Book of Arabic Foundation Charters] nr. 2113, p. 1, order: 1; Arslan, 1995). Mihalli Family: There is a mosque, an alms house, and a public bath belonging to Mihal Bey as well as a bridge repaired by him in Edirne, a public house as well as a public bath and a mosque repaired by in Bilecik Gölpaazarı; Gazi Ali Bey (d. 1500), the son of Hızır Bey who is the son of Mihal Bey, has a mosque, an alms house, a madrasah, a school, and a dervish lodge in Plene; Ahmed Bey, the son of Gazi Ali Bey, commissioned the repair of Seyyid Battal Gazi Lodge, (Arslan, 1995). Turhanlı Family: It is accepted that Turhan Bey is the ancestor of the akıncıs in Thessaly and the Morea. It was Paşa Yiğit who conquered Skopje. There is a mosque, a small mosque, two dervish lodges, and a school belonging to Turhan Bey (d. in 1456) in Trikala, a mosque, a madrasah, and a public bath in Larissa in the Morea, a small mosque in each one of Tatar village, Soğukpınar and Livadya, a foundation for meeting expenses of these buildings, 48 stores, 54 commercial houses, 3 vineyards and 3 mills, and lands in Tatar village, Soğukpınar and Livadya, and a shrine in Larissa, Thessaly. In Skopje, there is a mosque belonging to İshak Bey, the son of Paşa Yiğit [Turhan Bey bin Paşa Yiğit Vakfıyesi (Turhan Bey bin Paşa Yiğit Foundation Charter), H. 850 (M. 1446), VGMA, *Haremeyn Vakfıye Defteri* (Haremeyn Book of Foundation Charter) -10, nr. 743, p. 146, order: 34; *Turhan Bey Vakfıyesi* (Turhan Bey Foundation Charter), H. 1138 (M. 1725), VGMA, *Haremeyn Vakfıye Defteri* (Haremeyn Book of Foundation Charter) - 12, nr. 745, p. 11, order: 6]. Also see (Arslan, 1995: 89-90). Malkoçoğlu Family: There is a mosque belonging to Malkoç Bey in Edirne; there is Bali Bey Mosque and Malkoç Efendi Madrasah in Sarajevo; there is Malkoç Bey Mosque in Akhisar; and there is a shrine belonging to Makoçoğu Mehmed Bey in Gebze (Arslan, 1995).

timars in new lands seized through conquests performed by the akıncı bey or the sultan (Âşıkpaşa-zâde, 1970), and were replaced by new volunteers. There were permanent akıncı soldiers at disposal of the akıncı beys at the borders, and there were also lieutenants and volunteers awaiting their turns (Akdağ, 1979). Akıncıs had a very dynamic organizational structure. Their organizational structure was established by the akıncı law (Kânûnâme, 1979: 58b, 63a, 64a; Kavânîn-i Osmâniyân, 2753: 49b-50a). They did not belong to permanent army corps (MD. 3/ 55, 147, 520, 839, 897, 1054, 1333, 1651), they did not have any particular salary and barracks, they were tax-exempt, and some of them had timars. Those who held timars were called “tavıca” or “toyca” (MD 5/1109 (4 Ş 973/ M. 16 Mart 1566); MD. 12/ 222 (H. 5 L 978/ 1 Mart 1571). They supplied all their needs and equipment including sword, shield, arrow, bow, spear, mace, blade, and armor from the akıns (raids) and the regions where they lived through their commanders (MD. 3/ 897 (28 C 967/ 26 Mart 1566; MD. 3/1333). The akıncıs were called with the names of the akıncı commanders they were subordinated to (e.g. Mihalli akıncıs, Turhanlı akıncıs, Evrenosoğlu akıncıs, and Malkoçoğlu akıncıs) [MD. 5/ 239 (10 M 973/ M. 7 Ağustos 1565). Mihalli için bk. MD. 5/ 903 (27 Ocak 1566)]. To be an akıncı, a person had to be young, strong, and “ehl-i hâl ve'l-akt”, that is physically flawless and trustworthy. For that, village’s imam or kethüda (chief steward) or a reliable person had to stand security for the akıncı candidate (Uzunçarşılı, 1993). In the Ottoman Empire, the border security was under the responsibility of the akıncıs (MD. 12/ 276 (22 Za 978/ 17 Nisan 1571); MD. 12/ 1070 (5 Z 979/ 19 Nisan 1572). In addition, among the important missions of the akıncıs were to collapse the enemy states close to the borders materially and spiritually by conducting raids against these countries, to assimilate and force the people in these countries to migrate; to pioneer (to perform exploration) while the army was going for a campaign; to secure the back of the army on the way back from the campaign; to keep busy the countries that could provide assistance to the country which the army fought with; to participate in the battles when required; and to intercept passages, towers, and garrisons of the country the army fought with (MD. 5/ 53, 56, 239, 577, 716, 903, 1088, 1277, 1305, 1549, 1550, 1583, 1688, 1765, 1866). It was not possible for the akıncıs to raid within the borders of the country or against a country which the empire was in peace. In such cases, the raiders would be punished (MD. 5/ 1550 (17 L 973/ 7 Mayıs 1566).

The number of akıncıs was recorded as around 2000 in the period of Sultan Orhan, and 20,000 during the Battle of Kosovo. The number of only Mihalli akıncıs was 50,000 during Buda and Austria campaigns of Suleiman the Magnificent. The number of Turhanlı akıncıs in the Morea was 7000 according to the population census conducted in 1559. The number of akıncıs was recorded as 50,000 during the *Yerköğü Köprüsü* (Giurgiu Bridge) incident in 1595, which caused the akıncıs to come to an end. Thirty years later following this incident, that is in 1625, the number of akıncıs was just 2 to 3 thousands (Uzunçarşılı, 1993; 1994).

## The End of the Akıncıs

Mihai (Mihai Viteazul), the voivode of the Wallachia province (called *Eflak* by the Ottomans), which currently makes up the south of Romania, rebelled in the 1590s. For suppressing this revolt, Mehmed III appointed Grand Vizier Ferhad Pasha, which he had designated in place of the Grand Vizier Sinan Pasha discharged by him after he became the sultan. Mehmed III exiled the former Grand Vizier Sinan Pasha to Malkara. Serdar Ferhad Pasha made the military preparations very meticulously. In the meanwhile, a decision was made to lay Yergöğü Köprüsü (Giurgiu Bridge), where the akıncıs would be raided later on, over the Danube River for transition of the soldiers from Ruse city to the Giurgiu castle. While the preparations were being continued at full speed, approximately ten thousand janissary children who wanted to return to Istanbul and attend the Guild of Janissaries after fulfilling their service of protecting the Ganja Castle said to the Pasha, *“We have performed our service of protecting. In conformity with our conditions, we request for our names to be written in the Asitâne book, and our wages to be provided by der-i devlet (state office). We are in great trouble because of waiting”*. Pasha scattered the janissary children by reprimanding them with the words, *“Your duty was announced to be served in Ganja and Tabriz. Why are you trying to create trouble instead of waiting the order? Do not you know that those disobeying their superiors are considered misbeliever and their wives are considered widow?”* As a result of provocations of Sinan Pasha, who could not tolerate appointment of Ferhad Pasha as the grand vizier, and the Vizier Ciğala-zâde Sinan Pasha, troops of the janissary children prompted a revolt by commoving the public (Naima, 1967). This revolt was suppressed through intervention of the sultan. Sinan Pasha was again exiled to Malkara, and Ciğala-zâde was banished to Karahisar. Eventually, Grand Vizier Ferhad Pasha launched the Wallachia campaign on 17 Şaban 1000 (Islamic Calendar), that is on 29 May 1592 (Gregorian Calendar). The Deputy Grand Vizier Damad Ibrahim Pasha, who hoped to be a Grand Vizier after Sinan Pasha, slowed down logistics of the army in order to eliminate Ferhad Pasha. Upon the letters of request sent by Ferhad Pasha to the sultan, İbrahim Paşa responded to the sultan, *“My sultan, soldiers absolutely hate Ferhad Pasha. They do not resist against the enemy in front of him. They do not perform the works demanded from them on time. Even if all of the soldiers are put to the sword (killed), they do not respect him and do not want to be under his flag”*. This response had an influence on the sultan. Ferhad Pasha was discharged, and Sinan Pasha took the position again. In the meanwhile, to eliminate Ferhad Pasha, who was supervising the construction of Yergöğü Köprüsü (Giurgiu Bridge), Sinan Pasha had a fatwa issued and had a Hatt-ı Hümayun written for “infidelity” and “killing” of him with allegations like, *“He secretly became an ally of Mihai, the voivode of Wallachia, to put Islamic soldiers to death”* and *“he performed infidelity”* –in return for 35,000 akçes according to an assertion. He assigned the task to Ahmet Aga, the chief gatekeeper. Learning the developments against him in the capital city, Ferhad Pasha went to his farm in Istanbul by following a different road, and hid himself there. The Deputy Grand Vizier Ibrahim Pasha revealed

Ferhad Pasha by trickery. He firstly had him imprisoned in Yedikule (Seven Tower), and then killed (Naima, 1967/I; Solak-zâde, 1989/ II).

While the Ottoman armies were struggling on different fronts in the west, political conflicts between the Ottoman viziers delayed solution of the problems in the Austrian front and suppression of revolt of Mihai, the voivode of Wallachia. Finally, on 11 Zilkaade 1003 (18 July 1595), the Grand Vizier Koca Sinan Pasha advanced towards Mihai, the voivode of Wallachia, with an army of 100,000 people. Realizing that he would not be able to cope with the Ottoman army, Mihai was not able to dare to fight. Thus, he continuously retreated trying to draw the Ottoman army into marshes. This being the case, the Grand Vizier Sinan Pasha thought that he had given Mihai a lesson and decided not to advance more. Thus, he started to withdraw by leaving Satırcı Mehmed Pasha with 2,000 soldiers for security of Bucharest. Watching the operation of the Ottoman Army day to day, the Voivode Mihai entered in Wallachia as soon as Sinan Pasha left Târgoviște city. Then, he started to follow the Ottoman Empire at a distance of one day. On 19 October 1595, he captured Târgoviște, and had 3500 Ottoman soldiers, who were defending the city, massacred through various tortures. By that time, the Ottoman Empire had reached the north shore of the Danube River and arrived in the *Yergöğü* (*Giurgiu*) castle. They would pass to Ruse located against Giurgiu along the other shore of the Danube River. Firstly, the Grand Vizier Sinan Pasha and his subordinates arrived in Ruse by passing through the Danube River. It would take three days for the Ottoman army and impedimenta to go across. Back of the army was secured by the akıncıs. The *Yergöğü* (*Giurgiu*) Bridge would be demolished after the akıncıs passed. During this campaign, the Ottoman army, especially the akıncıs, had obtained many booties. Sinan Pasha put collectors at bridgeheads to take one-fifth share of the state (*pençik*) and the commander's share from these booties. Since collectors were collecting treasury share and commander's shares, it took longer time to cross the bridge (Âlî, 2162, vr. 598a, 598b- 599a). Sinan Pasha turned a deaf ear to the information that the rebellious Voivode Mihai was approaching with an army consisting of 70,000 people and the warning that the collectors were slowing down the transition through the bridge, they should collect treasury share and commander's share after all soldiers crossed the bridge, and it was very dangerous for division of the army into two on two sides of the Danube River. The Voivode Mihai did not take any action until the Ottoman army crossed the bridge. After the entire army except for the akıncıs crossed the bridge, The Voivode Mihai had fire opened on the bridge. Hearing the sound of enemy's cannons, Sinan Pasha announced that he stopped collecting booties. However, this order was too late. Being shot a couple of times, the wooden bridge collapsed. As a result, thousands of akıncıs were drowned in the Danube River (24 October 1595). A few thousand akıncıs who had not been able to cross the bridge yet were put to the sword of the enemy (Öztuna, 1972). Discussing the *Yergöğü* (*Giurgiu*) Bridge incident under the title of "Destruction of the Akıncı Corps", Hammer states that the most distinguished part of the akıncıs was slaughtered there, and the akıncıs could not recover themselves again after this incident (Hammer, 1990/ IV). Historians of the period note that the sole person responsible for the *Yergöğü* (*Giurgiu*) Bridge

tragedy was Sinan Pasha. Even though the army staged demonstrations against the pasha, nothing changed. Sinan Pasha left Rusa on 8 November 1595. On his way from Rusa to Istanbul, he was discharged from his position as the Grand Vizier (Naima, 1967/ I). Mehmed Pasha, the Lala of Manisa District, was appointed as the new Grand Vizier. However, Lala Mehmed Pasha died after performing duty as a Grand Vizier for nine days. Mehmed III re-designated Sinan Pasha, whom he had exiled to Malkara, as the Grand Vizier considering that the Deputy Grand Vizier Ibrahim Pasha, who hoped to take up the position of Grand Vizier at that time, had had “Ferhad Pasha killed for no reason” (Solak-zâde, 1989/ II). The Historian İbrahim Peçevi (Peçevi, 1982/ II), who was in the service of the Grand Vizier Ferhad Pasha and Lala Mehmed Pasha for many years, and closely witnessed the developments on the Austrian front of the Ottoman Empire by joining the army in 1593, states that Sinan Pasha was appointed as the grand vizier for the fifth time because he was rich and thus had many guardians (Peçevi, 1982/ II), and refers to the Yergöğü (Giurgiu) Bridge as “*an unprecedented disaster*” (Peçevi, 1982/ II).

As a conclusion, after the Yergöğü (Giurgiu) Bridge incident, the akıncıs could not recover again, thus they evanesced in the course of time. The number of the akıncıs fell to 2-3 thousand in the mid-17th century. After this stage, the responsibilities which had been assumed by the Ottoman Empire akıncıs in the past started to be shouldered by the Crimean Tatars and soldiers called *serhad kulu* deployed at border castles (Akgündüz, 1990). Although Yergöğü (Giurgiu) Bridge incident came to be a sorrowful end for the akıncı corps, it was also time for this traditional organization to transform in parallel with the developments taking place across the world. Political, social and economic developments occurring in the world had affected the Ottoman Empire, too. The Ottoman Empire had reached its natural borders in the European continent. It was not possible to maintain old-style raids and plundering against big states that had secured their borders through big garrisons. In that period, big armies would not be able to be formed through conventional timar system, household troops formed through old devshirmeh method, and akıncı troops based on plunder economy. As a matter of fact, as of the mid 17th century, the Ottoman system started to be discussed both in the ruling mechanism and among the ulama circles.

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## ALBANIAN SOLDIERS IN THE OTTOMAN ARMY DURING THE GREEK REVOLT AT 1821

*Ali Fuat ÖRENÇ\*\**

### Introduction

Ottoman Army organization had started to deteriorate from the mid-17<sup>th</sup> century. Military failures made the social and economic problems worse. In this situation, alternative potentials in the empire appeared because of the increasing military needs of the central government and the provincial governors. By the way, general employment of the *Albanian warriors* who were famous with their courage and strength became possible.<sup>1</sup>

There were a lot of reasons for employing Albanian warriors with *salary* while there was Ottoman regular army corps, including janissaries and soldiers from the states. Governing problems, had existed in the states and land system after the defeat in Vienne at 1683, was one of these reasons. Also after the end of the conquering era, the castles and fortresses at the borderlines were built for defense and there were not a necessary number of soldiers in these buildings. This problem was tried to be solved by employing the warriors with long- matchlock-guns from *Bosnia, Herzegovina* and *Albania*.<sup>2</sup> During the time, the necessity of *mercenary* increased too much as seen in the example of the Ottoman army which established for pressing the *Greek Revolt in 1821*, was almost composed of the Albanian soldiers.<sup>3</sup>

There were historical reasons for choosing Albanian soldiers in the Balkans. A strong feudal-system had existed in the Albanian lands before the Ottoman rule. This social structure, which consisted of the local connections and obedience around the lords, continued by integrating, first, *timar (fief)* system after the Ottoman conquest in 1385 and then, *devshirme* system. The flexibility of the

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<sup>2</sup> Gültekin Yıldız, *Neferin Adı Yok*, Istanbul 2009, pp. XV, 17-30, 147-149.

<sup>3</sup> Ahmed Cevdet, *Tarih-i Cevdet*, Istanbul 1309, vol. XI, pp. 50-55.



Ottoman rule made it easy for the Albanian tribes, who were known as stubbornness and rebellious, to integrate the Ottoman system.<sup>1</sup>

During the decline period of the Ottoman Empire, the Albanian dynasties of the past, who were fief-holders appeared as the owners of the great *malikâne* (lease) and *farms* (çiftlik). So, governing bodies, called *pashalik* in the sancaks (provinces) of the Albanian region and had military potentials were established during the 18<sup>th</sup> century. These pashaliks which had weak relations with the center, like the *âyâns* in Anatolia and Rumelia, gathered, in time, around the *Pashalik of Scutari* (Shkëder/İşkodra) at the north and the *Pashalik of Yanya* (Ioannina) at the south. Mehmed Pasha from *Bushati* (*Buşatlı*) family at the north and the dynasty of *Ali Pasha of Tepelena* at the south established the control.<sup>2</sup> Afterwards, the empire started to apply to the pashaliks when it had need mercenaries.<sup>3</sup>

The Ottoman Empire had increasing interior and exterior problems with the turn of the 19<sup>th</sup> century. These problems deeply felt in the Balkans because of its mixed ethnic structure and being near to the Europe. So, the need for the Albanian soldiers for solving the crisis, increased. While the *Nizam-ı Cedit* (*New Order*) reforms started for solving the structural problems of the state by *Sultan Selim III* (1789-1807), had failed, the authority of the state almost disappeared in the center and periphery. New power centers which were rival to the state authority, had established. Janissaries, which were the significant military power of the Ottoman Empire, were gone out of control and started to be a part of political rivalries in Istanbul together with some Albanian groups.<sup>4</sup>

From the beginning of the 19<sup>th</sup> century, the influence of the Albanian mercenaries increased at the political rivalries in the center and also in the states. Apart from these chronic problems inside, the effects of the *French Revolution* started to be seen on the borders of the Ottoman Empire. The first effects of the revolutionary thoughts were seen in the Balkans. The republican regime of France which invaded the *Venice* in 1797 and then spread through the *Dalmatia*, became a neighbor of the

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<sup>1</sup> Nuray Bozbaba, *Osmanlı Yönetiminde Arnavutluk ve Arnavut Ulusculuğunun Gelişimi*, Istanbul 1997, pp. 53-63; Gergana Georgieva, “Administrative Structure and Government of Rumelia in the Late Eighteenth and Early Nineteenth Centuries: The Functions and Activities of the Vali of Rumelia”, *Ottoman Rule and The Balkans, 1760-1850: Conflict, Transformation, Adaptation*, Rethymno 2007, pp. 8-15.

<sup>2</sup> The Pashalik system in Albania, which was against the centralization programs of Sultan Mahmud II, lost its power in two stages. First, Tepedelenli Ali Pasha was took away during the Greek Revolt in 1821 process. Then, after 1831, Mustafa Pasha of Scutari was eliminated. For the pashalik organization in Albania look at N. Bozbaba, *Osmanlı Yönetiminde Arnavutluk ve Arnavut Ulusculuğunun Gelişimi*, Istanbul 1997, pp. 76-79, 115-130; Dimitris Dimitropoulos, “Aspects of the Working of the Fiscal Machinery in the Areas Ruled by Ali Paşa”, *Ottoman Rule and The Balkans, 1760-1850: Conflict, Transformation, Adaptation*, Rethymno 2007, pp. 61-72.

<sup>3</sup> BOA, Hatt-ı Hümayun (HAT), no. 39928; G. Yıldız, *Neferin Adı Yok*, pp. 58-61.

<sup>4</sup> Câbi Ömer Efendi, *Câbi Tarihi*, (Ed. M. A. Beyhan), vol. I, Ankara 2003, pp. 237-238; 297-299.

Ottomans. A new power struggle started in the *Mediterranean* with Napoleon's Egypt campaign in 1798. During this process, Tepedelenli Ali Pasha with his Albanian mercenaries at the struggles in Dalmatia<sup>1</sup> and Mehmed Ali Pasha with his Albanian mercenaries in at the struggles in Egypt had crucial roles.<sup>2</sup> Also, the fame of the Albanian mercenaries spread out of the Ottoman borders.<sup>3</sup>

*Serbs* were the first nation that had revolt in the Balkans (1804). This revolt suppressed easily with the support of the Albanian mercenaries because of the lack of European support for the Serbians.<sup>4</sup> At that time, Sultan Selim III was dethroned and killed because of his reform policies and the new Sultan, *Mahmud II* (1808-1839) came face to face with a chaos situation. The Albanian mercenaries were continuing their services during the *Russo-Turkish War* between 1806 and 1812 and for the state rulers, while Mahmud II succeeded to the throne.<sup>5</sup>

It is obvious that the Greek Revolt in 1821 was the most serious problem that the Ottoman Empire had encountered during the 19<sup>th</sup> century. The impacts of the revolt which had become a European problem and had a *religious* character, continued approximately ten years.<sup>6</sup> On the eve of the Greek Revolt, Ottoman rule in Albania

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<sup>1</sup> Tepedelenli Ali Pasha and his Albanian soldiers were efficient at the fights in Corfu Island. The Albanian soldiers were successful to capture Corfu and other Ionian Islands (Seven Islands), fought against the French soldiers at Preveze. However, they plundered the city: Câbi Ömer Efendi, *Tarih*, pp. 58, 91, 125-126.

<sup>2</sup> The governors of Egypt employed Albanian and Kırçali mercenaries before the French occupation. So, the Albanians were familiar with this region. The need for the mercenaries increased during the French occupation. The biggest Albanian mercenary group, which came to Egypt at that time, was under the command of *Çarhacı Tahir Pasha*, who was also an Albanian. Kavalalı Mehmed Ali Aga (Pasha) was in this group as *serçeşm/sergerde* (head man/sergeant). The Albanian mercenaries became a significant factor at the rivalries between *Egyptian Mamluks*, governors from the center and Mehmed Ali Pasha of Kavala. At last, Mehmed Ali Pasha, who had the support of the Albanian and Kırçali mercenaries, became the governor of Egypt. By the way, the most important activity of Mehmed Ali Pasha in the eyes of the empire was breaking down the Albanian influence in Egypt. See: Yüksel Çelik, *Hüsrev Mehmed Pasha, Siyasi Hayatı ve Askeri Faaliyetleri (1756-1855)*, (İÜ. Institute of Social Sciences, PhD Thesis), Istanbul 2005, pp. 28, 33-34, 38-62; Câbi Ömer Efendi, *Tarih*, p. 91.

<sup>3</sup> Austrian Emperor demanded mercenaries from the Ottoman Empire during the Italian campaign of France. With the petition which had reached to Sublime Porte by the ambassador of Austria in Galata, to Sublime Porte he demanded 50,000 mercenaries from the Ottomans. Half of these soldiers would be Turkish and the rest would be Albanian. They would be given 50 piasters per month as a salary and 50 paras for daily needs. The Ottomans refused this offer because of the Serbian revolt in 1804: Câbi Ömer Efendi, *Tarih*, c. I, pp. 526-527.

<sup>4</sup> Câbi Ömer Efendi, *Tarih*, vol. I, p. 448.

<sup>5</sup> Tepedelenli Ali Pasha fought against the Russian army in the Balkans together with his son *Muhtar Pasha* and his 15,000 Albanian soldiers: Câbi Ömer Efendi, *Tarih*, vol. I, p. 448.

<sup>6</sup> Ali Fuat Örenç, *Balkanlarda İlk Dram: Unuttuğumuz Mora Türkleri ve Eyaletten Bağımsızlığa Yunanistan*, Istanbul 2009, p. 27-200.

was tenuous. In a decade that roughly corresponded to the Greek War of Independence, but actually preceding and succeeding it, the Ottoman government moved with great energy to bring Albania into the centre's orbit<sup>1</sup>. Albanian soldiers and their leaders should be mentioned as the most significant actors of the revolt process. *Christian (Orthodox) Albanians*, who were supporting the Greek rebels and also Muslim *Gheg (Gega)* and *Tosk (Toska)* Albanians,<sup>2</sup> who were become indispensable parts of the Ottoman Army, had crucial roles in this long struggle.<sup>3</sup>

### **Rules of Employing the Albanian Warriors in the Ottoman Army: “Kâ’ide-i Arnavudiyye”**

Ottoman Army recruited the Albanian warriors mostly from the Gheg dynasty in the north and Tosk dynasty in the south.<sup>4</sup> Actually, there had been a serious rivalry between these dynasties.<sup>5</sup> Sometimes, this rivalry affected the army. Ottoman rulers tried to balance the situations while making appointments like governors and army commanders and they tried to choose the persons who were familiar with the psychology of the Albanian warriors.<sup>6</sup>

Ottoman records described the Albanian soldiers as *brave, fearless, heroic, hard and warlike*.<sup>7</sup> Albanians served in the army as infantry and cavalry.<sup>8</sup> They were successful at the *guerilla fights* because of their life styles and for this reason they were chosen.<sup>9</sup> The state also got pack animals, if needed, from the Albanian regions with money.<sup>10</sup>

Some problems had started to appear in time while the number and influence areas of the Albanian mercenaries increased. Main problem, caused by the Albanian mercenaries during the 18<sup>th</sup> and 19<sup>th</sup> centuries was the failure of paying their salaries. Also, some serious problems which were caused because of the failure of the payments occurred in the battlefield during the Greek revolt in 1821 and that

<sup>1</sup> Hakan Erdem, ““Perfidious Albanians” and “Zealous Governors”: Ottomans, Albanians and Turks in The Greek War of Independence”, *Ottoman Rule and The Balkans, 1760-1850: Conflict, Transformation, Adaptation*, Rethymno 2007, s. 214.

<sup>2</sup> BOA, HAT, no. 40597; Beqir Haçi, *Epiri dhe Pretendimet Absurde Greke, Koha, Shtepia Botuse Koha*, nr. 37, Korrik 2000, p. 20 (I want to thank to Rezart Mezani, who help met o use the Albanian sources).

<sup>3</sup> Ahmed Cevdet, *Tarih*, vol. XI, pp. 43-153; Christine Philliou, “Breaking The Tetrarchia and Saving The Kaymakam: To be an Ambitious Ottoman Christians in 1821”, *Ottoman Rule and The Balkans, 1760-1850: Conflict, Transformation, Adaptation*, Rethymno 2007, pp. 183-188.

<sup>4</sup> Ahmed Cevdet, *Tarih*, vol. XI, pp. 121-125.

<sup>5</sup> N. Bozbaba, *Osmanlı Yönetiminde Arnavutluk ...*, pp. 72-79.

<sup>6</sup> BOA, HAT, no. 39928; Ahmed Cevdet, *Tarih*, vol. XII, pp. 80-82, 104-106.

<sup>7</sup> BOA, C. AS, no. 25527; Ahmed Cevdet, *Tarih*, vol. XII, pp. 121-125. Douglas Dakin, *The Grek Struggle for Independence 1821-1833*, London 1973, pp. 72-73.

<sup>8</sup> Ahmed Cevdet, *Tarih*, vol. XII, pp. 46-52.

<sup>9</sup> G. Yıldız, *Neferin Adı Yok*, s. 227-228.

<sup>10</sup> BOA, HAT, no. 40285-E.

disturbed the government so much<sup>1</sup>. On the other hand, Albanian warriors, who had not any choice except being a mercenary because of the geographical properties of Albania,<sup>2</sup> mentioned the problems while they could not get their payments in time.<sup>3</sup> So, a regulation, called *kâ'ide-i Arnavudiyye*<sup>4</sup> had been prepared for solving the problems of employing the Albanian mercenaries.<sup>5</sup>

The state, while it needed soldiers for a war or a rebellion, tried to *contact* (mukâvele) with the Albanian dynasty leaders and the chiefs of the warriors with the help of local rulers<sup>6</sup>. Both sides had to agree on requirements, had determined before, for the Albanian mercenaries to get a position in the army or in the service of a local ruler. Some of the significant requirements were the amount of the salary, duration of the employment and describing the battlefield. These requirements which were determined after the negotiations with the Albanian leaders (called pazarlık), organized as a contract (mukavele) or a *voucher* (senet).<sup>7</sup> Albanian leaders, who also, demanded same ranks for themselves, did not start their service before the end of the contract process.<sup>8</sup> This contract was confirmed to the *qadı* (kadı) of the region.<sup>9</sup> Payment bills called as *tahvil* and prepared for the payments of each soldiers, were dated for two months periods (ulufe).<sup>10</sup>

Albanian infantry and cavalries, who provided their arms by themselves,<sup>11</sup> fight for a period of 2 months,<sup>12</sup> 4 months<sup>13</sup> or maximum 6 months<sup>14</sup>, so called seasonal. If they collected as summer combination, they left the battlefield absolutely at November and they went their homes in contrast to the significance of the current military situation. Especially, Ghegs behaved not according to the states agenda but the context of the contract. In this situation, the state had to collect new soldiers for winter combination.<sup>15</sup> This situation, as seen during the Greek Revolt in 1821, caused serious problems and great losses during the critical military operations or at the services like defending the castles or redoubts.<sup>16</sup> And Albanian warriors did not

<sup>1</sup> H. Erdem, ““Perfidious Albanians” and “Zealous Governors”:...”, pp. 214-237.

<sup>2</sup> BOA, HAT, no. 21513-A.

<sup>3</sup> BOA, HAT, no. 40488; H. Erdem, ““Perfidious Albanians” and “Zealous Governors”:...”, pp. 214-237.

<sup>4</sup> BOA, C. AS, no. 25527.

<sup>5</sup> BOA, HAT, no. 21513-G; no. 21513-J; no. 37827; no. 40477.

<sup>6</sup> H. Erdem, ““Perfidious Albanians” and “Zealous Governors”:...”, p. 214.

<sup>7</sup> BOA, HAT, no. 40477; Ahmed Cevdet, *Tarih*, vol. XII, p. 65; G. Yıldız, *Neferin Adı Yok*, pp. 231-232; H. Erdem, ““Perfidious Albanians” and “Zealous Governors”:...”, p. 229.

<sup>8</sup> BOA, HAT, no. 40488; Ahmed Cevdet, *Tarih*, vol. XII, p. 65.

<sup>9</sup> BOA, HAT, no. 38057.

<sup>10</sup> BOA, HAT, no. 40477; C. AS, no. 17011.

<sup>11</sup> G. Yıldız, *Neferin Adı Yok*, pp. 17-30, 147-149.

<sup>12</sup> BOA, C. AS, no. 25527.

<sup>13</sup> G. Yıldız, *Neferin Adı Yok*, pp. 147-149.

<sup>14</sup> Ahmed Cevdet, *Tarih*, vol. XII, pp. 121-125.

<sup>15</sup> BOA, HAT, no. 37770; no. 38723; no. 39855; no. 40503-M; Ahmed Cevdet, *Tarih*, vol. XII, pp. 80-82; 104-106.

<sup>16</sup> Ahmed Cevdet, *Tarih*, vol. XII, pp. 80-82.

want to fight at the distances which were far away from their homes collective escapes occurred while they were taken to the great distances.<sup>1</sup>

It became a tradition to appoint a *sergeant* (*bölükbaşı*), a standard-bearer and a non-commissioned officer to each group of 30 Albanian infantry and cavalry soldiers apart from their leaders in order to command them easily.<sup>2</sup> And a *chieftain* (*başbuğ*) was appointed to lead every 1,000 warriors.<sup>3</sup> The Albanians, also wanted the appointment of a shrewd *lieutenant-governor* or *tipstaff* (*dirâyetli bir mütesellim* veya *mübaşir*) for the possibility of a failure of payments from moment they had gathered at their homelands to the moment they had joined the Ottoman Army.<sup>4</sup> They insisted on that this man should be a significant person, so, they could obey his authority. Actually, they saw this tipstaff (*mübaşir*) or lieutenant-governor (*mütesellim*) as a hostage or insurance for their payments.<sup>5</sup> For this reason, the son, the brother or a significant man of the local ruler had chosen as *mübaşir* or *mütesellim*.<sup>6</sup>

The payments of Albanian warriors were registered at the records as *ulufe*, *harc*, *güzeşte* or *mahiye* determined as monthly and paid per two months after the permission of the Sultan.<sup>7</sup> The payment records which had showed service duration of the warriors in the army and called *harc tezkiresi* (pay ticket),<sup>8</sup> *ulufe makbuzu*<sup>9</sup> or *tahvil*<sup>10</sup> were made out when first contract (*mukavele*) had done. The total number of the *salary* (*ulufe/harc/mâhiye*), actually mentioned in the contracts. The salaries of the warriors did not start when they had registered for the army. Generally they had their two salaries in advance before reaching the army.<sup>11</sup> Conditioned in the contract, sometimes the first payments would be deferred.<sup>12</sup> *Ulufe* payments were done by *Grandvizier*, *Commander-in-Chief*, or *Governors* at the army. The notebooks which these payments were making out were completed, lastly at the desk of *Treasury* and *Chief-accountancy* at Sublime Porte.<sup>13</sup>

The payments of the Albanian warriors had changed in accordance with being *infantry* or *cavalry*. The payments of infantries generally had varied on 25

<sup>1</sup> BOA, HAT, no. 38329; no. 39964-D; G. Yıldız, *Neferin Adı Yok*, pp. 233-234; H. Erdem, ““Perfidious Albanians” and “Zealous Governors”:...”, pp. 214-217.

<sup>2</sup> BOA, HAT, no. 21513-A.

<sup>3</sup> BOA, C. AS, no. 25527.

<sup>4</sup> BOA, HAT, no. 38057.

<sup>5</sup> BOA, HAT, no. 38723.

<sup>6</sup> BOA, HAT, no. 38057; no. 38751-A.

<sup>7</sup> BOA, C. AS, no. 17011; no. 21362; no. 25527; Ahmed Cevdet, *Tarih*, vol. XII, pp. 80-82.

<sup>8</sup> Ahmed Cevdet, *Tarih*, vol. XII, pp. 26-29.

<sup>9</sup> BOA, HAT, no. 21577.

<sup>10</sup> BOA, HAT, no. 37941.

<sup>11</sup> BOA, HAT, no. 40488.

<sup>12</sup> BOA, HAT, no. 37941.

<sup>13</sup> BOA, C. AS, no. 17011; no. 21362; no. 25527.

<sup>14</sup> BOA, HAT, no. 38551.

30 piasters<sup>1</sup>, 35 piasters<sup>2</sup> and 40 piasters.<sup>3</sup> The payments of the cavalries started from 40 piasters<sup>4</sup> and vary on, according to the situation, up to 250 piasters.<sup>5</sup> Standard-bearers got 40 piasters, sergeants had a payment equal to the ulufe of 5 soldiers and a pair of bread and a little meal as ration. The indispensable ratio was *kokoroz*, a type of *corn bread*, for the Albanian soldiers whether they were Muslim or not. They got a *kıyye* of this bread daily.<sup>6</sup> A pare from the normal payments of salaries, money was distributed as a reward after the success in the battlefield with the order of the Sultan.<sup>7</sup> The ulufes of the warriors inherited to their sons incase of their deaths.<sup>8</sup> The bread and meal rations and *meşta*,<sup>9</sup> warriors clothes for winter, were provided by *Nüzul Emini* (Supplies Officer) and *Kasapbaşı* (Chief-butcher) at the army.<sup>10</sup> Sometimes, the state got cost of military (asker bedeli) from Rumelia for giving the ulufes of the Albanian warriors.<sup>11</sup>

When the salaries were paid late or did not paid at all, the Albanian warriors, refused to leave the army whether their service duration was lasted or not they had demanded extra payment for the delay. This situation had recorded as managing of the payments.<sup>12</sup> These situations caused serious problems for the Treasury. The unpaid soldiers caused serious problems in the army. They could plunder the villages and towns or attacked to the high ranked officials.<sup>13</sup>

Ottoman commanders and governors used to complain about the Albanian warriors and *Kırcalı* soldiers recruited from *Gümülçine* region (in Thrace) because of these serious problems. Government officials generally criticized the warriors for not fighting for the state and religion but money.<sup>14</sup> These complaints, sometimes by Grandvizier or Governor, showed the weakness, fear and mistrust.<sup>15</sup> The state, tried to solve the discipline problem of the Albanian soldiers stemming from the payment

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<sup>1</sup> Ahmed Cevdet, *Tarih*, vol. XII, pp. 26-29.

<sup>2</sup> BOA, HAT, no. 39928; H. Erdem, ““Perfidious Albanians” and “Zealous Governors””:..., pp. 221-237.

<sup>3</sup> BOA, HAT, no. 21175-G.

<sup>4</sup> BOA, C. AS, no. 17011; no. 21362.

<sup>5</sup> G. Yıldız, *Neferin Adı Yok*, pp. s. 121-125.

<sup>6</sup> Ahmed Cevdet, *Tarih*, vol. XII, pp.161-162.

<sup>7</sup> BOA, HAT, no. 39937; Ahmed Cevdet, *Tarih*, vol. XII, pp. 26-29.

<sup>8</sup> BOA, C. AS, no. 17011.

<sup>9</sup> BOA, HAT, no. 39855.

<sup>10</sup> BOA, C. AS, no. 25527; Ahmed Cevdet, *Tarih*, vol. XII, pp. 26-29.

<sup>11</sup> BOA, HAT, no. 38816.

<sup>12</sup> BOA, HAT, no. 21175-G, no. 39937; no. 39964-D.

<sup>13</sup> For the problems occurred because of the failure of payments look at BOA, HAT, no. 21175-G; no. 37827; no. 37941; Ahmed Cevdet, *Tarih*, vol. XII, pp. 100-101; 121-125; H. Erdem, ““Perfidious Albanians” and “Zealous Governors””:..., pp. 214-237.

<sup>14</sup> BOA, HAT, no. 37827; no. 39928; no. 39937; G. Yıldız, *Neferin Adı Yok*, p. 147-149.

<sup>15</sup> BOA, HAT, no. 38079-A; no. 38557.

crisis generally by counseling, sometimes by stressing out the religious discourse and rarely by threatening them.<sup>1</sup>

It should be mentioned that although employing Albanian soldiers caused serious problems, it had financial advantages for the state. In contrast to Janissaries, the state did not have to pay them other than the campaign times. They did not have the right of retirement or compensation. The most important advantage was that they provide all the tool including the arms by themselves.<sup>2</sup>

### **The Albanian Mercenaries at Greek Revolt in 1821**

It is hard to say that the Ottoman Empire ruled the crisis of the Greek Revolt successfully. This failure was presence both in military and diplomacy. As a consequence, the Greece, the first independent state at *Balkan Peninsula* established with the support of *Europe* at the end of the revolt (1830). Because of the false strategies, Ottoman Government was unable to get maximum benefits from the army and the navy. For this reason, the state had to use, first, the Albanian mercenaries and then, well trained *Cihadiye* soldiers of *Mehmed Ali Pasha*, the governor of Egypt.<sup>3</sup>

The Greek Revolt, first, had started in Wallachia (Eflak) and Moldavia (Boğdan) in February 1821. Alexander Ipsilantis, the leader of the revolt, chooses this place because he was expecting military support from Russia.<sup>4</sup> There were Christian Albanians,<sup>5</sup> called as *Kaba Rum* (vulgar Greek) in the Ottoman records *Serbians*, *Bulgarians* and some *Romanians* with the rebels who left *Bucharest*.<sup>6</sup> Ottoman soldiers, easily, repulsed these irregular troops. While the rebellion was suppressed, Ipsilanti escaped to *Austria* and had arrested there in June 26, 1821. The Albanians and the Serbians who supported the rebels had dispersed. However, the most of the Greek rebels succeeded to reach the *Morea Peninsula*.<sup>7</sup> The Ottoman Empire issued *fermans* for forbidding the employment of the Albanians under the service of the

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<sup>1</sup> BOA, HAT, no. 40318-E. Also look at G. Yıldız, *Neferin Adı Yok*, pp. 231-232.

<sup>2</sup> G. Yıldız, *Neferin Adı Yok*, pp. 147-149.

<sup>3</sup> BOA, HAT, no. 27770; no. 33906-K; no. 38785-C; Khaled Fahmy, *All the Pasha's Men, Mehmed Ali, His Army and the Making of Modern Egypt*, New York 1997, pp. 9- 37, 263-268; H. Erdem, ““Perfidious Albanians” and “Zealous Governors”:...”, pp. 221-237.

<sup>4</sup> Yücel Özkaya, “1821 Yunan (Eflak-Buğdan) İsyancıları ve Avrupalıların İsyancı Karşısındaki Tutumları”, *Üçüncü Askeri Tarih Semineri*, (Ankara 1986), pp. 115-118.

<sup>5</sup> BOA, HAT, no. 37892-A; *Vak'anüvis Ahmed Lûtfî Efendi Tarihi* (Ed: Y. Demirel-T. Erdoğan), İstanbul 1999, vol. II-III, p. 542.

<sup>6</sup> İlber Ortaylı, “Osmanlı İmparatorluğu'nda Milliyetçilik”, *XIII. Türk Tarih Kongresi*, (Ankara 1999), p. 3.

<sup>7</sup> BOA, HAT, no. 23699; no. 38428; no. 38546; no. 38547; no. 38681; no. 44927-D; no. 45229-B; no. 45229-D; no. 51343; Ahmed Cevdet, *Tarih*, vol. XI, pp. 120, 192-199; Şanizade Mehmed Atallah Efendi, *Şâni-zâde Târîhi*, (Ed. Z. Yılmaz), İstanbul 2008, vol. II, pp.1046, 1062, 1265.

local rulers<sup>1</sup> and the entrance of the Albanians, the Bulgarians and the Serbians to the region. The state wanted to send those people who were caught in the region without permission, to Rumelia.<sup>2</sup>

The second and the significant phase of the revolt started in the Morea Peninsula in April 6, 1821 and spread to the *Aegean Islands* in a short time. While all these were happening, the Ottoman rulers were taking the wrong steps which made it easy for the Greek rebels. The state sent all the troops on Tepedelenli *Ali Pasha*, the governor of Yanya when the revolt had started.<sup>3</sup> A year before the revolt, Sultan Mahmud II had dismissed Ali Pasha, in accordance with his policy of eliminating local powers who were in rivalry with the state and then, pasha had upraised at March 23, 1820 and came into contact with the Greeks.<sup>4</sup> This situation prepared suitable atmosphere for the rebels, because Ali Pasha had suppressed the Greeks with his son, *Veli Pasha*, the governor of Morea for a long time<sup>5</sup> and was following every development closely.<sup>6</sup> The Ottoman soldiers in the Morea Peninsula and the Aegean islands were sent to Yanya because of Ali Pasha incident under the command of *Hurşid Pasha*. There were 12,000 Ottoman soldiers in the whole Morea Peninsula, and most of them were Albanian mercenaries.<sup>7</sup>

Tepedelenli Ali Pasha incident affected the employment of the Albanian mercenaries for the Ottoman army negatively. There were Gheg Albanians under the command of Mustafa Pasha, the governor of Scutari, in the army which had sent to Yanya.<sup>8</sup> Tosk Albanians, famous for guerilla fights, were under the siege with

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<sup>1</sup> *Wallachia-Moldavia* (Eflak-Boğdan or Memleketeyn) voyvodas, from *Feneriot* families in Istanbul, had a lot of Christian Albanians under their service before the revolt. They sent, nearly, 50 Albanians to 10 or 15 villages for obtaining the public order and collecting taxes. However, people complained about them. There were Albanian influence in the cities. Thus, the Russian consul at Bucharest wrote that the city was under the control of the Albanians while Ipsilantis, the leader of the revolt, arrived. See: BOA, HAT, no. 45390-D; no. 45424; no. 45516; no. 45685-Ç.

<sup>2</sup> BOA, HAT, no. 38779-A; no. 45453-A; Cevdet Hariciye (C. HAR), no. 3283; no. 5314.

<sup>3</sup> N. Bozbaba, *Osmanlı Yönetiminde Arnavutlar ...*, pp. 115-134.

<sup>4</sup> Christian Albanians came for help when Ali Pasha of Tepelena called the Greeks for an alliance. People from *Odisa Andruco, Karaiskaki, Varnaciotti, Athanas Dhiako, Gura, Griva, Gardhiciotti, Vangel Zapa, Bakola ve Boçari ve Cavela* families which were significant actors of the Greek revolt joined Ali Pasha's army (see: Aristidh Kola, *Arvanitet dhe Prejardhja Greke*, Botimet TOENA, Tirane 2008, p. 363). Also, Kakosil Greeks from Corfu Island sent support to Tepedelenli: BOA, HAT, no. 20928; Şanizade Mehmed Ataulhah Efendi, *Tarih*, vol. II, pp. 1012-1013.

<sup>5</sup> Ahmed Cevdet, *Tarih-i Cevdet*, Istanbul 1309, vol. XI, pp. 72-73.

<sup>6</sup> BOA, HAT, no. 38811-E; no. 38811-F.

<sup>7</sup> Sture Linner, *W. H. Humphreys' First "Journal of The Greek War of Independence" (July 1821-February 1822)*, Stockholm 1967, pp. 5-10; A. F. Örenç, *Balkanlar'da ...*, pp. 28-29, 32-33.

<sup>8</sup> Ahmed Cevdet, *Tarih*, vol. XI, pp. 153.



Tepedelenli Ali Pasha.<sup>1</sup> Apart from that, some Christian Albanians, who were together with Ali Pasha before, passed to Morea Peninsula and started to fight against the Ottoman Army with the Greeks at the front lines.<sup>2</sup>

It had heard that there were 100,000 armed Greeks in the Morea Peninsula at the beginning of the revolt. There were a lot of Christian Albanians in this number. Some soldiers and officers from Europe joined the rebels voluntarily. Also, together with *Hydira* (Çamlıca) and *Spetsai* (Suluca) which had a significant Albanian population, most of the Aegean Islands supported the revolt.<sup>3</sup> Because of the Greek pirates in the Aegean, logistic support to Morea by the Ottoman Navy became harder.<sup>4</sup>

When the Ottoman officials heard the revolt, it headed towards to the Albanian mercenaries because of the problems caused by the janissaries. Although it tried to collect soldiers from Anatolia and Rumelia at the beginning of the revolt, a lot of difficulties had occurred. As a result the Morean army largely consisted of the Albanian mercenaries and their numbers had reached to 40,000. The state started to assign the persons who knew the Albanian traditions, as the rulers or the commanders.<sup>5</sup>

The Greek Revolt progressed according to the program of *Philiki Eteria Committee*,<sup>6</sup> which also had some Orthodox Albanian members. The first movements appeared at around of *Kalavryta*, *Argos*, *Nauplio*, *Patras*, *Corinth* and *Vestice*. =0These first attacks were suppressed with the help of the soldiers who had come from the army in Yanya and some cities which were under the siege were saved.<sup>7</sup>

The biggest Muslim massacres had occurred in *Tripoli* (Tripoliçe) city during the Greek Revolt. Tripoli, administrative center of Morean Peninsula, had a significant number Muslim population. Apart from this, after the beginning of the revolt, Morean Muslims, including Albanians, and the Jews went to Tripoli as refugees. So, the population of the city passed 40,000. At the beginning, there were 1,700 Albanian mercenaries under the command of *Elmas Aga* in Tripoli.<sup>8</sup> Then, 3,500 soldiers had transferred from Yanya to Tripoli. The leader of the rebels at the region

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<sup>1</sup> For more information look at: Ahmed Cevdet, *Tarih*, vol. XI, pp. 43-49, 50-55, 153; A. F. Örenç, *Balkanlar'da ....*, pp. 27-61.

<sup>2</sup> A. Kola, *Arvanitet dhe Prejardhja Greke*, p. 363.

<sup>3</sup> A. Kola, *Arvanitet dhe Prejardhja Greke*, pp.127-200.

<sup>4</sup> Ahmed Cevdet, *Tarih*, vol. XII, pp. 91-93; A. F. Örenç, *Balkanlar'da ....*, p. 63 and other pages.

<sup>5</sup> Ahmed Cevdet, *Tarih*, vol. XI, pp. 50-55; A. F. Örenç, *Balkanlar'da ....*, p. 167.

<sup>6</sup> A. Kola, *Arvanitet dhe Prejardhja Greke*, p. 223. The significant member of *The Philiki Eteria Committee* in Rumelia like Andruco, Kacioni and Mitromara were Albanians: A. Kola, *Arvanitet dhe Prejardhja Greke*, s. 223.

<sup>7</sup> Ahmed Cevdet, *Tarih*, vol. XI, p. 148

<sup>8</sup> S. Linner, *W. H. Humphreys' First ....*, pp. 60-61; D. Dakin, *The Greek Struggle....*, pp. 66-68.

was *Theodoros Kolokotronis*, a Christian Albanian.<sup>1</sup> The Greeks surrounded Tripoli in the autumn of 1821. The city was sieged by 60,000 rebels for 5 months. The people in the city made a treaty with the rebels because of the lack of support from the state. According to this treaty, the Muslims in the city would be transferred to the Albanian shores in return for 5 million piasters. However, Elmas Aga, the leader of the Albanian mercenaries, in the city made a secret contract with the rebels. According to this, the Albanian mercenaries opened the gates of the city for the rebels at the night of October 10, 1821.<sup>2</sup> While the Albanian mercenaries were going out, the Greek rebels had entered the city. The Greeks made a terrible massacre. Approximately 40,000 people, consists of Turks, Albanians and Jews got slaughtered by the Greek rebels.<sup>3</sup> This particular betrayal of the Albanian warriors was mentioned during the rebellion when a problem related with them had occurred.<sup>4</sup> The relationship between Kolokotronis and Elmas Aga was explained in a letter, which had caught, written by Kolokotronis, addressing the Muslim Albanians.<sup>5</sup>

*Commander-in-chief Hurşid Pasha*, who had suppressed the Tepedelenli Ali Pasha incident, was sent to Morea with his soldiers after Tripoli massacre. And also, *Mahmud Pasha of Dhrama*, who had collected soldiers from Albanian region, went to the peninsula. The population of the army reached 25,000. Approximately 4,000 infantry and cavalry of Albanian mercenaries were included to the army. They would be under the command of *Zekeriya Debre*. By the way, all Albanian soldiers were counted and had given to the command of *Zekeriya Debre*. Total number of the Albanian mercenaries reached 7,000. However, Hurşid Pasha demanded money, equal to the 40,000 soldiers' ulufe from the Sublime Porte.<sup>6</sup>

The prepared army went on *Livadhia* (Livadya) and *Thebes* (İstefe), where the situation was very critical. The successful operations were done up to *Modon* (Methoni). However, the first crisis with the Albanian warriors had occurred. While the army was marching on Nauplio –at the inner side of Morea-, *Zekeriya Debre* demanded 16.000 piasters salary for his warriors from Nüzul Emmini. Although *Nüzul Emmini Yakup Aga* told that there was no money, he could not convince them. Thereupon, the Albanians started to squeeze Dramalı Mahmud Pasha. And Pasha swore that there was not any money but, also, he could not convince *Zekeriya Debre*. Actually, this problem did not occur not only because of the money. The rivalry between the Albanian dynasties in the army had increased.<sup>7</sup> *Zekeriya Debre*

<sup>1</sup> For the letter of Kolokotronis: BOA, HAT, no. 39917-R; H. Erdem, ““Perfidious Albanians” and “Zealous Governors”:...”, pp. 224-225, 238-239.

<sup>2</sup> S. Linner, *W. H. Humphreys' First ...*, pp. 60-62.

<sup>3</sup> BOA, C. DAH, no. 14244; Ahmed Cevdet, *Tarih*, vol. XII, pp. 24-25, 220-221; A. F. Öreñç, *Balkanlar'da ...*, pp. 38-39.

<sup>4</sup> BOA, HAT, no. 40503-M.

<sup>5</sup> BOA, HAT, no. 39917-R.

<sup>6</sup> Ahmed Cevdet, *Tarih*, vol. XII, pp. 46-52.

<sup>7</sup> *Zekeriya Debre*, the leader of the Albanian mercenaries did not want to obey *Dramalı Mahmud Pasha*, because of being a member of a different dynasty. While the assignments

used this situation as an excuse and started to declare that they would not obey and would go back if the money did not get paid. Salary crisis was grown up while the army was at Argos. At this situation, the Albanian leaders who gave soldiers to the army and *Erib Pasha* made a secret conversation with Zekeriya Debre. Albanian leaders agreed on leaving Dramalı Mahmud Pasha and going to Corinth. They took their tents and soldiers without spending anytime and left the army. Morean Commander-in-chief did not have any information about the situation. Everything was learned in the morning. Hundreds of Albanians, who escaped at night, were attacked by the Greeks and went back to the garrison. The army had reached Nauplio with these problems.<sup>1</sup>

The Governor of Morea sent a letter to the Sublime Porte and demanded money for the Albanians' ulufes. The Albanian warriors wanted all their money. They attacked to the residence of the governor. The governor sold all his households and paid some of their money and got some time for the rest of the payment. He mentioned that serious problems would be occurred if he could not find money of 1.500 scrip (kese)<sup>2</sup> in a specific time. Hurşid Pasha, who had faced with the same problems, wanted to make the payments to the Albanians after they had reached the army to prevent the escapes and rumors about the ratios of the payments.<sup>3</sup>

Although the Albanian warriors caused serious problems, the state needed them, because of the Greek uprising spreading on daily basis. Thus, at the beginning of the year 1822, the state started to increase the number of the Albanian mercenaries in the army. At that time, borderline problems occurred with Iran (Persia) and the state started to collect soldiers for the Eastern Army. After the first year of the revolt, Ali Pasha, the Commander-in-chief of Morea, other viziers in the region and the other high rank officials made a meeting at *Lamia (İzdirin)* and evaluated the situation. The Pashas prepared a report pointing the Albanian mercenaries as the main factor of the failure and sent it to Sublime Porte. According to the high ranked officials, the main advantage of the rebels was the geographical conditions. They would hide at the steep passages and repulse the Ottoman soldiers. At the meeting, *Ali Şefik Pasha* said that the rebels were fighting *for religion* but the Albanian warriors were fighting *for money*. And he mentioned that it was possible for the Albanian warriors to change their sides if they could not get their payments. Logistic shortages were also discussed at Lamia meeting. The viziers determined that at least 80,000 soldiers and 10.000 pack animals were needed for the success in Morea. Despite all these critics, employment of the Albanian mercenaries continued

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for Morea were done, the balance between the dynasties did not consider because of the Sultan's adviser *Halet Efendi*. While the important positions were given to the small dynasties, the members of the bigger dynasties did not spend too much effort: Ahmed Cevdet, *Tarih*, vol. XII, pp. 59-62.

<sup>1</sup> Ahmed Cevdet, *Tarih*, vol. XII, pp. 46-52.

<sup>2</sup> 1 Ottoman scrip (kese) income 500 piasters (guruş).

<sup>3</sup> BOA, HAT, no. 38557; no. 38573.

and 10,000 soldiers were registered in 10 days time though just 7,000 of them reached to the battlefield.<sup>1</sup>

It was heard that Kolokotronis, the main responsible of Tripoli massacre, was around and his letters to the Albanian commanders in the Ottoman Morean army were captured. Kolokotronis described the Albanians as brothers and his sadness about their attacks on him. He claimed that he was loyal to the contract that he had made between them and he demanded a meeting by mentioning he had a lot of Albanian friends like Elmas Aga in Tripoli.<sup>2</sup>

Dramalı Mahmud Pasha, a Muslim Albanian leader, was assigned for fighting with Kolokotronis who was around Lamia. The Albanian warriors were encouraged and promised ulufe for fighting better. Mahmud Pasha and his army succeeded in the war around *Badracık* against Kolokotronis. More than 3,000 rebels were killed. Because of their success, Sultan Mahmud II ordered to distribute the money of 2.000 scrip to the Albanian mercenaries. This money, distributed instead of ulufes, was made up of 12.5 gold. So, every soldier got one more piasters.<sup>3</sup>

Although the Ottoman pashas pointed out the Albanian mercenaries as the main source of the problems, in general, there did not exist strict military discipline in the army. The coordination of the scattered troops was failing and the escapes could not be prevented. Also, there were rivalries between the governors and the commanders in the region. Logistic problem of Morean Peninsula was increasing day by day. Especially, lack of stuff and money were at the extreme point. Also, the rivalries between Tosk and Gheg Albanians in the army had increased.<sup>4</sup> Dramalı Mahmud Pasha assigned as the governor of Morea and Commander-in-chief for solving these problems in June, 1822.<sup>5</sup> At that time, the Greek rebels gathered an assembly at *Epidor* and declared their independence.<sup>6</sup>

The Ottoman Empire decided to focus on *Euboea Island*, a strategic point and Mesolongi, captured by the rebels, in 1823. Although Omer Pasha, the guard of Euboea was reluctant, the Albanian warriors were sent there.<sup>7</sup> It had seen that Omer Pasha was right. Thus, the Albanian warriors, accommodated in the villages, started to leave their places for going to Euboea to demand their payments when they heard about the payments at other places. Although Ali Pasha warned them to go back, they did not obey to him. Because of this they were forced to go back, but most of them escaped to Lamia region. Ali Pasha wrote the situation to Sublime Porte and

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<sup>1</sup> BOA, HAT, no. 37948; Ahmed Cevdet, *Tarih*, vol. XII, pp. 26-29.

<sup>2</sup> BOA, HAT, no. 915-39917-R; . Erdem, ““Perfidious Albanians” and “Zealous Governors”:...”, pp. 224, 238-239.

<sup>3</sup> BOA, HAT, no. 927/40277-A; Ahmed Cevdet, *Tarih*, vol. XII, pp. 26-29.

<sup>4</sup> BOA, HAT, no. 38787-R.

<sup>5</sup> BOA, HAT, no. 37927; 38332; no. 38681; no. 38877; no. 39106.

<sup>6</sup> A. F. Örenç, *Balkanlar'da ...*, pp. 56.

<sup>7</sup> BOA, HAT, no. 40285-F.

demanded approximately 2,000 Kurdish infantry soldiers from Anatolia for a successful campaign because of the geographical properties of Euboea land.<sup>1</sup>

The city of Mesolongi had also a symbolic importance, like Euboea for the Greeks. It was a strong castle at the *Gulf of Lepanto* in the south western coast of Morean Peninsula. There was, nearly, 10 miles long swamp at around. The rebels took some precautions to prevent the progress of the Ottoman Army. There were a lot of voluntary rebels from Europe in Mesolongi, which had a naval defense possibility. Despite the precautions, the army could not start the Mesolongi campaign. Especially, the disobedience of the Ghjeg Albanians under the command of İřkodralı Mustafa Pasha, was a great problem. Those soldiers, who were collected at summer, refused to fight in November and went back their homes. After their return, the navy reached to the region for the support, but they could not find Mustafa Pasha and left the region for an attack on *Psara Island*.<sup>2</sup> Because of this situation, the Greeks increased the level of their attacks towards the towns and villages around. The situation turned to negative at all fronts. Also, the rigorous behaviors of the Commander-in-chief against the Ghjeg Albanians caused some complaints.<sup>3</sup> So, a change had occurred at the command element.<sup>4</sup> Firstly, *Berkořçalı Yusuf Pasha*, who went to *Preveze* and had collected 10,000 Tosk Albanians but failed at the campaign at the inner parts of Morea while the Mesolongi issue was waiting, was dismissed.<sup>5</sup>

While the conditions were getting worse at Morea, the borderline problems with Iran turned to a confliction process in 1823. The state, started to collect mercenaries because of the mistrust against the janissaries. Thus, the commander of the Eastern Army opposed to collect soldiers from ordinary people and advised to get Albanian and Kırçalı infantry from Rumelia. According to this, he asked if possible 10,000 soldiers, and if not at least 5,000 soldiers from Istanbul, under the conditions of the

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<sup>1</sup> BOA, HAT, no. 39883-E; no. 39913-G.

<sup>2</sup> Ahmed Cevdet, *Tarih*, vol. XII, pp. 80-82.

<sup>3</sup> Ahmed Cevdet, *Tarih*, vol. XII, pp. 95-97.

<sup>4</sup> For more information look at: BOA, HAT, no. 25591; no. 32917; no. 38129-B; no. 38218-H; no. 38260; no. 38281; no. 38316; no. 38348; no. 38358; no. 38773-İ; no. 38382; no. 38618; no. 38851; no. 39966.

<sup>5</sup> According to *Ahmed Cevdet Pasha*, a historian and a statesman, *Yusuf Pasha of Siroz*, a member of an Albanian dynasty, wanted to be the conqueror of Morea. Although he had money, he did not have enough soldiers. For this reason, he went to Preveze and started to collect Albanian mercenaries. At that time, *Omer Vryoni Pasha*, the governor of Yanya, offered Yusuf Pasha collecting the mercenaries by himself and acting together. However, Yusuf Pasha who was giving the money did not accept him as a partner without any money. Yusuf Pasha made meetings with the Albanian leaders directly and collected 10,000 Albanian mercenaries. Then, he moved towards Morea with his soldiers. Collecting *Tosc* soldiers by Yusuf Pasha disturbed Omer Vryoni Pasha who was a member of Tosk dynasty. He criticized Yusuf Pasha for going to Morea while the Mesolongi issue was continuing. He communicated with the soldiers in Yusuf Pasha's army secretly. A chaos occurred in the army of Yusuf Pasha near Mesolongi and the soldiers escaped for Preveze: Ahmed Cevdet, *Tarih*, vol. XII, pp. 80-82.

payments would be given by the *Şark Defterdarı*. Those soldiers, under the command of the famous leaders would be transferred from *Saloniki* and *Gallipoli* to *Erzurum* but the plan failed. They couldn't find any Kırçali soldier because all of them were sent to Morea and had some problems for getting Albanian soldiers because of the situation at Rumelia.<sup>1</sup>

Ottoman Army used the Albanian warriors not only on land but also at the naval campaigns. For example, there were Albanian warriors at the navy which was sent to *Psara Island* for a campaign. *İsmail Pasha*, the governor (mutasarrıf) of *Akarnania* and *Lepanto*, organized the soldier collection for *Psara*. He took 3,000 Albanian soldiers that he collected at *Lamia* to *Saloniki*. Those soldiers were taken to *Ipsala* by the navy under the command of Grand Admiral Mehmed Hüsrev Pasha. The Albanian warriors succeeded at *Psara*. Approximately a thousand rebels were killed, 500 of rebels were captured and a lot of booty was taken after a nine-hour clash.<sup>2</sup>

Although a victory had won in *Psara*, the army could not reach a successful result at *Morea* during 1823 and 1824. The commanders were changed a lot for the success and it prevented the continuity of the campaigns. The under-trained Ottoman soldiers who were sent to *Morea* in groups caused significant questions. Payment problems of the Albanian warriors continued increasingly.<sup>3</sup> Apart from this, logistic problems could not solve and the soldiers lost their enthusiasm. At the last stage, the state started to make true steps. At first, they made a research and the archival records of *Morea* for determining the old victories to establish a successful strategy to suppress the rebellion. They pointed out how the former revolts had suppressed in *Morea* and the transformation points were used before.<sup>4</sup> They pointed out that Albanian soldiers had used to suppress former revolts in the region but the differences of the old and current Albanian soldiers and the current Albanians' focus on money were mentioned. At this point, the state decided to use another method which also used before. Thus, solving the *Morea* problem was offered to *Mehmed Ali Pasha*, the governor of *Egypt* and a contract was signed after the bargains.<sup>5</sup>

*Mesolongi* remained at the first place in campaigns on *Morea* during 1824. However, the Albanian soldiers did not spend much effort because of the payment failures. *Yusuf Pasha* of *Siroz* demanded permission for collecting soldiers and

<sup>1</sup> BOA, HAT, no. 37309-A; G. Yıldız, *Neferin Adı Yok*, pp. 158-160.

<sup>2</sup> BOA, HAT, no. 38713; Ahmed Cevdet, *Tarih*, vol. XII, pp. 95-97.

<sup>3</sup> BOA, HAT, no. 38751; no. 39539-E; Ahmed Cevdet, *Tarih*, vol. XII, pp. 22-23; H. Erdem, ““Perfidious Albanians” and “Zealous Governors””:..., pp. 225-233.

<sup>4</sup> 3,000 Albanian mercenaries used for suppressing the revolt of the Greeks in *Morea* during the *Russo-Turkish War* in 1768-1774. Although the balance was broke down because of the Albanian soldiers, the state started to extract the armed groups from *Morea* and *Cezayirli Gazi Hasan Pasha* was appointed as the governor of *Morea* for his mission: A. F. Öreñç, *Balkanlar'da ...*, pp. 22-23.

<sup>5</sup> A. F. Öreñç, *Balkanlar'da ...*, pp. 47-49.

solving the Morean problem before the Egyptian soldiers' arrive but his demand was refused. At that time, Kasapbaşı Hasan Pasha was sent to Lepanto region. There was a critical situation at that region. When Hasan Pasha went to the castle, he came across with Zekeriya Debre and his men who were demanding money. When Hasan Pasha said that he had no money with him, they locked him in a room and threatened him for giving him to the rebels or rending unless they could not get their payments.<sup>1</sup> They were giving a bread to him daily. Ali Pasha, the former Grandvizier, who met with the Albanian warriors, said that he could not have any money except a tobacco pipe, some jewelry and offered a valuable dagger for their payments. However, the Albanians insisted on cash and locked Ali Pasha in a room, too. Ali Pasha sold his valuable dagger with a price of 50.000 piasters and distributed the money to the soldiers for getting out of this situation. However, the money afforded only the half of the payments of the Albanians. When the situation was reported to Istanbul, the Sultan sent 75.000 piasters to Ali Pasha. He distributed all of the money and saved himself from the Albanians and went to Larissa through Preveze. Ali Pasha was dismissed because of these events. Hasan Pasha was saved by Omer Vryoni, the governor (mutasarrıf) of Yanya. Hasan Pasha was appointed to Arta (Narda) and 75.000 piasters was sent for the payments.<sup>2</sup> Meantime, Zekeriya Debre, caused a lot of problems for the payments, was secretly executed at Istanbul where he went to collect his wages.<sup>3</sup>

While the army focused on Mesolongi, a council had gathered in Istanbul in order to discuss the situation at Morea. The significant topic of the meeting was the situation of the Albanian warriors in the army. High rank officials mentioned the necessity of employing the mercenaries because of not having a regular army. At this point, it was decided to assign a powerful vizier, who knew the characteristics of the Albanians, as the Commander-in-Chief of Rumelia to make them fighting with more enthusiasm and Mehmed Reshid Pasha, the governor of Vidin, was selected for this mission. In addition to Rumelia state, Yanya and Devline districts, and Derbentler Nezâreti (mountain passes) were given under the control of Mehmed Reshid Pasha for increasing his position and authority. All the government officials at the region would be under his command. Saloniki and Kavala were given to Omer Vryoni Pasha as taking care of the balance between the dynasties. So, the

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<sup>1</sup> BOA, HAT, no. 39966.

<sup>2</sup> Ahmed Cevdet, *Tarih*, vol. XII, pp. 100-101.

<sup>3</sup> Zekeriya Debre was appointed to the Morean army by *Commander-in-Chief Hurşid Pasha*. However, he caused some problems because of the failure of the payments and he behaved insulting to the viziers. He also disturbed Sirozi Yusuf Pasha. The payments of Zekeriya Debre became a problem again, after the death of Hurşid Pasha in 1823. The state determined the situation as a chance for solving the problem. A paper was given to Zekeriya Debre that he could get his payments from the estates of Hurşid Pasha of from the state treasury in Istanbul. He went to Istanbul for taking his payments. He went to Grandvizier with his papers. Grandvizier sent him to Defterdar Efendi. His issue was extended because of his behaviors to the viziers in Morea. Zekeriya Debre went to Sadaret Kethüdası and insulted him. He was arrested because of this. The, he was brought to the castle of Bosphorus and executed secretly: Ahmed Cevdet, *Tarih*, vol. XII, pp. 101-103.

assignments that the Albanians would like had been done.<sup>1</sup> On the other hand, employing the Kırçali soldiers and Turkish soldiers (Türk uşağı) instead of Albanian mercenaries was discussing by the high rank officials. However, the inconsistency of them to the Morean climate and dying of the most of them because of the diseases made it hard to use them in the region.<sup>2</sup>

The state continued to take the decisions to make the Albanians happy. The farms of Tepedelenli Ali Pasha, which were transferred to the treasury, had given to some Albanian leaders. And 50.000 piasters and a sable fur were given to *Palashzade İsmail Pasha* as a gift, who had joined the siege of Psara Island with Captain Pasha. He was promised the rank of vizierate and the governor of Yanya if he could be successful at Mesolongi. Some fermans were sent to some of the Albanian leaders like *Osman Bey*, the lieutenant-governor (mütesellim) of *Vlora* (Avlonya) and *Ismail Aga*, for promotion. All of them would be under the control of the Commander-in-Chief of Rumelia. Payments for military service were started at the Rumelian towns to afford the salaries of the Albanian warriors. And the orders were sent to the rulers of *Skopje*, *Prizreni*, *Kruseva* (Alacahisar), *Pristina*, *Stip* (İştib), *Kastoria* (Kesriye) and *Manastur* to collect more Albanian warriors. Mustafa Pasha of Scutari (İşkodralı) was prepared 5,000 soldiers. Kasapbaşı Hasan Pasha, who had problems with the Albanian soldiers at Lepanto, was invited to Preveze and assigned to the protection of *Arta* (Narda). After these precautions, Commander-in-Chief Mehmed Reshid Pasha left Vidin for going to Morea and reached quickly. He stayed there for ten days and went to Yanya. At that time, an amount of money consisted of 2.500 scrip was sent to him from the treasury.<sup>3</sup>

Mehmed Reshid Pasha decided to walk on Mesolongi at March 1825, because the escapes had increased in the army. The navy was assigned to transfer the goods which would be needed for the siege. Reshid Pasha reached Mesolongi by defeating the resistance on his way. While the siege of Mesolongi was continuing, the Egyptian soldiers under the command of Ibrahim Pasha, the new governor of Morea and the son of Mehmed Ali Pasha, the governor of Egypt, moved towards to Modon. Christian Albanians were supporting the rebels there. Despite this, the Egyptian troops got, first, Modon, then Koroni and Navarino.<sup>4</sup>

Reshid Pasha felt the relief with the good news from Ibrahim Pasha and fastened his preparations. Cihadiye soldiers from Egypt reached Mesolongi at February 25, 1826. Indeed, there were a lot of Albanian irregular soldiers in the Egyptian army. They were in that army from the French occupation and they were so experienced. Those soldiers who were under the command of Ibrahim Pasha were so disciplined in contrast to the Albanian soldiers in the Morean army.<sup>5</sup> At this time, Sublime

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<sup>1</sup> Ahmed Cevdet, *Tarih*, vol. XII, pp. 104-106.

<sup>2</sup> BOA, HAT, no. 39928; H. Erdem, ““Perfidious Albanians” and “Zealous Governors”:...”, pp. 218-219.

<sup>3</sup> Ahmed Cevdet, *Tarih*, vol. XII, pp. 104-106.

<sup>4</sup> Ahmed Cevdet, *Tarih*, vol. XII, pp. 119-121; A. F. Öreñç, *Balkanlar'da ...*, pp. 75-79.

<sup>5</sup> Ahmed Cevdet, *Tarih*, vol. XII, pp. 121-125.



Porte decided to send Mustafa Pasha, the governor (mutasarrıf) of *Alexandria* to Akarnania and Misolongi with Gheg Albanians, while Omer Pasha, the mutasarrıf of Yanya, had moved for Athens with Tosk Albanians. Fermans were sent to them. However, the governor of Rumelia opposed to these assignments and mentioned that he did not trust Omer Pasha. Then, the Sultan declared that he would be made changes after he got the information about this distrust.<sup>1</sup>

A new problem occurred while the army was at the gates of Mesolongi. The commanding position of Tosk Albanians, who joined the siege in great numbers, became a problem. The leader of them *Avlonyalı İsmailpashazade Mirimiran Süleyman Pasha* was inefficient. Palaslızade İsmail Pasha, who had some promises at Istanbul, was provoking the Albanian leaders secretly. The Albanian leaders declared to the Commander-in-Chief that they would fight selflessly if they would be under the command of İsmail Pasha. Reshid Pasha did not like their oppressive behaviors. At that time, the escape of Süleyman Pasha without any permission was heard. At this situation, Reshid Pasha gave a vizierate rank to İsmail Pasha and inscribed it to Sublime Porte. Reshid Pasha wanted to do something before the winter and he accepted this situation for this reason. Especially, it was impossible to keep the Gheg soldiers in the army after November. The payments of Tosk soldiers were accumulated. When the Egyptian troops had reached to Mesolongi, Mehmed Reshid Pasha started his campaign for Mesolongi with saying “*Anyone who says I am a follower of Prophet Muhammed, follows me!*”<sup>2</sup> First, *Vasilika* and *Andilikoz* islands which were important for the capture of Mesolongi were taken at March 10-14, 1826. A lot of arms and booty were taken from these islands.<sup>3</sup>

The payments of Albanians in the army became a problem again before the last attack to Mesolongi. They said that they would not fight unless they got their payments and they wanted to go back their homes because of their contracts were expired. They demanded their former payments and then, they demanded for the next 3 or 4 months’ payments in cash. They declared that they would go wherever the commander wanted if they could get their payments. At this point, the governor of Rumelia went to Yanya and called the Albanian leaders for a meeting. The most of beys from *Devlina* had come to the meeting. Pasha told them that England, France and Russia were attacking to the Muslims in cooperation with the Greeks and they were aiming to remove Islam out of the world. He said that, at those hard days, Muslim brothers should not take care of money and offered them to join the army without demanding any payment but their foods would be given by the state. However, the Albanian leaders declared that they would not fight without money but they could provide 500 horses from all the Albanian sancaks for carrying rations during three months without any money.<sup>4</sup>

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<sup>1</sup> BOA, HAT, no. 38822.

<sup>2</sup> BOA, HAT, no. 38057.

<sup>3</sup> Ahmed Cevdet, *Tarih*, vol. XII, pp. 121-125; A. F. Öreñ, *Balkanlar’da ...*, pp. 79-84.

<sup>4</sup> BOA, HAT, no. 39722; no. 838057.

Reshid Pasha went back to the army. Mesolongi was surrounded from the land and the sea. However, some problems started to occur between the Albanian warriors and cihadiye soldiers of Egypt. It postponed the capture of Mesolongi for a while. Albanian warriors, who saw that the Egyptian soldiers got a lot of booty at the last campaigns, want to make the first attempt. Ibrahim Pasha and Mehmed Reshid Pasha discussed the situation and gave them a mission to capture a monastery on the north of Mesolongi. The rebels built a few bastions in the monastery which was in a lake. The Albanian warriors could not capture the monastery. Commander-in-Chief Reshid Pasha who saw that they were escaping, tried to stop them. He turned some of them back to the fight but he was shot by a bullet on his leg and injured. Ibrahim Pasha, who was watching the events, sent the cihadiye soldier of Egypt and captured the monastery.<sup>1</sup>

The Greek rebels made tactical attacks at different parts of the Ottoman Empire to distract the Ottoman navy which was going to help the army at Mesolongi. One of these attacks was occurred at *Beirut*. The Greek fleet was consisted of 14 ships and the rebels were wearing Albanian clothes. They entered Beirut from the Greek neighborhood and caused chaos in the city in March 22, 1826.<sup>2</sup>

Despite all of the problems in the Ottoman army the siege of Mesolongi lasted with success after two months and the city was captured at April 23, 1826. 2,000 Ottoman soldiers lost in the war. After the capture of Mesolongi, which made a great effect at Europe, the army turned its direction to Athens. 12,000 Ottoman soldiers under the command of Reshid Pasha the Commander-in-Chief and the governor Rumelia, reached to the city. However, the ulufes of Albanian soldiers had not been paid yet and the problem increased. The soldiers were tired and there was lack at rations. These problems postponed the capture of Athens. At that time, Sultan Mahmud II who abolished Janissary Corps, was busy for establishing a new and modern army, called *Asâkir-i Mansûre-i Muhammediye* (Victorious Soldiers of Muhammed).<sup>3</sup>

The governor of Rumelia Reshid Pasha sent complaints to Sublime Porte because of the problems caused by the Albanians who did not get their payments. He said that he couldn't describe the problems with words. He did not have any alternative other than the Albanian warriors and that made him desperate. The payments of the Albanians reached a total of 15.000 scrip. Pasha wanted an amount of 4.000 scrip immediately.<sup>4</sup> And Reshid Pasha demanded new established Mansure soldiers for the campaign at Athens. Sublime Porte, evaluated the situation and decided to sent money for the payments. Incomes of janissaries in *Create Island* used as source for these payments. Money, first, transferred to the *Imperial Mint* (Darbhâne-i Âmire), then, to the army. At that time Reshid Pasha started to employ Turkish soldiers step

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<sup>1</sup> Ahmed Cevdet, *Tarih*, vol. XII, pp. 121-125.

<sup>2</sup> Ahmed Cevdet, *Tarih*, vol. XII, p. 125.

<sup>3</sup> Ahmed Cevdet, *Tarih*, vol. XII, pp. 121-125; G. Yıldız, *Neferin Adı Yok*, pp. 161-162.

<sup>4</sup> BOA, HAT, no. 38079-A.

by step in stead of the Tosk Albanians who left the army.<sup>1</sup> For this reason, he demanded soldiers from *Trikala* (Tirhala), *Ormenion* (Çirmen), *Prizreni* and *Skopje*. After a time, Salih Aga, the voyvoda of *Pirliye*, with 2,000 soldiers and Ibrahim Pasha of Egypt with 1,000 soldiers joined the siege at Athens. There were 30,000 Ottoman soldiers at the siege of Athens in the mid-May. The governor of Rumelia increased the attacks. At last, the army captured, first, the suburbs, then the castle of Athens and Acropolis at June 6, 1827.

Capturing the last castle from the rebels caused a great pleasure in Istanbul. However, Ottoman rulers did not continue with this pleasure too much and they tried to afford the needs of the soldiers in Athens. First, the accumulating payments of the Albanians should be paid and it had become a serious problem. Otherwise, it would be very hard to keep them in Athens. Also, there was a risk of plundering from Morea to Yanya and Trikala if they could not their payments. The state was compelled to strike money in order to pay the salaries at the Albanians. New *Grandvizier Topal İzzet Mehmed Pasha* prepared a detailed report for the Sultan and mentioned that more than 40,000 Albanian soldiers were employed during the Greek Revolt because of the necessity, their payments of them were completed and that would cause very serious problems because at the characteristics of the Albanians. He offered to get some money printed for solving the problem. He offered to mint copper coins in order to use all over the Ottoman world. Foreign copper coins had been used in Albania for a while and the copper coin was known. If the payments were done by that way, the state could continue to use 10,000 soldiers. High rank officials in Istanbul discussed to mint copper coins and asked the view of Imperial Mint. It had said that this system had been used before but it took to much time to print this amount of money. At last, it was decided to mint not copper but silver coins. So, there would not be a currency problem at the other parts at the empire. With the order of Sultan Mahmut II, silver coins were minted and sent to the army.<sup>2</sup>

The fall of Athens made a great impact at Europe. England, France and Russia which were in a rivalry to support the rebels increased their pressure on the Ottoman Empire. While the demands of these countries were refused, the relationships were became strained. At last, the Ottoman and Egyptian ships were burnt at *Navarino* in October 20, 1827.<sup>3</sup> At this situation, the governor at Egypt wanted to withdraw his soldiers from the Morean Peninsula. Under that conditions, the absence of the Egyptian soldiers were tried to fulfill with the Albanian mercenaries, but the conditions were not suitable.<sup>4</sup>

The Greek rebels attacked to *Chios Island* during the Navarino Event (October 30, 1827). They sieged Chios with more than 90 ships during a year. There were 1,500

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<sup>1</sup> BOA, HAT, no. 39830.

<sup>2</sup> BOA, HAT, no. 37827; A. F. Örenç, *Balkanlar'da ...*, pp. 89-93.

<sup>3</sup> Ali Fuat Örenç, "1827 Navarin Deniz Savaşı ve Osmanlı Donanması", *Istanbul Üniversitesi Edebiyat Fakültesi Tarih Dergisi*, (Istanbul 2009), vol. 46, pp. 43-47.

<sup>4</sup> A. F. Örenç, *Balkanlar'da ...*, p. 160.

Christian Albanian mercenaries between the rebels. Total number of the rebels was 5,000. There were Muslim Albanians the army which was sent to the island. Muslim and Christian Albanians confronted once again as also happened many times during the revolt. Chios Island was saved with the support of navy.<sup>1</sup>

By the year 1828, the situation turned into the favor of the Greeks in Morea. France sent soldiers to the peninsula in the name of three states which were supporting the rebels. As a result of this, a lot of cities including Athens, Tripoli, Mesolongi and Lepanto were captured by the rebels. Albanian soldiers started to leave their positions because of the lack of enough rations. For example, 5,000 Albanians left the *Gerniş* town and went to *Badracık* and *Agrafe* region because of the reason that they did not have a place to stay during the winter. While 2,000 Albanian soldiers, under the command of *Arslan Bey*, Omer's nephew and the governor of Berat<sup>2</sup>, an Albanian leader left *Mavrila*, the rations were kept by the rebels. Mesolongi was captured by the rebels because of the problems occurred by the failure of the payments of the Albanians. Sultan Mahmut II got very sad in the face of this news. He mentioned his complaint in one of his writings and he wrote that he left the people who cause these situations, to God.<sup>3</sup>

While the things were getting worse at the rebellion area, the strained relationships with Russia caused a great war. 1828-29 *Russia-Turkish War* made the things worse in Morea and Rumelia. The state had to fight against the Russians both in the Balkans and the Caucasus and the need for the Albanian mercenaries increased.<sup>4</sup> Before the war, Albanian leaders were invited to Istanbul and informed about the preparations. After the meetings with the Albanians, evaluations about using Albanian mercenaries were discussed and *Kanicalı Hüseyin Bey* was ordered to prepare a report about collecting soldiers for a war with Russia. Hüseyin Bey mentioned that it was hard to get out of any soldiers out of Yanya but it was possible to get 1,000 soldiers from Delvina and 1,500 soldiers from *Vlora* (Avlonya) in his report. At last, it was evaluated that the Albanians would not want to fight against the Russia. Sultan Mahmut II, reacted the report and ordered to employ 3,000 infantry and 2,000 cavalry with a salary of 30 piasters per month temporarily from the region. The state wanted to prevent any unrest in the Rumelia during the Russian war and for this reason, it was employing the Albanians. Thus, Ibrahim Pasha, the guard of Vidin mentioned his thoughts in favor of this. A meeting was held in Yanya with all Albanian leaders and the terms were discussed with this aim. Furthermore, the Albanian leaders made a meeting between themselves at the house of Ibrahim Pasha in Delvina and wrote a letter to Sublime Porte which included their demands for fighting against the Russia. It was tried to

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<sup>1</sup> BOA, HAT, no. 40089; no. 40597; Ali Fuat Öreñ, *Balkanlar'da ...*, pp. 169-171.

<sup>2</sup> H. Erdem, ““Perfidious Albanians” and “Zealous Governors””:..., p. 219.

<sup>3</sup> BOA, HAT, no. 37827; no. 38038; no. 38057; no. 38335; no. 42684-A.

<sup>4</sup> G. Yıldız, *Neferin Adı Yok*, pp. 227-228; H. Erdem, ““Perfidious Albanians” and “Zealous Governors””:..., pp.226-233.

collect soldiers in Rumelia for the fighting and some of them were collected from Albania and Çirmen (Ormenion).<sup>1</sup>

While the war with Russia was going on, Mansure soldiers at the strategic locations in Morea were taken back to Istanbul. At it was decided to put Albanian mercenaries with a salary of 40 piasters under the command of Arslan Bey instead of Mansure soldiers.<sup>2</sup> Omer Pasha, the commander at *Euboea*, sent some Albanians under the command of Abbas and *Kasım Mesguram* for guarding the villages. However, the Albanian warriors made a deal with the Greek rebels during the fight and came back to Livadhia. According to this deal, Albanian leaders would provide the entrance of the Greeks into Livadhia. Thus, the events occurred like in Tripoli and the rebels entered the city at midnight easily and the city captured by the Greek rebels totally.<sup>3</sup>

After the Russia- Turkish war in 1829, there were 10,000 Albanian warriors under the command of the governor of Rumelia and it was decided to decrease that number in half. Because of the autonomous Greek state was established according to the Treaty of Edirne in 1829.<sup>4</sup> The state focused on another issue related with the Albanians. After the end of the Russian war, the soldiers, under the command of Mehmed Reshid Pasha, were sent on to Mustafa Bushati in Scutari. Also, there were some problems in Bosnia. So, influence of Bushati family in Scutari would be break down, like Tepedelenli Ali Pasha in Yanya and *Pazvantanoglu* in Vidin<sup>5</sup>. Mustafa Pasha operation was started in the mid-1831. Pasha had an army which consists of 10,000 Gheg Albanians. Regular Ottoman troops and Tosk Albanians, rival dynasty, were sent on Mustafa Pasha. At first, Mustafa Pasha went to Scutari castle and the he capitulated. At this process, some of the Albanian leaders who were with Mustafa Pasha entered the command of Mehmed Ali Pasha, the governor of Egypt. Mehmed Ali Pasha sent his men to the coasts of Albania for collecting soldiers.<sup>6</sup>

The last case of employing the Albanian mercenaries in great numbers in the Ottoman army was the revolt of Mehmed Ali Pasha. The state started to have problems with Mehmed Ali Pasha at the last stages of the Greek revolt. Mehmed Ali Pasha was criticized for taking back his without giving any information and both sides blamed each other. The reason of decision of taking away last great local power of the Empire, the governor of Egypt, was his expansionist activities at the

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<sup>1</sup> BOA, HAT, no. 21513-G; no. 21513-G; no. 21513-J; no. 39443-C; no. 42460; no. 43666; C. AS, no. 17011; no. 21362; no. 25527; Gültekin Yıldız, *Neferin Adı Yok*, pp. 212-213, 218-220, 233-234; H. Erdem, ““Perfidious Albanians” and “Zealous Governors”:...”, pp. 233-237.

<sup>2</sup> BOA, HAT, no. 42734.

<sup>3</sup> BOA, HAT, no. 39491-A; no. 39491-G.

<sup>4</sup> A. F. Örenç, *Balkanlar'da ...*, pp. 186.

<sup>5</sup> Rossitsa Gradeva, “Secession and Revolution in the Otoman Empire at the end of the Eighteenth Century: Osman Pazvantoglu and Rhigas Velestinlis”, *Ottoman Rule and The Balkans, 1760-1850: Conflict, Transformation, Adaptation*, Rethymno 2007, pp. 74-94.

<sup>6</sup> BOA, HAT, no. 22201; no. 20444; G. Yıldız, *Neferin Adı Yok*, pp. 152, 153; 239-241.

region. The revolt of the governor of Egypt continued for ten years<sup>1</sup> and there were Albanian mercenaries both in the Ottoman army and in the Egyptian army.<sup>2</sup> The Albanian soldiers, who were successful at the mountain and guerilla fights, could not get a success at the wars of regular armies like the war at *Konya* plain. The Albanians in the Ottoman army did not make any sense for this reason. Also, payment problems occurred. At the end of the war, the future of the Albanians and Bosnian soldiers in the army was discussed. Albanian cavalries sold their horses because of the lack of money after the war at *Konya*. Some of the Albanians distributed to the *Anatolian cities* and some of them wanted to settle in *Baghdad*. The state was happy for not paying anything to them. However, transformation of the other Albanians who were still in the army became a problem. For preventing them to plunder the towns on their way, the officials tried to transfer them to *Saloniki* without any contact with the Anatolian towns.<sup>3</sup>

### Conclusion

Employing the Albanian mercenaries in the Ottoman army during the 18<sup>th</sup> and 19<sup>th</sup> centuries, definitely, was not a desired choice. Albanian warriors occurred as temporarily solutions for extraordinary conditions. As Sultan Mahmud II mentioned in his writings, the state did not expect any service and loyalty from the Albanian Pashas. The conditions made it compulsory to use them.<sup>4</sup> Actually not only the Albanian soldiers but also the Kırçali mercenaries from Rumelia, Laz and Kurdish mercenaries from Anatolia and the Circassian mercenaries from Caucasia were not so efficient for the state.

It should be mentioned that there were benefits for both sides for employing mercenaries in the army and in the local services. The state afforded their military needs from these mercenaries. Being a mercenary was became a way of earning life for the Albanians because of disadvantages of their lands. It was not a comprehensible situation that the Ottoman officials employed the Albanians as mercenaries when they needed them and then criticized them for fighting not for religion and the state but for the money. Those complaints did not make any sense while the state could not send its regular troops, like janissaries, to the battlefields. It would be a realistic approach to consider the Albanians, who were fighting for money as a way of life, not as a group which used to cause problems to the state but as a group resulted from those problems which were already existed.

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<sup>1</sup> For Mehmed Ali Pasha Revolt look at: M. Hanefi Kutluoğlu, *The Egyptian Question (1831-1841)*, Istanbul 1998.

<sup>2</sup> BOA, HAT, no. 181254.

<sup>3</sup> BOA, HAT, no. 19896; no. 20036; no. 20076-A; no. 20107.

<sup>4</sup> BOA, HAT, no. 38751; no. 42734.

**BOSNIA AND HERZEGOVINA REFUGEES IN THE 19th and 20th  
CENTURIES IN THE LIGHT OF OTTOMAN DOCUMENTS**

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**Abstract**

*One of the most tragic events in human history, migration, no doubt, left deep traces on communities who were forced to perform it. Some of the migrations are caused by natural causes such as earthquake, flood, famine, disease and some of them originating from the wars. One of the biggest causes of migrations that occurred in the Balkans was war. After 1877-1878 Ottoman-Russian War large-scale migration took place from Balkans to Anatolia. According to the Treaty of Berlin signed after the war in which Ottoman Empire was defeated, Bosnia and Herzegovina which was the most important territory of Ottoman Empire in the Balkans was left to Austro-Hungarian Empire. Bosnians, the Muslim population of Bosnia-Herzegovina, over this situation began to migrate to Anatolia.*

*In this study, it will be focused on issues such as the general situation of refugees who migrated from Bosnia and Herzegovina to various cities of Anatolia, security of relocation in light of the Ottoman documents. Besides information about Ottoman Empire policies against refugees from Bosnia-Herzegovina and living conditions of refugees will be provided.*

**Keywords:** *Bosnia-Herzegovina, Refugees, Ottoman.*

Immigration is changing the society lived and social environment, joining to another environment, to a strange environment and community as a result of natural, economical, political or similar obligations or with the intention of a better orientation to new conditions of a person.<sup>1</sup>

The immigrations that occurred during the history, as being the strongest element of social changes, involve the societies with each other that have different physical structure, religion, culture and languages, and cause them to live together and thus interact with each other. New races, cultures, administration and life styles merged with the effect of immigrations and it paved the way for forming the todays

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<sup>1</sup> H. Yıldırım Ağanoğlu, *Osmanlı'dan Cumhuriyet'e Balkanların Makûs Talihi: Göç*, İstanbul, 2012, p.23.

societies. This opinion, being valid for all over the world except some regions, especially consisting of the remote past and recent past.<sup>1</sup>

The reasons of the migrations being various, they rest more upon the economical reasons. When population growth and production of food are not at the same rate, people are forced to migrate to more fertilized places that they can obtain their food needs and an immigration chain occurs as a result.<sup>2</sup>

The second main reason of the migrations in 19. Century is the religion and nationality discrimination. These types of migrations emerge as a result of an ethnic group who have chosen a specific place as a country and hold the power of politics, giving another people of ethnic origin and religious groups the right to live with them.<sup>3</sup>

Migration is the main reason of cultural changes. Since, it is necessary to adopt the traditions and customs of each other or at least to accept that the other group may have same traditions and behaviours to live all together with the different migrants and native population who have different traditions, attitudes or behaviours. Migration changes both the migrants and the place where people put down roots. But the mentioned cohesion and adoption of the different behaviours and attitudes don't come into being by itself. For creating a mutual tolerance atmosphere, helps of the leaders, social and economical tools is very important as well as the government policy and civil institutions.<sup>4</sup>

1877-78 Ottoman Empire- Russian War known as the '93 War in the history, actually is one of the biggest reasons of the migration from the Balkans to Anatolia. At the end of the war, the Ottoman Empire was defeated and Russia achieved a great dominance in Balkans with the Agreement of Ayastefanos signed in 3 March 1878 between Russia and Ottoman Empire.<sup>5</sup> But this agreement caused the interventions of Austria that didn't want a big Bulgaria in Balkans founded under the effects of Russia and England who was anxious about the roads to the colonies in India to be effected from the Russian threat and Straits falling under the hegemony of Russia. As a result of the determined attitudes of England and Austria, Russia accepted the idea of holding an international conference in Berlin and Berlin Agreement was signed in 13 of July convening in the Berlin Convention in 13 June 1878.<sup>6</sup>

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<sup>1</sup> Kemal H. Karpat, *Osmanlı'dan Günümüze Etnik Yapılanma ve Göçler*, İstanbul, 2010, p. 9.

<sup>2</sup> Kemal H. Karpat, *ibid*, p. 76

<sup>3</sup> Kemal H. Karpat, *ibid*, p. 77, 78.

<sup>4</sup> Kemal H. Karpat, *ibid*, p. 82.

<sup>5</sup> Enver Ziya Karal, *Osmanlı Tarihi*, V. VIII, Ankara 1983, p. 64.

<sup>6</sup> Ahmet Halaçoğlu, "Balkanlar'dan Anadolu'ya Yönelik Göçler", *Türkler Ansiklopedisi*, V. 13, Ankara, 2002, p. 887-895; see M. Celâleddin Paşa, *Mir'ât-ı Hakikat*, Haz. İsmet Miroğlu, İstanbul, 1983, p. 575-581.



Ottoman Empire had to leave Bosnia Herzegovina to Austria- Hungary with the 25. clause of Berlin Agreement.<sup>1</sup> But the territories of the country being governed by Austria-Hungary, would constitute a part of Ottoman Empire legally.<sup>2</sup>

Bosnia Herzegovina being invaded by Austria-Hungary which was a Christian government affected negatively especially the Bosnians.<sup>3</sup> Bosnians, being Bosnian Muslims, diverge from Christian Slavic people as religion and culture but at the same time they talk the same language. This divergence doesn't only rely on religious elements; it also has a rooted past that reaches to the depths of history. Bosnians are always different from Orthodox Serbians and Catholic Croats as ethnicity and religion.<sup>4</sup> They become Christian but always remain loyal to the 'Bogomilism' communion which is the closest communion of the Christianity to Islam.<sup>5</sup>

During the second half of the 19. century and at the beginnings of the 20. century, the migrations from Bosnia can be said to occur at four different periods and stages. All of the migrations arose from the threats by the governments of Serbia and Austria headed towards the religious-cultural heritages of Muslims and several pressures like the benefit-oriented attitudes of the landowners. Each of them being a result of special affairs, the migrations from Bosnia was generally not occurred by the consents of people but by force.<sup>6</sup>

The first migration that we can name also as 'Muslim' migration more than 'Bosnian' migration because also the Turks and Albanians took part, started in 1876, not at a time but in several waves. Bosnia Herzegovina Riot (Herzegovina Riot) in 1875, Wars of 1876-77 Ottoman-Serbian and 1877-88 Ottoman Russian (the '93 War) caused this migration. During this period, the number of Muslims forced to leave their native lands mandatorily was too many; but the Bosnians who hoped that Ottoman would dominate Bosnia again and they could turn back to their lands were very few who emigrated permanently after migration.<sup>7</sup>

To understand the effects of the migration better, it is necessary to research that where and how the migrants were housed. The migrants adopting to the new environment, socializing and playing a part in creating a new society are widely tied to housing policy. Despite the Ottoman Empire had undergone several changes in the middle of the 19. century, 'Migrant Commissions' were founded which was seen as an important foundation. These commissions discussing the problems of housing with several aspects, dwelt on the issues of tax and military service,

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<sup>1</sup> Orhan Sakin, *Osmanlı'da Etnik Yapı ve 1914 Nüfusu*, İstanbul, p. 64.

<sup>2</sup> Yılmaz Öztuna, *Büyük Osmanlı Tarihi*, V.5, İstanbul, 1994, p. 319-320.

<sup>3</sup> Muammer Demirel, "Türkiye'de Bosna Göçmenleri", *Atatürk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, V. 12, Is. 2, Erzurum, 2008, s. 286-306.

<sup>4</sup> Orhan Sakin, *ibid.*, 60.

<sup>5</sup> Muammer Demirel, *aforementioned article*, p. 286; Orhan Sakin, *ibid.*, 61.

<sup>6</sup> Kemal H. Karpat, *ibid.*, p.261.

<sup>7</sup> Kemal H. Karpat, *ibid.*, p.261-262.

determined the acreage of the farmlands, specified the acreages of the fields that would be given per family according to the fertility of the fields.<sup>1</sup>

When the collective applications of migrating to the lands of Ottoman Empire by Bosnian Muslims to the Ottoman Government, the issue was discussed at the council of ministers in the date of 27 April 1879. In this discussion, many inconveniences were estimated in case the mass migration of 400.000 Bosnian Muslims to the lands of Ottoman Empire. Before anything else, it was determined that it was impossible to cover all the expenses of migration, food, housing and other expenses of the migrants by the government. It was important for the Ottoman Empire and Muslims of Balkans that the Muslims staying in Bosnia Herzegovina in terms of strategy. Deserting the fertile farms created a situation against the Bosnian Muslims economically. Because of these reasons preventing the mass migration of the Bosnian Muslims, but migrating the ones who wanted to migrate from Salonica to Anatolia by troopships regardless of everything, helping for the issues of housing and covering the expenses by the helps of society and from the state treasury were decided.<sup>2</sup>

After the occupation of Bosnia Herzegovina by Austria-Hungary, an increase in migration waves were observed during especially the periods of political disturbances at specific times. Muslims were the ones who affected mostly from these migration waves. At the beginning, these migrations were restricted to former Turkish officials and some influential Muslims who saw themselves at the risk before the new administration. But the military service law entered in force in the year of 1881 resulted with the mass migrations between the Muslims that would continue till 1883. The failed riot attempt erupted in 1882 and in which the Muslims partly took part also played an important role in this migration wave. The migrations relatively settled between the years of 1893 and 1899 started to increase again later and reached to the highest level in the year of 1900. Only in 1901, this intensive migration wave was stopped with the precautions taken by state government. Although nevertheless, Serbian Orthodox population showed waves at the annual migration numbers, the migration of the Serbs felt very much behind the migration of Muslims.<sup>3</sup>

It is very hard to determine the number of migrants from Bosnia Herzegovina to the lands of Ottoman Empire from the available sources. In some sources, the number of Bosnian migrants to Ottoman Empire between the years of 1882-1900 is mentioned as 120.000, in some of them, it is estimated as 300.000. But the calculations done by taking the demographic development after the population

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<sup>1</sup> Kemal H. Karpat, *ibid*, p.101.

<sup>2</sup> BOA, YA RES, 3/7; *Bosna-Hersek ile İlgili Arşiv Belgeleri (1516-1919)*, Başbakanlık Devlet Arşivleri Genel Müdürlüğü Osmanlı Arşivi Daire Başkanlığı Yayınları, Ankara, 1992, p.82-85, 412-414. Also see Muammer Demirel, *aforementioned article*, p. 287

<sup>3</sup> Aydın Babuna, *Bir Ulusun Doğuşu Geçmişten Günümüze Boşnaklar*, (trans., Hayati Torun), İstanbul, 2000, p. 27.

census into consideration shows the number of the migrants as 150.000 person.<sup>1</sup> However it seems very hard to determine the net number of the migrants with the available sources. Because it is highly likely that there were some migrants that settled in the lands of the Ottoman without being subjected to any systems or recorded.

II. Abdulhamit, the sultan of the Ottoman Empire, acted with the belief of it was necessary to protect the Muslims in the Balkans that took place in the environment of Turkish culture. At the same time, the workforce that the migrant would provide was important in scope of bringing the uncultivated lands in Anatolia to economy. For this reason II. Abdulhamit involved closely with all the problems such as transportation, temporary housing and housing of migrants. In this period, "Migrant Commission" being in the first place, "General Migrant Commission" and "Migrant Office of Housing" was founded.<sup>2</sup>

On the date of 20 April 1882 Sultan II. Abdulhamit tried to house thousands of Bosnian migrants that gathered around Istanbul in and around Istanbul with the governmental opportunities. To that end, he wanted the new government to buy enough field only to build houses which was in the possession of Damat Ethem Pasa in Kagıthane in Istanbul and to allocate this field which was fit for cultivation and usage for housing the Bosnian migrants.<sup>3</sup>

With a document dated 31 December 1883, it was asked to provinces by Internal Affairs Ministry that how many wasteland was existed at the coastal regions of the country for the housing of the Bosnian migrants in Istanbul. Upon this request, governors of the each province informed the government about how many migrants could be housed within the provinces by sending telegraphs. As a result of the researchs made, the information of 140 domiciles in the township of Midye in Edirne, 20 domiciles in the township of Ahtabolu, 200 domiciles on the coast of Kesendire in Salonica, 100 domiciles in the township of Bartın in Kastamonu, 500 domiciles in Sinop, 700 domiciles in the township of Antalya in Konya, 1000 domiciles on the coast of Icel in Adana, 1000 domiciles in the township of Kilis in Hatay, 3000 domiciles on the coasts of Dicle and Fırat in Baghdad and 6000 domiciles in Tripoli could be housed was reached.<sup>4</sup>

It is easy to understand that Ottoman Empire showed special attention and concern to Bosnian migrants from the archived documents. It is understood that a close interest was taken with the migrants not only in mass housings but also at individual situations. For example, in a document dated 22 October 1888 it is stated that a migrant named Abdülkerim originally from Bosnian community who had to leave

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<sup>1</sup> H. Yıldırım Aġanođlu, *ibid*, p.40; Aydın Babuna, *ibid*, p.27.

<sup>2</sup> Muammer Demirel, *aforementioned article*, p. 288.

<sup>3</sup> BOA, İ.DH, 68406; Muammer Demirel, *aforementioned article*, p. 292.

<sup>4</sup> BOA, DH. MKT, 1343/20; *Osmanlı Belgelerinde Bosna Hersek*, (Yay. Haz. H. Yıldırım Aġanođlu, Sebahattin Bayram, Mumin Yıldıztaş), Başbakanlık Devlet Arşivleri Genel Müdürlüğü Osmanlı Arşivi Daire Başkanlığı Yayınları, İstanbul, 2009, p. 276-279;.

his family behind because of the occupation of Bosnia by Austria was paid 1400 kurus that he need to bring his family to the land of Ottoman as ‘relief fund’.<sup>1</sup>

Bosnian migrants were sent to be housed in the township of Biga of the province of Karasi in the year of 1888, but not all of them could be housed. When the migrant representatives informed this situation to the Ottoman Empire, sending a letter from Sadaret to the province of Karasi in 1 April 1888, it was asked to show the necessary sensitivity on the issue of housing and not to raise difficulties for the migrants.<sup>2</sup> At the end of the year of 1888, some of the migrants who couldn't be housed yet was sent to different migrant villages in Anatolia. On the date of December 1888, a new order was sent to the relevant authorities by the government for the immediate hosing of the 100 domiciles waiting to be houses in Biga.<sup>3</sup>

In the province of Ankara, 1.469 Bosnian migrants consisted of 283 domiciles was housed. On the date of 29 August 1900, there was a demand of Migrant Commission of Housing for covering the expenses of Bosnian migrants who were housed in Ankara. In this document, as it was stated that 3.290 kurus were needed in order to build houses of the migrants who were housed, for covering the living expenses like 750 kurus to each domicile for a plough ox and 150 kurus for agricultural instruments were asked to be given. Additionally, seed wheat and barley and the cost of grain were asked to be covered by the treasury.<sup>4</sup>

Again in the year of 1900, it was decided to house some of the Bosnian migrants around the Anatolitan railway. As 2000 liras were needed for essential needs of these migrants, 8000 liras were also needed for building their houses, grains, seeds and a plough animal. But it didn't seem possible to cover these expenses by the incomes of Ankara in the conditions of those days. This issue being reported to the relevant authorities, a decision was taken in the Council of Ministers in order to cover the expenses again with incomes of provinces.<sup>5</sup>

When the dates showed the year of 1901, a big increase in the number of migrants from Bosnia to Anatolia occured. It is understood that the migrants were reaching to Istanbul over Salonica. As a matter of fact, in a document dated 17 January 1901, it is stated that the number of migrants on the way to Istanbul were too much and because the transportation expenses weren't covered , these migrants were made to wait in Salonica. Additionally it is stated that the migrants couldn't stay there for a long time because of the impossibilities and they could become miserable there. But the Ministry of Finance delivered their opinions about covering the necessary expenses with the incomes of provinces.<sup>6</sup>

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<sup>1</sup> BOA, DH MKT, 1567/61; *Osmanlı Belgelerinde Bosna Hersek*, p. 280-281

<sup>2</sup> BOA, DH. MKT, 1498/34; Muammer Demirel, *aforementioned article*, p. 297

<sup>3</sup> BOA, DH. MKT, 1574/109; Muammer Demirel, *aforementioned article*, p. 297

<sup>4</sup> A.MKT.MHM,510/27; *Osmanlı Belgelerinde Bosna Hersek*, p. 285-287

<sup>5</sup> *Osmanlı Belgelerinde Bosna Hersek*, p.288-290; MV, 101/36.

<sup>6</sup> *Osmanlı Belgelerinde Bosna Hersek*, p. 291-295; A.MKT.MHM, 512/5.

A document was prepared in the year of 1901 by the Migration Commission of Housing to be presented to the government, that shows the old and new names of regions that the migrants came from Bosnia and housed in Ankara and regions where they were housed and has the plans, sketches and maps of the places housed for them. In this respective document, statistical information about Bosnian migrants were also included.<sup>1</sup>

On the other hand, as it is understood from a document dated 29 June 1901, necessary seeds were provided for the Bosnian migrants housed around Tahtakopru, Pelidcayırı, Fındıklıcukuru ve Pabuccuçayırı in the township of Inegol of the province of Hudavendigâr (Bursa).<sup>2</sup>

At the beginning of the 20. century, 40 domiciles of Bosnian migrants housed in the township of Karamursel. A mosque and a school were decided to be constructed soon after in Tahtalı in the township. Stones and timbers and labor were to be provided by the migrants, and 3000 kuruş necessary for other expenses were to be covered by the government.<sup>3</sup>

On the issue of housing Bosnian migrants, Ottoman Empire made everything easier. For example, 2000kuruş support were provided to a migrant named Mehmet who was housed in Trilye in Bursa in 1903 but couldn't build his house because of his poverty.<sup>4</sup>

For the former migrants came from Bosnia, the support of the government was also at the issue. Hence, as it is understood from a document dated 1908, an amount of salary was put on for Hoca Abdullatif Efendi who migrated from Bosnia to Karahisar-ı Saib and lost everything in a fire.<sup>5</sup>

The migrants housed at the field that belonged to the Monasteries of Aya Triyan and Bane before within Taslıca, after these fields registered as belonging to the monasteries, it was decided to house these migrants by transferring them to the wastelands that belonged to the government in the year of 1910.<sup>6</sup>

As a result, the Ottoman Empire tried to house the migrant groups to the places appropriate for housing and within a specific plan. It was targeted to increase the Muslim population there by housing some migrants to the strategically important places in Balkans and thus, to make these places safe regions. On the other hand, to create new settlements, to use wastelands for agriculture, to make the lands prosperous and fertile were again between the targets of Ottoman housing policy. Migrants mostly sent to provinces of Edirne, Aydın, Ankara, Kastamonu and

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<sup>1</sup> BOA, Y. MTV, 218/79; *Osmanlı Belgelerinde Bosna Hersek*, p. 298-304

<sup>2</sup> BOA, A.MKT.MHM, 514/14; *Osmanlı Belgelerinde Bosna Hersek*, p. 297

<sup>3</sup> BOA, A.MKT.MHM, 520/7; *Osmanlı Belgelerinde Bosna Hersek*, p. 305-309

<sup>4</sup> BOA, A. MKT. MHM, 521/35; *Osmanlı Belgelerinde Bosna Hersek*, p. 310-312

<sup>5</sup> BOA, DH. MKT, 1244/85; *Osmanlı Belgelerinde Bosna Hersek*, p. 313

<sup>6</sup> BOA, DH. MUI, 96-1/47; *Osmanlı Belgelerinde Bosna Hersek*, p. 314-315

Hudavendigâr. This caused overpopulation at first in the provinces of Izmit, Bursa and Aydın especially in the region of Western Anatolia. But however, along with determining the wastelands available for housing in Diyarbakır, Van, Musul, Halep, Baghdad and Basra, because of some reasons such as being far from Istanbul and Rumelia, not finding the transportation network sufficient, the climate not being suitable for the migrants and reactions of non-muslims, migrants weren't housed to these places as masses.<sup>1</sup>

On the other hand the migration of Bosnian Muslims, made the ties of affection an inseparable bridge between Turkey and Bosnia Herzogevina. In spite of the insufficient possibilities of the Ottoman Empire in 19. century, Bosnian migrants were helped with all the possibilities. In spite of the devoted helps, migrants also suffered intolerable challenges. For example, the mosques and similar mass shelters that were used until the permanent housing were insufficient in terms of sanitation, these places caused diseases for migrants.<sup>2</sup>

Today it is possible to see Bosnian migrants at every corner of Anatolia. Bosnian Muslim made great contributions to the richness of Anatolia in many aspects. As they contributed to the development of trade in the cities and agricultural activities in the countryside, they also enriched our social life in cultural aspect.<sup>3</sup>

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<sup>1</sup> Nedim İpek, *Rumeli'den Anadolu'ya Türk Göçleri (1877-1890)*, Ankara, 1999, p. 238.

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## HEALTH FACILITIES IN BOSNIA-HERZOGEVINA IN THE LIGHT OF OTTOMAN DOCUMENTS

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### Introduction

From past to the present cities seem to be the centers of social, economic, political and religious elements where it is possible to observe them densely. These elements show themselves with the public improvements activities done by both etatism and efforts of the private persons. Social and military institutions, houses, bridges, fountains constructed show the identity of that society and form the face of city. A form of city gathered around the mutual elements such as mosques, covered bazaars and alms houses appeared in the cities of Ottoman with the public improvements activities done.<sup>1</sup> By means of public baths, public soup kitchens, hospitals contained within the alms houses, poor, riches and every segment of the society were able to meet their needs. While these mentioned buildings add a new view to the Islamic city structure in Anatolia and Islam geography, it led to reflecting the identity of Ottoman society and changing the face of the cities in non-Muslim lands, namely in Balkans and Europe.

While Ottoman Empire were making its presence felt in a city with all the institutions and organizations, she was in an endeavor of providing adoption of the society to the new governmental administration by meeting all the needs of the society. In this study, we will handle the issues such as the importance given to health services as a social need, support for the needs like doctors of the health center and drugs in Bosnia-Herzegovina which is an important city of Balkans. And the most important one is that we will give some examples related to the foundation of the hospitals that gives an Ottoman city view to Bosnia-Herzegovina.<sup>2</sup>

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<sup>1</sup> Ömer Demirel, *Osmanlı Vakıf-Şehir İlişkisine Bir Örnek: Sivas Şehir Hayatında Vakıfların Rolü*, Ankara, 2000, p.1

<sup>2</sup> As it is known, the word hospital (hastane) first used with the Institution of Valide Sultan in Istanbul in 1845. Before this period, hospitals (hastaneler) named as “darüşşifa”, “dar-ı bimar”, “bimaristan”, “maristan”. For this see, Osman Şevki Uludağ, *Osmanlılar Devrinde Türk Hekimliği*, Ankara, 2010, p.72; Osman Şevki, *Beşbuçuk Asırlık Türk Tababeti Tarihi*, (Abbreviator: İlter Uzel), Ankara, 1999, p.121. Since the health facilities founded in Bosnia



Ottoman dominance in Bosnia-Herzegovina started with the conquest of Bosnia in 1463 and continued till the invasion of Bosnia by Austria-Hungary with the outbreak of Ottoman-Russian War in 1878.<sup>1</sup> In this period, 232 inns, 18 caravansaries, 32 rest houses, 10 covered bazaars and 42 bridges built in Bosnia-Herzegovina.<sup>2</sup> Net information about the number of the hospitals can't be reached till the midst of the XIX century. But it is understood from hundreds of manuscripts that belongs to the science of medicine in the Library of Gazi Husrev Bey in Saraybosna that the region was very advanced in the field of medicine. Even some of these works are the books written in the region of Bosnia.<sup>3</sup> But in the documents that we have, we can't find any important health facility in the region except the hospitals that entered into service in the middle of XIX century. Then, how were the health problems of the society solved until this period? When people got sick, they used to fall back upon local healers. They used to utilize from the places separated for patients in religious functionaries, Islamic monasteries and even from Orthodox and Catholic monasteries. They also could go out of state for treatment from time to time.<sup>4</sup> But this situation might lead to false treatments and fake doctors. The increasing numbers of the ones posing themselves as doctors and surgeons even redound on a provision by Kanuni Sultan Suleyman. Kanuni commands as : ‘‘...from now on, the ones who pretend to be doctor even though they don't have the authority, who haven't visited the head doctor and prove how talented or powerful they are in front of him, who cause confusion in bazaars and continue giving unsanitary drugs will be caught or give me the names and pictures of them so that the requirement of my orders can be done about themselves....’’ in the provision given on the issue of the ones who don't have enough information and ability to be doctor.<sup>5</sup>

In of the documents of Bosnia- Herzegovina that we have, a doctor who worked without a diploma in this way is mentioned. It is stated in the document that the hospital constructed with the funds of Gazi Husrev Bey Foundation wasn't able to give sufficient service because of doctor absence. Because of this, it is stated that a Jewish citizen from the region named Senbil who was dealing with medicine for a

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goes into service in the period of using the word hospital (hastane), we find to use the word hospital (hastane) throughout this study.

<sup>1</sup> Aydın Babuna, *Bir Ulusun Doğuşu Geçmişten Günümüze Boşnaklar*, (Translator, Hayati Torun), İstanbul, 2012, p.13,22-23

<sup>2</sup> Halil İnalçık, *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, (Translator, Ruşen Sezer), İstanbul, 2009, p.154

<sup>3</sup> Zafer Gölen, *Tanzimat Döneminde Bosna Hersek*, Ankara, 2010, p.225

<sup>4</sup> Zafer Gölen, *ibid*, p.225-226; We can say that psychopaths were treated in the Islamic monastery of Hacı Sinan and there were patients who went to Wien for treatment. See, Zafer Gölen, *ibid*, p.226

<sup>5</sup> Osman Şevki, *ibid*, p.225-226

long time was giving health service, but a new doctor was wanted as it was seen that he didn't have a diploma.<sup>1</sup> Even though the date of this document seems to be 1869, wanting for doctors in the region and a doctor without a diploma giving health service show that similar difficulties were experienced before that period. Additionally, it can be easily understood that aforementioned doctor were giving health service for a long time.

As it is understood from these kinds of difficulties, there was a need for renovation and modernization in the field of health as in other institutions of the government in XIX century. These reform movements that are necessary in the field of health have started even before the Tanzimat Reform Era, medicine of Ottoman has gained more modernized view with the activities like opening modern military hospitals, partly modernizing School of Medicine and Ottoman Faculty for Medicine in 1827.<sup>2</sup> The persons whose professional capacities and abilities aren't known are put down, the operations of doctors and surgeons are started to be recorded. This situation is tied to a legal base with "Regulations for Medicine" in 1861. According to 1861 Regulations, the ones who don't have a diploma in medicine and surgery can't have the title of doctor.<sup>3</sup>

Actually during this modernization process, the government gives the priority to send doctors on the issue of providing health service to country. Doctors are charged in districts and townships under the name of "Country Doctor". We understand from the documents we have that Country Doctors are charged also in districts of Bosnia. An important source for us on this issue is the petition of a doctor named Bovi. In this petition doctor Bovi states that he heard about charging country doctors to each district in Bosnia for treating the diseases of Muslim and non-Muslim society and he was asking to be inducted for this service.<sup>4</sup> 1864 dated this document shows us that country doctors were inducted to each district in Bosnia. But inducting doctors to country under the name of "Country doctors" becomes compulsory in 1871 with Medicine Regulations of General Administration.<sup>5</sup>

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<sup>1</sup> BOA, İ.DH,597/41597; *Osmanlı Belgelerinde Bosna Hersek*, (Yay. Haz. H. Yıldırım Ağanoğlu, Sebahattin Bayram, Mümin Yıldıztaş), Başbakanlık Devlet Arşivleri Genel Müdürlüğü Osmanlı Arşivi Daire Başkanlığı Yayınları, İstanbul, 2009, p.339-341

<sup>2</sup> Esin Kahya-Ayşegül D. Erdemir, *Bilimin Işığında Osmanlıdan Cumhuriyete Tıp Ve Sağlık Kurumları*, Ankara, 2000, p.251

<sup>3</sup> Erdem Aydın, "19. Yüzyılda Osmanlı Sağlık Teşkilatlanması", OTAM, Is.15, Ankara, 2004, p.190

<sup>4</sup> BOA, TŞR.BNM, 28/160; *Osmanlı Belgelerinde Bosna Hersek*, p.325

<sup>5</sup> Erdem Aydın, *aforementioned essay*, p.195-196

As it is mentioned above, while medicine of Ottoman experienced a modern change in XIX century, newly opened hospitals also took part in this reform process. Hospitals going in the service in the province of Bosnia Herzegovina during this period reflected on the archive records. The hospitals opened in the region of Bosnia-Herzegovina on the second half of XIX century were as follows:

- Gazi Husrev Bey Foundation Hospital for Poor (1866)
- Saraybosna Merkez Military Hospital (1868)
- Mostar Hospital for Poor (1872)
- Kızılay Hospitals(1877)
- Izvornik Military Hospital (the construction started in 1863)
- Travnik Military Hospital (it is known that the hospital was in service in 1865)

As it is seen, these hospitals gave service as foundations, civil and military hospitals. and it is possible to reach information about these institutions in the archive documents. Here, we will handle the documents of only three hospitals as an example to hospitals of foundations, civil and military.

According to Ottoman archive documents, the first modern hospital entered into service in Bosnia-Herzegovina was Gazi Husrev Bey Foundation Hospital for Poor. Construction expenses and annual cost of this hospital, started to be constructed in the year of 1863 were to be covered by surplus of Gazi Husrev Bey Foundation revenues. For the construction of the hospital, first of all, 8000 kuruş were spent.<sup>1</sup>

In this hospital entered into service in the year of 1866, only men were given service at first. But in a very short time, a new hospital was constructed for women and it was joined to the former one.<sup>2</sup> We learn from the documents we have that the amount of the additional expenses for this new hospital were 78350 kuruş.<sup>3</sup>

The biggest struggle for opening this hospital came by Ahmet Asım Bey, the trustee of Gazi Husrev Bey Foundation. Covering the expenses of such excellent buildings with 78.000 kuruş while it was planned to be 100.000 kuruş in the observations, was

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<sup>1</sup> ZaferGölen, *ibid*, p.227; Also see, İsmail Eren, “Yugoslavya’daki Türk Sağlık Kuruluşları”, I. Türk Tıp Tarihi Kongresi, 17-19 Şubat 1988, Ankara, 1992

<sup>2</sup> It is seen that women were age nerally treated in their houses till XIX. century. The women hospitalized since this period were generally poor, homeless and abandoned women. See, Nil Sarı, *Osmanlı Sağlık Hayatında Kadın*, Osmanlı, V.8, Ankara, 1999, p.543

<sup>3</sup> BOA, İ.MVL, 566/25442; Osmanlı Belgelerinde Bosna Hersek, p.329

found praiseworthy. He was given the rank of Imperial Servitor Security Officer by virtue of his outstanding efforts and self-altruism.<sup>1</sup>

In another document that we have studied, we have seen that doctor shortage was an issue in a hospital which had 60 bed capacities. It is stated in the document that the hospital couldn't give service as required because of the absence of doctors with diploma and there was a need for a Muslim doctor since there was a department for women patients.<sup>2</sup> Here, it is important to state that because the doctors were subjected to legal regulations during the first half of XIX. century, traditional women treaters became distanced from the medicine institution. Accepting women to school of medicine happened after a century. As a result, we can see that woman-man privacy in Ottoman way of life disappeared for the treatment of patient during the times woman doctors weren't available.<sup>3</sup> But we can understand from the document that in such cases, Muslim doctors were preferred. While mentioning about the need for doctors, it is stated as ‘...because there is a special place for women, it is important to find a Muslim doctor in a similar way...’. Upon this request, the Doctor Kolagası Cemal Efendi was inducted to this service with 2000 kurus salary being covered 500 kurus of it by foundation revenues and rest 1500 kurus by municipality revenues.<sup>4</sup>

Help on the issue of drugs and medical equipment was asked from Istanbul as in the issue of doctor. Such a charitable institution being deprived of treatment of patients wouldn't be deemed proper and Pharmacy Institution was asked to do a favor as benevolence by giving enough drugs for 60 patients for a year. This request went down well with the administrative center.<sup>5</sup> We can see that Ottoman Empire giving so much importance to health facilities during this period, also gave support required for the foundation hospitals.

While the foundation hospitals continued its existence under the name of ‘Darüşşifa’ (hospital) since the foundation years of Ottoman Empire, military hospitals didn't exist in Ottoman country for years. Doctors were permanently employed by wages during war times. Opening the first military hospitals started with the modernization of the army by III. Selim.<sup>6</sup> With the efforts of II. Mahmud to modernize the army again, many military hospitals were opened.<sup>7</sup> After that,

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<sup>1</sup> BOA, İ.MVL, 566/25442; Osmanlı Belgelerinde Bosna Hersek, p.330

<sup>2</sup> BOA, İ.DH,597/41597; Osmanlı Belgelerinde Bosna Hersek, p.339

<sup>3</sup> Nil Sarı, *aforementioned essay*, p.552-553

<sup>4</sup> BOA, İ.DH, 597/41597;Osmanlı Belgelerinde Bosna Hersek, p.339-340

<sup>5</sup> BOA, İ.DH, 597/41597;Osmanlı Belgelerinde Bosna Hersek, p.340

<sup>6</sup> E. Kahya-A. D. Erdemir, *ibid*, p.232

<sup>7</sup> Yağmur Say, “Türk Tıp Kurumları”, Türkler, Vol.II, Ankara, 2002, p.323

military hospitals entered into service in Bosnia-Herzegovina were added to the military hospitals opened in different places of the country. Especially the difficulties in nationalism movements and applying the reforms of Tanzimat caused bloody riots in the region. Military hospitals were also very important because of this reason. Bosnian governors often corresponded with the administration center for opening military hospitals that became an obligation this demand rejected because of the expenses was finally accepted in 1865. So, the construction of Saraybosna Military Hospital was started, expenses covered by the appropriation of military building construction.<sup>1</sup>

While the construction of the hospital was continuing, some necessities occurred. The poor houses that were made of mess surrounding the hospital were seen unfavorable in scope of sanitation. Additionally, they hindered the air circulation. It was necessary to keep four sides of the hospital clear for providing air circulation. Another necessity that reflected on the documents was absence of bath around the hospital. Because patients going to baths in a distant neighborhood every time were medically disadvantageous, a bath was constructed next to the hospital and clean water was provided for both the hospital and bath.<sup>2</sup> The striking point here is that the importance given to hygiene in Ottoman health facilities from of old was given importance again in this period. Elements like air, water, baths mentioned in old medicine books on the issues of hygiene were elaborately paid attention.<sup>3</sup>

While the construction expenses of this hospital were covered by appropriation of military building construction, since there were no money available in Bosnian Military Legion, help was asked from administration center.<sup>4</sup> 31017,5 kurus for the construction of the bath which wasn't included in the main hospital plan, about 25000 kurus for the value of mentioned poor houses and 30000 kurus for putting up a fenced wall around the garden was claimed from the center.<sup>5</sup> 55900 kurus of the value of houses and fence expence were sent by the center, but the amount required for the construction of the bath was asked to be covered by the revenues of the region.<sup>6</sup>

In another document dated 1869, 50700 kurus debt appeared more than the planned amount of the construction expenses was claimed to be paid. Because such an

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<sup>1</sup> Zafer Gölen, *ibid*, p.230-231

<sup>2</sup> BOA, İ.DH, 583/40571; Osmanlı Belgelerinde Bosna Hersek, p.333-334

<sup>3</sup> Osman Şevki Uludağ, *aforementioned article*, p.17

<sup>4</sup> BOA, İ.DH, 583/40571; Osmanlı Belgelerinde Bosna Hersek, p.334

<sup>5</sup> Zafer Gölen, *ibid*, p.231; BOA, İ.DH,583/40571; Osmanlı Belgelerinde Bosna Hersek, p.334

<sup>6</sup> BOA, İ.DH,583/40571; Osmanlı Belgelerinde Bosna Hersek, p.334-337

excellent hospital which would be a source of pride was being constructed in the region of Bosnia and the claimed amount being not too much, Istanbul accepted to send this amount.<sup>1</sup> As it is seen, the government found building these kinds of structures important for the sense of town-planning as well as the treatment of the patients.

We can mention about Mostar Hospital for Poor as a civil hospital opened in Bosnia Herzegovina. It was the second poor hospital opened in the region of Bosnia for treating the health problems of the poor and needy society. The construction started in 1871 with the aid taken by society and entered into service in the year of 1872. The hospital was operated by the Municipality of Mostar. Two doctors, Mako Vinco and Ibrahim Efendi, served in 1874, and in 1875, a clerk named Ali Efendi and an officer named Abdi Efendi were tenured.<sup>2</sup> Even though we can't reach detailed information about this hospital, it is an important thing to construct such a hospital in a very short time with the aids of society. Maybe, the hospital not having advanced equipment like military hospitals can explain this situation.

When all these documents are taken into consideration, it is possible to see the efforts of modernization in the field of health in Bosnia-Herzegovina being parallel to the efforts of the Ottoman Empire again in this field. The change and development in the field of health can be followed by the documents that belong to Bosnia. Especially the governmental support given to hospitals opened in Bosnia-Herzegovina which is an important city in Balkans shows that these regions weren't ignored even in most torminous periods. It is a pity that after a little while of the foundation dates of the hospitals, Bosnia was invaded. Some of these eximious institutions continued their existence under the hegemony of new government, some of them went to pieces.

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<sup>1</sup> BOA, İ.DH, 601/41927; Osmanlı Belgelerinde Bosna Hersek, p.343

<sup>2</sup> Zafer Gölen, *ibid*, p.230

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## THE ROLE OF EKREM HAKKI AYVERDI IN CONSERVATION OF THE OTTOMAN ARCHITECTURAL HERITAGE IN THE BALKANS

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### **Abstract**

*Historic conservation and enhancement of the architectural heritage requires constant struggle against time, since various effects work against the preservation of historic buildings. Therefore, identification and documentation of these architectural works when they are still present is of paramount importance. In this sense, the research regarding the Ottoman architectural heritage in the Balkans which was conducted by Ekrem Hakkı Ayverdi and his team 40 years ago, has priceless value.*

*Considering the direct effects of the process in the Balkans for the last 20 years on the Ottoman architectural heritage, the importance of the documentation done by Ekrem Hakkı Ayverdi can better be understood.*

*Ekrem Hakkı Ayverdi, has made extensive field research and archival work with a team of colleagues, I. Aydın Yüksel, Gürbüz Ertürk and Ibrahim Numan between 1975-1983. The four volume book “Ottoman Architecture in Europe” which was written as a result of this study gives documentation about 15 669 architectural work. The book which provides survey drawings and photos of many buildings in the region is an important document of Ottoman architectural heritage in the Balkans. Today, many of the buildings which have been listed in Ayverdi’s book are totally damaged or forgotten, undergone change because of the renovations, or in struggle to stand.*

*This paper searches the role and importance of the research and publications by Ekrem Hakkı Ayverdi, on the conservation and enhancement of the Ottoman architectural heritage in the Balkans.*

**Keywords:** *Ottoman Architecture, Balkans, Ekrem Hakkı Ayverdi.*



Anybody interested in Turkish culture, especially in Turkish architecture, knows Ekrem Hakkı Ayverdi to a certain extent<sup>1</sup>. But when the cultural heritage of Ottoman architecture in the Balkans is mentioned, this man of culture has a distinct place and importance. Therefore, in a congress concerning the Balkans, I would like to speak of Ekrem Hakkı Ayverdi's great service to the Ottoman architecture in the Balkans by his devoted works and thus, pay a debt of loyalty and remember him with gratefulness.

Ottoman Empire gave great importance to Balkans and established a great civilisation in this region by the last quarter of the 14th century. Today, thousands of architectural works we encounter in the Balkan soil stand as most concrete examples of this fact. If we should note with a common statement, The Ottoman Empire conducted a policy based entirely on tolerance in the finding of such a civilisation. As a result of this policy, communities living in the Balkans could live their religions easily, could speak their mother tongues and thus could find a facility to practice their culture and beliefs freely. Currently, the churches, synagogues and mosques which are found together in many areas in the Balkans explain this situation in the best way. Thus, protection of the Ottoman architectural heritage in this region is important since these architectural artefacts are concrete documents of living together in tolerance and of such a ruling system.

However protection and cherish of an architectural heritage has always been a struggle against time. Because many inner and outer factors act against preserving. Thus documentation in the right time plays an important role in the protection of historical architectural monuments. Sometimes even just one frame of photography or an appropriately made architectural plan may help a ruined architectural work revive according to its original qualities. In this context, researches and publications made by Ekrem Hakkı Ayverdi and his team nearly 40 years ago concerning the Ottoman architecture works in the Balkans are priceless today.

Some nation states gained independence after the Ottoman rule, especially during the 20th century. Considering the particular policies and attitudes pursued by these states, one could not expect that they would preserve or document this heritage<sup>2</sup>. Therefore, it is known that both the conditions of the region and the ideological

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<sup>1</sup> For extensive research about Ekrem Hakkı Ayverdi's life and studies see: İ. A. Yüksel, *Ekrem Hakkı Ayverdi*, Ankara, 1993; İ. A. Yüksel, "Ayverdi, Ekrem Hakkı", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, C.4, İstanbul, 1991, p. 295; İ. A. Yüksel, "Ekrem Hakkı Ayverdi Biyografisi", *Ekrem Hakkı Ayverdi Hâtıra Kitabı*, İstanbul, 1995, pp.11-24; İ. A. Yüksel, "Türk Mimari tarihi Araştırmacılığı ve Ekrem Hakkı Ayverdi", *Vakıflar Dergisi*, XX, Ankara, 1988, p. 484; S. Ayverdi, *Hâtıralarla Başbaşa*, İstanbul, 1977, pp. 253-255; *Kubbealtı Akademi Mecmuası*, *Ekrem Hakkı Ayverdi Özel Sayısı*, XIII/3, İstanbul, 1984.

<sup>2</sup> For extensive information on the current situation of the architectural Works in the Balkans see: M. Zeki İbrahimgil, "Balkanlarda Türk Eserlerinin Bugünkü Durumu ve Köprü Mimarisinden Örnekler", *Köprüler Kurduk Balkanlara, Uluslararası Sempozyum*, İstanbul, 2008, pp.207-228.

approaches in that period did not let the Ottoman architectural works in the Balkans to be observed scientifically and documented properly. In fact, even up to the recent times, the Ottoman architectural heritage in the Balkans could not be observed widely by scientific institutions<sup>1</sup>. Therefore, first studies made by Turkish scientists had started in 1950s which were lead by Ekrem Hakkı Ayverdi. His 1956 article “Turkish Memorials and Foundations in Yugoslavia”<sup>2</sup> has been a fore study and has lasted as the only Turkish reference source<sup>3</sup> for many years. Apart from being Turkish, this study is also important since it was based on the archive documents.

He has found a visit opportunity to examine the Ottoman architectural works in situ in 1975 and 1976 with the support of the Ministry of Culture of the Turkish Republic of that time. First of these visits was done with a team consisting of İ. Aydın Yüksel, Gürbüz Ertürk and İbrahim Numan lead by Ekrem Hakkı Ayverdi. Due to health conditions Ayverdi could not attend to the second visit and the research was done by other team members mentioned above<sup>4</sup>. As a result of these two visits, extensive archival work and resource studies, a complete work of four volumes named “Ottoman Architecture in Europe” was published.

The first volume prepared and written by E. H. Ayverdi with the contribution of İ. A. Yüksel, G. Öztürk ve İ. Numan includes the architectural works in Romania and Hungary. There are 234 architectural works included with information in the Romania section and 726 works in the Hungary section of the specific volume. All the information about the buildings has been supported with nearly 380 drawings and photographs.

2nd and 3rd volumes were prepared by the same team, and contained information about 6941 buildings in Yugoslavia (Bosnia Herzegovina, Croatia, Montenegro, Kosovo, Macedonia, Serbia, Slovenia, Vojvodina). There are many photographs and drawings related to the works in the subjected volumes.

The fourth volume which is written by E. Hakkı Ayverdi himself covers the Ottoman architectural works in Bulgaria, Greece and Albania. The first chapter of

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<sup>1</sup> Assoc. Prof. Dr. M. Zeki İbrahimgil has made extensive researches on the Ottoman architectural works in the Balkans in the scope of “Locating the Turkish Works Abroad Project” conducted by the Chairmanship of The Turkish Historical Society and also supported by *The State Planning Organization of Republic of Turkey* in the last years. But this project has come to a standstill in 2008 due to the change of the chairman of The Turkish Historical Society with various reasons. Although İbrahimgil continues his researches with the support of other institutions. I sincerely thank him for the opportunity he gave for benefiting his studies and data he collected through these researches.

<sup>2</sup> E. H. Ayverdi, “Yugoslavya’da Türk Abideleri ve Vakıfları”, *Vakıflar Dergisi*, III, Ankara, 1956, pp.151-223.

<sup>3</sup> Z. Ahunbay, “Mostar’daki Osmanlı Kültür Mirası (1463-1878) ve Korunması”, *Osmanlı Mimarlığının 7 Yüzyılı “Uluslararası Bir Miras”*, YEM Yayınları, p.337.

<sup>4</sup> İ. A. Yüksel, “Türk Mimari Tarihi Araştırmacılığı ve Ekrem Hakkı Ayverdi”, *Vakıflar Dergisi*, XX, Ankara, 1988, s. 486; İ. A. Yüksel, “Ayverdi, Ekrem Hakkı”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, C. 4, İstanbul, 1991, p.295.

the book is reserved for the Ottoman architectural heritage in Bulgaria and holds information on 3339 architectural works. The second chapter is about the Ottoman architectural heritage in Greece and covers records for 3771 architectural works. The last chapter is dedicated to the the Ottoman architectural works in Albania, and 1015 buildings have been reviewed. In chapter ends and diverse parts of the book, there are many drawings and photographs. Besides, at the end of the fourth volume, an enumerated index of all the volumes is presented. In this index, a list of 15 699 architectural buildings is found<sup>1</sup>.

Of course such a study was not an easy task under the conditions of those days. Ekrem Hakkı Ayverdi speaks of the conditions the studies were performed in the introduction sections of the mentioned books and emphasizes that the studies could not reach the desired aim due to various reasons. In this context, due to lack of permission, research team could not go to some countries and make field resarch, instead, information related to the architecture of those countries were taken from archives and Evliya Çelebi's chronicles. Although, this situation can not devaluate these studies. It is a great achievement for today's researchers that those archive resources were observed by an authority like Ayverdi.

The late Ayverdi who was very aware of the significance of his responsibility in identification and documentation of the architectural heritage in the Balkans, had expressed this in the introduction of the second volume as such: "Every moment of this study, we see that we are taking on a burdensome task. If the writer of these sentences would not take this duty willingly, if, instead, he would be called for service, would receive an offer and if there would be a payment for copyright and preparation, he would give up all pecuniary benefits, copyrights and survey rights by asserting the possibility of incompleteness of the documents and get free. The task is that heavy and burdensome"<sup>2</sup>.

The late Ayverdi also emphasizes the importance of the task besides its difficulties<sup>3</sup>: "Even though it is precarious, it is heavy, we continue this duty by sacrificing ourselves and caring less what to be said. Whatever is told this study bears a great importance by itself even in this level."

In reality, these volumes which contain plans, restitution and photographs of an important amount of the architectural works have become a document for the Ottoman architecture in the Balkans. Particularly when it is considered that Ottoman architectural works have been directly effected by the course Balkan

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<sup>1</sup> For the detailed review of the contents of these books see: İ. A. Yüksel, *Ekrem Hakkı Ayverdi*, Ankara, 1993, pp.15-19; A. Çakırtaş, "Balkanlar'daki Osmanlı Sanatı'na Dair Bibliyografik Bir İnceleme". *Kültür. Rumeli Özel*, Sayı 14, 2009, s.150-153; E. H. Ayverdi, *Avrupa'da Osmanlı Mimari Eserleri*, Cild IV, İstanbul, 1982, p.421vd.

<sup>2</sup> E. H. Ayverdi, *Avrupa'da Osmanlı Mimari Eserleri*, II. Cild, İstanbul, 1981, p.XI.

<sup>3</sup> E. H. Ayverdi, *ay.yer.*

geography passed through the last 20 years, importance of the observation and documentaion Ekrem Hakkı Ayverdi and his team had done is understood better. Moreover Ayverdi's studies are an indispensable source of reference to revive hundreds of architectural works currently being damaged, entirely demolished or lost its originality due to cursory renovations.

In present, we have reached a new phase to revive the Ottoman architectural heritage in the Balkans. In this geography, after the great losses that the Ottoman architectural heritage faced, we have to truly understand the value and utilize in the best possible way the studies/publications which Ekrem Hakkı Ayverdi and his team documented and conveyed devotedly.

For today some of the Ottoman architectural works in the Balkans whose existence can be found in the archive records vanished away and forgotten, some have been changed more or less due to the renovations and the remaining ones are struggling to stand still. When the architectural works in the archives are compared to the existing ones based on the studies through the last years, there occurs such a table.

	Number of the buildings collected from archives.	Number of the current buildings Located	Remaining Percentage
Bulgaria	3339	518	%14
Croatia	241	52	%22
Kosovo	576	222	%39
Hungary	644	41	%6
Macedonia	1413	484	%34
Serbia	909	162	%18

The archive records indicate that other Balkan countries outside this list also have architectural works built in the Ottoman period: 1015 in Albania, 3541 in Bosnia-Herzegovina, 222 in Montenegro, 3771 Greece and 291 in Romania<sup>1</sup>. Studies concerning how many of them are standing still are kept going.

When the data are examined it is understood that there is a substantial amount of Ottoman architectural heritage in the Balkans. When compared to Anatolia, it can be suggested that some central areas have been protected even better in terms of historical texture. Yet there are two most important subjects: First is to preserve the present and the second is to revive the losses as close as to their original qualities. To be able to preserve the present, it is a must to keep these buildings standing and transfer to future generations according to internationally accepted preserving and

<sup>1</sup> All the data here belongs to M. Z. İbrahimgil also for the list classified according to the types of the list of books and extensive information see. M. Zeki İbrahimgil, "Balkanlarda Türk Eserlerinin Bugünkü Durumu ve Köprü Mimarisinden Örnekler", *Köprüler Kurduk Balkanlara, Uluslararası Sempozyum*, İstanbul, 2008, pp.207-228.

restoration principles<sup>1</sup>. In this context, many buildings in the Balkans have been restored by TİKA from Türkiye in the past years. An important number of these are successful projects and can be an example or model for the ones to be executed. A protection-recovery / reconstruction strategy, again within the international principles, is needed for the buildings that are mostly demolished, completely lost or partly lost their originality mostly due to improper renovations. For this, the original qualities of the buildings to be revived should be determined by the experts in their fields under the control of scientific committees within the facilities given. Meanwhile archive resources and publications should be utilized very well, the data should be supported by the archeological excavation in the fields, restoration projects should be conducted by competent architects in restoration field under the light of these scientific data and with Ayverdi's own words "with an undoubted fidelity to its origin"<sup>2</sup>. Through all these processes, Ayverdi's study of four volumes and other individual publications related to the subject will help enlighten the dark points for many architectural works.

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<sup>1</sup> In an article, Ayverdi says that he is against to restore our works according to the international thought within the framework of *The Venice Charter for the Conservation and Restoration of Monuments and Sites*: "You cannot touch a Turkish monument with an international approach" (E. H. Ayverdi, *Makaleler*, İstanbul, 1985, p.105). Ayverdi is right in this opinion; because, irreparable mistakes are done in the restoration projects of our architectural heritage (both domestic and abroad) due to many reasons. Thus many architectural entities loses its originality and character. However there are no another internationally accepted principle for the restoration of Turkish architectural works. In this step, not to face more losses there is no remedy but to take internationally accepted current principles as a reference.

<sup>2</sup> İ. A. Yüksel, "Türk Mimari tarihi Araştırmacılığı ve Ekrem Hakkı Ayverdi", *Vakıflar Dergisi*, XX, Ankara, 1988, p. 484.

## IMMIGRATIONS FROM THE BALKANS TO TURKEY AND IMMIGRANT SETTLEMENTS IN WESTERN ANATOLIA

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### **Introduction**

It is well known that many countries fought for supremacy over the Balkans throughout the history, because of which at least some groups in the region were displaced. Turkey got heavily affected by these population movements. Especially, following the end of Ottoman sovereignty in the Balkan, struggles for sovereignty and related problems have showed up and continued up until the present time. Meanwhile, thousands of people were displaced from their homelands.

Like the Balkans population in Western Anatolia have always been on the move due to population movements and political struggles between the East and the West that have taken place for centuries. Such population movements led to very sorrowful consequences for the Turkish and Muslims particularly from 1787 to the present time. People emigrated from the Balkans and immigrated to Anatolia in great numbers as a result of the Russo-Turkish Wars between 1787 and 1792, which was followed by immigrations after the Russo-Turkish War in 1877-1878, the Balkan War in 1912-1914, the World War I in 1914-1918. Immigrations to Turkey went on owing to population exchanges as required by the Lausanne Treaty in 1923, the unsurpressable unrests in the Balkans in the following years, and the Bosnian War between 1990 and 1995. A good many immigrant settlements have mushroomed across the country as a consequence of these immigrations to Turkey, which have continued from time to time over some 200 years. Physical and human geography played an important part in the distribution of immigrant settlements. A considerable amount of immigrants have settled in Western Anatolia, which is today densely populated with immigrants.

A large number of immigrants settled in Western Anatolia following the turbulent times in the Balkans towards the end of Ottoman Empire. Immigrations went on when borders were re-established during the Republican Era. This population movement have not stopped until quite recently and been influential in restructuring the urban and rural settlements. New villages emerged on the state-owned lands. Most of the immigrants from the Balkans preferred to settle in the places similar to their previous homelands. As can be seen in the populating policies, some of the

large ranges in Western Anatolia were expropriated and given to the immigrants, while many others were bought by the immigrants themselves and became the part of some villages.

### **Emigrations from the Balkans**

As expressed above, though having continued till today, there are some certain periods when immigration movements were more frequent and larger in number. Following are the records of immigrant settlements in and immigration movements to Turkey, in particular Western Anatolia.

### **Immigrations till the Russo-Turkish War of 1877-1878**

Russo-Ottoman War of 1787-1792 caused people to immigrate en masse to Turkey (İpek, 1994). 200.000 Turks and Muslims sought asylum in Turkey between 1806 and 1812 (Eren, 1966). Over 140.000 Turks emigrated from Crimea and its vicinity in 1854-1860. This figure increased to 230.000 in 1860 to 1862 (Gözaydın, 1948).

### **Immigrations after the Russo-Turkish War of 1877-1878**

It is hard to give the exact figures of regurees who had to leave their lands after the Russo-Turkish War of 1877-1878. According to European and Ottoman records, estimated number is between 1.250.000 and 1.253.500 (McCarthy, 1998). This immigration wave, also called “Immigration of 93” (1293 in Julian Calender) is the first mass population movement from the Balkans to Anatolia.

### **Immigrations after the Balkan War**

Migration had already begun before the Balkan Wars due to the unrest in the Balkans. Movements accelerated when the Balkan Wars broke out and Ottoman Empire got defeated at the end, which turned the Balkan Wars into a catastrophe. It is estimated that 440.000 Turks migrated to Anatolia through Macedonia and Thrace during the Balkan Wars. When immigrants from other districts of the Balkans are reckoned, it is concluded that about one million Rumelian Turks were forced to abandon their lands (Şimşir, 1985).

As in the previous case, there are no precise figures of people who migrated to Anatolia during and after the Balkan Wars. Biyiklioglu (1995) states that 200.000 people migrated from Western Thrace during the Bulgarian occupation between 1913 and 1919, and 240.000 Turks fled from Macedonia owing to Serbian-Bulgarian-Greek occupation, and took refuge in Ottoman Empire, especially in Eastern Thrace and Western Anatolia.

According to Geray (1962), number of the immigrants to Turkey in 1923-1960 accounts for 1.204.205, of which 407 788 (33.9%) (including 384.000 exchanged) came from Greece, 374 478 (31.1%) from Bulgaria, 269 101 (22.4%) from Yugoslavia-Macedonia and 121 351 (10%) from Romania. 21.3% of the Balkan-born immigrants settled in the Aegean Region. Number of the people, all free

immigrants, who came from Yugoslavia-Macedonia between 1952 and 1967 amounts to 175.392. In 1970 to 1975, nearly 20.000 people emigrated from Bulgaria and immigrated to Turkey. 310.000 immigrants from Bulgaria were allowed to enter Turkey in 1989, 20.000 from Bosnia in 1992 to 1997 and lastly 17.746 from Kosovo in 1999.

### **Some Cities and Villages where the Balkan Immigrants Settled**

On one side, Ottoman Empire tried hard to stop population flows and made them go back and fight for their rights; on the other side, it helped the refugees and let them settle within its borders against all the odds. Places where they would permanently reside were determined by populating commission following the careful analyses carried out in all the provinces.

Ottoman Empire permanently stationed Refugee Settling Officers (İskân-ı Muhacirin Memuru), settled the immigrants in villages and towns, and founded villages which were totally inhabited by the immigrants and where soil was very fertile. These villages were named Mahmudiye, Hamidiye, Reşadiye, Aziziye to honor the Sultans, or Refahiye (derived from “refah”, which means “welfare”) and Kemaliye (derived from “Kemal”, which means “maturity, perfection”) hoping that they would live in peace and welfare. Meanwhile, it is also possible to observe that immigrants named the settlements as “Filibe (Plovdiv) Neighbourhood and Üsküp (Skopje) Neighbourhood after their previous hometowns. Settled places were also named as “Tavıdemir and Korudeğirmeni” (Halaçoğlu, 1995). Such names as Tırnova and Plevne were given to some villages and neighbourhoods after their previous settlements in the Balkans (Süleymanoğlu Yenisoy, 2005).

Following criteria were used to determine where new villages were supposed to be established:

1. The village must be established where the air is clean.
2. There must not be swamps in the near vicinity.
3. There must be streams in the near vicinity.
4. The village must be established where the winds are light and regular.
5. The village must be established on lowlands where the air is humid.
6. The village must be established close to interprovincial roads, stations and quays  
(Ökçün, 1983).

Because new villages for the immigrants were planned to be established close to roads, stations and quays, uninhabited places along Anatolia railways were made available for settlement. For instance, Mahmudiye village with 23 houses near Karağaçalı Village in Manisa District of Aydın Province was established close to the railway, forest, stream and Manisa-Akhisar macadam road. Some immigrant villages were established on the unused slopes to let immigrants conduct agricultural activities in the plains at the foot of the mountain (İpek, 1996).



Its proximity and sociocultural similarity to their previous homelands made Western Anatolia a preferable place for most of the immigrants. As is known, immigration is not only a change of place, but also a population movement which socially, economically, culturally and politically affects and even changes the societal structure. Immigrants face a new geographical and sociocultural environment as a result of the immigration.

It is clear to see that heed was paid choosing the prospective spot thought to be culturally and socially similar to where the immigrants in Western Anatolia originally came from. Different groups easily intermingled and socialized, while cultural differences in customs and food were regarded as enriching properties. Effects of the Balkan culture and traditions can be seen on the life style and outfits of the local people.

This population flow went on till quite recently and became very influential in the structure of the urban and rural settlements. Some of the cities and villages were given below.

Russo-Turkish War of 1877-1878 caused dramatic changes in the demographic structure of Çanakkale. Immigrants from the Balkans and the Caucasus were settled in Çanakkale, where new villages were established. These villages are Osmaniye, Mahmudiye, Hamidiye, Küçük-Yeniköy in Ezine, Şevketiye, İslahiye, Cihadiye, Şerefiye, İhvaniye, Fevziye, Lütfiye, Osmaniye, Maksudiye, Teşvikiye, Sinekçi, Fethiye, Sarı Cihanlar, İhsaniye, Göktepe, Mecidiye and Hikmetiye in Biga (İpek, 1994; Tuğlacı, 1985). Tatars from Dobruca were settled in 32 houses in the city center, which gave birth to a Tatarian neighbourhood.

Table 1: Immigrant settlers in Çanakkale in 1877-1878

Year	Homeland	New Settlement	Family Number	Population
1877	Kırım	Bayramiç	5	25
1877	Kırım	Biga	1	1
1877	Romanya	Biga	3	15
1877	Kafkasya	Biga/ Şevketiye	85	594
1877	Kafkasya	Biga/ İslahiye	45	306
1877	Kafkasya	Biga/ Cihadiye	70	560
1877	Kafkasya	Biga/ Şerefiye	38	300
1877	Kafkasya	Biga/ İhvaniye	220	1019
1877	Kırım	Biga	6	26
1878	Bulgaristan	Biga/ Fevziye	125	750
1878	Bulgaristan	Biga/ Lütfiye	125	726
1878	Balkanlar	Biga/ Teşvikiye	71	329
1878	Balkanlar	Biga/ İhsaniye	114	387

1878	Balkanlar	Biga/ Göktepe	100	411
1878	Balkanlar	Biga/ Hikmetiye	79	371
1878	Bulgaristan	Gelibolu/ Süleymaniye	1	3
1878	Bulgaristan	Gelibolu/ Evreşe	75	500
1878	Bulgaristan	Gelibolu/ Kalealtı	14	56
1878	Bulgaristan	Gelibolu/ Sadili	50	195
1878	Bulgaristan	Ezine/ Mahmudiye	70	280
1878	Bulgaristan	Ezine/ Hamidiye	37	175
1878	Bulgaristan	Ezine/ Yeniköy	15	81
<b>Total</b>			<b>1349</b>	<b>7110</b>

Source: Based on Atabay, 2005

Most of the permanent settlements of immigrant from Rumelia, Crete and other Aegean islands were founded in Western Anatolia. After the 1877-1878 War, İzmir became one of the temporary settlement spots of huge immigration waves and new villages were established for these immigrants in Manisa, Aydın and İzmir. İzmir turned into a center where immigrants gathered. Just from Istanbul, 58.481 immigrants were sent to Aydın Province between 1877 and 1891. It can be said that over 70.000 immigrants came to this province in the same period. New villages were founded and totally inhabited by immigrants. These are as follows;

**District (Sancak) of İzmir;** Ödemiş sub-district - İhsaniye village(70 houses), Tire sub-district, Fethiye village (96 houses); Bayındır sub-district- Harizbaşı (39 houses), Arık (119 Kızılcaboğaz (41 houses); Bergama sub-district- Hamidiye (76 houses), Hamidiye (47 houses), Osmaniye (45 houses), Sultaniye (16 houses), Selimiye quarter, Halidiye quarter( 100 houses); İzmir sub-district- Memduhiye(12 houses), Fethiye quarter, Kuşadası, Davut (103 houses), Turfal(44 houses); Çal sub-district- Hamidiye village (45 nüfus); Nif sub-district- Halilbeyli (76 houses); Tire sub-district, İhsaniye (48 houses), Fevziye (80 houses), Hamidiye quarter; Salihli sub-district- İhsaniye (30 houses), Teşvikiye (35 houses), Orhaniye (35 houses); Alaşehir sub-district- Hamidiye quarter, **District(Sancak) of Aydın;** Denizli sub-district- Aziziye(16 houses), Hamidiye ( 120 houses), Sultaniye (120 houses); Aydın sub-district- Şevketiye (82 houses), Hamidiye (45 houses), Kadıköy, Fenar; İneabat sub-district- Şadi (93 houses), Beykör (78 houses), Kal'a (64 houses), Argavlı (53 houses), Bozdoğan sub-district- Derecik (73 houses), Osmaniye (67 houses), Hamidiye (96 houses); Nazilli sub-district- Fethiye (79 houses), Bereketli (34 houses); Sultanhisar sub-district- Karahayıt village (18 houses); İnce sub-district (18 houses), Söke Arap quarter (34 houses), Buldan Hamidiye village (28 houses), Çine Hamidiye quarter (66 houses); Palamut sub-district, Osmaniye village, Kavak-Dere village, **District (Sancak) of Saruhan;** Kasaba, Hamidiye village (50 houses), Ceylan İskelesi, Hamidiye village (45 houses), Soma, Ilıca village (38 houses), **District (Sancak) of Manisa;** Lütfiye village (43 houses, 155 people), Yenişehir (300 houses). As is seen, figures are between 12 and 300 houses (İpek, 1994).

Immigration of Bosnians which began in 1878 also continued in the Republican Era. Bosnian immigrants first came to unoccupied Ottoman territories in the Balkans and they were settled in Edirne, the vicinity of Istanbul and other regions. The wave began again in 1881 and continued till 1883 (Demirel, 2008). The flow eased down from 1893 to 1899, but later it increased again and reached its apogee in 1900.

Immigrants to Ottoman lands were estimated to be 150.000 to 300.000 (Babuna, 2001). Bosnians (Bosnak) were settled in a new place in the sub-district of Burunâbâd (Bornova) in the District of İzmir of Aydın Province. This new villages were given Bosnian names, and an imam (a religious official) and a mukhtar (village headman) were assigned to the village by an imperial decree in 26 November 1883.

Bosnian immigrants were settled around Hilalli Çeşme in the Alaşehir Village of Aydın Province. They were settled in an uninhabited place and newly founded village were named Hamidiye. Immigration flow from Bosnia went on as a result of the exchanges during the Republican era, and Bosnian Muslims considered Turkey as a salvation and thus temporarily or permanently immigrated to Turkey in the 1990s (Demirel, 2008).

Table 2: Villages and Towns Where the Bosnian Immigrants Live in Western Anatolia

Province	District	Village	Province	District	Village
Aydın	İncirlioiva	Beyköy	İzmir	Çesme	Sifne
Aydın	Söke	Güllübağç e	İzmir	Ödemiş	Karakova
Balıkesir	Ayvalık	Küçükköy	İzmir	Ödemiş	Mescitli
Balıkesir	Ayvalık	Sarımsaklı	İzmir	Ödemiş	Ovakent
Balıkesir	Erdek	Balıklı	İzmir	Torbalı	Dağkızılca
Balıkesir	Erdek	Harmanlı	İzmir	Torbalı	Doğancılar
Balıkesir	Erdek	Ocaklar	İzmir	Torbalı	Tahtalı
Balıkesir	Sındırgı	Isıklar	İzmir	Urla	Nohutalan
Balıkesir	Susurluk	Alibey	İzmir	Urla	Zeytinalan
Çanakkale	Biga	Kalafat	Kütahya	Merkez	Akköprü
Çanakkale	Biga	Kanlıksık	Kütahya	Merkez	Çayca
Çanakkale	Gökçeada	Tepeköy	Kütahya	Merkez	Parmakören
Çanakkale	Lapseki	Çataltepe	Kütahya	Tavsanlı	Beke
Çanakkale	Lapseki	Nusretiye	Manisa	Merkez	Karaağaçlı
İzmir	Aliağa	Çakmaklı	Manisa	Merkez	Sancaklıbozköy

İzmir	Bornova	Çiçekli	Manisa	Merkez	Sancaklıçesmebası
İzmir	Bornova	Doğanlar	Manisa	Merkez	Sancaklığdecik
İzmir	Bornova	Gökdere	Manisa	Merkez	Sancaklıkayadibi
İzmir	Bornova	Naldöken	Manisa	Merkez	Sancaklıuzunçınar
İzmir	Buca	Karaağaç	Manisa	Merkez	Selimsahlar
İzmir	Buca	Kaynaklar	Manisa	Akhisar	Beyoba
İzmir	Buca	Kırıklar	Manisa	Akhisar	Sazoba
İzmir	Gaziemir	Seydiköy	Manisa	Saruhanlı	Burhaniye
İzmir	Kemalpaşa	Halilbeyli	Manisa	Saruhanlı	İshakçelebi
İzmir	Çesme	Alaçatı	Manisa	Saruhanlı	Kumkuyucak
İzmir	Çesme	Dalyanköy	Manisa	Saruhanlı	Lütfiye
İzmir	Çesme	Ilıcalar	Manisa	Saruhanlı	Nuriye
İzmir	Çesme	Paşalimanı	Manisa	Saruhanlı	Tiyenli

Source: [http://www.bosna-sancak.net/haber/index.php?option=com\\_content&task](http://www.bosna-sancak.net/haber/index.php?option=com_content&task)

After the Russo-Ottoman War of 1877-1878, refugees from Rumelia were settled in either newly established or already available villages.

An important part of the immigrations (for security reasons) prior to the Balkan War were from the Crete Island. Around 20.000 immigrants came to İzmir in 1913 (Ağanoğlu, 2001). Before the World War I, it is known that 240.000 Turks fled from Western Thrace and Macedonia in Greece and took refuge in Ottoman Empire, especially in Eastern Thrace and Western Anatolia (Arslan, 2008).

People of Macedonia and Kosovo ran away to avoid the atrocity of gangs and came to İzmir. Their arrival in İzmir, accordingly, caused settlement problems. It is estimated that number of the refugees was 6000 who arrived in İzmir in 10 January 1913. This figure rose to 10.000 in 11 March 1913. İzmir was the area where immigrants were brought together and from which they were sent to inner parts of the region like Aydın, Manisa and Menteşe. In addition, some were settled in the ranges in İzmir. Because a range in Seferhisar, property of Midhat Paşa's wife, was a suitable place for the immigrants, the government wanted to expropriate it. The government also wanted to buy Mekteb-i Sanayi (School of Industry) range. Some part of the immigrants were transferred to villages and towns by the Commission in İzmir (Arslan, 2008).

Emigrations from Rumelia also went on after 1915. The table of immigration from 1912 to 1920 is given below, which is created based on the statistical data obtained from the Turkish Ministry of Internal Affairs.

Table 3: Muslim Refugees Who Emigrated from the Balkans from 1912 to 1920 and Places Where They were Settled (Data on Western Anatolia and Turkey)

Provinces and Independent Districts	Immigrants Coming Between 1912-1915	Immigrants Coming Between 1912-1920
Aydın (Including İzmir, Manisa )	104.879	145.868
Hüdavendigar (Including Bursa, Bilecik, Kütahya)	14.993	20.853
Karesi (Balıkesir)	10.689	14.687
Biga (Including Çanakkale)	2.903	4.033
Menteşe (Muğla)	615	855
Karahisar (Afyon)	201	280
Other	163457	227346
<b>Total (Turkey)</b>	<b>297.737</b>	<b>413.922</b>

Source: Based on Oğuzoğlu, 2002,

As seen in the Table 3, some 300.000 refugees immigrated to Turkey from the Balkan Wars to 1915, and the number of the ones who settled in Western Anatolia was very high. When the table is analyzed, it can be seen that immigrants densely populated Western Anatolia, particularly Aydın and İzmir, and settlers in the region account for 45% of total population. It is also clear that people continued to pour in Turkey after 1915 as well.

The first population flow from Turkey to Greece took place in 1914. Some of the refugees who were once ousted out from Macedonia and kept in temporary refugee camps for months were settled in the deserted houses of the fugitives. Muslims of 150 houses were located that way in Dikili, Foça and Çeşme (Yılmaz, 2001). According to a document dated 1925 and another document presented to the Assembly by Recep Bey, Deputy of Internal Affairs and Acting Deputy of Population Exchange, 38.925 of 358.465 refugees were settled in Karesi (Balıkesir and its vicinity) and 62.524 in İzmir (İpek, 2000). Exchanged population in Izmir and Balıkesir and its environs accounts for one third of the total exchanged.

According to the settlement plan divided before the exchange, it was planned that 4.000 tobacco farmers, 20.000 vine growers and 40.000 olive growers (64.000 in total) from Zeytuni, Drama, Kavala and Selanik were settled in Manisa, İzmir, Menteşe, Denizli and the vicinity (Ağanoğlu, 2001).

First immigrants who sailed to Çeşme from Yugoslavia-Macedonia due to the Balkan War of 1912 were located in Alaçatı. According to the Convention of Exchange signed by Turkey and Greece in Lausanne on 30 January 1923, Muslims in Greece (except for the ones in Western Thrace) and Orthodox Greeks in Turkey (except for Orthodox Greeks in İstanbul) were exchanged. Albanian and Bosnian immigrants who came to Turkey during the Balkan War and settled in Alaçatı. Moreover, immigrants from Selanik (Karafeyalı), Kavala (Kınalı and Karacaova), Crete and İstanköy were also located in Alaçatı.

As Bayram Akça (2008) expressed in his work, it is Fethiye (a town in Muğla) that received immigrants in great numbers from the Balkans and the Aegean Islands in 1924-1929, when 459 people in 151 families who emigrated from Greece, Aegean Islands, Bulgaria, Romania and Yugoslavia were settled in Muğla Central District, 1001 people in 265 families in Milas District, 1265 people in 298 families in Bodrum District. Most of these immigrants were farmers and a small number dealt with a profession other than farming. As required by the Convention, these immigrants were given such properties as houses, shops, and fields and olive groves and vineyards in the villages. *Place from where 2725 people (714 families) emigrated are as follows; Selanik, Drama, Kavala, Zih, Langaza, Vodina, Nevrekop, Midilli Island, Sakız Island, İstanköy Island, Kırcaali, Dobruca, Silistre, Üsküp, Koçana, Varna, Pravada, Rodos Adası, Tikveş, Bosna, Manastır, Grebene, Pristine, Yanya, Aydonat, Koniçe, Girit Island, İskodra, Razlak, Sira, Kıratova, Kırçova, İstip, Köprülü, Cuma-i Bâla, Gümölcine, Niş, Girit-Kandiye. Places where the immigrants were settled are as follows; Muğla-Central town, Cumhuriyet quarter, Rum quarter, Ahiköy, Akgedik village, Bencik village, Cazkılar village, Necikler village, Bozüyük village, Eskihsar village, Muğla-Central Firuzpaşa quarter, Gazipaşa quarter, Çarşı quarter, Selimiye sub-district, Varvil village, Tuzabad village, Güllük sub-district, Karakaya village, Korucuk village, Yusufcuk, Tuzla Island, Köyarası, Yakaköy, Bakçeyaka, Dağarası, Derince, Gölyeri, Akgedik, Hisarlık, Kuyucak, Atik quarter, Kumbahçe quarter, Cedit quarter, Karabağ village, Karakaya village, Peksimet village, Dirmil, Kovacık Boğazı, Akçaalan village, Yahşi village, Müşki village, Gümüşlük, İslamhaneler quarter, Göl Köy.*

While most of the free immigrants who came from Bulgaria in 1989 settled with their own means in the locations where their relatives and neighbours previously arrived in, some were placed in 21.438 houses in 14 provinces and 23 towns by the government within 5 years by a method based on debitting and monetary contributions of the immigrant families (<http://www.gocsempozyumu.org/index.htm>). A good example of these houses which were constructed in the suburbs is Görece Immigrant Houses of 2040 in the Görece Town of İzmir which could accomodate around 10.000 people.

Locations where immigrants were settled in Western Anatolia are discussed under the title of large centres, and moreover some villages and neighbourhoods are also included. There are a lot more immigrant settlements other than the abovementioned villages and neighbourhoods.

After immigrations to Turkey and some major settlement areas in Western Anatolia are discussed, some information on Yeniköy (New Village), an immigrant settlement in this region, is provided in the following part.

### **Yeniköy**

Yeniköy is a municipality in Koçarlı town, Aydın. Although its official name is Yeniköy (New Village), local people call it “Arnavut Yeniköy (Albanian Yeniköy)” to avoid confusion as there are other villages named “Yeniköy”. It is located on the banks of the Büyük Menderes (Great Meander) River on the edge of the Meander's plain. As is known, The Great Meander is one of the important rivers and its plain is among the valuable plains in Turkey. It is surrounded by mountains in the east, west and south. The village is located at the foot of the mountain and like a semi-circle in shape, stretching from the mountain foots in the south into the plain. The fertile Meander Plain is found in the north. It is surrounded by Kocatepe in the south, Kilise Hill in the east, Vakıf Mountain and Dede Hill in the west.



*Figure 1: Satellite view of the Yeniköy (www.google.com)*

The land where Yeniköy is located has a very favourable climate conditions for human settlement. Mediterranean climate prevails in the region; therefore, its climate is characterized by hot and dry summers, and mild and wet winters. The favourable weather conditions, fertile soil and abundant water supplies allow a great variety of agricultural activities. The Great Meander overflows its banks in the presence of heavy precipitation, which sometimes causes damages to the fields in the plain. Reclamation works along the River and Çine Dam will probably eliminate

overflows and allow safer agricultural activities. Yeniköy is accessible through İncirliova and Germencik on Aydın-İzmir highway and also through Söke.

As expressed above, a huge migration wave from the Balkans to Turkey started during and after the World War I, and continued till recently though in varying quantities. The ratio of the Yugoslavian immigrants coming to Turkey is quite remarkable.

Demographic structure of Yeniköy, a small village inhabited by Greeks before the declaration of the republic, changed after the Turkish War of Independence and Greeks left the village. Albanian immigrants from Kosovo Podyeva, who arrived in the region during the Independence War, were settled in the village. 16 houses of immigrants were settled in Yeniköy in 1923. Moreover, Yoruks, Turkish nomads from the Mazın Mountain (in Çine) and Akdağ (Afyon) dealing with animal husbandry, also gathered in the village.

12 thousand decares of the village used to be owned by a Greek, named Fotiyatis, was expropriated relying on the Convention of Exchange signed by Turkey and Greece, and sold to the immigrants by 15-year long term borrowing. The area was covered by olive trees then, and 25 trees were allocated to each family. Also yoruks from Çine were settled in the houses left vacant by the Greeks (From the interviews in Yeniköy). There are still some Greek houses in the eastern neighbourhood of Yeniköy.

Fettah Günay, elected Mukhtar in 1969, made great effort to enable Yeniköy to become a town and managed to do so in 1969. The first mayor was Fettah Günay<sup>1</sup>. There is only one primary school in the town, which is a two-storey building. Also, there is a village clinic, where a doctor and two midwives are employed. Fettah Günay Target Range, the biggest target range of olympic size in Aydın, was built in Yeniköy.

Table 4: Population in Yeniköy by Year

Year	1965	1970	1975	1980	1985	1990	2000	2007	2008	2009	2010	2011
<b>Total</b>	2363	3079	3132	2771	3573	4470	5174	1754	1836	1754	1475	1420

While Yeniköy's population was 2363 in 1965, it had risen to 5174 by 2000; however, population decreased from then onward, which was caused by the change of the method used to create demographic statistical data. The population was 1420 in 2011. Two third of the population is comprised of immigrants from Kosovo and one third of Yoruks. Albanians and Yoruks live separately in different

<sup>1</sup> Fetth Günay was a national sportsman in marksmanship and successfully represented Turkey in this branch.



neighbourhoods. The town is partitioned into three neighbourhoods; Cumhuriyet (Republic), Büyük Menderes (The Great Meander) and Hürriyet (Freedom). Cumhuriyet and Büyük Menderes are inhabited by Albanians and Hürriyet by Yoruks. Albanians speak both in Albanian language and Turkish in their daily lives, but prefer Albanian for interpersonal communication.

### **Economic Structure From Past to Present**

A great majority of the immigrants in Anatolia are farmers. Therefore, heed was paid to settle them places where they could deal with farming. They kept practicing animal husbandry and farming, which used to be a part of their daily practices on their homelands. The area was covered by olive trees when they arrived. Each house was given 25 olive trees, but because they were not good at growing olives, they first practiced sharefarming and later sold their olive groves and purchased fields in the plain.

The case is similar in other immigrant settlements. Because Balkan immigrants in Alaçatı were not accustomed to viticulture and olive growing, vines in Alaçatı were rooted up and tobacco seedlings were planted instead by Thessalonian immigrants, while Kosovan and Bosnian immigrants opted for practicing animal husbandry.

Immigrants faced many problems, including ones concerning farming. Most immigrants could not apply the agricultural methods that they were used to on their homelands because plants in the new settlements were totally new and different, the soil was not favourable enough and they did not have agricultural equipments and machineries. Efforts were made to get the immigrants engaged in agricultural activities. All in all, they played an important part in Turkish economy and agricultural developments.

Agriculture has always been the primary source of income in Yeniköy. Cotton stands out as the most grown plant. 400-500 kg of produce are harvested from a single decare. Moreover, watermelon, maize, and wheat growing have a central importance in agricultural practices. Workers are brought from mountain villages for hoe, irrigation and gathering. A kind of land tenure system called “ıcar” is highly widespread. Almost every family has such agricultural equipments and machineries as a tractor, tractor trailer and plough. Landowners without these equipments and machineries may lease those of others.

Besides crop growing, they also deal with animal husbandry but not widespread. They generally raise cattle and thus both meet their need for milk, yoghurt, cheese and sell the milk they produce to dairy farmers in Koçarlı, Bağarası, İncirliova, Selçuk, Söke, Kuşadası and Ödemiş.

As can be seen in other small settlements in Turkey, there are small-sized shops and coffeehouses in addition to gas stations, cotton trading shops, shoe repairers, tailors, barbers, plumbers, kiosks, and electricians.

An open market is set up before and behind the town hall on Wednesday by some 15-20 sellers. Moreover, peddlers come in their trucks to the town to sell their goods, as well.

## Discussion

People emigrated from the Balkans and immigrated to Anatolia because of the Russo-Turkish Wars of 1787-1792, which was followed by other population movements made mandatory by the Russo-Turkish Wars of 1877-1878, the Balkan War (1912-1914), the First World War (1914-1918). This flow to Turkey continued due to population exchanges required by Lausanne Treaty in 1923 and owing to the unrest in the Balkans.

Settling the immigrants down was not an easy task because of persisting wartime conditions. These population movements did not stop till quite recently and the people were settled in Western Anatolia, which made the region a place densely populated by immigrants. They were influential in restructuring both urban and rural settlements. New villages were built on state-owned lands; Arnavut Yeniköy (Albanian Yeniköy) of Koçarlı in Aydın is only one of them.

Immigrants made various contributions to every walk of life in Anatolia. Prosperous families generally settled in cities and played an active part in industry and commerce, while rural settlers dealt with agriculture and brought along new agricultural practices to the region. It is obvious that they made a considerable contribution to Anatolian social and cultural life by bringing new customs, traditions and nutritional habits with themselves, which formed a united life style with shared values.

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## EXISTING ANCIENT TURK IN THE BALKANS OF ORIGIN TOPONIMYS

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Turkish history has such time that means minority has not been solved face much of the problems connected with arising and forming of the Turkish. Creator existing geographical names and these names of the kins in the different areas lived in the solution of these problems Turks as one of important subject themes ethnic and crop up of the belonging of language. Turks have possessed history along to so great areas and so wide geographies that to the east from the west, we see passing from the South to the north in the history pages of the each region Turk name. Prof. Dr. Tuncer Gülensoy as told; "From out of the little less island goes out (climbs) Turkish name of the Middle Asia, of the Europe, of the Africa even in the ocean geography."

"Orta Asiyanın, (of the person which hangs) Avropanın, Afrikanın hətta Okean coğrafiyasındaki kiçik bir adanın içindən Türk adı çıxır " ( 1. so on. 20)

The toponimys one of sources informing from the most ancient layers of the Turkish history. Toponimik investigations since Euroasiya to the Middle Asia, North Türkistan from the Africa and even Siberia of the Turks been which has spread until the of the many Turkish origin names of ancient earth in the land From times of the Pope and Byzantine where lived has arisen in the very previous former times is showing being.

Therefore it is assuming very big importance it carries more developing in the learning of the history of the Turk people of the toponimik science and investigating of science of the existing geographical names immortalizing the history of the Turk people in the different regions. One of holy areas it was not investigated is Balkans.

Toponimik carried out taken on Balkans shows investigations that these territories are settled historically and historical land where they possessed of the ancient Turk kins primary. Proof is been are done this fact BC's with existing until our modern time with means of toponimys and hidronimys of the words at the same time show (reflect) different semantic meaning in these territories about the language of the Turk kins, these kins from times. The arised great sort the part of the geographical

names in the Balkan names where has been generated is etnonimys. Kosova, İzletdere, Uskup, Kumanova, Koçana, Selanik, Usturumca, Vardar, Sofular, Gilan, Arasta, Şahsuvar karyəsi, has been from this point of view village of Kösalar one of places where Turks possessed historically Balkans. Last period toponimik investigations show that it has played the great part in the history and it has put tracks in the geographical names and etymology the origin of the names of the spoiled some kins meaning of toponimys show these names mystery at present and stay. The toponimys less changing and because there was long-lived is the very valuable source it is the source for geographical investigations the history. For this purpose is buy to the attention of all historical territories settled were located Turk people necessary elements of language geographical names being investigate it is are necessary.

The old Turkish toponimy if we pay attention to historical stage being until our modern time distort changed ancient Turk meets much to of origin geographical names to Russian, countries (Iraq, Iran, Afghanistan and so on) of the east and in some regions of the Europe. Among these countries Balkan countries have special place.

In the result of scientific investigations carried taken on some historical sources to factor of language according to found out ancient geographical names official document and affirms our thought.

It is known that previous word wish and is adapted to the law, phonetic composition, harmony of that language or language passed according to another feature in the result of the giving mutual word from different languages to the each other any. It is overturned unfortunately to contrary sensible words completely. Geographical names take special place from this point of view in the dictionary structure of our language. It is necessary to pay special attention to existing geographical names in the different areas lived Turks from this point of view.

Last periods be the existing history geographical names where/which have/has suffered (undergone) to the very serious change in the different regions lived Turk people, toponimik proves being existing onomastik Turk of origin toponimys of the unique investigations BC's about millenniums in these areas. It is the settlement of İştıp Astepe (Astipos) one of such toponimys (from geographical names) where have suffered undergone to the phonetic change in the Balkans the ancient name. Astipos (Astepe) is shown of the ancient name of the settlement of İştıp in the Kosova. Burhanettin Zaimin the eight Islam three Christians according to the information gave according to Ottoman source in this settlement so on. (2, s.7)

Etymological analyses being completely of the word of Astipos (Astepe) Turk of origin prove at the same time settling of the Turks in this territory from more ancient times. Historical documents show being and playing the great part in the history the Azees one of ancient Turk kins. Toponimik investigations of the some Turks people, of the name of this kins where has at the same time taken part in the ethnogeny of the Azerbaijan Turks In the result of historical processes turn (overturn) to the address of the some geographical objects it shows go climb from the history stage.

Toponimik shows go out (climb) from the history stage of the name of this kins where have at the same time taken part in the ethnogeny of the some Turks people, the Azerbaijan Turks investigations turn (overturn) to the address of the some geographical objects in the result of historical processes. It proves our thought the history show the Azees name at present existing in the wider geographical areas lived Turkish people of the geographical names the fact. Prof. We meet As//Az being remembered in the Uzbek, Altay, Karakalpak and another Turk people as like name of tribe, generation according to because the information gave to kins in the ancient Turk information in the form of the Little Asian peoples. Name of less Turkish kins north has spread until the middle Asia, Altay in the sources of the Middle Age from the Caucasian. More ancient sources (Hett, Urartu, Latin and so on) show be located in the wide area until Azerbaijan less etnonims from the little Asia. In these sources it is remembered as like less etnonims and etnotoponims (3, s. 116).

Prof. R. Eyvazova shows playing the great part in Azerbaijan history Asların being from great ancestors of the Turk families and dwelling of land of As where has settled in our country, As this territory, hang and country of husband country, Azer has been called. We meet etnonims As//Az by name in the Orxon inscriptions: "Az bodunğ üküş etdim, Iğar ellikdə [1] ğar kağanlığda yeğ etdim" (4, so on. 70) .

Geographical name have been registered show the name of less ancient kins with them Turkey, at the same time in the territories in the Russia XV-XVI centuries in the Ottoman sources: Ash – In the Gumushana, of Asi river – In the Hatay, Astargan//Ejderhan, Aşkale – In the Ərzurum, Aşut which should remain, in the Hakkari region, bridge of land of Azak sea, Azak, Azak which should remain, Azgur which should remain.

Ancient name of The Don River is noted (informed) Azak in the Ottoman sources. (50; 68) .

Somebody of the investigators tells being connected with name As of the biggest (largest) of the Aasiya continent. As R.G.Guzayev writes, etnonim As//Az is not by centuries in the odd Caucasian, they have been very famous until the Ural in some countries of the world in the great area from the very good well-known, even Altay. C.Caferov is the fact showing mark on the Gobustan rock (primary historical region settled in Azerbaijan)s by heroglives name of the Az//As kin one of the most valuable information. In the modern time in some regions of the world we meet geographical names As's name.

The component etnotoponiyms Az//As is much with in the Altay, the Ural, Caucasian, the Crimea, middle Asia, Kazakhstan and another territories. In the modern time As's living in the effulgent in the most Uzbekistans, in the Belh, spongy, in the Gaşgadere in the Zerefshan and another regions.

There is by different regions lived Turk people South a lot of toponims show Aslar's name in Azerbaijan (Iran Azerbaijan) together: Change living in these territories the As and Esbha, Esbegelyan//Asbegelyan, Esterqan//Asterqan, Ezcan//Azcan (in the Eher region), Eres//Aras (in the Miyana), Bekes (bey, hang) proves living in these territories As existing these geographical names as like Espir island (in the Urmiye) the toponimys structure in the phonetic variants from more ancient times. Hang ancient historical name and name of Az//As kin element of any (no) addition language South is guarding it is keeping ancient historical name in the Horand region of the Eher region of Azerbaijan in form as accept (take) today.

Az//As hang kins name element of any (no) addition language one of geographical names that guards name without as accept and is village that is in the Horand region of the Eher region of the South Azerbaijan.

From geographical point of view, South is one of historical facts supply (deliver) having guarded the ancient name less where has settled in this territory to our day name of village to less in the Ordubad region of the Nakhchivan Autonomous Republic which be more close to Azerbaijan existing. From geographical point of view, South in the Ordubad region of the Nakhchivan Autonomous Republic being were more close to Azerbaijan existing Name of village Aza it is one of historical facts supply (deliver) having guarded the ancient name less where has settled in this territory to our day.

M. A. Bulqarova speaks about As etnonims in the toponimy Noqay shows being very diffuse and As avil (As aul) Azay and she deals with from the historical role of this etnos.



Apparently, the etnonim As//Az is observed name less phonetic with changing (with difference) in the different regions lived Turks. Word of previous Astipos//Astepe (As - təpə As - hill both sort has occurred from components Turk word is protected ancient Turk kin as geographical name by influence of the Greek language by less phonetic change until our day in the Balkans in the existing ancient sources in the form of geographical name show the name less at present.

One of ancient Turk where has taken part in the ethnogeny of the Turk people and where has allowed tracks in the geographical names kins Suvar's. Şahsuvar kariyesi registered in the Istip settlement is one of geographical names show the name of these kins. Suvarlar knows by Sasperlərin (Saspeir's name in the somebody of the historical sources and countries being put in a row towards the north are shown in this picture: Saspeir (Subar//Sabir) in the north of " These is country İlanlılar, Med's , in the north Med's and country Kolkhis's..." (8, so on. 37-40). Country of ancient Saspeir's Azerbaijan to modern territories, the western Azerbaijan present Armenia and the east part of the eastern Anatolia South have been included regions concerned Azerbaijan. In the named century of Anabasis Ksenopon's is shown (turn ten thousand), too with Makron's living in the shore Black Sea country of Skythen's (Iskitler) regions in the South Çoruhun too (9. s141-143s). Coming to the region left Onqur's and carrying out for a while judge (referee) Sabir's//Savir//Subar//Suvar//Sabar's later passing the Caucasian in 515-516 they have spread of the Anatolia until the Kayseri, cadet and Ankara. Historians this event they count (respect) the second coming of the Turks to the Anatolia (10, s. 59).

In the century III BC in the north part of the river of Firat and Decle, Nihat Çetinkaya showing settling In the South of the regions of Urfa of today, Diyarbekr, Mardin and Subar's in the Iraq, in the Mosul surroundings in the Çoruh region of the Turkey Sa is telling the thought of the being connected with name of the named Turk kin of Sper (Sa Seper) of the İspir geographical name (11, so on. 263).

Of the Siberia (Isbir) fields of the Russia ancient Turk kins have done Sabar's dwelling Yavuz Edib showing being this etnos their possessing to the very wide geographical territory historical it proves with historical facts (12, s. 45). Historian Giyaseddin Geybullayev and Roza Eyvazova show settling in historical investigations still (yet) BC the Suvar's in the Albania (6, s. 33).

Prof. Tofiq Ahmedov shows in the investigations of named ancient Turk kin Bilasuvar in Azerbaijan toponimy the name Suvar//Savir to the historical facts (13,

s. 32). The first part ((the) component) of this geographical name of the bilə//pile word rare (occasional) N. Məmmədov inform (announce) giving the field meaning the to the T.Ahmedov affirming its thought toponimy Bilasuvar "Suvar çölü", the field Suvar's "Suvarların yaşadığı sahə" area lived the Suvar's explains to that is in its meaning(14, s. 132).

Historical facts all this science in the different territories of the Turk settling people of the Suvar//Savar//Sabir toponimy of the word one of ancient Turk kins proves and with guarding the today name in the geographical names.

One of geographical names in the Balkan's toponimiy involving etymology for attention of the Kumanova.

Mustafa Öner to the information gave according to the VIII century in the outside of Kıpçak//Kıbçak name from the for the same Turk unity the three by local Turk Seven names on foreign to be have been secured (fixed):

1. In the geographical literature meeting and history the Islam, Used other Turk kins, later Moğol Kıpçak in and the China (rank) sources;
2. Byzantine writers used side and Russian, the east and kuman noted (informed) in Latin sources rare (occasional);
3. Names of hun//kun being (been) in the geography book by and appropriated (mastered) more Hungarians local words was when a few Arabs;

Appropriated (mastered) more Hungarians names of Hun//Kun being in the geography book by and local words when a few Arabs was/were;

4. The century XI polovets been Russian steadfast since;
5. The century XI of the Bremen person palladi remembered in Latin work (trace) about;
6. The XIII century carried out steadfast German and Latin valwen ;
7. Armenian author Urfalı Mathaios name of xarteşkin remembered in the book it is the word translated to the Armenian after neighbourhood touches (15, s. XVI).

In the another investigation Names of Kıpçak, Kuman today name one of people Kıpçak and its word has connected of Being Kumuk (16, s. 159-166). "More in the works (traces) of the many Hungarians historians to new information to the grave

1020 near (close) there are great Kimek-Kipçak kin unity in the western Siberia. Kuman (Hungarian kun) of the kin system, Kun's the Kıpçak's of whose the most important the 3<sup>rd</sup> people is been near etc they have united and have fused in this time. Kuman being was very famous later on kin name it has cropped up in this time. Kuman being was very famous later on kin name has cropped up in this time.

“When Kuman lived in the east the people, Kuman – Kıpçak carried out in this time before kin unity, it has defeated the yellow Uigurs and they have occupied countries they have subordinated the sort of this people to themselves. This joining Kuman – Sarı Uigur Kıtay and neighbours in the second half of the X century with the pressure they have directed Kıtay to the west of the Oghuz's and to Karluk's land” (17, s. 15-20).

Where have of the Balkan toponimiy taken part in the ethnogeny of the Turk people Kas, Sul//Sel, Us//Uz, Sofular, Kosalar and with name of and some another such etnos's and to the language of this ancient Turk kins makro and mikrotoponim's (Mosque of Arasta, Mosque Qara Qazı (black gas (goose), Topolunca kariyesi build hand of kariyesi, Qaraca Ali kariyesi, Mosque, Sayyid Abdulkerim efendi, Guru Gapiçı hamamı (dry doorman (goal-keeper) bath-house, Quru hamam dry bath-house) cannot be nothing chance diffuse being in the other (another) regions lived in the same form Turks. In the some toponimys geographical names if we receive (buy, get) the influence of the elements of different language creator less phonetic differentnesses to the attention the origin of this toponimys it is possible to explain to scientific explanation on the basis of historical facts. Investigations show that toponimiy Balkan meaning and according to because origin complex and it is the mixture. If toponims exists about group of different language in the Balkans, This toponims is connected with somebody origin by (according) Turkish (İş Obası kariyesi, Üsküp, Kozyak kariyesi, Hacı Yusufu kariyesi, Ulanja kariyesi).

Investigating of the names of ancient tribe show the names of existing river, village, source, city, mountain in the Balkans the Turkish history and historical all-Turkish historical and the linguistics, historical origin and the formation of the Turk people at the same time in the learning of subject there is very big importance.

If we pay attention to the ancient Turk historical stage toponimiy as in some regions, distort changed influence undergoing of the foreign languages in the Balkans, meets of Turkish origin toponimys. Time tense, somebody of these geographical names if it has been forgotten take out from the language of the society, somebody result of the historical processes and where have suffered to the change, the semantic meaning with the substitution phonetic substituted distort the toponimys of whose

meaning is not been clear have been turned (overturned) from point of view language. From apparently from the investigations there is about history of some toponimys in the Balkan BC's to ancient times. Investigations of this toponimys the historical situation (state) of the Turkish group up together, at the same time ethnogeny of the Turk people, primary historical territory settled the ancient mythology, the religious belief, great opportunities create for elucidate of socio-philosophical meetings.

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## FORGIVENESS, PEACE AND CONFLICT RESOLUTION IN THE BALKANS A SURVEY OF ALBANIAN STUDENTS

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### Abstract

*The Balkans have long struggled with issues of identity-based conflict and grievances. What is the solution? This study assesses perspectives of students from Epoka University on how to best resolve historical grievances in the Balkans. In particular, the study seeks to explore how readings of autobiographical stories by victims of atrocities and subsequent class discussions impact student perspectives. Survey findings suggest that the impact of class readings is statistically insignificant. It does find, however, that students support multiple approaches to resolving Balkan conflicts, particularly ones focusing on face-to-face meetings of individuals from different identity groups, group apologies, punishment of perpetrators, compensation for past injustices, and forgiveness. Membership in the EU and redrawn national borders are also viewed as good solutions by the majority of students. Few students see rewriting history books to omit mention of past violence as very useful. Furthermore, a majority of respondents said that they would only use peaceful, nonviolent means to pursue justice. While the survey may not be representative of the larger population, it does shed light on the support for grievance resolution in one specific population in the Balkans and may assist peace-makers in developing strategies to address long-standing grievances between communities in the Balkans, in particular the value of readings and discussion focused on finding the best response to atrocity. Beyond its initial findings, this study seeks to draw attention to questions of how best to resolve conflicts in the Balkans and encourage further research in the area.*

**Keywords:** *Balkans, conflict, injustice, forgiveness, reconciliation, peace*

### Introduction

Identity-based conflict to avenge perceived wrongs of the past is one of the tragic realities of Balkan history. Such conflict varies from the small-scale blood feuds to large-scale inter-ethnic conflicts. The cycles of discrimination, atrocity, rebellion, and revenge are too numerous, tangled, and disputed to be adequately addressed here, but are evident in surveys of Balkan history (Jelavich and Jelavich, 1977; Gerolymatos, 2002; Hupchick, 2002) or even a brief snapshots, such as Pope

Innocent III's admonition against the Fourth Crusade for their deplorable behavior in sacking Constantinople (1204) or the documentation of Mladic's atrocities in Srebrenica collected by the International Court of Transitional Justice for the former Yugoslavia (ICTY, 2012). Even the recent *Balkans: Foreign Affairs, Politics and Socio-Cultures* (Center for European Studies, 2011b), a collection of chapters on the Balkans written by scholars from around the region and beyond, illustrates the fact that it is necessary to hear from many different perspectives in order to grasp the complexity of Balkan history and the many explicit and implicit grievances that various Balkan identity groups hold against each other.

In light of this history, what is the solution to the identity-based conflicts in the Balkans? Several approaches to addressing conflict in the Balkans seem apparent: 1) The creation of ethnically homogeneous nation-states; 2) Imitation of, or integration into, the North Atlantic Treaty Organization (NATO) and the European Union (EU); 3) Punishment of perpetrators and possibly giving restitution; 4) Collective amnesia—forgetting the past; and 5) Forgiveness and reconciliation.

This study seeks to assess student opinions on these potential solutions, focusing primarily on the final option of forgiveness. Before progressing, however, it would be helpful to briefly consider each option.

Although the first option seems quite appealing—as it was in the terms of national self-determination sought by President Wilson—it has resulted in horrific atrocities because many ethnic groups are too geographically mixed. These atrocities for the sake of ethnic homogeneity are seen in the Balkans Wars of the early 1900s, the population exchanges of the Lausanne Treaty (Gerolymatos, 2002; Hupchick, 2002), and the wars in the former Yugoslavia in the 1990s. Despite its shortcomings and inability to guarantee good governance once an ethnically homogenous state has been created, this option does remain a popular idea among some Balkan peoples, as demonstrated in part by the continued discussions on creating a “Greater” or “Natural” Albania to unite all Albanian peoples into one state (Center for European Studies, 2011a).

The second option, imitation of, or integration into, NATO and the EU carries many apparent benefits. Despite its recent economic crises, the EU and the EU's predecessor organizations have accomplished a remarkable feat—forging over a half-century of peace for European identity groups that had previously carried on intermittent war with each other for millennia. NATO, by creating a military alliance between many states in and beyond Europe, has contributed to this half-century of peace between member states as well. In fact, the recently-created (2005) Energy Community of South East Europe “is consciously modeled on the European Steel and Coal Community that was the genesis for the European Union” (European Commission, 2005) as a first step towards replicating the EU's success in the Balkans (Renner, 2009). The membership of all Balkan states in NATO would likewise reduce the potential for armed conflict on the peninsula. Furthermore, membership in the EU, in which all ethnic and linguistic identity groups are minorities, and in which minority rights are protected, should reduce the present

tensions between minority and majority populations in Balkan states. The transparent governments, attention to human rights, and liberalized trade required by the EU should additionally address the discontent that sparked many previous Balkan conflicts. Despite these benefits, membership in the EU and/or NATO does not directly address the desire for revenge arising from historical grievances.

The third option, punishment for perpetrators of past crimes and possible restitution is an attempt to address the need for justice in light of past atrocities. In fact, this is the very mission of the International Criminal Tribunal for the former Yugoslavia (ICTY), as stated by the former ICTY President, Antonio Cassese (n.d.) on the tribunal's website: "Justice is an indispensable ingredient of the process of national reconciliation. It is essential to the restoration of peaceful and normal relations between people who have lived under a reign of terror. It breaks the cycle of violence, hatred, and extra-judicial retribution. Thus peace and justice go hand in hand" (ICTY, n.d., "About"). Courts can eliminate the need for others to exact vengeance, but this can only be done for those still alive and in instances in which witnesses and evidence can be found. Courts are unable to bring justice when witnesses are intimidated or dead, evidence is suppressed, or if the perpetrators are also dead. Thus they are often limited when addressing historical grievances or when identity groups hide their crimes.

The fourth option tries to eliminate the narratives that spark violence. This practice is most obvious in those Balkan countries that became Communist (Hupchick, 2002, pp. 424-5), for in suppressing the stories that motivate revenge and further conflict, a government would potentially bring greater peace and stability to a country or region. However, the "persistent nationalism" (ibid) of the Balkans shows that any attempt to erase history from the consciences of a nation is a very difficult task.

The fifth option, and the one on which this study primarily focuses, is that of working towards forgiveness. Seven biographical or autobiographical texts that were read in whole or in part by some of the students who participated in this study provide helpful contributions to a discussion on the practicality and reasons for forgiveness.

Socrates, as portrayed by Plato in Socrates' *Apology*, is a man who is willing to sacrifice his life in the non-violent pursuit of truth and refuses to give up his mission to encourage others to pursue "wisdom and truth and the greatest improvement of the soul." Although he does not explicitly forgive his countrymen who sentence him to death, he does claim to "honor and love" them and practices the pursuit of truth that some scholars, such as the Nobel Peace Prize winner Desmond Tutu (2005) and the Yale theologian Miroslav Volf (2006), see as a necessary prerequisite for forgiveness.

Martin Luther King, Jr. (1963), in his "Letter from Birmingham Jail" seeks to follow in the footsteps of Socrates and Jesus by being willing to nonviolently speak truth despite possible persecution and death. Like Tutu, he sees a path of non-

punitive reconciliation between races as the only one that would avoid bloody race wars.

Kemal Pervanic (n.d.), of a Bosnian Muslim background, provides a compelling story of forgiving his former neighbors who tortured him in the Omarska concentration camp. In *The Forgiveness Project*, an online compilation of forgiveness testimonies from around the world, Pervanic remarks: “I didn’t decide not to hate because I’m a good person, I decided not to hate because hating would have finished the job they’d started so successfully. It would have poisoned me.” He describes how “One cold January morning I was in the shower when suddenly I found myself saying, ‘I forgive you’.” Although he does not ascribe his forgiveness to a religious command and claims that he “had no religion,” he does say, “Perhaps it was because my father’s recent death had inspired me to make some personal amends”.

Azim Khamisa (n.d.), another contributor to *The Forgiveness Project*, describes his motivation to forgive the aspiring sixteen-year-old gangster who shot his son: “As a Sufi Muslim, I turned to my faith. For the next few weeks I survived through prayer and was quickly given the blessing of forgiveness, reaching the conclusion that there were victims at both ends of the gun.” Besides describing forgiveness as a “blessing” he received after weeks of prayer, he cites the practical benefits of forgiveness: “You do forgiveness for yourself, because it moves you on. The fact that it can also heal the perpetrator is the icing on the cake.” In this pragmatic view of forgiveness as healing, Khamisa echoes Pervanic’s perspective that forgiveness frees him from the hate that “would have poisoned me.”

Like Khamisa, Corrie ten Boom (1971) sees the ability to forgive as a gift that comes from outside herself. Despite helping Jews hide from the Nazis during WWII and witnessing the inhumanity of the Nazis and her sister’s death in Ravensbruck concentration camp, ten Boom is able to forgive a former camp guard. When she first sees him after giving a talk on forgiveness, she is completely unable to forgive; however, after an on-the-spot prayer, she finds herself filled with love for the man and is able to forgive. She concludes: “And so I discovered that it is not on our forgiveness any more than on our goodness that the world’s healing hinges, but on His. When He tells us to love our enemies, He gives, along with the command, the love itself” (p. 247-8). Thus Corrie ten Boom clearly believes that forgiveness is commanded by God but is only possible because of God’s forgiveness and the ability He gives to forgive others.

Immaculée Ilibagiza (2006) offers a powerful narrative of forgiveness in her autobiography, *Left to Tell: Discovering God amidst the Rwandan Holocaust*. Ilibagiza is a Tutsi who survived the genocide in Rwanda in which all the members of her family—except for one brother studying abroad at the time—were murdered by Hutu neighbors. After the war, she has an opportunity to confront the man who had murdered her mother and brother and looted her family’s farm. She narrates a dream she had before meeting her family’s killer, a dream that she



attributes to God, and in which her brother tells her, “You must love, and you must forgive those who have trespassed against us” (p. 202).

When she finally meets the man who killed her brother and mother, she forgives him, and when asked how she could do such a thing, says, “Forgiveness is all I have to offer” (p. 204). Thus like Khamisa and ten Boom, Ilibagiza seems to attribute her ability to forgive to divine help, and like Khamisa and Pervanic, she may see forgiveness as the only logical solution, as may be inferred from the line “all I have to offer.”

Yet not all readings that relate to this study suggest that forgiveness is the only possible response to atrocity. Elie Wiesel (1958), a famous Jewish writer and Holocaust survivor, in his autobiographical novel *Night*, apparently does not forgive. This can be surmised from his description of continuing to hate the Hungarian guards who drove the Jews to the deportation trains (p. 37), accusing God of being unjust in permitting the Holocaust (p. 86), and his seeming inability to forgive himself for abandoning his dying father (p. 130). Although Wiesel does not forgive, he does echo the theme of Socrates and King in telling and non-violently pursuing truth as a duty of utmost importance—in Wiesel’s case in order to prevent another atrocity like the Holocaust (p. 13).

These narratives are compelling ones, describing the experiences and thinking of a number of people who have suffered terrible injustice and have wrestled with how best to respond to such evil. Some chose not to forgive, but rather to tell their story so as to prevent another Holocaust or encourage the nonviolent pursuit of truth. Others have chosen to forgive, seeing forgiveness as a divinely enabled or commanded responsibility and/or as a practical necessity for one’s own sanity and to break the cycle of violence. Thus it would be interesting to see what Balkan inhabitants think about these narratives, and how the narratives may impact attitudes towards the usefulness of forgiveness. That, in fact, is the primary purpose of this study: How might biographical or autobiographical texts describing forgiving or non-forgiving responses to atrocity impact student opinions on how best to respond to identity-based injustices?

Because young people in the Balkans will be the leaders of tomorrow, it is important to know what they think about the possible solutions to identity-based grievances and conflicts in the Balkans. Although a Balkan-wide survey was beyond the scope of this paper, the study surveys opinions of a group of students from Epoka University in Tirana, Albania.

The study does show that a higher percentage of those who engaged with one or more of the seven texts described above saw forgiveness as a good response to identity-based grievances in the Balkans; however, the difference in responses is not shown to be statistically significant. It also finds that most students think that all but the collective-amnesia proposal to Balkan conflicts of the five proposed above are useful.

## Methodology

The survey developed to answer the research questions of this study was posted on q-set.de on 26 June 2012. Invitation emails were sent to 438 students who had formerly participated in the author's English classes at Epoka University over the previous three academic years. Some of the invited students had participated in classes in which portions of one or more of the seven testimonial texts on responses to injustice and atrocity were assigned as readings, while others were in classes that did not have any such assignment. Although not every student in classes in which the readings were assigned read the texts, many of the students were exposed to the themes in the texts if they participated in class discussions of the texts. The fact that student exposure to the texts varied allowed for a study that could compare the responses of students who had read the texts with those who had not read the texts.

The survey was administered over two weeks after the end of the spring semester at Epoka, from 26 June to 11 July 2012. Of the 438 invited students, 85 completed at least part of the survey. Thus the response rate of those who participated in the survey was approximately 19%. Data from the completed surveys was analyzed using the PSPP statistical analysis program. This paper offers preliminary findings from the survey.

## Results and Discussion

The key question assessing student opinions towards a number of possible approaches to conflicts in the Balkans is shown in Table 1 below. The table includes response frequency and valid percents for each of the options, as well as a cumulative "Total positive" response category that combines the "Very useful", "Moderately useful", and "A good idea, but impractical" responses into one. As some of the answers earned the same ranking by the "Total Positive" score, a weighted score was calculated to rank the proposals. This score gave "Very useful" answers a weight of 2, "Moderately useful" responses a weight of 1, "A good idea, but impractical" answers a weight of 0.5, "Not useful" a weight of -2, and "No opinion" a weight of -0.5. The proposals for addressing grievances in the Balkans are thus ranked by the weighted score.

Surprisingly, perhaps, the practical, relational-level solutions of face-to-face meetings and group apologies rank as the two top solutions, respectively. Indeed, such suggestions are likely pre-requisites for later forgiveness and reconciliation. Student support for group apologies implies a recognition that injustice occurred, and thus echoes Socrates, King, Tutu, and Volf in their insistence on seeking truth. This insight also touches on a class reading from *The Forgiveness Project* that was not previously addressed in the survey—the story of John Carter (n.d.), a violent man who finally finds peace when he meets face-to-face with one of his former victims, apologizes, and is surprised at her wiliness to forgive him. Carter's story

and the insights of the students in this survey suggest that face-to-face meetings and apologies likely need more attention as precursors to forgiveness.

Justice is essential, although students saw that punishing the key leaders of the atrocities is more important than punishing all participants. Providing compensation to victims or their descendents and creating a “Natural Albania”—which many Albanians see as a rectification of the artificial division of Albanian-populated territories by the Treaty of London in 1913—also receive much support.

Although earning higher overall positive support, Albanian integration in the EU received a lower weighted ranking because of the many who saw it as a “good idea, but impractical.” Thus it is placed eighth out of ten options in Table 1.

The proposal of forgiveness receives positive support from a majority of students, even those who did not read the texts on which the study focuses (Table 2). Although the data from the survey shows what appears to be a consistently higher support for forgiveness by students who read the texts discussed above (Table 2), this is not proven to be a statistically significant finding, as a chi-squared test is considered unreliable because some expected values are less than five and, even when conducted, the chi-squared test results show that the findings are not in the significant range.

Table 1: Rank the effectiveness of each of the following possible solutions for ethnic conflicts in the Balkans

72/85 Respondents

		VU*	MU	NOT	G,I	NO	TPR O	WS
We should encourage more face-to-face meetings between members of different ethnic groups	<i>N</i> **	38	21	2	5	6	<b>64</b>	<b>1.285</b>
	%***	53%	29%	3%	7%	8%	<b>89%</b>	<b>1.285</b>
Each ethnic group should apologize for the crimes committed by its people or ancestors	<i>N</i>	37	19	2	8	6	<b>64</b>	<b>1.250</b>
	%	51%	26%	3%	11%	8%	<b>89%</b>	<b>1.250</b>
We should punish the leaders who organized the genocides in Bosnia and Kosovo	<i>N</i>	39	13	4	12	4	<b>64</b>	<b>1.208</b>
	%	54%	18%	6%	17%	6%	<b>89%</b>	<b>1.208</b>
A 'Natural' or 'Greater' Albania should be created	<i>N</i>	33	17	5	14	3	<b>64</b>	<b>1.090</b>
	%	46%	24%	7%	19%	4%	<b>89%</b>	<b>1.090</b>

Ethnic groups or countries that committed genocide should give money and land to the families of the victims	<i>N</i>	31	18	3	14	6	<b>63</b>	<b>1.083</b>
	%	43%	25%	4%	19%	8%	<b>88%</b>	<b>1.083</b>
We should punish <i>all</i> people who committed war crimes and are still alive	<i>N</i>	35	16	8	7	6	<b>58</b>	<b>0.979</b>
	%	49%	22%	11%	10%	8%	<b>81%</b>	<b>0.979</b>
We should all forgive the wrongs of the past	<i>N</i>	28	16	11	11	6	<b>55</b>	<b>0.729</b>
	%	39%	22%	15%	15%	8%	<b>76%</b>	<b>0.729</b>
All Balkan countries should join the EU	<i>N</i>	20	24	9	15	4	<b>59</b>	<b>0.715</b>
	%	28%	33%	13%	21%	6%	<b>82%</b>	<b>0.715</b>
National borders should be changed so each country has only one ethnic group	<i>N</i>	14	15	19	13	11	<b>42</b>	<b>0.083</b>
	%	19%	21%	26%	18%	15%	<b>58%</b>	<b>0.083</b>
We should rewrite history books and omit mention of ethnic violence	<i>N</i>	20	11	26	3	12	<b>34</b>	<b>-0.076</b>
	%	28%	15%	36%	4%	17%	<b>47%</b>	<b>-0.076</b>

\*VU = “Very useful”; MU = “Moderately useful”; NOT = “Not useful”; G,I = “A good idea, but impractical”; NO = “No opinion”; TPRO = "Total positive"; WS = "Weighted score"

\*\* *N* = number of respondents in each category

\*\*\* Indicates valid percent and excludes respondents who did not answer the question. Percents are rounded to nearest whole percent and thus may not add to 100 and may differ from total percents.

Table 2: Cross-Tabulation of Opinions on Forgiveness and Reading Participation

		VU*	MU	NOT	G,I	NO	Total	<b>TPRO</b>
We should all forgive the wrongs of the past	<i>N</i> **	28	16	11	11	6	72	<b>55</b>
	%***	39%	22%	15%	15%	8%		<b>76%</b>
<b>Did not read texts</b>								
Wiesel	<i>N</i>	11	2	6	3	1	23	<b>16</b>
	%	48%	9%	26%	13%	4%		<b>70%</b>
Socrates	<i>N</i>	6	3	4	2	2	17	<b>11</b>
	%	35%	18%	24%	12%	12%		<b>65%</b>
MLK	<i>N</i>	8	4	5	3	3	23	<b>15</b>
	%	35%	17%	22%	13%	13%		<b>65%</b>
FP CT II	<i>N</i>	13	4	8	5	3	33	<b>22</b>
	%	39%	12%	24%	15%	9%		<b>67%</b>

<b>Assumed to have read texts</b>								
Wiesel	<i>N</i>	15	7	4	6	5	37	<b>28</b>
	%	41%	19%	11%	16%	14%		<b>76%</b>
Socrates	<i>N</i>	18	7	6	8	4	43	<b>33</b>
	%	42%	16%	14%	19%	9%		<b>77%</b>
MLK	<i>N</i>	17	6	5	7	3	38	<b>30</b>
	%	45%	16%	13%	18%	8%		<b>79%</b>
FP CT II	<i>N</i>	12	6	3	5	3	29	<b>23</b>
	%	41%	21%	10%	17%	10%		<b>79%</b>

\*VU = “Very useful”; MU = “Moderately useful”; NOT = “Not useful”; G,I = “A good idea, but impractical”; NO = “No opinion”; TPRO = "Total positive"

\*\* *N* = number of respondents in each category

\*\*\* Indicates valid percent and excludes respondents who did not answer the question. Percents are rounded to nearest whole percent and thus may not add to 100. Despite the lack of statistically significant findings to the question of whether the readings correlate to higher support for forgiveness, the overall high level of support for forgiveness does show that the initial presumption of this paper is false. That is, the presumption that the Balkans are rampant with ethnic grievances and a desire for revenge is not true. Yes, there are many awful stories of revenge, but at least in this small survey population of Epoka University students, a high percentage of respondents support face-to-face meetings between different identity groups, group apologies, and forgiveness, along with the pursuit of justice, restitution, and membership in the EU.

However, the support for a “Natural Albania” is disconcerting for those who remember that such language was used by parties instigating WWII and the many Balkan wars. Yet if the free movement of people is achieved and discrimination is abolished in the Balkans, either through membership in the EU or some other way, current territorial divisions will lose much of their significance and the impetus behind this call for a “Natural Albania” will likely dissipate. Furthermore, survey questions find that only 15% of respondents explicitly supported the use of force for achieving justice, 62% insisted on exclusively peaceful means, and 23% responded with “Other”. Thus although many students support a “Natural Albania”, they would insist on peaceful means to pursue this goal.

The only proposal to receive less than majority support is that advocating historical amnesia: “We should rewrite history books and omit mention of ethnic violence.” This conforms with the insistence on truth in many of the readings and with the students’ support for apologies, legal justice, compensation, and forgiveness.

## Conclusion

Do the stories of real people who choose to peacefully seek truth in the face of injustice or forgive those who grievously harmed them or their families inspire

students to consider forgiveness as a good solution to Balkan conflicts? The statistical analysis of survey data in this study fails to show a significant impact. However, the survey does give a number of encouraging insights for those interested in peace in the Balkans. The majority of students surveyed view personal contacts between members of different Balkan identity groups as the best solution to conflicts in the Balkans; they see group apologies and efforts to pursue legal and territorial justice as good solutions as well. Membership in the EU is supported, but is seen by one-fifth as unrealistic. Although a majority of students support forgiveness as a solution to Balkan conflicts, this solution ranks below many other suggestions, perhaps showing a need to pursue truth, contacts, and apologies before forgiveness. Despite its brevity, the author hopes that this brief exploration of the possible impact of biographical and autobiographical narratives in response to atrocity may inspire further research on how the testimonies of those who nonviolently seek truth, justice, and possibly forgiveness in the face of injustice may foster peace in the Balkans and beyond.

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## CARAMANIAN ORTHODOX TURKS WHO IMMIGRATED TO GREECE FROM MUSTAFAPASHA BECAUSE OF THE POPULATION EXCHANGE

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### Abstract

*Caramanians, who were Turkish-speaking Orthodox Christians and used Greek alphabet in their writings, lived especially in Anatolia (Karaman, Konya, Kayseri, Isparta, Nevşehir, Niğde, Aksaray, Burdur, Aydın and Karadeniz etc.), İstanbul, Syria and Balkan area. The Caramanian Orthodox Turks lived generally in the Cappadocia Region. Caramanian Orthodox Turks, who had lived in Cappadocia (Nevşehir, Ürgüp, Sinasos), Derinkuyu (Suvermez, Yazıhöyük, Zile), Niğde (Gölcük, Misti/Misli Ferteke, Sementra, Andaval, Hasköy, Aravan/Kumluca, Kurdanos/Hamamlı, Bor), Aksaray (Güzelyurt, Uluğağaç), Kayseri (İncesu, Zincidere, Pınarbaşı, Endürlük, Develi) were subjected to the forced emigration to Greece as of May 1st, 1923 in accordance with the "Convention and Protocol relating to Exchange of Greek and Turkish People" signed on January 30th, 1923 between the Grand National Assembly of Turkey and the Greek Parliament. Today, Caramanian Orthodox Turks living in such settlements like Thessaloniki, Larissa, Eviya Island (Prokopi, Neasinasos, Neapoli, Neagelveri, Cappadocia) Athens, Prea and Halkida have rich oral and written cultural products. Mustafapasha (Sinassos) town is one of the centers of science, art, commerce and religion of Caramanian Orthodox Turks in the Cappadocia Region. Caramanian Orthodox Turks living in this town have been settled in different regions of Greece as a result of the population exchange. This paper deals with the current social life, ways of protecting their cultures, associations and foundations, customs and traditions, folk songs, poems, lullabies, threnodies etc. by providing information about the history and anthropology of Caramanian Orthodox Turks emigrating to Greece from Mustafapasha.*

**Keywords:** *Caramanian Orthodox Turks, Cappadocia, Sinassos.*



The Turkish-speaking part of the Orthodox Christians, who lived in the Balkans, the Crimea, Syria, Istanbul, and especially that part is living scattered in various parts of Anatolia is called Caramanians, and the language spoken by them also referred as Caramanish. Since replacement of population in spite of their living in Greece, Caramanians speak Turkish and they use Greek letters in writing as in the past. Their population is estimated approximately a million but the question about the origin of Caramanians is not exactly clear yet. (Eckmann, 1988).

Many studies had been done on the origin of Caramanian. As a result of opposition between their language and religion, these studies did not reach a definitive conclusion. There are two basic suggestions on the origin of Caramanian. The first one, argues for their Greek origin. In length of time they were away from the Greek-speaking groups of the Western Anatolia and that is why have forgotten the Greek language (Balta, 1990). According to another vision, the Turks in Anatolia had Turkified some local groups within time. They were not colonizers who migrated from Greece BC. These indigenous people so affected by the Turks, by the way remained only religious differences between them. Despite of they had been Turkified and have spoken in Turkish but they did not change own alphabet. Caramanians may be descendants of them (Cahen, 2000).

The second basic idea propounds that the so-called Caramanians people, are the Christian Turks and they were brought from the Balkans to the Byzantine lands and placed by the Byzantine emperors there nearly five centuries before the conquest of Anatolia, ie, at the beginning of the 6-th century A.D.. in order to stop the tide of Arabic and Persian and protect own territories. The Turkish presence in the Balkans created the danger for the Byzantine Empire and this is a threat to the Byzantine Empire, provided that they would accept Christianity and serve as soldiers in the Byzantine Empire and thanks to their serve Caramanians would settle along the border region, and especially in Anatolia, Cappadocia and by this way would be dispose their danger except for the use of Turkish tribes against each other (Anzerlioğlu, 2009a).

The Byzantines continued to bring the Christian Turks from the Balkans to Anadolu (Anatolia) after the Battle of Malazgirt too. Part of the Turks completely fused in the Armenian community, the rest of them in the Greek community maintained their language, Turkish names, traditions and customs (Eröz, 1983; Guler, 2000; Eckmann, 1950; Anzerlioğlu, 2003; Baykurt, 1932).

Summary of this view is advocated by many researchers, the Caramanians are descendants of some Turkish tribes who were mercenaries of the Byzantine army in the 11-th century. These Turkish tribes did not lose their language, but adopted Christian religion. Caramanians had their individual features in the Ottoman Empire and differed from all the clans: by their belonging to Christians they separated from Muslims, by Orthodoxy from the Catholics and Protestants, they were Anatolian, knew the Turkish language and separated by this peculiarity from Greek (Balta, 1990).

The following Caramanian verse makes it clear that status of the Orthodox Turks:

- Though we are Greek, but we don't know the Greek language, we speak Turkish,
- We do not write, read in Turkish, do not speak in Greek.  
We have such mixed line of sect
- Our alphabet is in Greek, but we describe our aim in Turkish (Anzerlioğlu, 2009b).

Especially Nigde, Nevshehir, Kayseri and connected with them the provinces of Aksaray, are settlements in densely populated places of Caramanian Orthodox in Turkey. Sinasos (Mustafapasa) in Urgup town of Nevshehir province during the historical period is one of the most important settlements of the Caramanian Orthodox Turks and Muslims where they live together. Mustafapasha before of the exchange of population, is called as Sinasos and was including to Urgup of the province Nevshehir and it is 6 km. away from the town Urgup. Sinasos as a village was depending on the district Urgup what was including to the province of Nigde during the Ottoman period. According to a statement before of exchange, population of Mustafapasha was 5000: 4000 of them were Greek Orthodox Christians and about 1000 were Muslims. The town had around 600 Greek and 150 Muslim households. In addition, language of Caramanian Orthodoxies living here is Greek (İoadilis, 1896). Indigenous people of the town consisted of human who came from surrounding villages and settled here. In terms of management Mustaphapasha has a simple council. Its connected places are Urgup prefecture and Konya Governor. Greeks who lived here in a religious point of view depends on Kayseri Metropolitan. Throughout the history the Turks and Greeks lived together in the town and shared the same culture (Malçok, 2012).

In 1800 years Mustafapasha is one of important cultural, educational, trade, and the shopping center of the Cappadocia region. There was a boys' school in the town, besides it, a religious college for the upbringing and education of Greek youth, a girls' school and a library with 1500 books in it.

Men's school building was built in 1840. There were ten classrooms, a meeting room, a chapel and a library. Men school had eight classrooms, and boys between the ages of 6-14 years old, were trained here. Pupils get here five basic subjects courses: art education, mathematics, history, religion, and Greek students studied in Greek, Turkish students studied in Turkish. Girls school activated in the 1870 years, before it a appointed priest taught them and the education fee was paid by the town council, after they were training by different teachers (Malçok, 2012). Before the exchange, part of the people of the town provided livelihood by the agriculture, while some of them sustained their life by working in different provinces, especially in Istanbul. Viticulture, wine production, animal husbandry and stonework are major economic events of the town people. Particularly, those who went to work in Istanbul are fisher (caviarer), foreman, construction craftsman, painters, merchants and stone master (Balta, 2007).

Sinasos was an important town and for its historical and religious structures attracted attention in that period and some of buildings of the Greeks period are as follows:

- Aios Konstantinos and Eleni Church (1729)
- Taksiarhon Mihail and Gavriil Church (1841)
- Paras Pandleimon St. and St. Kevi Churches (1848)
- St. Efstathios Church (20 th century. Heads)
- St. Nicholas Abbey (1600)
- Saint Stephanos Church (11th century)
- Prodromos St. Johannes Church (19th century)
- Johannes St. Theologos Church (19th century)
- Teodorakis Church
- Church of St. Varvara

Sinasos has also, excellent examples of stonework, including examples of civil architecture; many of them belong to the Greeks. Some of these structures are as follows:

Male School (1840)  
Serafim Rinzovs Mansion (1853)  
Maraşoğlu Bridge (1865)  
Girls' school (1872)  
Ivy Mansion (1876)  
Mehmet Ali Orhan Mansion (1884)  
Mustafa War Mansion (1891)  
Hammam (Bathhouse) (1893)  
Yellow Mansion (1896)

Before the exchange Sinasos was consisted of Kapalos, Lulas, Gavras, Dergos, Mahatur, Yeni mahalle, Haddock, Kipos, Mesohori, Dolamaça and Galasies. Kipos and Mahatur were only Greeks living places, but in others live Muslims and Greeks. (Balta, 2007).

In January of 1923, when continued the Lausanne negotiations, between Turkey and Greece signed the Convention and the Protocol for the Exchange of Greek-Turkish population and mutual decided to undergo exchanged them except of in Western Thrace and Istanbul, by Turkish nationals living in Greece and with the Greek nationals living in Turkey. All Orthodox Christians living in Anatolia and Muslims living in Greece in this context were forced to a mutual migrate (Anzerlioğlu, 2009).

This migration, what continued within all the national struggle also covered the Orthodox Caramanians Anatolia, who protested to the occupation Anatolia by

Greek army, gathered under the umbrella of the Anatolian Turkish Orthodox Patriarchate in Ottoman Empire and then rebelled anti-government movement of Fener Greek Orthodox Patriarchate in Anatolia, took place near recently established Ankara government and Greek Orthodox, (Anzerlioğlu, 2009).

In this context, Caramanian Orthodox Christians living in the different regions of Greece were subjected to forced migration. In the exchange process had employed the London Committee, Sinasos Committee, Athens-Piraeus Committee and the Committee of America. When Istanbul as a central organizing committee organized moving of population of Sinasos to Piraeus, Sinasos committee was busy by sorting, picking up the boxes away wealth of the community and individuals, helped them to separate and record things, lent assistance in safely reaching to Greece (Balta, 2007).

In 1923, in according to exchange Caramanian Orthodox Turks of the town, by road went to Mersin and from there reached Greece. In the first period of migration could not be determined where did the Greeks settle exactly. In subsequent periods immigrants settled in Greece, Athens, Thessaloniki and on the Island of Eviya, in the established village called “Nea Sinasos”. The former location of the Orthodox Turks who went out to Greece, completed by the Muslim immigrants from Greece to Turkey. Caramanian Muslim Emigrants who came from Sinasos to Greece, today live in Thessaloniki, Athens and on the island of Eviya. They are maintaining a name Sinasos by calling established residential area in Greece “Nea Sinasos” and those, who live in different cities through associations and foundations are trying to protect their cultural identity.

On the Eviya Island in the settlement named Nea Sinasos they have built their own churches and schools. In this church they are exhibited all religious and ethnographic materials and carry icons during their migration. In the Primary School of Nea Sinasos they have created a museum and are exposing all ethnographic things carried from Sinasos.

In Athens and Thessaloniki created museums, libraries and meeting rooms in the house on the associations style, where have shown the works of culture about Cappadocia and Sinasos. Emigrants of Sinasos sharing the same fate, use this association and venues for chats, organizing a variety of events. Language, lifestyles and traditions of this coterie are quite different from Greeks, at first they fought against great difficulties, over time, they have managed partially integrate with new geography and culture.

Only in order to protect their cultural identity and for transfer it to younger generations they are firmly embraced with own traditions and oral products. It is wonder, although Orthodox Caramanian Turks’ language of the Sinasos prior to the exchange was Greek, but their folk song was in Turkish. Today, this peculiarity, identity of traditional dishes and folksongs gathers them together, and it is one of

the most important elements in their maintaining. In spite of the third-generation today, doesn't speak in Turkish, but they sing Turkish folk songs.

The following songs sung especially before the exchange in henna nights, are popular in today among Sinasos' living in Greece.

For example:

Do not cry

Do not cry, do not cry bride

Purple scarfs in the binding

I'm in the action out of the way

Put the bride on the horse

Groom will descend of horse and attack

He also does not afraid of Allah

Do not cry, do not cry bride

And do not bind purple scarfs

I'm in the action out of the way.

Put the bride on the horse

Groom will descend of horse and attack

He also does not afraid of Allah (Song of Cappadocia, 2009)

Since the 1990s, cultural contacts well developed and it began to sign protocols of "sister city" among municipalities where live Caramanian Orthodox Turks. For example, Urgup Municipality and Prokopi municipalities, Gelveri (Morphou) with the Municipality of Nea Gelveri, Sinasos Istia with the Municipality, the Municipality became sister cities. Mustaphapasha Municipality realized various activities and had signed a protocol with many municipalities where Sinasos' migrants are living in Greece together. For example, Mustafapasha municipality spends every year in May, "Sinassos' Hearts Tie festival". The descendants of Caramanian Orthodox Turks who immigrated to Greece from Sinasos, take part in this festival and exhibit their folk dances, folk songs and traditional entertainment. By this way, they obtain to see their ancestors' living space, as well as the opportunity to live the life and survival of cultural values.

As a result of the exchange, the coterie that openly declared themselves "Turkish Orthodox" at the last period of the national struggle, within the historical process of being designated as a separate identity from the Orthodox Greek so called society "Zimmiyan-i Fest" or "Caramanian" and Sinasos the Orthodox Turks living in the Caraman, had been forced to migrate to different parts of Greece.

For centuries they nourished on Anatolian culture and lived with Muslim Turks shared the same traditions and oral culture products. After the relocation under economic and political conditions in Greece of the period, they had had to struggle with many difficulties due to cultural differences. They tried to keep alive their

culture and language among a few generations, in the family and society, however, in course of time have begun to lose their culture, especially languages.

For this reason, they created various foundations and associations and tried to protect and develop their cultural identity under these roofs. In recent years, the "sister cities" by signing the protocols spend various festivals and events. By these activities they find chances of seeing migrated the territory, it life and get opportunity to exhibit own cultural products. Each passing year, strengths as well as increasing of cultural events, helps in protecting and maintaining their cultural identity.



*Figure 1: Nea Sinasos Church / Eviya Island*



*Nea Sinasos Elementary School / Eviya Island*



*Nea Sinasos Association / Eviya Island*



*Nea Sinasos Association / Athens*



*The Museum of Nea Sinasos Association / Athens*



*Nea Sinasos Association / Halkida*



*Folk Dance Team of Nea Sinasos Association / Cappadocia*

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## THE FIRST TURKIC TRIBES TO SETTLE IN THE BALKANS BETWEEN THE IVTH AND VIITH CENTURIES

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### **Abstract**

*As of the IVth century, the Turks were forced to leave their homeland in the Turkestan region due to various reasons including natural disasters, population increase, insufficient grazing lands, political disputes, severe external pressure and the idea of world dominance. The Turkic tribes who departed from Asia towards the west have asserted their dominance on the steppes of the northern Black Sea region for a long time. Especially after the arrival of the Huns to the region, numerous tribes had to leave their homeland, which led to the “Great Migration of the Peoples”. Between the IVth and VIIth centuries, the Huns, Sabars, Carpathians, Ogur groups, Avars and Bulgars have founded great states in the large geography that also includes the Danube River basin. The Turks have continued their rule in Eastern Europe for a long time and made a great contribution to the transformation in the socio-cultural structure of the region. Since they found the Balkan Region suitable for their social, economic and political life, they wanted to settle here permanently. In this study, we would like to present information about the Turkish tribes, who settled in the area between the IVth and VIIth centuries.*

**Keywords:** *Turk, History, Geography, Eastern Europe, Balkans*

### **Method**

The primary focus of our study is the migration of the Turks. Secondly, the brief political history, chronology of the settlements and the military activities of the Turkic tribes who have arrived in this region have been studied in a chronological manner. Finally, our work is concluded with a general discussion and evaluation on the origins of the traces of the Turks in the Balkan Region.

The archaeological studies, which have come a long way since the dawn of the XXth century, have supplied us important evidence about the Turkish settlements. With the help of the archaeological findings, we can trace and locate the historical settlements of the Huns, Avars and Bulgars, who have founded powerful political states in the past. It is already known that the Turks desired to become permanent in every place they migrated to. Thus, they have undertaken intense construction activities (Barkan, 2002) as a token of this effort and reached agreements in line with their own basic principles in order to cohabit with the local tribes. As we all know, turning a piece of land into one's own country and founding a state on this land depends on certain conditions. First of all, there must be cultivable and fertile agricultural lands, together with a group of people who will cultivate these lands in order to fulfil the need for basic nourishment and financially support the state with the taxes they pay. In addition, a strong army (Pritsak, 2002) to protect all these is indispensable for the political power to survive. Indeed, the number of the Turkish states reaching one hundred and twenty throughout the history proves the importance assigned by the tribes of the steppe to the state and organisation.

Certain authors specialised in Turkish history state that certain Turkic groups had arrived in Eastern Europe and the Balkans in the centuries BC. The Turkish origins of the Etruscans who once lived in Italy are still debated in the studies. The existence of certain Turkic groups within this state is pointed out by certain linguistic, epigraphic, cultural and economic comparisons. However, it would not be accurate to regard them as the first Turkish state to be founded in the Balkans or Europe (Gürsoy, 2008). Among these tribes, the most prominent ones are the Scythians. If the Scythians who were active in a geography comprising Eastern Europe and partly the Balkans in the centuries BC were of Turkish origin is yet to be cleared. Based on the archaeological data and the similarities in the language and art, some authors claim that they were of Turkish origin. Other scientists accept the fact that the Scythians were a tribe from the steppes of Asia, but reject their connection with the Turks due to the differences in the racial features, attitude and the differences in the political organisation of the state. However, it is certain that there was a large Turkish population within the Scythian state and the studies support this idea (Grakov, 2002). Thus, if we accept the Scythian tribe to be of Turkic origin, we may claim that the Scythians were the first to arrive in the above-mentioned regions. However, when we consider the lack of evidence proving the Turkic origins of the Scythians, we may focus on the Huns as the first tribe of Turkic origin to arrive in the region.

Within the scope of our study, the first group to appear in the whole of Europe were the Huns. A tribe of Turkic origin (Kafesoğlu, 2007), the Huns were present in the

political geography of Europe with the European Huns as of 375 and they had threatened the west with their dominance. In the records of Marcellinus, the Huns are described as wild and shapeless, monstrous people (Marcellinus, 1952). This information supplied by the Byzantine source describes a fearsome enemy faced for the first time and it is obviously deliberately exaggerated. In fact, the Huns have not even stayed for a century in the region. The reflections of the profound influence of the Huns, who had the dominant state of the region for approximately 80 to 90 years, on the ruling classes and the intelligentsia of Byzantium and even the West are still surviving today.

When the Huns arrived on the banks of the Volga River in the IVth century, the Goths - a Germanic tribe - were already in the region. The Eastern Goths (Ostrogoths) were settled between the Don and Dnieper Rivers, while the Western Goths (Visigoths) were settled more westwards (Howorth, 1873). Further west, the Gepids were residing in Transylvania and Galicia, and the Vandals had their settlements in today's Hungary. Defeating first the Huns, they have overcome the Alans (Czeledy, 1998) followed by the Eastern Goths and Western Goths. Soon, they managed to become the single dominant power in the vast lands in northern Black Sea region. These successes helped the Huns to move rapidly westwards to attack the Roman provinces around the Danube, which were their real rivals (Pritsak, 2002).

Chased by the Huns, the Goths were scattered around Thrace and the Balkans for some time. They gained the hostility of Byzantium since they pillaged their lands and destroyed the whole Thrace in the year 377. In 378, cooperating with the Huns in the battle of Hadrianopolis, the Hun-Goth-Alan triumvirate took the control of the Balkans for a year. Being the Roman Emperor in 379, Theodosius I struggled with these tribes for a year and managed to disperse them. In the era when these incidents occurred, a part of the Huns were settled in Pannonia. During the 400s, the Huns captured the Carpathian basin and their power was felt between the Danube and Tisza rivers. However, the centre of the Hun state was still in the vicinity of the Caspian Sea. Defeated in their struggle with the Persians in 420, the Huns took benefit of the conflict between Byzantium and the Persians and entered Thrace. They took the central Danube and western Carpathian regions under their dominance (Heather, 1995). In the year 425, the centre of the Hun State was in the region between the rivers Körös and Maros. As of this date, Attila's uncle Rua became the ruler. In 430, the main headquarters of the Huns was located in the lower Danube region.

In the year 433, in return to Rua's assistance to Aethius and the warm relations established, Aethius gave the Pannonia Secunda region of Pannonia to the Huns.

This was an important diplomatic victory on behalf of the Huns, because this place had become a permanent home for their nomadic people. This was also a region that had a great influence on their culture and lifestyle (Howarth). As we can see, due to the people who were spread over a large area, the borders of the lands forming the western wing of the Hun State had reached the Danube in the south and Transylvania in the west. The Hun state reached its widest borders during the reign of Oktar (dec. 434) and Rua (dec. 435). Attila and his brother Bleda inherited this legacy. The main centre of the area under the rule of the Huns, which had already started to expand during the reign of Uldin at the beginning of the Vth century, is described as today's Ukraine (Baştav, 2002).

In the year 438, the Huns supporting Litorius of Gallia, who was fighting against the Visigoths, besieged the city of Toulouse together with his army. Nevertheless, the army disintegrated. In 441, Attila captured south-eastern Europe until Thrace in the Balkans (Davis, 1999) and widened the borders of his lands until the Rhine and Vistula rivers (Ahmetbeyoğlu, 2002). Following the death of Bleda, Attila became the sole ruler in 445 (Orkun, 1933). During his first campaign to the Balkans (441), he took Singidunum (Belgrade), Sirmium (Sremska Mitrovica), Pannonia Secunda and Naissus (Niš) under his command (Ahmetbeyoğlu, 2002). It is reported in the sources that after capturing Pannonia, Attila had a residence surrounded by high walls built for himself in the Danube region and this place was called Budavár in Hungarian, and Etzelburg in German (Rady). After conquering Ratiaria during his second campaign to the Balkans (447), following the battles fought within the borders of today's Bulgaria, he went on to capture Serdica (Sofia), Philippopolis (Plovdiv), Durostorum (Silistra), Marcianapolis (Preslav), Arcadiapolis (Luleburgaz), Kallipolis (Gallipoli) and Sestos (Akbas Port) (Ahmetbeyoğlu, 2002).

During his Roman campaign (451) (Goffart, 2009), Attila also took important fortresses and towns under his sovereignty, among which Aquileia and Altinum can be mentioned. He also destroyed cities like Padua or Concordia. Soon after, he continued to Ticinum (Pavia) via Vicentia (Vicenza), Verona, Brexia (Brescia), Bergomum (Bergamo) and Mediolanum (Milan). This rapid progress of the Hun army had frightened the Gauls so much, that Emperor Valentinianus fled his palace in Ravenna. However, when Attila was at the point where the Po and Mincio rivers intersected, he accepted the Roman envoys. And although he was probably on the eve of great glory and power, the envoys convinced him to retreat, which was a great victory on behalf of the Romans (Ahmetbeyoğlu, 2002).

Only Paris and Troyes remained unaffected from Attila's conquests in the Gallia region. According to a legend, Paris was saved thanks to the prayers of a maiden (Davis, 1999). Laying siege to the well-fortified city of Metz in Gallia, Attila

crossed the Rhine on the 7<sup>th</sup> of April in 451 and conquered the town. In the chronicles of Grégoire de Tours, the Huns who arrived in Metz after leaving Pannonia are mentioned to have entered and destroyed Metz the night before Easter. Increasing his pace with his army, Attila arrived in Reims only to see that the inhabitants of the city had deserted their homes and fled in fear. Thus, he captured the city without any resistance. Soon after, he besieged the south-western town of Orleans near river Loire, but he could not get past the fortified castle of this strategically important city (Barthélemy, 1870). He lifted the siege on 14<sup>th</sup> April 451 and set forth towards the Catalaunum valley to prepare for a battle. This region is on the banks of the river Seine, close to the Champagne plains and a short distance away from the town of Troyes (Davis, 1999). Neither the Roman-Visigothic alliance, nor Attila's army managed to win the battle fought here.

In 452, Attila attacked the province of Venetia in Italy and captured and pillaged the town of Aquileia, which was surrounded by a great wall (Le Goff, 2000). From here, he progressed to Altinum, Padua, Brescia, Bergamo and Milan. However, when Byzantium started to threaten the centre of the Huns on the Hungarian plains, he had to return home. As Attila was preparing a great campaign against the Sassanids, he suddenly passed away due to a severe bleeding from his nose and mouth as he was in his tent during his wedding night in the spring of the year 453. After Attila, the foreign elements of the state have rebelled and left the Hun alliance. Thus, the state of the Huns broke down under the intense pressures and attacks. Attila's elder son Dengizich was killed in the course of these clashes. The remaining Huns, who had united under the leadership of Attila's younger son Irnek, had to withdraw to the regions they came from 80 years ago. During the reign of Attila, the commercial relations with Byzantium were developed and the Moravian valley of Silesia and the city of Viminakion in the Danube basin had become important commercial centres (Baştav, 2002). Although Bleda became the ruler after Rua's death, the Hun state was practically ruled by Attila and his encampment was in this location between Bucharest and Ploesti within the borders of today's Romania. The borders of the state extended to the Alps in the west and the Baltic Sea in the north. The era between the years 433–471 was the highlight of Attila's reign and the Hun state. The borders of the state reached their apex during this period (Gracanin, 2003).

As the Huns started to dominate the region, other ethnic groups and their subordinate tribes started to settle in Pannonia at an increased pace. They initially settled on the right banks of river Tisza, followed by Banat (Baştav, 2002). Due to the inadequacy of the sources and studies focussing on the history of the Huns, the exact location of the capital of the Huns during the reign of Attila is yet to be

discovered. As briefly mentioned above, the common view of the authors is that the capital was located in the region between the Tisza and Körös rivers in Hungary (Ahmetbeyoğlu, 2002). In the light of the archaeological data, it has been suggested that Rua's, Bleda's or Attila's headquarters was in the Middle Tisza region, between the southern bank of the Körös River and the north of Maros (Bona, 2002). However, it is known for sure that the main headquarters of the Huns was in the central Danube region. During this period, the Ostrogoths were settled in Pannonia in the west of the Danube, while the Gepids were in the east of the River. In the western wing of the empire, the Thuringians, Saxons and the Allemands, Burgunds and Ripuarians - unitedly known as the Franks - were taken under the sovereignty of the Huns. Thus, the area of the political sovereignty of the state had reached the Rhine. Between 454 and 464, the Hun army is known to have settled in the region between today's Bucharest, Ploesti and river Buzău (Ahmetbeyoğlu, 2002).

The first home of the Huns in Europe was probably along the banks of the River Dnieper. The first settlement of the Huns in Eastern Europe as of 270 AD was today's Romania, Moldova and Transylvania where the Visigoths lived. This region is observed to have hosted various Turkic tribes for centuries beginning from this date. The Carpathian Mountains-Transylvania-Danube basin can be emphasized as the most important centre for the Turkization of this region and the preservation of the traces remaining from the Turkic tribes, because these regions are primarily on migration routes. Also, there are areas adorned with wide and fertile plains and long rivers. Consequently, the region has been a focus of interest for the Turkic tribes, and the Turks swung between Europe and the Caucasus for centuries.

After the Huns, another Turkic tribe called the Sabars started to show its presence in the borders of Eastern Europe reaching the Caucasus. The Sabars, who are mentioned in the records of Priscus between the years 461-465 for the first time, gained power in 503 by taking the groups of Bulgars in the north of the Black Sea and the Caucasus under their sovereignty. Towards the end 515, when the Sabars settled along the Kuban River under the leadership of their ruler Balak (dec. around 520), the attention of both Byzantine and the Sassanids was drawn towards them. It has to be underlined that according to the information given by Byzantine historians, the high-quality technique and the efficiency of the Sabar warfare caused such an interest in the west that they saw an alliance with this tribe as indispensable (Golden, 2002). Thus, the Sabars took advantage of this opportunity and formed alternate alliances with Byzantium or the Sassanids according to their own interests. In the year 528, with the help of various gifts, Byzantine Emperor Justinianus (527-565) made a pact with Balak's widow Boaris - the female commander of an army of 100,000 soldiers - against the Sassanids. After this date, the Sabars were observed to

sustain great losses in the struggles they engaged in and have lost their quality as a military force in time. In 557, the Avar armies progressing from the east towards the west dealt a strong blow to the Sabars and their living areas came under the control of the Gokturks. The Sabars in southern Russia were also destroyed by the Byzantines in 576 (Karatay, 2010).

The first information on the Avars, who were another Turkic tribe settled in Eastern Europe and the Balkans, are found in the work of Priskos in relation with the events of 461-465 (Priskos, Fr.40) and in the source of Zacharias Rhetor from the year 550. In the mid-VIth century, the Avars migrated from Asia towards the west and crossed the Yayik (Ural) River (Boya, 1967). Escaping from the Gokturks in the wake of their victory against the Juan-Juans in 552, the Avars became neighbours with Byzantium. A group of 20,000 Avars who refused to accept the sovereignty of the Gokturks marched towards the west (Mangaltepe, 2009-1) until they reached the Azak-Northern Caucasus region. In line with the ancient Turkic mentality, they became organised to found a state and establish the peace in the geography they lived in.

Indeed, the Avars reached this target in a very short time and wanted to become neighbours with Byzantium, probably aiming to increase their power by sharing a border with a powerful state. Therefore, with the help of Sarosius, who was the king of the Alans (During this era, the Alans were living in the north-western part of the Caucasian Mountains), they established contact with emperor Justinianus I and requested an area to settle (558) (Mangaltepe, 2009-1). Although this request was initially refused, due to the border violations of certain small groups, Byzantium had to make a pact with the Avars. In return, they were given the duty to establish security in this area. During this time, the Avars were joined by the resident Turkic groups remaining from the Ogurs such as Kutrigurs, Utrigurs and others; while they recruited numerous people of Mongolian, Alan or Slavic origins.

Beginning from 560 and after a long struggle, the Avars managed to settle the regions between two powerful states - Byzantium in the east and the empire of the Franks in the west - that were the dominant economic and military powers of the region. Considering the conditions of the era, this region would give the Avars the opportunity to become a large state or even an empire. In 562, the Avars sent envoys to Justinianus in order to request an area to make their homeland. The Emperor wanted to settle the Avars in the region called Second Pannonia where the Heruls were living. The Avars refused this offer, since they had their eyes set on the Little Scythia region. However, this spot could put the Thracian part of Byzantium in peril and accelerate the occupation of these regions. The Avars' secret intention was to cross the Danube in order to attack Byzantine lands with a large army, but



thanks to the warning of the young commander Justinos, Justinianus ordered the Avar envoys to be detained and thus destroyed their plans and prevented their attack (Mangaltepe, 2009-1).

Bayan Khagan proved himself with the victory won against the Frank king Sigibert in 565 (Mangaltepe, 2009-2). In the year 568, when the new emperor Justinos (565-578) delayed the tax he had to pay, the Mid-Carpathian region was captured by the Avars (Pavillon des Arts, 1986). Thus, the Avars completed the conquest of the Central Danube region in 568 (Kardoss, 1990). Immediately afterwards, they first took the Gepids under their command, and within the same year, forced the Langobards - who were their allies against the Gepids - to migrate to Italy. In the same period, Sirmium was besieged for the first time, but the Avars had to leave the region without any gain after the Khagan's negotiation with Bonos (568).

The fertility of the lands under Avar sovereignty, their location on the trade routes in the east-west and north-south axes, and a possible Gokturk attack from the north-east led the Avars to think on a larger scale. Bayan, the Khagan of the Avars, moved the capital of the state to a location between the Danube and Tisza rivers (Moravcsik, 1958), which would have a great strategic importance in the conquests he would embark on in the future. In accordance with the covenant they made with Byzantium, the southern parts of the Danube were left to the Avars in 571 (Chaliand, 1998). Thus, they established their sovereignty on the greater part of the lands that belong to Hungary and Serbia today. Indeed, the recent discovery of more than 15,000 Avar graves in Central Europe also supports this theory (Rasonyi, 2006). Especially the archaeological studies in Hungary are of utmost importance in order to discover the Avar settlements and their culture (Liptak, 1983). It is observed that certain towns in the Danube basin frequently changed hands between 570 and 582. After long struggles, the Avars finally captured the vitally important Singidinum (Belgrade) and Sirmium (Sremska-Mitrovica/Serbia)<sup>1</sup> where the majority of the archaeological remains from late Avar period originate from. Thus, they made Pannonia, where they would live until the IXth century, their homeland (Pohl, 2002). Sirmium was a region with great strategic importance for the Avars. The vicinity was sheltered and secure. The place was at a central location that the Avars could use as their base during their raids on Byzantium and carry out their military activities (Mangaltepe, 2009-1). So, this gigantic fortress protected by the

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<sup>1</sup> The meaning of Sirmium, which takes its name from River Sava, is close to "fluent, trickling, flowing". This place was located in the region known as Lower Pannonia and later as Pannonia Secunda. The population of the city, which is within the borders of Serbia today, is approximately 40,000. The American archaeologists who made excavations in the region after 1970 applied pressure on the administrators of the town to move the residents outside the city in order to fully reveal the old city and expand the excavation site.

Sava, Danube and Drava rivers and the Vuka marshlands fell into the hands of solely the Avars. In the year 584, they captured the cities of Singidinum, Viminacium (Kostolac/Serbia) and Augusta (Stara Zagora/Bulgaria) (Mangaltepe, 2009-1). From this date on, the new master of the Balkans, the Khagan, would live here. In the autumn of 586, Khagan and his army went on to capture the important settlements of Rataria (Archar/Bulgaria), Bononia (Vidin), Aquis (Gamzigrad/Serbia), Durostorum (Silistra), Zaldapa (a town near Laznica on the border between Romania and Bulgaria), Panassa (probably Kamcija at River Pannysus), Marcianopolis (Devnya/Bulgaria) and Tropaion (between Durostorum and Constanza/Romania). The Avars laid siege to Thessalonica in 586 and captured Macedonia and its vicinity, and Thessalonica together with the Slavs (Moravcsik, 1958). In 588, the Avars passed Drizipera (a fortress near today's Buyuk Karistiran in Thrace) and progressed until Perinthus (Heraclea Thraciae). A while later, they retreated in return to a high annual tax (Mangaltepe, 2009-1). During the reign of Bayan Khagan, the borders of the state expanded from river Dnieper to Elba; from the shores of the North Sea to the Adriatic. In 617, The Avar-Slav troops moving from the Balkans towards the south ransacked and plundered every single city on their route. Especially Thessaly, Epirus, Thrace and Thessalonica faced great danger. Together with the Slavs, the Avars went so far as to reach Dalmatia and the central regions of Greece (Moravcsik, 1958). These united Avar-Slav troops have returned with thousands of prisoners and great bounty, and presented these to the khagan of the Avars (Baynes, 1912).

The most important milestone in the history of Avars is their siege of Istanbul in allegiance with the Sassanids in 626 (Mangaltepe, 2006). During this event which terrorised Byzantium, the emperor contemplated escaping to Carthage, while the people took refuge in the churches and prayed and sang hymns for days. However, the lack of the much-needed naval support to the Avar army which was successful in the ground operations (Maurice, 1984) and the inefficiency of the Slavic navy paved the way for their defeat. In consequence, the Avar State lost its power, the dependent tribes left the allegiance. The Bulgars took action in order to found an independent state. Still, the Avars continued their presence until the year 805 and were subjected to the ruthless religious wars of the Frank king Carl the Great, which led to the total surrender of the country and its capital. The scattered groups of the Avars advanced partly towards Great Bulgaria and partly to eastern Hungary and the Balkans. Consequently, these groups were assimilated within the dominant ethnic groups, lost their Turk identity and converted to Christianity.

The influence and culture of the Avars has been living in the Balkan countries for centuries. The highest military titles of "Ban", "Boyar" and "Yugruş" in Croatia and

the names of the cities such as “Navarino” (Avarino) in Greece and “Antivari” in Albania carry the traces of the Avars. But the Avars have not only influenced the allied ethnic groups in the political and administrative aspects, but they also contributed to their artistic, economic and military advancement. Especially the introduction of the stirrup to the west has opened a new era in the military sense. Besides, they helped the Slavic and Germanic groups to adopt a settled lifestyle and get organised, already drawing the ethnic map of Central and Eastern Europe during the VIth -VIIth centuries. Indeed, as Johannes of Syria stated in 584: “The Slavs, who once feared to leave the forest, now got used to fighting and have gold, silver and herds of horses thanks to the Avars...”.

Another Turkic tribe active in Eastern Europe were the Bulgars. The main elements of the state founded by Kubrat (Fine, 2011) around 635 consisted of Ogur groups. During the clashes that followed Attila’s death, his second son Dengizich was slain. Subsequently, a group of Huns under the command of his younger brother Irnek left Central Europe and united with the other Turkic tribes on the shores of the Black Sea. These Turks, who were living in the steppes of the northern Black Sea region in the tribes called Saragurs, Bittigurs, Ultingurs, Kutrigurs, Onugurs and Utigurs and were known under the general name of “Ogur” until then, have come to be known as “Bulgars after this. The Ogurs in the west are the kins of the Oguz in the east. The difference in the names occurred due to the transformation of the Z-sound in Turkish, into R in the Ogur dialect (Kafesoğlu, 2007).

It is generally believed that the Ogurs had joined forces with the Huns that remained in Central Asia after the Chinese dominance intensified in the region, and migrated to the west together with them beginning from the II<sup>nd</sup> century. Accordingly, due to the active role of the Saragurs during Attila’s reign and the disintegration of the European Hun army between 460-70, they united around Attila’s younger son Irnek to found the Bulgarian state. In the VIth century, the Bulgars came under the sovereignty of the Avars. Following the Avars’ unsuccessful Siege of Istanbul (626), the dispute over the next khagan began in 630. Probably since the Bulgars thought they had the upper hand in terms of number and political influence, they claimed that the khagan should be one of theirs and waged war against the Avars with an army of 9,000. However, the leader of the Bulgars and his army were defeated and banished from Pannonia. They escaped to Bavaria and demanded refuge from Dagobert, the king of the Franks. Although Dagobert initially accepted this request, he later ordered the Bulgars to be slain and therefore they had to leave Bavaria too. The Bulgarian rulers did not give up their fight, and uniting the other Ogur tribes in the Carpathian region and the Caucasus, they established the Great Bulgarian State (Magna Bulgaria) around Lake Maeotis (Azak Sea) (Rona-Tas,

2000) in 635 (Ahmetbeyoğlu, 2007). This state founded by Kubrat crumbled due to the pressure from the Khazars after Kubrat's death in 665. Following this, they founded a new state under the rule of a khagan named Asparukh.

According to their known history, the longest-lived political structure of the Ogur Turks was the Danube Bulgarian State founded by Asparukh (679-702). It is important that the state was founded in the southern part of Dobruja, between Byzantium and the Avars, which were two great political powers of the age. Because, considering the conditions of the age, it should have been a difficult task to survive against these states and dare to enter political and military conflicts with them. Besides the political relations with Byzantium, they have also played a role in the coronation of Justinianus II, who had the support of Tervel Khan (702-718) (Karatay, 2010). As the Avars continued to exist in a scattered political order in Eastern Europe during the IXth century, they were defeated by the Frank army under the command of Charles the Great and were erased from the historical scene. Following this defeat, the scattered elements of the Huns, Avars, Ogurs and other Turkish tribes came under the patronage of the Danube Bulgarian State. During this time, Khan Krum (803-814), who was a charismatic personality with a political and military genius, came to the throne. Fearing a powerful ruler, Byzantine emperor Nikephoros I besieged and pillaged the capital Pereiaslav (Preslav, northwest of Shumen, close to the Catalar village). However, the army of Nikephoros sustained a severe defeat and he was killed in this war against Khan Krum.

Khan Krum took control of the trade routes that passed through the Balkans and the Thrace by conquering Sardica (Sofia), Niš and Belgrade region in 809 and thus gained great financial benefits (Kafesoğlu, 2007). Later in 813, he laid siege to Plovdiv and Hadrianopolis, and took an oath to conquer Istanbul. However, while the clashes continued, Khan Krum - exactly like Attila - died due to a bleeding from his nose and mouth (814). Following this hapless incident, his son Khan Omurtag (814-831) assumed the command and was immediately forced to sign a trade agreement with Byzantium. When Khan Krum died, he had left a powerful Bulgarian state with borders reaching from the northern Carpathians to the Rhodope Mountains and from River Tisza to Dniester (Aydın, 2002). During the reign of Khan Omurtag, the Danube Bulgarian State reached its most glorious and prosperous era due to the trade privileges obtained from Byzantium, the established salt mines and the taxes charged from the passage routes (Tekin, 1987). Indeed, the Madara tablet on which Khan Krum's relief on a horse is depicted reflects the glory of the age. During the reign of Khan Omurtag, the intense Christian propaganda began to show its effect and the Slavisation process continued during the reigns of Malamir (831-836), Presian (836-852) and Boris Khan (852-889). Finally, Boris

Khan officially accepted Orthodoxy in 864 (Wolf, 1949) and the Christianisation of the Bulgarian Turks was complete.

### **Conclusion**

- 1- The tribes who migrated from Middle Asia to Eastern Europe and the Balkans due to natural disasters and economic, political and military causes were the Huns, Ogur tribes, Sabars, Avars and Bulgars.(IVth-VIIIth centuries)
- 2- Describing and interpreting the attitude and actions of the Turkish groups, which began with the migration and were observed in the regions that were turned into a homeland in the wake of great conquests, as invasion, tyranny or plunder is incompliant with the historical facts.
- 3- It is an important observation that the Turks insisted on controlling large and irrigated grazing areas with plenty of fodder they needed for the horses, cattle and sheep that supported their economic life. The fact that the plants that grew in Central Asia and were consumed by the herds were also found in Eastern Europe, the Balkans and Anatolia points out that they acted upon their interests.
- 4- The Turks who settled in the Balkans turned these places into their homeland by establishing long-lived states.
- 5- Based on the archaeological data, it can be claimed that a 5-6 thousand kilometres area from the east to the west formed the Turkish settlement. Beginning from the Volga River, archaeological remains of the Turkic tribes can be found along the Dnieper, Dniester, Carpathian basin, Danube basin, the Balkans and certain areas in Western Europe. Indeed, Hun settlements have been discovered in numerous excavation sites towards the Alps and in the south of Vienna.
- 6- When these remains are studied, similarities are observed with the findings in Turkmenistan, and some are even found to be identical. This proves that the union among the various Turkic tribes continued not only in terms of the ancestry, but also in arts, culture, organisation and other fields, and that preserved its vitality over time.
- 7- The burial sites and the bones, objects, jewellery and military items remaining from the era between the IVth and VIIIth centuries and found within the graves bear witness to the Turkish culture and civilisation in Eastern Europe and the Balkans.
- 8- The Carpathian Mountains-Transylvania-Danube basin can be emphasized as the most important centre for the Turkization of this region and the preservation of the traces remaining from the Turkic tribes, because these regions are primarily on migration routes. Also, there are areas adorned with

wide and fertile plains and long rivers. Consequently, the region has been a focus of interest for the Turkic tribes, and the Turks swung between Europe and the Caucasus for centuries.

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## LOFCA TOWN İN XVI. CENTURY

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### Abstract

*Lovech, which was a town subordinate to Niğbolu district during the 16th century, became a municipal town subordinate to Vidin district subsequently. The town which had many Islamic works as a municipal town in the Ottoman period was being called Altın Lovech (Golden Lovech from Turkish). Ottoman administration and order matured within a short period thanks to the timar system implemented by the Ottoman Empire in that region.*

*The present study examines Lovech in the classical period of the Ottoman Empire. Basically, two detailed tax registers were used as reference in the study. The first one is the register dated 1516 belonging to Selim I period, and the second one is the register dated 1579 belonging to Murad III period. Neighborhoods in the city center of Lovech and Muslim and Non-Muslim populations in these neighborhoods were determined through the tax registers examined. In addition, the changes in the examination period were analyzed. Then, central revenues in the city center of Lovech were given in detail in a table. Agricultural products produced in the rural Lovech were determined, taxes collected from these products were revealed, and their ratios within all revenues of the city were detected.*

*It is seen that Lovech developed and acquired a characteristic Ottoman city identity within the examined period as a result of the Ottoman conquest and settlement policy. It is realized that agricultural sector and service sector of the city were much more developed than the industry sector in the said period.*

### Introduction:

Lovech Province is located 168 km northeast from Sofia. It is situated at the point where Osam, one of the tributaries of Danube River, reaches the Danubian Plain. In the ancient ages, the city was called Melta (Kiel, 2003). The meaning of the word Melta in the Thracian Language is the place predominated by wild animals. The name of the city derives from the Bulgarian word *Lovets* meaning *hunter* (Acaroğlu, 2006). In the Ottoman period, Lovech was a town subordinate to Niğbolu district. The town which was being called *Altın Lovech* (*Golden Lovech* from Turkish) had many Islamic works (Kiel, 2003).

The Ottomans conquered the Balkans step by step in a half century between 1352 and 1402. As a Balkan empire, the Ottoman Empire regarded the entire Balkan Peninsula from Peloponnese to Danube as its own area of domination as of the period of Bayezid I (1389-1402). The empire went to wars that would last for hundreds of years in order to put the nations in the region under domination (İnalçık, 1993). Lovech is one of the Balkan cities conquered within this process.

The name of Lovech is not mentioned among the castles captured by Çandarlızâde Ali Pasha during the military expeditions launched against the castles of Tsar Ivan Shishman in the winter of 1388-89 (Neşri, 1995). Lovech was conquered in 1393 in which all castles in the region were captured by Bayezid I. The Ottomans deployed a military garrison on the castle of Lovech once they captured Lovech. The city and castle were destroyed by the Crusader Armies during the Battle of Varna that took place in 1444 (İnalçık & Oğuz, 1989). Destroyed areas especially in the upper section of the city were not reconstructed after the Battle of Varna. In the Ottoman period, Lovech continued to develop on the flat terrain located below the castle situated in a convolution of the Osam River (Kiel, 2003).

### **Ottoman Registers in Lovech**

In the foundation period of the Ottoman Empire, it was of vital importance to conquer the Balkan geography and expand the Ottoman rule to this region. Conquest of Thrace and then Balkans became the most important political, military and administrative issue for the state. Ottoman rule and order established through conquests matured thanks to the register system. A new administrative structure was formed and registration processes were conducted in the region in accordance with the conquest policy of the Ottomans after Lovech was absolutely captured.

The oldest available tax register belonging to Lovech is a summary register dated 1479. It can be found in the Orientalism section of Cyril and Methodius National Library located in Sofia (OAK, 45/49, inventory no: 1/1960). This summary register consists of 60 pages, and there is no date indicated in the text. Authors who

currently use this register regard it as dated 1479 in concert. Records in this register include Muslim families, Non-Muslim Families, and widows. Names of the household heads are not given in the register.

The second register record belonging to Lovech is the register dated 1516 of Selim I period. This is one of the registers we use in our study. This register is titled *Defter-i Mufassal-ı Vilayet-i Niğbolu* (Detailed Register of Niğbolu Province). It is available at Prime Ministry Ottoman Archives Fund of Registers Transferred from the Ministry of Finance under the number 11. Summary of this register is available at Land Title Registers catalogue under the number 370. The register, which belongs to 1530, is known as *Muhasebe-i Vilayet-i Rumeli Defteri* (Book of Account of Rumelia Province). The section of the register related to Niğbolu district is made up of data of the detailed tax register dated 1516 (MM 11). Data in both registers are completely the same.

The third tax register containing records of Lovech is dated 1545. This is a detailed register belonging to the period of the Suleiman the Magnificent. It is available at Prime Ministry Ottoman Archives Fund of Land Title Registers under the number 416. We have not used this register in our study as records in it are close to the data in the register dated 1516. The register dated 1579 belonging to the last quarter of the 16th century has been used as the second register in our study.

The fourth tax register belonging to Lovech is the detailed register dated 1579. It is titled *Defter-i Mufassal-ı Liva-i Niğbolu* (Detailed Register of Niğbolu District), and contains the signature of Murad III. The register is available at General Directorate of Land Registry and Cadastre Department of Land Titles Archive in Ankara under the number 58. One copy of the register is available at Prime Ministry Ottoman Archives Fund of Land Title Registers in Istanbul under the number 718. A few pages are missing at the beginning of the register. We have used it as the second register in our study because it is the last register belonging to Lovech and the section about Lovech is complete.

### **Lovech Neighborhoods**

Neighborhood is a social and physical unit in the Ottoman urban organization. It is the place inhabited by a community made up of people who know one another, are responsible for behaviors of one another to a certain extent, and are within a social solidarity. According to the definition in the Ottoman period, a neighborhood is a section of the city where the community members generally praying in the same mosque reside together with their families (Ergenç, 1980). Apart from that, it is a

unit composed of dwellings built around a mosque, a dervish lodge or an alms house, or made up of houses of people of the same occupational group or of the same belief and tradition who desire to live together (Ergenç, 1995).

Lovech consisted of Muslim and Non-Muslim neighborhoods, as all characteristic Ottoman cities did. In the tax registers, Muslim and Non-Muslim groups were separately indicated in the lists showing neighborhood divisions. If a person looks at these sources even superficially, s/he comes to the conclusion that each one of these groups lived in different neighborhoods. However, this kind of a separation was not available in many cities even though the groups were registered in this way. It is likely that Muslims and Non-Muslims lived together in business-intensive neighborhood units (Emecen, 1989).

It is seen that Muslims and Non-Muslims were registered in different neighborhoods in the city center of Lovech. Three Muslim and fourteen Non-Muslim neighborhoods are available in the register dated 1516. 107, 77, and 8 people are registered in Cami neighborhood, Hacı Muhyiddin neighborhood and Yazıcı Veli neighborhood inhabited by Muslims respectively. Total number of Muslim people at this date is 192 (BOA. MM 11/213-215). In 1579, the number of neighborhoods inhabited by Muslims rose to 7. At this date, 109 people are registered in Cami neighborhood, 46 in Hacı Muhyiddin neighborhood, 73 in Yazıcı Veli neighborhood, 75 in Çavuş Mehmed neighborhood, 77 in Hacı Abdurrahman neighborhood, 100 in Hacı Mehmed neighborhood, and 66 in Hacı Cafer neighborhood. The number of Muslim people at this date is 546 (BOA. TD 718/342-346). As is also understood from these data, the number of Muslim people in the city center of Lovech increased by 184% in approximately 60 years.

In 1516, Non-Muslim population in Lovech resided in 14 neighborhoods. Total number of Non-Muslim people at this date is 287 (BOA. MM 11/215-217). In 1579, there was no change in the number of neighborhoods inhabited by Non-Muslims. Total number of Non-Muslim people at this date is 548 (BOA. TD 718/346-351). The number of Non-Muslim people increased by 91% in approximately 60 years. An increased occurred in the numbers of both Muslim and Non-Muslim people in Lovech. However, rise in the number of Muslim people was two-fold of that of Non-Muslim people. Population of two components came to be equal at the end of this process.

From the perspective of central revenues of Lovech, the income which was 30,792 akçes in 1516 (BOA. MM 11/217) rose to 40,650 in 1579 (BOA. TD 718/351). An increase of 32% occurred in the central revenues within approximately 60 years.

TABLE I CENTRAL REVENUES OF LOVECH (IN AKÇES)

KIND OF REVENUE		REGISTERS	
		1516	1579
1	Mukataa-i Niyabet-i Bac-ı Bazar	7000	2050
2	Beytü'l Mal and Mal-ı Gaib and Mal-ı Mefkud		1030
3	Giyah and Hime	2388	4692
4	İспенç	7235	13700
5	Makiyan	199	391
6	Öşri Kovan	100	300
7	Öşri ketan	30	200
8	Öşri Bostan	100	100
9	Öşri Bahçe	25	50
10	Resm-i Hinzır	30	
11	Öşri Bağ	924	1400
12	Mahsulat	382	880
13	Fixed Tax	1050	
14	Bac-ı Hamr		100
15	Öşri Meyve		250
16	Resm-i Arus		600
17	Adet-i Deştbanı		100
18	Öşri Piyaz		300

19	Hınta	500	280
20	Şair	100	135
21	Alef	50	60
22	Engür	199	782
23	Şire	10,000	12,500
24	Asiyab	660	750
<b>TOTAL</b>		<b>30,792</b>	<b>40,650</b>

It is seen that agricultural sector and service sector are in the foreground in the city center of Lovech. It is determined that urban community is engaged in agriculture, and also has vineyards and orchards. As seen in the study of Faroqhi examining economic activities in the Anatolian cities (Faroqhi, 1979), economic activities in Lovech can be divided into three: agriculture, trade, industry sector. When tax items given in the table 1 are divided into three categories of agricultural sector, industry sector and service sector, tax items included under the numbers 3, 5, 6, 7, 8, 9, 10, 11, 12, 15, 18, 19, 20, 21, 22, and 23 can be considered in the agricultural sector. Industry sector is composed of tax items indicated under the numbers 14 and 24. The remaining tax items can be included in the service sector in any way, directly or indirectly.

In 1516, income earned from the agricultural sector was 14,847 akçes, and that earned from the service sector was 15,285 akçes. Largely falling behind these two sectors, industry sector had an income of 660 akçes composed of asiyab revenue alone. In 1579, agricultural sector got slightly ahead of the service sector by generating an income of 22,320 akçes. At this date, service sector brought in 17,480 akçes. Industry sector was behind these two sectors again with an income of 850 akçes composed of bac-ı hamr and asiyab revenues.

### **Rural Lovech**

Economic structure of the Ottoman Empire mainly consisted of agriculture. A large majority of the people were employed in this field. Lovech has a position and geographical conditions suitable for agricultural production. It goes without saying that availability of water and climatic conditions have a considerable role in this situation.

Main crops of the Ottoman agricultural sector were cereals (wheat and barley in particular). Wheat was produced in a great majority of villages of Lovech. Wheat tithe is seen in 86 of 124 villages recorded in the register in 1516, and in 77 of 109 villages recorded in 1579. Wheat, which was one of the basic products of subsistence economy in the Ottoman Period, was the most frequently grown product in the rural Lovech, which is subject to our examination. The climate suitable for production was one of the important factors that increased the efficiency in the region. Another reason for wheat to stand out as the principal crop was that it was the raw material of bread – the staple food of people in the region. Moreover, there was a considerable need for wheat in supply of the army of the Ottoman Empire, which was constantly involved in expeditions and battles.

The amount of wheat tithe collected from the rural Lovech in kind was indicated in bushels. In the tax registers, after the measure is expressed in bushels, dirlik values are indicated in akçes. In Niğbolu district, the kilogram equivalent of bushel is 128,294 kg (İnalçık, 2003). Register value of the wheat was recorded as 10 akçes in 1516 (BOA. MM 11/252), and as 14 akçes in 1579 (BOA. TD 718/354). Serious research and examinations were carried out while determining these register values in the Ottoman Empire. Fixed prices for wheat, barley and other crops were set directly before the sultan, but not by register commissions. Three-year crop average was taken into consideration while assessing the amount and value of the cereals in order to eliminate the differences arising from scarce and abundant periods. The tithe amount was also determined by following the same pattern. After the tithe was determined, registers would be sent to the center for determination of the fixed prices. Fixed prices were set in the presence of the sultan (Barkan, 1940).

In 1516, wheat was produced in 86 villages within the borders of Lovech town. The production amount was 72,336 bushels. Total amount corresponded to 9,280,274 kilograms, which meant 1397 kilograms per tax payer. At this date, cereals tithe was 1/8, and fixed wheat price was 10 akçes. The amount of wheat corresponding to the tithe was 9042 bushels. At this date, the yield of wheat per village was 107,910 kilograms (BOA. MM 11/201-265).

In 1579, wheat was produced in 77 villages within the borders of Lovech town. The production amount was 44,312 bushels. Total amount corresponded to 5,684,963 kilograms, which meant 660 kilograms per tax payer. At this date, cereals tithe was 1/8, and fixed wheat price was 14 akçes. The amount of wheat corresponding to the tithe was 5539 bushels. At this date, the yield of wheat per village was 73,830 kilograms (BOA. TD 718/339-452).

Examining the ratio of wheat tithe in total revenues of Lovech villages, it is seen that total product of the villages affiliated to Lovech was 472,828 akçes in 1511. At this date, 90,420 akçe wheat tithe was recorded. Its ratio to total income was 19.2%. In 1579, total income was 526,485 akçes. At this date, 77,546 akçe wheat tithe was recorded. Its ratio to total income was 14.7%.

Another cereal produced throughout Lovech after wheat was barley. In the years where people did not have enough wheat and there was a shortage, barley was used for making bread by mixing with wheat flour. In addition, barley had a strategic importance for feeding and supply of the Ottoman army. Likewise, it had an indispensable place for feeding of the cavalry troop, which was the most important mobilized unit of the army.

In 1516, barley was produced in 86 villages in the rural Lovech. The production amount was 38,136 bushels. Total amount corresponded to 4,892,619 kilograms, which meant 736 kilograms per tax payer. At this date, cereals tithe was 1/8, and fixed barley price was 6 akçes. The amount of barley corresponding to the tithe was 4767 bushels. At this date, the yield of barley per village was 56,890 kilograms (BOA. MM 11/201-265).

In 1579, barley was produced in 76 villages in the rural Lovech. The production amount was 26,592 bushels. Total amount corresponded to 3,411,594 kilograms, which meant 396 kilograms per tax payer. At this date, cereals tithe was 1/8, and fixed barley price was 9 akçes. The amount of barley corresponding to the tithe was 3324 bushels. At this date, the yield of barley per village was 44,889 kilograms (BOA. TD 718/339-452).

The third cereal type produced in the rural Lovech after wheat and barley was oat. It is a kind of cereal that is used mostly as an animal feed. In 1516, oat was produced in 77 villages in the rural Lovech. The production amount was 45,928 bushels. Total amount corresponded to 5,892,286 kilograms, which meant 887 kilograms per tax payer. At this date, cereals tithe was 1/8, and fixed oat price was 5 akçes. The amount of oat corresponding to the tithe was 5741 bushels. At this date, the yield of oat per village was 76,523 kilograms (BOA. MM 11/201-265).

In 1579, oat was produced in 76 villages in the rural Lovech. The production amount was 36,496 bushels. Total amount corresponded to 4,682,217 kilograms, which meant 544 kilograms per tax payer. At this date, cereals tithe was 1/8, and fixed oat price was 6 akçes. The amount of oat corresponding to the tithe was 4562 bushels. At this date, the yield of oat per village was 61,608 kilograms (BOA. TD 718/339-452).



The ratio of barley tithe to total income of the villages was 6% in 1516, and 5.6% in 1579. The ratio of oat tithe to total income of the villages was 6% in 1516, and 5.2% in 1579. The ratio of all cereals to total income was 31.2% in 1516, and 25.5% in 1579. As is understood from the table above, the ratio of cereals tithe incomes to total income decreased somewhat in the villages affiliated to Lovech in approximately 60 years. However, an increase took place in the fixed prices of cereals within this process. Decrease in supply of cereals and then increase in the demand had an impact on the rise in prices. As a result, the ratio of incomes from cereals to total income did not substantially change in the 60-year period despite the decrease in production.

After we have examined the ratio of cereals tithe incomes to total revenues of the district, we are now proceeding to the relationship between population growth and increases in agricultural lands. It is observed that population growth taking place from the early to the late 16th century was not accompanied by an increase in the agricultural lands in the rural Lovech. Thus, the balance between land and population was disrupted. What's more, consumption volume increased but production resources decreased as a result of continuous rural-urban migrations. As a result, the supply-demand balance got worse in the direction of shortage (Ülgener, 1984).

In Lovech, the most important tax item within the total revenue was İspençe. This tax was levied on Non-Muslims. Its counterpart for Muslims was Resm-i Çift. Capitation tax was collected from every Non-Muslim man reaching puberty. This tax was mostly implemented in the Rumelian provinces (Ünal, 1999). According to Niğbolu district code, it was 25 akçes per capita (BOA. TD 370/50). In 1516, 123,025 akçes were collected in 109 villages. The ratio of this amount to the total revenue was 26%. In 1579, 176,425 akçes were collected in 95 villages. The ratio of this amount to the total revenue was 33.5%.

Tribute tax was levied on commercial products that transited through the district (that is, not sold in the district) (Ünal, 1989). 15,200 akçes were collected in 96 villages in 1516, and 9868 akçes were collected in 78 villages in 1579. Its ratio to total revenue was 3.2% in 1516, and 1.9% in 1579.

Examining the taxes levied on animals in the villages affiliated to Lovech district, it is seen that hive tax was levied on product of beehives possessed by the rayahs (honey). The tax used to be collected in cash in general, though it was collected in kind in some places (Çağatay, 1947). According to Niğbolu district code, one akçe was collected for every ten beehives. When the number of beehives was less than ten, they were estimated a price. One akçe was collected for every ten akçes (BOA.

TD 370/501-502). 16,413 akçes were collected in 118 villages in 1516, and 12,783 akçes were collected in 93 villages in 1579. Resm-i hınzır was a tax on pigs. According to Niğbolu district code, one akçe was collected for 2 pigs (BOA. TD 370/501). 13,191 akçes were collected in 99 villages in 1516, and 6735 akçes were collected in 73 villages in 1579. Resm-i ganem was a tax on small cattle (Emecen, 1988). According to Niğbolu district code, no tax was collected up to 100 sheep, and one akçe was collected for every 2 sheep after 100 sheep (BOA. TD 370/501). 4830 akçes were collected from 5 villages in 1516, and 6593 akçes were collected from 26 villages in 1579. A tax was levied on chickens, too. Within the scope of this tax, 3359 akçes were collected from 100 villages in 1516, and 3959 akçes were collected from 84 villages in 1579.

There was hay and firewood tax, too. According to Niğbolu district code, 12 akçes were collected for this tax (BOA. TD 370/502). 35,397 akçes were collected from 101 villages in 1516, and 47,643 akçes were collected from 92 villages in 1579. A tax was levied on grape juice, too. Viticulture was common in places where conditions were not suitable for cultivation of wheat and barley. Tithe and salariye (tax assessor's share) were collected for grape juices in Niğbolu district. Tithe of ten medres (Ottoman liquid measure) and salariye (tax assessor's share) of three medres were collected for every one hundred medres (BOA. TD 370/501). 16,005 akçes were collected from 22 villages in 1516, and 17,215 akçes were collected from 39 villages in 1579.

In the villages of Lovech, a tax was levied on fruit and vegetables under the names of orchard tithe, vineyard tithe, fruit and walnut tithe, and onion tithe. Plenty of fruit and vegetables were grown in vineyards and orchards located along the river valleys in particular. The amount of these products is not understood from the data provided in the registers. However, considering that a tax is levied on these products in some regions, it is realized that they were grown more than the need of people and had an economic value. For these products, 4163 akçes were collected in 1516, and 5983 akçes were collected in 1579.

In Lovech, there were certain unexpected taxes whose amounts were not fixed. Among these taxes were the adet-i deştbanı and resm-i arus. The resm-i arus was the tax paid to timar holder and governor apart from the marriage tax paid to the cadı while a girl or a widow was getting married (Bostan, 2002). The adet-i deştbanı was a fine imposed on a person who put out his animal to crop of the timar holder or on a person who drove his animal into the crop of another person in order to retrieve the loss (Sahillioğlu, 1991). For adet-i beştbanı and resm-i arus, 1755 akçes were collected in 1516, and 10,345 akçes were collected in 1579.

Finally, there was a tax called resm-i asiya levied on mills, which were one of the most important industrial plants of the classical period in the rural Lovech. Within the scope of this tax, 7145 akçes were collected in 65 villages in 1516, and 8895 akçes were collected in 64 villages in 1579.

	NEFER		HASIL	
	1516	1579	1516	1579
<b>Ablaniçe</b>	26	36	3405	4000
<b>Alaüddinler</b>	49	148	3508	8000
<b>Arablu</b>	23	127	1991	5500
<b>Babu</b>	28		2350	
<b>Bakoviçe</b>	21	23	1361	1200
<b>Balas</b>	85	147	3500	5992
<b>Batova</b>	41	110	3421	4500
<b>Bejanov</b>	41		4127	
<b>Besniç</b>	45	68	3882	6273
<b>Bivol</b>	30	74	2005	3000
<b>Blasniç</b>	33		2021	
<b>Borice</b>	73	165	5172	4580
<b>Brdani</b>	43	165	6194	10.500
<b>Bresniç</b>	49	49	4230	4000
<b>Bresteviçe</b>	51	112	3995	7500
<b>Brestova</b>		6		500
<b>Brkaç</b>	27	182	3147	14.000
<b>Brusin</b>	11			
<b>Bulgarine</b>	51	102	5212	8000
<b>Bunova</b>	46	50	4414	2650
<b>Çelopek</b>	26		2204	1000
<b>Çerevisniçe</b>	28		3012	
<b>Çikvan</b>	27		2000	400
<b>Curce</b>		70		3550
<b>Çuçvan</b>	5		1009	600
<b>Delbokodol</b>	19	8	1099	400
<b>Delzeven</b>		7		500
<b>Develübükü</b>	8		780	
<b>Dimitriye</b>	22	14	1769	800
<b>Dobredol</b>		49		1200
<b>Dobretindol</b>	51	81	4120	4200
<b>Dobruca</b>	59	98	3998	5000
<b>Dolinova</b>	90	108	6717	7500
<b>Doyran</b>	19	54	1771	3816
<b>Dragan</b>	17	50	1506	4500
<b>Dransomic</b>		49		4500
<b>Dusaniçe</b>	95	16	8066	1500

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<b>Dvгла</b>	23	47	2402	3526
<b>Galata</b>		16		250
<b>Gebrani</b>	97	227	8186	11.500
<b>Glojan</b>	28	40	3036	2550
<b>Goleç</b>	22	13	1645	650
<b>Gostine</b>	30	58	2534	4000
<b>Gradisniçe</b>	14	4	688	600
<b>Gurniçe</b>		59		4200
<b>Gusleven</b>		7		1000
<b>Hasan</b>		44		2990
<b>Hileven</b>	133	100	10.359	9000
<b>İdir</b>	13	66	1270	3000
<b>İlkisitren</b>	39	19	2657	860
<b>İsineçe-i Büzürk</b>	106		8820	
<b>İslatina-i Büzürk</b>	72	83	5581	6500
<b>İslatina-i Küçük</b>	24	68	2256	5000
<b>İslavisne</b>		4		300
<b>İslavniçe</b>	20	91	1270	4556
<b>İslovyak</b>	93	154	9869	12.515
<b>İsmoçani</b>	76	110	6029	10.000
<b>İsmolika</b>	37		2555	
<b>İstargıl</b>	26		2498	
<b>İstarosil</b>	23	4	1340	300
<b>İstriç</b>	113	204	9010	14.000
<b>İsvadiye</b>	26	42	1993	2710
<b>İvraca</b>	42		3212	
<b>İvraçis</b>	86	154	3224	9000
<b>İzvedir</b>	22	86	1355	5800
<b>İzvor-ı Küçük</b>	54	88	4588	7500
<b>İzvor-ı Küçük</b>	22	3	1706	211
<b>Jelejne</b>	15	6	735	868
<b>Kalanıçe</b>	69	51	5275	7000
<b>Kalanik</b>	258	169	17.788	10.000
<b>Kalatçe</b>	19	55	1696	2400
<b>Kalu Geriç</b>	114	84	8862	6000
<b>Kaminiçe</b>	36	105	1029	4197
<b>Kargorit</b>	19		1743	500
<b>Karlı</b>	42		2500	
<b>Katrine</b>	32	27	2754	1500
<b>Katuniç</b>	17	23	993	1000
<b>Kavas</b>	22		3037	

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<b>Kolonlar</b>	173		9295	
<b>Komarofça</b>	11	38	1435	2000
<b>Kosovati</b>	14		948	
<b>Kurniçe</b>	25	59	2244	4300
<b>Küçük Kemer</b>	52		3271	
<b>Lepe Polne</b>	31	74	1603	6600
<b>Lesniçe-i Büzürk</b>	13	50	1038	5000
<b>Lesniçe-i Küçük</b>	12	60	1255	5000
<b>Lijani</b>	22	66	1844	3000
<b>Lomeç</b>	21	22	1973	1210
<b>Lopin</b>	11		932	
<b>Makrin</b>	16		780	
<b>Malosin</b>	23	29	2331	1800
<b>Medven</b>		61		6550
<b>Mehmedlü</b>	23	37	1637	2000
<b>Mikra</b>		14		1000
<b>Mirkova</b>	167	203	12.704	12.300
<b>Mobolin</b>	26	56	2089	6200
<b>Morova</b>	31		2138	
<b>Mostofça</b>				1200
<b>Musa</b>	12		960	300
<b>Nasliç</b>	89	125	7482	8000
<b>Natotiçe</b>	67	120	5000	8550
<b>Novaçani</b>	36	82	3250	3550
<b>Novasil</b>	57	13	3721	1210
<b>Oraseniç</b>	6		1288	
<b>Osanofça</b>	71		5333	
<b>Osikofça</b>	80	122	2478	2164
<b>Ömer</b>	70	98	6000	6000
<b>Paşa Yiğit</b>	116		5686	
<b>Pistere-i Müslim</b>	10	9	1223	600
<b>Plasova</b>	19		1672	
<b>Presika</b>	87	159	7021	11.500
<b>Prodim-i Küçük</b>	8	37	807	1200
<b>Proyan</b>	355	301	9218	16.500
<b>Proveç</b>	77	165	2354	9210
<b>Rabno</b>	40		3249	
<b>Radavan</b>	88	72	6510	6100
<b>Serniçe</b>	35	38	2620	2450
<b>Sinodova</b>	125	214	10.957	13.500

<b>Somuncu</b>	21	56	1493	2297
<b>Sopot</b>	56	150	4015	6000
<b>Şumnin</b>	24	85	2719	6500
<b>Tapava</b>	67	16	6981	1650
<b>Tatarlu</b>	28	71	2654	3550
<b>Tatvan</b>	31		2240	
<b>Tazna</b>	30	62	3250	6000
<b>Topiliste</b>	36	7	2490	500
<b>Toros</b>	32	45	2361	2800
<b>Trakan</b>	14		1048	
<b>Trestenik</b>	71		8870	
<b>Tuleseva</b>	117	105	7822	6650
<b>Tursuncu</b>	53		2320	
<b>Ugarçin</b>	256	333	6677	15.000
<b>Vidrar</b>	74	186	6353	11.500
<b>Virmaniçe</b>	101	94	8407	6500
<b>Yağlın</b>	183	167	14.900	13.400
<b>Yedrepoli</b>	177	421	5707	9500
<b>Zelova</b>	29		1704	
<b>TOPLAM</b>	<b>6642</b>	<b>8601</b>	<b>472.828</b>	<b>526.485</b>

## Conclusion

The Ottoman Empire started to dominate over the Balkan territories step by step as of the second half of the 14th century. The empire waged important wars against the Balkan nations. Lovech is one of the Balkan cities conquered within this process.

It is observed that Muslim population substantially increased in Lovech, which is subject to our examination, between 1516 and 1579. Within this period, the number of Muslim neighborhoods rose from 3 to 7. An increase of %184 was seen in the number of people. Between the said dates, the number of Non-Muslim Neighborhoods remained stable, and an increase of 91% was seen in the number of people.

It is also seen that agricultural sector and service sector were ahead of the industry sector in Lovech between 1516 and 1579. In that period, among the most important products of the agricultural sector were wheat, barley and oat. It can be thought that climate also had an important role in production of these products. Main taxes collected in the field of stockbreeding between these dates were resm-i ganem, resm-i hınzır, and hive tax. In that period, the only tax type collected in Lovech in the field of industry was resm-i asiyab.

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**ALBANIAN PERCEPTION OF 1908 REVOLUTION AND ITS EFFECTS  
ON ALBANIAN NATIONALISM**

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**Abstract**

*The Young Turk Revolution of July 1908 marked the return to constitutional government in the Ottoman Empire. The constitutional movement wanted to modernize and democratize the empire with a vision of a democratic multi-national state on the one hand and also to preserve what was left of the Empire on the other. Many diverse groups including some of the different ethnic and religious communities gave their supports to this movement hoping that under a constitutional regime they would gain a grater autonomy /priviliges for their people among whom Albanians were the first group to join the constitutional movement and many of them participated in the Young Turk uprising*

*The Young Turk Revolution in almost all respects failed to fulfill what it promised. The promised democracy and decentralization and also racial-harmony and equality and participation in the state by all ethnic groups were abandoned when Young Turk leaders realized that this compromised security. The authoritarian and centralized nature of the government and its attempt to impose a single identity on everyone led to liberal oppositon of many diverse groups among which the Albanians saw their future as closely linked with a strengthened, more modern Empire . Although very much divided in terms of goals, many intellectual Albanians opposed to the armed struggle that would bring Fearing their end foreign intervention in an era of ethnic Nationalism and irredentist policies of the newly established nation-states in the Balkans. They were involved in an unarmed struggle to achieve cultural autonomy which they perceived as the necessary first step toward the creation of a national sentiment . This is why Albanian Intellectuals used all their efforts for the establishment of a more liberal government based on the Principles of promised at the beginning of the revolution, which had a vital exchange of importance for the protection of their national*

## Introduction

The 1908 Revolution symbolizes two important conflicting aspects of the Ottoman-Albanian relations. First of all, the revolution of 1908 was supported by Albanians. Secondly, the Ottoman-Albanian relations deteriorated under the constitutional government brought by the 1908 revolution.

The 1908 Revolution was the success of an action plan developed by the opponent group, the Young Turks, which gathered around the liberation formula prescribed for the Ottoman Empire. In other words, Constitutional Monarchy was proclaimed as a liberation formula, the 1876 Constitution was promulgated once again, and the autocratic rule of Abdulhamid II, which was considered to be the source of all evil, was ended. Albanians took part as a dynamic force in that operational success of the Young Turk opposition.

On the other hand, operational success of the revolution of 1908 did not become a political achievement in terms of the Ottoman liberation. From this standpoint, the Albanian opposition that emerged as a national movement shortly after the proclamation of Constitutional Monarchy was a significant indication of such a failure.

With regard to the centuries-old togetherness of Ottomans and Albanians, this process also constituted the history of transition from sharing a common fate to the thinking of self-determination. The concept of common fate serves in this context to discover maximum and minimum conditions for Albanians to continue living under the Ottoman identity.

On the verge of the 1908 revolution, Albanians encountered a serious crisis of survival. The Ottoman identity alone was an essential but insufficient condition to the maintenance of Albanian existence. It was essential because Albanians had to live within the political boundaries of Ottoman Empire for a bit longer time. It was insufficient because the Albanian identity had to be defined and recognized as a separate ethnical and political identity. The main reason behind this was the nationalist wave developed in the 19th century throughout the Ottoman Balkans, and the resulting irredentist policies.

The 19th century Balkan nationalism was of an ethnic type as defined by Anthony Smith. As a matter of fact, the Balkan nationalism was in accordance with Smith's ethnic nationalism definition in that it developed as separatist movements intending to secede from a larger political entity and establish a new nation based on ethnic

identity.<sup>1</sup> Besides, upon acquiring independence, the Balkan nationalists adopted irredentist policies with the purpose of expansion by incorporating their cognates abroad and their territories, and of establishing a larger nation

That was exactly what brought Albanians face to face with a survival issue on the verge of the 1908 revolution. Ethnic nationalism and irredentist policies in an era where nations emerged as a norm, Albanians had nothing but two choices to both resist to the negative consequences of these developments and become a part of it.

First was to demonstrate that Albanians constituted a separate ethnic group. This was essential as a first step of alienation to form a basis for their historical rights over the territories they had lived on. However, that romantic eternal existence myth used in defending territorial integrity was far from being a persuading basis for Albanians' sovereignty rights on the territories they lived. In other words, the myth of eternal existence was an essential but insufficient condition to the survival of Albanians. The second choice for Albanians was to attain their maturity to demonstrate that they were able to govern a political community. This could be ensured with cultural liberation through intellectual education to pave the way for a political platform. Nevertheless, the Ottoman identity was far from responding to these two conditions required for the Albanian existence. That is, the Ottoman identity was an essential but insufficient condition to the Albanian survival.

It can be explained within two frameworks. The first is the issue of Albanian survival arising from the Eastern Question and nationalism. The other is to be considered in the context of Ottoman modernization and nationalism.

### **Eastern Question and Nationalism**

The Eastern Question was a particularly complex problem in which the interests of all of the major European powers and the Ottoman empire were concerned. It began before the nineteenth century and continued into the twentieth century. There is a direct link between the Eastern Question and the troubles in the Balkans which were to cause the First World War.

The first framework should be started with the question of where the Ottoman state stood in the Eastern Question. Disintegration of the Ottoman Empire began from its European territories. The nationalist ideas and movements that the Ottomans met in the 19th century also appeared in these territories. The fact that the Ottoman Balkans was contiguous to the European states and dense Christian population in the region meant that this area was always exposed to political and ideological

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<sup>1</sup> Smith , Anthony, *Milli Kimlik*, by Bahadır Sina Şener, İletişim Yyn., İstanbul, 1999, p.134

influences from the West. On the other hand, a potential disorder in this region would lead to the clash of conflicting interests of the major powers. Indeed, the separatist nationalist movements that erupted among the Balkan nations in the 19th century appeared to be an important question not only for the Ottomans but also for the major powers.<sup>1</sup> Russia's main objective was to gain direct access to the Mediterranean through the Dardanelles and to protect the rights of Orthodox Christians in the Ottoman Empire. For this aim Russia supported the nationalist movements among the Ottoman Orthodox subjects. Serbian uprising of 1804 resulted in gaining of autonomy. Greek uprising of 1821, has brought their independence in 1829.

During this process the other major powers who do not want Russia to establish dominance in the region alone, supported these new political formations at the beginning. But, Russia maintained its ambitions in the region through its pan-Orthodox policies that resulted in the increasing influence of Russia on the Danube principalities and Montenegro. This constituted a serious threat for the interests of the western powers such as England, France and Austria. The only solution to be adopted by the Western powers against Russian objectives for more domination over the Orthodox subjects in the area was the protection of Ottoman territorial integrity for a bit longer. Thus, the Ottoman state that was once a threat against the West would serve as a brake against the Russian danger. This was to be ensured through the initiation of a reform movement that would stop disintegration of the Ottoman Empire.<sup>2</sup> Indeed, the Western powers supported the Ottoman reformation process beginning with *Tanzimat* reforms. Despite coming for different reasons, that support from the West served the intentions of reformist Ottoman bureaucrats who acted with the reflection of rescuing the Ottoman state.

In this respect, the *Tanzimat* reforms focused on two main targets, namely building confidence on the part of the Western powers and maintaining domestic order. As a matter of fact, there would be the same reflections and targets in the Reform Edict of 1856 and proclamation of the first Ottoman constitution in 1876. However, consequences of the 1878 Berlin Treaty would show that both targets were failed; the Ottoman state would be isolated in diplomatic terms, and lost huge territories as a result of the formation of new nation states in the Balkans.<sup>3</sup>

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<sup>1</sup> Hösche, Edgar, *The Balkans, A Short History From Greek Times to The Present Day*, London, 1972, p.22-23

<sup>2</sup> Jelavic, Barbara, *Balkan Tarihi*, c. 1, Küre yın., İstanbul, 2006 p. 211-216

<sup>3</sup> Sander, Oral, *Siyasi Tarih, İlk Çağlardan 1918'e*, İmge yın. Ankara, 2003 p.34-35

The severe conditions of the Treaty of San Stefano that ended the Russia-Ottoman war in favor of Russia alarmed the Western powers. This Treaty gave Russia and the pan-Slav movement almost everything that could have been hoped for; Ottoman Empire was to grant full independence to Serbia, Montenegro, Romania ; autonomy to a Bulgarian Principality with a large piece of land which included most of Macedonia ; to implement reforms in Bosnia and Herzegovina. According to this new arrangement some territories primarily inhabited by Albanians annexed to these newly independent Slavic Orthodox states.<sup>1</sup> The western powers confronted with these major changes in the Balkan, convened a Congress of Berlin in 1878 to revise the conditions of the Treaty of San Stefano. The Treaty of Berlin adjusted the boundaries of newly independent states of Serbia, Montenegro and Romania. Bulgaria was divided into two separate units; a Bulgarian principality which is to be autonomous under the sovereignty of the Ottoman Sultan and the new Ottoman province of Eastern Rumelia. Bosnia-Herzegovina although still nominally within the Ottoman Empire was transferred to Austrian control. This left the Ottoman Empire with a portion of Balkan territory which consisted essentially of two areas, Macedonia and Albania. The strong nationalist pressures on these areas would lead an almost insoluble complexity which characterize the Balkan problem and Albanians are the people who have suffered most from it.<sup>2</sup>

Within this respect, conclusions of the Berlin Treaty exhibited that the Western powers gave up supporting the Ottoman integrity against Russian expansionism. So much so that new political boundaries drawn by the Berlin Treaty demonstrated that the Western powers made all the efforts to balance the conflict of power in the region against Russian expansionism. The agenda was no longer about supporting the Ottoman territorial integrity but breaking it up without reversing the balance of power. Basic elements of this break-up would be the nation states. However, Albanians would not be a part of this development. Bismarck's statement in the Berlin Congress that "Albanians did not make up a nation"<sup>3</sup> was enough for Albanians to face this fact.

As evidenced by the Treaty of San Stefano and the Congress of Berlin, Albanians were forced to act to save themselves from their neighbors not from the Ottoman government. Albanians were the only group in the Empire that reacted to the Treaty of San Stefano with more fear than the Other Ottomans themselves. Their first attempts against the Treaty was the foundation of the Committee for the Defense of Albanian Rights based in Istanbul. The leading members of the committee were the

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<sup>1</sup> Jelavic, *İbid*, p.388-389

<sup>2</sup> Jelavic, *İbid.*, p.390-391

<sup>3</sup> Castellan, George, *Balkanların Tarihi*, Milliyet Yyn. , İst., 1993, p.376

Albanian intellectuals prominent in the Ottoman center. It was the first group of Albanians that was organized to ensure the territorial integrity of Albanian lands.<sup>1</sup> Meanwhile, in Albania, groups of Albanians, whose lands were brutally undermined in the Treaty, had begun to organize militant bands to defend themselves from encroachment.

This opposition among the Albanians in action led to creation of Albanian League (or the League of Prizren) on June 10 1878 just three days before the Congress of Berlin gathered. This brought together the Albanian leaders around the League of Prizren which would act as the organizational backbone of the movement to protect the integrity of the Albanian lands.

The League of Prizren unique identified of the following principal fields of activity. Those were, starting diplomatic struggle; unification of the Albanian speaking lands into a single province; preparation of the status of Albania's independence. In relation to the first activity the petitions have been given to the representatives of the United Kingdom and Austria at Berlin Congress that they would fight to the end for the existence of the Albanians. But the Albanian demands through these petitions would be ignored as evidenced by Prince Bismarck's statement that "Albanian nation did not exist"<sup>2</sup>. This caused a natural outcome of the widespread reactions against the resolutions of the Congress of Berlin that had suggested the division and distribution of a portion of Albanian lands. In relation to the second, the most important problem faced by Albanians initially was lack of a consensus among them. A religious and conservative Muslim Albanian fraction did not welcome the idea of uniting Albania under a single province while nationalist intellectual fraction led by Abdul Frasherri defended this idea.<sup>3</sup> On the other hand Abdülhamid II supported the League of Prizren as long as it was in line with the Ottoman State's domestic and foreign policies. That meant since the lands that Albanians struggled for were a part of the Ottoman Empire, the Albanian resistance was legitimate as far as Abdulhamid II was concerned. The success of this resistance in preventing the loss of the lands in question was in concordance with the interests of the Ottoman State and such a success could relieve the Ottoman State from possible liabilities against signatory countries. Furthermore, the fact that a great majority of the Albanians were Muslim created suitable grounds for Abdülhamid II for controlling this resistance movement. In the isolated state, Islam had become the strongest weapon for Abdülhamid II in both domestic and foreign

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<sup>1</sup> Bozborra, Nuray, *Osmanlı Yönetiminde Arnavutluk ve Arnavut Ulusçuluğunun Doğuşu*, Boyut Yın. İst., 1997, p.190

<sup>2</sup> Castellan, *İbid.*, p.376

<sup>3</sup> Frasherri, Kristo, *The Histoy of Albania*, Tirana ,1964, p.130-131; ArbenPuto and Stefanaq Pollo, *The History of Albania , From its Origins to Present Day*, London, 1981, p.119

politics. From this point of view, the mainly Muslim Albanians were the stronghold of Ottoman presence in Roumelia lands.<sup>1</sup> Abdülhamid II realized that the transformation of the Prizren League into a national movement would dangerously lead to the turning of Albanian attention to the domestic rule of their country. To prevent this from happening, he opted to give a religious form to this League through the efforts of Muslim Albanian clergymen in the region. The efforts of Abdülhamid II were largely successful and this caused a division within the League. Taking advantage of this division within the League Abdülhamid II, suppressed the nationalist activities and established a central authority in the region. Despite the various political discrepancies it contained, the League of Prizren holds an important place in Albanian history as a movement that gathered and organized the Albanians under a single cause. Although this movement strong in terms of being a resistance force for the defense of the Albanian lands against invading countries, it was unable to become a politically strong and stable movement that could establish its own political future.<sup>2</sup>

Although the Congress of Berlin yielded most Albanian-speaking territories back to the Empire, the annexation of Dulcigno (Ülgin) by Montenegro made it clear that for the Albanians these concessions were merely maintaining the balance of power in Europe. As well as the Albanians' frustration due to loss of Ülgin, the rising problem of Macedonia in the 1890s increased unrest among the Albanians of Macedonia.

Treaty of Berlin provided for Macedonia as an Ottoman province, to have its own constitution and a special legal status similar to that of Crete within the framework of the Ottoman Empire. This laid out the interest of the Great Power to Macedonia. The signatories of the Treaty of Berlin left implementation of these reforms to Sublime Porte. But Abdülhamit II did not initiate the implementation of the Treaty with the idea that this would lead to autonomy of Macedonia first and annexation of it by Bulgaria later, just as happened for Eastern Rumelia in 1885.

The Bulgarians' secret nationalist activities to attract the attention of the European Powers in the region and also to create pressure for the reforms caused to mobilization of the other Christian minorities (Serbians, Greeks, Romanians ) in the region during the 1890s. These developments led to not only the demands for reforms in Macedonia and also the demands of Albanians for unifying the Albanian territories under a single province have been raised again. Kosovo Albanians

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<sup>1</sup> Bozbor, Nuray, 'The Policy of Abdulhamid II Regarding the Prizren League', *Turkish Review of Balkan Studies*, Annual 2006, no. 11, İstanbul , p. 46

<sup>2</sup> Bozbor, 'The Policy of Abdulhamid.....', p.66

wanted their lands within the borders of Macedonia stay out of the reforms with the idea that in the event of a possible implementation of the reforms in Macedonia, Kosovo lands thrown the lap of the danger of the Slavic lands. On the other hand, the Albanian intellectuals and patriots wanted the unification of Albanian lands under a single province. This division among the Albanians on the question became apparent in the Peja meeting of 1897 attended by 500 Albanian delegates . Attempts of the Albanian nationalists and patriots to revive the League of Prizren through the Unity of Peja have been unsuccessful due to this division.<sup>1</sup> During this process the major states have become an advocate of the status- quo.<sup>2</sup> When Bulgaria demanded autonomy for Macedonia in 1896, Russia and Austria absolutely opposed it. This meant that they would never tolerate Albanians' demands for autonomy. Abdulhamid II have ignored the demands of the Albanians during this process.

The reforms for Macedonia have been introduced in 1902 under the growing pressure of nationalist movements.<sup>3</sup> The Western Powers who did not want the Balkan states to be active in the region have intervened the process and prepared a new reform programme which was approved by the signatories of the Treaty of Berlin. The new reforms led to an increase in Muslim-Christian opposition in the region and also the anti-reform movement among Albanians grew stronger. On these developments, Mürzsteg Program has been prepared in 1903.<sup>4</sup> New reform program greatly restricted the rights of the Ottoman Empire in the region in favor of the great powers was accepted by Abdühamid II, reluctantly.

Implementation of Mürzsteg Program did not prevented the nationalist activities of Christian Minorities in the region, worse, led to anti-reformist and anti-Serb riots among the Albanians. This would lead to great unrest among Albanians in Kosovo. Besides the armed uprisings the secret organizational and written propaganda activities among the Albanians gained momentum.<sup>5</sup> Ideological and political nature of the movements began after the Albanian nationalist organizations to increase operating abroad in 1905 made a connection with them. The situation in the Balkans after the Ilinden insurrection, began to deteriorate. In the beginning of March 1908 Great Britain launched an initiative for the introduction of more radical reforms in Macedonia. This initiative was accepted by Russia. The two states sovereigns met in June 1908 in Reval and adopted a new proposal for reforms

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<sup>1</sup> Frasheri, *İbid.*, p.154-155

<sup>2</sup> Swire, j., Albania, *Rise of a Kingdom*, London, 1929 p.173

<sup>3</sup> Beydilli, Kemal, "II. Abdülhamid Devrinde Makedonya Meselesine Dair" ,*Osmanlı Araştırmaları Dergisi*, IX, pp.77-99, 1989, p.93

<sup>4</sup> Anderson, M.S., *The Eastern Question 1774-1923*, New York, 1966, p.271

<sup>5</sup> Resneli Niyazi, *Balkanlarda Bir Gerillacı*, İstanbul, 1975, p.36-37, 43-44



known as “Reval Program of Reforms” as a preliminary phase towards full autonomy for Macedonia. But this initiative did not place due to the revolution of the Young Turk.

During this process Abdülhamid II considered the Albanian movement as an instigation of the foreign Powers and never sympathized with the Albanian demands. Abdulhamid’s negative attitudes towards the Albanian demands caused to awaken sympathy among the nationalist Albanians for the constitutionalist monarchist ideas of Young Turk Movement. After the committee of Union and Progress penetrated to Macedonia in 1907, Albanian movement began to recede into the Young Turk movement. Although both movements were strong in early 1908, Young Turks movement was far more organized and have active role. For this reason relying on supports Committee of Union and Progress of the Albanians' constitutionalist views were able to mobilize 20.000 Albanians gathered in Ferizaj (Firzovik) just before the proclamation of the Constitution.<sup>1</sup> In this context Albanians took an active part in the Young Turk movement. They are the first initiators of the 1908 Revolution. The convention held in Ferizaj and the Manastiri’s meeting forced Sultan Abdülhamit to proclaim the Constitution.

The Albanians welcomed the Constitution hoping that through it the Young Turks would grant them political rights. In the first days of the revolution Young Turks made some concessions in the educational and cultural fields in accordance with the spirit of constitutional monarchy. Albanians took advantage of concessions and set up many clubs and schools that helped publish patriotic newspapers and books in Albanian. But soon after coming to power, not only Committee of Union and Progress failed to keep their promises, but they also strongly opposed the Albanian national demands. The most dramatic development faced by the new monarchist regime was Bulgaria's full independence immediately after the proclamation of the 1908 Revolution. This development made the Macedonian question more dangerous not only for one but for the Albanians of the Ottoman state itself. Within a period with increased activities of the irredentist policies of the neighboring countries of Macedonia, the repressive policies of the Committee of Union and Progress towards the Albanians in Kosovo would lead to outbreak of a revolt in 1910. This was followed by another one in 1911, which was as a result of the violent policies that

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<sup>1</sup> Uzunçarşılı, İ.Hakkı, “1908 Yılında İkinci Meşrutiyet’in Ne suretle İlan Edildiğine Dair Vesikalar, *Belleten*, c.XX, Ankara, 1956 ; Külçe, Süleyman, *Osmanlı Tarihinde Arnavutluk*, İzmir, 1944

should be pursued under Ottoman government which clubs and newspapers were closed and forceful disarmament of the people effected.<sup>1</sup>

When the Albanian insurgents realized that their salvation could not be achieved unless they combined political activity with armed one they have decided to demand the unification of Albanian vilayets, establishment of a civil and financial administration, legal structures, the Albanian gendarmerie and police force. Along with the Turkish language they also demanded the use of Albanian in administration. These steps would lead to the creation of an autonomous Albanian province. But they did not find a significant support for their demands neither from foreign powers nor the Ottoman government until Ottoman Sultan agree to some of these demands for autonomy in 1912.<sup>2</sup> This development was the last thing the Balkan States want. Thus, due to the outbreak of the First Balkan War, the government has failed in implementing it. When the Albanians felt that their lands are exposed to the threat of the Balkan states they decided to take arms to fight for country's independence. On November 28, 1912, the National Assembly held in Vlorë which proclaimed the Independence of the country.

### **Ottoman modernization and Nationalism**

In an era when the Western powers gave up all their efforts supporting the Ottoman integrity and allocated to the formation of nation states in the region, the Ottoman identity, which was not corresponding to any form of national identity, was the primary obstacle to Albanians for being part of this process. Developments in the Balkans showed that Albanians needed to survive in cultural and political terms as the Ottomans, but as noted in the territories that were still Ottomans. This was only possible within territories of the Ottoman state, which used its sovereignty over the area on a legitimate basis. Basic challenge in this issue was where Albanians would stand under the ideology of Ottomanism covering all Ottoman subjects as a whole. This was the point of focus in political and cultural programs of Albanian intellectuals.

At this point, the issue of Albanian survival in the context of Ottoman modernization and nationalism will be addressed as a process evolving around the ideology of Ottomanism.

Yet, the Ottomanism was a political-cultural scenario which was expected to ensure a kind of Ottoman fraternity. It was the result of *Tanzimat* reformers' efforts to

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<sup>1</sup> Sönmez İşlet, Banu, *II. Meşrutiyet'te Arnavut Muhalefeti*, YKB Yyn., İst., 2007, p.147-172; Çelik, Bilgin *İttihatçılar ve Arnavutlar*, Büke Yyn., İst., 2004, p.371-384

<sup>2</sup> Malcolm, Noel, *Kosova, Balkanları Anlamak İçin*, Milliyet Yyn İst., 1998, p.305-307

overcome national challenges by creating an Ottoman identity under a new legal arrangement. On the other hand, the Ottoman identity was not a social identity. In the classical period, it was used only to describe the dynasty.<sup>1</sup> Under the rule of this dynasty, the Ottoman Empire was dominated by a world of localness and by sects. *Millet system* has been an important administrative apparatus for the sultan to govern the different cultural and religious groups in a harmony. The term '*Millet*' in the context of Ottoman history means a religiously defined people. The *millet system* had a socio-cultural and communal framework based, firstly, on religion and, secondly, on ethnicity which in turn reflected linguistic differences of the *millets* consisted essentially of people who belonged to the same faith. The system allowed them much autonomy, particularly in matters of religious observance, education, and personal status (birth, marriage, death and inheritance). In exchange, these *millet* groups pledged allegiance to the Ottoman reign. This is essentially an indirect commitment to the sultanate was presented through the religious and local leaders. So, the system provided on the one hand, a degree of religious, cultural and ethnic continuity with these communities, while, on the other hand it permitted their incorporation into the Ottoman administrative, economic and political system. This constituted the basis of a compromise between the Ottomans and the non-Muslims. Although it has allowed the maintenance of ethnic identities on the part of non-Muslim groups, *millet* system has been far from providing a sufficient ground to satisfy the demands of certain ethnic groups and also to build political legitimacy on a national ground as could be seen during the nationalist uprisings of the 19th century.

Developments of the nationalist Movements during the 19th century, the compromise between the non-Muslim religious communities broke with the Ottomans. This is also revealed that the non-Muslim clergy could not control their own communities in a single religious identity, and the non-effect of traditional community structures. Upon deterioration of concordance between the religious sects and Ottoman state and emergence of nationalist movements in the 19th century, the Ottoman identity was extended to include all communities on the basis of legal equality. This vision to cover the society as a whole was a good reference for developing loyalty to the state above religious and ethnic differences by emphasizing divinity of state and land, and for designing a secular nation by creating an upper identity beyond religious and ethnic differences. With such characteristics, Ottomanism was in compliance with administrative and political constraints of the Ottoman modernization. These policies in the state-society relations, has led to the development of a more direct relationship. As a result, a

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<sup>1</sup> Öğün, Süleyman Seyfi, *Mukayeseli Sosyal teori ve Tarih Bağlamında Milliyetçilik*, Alfa yın. İst., 2000, p.96

flexible system of government of the empire broke down and passed a strict order of the state. This led to fracture and conflict.

The Ottoman modernization, according to D. Rustow, was a defensive modernization. It worked from above to the bottom as a state decision to modernize the society as a result of security challenges. Because the society was no modern, no contribution from it was expected and they were only required to obey quietly the modernization requests from central government.<sup>1</sup> Thus, the Ottoman modernization was state-based, elitist and far from objectives such as national identity. These factors provides central bureaucracy could not explain why the modernist transform Ottoman society and why reform projects such as Ottomanism as an ideology counter to nationalism, state administration reforms and Ottoman constitution progressed with difficulty.

More importantly, the modernization efforts and well-matched Ottoman ideology did not achieve its objective, and accelerated separatist nationalist movements, paving the way for their separation from the empire as independent nation states. Anthony Smith explains it as a typical feature of classical ethnic nationalism as seen in the Ottoman, Romanov and Habsburg Empires. Modernizing and autocratic regimes was intrinsically against ethnic nationalism at the same time.<sup>2</sup> As seen in the example of Ottomanism, the nationalist movements were developed both as provocateur and as a response to imperial nationalism, which was implemented in accordance with the said regime

During the Ottoman westernization / modernization which began with the Tanzimat, the biggest problem faced by the Ottoman elites which was undoubtedly the concept of the nation which has been one of the most problematic among the other concepts imported from the west. For this reason efforts for westernization would bring a more dynamic process beyond the technical import. This meant that the emerging nation-building process as a phenomenon that would arise in the west will also affect the Empire in the end. This explains why the first objective of the Ottoman reformers was to prevent the demands for national rights in a cosmopolitan Empire. In accordance with this aim, the reforms as an expression of the Ottoman modernization were limited to areas such as, bureaucracy, military, education and law in order to strengthen the central authority. On the other hand, the administrative centralization as a modernist project was integral to Ottomanist policies.

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<sup>1</sup> Rustow, Dankwark in H.Karpat, Kemal , *Social Change and Politics in Turkey. A Structural-Historical Analysis*, Leiden:EJ.Brill, 1973, p.113

<sup>2</sup> Smith, *ibid*, p.192-193

The Ottomanism originated as a reponse to foreign enrochments and separatist movements and has been used by political elites to achieve consensus among different ethnic and religious communities to encourage political and social unanimity of loyalty to the Sultan. While Ottomanism was sufficiently vague and malleable concept to serve different political platform the territorial integrity of Ottoman domains was its constant concern. Ottomanism was also compatible with the tradition of imperial. The main components the tradition of the imperial has been the the sanctity of state and reign and preservation of differences and diversity. Therefore, due to its roots in the tradition of imperial, authoritarian or liberal Ottomanism was easily able to obtain the form. This concept has been also used as a tool to address sometimes to be conducive to the whole Ottoman elements, sometimes the Muslim and the Turkish elements increasingly of whom were the Ottoman elites mainly representative, in accordance with the time and the changing conditions. This explains why the Ottoman Elites have not abandoned Ottomanism as long as the presence of the Empire was in question.

Although it is authoritarian and centralized features Tanzimat Ottomanism had germinated the notion of citizenship. New rights given to the Ottoman subjets has been declared as a grace from the Sultan with absolute power. On the other hand the reforms were announced as a state decision to modernize the society and asked all the people to obey this decision

The main objective of the state was presented as progress and salvation. At this point Ottomanism reveal an interesting mixture of enlightened synthesis of progressivism and enlightened despotism. <sup>1</sup> Although the equality of Muslim and non-Muslim subjects before the law was promised, this was not implemented until 1856. The equal rights of non-Muslims in 1856 clearly to have been incurred as a result of pressure from foreign states meant that rights of non-Muslim subjects were under international mortgage. This situation has created the effect of psychological trauma for the Muslims and created a division in the Muslim bureaucrats. New Ottomans movement was born in this division.

New Ottomans brought a new approach to the idea of Ottomanism. This was the constitutionalist Ottomanism. First they critised the authoritarian implementation of the reforms. Secondly, they argued that they were the Tanzimat reforms western imitation. And finally, they criticised the Edict of 1856 with the argument that it led to foreign intervention to increase. According to them, for the salvation of the state

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<sup>1</sup> Somel, Sina Akşin, "Osmanlı Reform Çağında Osmanlılık Düşüncesi", *Modern Türkiye'de Siyasi Düşünce*, vol. 1, iletişim yyn. İstanbul, 2001, p.96

constitution, parliament was necessary. They suggested that the new regime's ideology of Ottomanism to be used as leverage. They argued that the constitution would also ensure the implementation of the reforms, the parliament would allow the political representation of all Ottoman subjects while the Ottomanism would be a unifying identity to develop loyalty to the state. Young Ottomans thought that could stop the external interventions under the pretext of protecting the rights of the non-Muslims. The Young Ottomans represent an attempt to reconcile the new institutions with the Ottoman and Islamic political tradition. They wanted the reforms to be built on the Islamic traditions with the argument that there are forms of democratic governance in Islam. Namik Kemal was a leading representative of this idea. His initial idea of Ottomanism gradually shifted to a line Islamism due the growing pan-Slavism and separatist movements. By the 1870s Namik Kemal defended the brotherhood of Islam, rather than Ottomanism. In the contrary, Fazıl Pasha who was another leading figure of Young Ottomans, did not give much importance to the role of religion and tradition in a constitutional regime. Ali Suavi who is known as an ardent Turkish nationalist represented an attempt to merge Turkism, Islamism and Westernization in a melting pot. The idea of the establishment of a federal structure of the Ottoman Empire was proposed by Mithat Pasha and Sherif Halil Pasha in 1872. Their main objective was to keep the Ottoman lands in the Balkans within the Ottoman Empire just as it same for the other Young Ottomans. But Russia, Serbia and Romania strongly opposed to this idea.<sup>1</sup> The dangerous developments in the Balkans has accelareted the efforts to transition Constitutionalist regime.

The first official definition of Ottomanism came into being in 1876 Constitution. According to the Constitution of 1876 Ottomanism was not understood as religious communities but population as a whole. At this point, very close to the ideal of Ottomanism. However the first parliamentary deputies were elected on the basis of the religious community through the old regulation. More important, different imaginations for the implementation of the Ottomanism became apparent in the debates on mother tounge during the parliament sessions. This gives some clue about how much the Muslims get used to the idea of the equality.<sup>2</sup> The first constitutional period is also important to understand the expectations of the Albanian intellectuals. Şemsettin Sami an Ottoman intellectuals of Albanian origin, defended the Ottomanism in the framework of the Constitution of 1876 during the first constitutional period. At the same time he was defender of the cultural rights of the Albanians against the danger of Slavic and Greek. More important he pointed out the importance of the Islamic bonds that unites the different ethnic groups for

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<sup>1</sup> Somel, *İbid.*, p.105

<sup>2</sup> Somel, *İbid.*, p105

the Ottoman unity. His ideas are very important to understand how he acquires the meaning of Ottomanism in three different identities. There is no doubt that the Ottomanism which acquires the meaning of the three separate identities in a harmony would be the most ideal one. In this context the relationship between the Albanians and the Ottomans is a key phenomenon for measuring the level of the liberal face of political modernization of the Ottoman state.

This is an ideal fit the traditional mold of a state built on a flexible arrangement had been able to. This flexibility ensures the integrity of the state, respectively. However, new networks of relations within the empire emerged and developed new identities through the transformation of the conditions.<sup>1</sup> Flexible system of government can not respond to the new network of relations was far from protecting the integrity of the Empire, no longer. Therefore, to ensure the integrity of the empire Ottoman governors have been forced to make choice of a new national policy. Modernization was the new name of national politics. To do this, there were two tools in their hands, the first of which would take control of every aspect of society, to establish centralized control through modern institutions, and the second to create a common identity for social consent. However, because the reforms have been imposed by the government, they were authoritarian in nature. In fact, modernizing applications, such as compulsory military service, taxation and bureaucratic administration, has led to reactions from the traditional communities. One of the best examples of this was the Albanian responses developing during the Tanzimat period. On the other hand Ottomanism, which directly represent the state as an official identity was soulless and cold. However, the traditions of imperial Ottomanism to be the main reference points earned him both flexibility and rigidity. Islam is one of the major components of these were the imperial tradition. Islam recognizes other religions and was releasing its internal affairs. This was a source of legitimacy for the Ottomanism for equiveling the non-Muslim subjects of the Ottoman with the Muslims. On the other hand, applications of this idea in the process of modernization, secularization in the non-Muslim communities has created a space for the free. Ethnic and cultural movements has been developed for the first time among the non-Muslims against the authority of the religious leaders, initially. These movements rised the demands for worship and education in the national language turned into the separatist movements in the long term. These movements due to the support of the foreign powers gained strenght and could not be prevented by the Ottoman state.

Not caused a significant problem for the Albanians initially the Ottoman identity as long as this represents the structure of the imperial and the Islam has been an

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<sup>1</sup> Barkey, Karen, *Farklılıklar İmparatorluğu Osmanlılar*, Versus Yyn., 2011, p.363-364

important part of it. For this reason during the process of modernization, the Albanian opposition against the centralized bureaucratic practices emerged as the traditional responses. Although it was ethnic nationalism in itself as much as other Balkan nationalist examples, this movement differed from others in that it mainly focused on an issue of survival from extinction to existence. This was a guiding force for the Albanian national movement on territorial integrity, sometimes with armed resistance which represented bitter face of Albanian nationalism. On the other hand, the enlightening literary and intellectual movement as the basis of Albanian cultural awakening led by Albanian intellectuals represented a moderate aspect of Albanian nationalism. These two aspects of the Albanian national movement came to light under 1878 League of Prizren, which gathered Albanians around a common objective. In this respect, claims such as territorial integrity and modernization of Albanian society in every sense were advocated on the basis of regional autonomy granted by Ottoman rulers. According to them, the only way for the salvation of the Albanians was the liberalization of the ideology of Ottomanism. However, each time the Albanian intellectuals faced with the cold side of the ideology of Ottomanism.

Once the Ottomanism with its reference to the Islam, not allow the recognition of the legitimacy of ethnic identity. Second, with its reference to the sanctity of the state and its governors, it does not allow the recognition of the legitimacy of the another political formation out of the central government. Finally, with its reference to sanctity of the territory of the empire it does not allow fragmentation of this land. However, due to the religious division among the Albanians, they need a non-religious identity. Secondly, the Albanian speaking lands had to be recognized as a separate political entity.

These issues from the agenda of the Albanian nationalist intellectuals after 1878, would lead to anti-foreign, anti-clerical and ethno-linguistic discourse . Vaso Pashko who was a Roman catholic and held various administrative positions in the Ottoman empire, which has been the most radical advocate of anti-religion among the albanian nationalist discourse. His statement as "the faith of the Albanians is in Albaniaism" is the best expression of his ideas in the question. Faik Konitza was the advocate of the cultural movement with the idea that this was necessary for the nationalist movement to gain political legitimacy. For this reason he emphasized the importance of the ethno-linguistic national identity. Sami Frasheri has developed a theoretical background for Kointza's ideas. Sami's ethnic language studies, not only the Albanian nationalist ideology, but also the Turkish nationalist ideology has contributed to. Sami argued the coexistence of two motherlands within the empire. Ottoman Empire was the "general home land". Besides this there were "special



home lands” possessed by the former. “Special home land” was the expression of the individual territories of religious and ethnic origin, in his formulation. This means that under the auspices of Ottomanism, non-religious identities would be granted a space for their development. Thus, Albanians would continue their commitment to the Sultan as well as their cultural developments would have an adequate tolerance. Thus Sami has a different definition of Ottomanism. While describing the Albanian and Turkish togetherness as a sort of long-lasting companionship, in the face of the inevitable fragmentation of the empire he argued that this association might come to end for pragmatic reasons. His pragmatic approach has brought such a radical discourse relating the Albanian and Turkish co-existence. According to him, for the salvation of the two peoples was the Albanian-Turkish coexistence must be ended.<sup>1</sup> However, under the current international conditions, end of coexistence would be realized through the political struggle rather than the armed one. However Abdulhamit II's Ottomanism locked to unity of Islam was far from satisfying the demands of the Albanians

That is why some Albanian intellectuals such as Ismail Kemal and Ibrahim Temo joined Young Turks, which aimed at a more liberal order. In this movement, the Prince Sabahattin's liberal ideas were compliant with Albanian purposes. This way of thinking that puts individual above citizen and even nation, and supports individual entrepreneurship and decentralization stood for liberal Ottomanist line.<sup>2</sup> In this respect, Albanian intellectuals supported this political wing wholeheartedly. On the other hand, represented by Ahmet Riza centralist ideas contained in the Party of Union and Progress in itself authoritarian and Turkist. Both focused on the Ottoman liberation. However, Turkist line wing in the Union responded better to the requirements of an era when the nation-building was uncontrollably rising. On the other hand, since the founding dynasty was Turkish, it was easily joined with Ottomanism, which was based on existence of the Ottoman Empire. Basic challenge in this issue was how Albanians would cope with this Turkist line if the Union was able to establish its political domination. Yet, this was the hardest among the Unionist Ottomans Turkist line. So much so that Ahmet Riza, in the Congress of Young Turks in 1902, stating that while somewhat policies announced the coming of Turkism, Turks were the only subjects that were not protected in the Empire.<sup>3</sup> On the other hand, due to negative developments after the revolution of 1908, such as

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<sup>1</sup> For mor information, Licursi Emiddio Pietro., *Empire of Nations: The Consolidation of Albanian and Turkish National Identities in the Late Ottoman Empire*, 1878-1913, p.55-69, Senior Thesis, Departmen of History Columbia University, Spring 1911, [http://academiccommons.columbia.edu/download/fedora/content/download/ac:131865/CONTENT/Licursi\\_Senior\\_Thesis](http://academiccommons.columbia.edu/download/fedora/content/download/ac:131865/CONTENT/Licursi_Senior_Thesis),

<sup>2</sup> Ramsour, E.E., *Jön Türkler ve 1908 İhtilali*, Sander Yyn., Türk Tarih Dizisi:4, p.102

<sup>3</sup> Ramsour, *İbid.*, p.30

the independence of Bulgaria, Turkism, gain weight within the Unionist Ottomanism. Albanians had to wait no longer to see it.

### **End of Togetherness After the 1908 Revolution.**

The Young Turks agreed on secular and constitutionalist Ottomanism but were divided about the nature of the underlying administrative framework. Power struggle among these two political wings, liberal Ottomanism and Turkist Ottomanism of the Unionist which acted in cooperation for the revolution of 1908, resulted in the political domination of the Unionist thinking. This was also the end of liberal environment brought by the proclamation of Constitutional Monarchy. Ottoman- Albanian relations during the Constitutional Monarchy should be reviewed as an issue of survival on both parts. Administration of the Union and Progress Party was committed to solving the issue of Ottoman survival by reordering the society according to positivist principles. Realization of this modernization project, based on order and progress, was accompanied by positivist secularism, increasing dominance of Turkism against Ottomanism, and creating dutiful individual citizens. Compared to this modernization project presented as a requirement for modernity, progress, and being a nation, liberal Ottomanists was criticized for being too backward line. In fact, liberal Ottomanism provided a political framework to create conditions required for the survival of Albanians. Decentralist, individualist and diversity-oriented liberal characteristics of this political line would ensure Albanians to attain cultural freedom and reach their political maturity within autonomous structures. In other words, liberal Ottomanism appeared to be the liberation formula for Albanians compared to Turkist and authoritarian Ottomanism of government of the Party of Union and Progress. Interestingly, arrangements made by the Party of Union and Progress on disarmament, taxation, land law and military, as in any other modern state, encountered with the bitter face of Albanian opposition, sometimes with armed resistance. Nonetheless, Albanians' right to take part in literary and intellectual activities for cultural development as in any other modern state was hampered by the Turkist vein as the most severe aspect of Unionist Ottomanism. Basic challenge in this issue is that Ottomanism was an open-ended concept. Albanians accepted the revolution of 1908 as the return of flexibility embodied in the concept of Ottomanism. Therefore, their expectation from the revolution of 1908 was the recognition of traditional cultural and political rights.

In fact, a lot of CUP (Committee of Union and Progress) member of the Albanian were active members of the local Albanian national Committees at the same time in the early years of constitutional monarchy. However, immediately after establishing

its dominance, Ottomanism has been an instrument to Turkify the Ottoman subjects by the Party of Union and Progress.

When we look at the Turkist ideas of Yusuf Akçura that inspired the Unionists, it can be seen the secular and anti-ottomanist motifs as it can be in the ideas of Albanian nationalists. Yusuf Akçura like the Albanians has a multiple identity. He is a Muslim, Ottoman and Turkish, respectively. However, while he was rejecting the Islamism and Ottomanism as the failed policies for the unity of the empire, He argued that the Islam was a unifying force for the Turks, with the pragmatic reasons. <sup>1</sup>Again, he pointed to the continuity of a link between the Turks and the Ottoman dynasty from ancient times<sup>2</sup>. However for the Albanians the religion was not a unifying force due to the religious division among them. On the contrary, religion had a function of the divider in terms of the Albanians. For this reason Albanian nationalism required the rejection of religious identities, respectively. On the other hand there was not a perpetual link between the Albanians and the Ottoman founder of the dynasty since the ancient time as it was for the Turks. In an age of empires shattered by nationalist movements, in both the Albanians and the Turks were looking for a pragmatic way of salvation out of their multiple Identities. In this respect, the Albanian nationalism and the predominant direction of Turkic Unionist Ottomanism were mutually exclusive concepts. This paved the way for rupture of relations between Albanians and Ottomans. So, having emerged as an important part of defensive Ottoman modernization, Ottomanism became the most prominent target of its own components.

## Conclusion

The Eastern Question and the Ottoman modernization process with a long history, offers a framework for understanding the Albanian-Ottoman relations. These Processes have been experienced with the Ottomans and the Albanians from the beginning to end. In an era of the imperials shattered by the nationalist movements, in both the Albanians and the Turks were terrified by the danger of fragmentation and the extinction.

In general, by applying a defensive modernization of the Ottoman Empire tried to overcome the problem of survival faced by. For this reason the Ottoman modernization was the expression of pragmatism forcing the traditional patterns of the structure of society but also by feeding them. However, it has had to endure the long-term negative consequences.

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<sup>1</sup> Georgeon, François, *Türk Milliyetçiliğinin Kökenleri*, , Yurt yyn. No.13, Ankara, 1986, p.42-43

<sup>2</sup> Georgeon, *İbid.*, P.68-71

Interestingly, the Albanians and the Ottomans shared the same fate at the end as fragmented. Therefore, maybe, it was the best thing for the Albanians to get independence from the ottoman state but was not a solution for the salvation of the Albanians. The best proof of this was the disintegration of the albanian lands shortly after the independence. To avoid this common danger foreseen the Albanian nationalists were insistent on the application of the liberal principles of the constitution. However they encountered Turkish nationalism radicalized through the survival problem. While the Albanians attempted to liberalize the Ottomanism with the aim to create the conditions for their cultural and political development, the Unionists wanted to use the Ottomanism as an ideological instrument to translate the imperial identity to the Turkish one. Albanians broke off relations with the Ottomans at this point. This rift largely imposed by the foreign powers, led to break down of both shortly after the Balkan Wars.

The following two statements from British archives are very challenging to understand what kind of a disappointment the Albanian nationalism was evolved from.

One of them is the statement of Mr. Greary in his Monastir report dated July 8, 1911 to reflect the disappointment of an Albanian lord “ He complained that he have lived under four successive Padishahs but had never seen his race in so miserable and desperate a position as at the present time”<sup>1</sup>

The other is Mr. Morgan’s statements in his Thessaloniki Report dated 23 May 1912. “...it must remembered that the Albanians admit with difficulty that they have ever been subjugated by the Turks and look on themselves rather as partners with than as subjects of the Turks in the government of the Empire”<sup>2</sup>

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**MICE PROBLEMS IN THE OTTOMAN EMPIRE AND MICE INVASION  
IN TIRHALA IN 1866**

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**Abstract**

*Mouse is a rodent vermin. This rodent family comprises many different species and it can be found everywhere in the world save for a few islands in the Pacific Ocean. They can also travel to other places in ships or trains. Mice can give birth 6-10 times a year and each female mouse can give birth to 10-12 offsprings each time. A newborn female mouse reaches sexual maturity to give birth within 3-4 months. A pair of mice reproducing regularly may reach a population of around 300 million in three years. Mice are smart animals. They will hardly be fooled with the same trick twice consecutively. Naturally the first group of mice eating poisonous bait will die but no other mice will eat that bait for a long period of time. Mouse species which is commonly referred to as rat is highly predatory. It is this species which spreads the plague by carrying fleas in their hair. Thus it can be said that rats were equally responsible for mass human deaths as wars throughout the history. This and other similar problems caused by mice were experienced within the boundaries of the Ottoman Empire from time to time, causing numerous villages to be wiped off the map and various others to incur damages. In addition to spreading the plague, mice have also damaged military ammunition, cultivated land, and official documents of the Ottoman Empire. Mice have caused food shortage and consequently price increases in various regions by damaging crops. The Ottoman Empire was forced to take various measures to prevent the damage caused by mice. These measures include but are not limited to special herbal liquids, importing pesticides from abroad, mouse traps and poison.*

**Keywords:** *Tirhala, mice, the Ottoman Empire, plague, food shortage.*

**Introduction**

Natural disasters are among significant factors affecting social, economic, and cultural structures of communities. In general, ecological events disrupting the normal course of life requiring external aids for recovery are called natural disasters (Yılmaz, 2003). Natural disasters may also be referred to as events affecting the

social, economic and cultural life of the society negatively, causing significant loss of life and property (Şahin and Şengün, 2003). Natural disasters include earthquakes, floods, avalanches, tornados, hurricanes, landslides, volcanic activities, tsunamis and drought (Yılmaz, 2003; Gökçe, Özden and Demir, 2008; Demir and Aktaş, 2010). Disasters may be caused by humans or by geological or meteorological disturbances as well as biological events. Epidemic diseases and disasters caused by animals such as grasshoppers, mice and insects may be classified under the title biological disasters (Erlor, 2002).

Mouse is a rodent vermin with many different species and it can be found everywhere in the world save for a few islands in the Pacific Ocean. They can also travel to other places in ships or trains. Mice can give birth 6-10 times a year and each female mouse can give birth to 10-12 offsprings each time. A newborn female mouse reaches sexual maturity to give birth within 3-4 months. A pair of mice reproducing regularly may reach a population of around 300 million in three years. Mice are smart animals. They will hardly be fooled with the same trick twice consecutively. Naturally the first group of mice eating poisonous bait will die but no other mice will eat that bait for a long period of time. Mouse species which is commonly referred to as rat is highly predatory. It is this species which spreads the plague by carrying fleas in their hair. Thus it can be said that rats were equally responsible for mass human deaths as wars throughout the history (Hayat Ansiklopedisi, 1961).

Mice problems that were experienced in the Ottoman Empire and the measures taken to fight this problem are examined in this study on the basis of the documents kept in the Ottoman Archives of the Prime Ministry. Then the mice invasion in Tırhala in 1866 is explicated.

### **Mice Problems in the Ottoman Empire**

In the letter she sent to Sultan Abdulhamid in 7 November 1900, Ms. Marie Gericker from Germany had expressed her intention to give one of the most beautiful pair of mice she had recently domesticated to him as a present, appreciating his interest in laboratory mice (domesticated small mice) (Y.PRK.AZJ. 41/25). Although domesticated mice did not cause any problems, it is not possible to say this for all mice species. As a matter of fact, various problems were caused by mice within the boundaries of the Ottoman Empire from time to time. One of the problems caused by mice was that they used to eat official documents of the state. As explained in the letter sent to the Prime Ministry by the Ministry of the Interior on 25 December 1917 (25 Kânûn-ı sâni 1333) and the letter sent to the District Governor's Office in the Sanjak of İçil by the General Directorate of Civil



Registration on 1 January 1918 (1 Kânûn-ı sâni 1908), as a result of the inspection conducted in the district civil registration office in Gülnar it has been understood that, birth certification documents covering the period prior to 14 June 1914 (1 Haziran 1330) were destroyed by mice. Consequently numerous errors were made in transactions that were carried out on the basis of these documents (DH.SN.THR. 77/37). Another type of document which is destroyed by mice is banknotes. It is understood from the letter sent to the Ministry of Finance on 22 April 1862 (22 Şevvâl 1278) upon the application filed by a citizen named Ömer, a kavass in the Sublime Port, with the Ministry of the Interior, that banknotes amounting to 600 kurus, held by Ömer were eaten by mice. The claim of Ömer for replacement of banknotes amounting to 600 kurus which were eaten by mice was sustained. (A.}MKT.NZD. 414/89).

Mice have also caused damage to grains stored in warehouses as understood from the letter sent to the Ministry of the Interior by the Governor of Trabzon on 20 March 1920 (29 Cemâziye'l-âhir 1338). In this letter the governor explains mice as well as humidity have caused great damage to grains stored in warehouses. (DH.İ.UM. 20-09/2-41).

The state treasury had also incurred losses due to mice invasion. As a matter of fact some of the timars were not sold in regions that were evacuated and suffered due to the military expedition to Chios and mouse invasion. According to the revenue records of the period, timars at a total amount of 712122 coins were left idle in the year 1150 (1737-1738) in Kocaeli, Gelibolu, Biga, Suğla, Saruhan, Aydın and Kütahya due to the military expedition to Chios and mouse invasion, causing the state treasury to incur losses (D.BŞM.d. 803).

In the telegram sent to the Ministry of Finance by Ahmed Cevdet Pasha in 5 January 1875 (24 Kânûn-ı evvel 1290), the difficulty of protecting silk cocoon from mice was explained (Y.EE. 142/269). Consequently, the mice have also damaged silk cocoons.

However, mice have caused the greatest damage on cultivated land without doubt. As reported by Vizier Ahmed Pasha, the Custodian of Bender, on 7 November 1800 (19 Cemâziye'l-âhir 1215), grasshoppers and mice have invaded cultivated land in the town of Bender for a while. In addition to the problems caused by grasshopper and mouse invasion, negligent behavior of District Governor Sefir Ağa had caused some of the soldiers who were assigned the task of protecting the castle of Bender to escape. Consequently the state had sent 51,396 kurus to meet the needs of remaining soldiers. (C.AS. 892/38400). Mice and insects have invaded cultivated land in the villages around the town of Hama in Syria in June 1823 (Ramazan

1238). As a result of the appraisal survey conducted by Abdülkadir Bey and Hasan Ağa, it was understood that some villages around the town of Hama were not affected from the disaster but half of the cultivated land was destroyed in some villages, two thirds of the cultivated land was destroyed in others and almost all of the cultivated land was destroyed in still some others (HAT. 548/27100D). As a result of the appraisal survey, it was stated that cultivated land in 22 villages, the names of which were specified in the report was not affected from the disaster. However half of the cultivated land in 11 villages and two thirds of the cultivated land in 5 villages, which were not as lucky as the others, was destroyed by mice and insects. 23 other villages have also sustained damages at various levels depending on the variety of the crops (HAT. 548/27100B). The document sent by Salih Pasha, the governor of Damascus, on 5 July 1823 (25 Şevvâl 1238) explains that grasshoppers and mice have destroyed and spoiled the entire cultivated land around Harran plains, Hama and Hummus (HAT. 548/27100A). As described in the document dated 21 March 1852 (29 Cemâziye'l-evvel 1268) mice emerging in various villages around the Town of Asburli? have damaged cultivated land and they have started invading other villages as well with an increased population. (A.)MKT.UM. 97/3). According to the letter sent to the Prime Ministry from Bolu on 30 November 1865 (11 Receb 1282) mice have emerged in the villages around the central district of Bolu and have eaten and destroyed the crops that were planted until that time. The mice have not caused damage only by eating the crops but they have also dug holes in the soil like a mesh. These holes have prevented the villagers from planting crops although it was sowing time (MVL. 716/35). According to the letter sent to the Prime Ministry by the governor of Tırhala on 30 October 1866 (20 Cemâziye'l-âhir 1283), mice emerging in various regions around the town have caused damage to cultivated land. The price of wheat, barley and other foodstuff has increased due to the damage caused by mice as well as the increasing population of soldiers in the region (MVL. 1023/46). According to the petition filed by Bekir Efendi, acting on behalf of and representing the inhabitants of the district of Mihalic of the city of Hüdavendigâr on 7 February 1872 (27 Zi'l-ka'de 1288), almost all of the cultivated land was eaten and destroyed by a huge mice colony. It was stated that some of the livestock grown by the villagers will also be lost if the mice are not destroyed, causing the people who are already distressed, to become more vulnerable (ŞD. 2864/34). In the document dated 14 February 1895 (18 Şa'ban 1312) it is stated that field mice which have emerged the previous year have grown into an enormous colony damaging cultivated land to a great extent (ŞD. 519/14). According to the letter sent to the Ministry of the Interior from Salonica on 2 July 1902 (25 Rebî'ü'l-evvel 1320), local district governor's offices have reported that field mice have emerged and caused damages in some villages and farms of Kesendire town (DH.MKT. 551/13). In the letter sent to the Ministry of Interior

from Aydın on 7 April 1911 (25 Mart 1327) it has been stated that around three thousand square meters of most fertile land in Aydın could not be cultivated due to field mice (DH.İD. 99/3).

Indisputably, one of the most significant disasters experienced by the Ottoman Empire due to mice was the plague disease. Food shortages due to grasshopper and mice invasion, earthquakes and drought increase poverty and cause social problems (Gökbunar, 2007). Going through hard times due to food shortage, the people become more vulnerable to epidemic diseases as a result of malnutrition and lack of attention to hygiene. Local administrations that are concerned about persistence of food shortage replenish cereal warehouses as a precaution, which provide a suitable habitat for mice colonies that spread the plague (Aydiner, 2008).

The plague which is also referred to as “Black Death” by Western countries was first seen in Egypt and had spread to Palestine and to the rest of the world from there. It is a known fact that the plague is spread by mice. The plague had primarily affected major ports and sea towns due to the mice travelling in ships. Consequently, individual states have established quarantine zones for ships entering their territorial waters. The fear of death caused by the plague had caused the Austro-Hungarian Empire to establish a 1900 km long quarantine zone along the Ottoman border. However, the plague which was not effective in Europe thanks to the quarantine zone and other measures that were taken have affected Ottoman territory in the 18th century. A planned and organized fight was initiated against the plague after the Ministry of Quarantine was established in 1839 (Ceylan, <http://turkoloji.cu.edu.tr>). However many regions in Anatolia had suffered from the plague in the 18th and 19th centuries (Yılmazçelik, 2005).

It is possible to give some examples from the archives regarding the plague epidemic that broke out in the Ottoman Empire. For example a fourteen year old boy working in a coffee house in the waterfront promenade in Izmir was taken into isolation because he was infected with the plague. It was decided to place all ships leaving the port of Izmir from 17 January 1902 (4 Kânûn-ı sâni 1317) onwards, under quarantine for a period of two days and to subject such ships to mouse disinfestation (DH.MKT. 2580/24). As it is understood from various correspondences, the Ottoman Empire was suffering from the plague disease in 1902. The instruction stipulating that all mice in ships arriving from destinations infected with the plague should be destroyed, as endorsed by the Sultan, was notified to the relevant administrations as required in February 1902 (DH.MKT. 2586/9). In the letter sent to the Prime Ministry on 31 December 1903 (11 Şevvâl 1321), it is stated that the plague disease is seen in Izmir occasionally. Furthermore it is also stated that many mice were killed during the disinfestation on an Italian

flagged ship carrying pilgrims and that the mice were infected with plague cells. It is reported that necessary measures were taken to destroy mice in Izmir due to the fact that some individuals in Aydın, who were infected with the plague have arrived at Aydın from Izmir (A.}MKT.MHM. 568/9). In the document dated 31 March 1908 (27 Safer 1326) it is reported that the plague was not completely prevented in Jeddah, causing some casualties occasionally, but the number of casualties was higher in Yenbu (BEO. 3281/246075). In the letter sent to the Governor's Office in Hejaz province on 3 June 1910 (24 Cemâziye'l-evvel1328), it is stated that mice, which help the plague to be spread are required to be destroyed and killed in order to prevent the plague entirely (DH.MUİ. 100-2/22). Izmir was exposed to the plague again in 1919. It was decided to subject the ships arriving at Izmir to mouse disinfestation since the plague emerged occasionally in Izmir and it was not completely prevented, in September 1919, in addition to other measures that were previously taken (DH.İ.UM. 22-2/19). Measures taken against the plague in Izmir were discontinued on 4 December 1919 but they were started to be implemented again 3 days later when the plague was spotted again (DH.İ.UM. 22-2/38). The letter dated 26 October 1920 (26 Teşrîn-i evvel 1336) indicates that the plague was still infecting Izmir. As a matter of fact, the above mentioned letter requires passengers in transit Izmir to be examined in the first port to be visited by the ship and the ships to be subjected to disinfestation (DH.İ.UM.EK. 61/12).

The Ottoman Empire had closely and carefully monitored the plague epidemics. The city of Odessa, which is in the Ukrainian territory today and which was occupied by the Russians in 1789, was named Hocabey during the Ottoman era. The document dated 8 May 1903 (25 Nisan 1319) reports that Hocabey was infected with the plague spread by the mice escaping from two ships in the port, causing the death of the wife of a port worker (Y.PRK.AZJ. 47/90). The document dated 25 September 1922 (25 Eylül 1338) (DH.İ.UM.EK. 64/38) and the document dated 21 October 1903 (8 Teşrîn-i evvel 1319) (DH.MKT. 781/28) report that the plague had broken out in Italy and in the Naples Bay respectively, asking the necessary measures to be taken against ships arriving from those regions. Again in 15 May 1904 (2 Mayıs 1320) (DH.MKT. 852/20) and 31 December 1904 (18 Kânûn-ı evvel 1320) (DH.MKT. 920/32), in 1 June 1920 (1 Haziran 1336) (DH.İ.UM.EK. 120/38) in 2 July 1905 (19 Haziran 1321) (DH.MKT. 983/75) in 10 July 1920 (10 Temmuz 1336) (DH.İ.UM.EK. 121/15) and in 21 September (21 Eylül 1336) (DH.İ.UM. 22-2/82) it was instructed that due to the plague break out in Aden, Sevastopol, Port Said, Port Said and Beirut and Salonica, respectively, causing deaths, ships and passengers arriving from those regions shall be placed under quarantine and the ships shall be subjected to mouse disinfestation. The Ottoman Empire had strictly controlled arriving and departing vessels with the quarantine zones established in its

ports and had subjected the ships to mouse disinfection (For detail please see DH.İ.UM.EK. 63/21; DH.İ.UM. 19-18/1-22; DH.İ.UM.EK. 117/86; DH.İ.UM. 22-2/45; A.}MKT.MHM. 598/2; Y.MTV. 222/44).

Instructions regarding mouse disinfection to be applied in ships are clearly described in the document dating from 1901. According to these instructions, first of all foodstuff and other commodities and utensils shall be removed from the cellars, stores and tween decks and cheese and similar food shall be placed at various locations to attract the mice. Secondly, at least six charcoal burners shall be placed in each store and tween deck and at least two charcoal burners shall be placed in the cellar, after sealing these places with airtight insulation a while later and ten grams of sulphur and twenty grams of charcoal shall be burnt on these burners for one cubic meter of space or ten kilograms of sulphur and twenty kilograms of charcoal shall be burnt one thousand cubic meters of space. Ten hours later the doors of these areas shall be opened and a liquid mixture, at the quantity of one kilogram for hundred cubic meters of space and ten kilograms for one thousand cubic meters of space, containing sulphuric acid and various other gases, transforming into choking gas after contacting the air, shall be sprayed in various locations in the stores, tween decks and cellar of the ship, then all holes shall be closed and opened three hours later. Thirdly dead mouse bodies to be found inside the ship following this procedure shall be taken carefully with tongs and burnt in the boilers of the ship or in special containers with paraffin oil. Fourthly the stores, tween decks and cellar shall be washed with ample water. Moreover, raw acid, soap and caustic soda at the quantity of fifteen kilograms each, will be added to one hundred liters of water and the walls will be carefully cleaned with this mixture and the water accumulating in the cellar shall be cleaned with lime. Fifthly all equipment, furniture, sails, ropes and other tools and devices in the decks, halls, cabins and toilets shall be cleaned individually with a special lotion. Then a report describing the procedures that were carried out on the ship shall be submitted to the ship masters by the health officers (İ.SH. 3/46).

Pursuant to the resolutions adopted at the board meeting of the sanitary affairs office on 22 October 1901 (9 Teşrîn-i evvel 1317), ships arriving from any region that is infected with the plague shall not be allowed to land even if the ship holds a certificate stating that it is disinfested from mice. This is because the certificate is issued only with respect to disinfection of the stores. But there are other locations in the ship where the mice can hide. The fact that the measures were tightened can also be understood from the resolution stipulating that "Any ship discharging cargo at any Ottoman port shall be subjected to mouse disinfection if it intends to land in another Ottoman port". (Y.MTV. 222/44).

However the procedure was somewhat moderated pursuant to the instructions dated December 1901. Accordingly ships arriving from a port infected with the plague, holding a certificate that the ship is disinfested from mice, may land at the docks after obtaining another certificate attesting that the ship is free from mice. Any ship arriving from an Ottoman port or foreign port which is not infected with the plague may land at the docks if it declares that forty days have elapsed since the date of the certificate it holds. Log books of ships arriving from a port which is not infected with the plague shall be checked to verify that they have not visited any port that is infected with the plague within the last four months and they shall be allowed to land if they had not visited any port that is infected with the plague. Ships landing at the docks shall be kept at a distance of one meter from the dock as a minimum, they shall remove their ladders from the docks and protect their ropes with thornbushes or cones at night (İ.SH. 3/46). Sea trade of the United States of America was affected negatively from the instructions stipulating that the ships shall not be allowed to land at the docks unless forty days have elapsed since the date of mouse disinfestation and the Ottoman Empire was warned with a memorandum. However in the letter sent by the Sanitary Affairs Office of Istanbul Port and Bosphorus it was stated that “mice surviving disinfestation in a ship can reproduce offsprings within a period of forty days, thus the period of forty days is required to be elapsed” (HR.İM. 97/28).

Although it was decided not to allow ships arriving from regions that are infected with the plague to land at the ports in 1902, this decision caused several problems. Consequently it was asked to allocate special moorings specific to ships arriving from places that are infected with the plague instead (A.}MKT.MHM. 598/2).

Hygiene is very important to prevent the spread of the plague. As a matter of fact it is understood from the document dated 10 August 1901 (28 Temmuz 1317), that the municipality had conducted detailed sanitation and health screening in Istanbul addressing mice. To this end measures were taken against mice at hotels, bakeries, coffee houses, outdoor cafes, public baths, bars, bed-sitting rooms, butchers, similar shops, streets and houses and those places were cleaned as required. Meanwhile the citizens were subjected to health screening. Other measures were also taken against mice such as placing steel traps, whitewashing buildings, flushing sewers, installing flush tanks at toilets, bituminizing the covers placed on vehicles used for sanitation purposes, burning the mice that are caught with oil and burying dead mice in pits dug at appropriate locations and covering the pits with lime (Y.PRK.ŞH. 11/63).

In a report written by the Ministry of the Interior in 1909, it is stated that the most significant means of spreading the plague is mice. It is reported that infected mice hide in all types of vessels and ships and in the commodities carried by these vessels

and ships, escape in the port of discharge and spread the plague. The mice escaping from the ships first go to customs offices and warehouses. Thus porters working at customs offices, grocers, spice sellers, bakers and cereal sellers are infected with the plague first because the mice seek and find groceries, cereal shops, flour shops and bakeries after leaving the port. Consequently observing the measures that are required to be taken in order to protect against the plague is of critical importance. First of all dead mice must be searched and found. Then, their bodies must be burnt with oil after being scalded with boiled water. The awareness level of the public is very important in the fight against the plague. It was recommended for the municipality to pay a certain sum of money for each mouse to be caught by the citizens in order to include the public in the process of fighting against the plague. Hygiene is very important in preventing the plague. Simple precautions to be taken by the public such as observing personal hygiene, not walking on barefoot, sleeping at places well above the ground and using bednets are of critical importance in the prevention of the plague (DH.HMŞ. 22/27).

### **Measures taken against mice**

Related agencies of the Ottoman Empire have issued reports covering the measures to be taken against mice. For example the provincial director of agriculture in Kala-i Sultaniye, currently Çanakkale, has prepared a report regarding measures to be taken against field mice and sent this report to the Ministry of the Interior, from where it was sent to the Ministry of Economy and Agriculture (DH.İ.U.M. 19-17/1-03).

The state also followed articles related to the methods of destroying mice. An article authored by Apri, a chemist, which was published in a newspaper overseas was sent to the government of the Ottoman Empire by the Embassy in Berlin in 1902. The article authored by chemist Apri was communicated to the related agencies for information (İ.HUS. 92/85; A.}MKT.MHM. 599/12).

The state, local administration and the public have taken various measures against the damages caused by mice. One of these methods was whole-wheat dipped in ethyl alcohol. The whole-wheat method was first tried against field mice damaging cultivated land in Tırhala region and then it was commonly used in Turhala region in 1866 after it was seen that mice were killed when they eat whole-wheat dipped in ethyl alcohol (MVL. 1019/73).

Another method was to use imported pesticides. As it was stated in the document dated 1895, field mice that have emerged in Adana the previous year, and grown into a huge colony have significantly damaged the crops. The directorate of the sample field in Adana had written a letter to the head office for procurement of the

pesticide invented by Monsieur Lafer which had proved to be successful in Greece, since simple measures taken by the public were of no use. An order was placed for this pesticide for one hundred units, at the amount of 500 Francs (ŞD. 519/14; BEO. 667/49972; BEO. 599/44915). Also correspondence was made in 1902 to place and order with the “Darüt-ta’lîm” (Private School) in Paris for 10 dozens of pesticides to be used against mice damaging the crops in Aydın (DH.MKT. 2575/140).

Poison was another method used to fight against mice. Field mice emerging in the province of Salonica have caused tremendous damage in 1902. As a result of the examinations made by Agricultural inspectors, no other means than poisoning the mice with various chemicals was found as an effective measure. However this method was not very successful since poisoned food was not attractive for the mice which were feeding on fresh food at the time due to the season. Authorization was demanded to harvest crops which were already reaped or still not reaped, immediately, in order to minimize the loss (DH.MKT. 551/13). The general directorate of the Police Force has used the method of poisoned paste to protect its documents against mice in 1909. Poisoned wheat was also used against mice. In 1905 two kilograms of poisoned wheat was found in a crate sent to Trabzon from Marseille in the name of an Italian citizen. As a result of the investigation it was understood that poisoned wheat belonged to pharmacist Ladini from Erzurum, who was an Italian citizen, intending to use the wheat against the mice in his house (DH.MKT. 1023/16).

Traps were also used against mice. The general directorate of the Police Force has used the method of traps to protect its documents against mice in 1909 (DH.EUM.LVZ. 50/103). In 1910 quarantine inspectorate in Jeddah had reported that mice spreading the plague were required to be destroyed in order to prevent plague in Jeddah. Since Jeddah municipality was unable to procure one thousand traps that were required to destroy the mice, it was decided for the traps to be procured by the sanitary board in Hejaz and sent to Jeddah (DH.MUI. 100-2/22).

Another method recommended to be used to destroy mice was sulphur carbon. This method was asked to Hamdi Pasha, lecturer of bacteriology at the medical school. According to the detailed report prepared by Hamdi Pasha, it was highly dangerous to purchase sulphur carbon to destroy mice, and it was very difficult to use this method. Hamdi Pasha had stated in the document dated 22 July 1902 (9 Temmuz 1318) that it was more appropriate to use the method of burning sulphur which was commonly used in quarantine zones (Y.A.HUS. 432/67). As it is known sulphur carbon is a poisonous and malodorous volatile liquid. On the other hand sulphur used for destroying mice, which is not as dangerous as sulphur carbon is obtained by burning brimstone.



In the letter sent to the Ministry of the Interior by the medical school on 6 July 1902 (23 Haziran 1318), it was stated that as a result of the investigation carried out by sanitary inspector Ahmed Reşad Bey, regarding the deaths in Galata, Istanbul due to the plague, it was found out that the disease broke out in the region between Galata and Tophane and at Balıkpazarı. It was alleged that the mice that were infected with the plague have arrived in Istanbul on ships landing at the docks. It was recommended to control the ports and to cover open sewers on the streets in order to prevent the disease (DH.MKT. 543/75). One of the methods used to destroy the mice in the sewers was sulphur balloons (Y.MTV. 222/44).

Apart from scientific methods, other methods which were believed by the public to be of use were also tried. One of these methods was to use the fluid obtained from corn poppy. In 1872 Mihalic town in Hüdavendigâr province was suffering from mice. Inhabitants of Mihalic have asked their representative Bekir Efendi to request the state to procure the fluid obtained from corn poppy from Ankara in order to destroy the mice, since they did not have economic power to procure this fluid by their own means. The state had decided to pay 2000 kurus, which was the cost to procure the fluid obtained from corn poppy from the local treasury agency (ŞD. 2864/34). The state had allocated a certain budget for each province to fight against mice. For example the total amount paid by the province of Beirut to destroy the mice and insects in the town of Cüneyn was five thousand kurus in 1904 (BEO. 2355/176590). The budget allocated for the province of Adana to destroy mice and insects was fifty thousand kurus in 1895 (ŞD. 519/14; BEO. 667/49972).

Another method that was used against the mice was the “grasshopper spring water”. The mice problem in the town of Asburli? in 1862 was resolved by sending the water which is one of the wonders of his excellency Şeyh Ali es-Semerkandi, whose tomb is located in the town of Yabanabad in the Sanjak of Ankara, known as the “grasshopper spring water” by Seyh Ahmet Efendi who was a descendant of his excellency Şeyh Ali es-Semerkandi (A.}MKT.UM. 97/3). In the letter sent to the Prime Ministry from Bolu, which was suffering tremendously from mice in 1865, it was requested for “grasshopper spring water” which is found around the town of Yabanabad in Ankara, the benefits of which was commonly acknowledged, to be sent province together with a sheikh to use that water (MVL. 716/35). Şeyh Ali Semerkandi, a descendant of Hz. Ömer was born in Esfahan in 1320. Arriving at Anatolia with the spiritual sign given by the Prophet, Şeyh Ali Semerkandi had visited various regions in Anatolia, giving advices to and guiding state officials. While Şeyh Ali Semerkandi was residing in Eskipazar, which is a district of Karabük today, he had demonstrated his wonders by creating a water spring on the soil through praying, and “Starling Birds” which have emerged at the location

where the spring was created have destroyed the insects that were damaging the crops. Şeyh Ali Semerkandi had ultimately resided in a village, the name of which was later changed to Şeyhler in commemoration of Şeyh Ali Semerkandi, in the town of Yabanabad, which is called Kızılcahamam today. The village of Şeyhler had subsequently developed into today's town of Çamlıdere. Seyh Ali had demonstrated his wonder also in this village and crated another spring by praying, and the water from this spring was used against grasshoppers and insects. The region of Çamlıdere was exempted from taxes under the reign of the Ottoman Empire by virtue of an imperial order, thanks to this water which is also known as "grasshopper spring water". This water obtained in the region where the tomb of Şeyh Ali Semerkandi is located, was taken to the region facing insect problems by a descendant of the sheikh and sprayed on the places infested by insects with religious rituals. The insects were destroyed by "Starling Birds" emerging as a wonder of this water (<http://www.seyhalisemerkandi.com/>).

It was of critical important that the public observed the measures taken by the central administration or local administrations. The probability for the fight against mice to be successful is very low in case of failure by the public to observe the measures taken. For example in the year 1911, a significant portion of the most fertile land in Aydın could not be cultivated and remained idle due to mouse invasion. According to the information provided by the agricultural inspector in Aydın, each pair of mice reproduces thirty offsprings every year and each mouse eats around ten kıyye of cereals per year, which corresponds to thirteen kilograms approximately. This calculation made by the agricultural inspector alone is sufficient to demonstrate the severity of the situation. However, despite all efforts and hard work of the office of the district governor of Aydın, the situation had worsened due to failure by the public to observe the measures that were taken (DH.ID. 99/3). The necessity to involve the public in this procedure was also underlined in another document. Another method to destroy mice was to pay a certain sum of money to the public from the budget of the municipality, to kill mice in İzmir, which was also practiced in various locations in Europe, as explained in the document dating from 1904. The bodies of dead mice were destroyed by burning them (A.)MKT.MHM. 568/9).

### **Mice invasion in Tırhala in 1866**

In the letter sent to the Prime Ministry in 17 January 1866 (29 Şa`bân 1282), field mouse invasion on cultivated land in the Sanjak of Tırhala was reported. Although the mice did not currently damage cultivated land, it was thought that it would be better to take precaution for the future just in case. To this end, they intended to try whether a mixture of whole-wheat and ethyl alcohol would destroy the mice and it

was observed that mice eating whole-wheat dipped in ethyl alcohol were killed. Consequently a fight was initiated against mice by placing whole-wheat dipped in ethyl alcohol in various locations (MVL. 1019/73). Although this method had proved to be very successful in the fight against mice, the mice have emerged again after the rain season as stated in the letter sent to the Prime Ministry in 22 May 1688 (10 Mayıs 1282). Mice which were never seen during day time started to damage cultivated land to a high extent at night. The farmers were highly concerned since harvest-time was very close. Some individuals filed petitions for authorization to remove reaped crops to harvest areas with a view to avoiding further damage. In the letter written to the district governor's office in Tırhala from the central government on this issue, it was instructed for the necessary measures to be taken (A.}MKT.MHM. 357/62). It is understood that the fight against mice in Tırhala was not very successful. As a matter of fact, in the petition stamped by various village headmen (mukhtar) and inhabitants in August 1866, it was stated that the crops were destroyed by mice while they were still in the field. No cereal could be harvested in the winter or the summer season due to mice, as stated in the petition. This had caused problems for the villagers as well as for their livestock. As a matter of fact some of the villagers who were experiencing an economic bottleneck since they were unable to earn money from their crops over the last couple of years, have bankrupted and some others were highly indebted. Some of the villagers had much less quantities of wheat and barley seeds than required for planting for the new season, and most of the villagers had no seeds at all. In the petition submitted by the villagers, it was stated that the villagers would be really miserable if these conditions had persisted. Consequently, the villagers have asked the state to provide seed subsidy to them (MVL. 1022/63). Accordingly local administrators of Tırhala have asked the central administration to lend fifteen thousand Istanbul bushels of seed. The total amount of seed requested was 384,840 kilograms, in other words 385 tons, since one Istanbul bushel corresponds to 25,656 kilograms. Since it was understood that the villagers will be unable to plant new crops if seed subsidy was not provided, which would result in a reduction in the revenues of the state, it was decided to subsidize the requested amount of seeds as a result of correspondence made with the Ministry of Finance (MVL. 1024/11; MVL. 1022/63; A.}MKT.MHM. 358/88).

In the letter sent to the Prime Ministry on 23 October 1866, it was stated that the villagers, suffering due to mice, were pleased by the subsidy provided by the state. However it was requested for the assessment of taxes on the inhabitants of the towns of Kardiçe and Alasonya in Tırhala, who had suffered from mice, to be postponed (MVL. 1023/399). This request was found to be reasonable for the villages of the town but it was rejected for the town centers because they were not

affected from the disaster (MVL. 1029/113). Another problem of the inhabitants, who were already suffering from the damages caused by mice, was the increase in the prices of wheat, barley and other commodities due to mice and due to the increasing population of soldiers in the region. As stated in the document dated 30 October 1866 (18 Teşrin-i evvel 1282), it was decided to ban exportation and transportation of cereals, livestock, oil and charcoal from the province to other regions until the requirements of the region were met, in order to prevent price increases (MVL. 1023/46). As a matter of fact the precaution to ban exportation of products to other regions was one of the measures implemented by the state to control the prices (Demirtaş, 2004).

### **Conclusion**

The public had suffered problems due to animals such as crows, insects, mice and grasshoppers in the Ottoman Empire. Grasshopper was the most harmful vermin. However mice have caused as much damage as grasshoppers. According to the documents in the archives, problems caused by mice may be listed as, destroying valuable papers and damages given to silk cocoons and cultivated land. Indisputably, the fatal plague caused by mice had frightened the public the most.

The state and local administrations and the public have taken various measures against the mice. These measures can be listed as, mouse disinfestation in ships, using whole-wheat dipped in ethyl alcohol procurement of pesticides from abroad, using various poisons and chemicals and setting traps. Apart from these the fluid obtained from corn poppy and grasshopper spring water, which were believed to be of benefit by the public, were also used.

Mice problems were experienced in Tırhala region in 1866. Going through hard times, the inhabitants have fought against mice with whole-wheat dipped in ethyl alcohol. Although this measure had proven to be partially successful, the mice have emerged again after the rain season and caused tremendous damage on cultivated land. According to the petition submitted by various village headmen and villagers in August 1866, some of the villagers have bankrupted and some others were highly indebted. The state was asked to subsidize 15,000 bushels of seed, corresponding to 385 tons, to relieve the villagers who did not have any seeds to cultivate the land. Although this state subsidy had relieved the villagers to some extent, the villagers, who still had other problems, have requested their tax assessment to be postponed. Another problem that was caused by mice was the increase in prices which had devastated the villagers. The prices of wheat, barley and other commodities have increased due to mice and due to the increasing population of soldiers in the region. The precaution to resolve this problem was to ban exportation of exportation and

transportation of cereals, livestock, oil and charcoal from the province to other regions until the requirements of the region were met.

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## ALBANIA IN THE NOTES BY EVLIYA ÇELEBI IN THE 17TH CENTUR

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The Ottoman Empire underwent a series of radical changes throughout the 17th century, during which structural transformations occurred both in Anatolia and the Balkans. It was during this period that an empire built on conquest in its earlier existence had started paying attention to the organizational demands of the permanent settlements, such as tax collection. The same period also witnessed the birthpains of the same state's transformation into a settled monarchy.<sup>1</sup> Evliya Celebi is one of the prominent figures of this century who also was a live witness to this transformation, as well its socio-cultural and economic effects on the Ottoman geography. His work therefore goes far beyond being an example of a travelogue, and needs acknowledgement as a colorful presentation of the empire's sociological history in the 17th century geographic setting.<sup>2</sup> He depicts Balkan cities as lively settings that rival their counterparts in Anatolia, Syria and Egypt in economic wealth. Culturally, they are a good example of the impact of the center's tastes and preferences on the periphery. Meanwhile, Albania is an important center due to its commercial potential and geopolitical status in the Ottoman world. This is why at a time when the Ottoman Empire structurally transformed into a new order Evliya Celebi's writings on the Balkan cities and people carries significant importance. While his viewpoint is that of an elite, he did seek to understand the differences.

As an important traveller of the early modern age, Evliya Celebi sought to display the daily life in Albania, along with its demographic characteristics and culture. As such, the rich layers of his *Seyahatname* provide serious opportunities to historians to explore those settings. The name he picked for his book differs from the common travel type known as "rihla" in Islamic literature.<sup>3</sup> Evliya Celebi's primary urge in his book is to provide a full description of the regions neighboring the Ottoman empire. Rather than following the rihla (e.g. el-Mukaddes and el-Makrizi) tradition of the Arab travellers (e.g. Ibn Cubayr and Ibn Battuta), he has taken up the example of the masalik wa mamalik and khitat traditions of Arab geographers. His

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<sup>1</sup> Rifa'at Ali Abou-El-Haj, *Formation of the Modern State: The Ottoman Empire Sixteenth to Eighteenth Centuries*, Syracuse University Press, New York 2005.

<sup>2</sup> Robert Dankoff, "Evliya Çelebi ve Seyahatnamesi Işığında Osmanlı Toplum Hayatı", *Türkler*, çev. Nasuh Uslu, Yeni Türkiye Yayınları, Ankara 2002, c. 10, s. 268-291.

<sup>3</sup> *Rihla* is the term used to refer to pilgrimage in Islamic literary.



works are based on a far wider geographic diameter than his counterparts of the same period, and involves diverse elements like a version of geographical history, traditions, folklore, and other details. A closer look at the poetics of Evliya Celebi's descriptions reveal that a detailed description of cities remains the most significant literary currency of his writings. In these, it is also possible to detect a method based on earlier formulations and diagrams. According to this method, a city's history and administrative status, along with its topography are the initial details shared in his work. Next comes their physical fabric, houses, madrasas, mosques, bazars and public bathrooms, i.e., its public, religious and economic centers in description. In addition to these details, Evliya Celebi also discusses the city community's behavior and traditions, dress code, elite, and the peculiarities of the language(s) they speak in detail. For him, the city is not a dwelling place for its inhabitants, but also a construction set to reach posterity. Finally, along with the life stories of the dead people and its holy people, graveyards, tombs of saints and shrines wrap up the picture.<sup>1</sup> Regardless of geographic location, all cities ranging from Skopje, Belgrade, Aleppo, Cairo are introduced through this general framework. Albanian cities, which are important stops in the colorful fabric of the Ottoman world in the Balkans, are also a part of the same framework and descriptive formulation.<sup>2</sup>

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The initial activities of the Ottomans in the Balkans date back to as early as 1383. During this period, the increasing pressure of the Ottoman raiders on the Valonian prince led him to leave his lands under the protection of the Venice.<sup>3</sup> The campaigns of Bayezid I on Albania which lasted from 1394 to 1396 proved fruitful in the resulting Ottoman expansion.<sup>4</sup> The earliest records of Albania under Ottoman administration date back to Bayezid I reign. These are mainly *tahrir* records, which were prepared during the campaigns to Albania in 1394 and 1397. Meanwhile, it is possible to detect various feudal families loyal to Ottomans in various settings in records dating from 1416. While families receiving *timar* were mostly Christians, Muslim population solely consisted of military and religious officials. Later, following Sultan Murad II.'s conquest of Janija, he required new records for lands

<sup>1</sup> Robert Dankoff, "Bir Edebiyat Anıtı: Evliya Çelebi Seyahatnamesi", *Türk Edebiyatı Tarihi*, Ed. Talat Sait Halman-Mehmet Kalpaklı, Kültür ve Turizm Bakanlığı Yayınları, Ankara 2007, c. 2, s. 348-349.

<sup>2</sup> Halil İnalçık, "Bir Musahibin Anıları ve Seyahat Notları", *Evliya Çelebi*, Ed. Nuran Tezcan-Semih Tezcan, Kültür Bakanlığı Yayınları, Ankara 2011, s. 336-337.

<sup>3</sup> İsmail Hakkı Uzunçarşılı, *Osmanlı Tarihi*, Türk Tarih Kurumu Yayınları, Ankara 1995, 6. bsm., c. 1, s. 203-209

<sup>4</sup> Johann Wilhelm Zinkeisen, *Osmanlı İmparatorluğu Tarihi*, çev. Nilüfer Epçeli, Yeditepe Yayınları, İstanbul 2011, c. 1, s. 189-199, Nicolae Jorga, *Osmanlı İmparatorluğu Tarihi*, çev. Nilüfer Epçeli, Yeditepe Yayınları, İstanbul 2011, c. 1, s. 238.

and population. According to a record dating from 1432, Ottoman dominance began to be visible in the region. While Southern Albania went under the Ottoman control, Skender Beg (Georges Castriota from) the Castriota family in the North gave a hard time to the Ottomans. Although Skender Beg was raised in the Ottoman palace for fifteen years, he shifted his loyalties to Alphonso V, King of Naples in March 1451. Although Murad II and Mehmet II tried to eliminate this threat through their campaigns to Albania, it did not end until Skender Beg's death in 1468.<sup>1</sup>

Following the death of Skender Beg, Albania witnessed the long lasting conflict between Venice, which claimed ownership to the region due to the treaty dating from 1463 and the Ottomans. During this period, Ottomans did manage to control those regions they lost earlier. Finally, they took control of the region through the conquests of Akcahisar, Drivasto, Les and Jabyak in 1478, Shkodre in 1479 and Durres in 1501. However, the construction of regional administration would wait the conquest of Bar (Antivari) and Ulgum in 1571.<sup>2</sup>

Albania in the Ottoman period showed changes in economic and demographic aspects. Cities in the first period of Ottoman rule changed into small markets. For example, Vlorë has established strong relationships with commercial centers such as Istanbul and Bursa. All kinds of fabrics, velvets, cotton textiles, carpets, spices and leather trade flourished in Vlorë. At the end of the sixteenth century, two major changes in Albania consisted visible. "Two fundamental changes in the structure of the empire, namely the disruption of the *timar* system on the one hand, and the deterioration of the fiscal system on the other, had their impact on the situation in Albania as elsewhere. The first change, which coincided with the weakening of the central authority at the end of the 16th century made possible the formation of large estates in the provinces, while the second made it necessary for the state to assess new taxes and to reform the *djizya*, which due to its increased rate, affected particularly the Christian population. The discontent is manifested especially in the rebellious attitude of the Catholic highlanders in Albania in the 17th and 18th centuries and in their co-operation with hostile powers. On the other hand, as the central control weakened, the highlanders began to penetrate into Rumeli and even in Anatolia from the beginning of the 17th century. In the 18th century, pashas, begs

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<sup>1</sup> Halil İnalçık, "Arnavutluk'ta Osmanlı Hakimiyetinin Yerleşmesi ve İskender Bey İsyanının Menşei", *Fatih ve İstanbul*, İstanbul 1953, c. I-II, s. 152-175; İnalçık, "İskender Bey", *İslam Ansiklopedisi*, Milli Eğitim Bakanlığı Yayınları, İstanbul 1950, c. V, s. 1079-1082.

<sup>2</sup> Mustafa L. Bilge, "Arnavutluk", *İslam Ansiklopedisi*, Diyanet Vakfı Yayınları, İstanbul 1991, c. 3, s. 385-386, Franz Babinger, *Mehmed the Conqueror and His Time*, Princeton University Press, New Jersey, s. 360-372.

and a'yan everywhere took into their service these highlanders who were reputed to be the best mercenaries.”<sup>1</sup>

Albania described by Evliya Çelebi is a country that has changed the social and economic structures. He toured Kosovo in 1660, northern Albania and Montenegro in 1662, and southern Albania in 1670. In his “Seyahatname” or “Books of Travel” is described these regions.<sup>2</sup> For 17th-century Albania, and in particular for the interior of the country, the "Seyahatname" constitutes a mine of information.<sup>3</sup>

## Social Life in Albania

### Population

Evliya Celebi's Albania displays a cosmopolitan Balkan life as its demographic component. Along with Muslim and Christian Albanians, Greeks and occasionally Gypsies formed the major groups. It is also possible to trace the elements of millet system in the region.<sup>4</sup> For instance, according to the figures provided by Evliya Celebi, within a total of 37 neighborhoods, 18 of them consisted of Muslims, 14 of them populated the Christians and 7 of them belonged to the Jewish people, along with 1 Gypsy neighborhood.<sup>5</sup>

### Albanian People

Evliya Celebi's depiction of Albanians are mostly positive. He frequently praises its men as fearless heroes who frequently raid non-Muslim lands for holy war. Similarly old Albanians are described as friendly and sage. While describing a market place in Elbasan, Evliya Celebi describes the Albanian woman as follows: “From the backwood villages arrive in such Albanian girls with fairy faces, and angel figures shining like stars.”<sup>6</sup> However, he also adds that Albanians are quite

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<sup>1</sup> Halil İnalçık, “Arnawutluk”, *The Encyclopaedia of Islam*, E.J. Brill, Leiden 1986, s. 656-657. İnalçık, “The Ottoman Decline and its Effects upon the Reaya”, *Aspects of the Balkans, Continuity and Change*, Ed. H. Birnbaum/ S. Vryonis, Lahey 1972, s. 338-354.

<sup>2</sup> M. Cavid Baysun, “Evliya Çelebi”, *İslam Ansiklopedisi*, Milli Eğitim Bakanlığı Yayınları, İstanbul, s. 405-406, Müctebe İlgürel “Evliya Çelebi”, *İslam Ansiklopedisi*, TDV. Yayınları, İstanbul 1995, c. 11, s. 530-531.

<sup>3</sup> Robert Dankoff/ Robert Elsie, *Evliya Celebi in Albania and Adjacent Regions: Kossovo, Montenegro, Ohrid (Evliya Celebi's Book of Travels)*, Brill Academic Pub., 1999, 299 s.

<sup>4</sup> Joseph R. Hacker, “Jewish Autonomy in the Ottoman Empire: Its Scope and Limits”, *The Jews of the Ottoman Empire*, Ed. Avigdor Levy, The Darwin Press, Princeton, New Jersey 1994, s. 153-202, ayrıca bkz. Macit M. Kenanoğlu, *Osmanlı Millet Sistemi Mit ve Gerçek*, Klasik Yayınları, İstanbul 2004.

<sup>5</sup> Evliya Çelebi, *Seyahatname*, Haz. Seyit Ali Kahraman, Yapı Kredi Yayınları, İstanbul 2011, c. 8, s. 627.

<sup>6</sup> *Seyahatname*, c. 8, s. 697.

stubborn.<sup>1</sup> Nevertheless, Evliya Celebi praises their cleanliness along with their good nature, regardless of their sex, and well-behavior.<sup>2</sup> While explaining the root cause of people's beauty with the climate of the city they dwell in, he also underlines their hospitality.<sup>3</sup> In his descriptions of Kostendil, Elbasan and Janija, Evliya Celebi adds comments, such as "it is considered as very ill-mannered to keep doors closed and show hospitality to one's guest"<sup>4</sup>

Another aspect of Albanian identity in Seyahatname is depicted as the proclivity for recreational activities, and a general tendency to have a good time. In fact, in his depictions of various Albanian cities, as well as their crowded bazaars and marketplaces, Evliya Celebi underlines this feature repeatedly. While describing the famous recreation areas in Albania, he precisely makes the following comments: "In these places, one runs into lovers flirting with each other at every turn. There is much mirth and gaiety in these gatherings, which reminds one of Harzemsah Navrouz at daytime and of Huseyin Baykara assemblies in the evening. The sound of the large number of the variety of singers, instrument players and thespians displaying their art even quieten the nightingales, which otherwise love to sing."<sup>5</sup>

While Evliya's depiction of historical details does not run paralel to today's historical classifications, they do show consistency within themselves. While referring to various historical dates or details, he often uses certain known points of reference. Evliya Celebi also makes use of information available in certain holy books or legends (of people, rulers, Seddad bin ad, Amalika and Jamshid), too. Among historical figures that are used as Evliya's historical points of reference are Buhtunahr, Alexander the Great, Anoushirvan, are Byzantian Emperor Harkil. Meanwhile, he refers to the Circassians, Lazes and Abhasians as Arab descendents of the Kureishian tribe. He uses a similar description for Albanians, too.<sup>6</sup> In various parts of Seyahatname, Evliya Celebi claims Albanian people to have originally descended from Cebel-i Elheme of the Kureishis, who constructed Albania during the time of Caliph Omar.<sup>7</sup>

According to Evliya Celebi, Albanians are a talented folk, which helps to explain the large number of educated people and poets found there. In a city named Ergiri,

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<sup>1</sup> Seyahatname, c. 8, s. 645.

<sup>2</sup> Seyahatname, c. 8, s. 656.

<sup>3</sup> Seyahatname, c. 8, s. 689.

<sup>4</sup> Robert Dankoff, "Ayıp Değil!", *Çağının Sıra dışı Yazarı Evliya Çelebi*, Ed. Nuran Tezcan, Yapı Kredi Yayınları, İstanbul 2009, s. 112.

<sup>5</sup> Seyahatname, c. 8, s. 701

<sup>6</sup> Tansu Açık, "Evliya Çelebi'de Yunan-Roma Dünyası", *Çağının Sıra dışı Yazarı Evliya Çelebi*, Ed. Nuran Tezcan, Yapı Kredi Yayınları, İstanbul 2009, s. 29.

<sup>7</sup> Seyahatname, c. 8, s. 701

he notes the existence of several reknowned poets, such as Bukayi, Figani, Nalisi, Sukuti and Fezai. Among these people, he further underlines the abilities of Nalisi as a specialist in kasides.<sup>1</sup>

### **Albanian Names**

A closer look at Evliya Celebi's methods of description reveals his efforts to take a snapshot of the local people in all aspects. Regardless of being in Egypt or in the Balkans, detailed information regarding people's lives and personalities are always provided in his work. Yet, those parts of his work examining names, which hold clues about cultural and social origins perhaps reveal the most interesting details. According to Evliya Celebi, while Cemalizade and Kasimzade are some of the common male names, Selime and Salime are among the most widespread female names in Albania. Meanwhile most Albanian handmaidens or concubines are noted to receive Canisi and Hanifi as their names.<sup>2</sup>

### **Albanian Attire**

Dresscode in a land can be a material cultural indicator of the social history of a country, period and geography. As Fernand Braudel points out, clothes can provide serious clues regarding raw materials, factors of production, cultural constants, fashions and social hierarchy. While clothes fashion can vary according to the personal taste, it can still be a constant indicator that reflect social contrasts.<sup>3</sup> Seyahatname in this regard offers some valuable observations concerning the social dynamics of clothing. Albania is noted as a place where covered bazaars (bedesten) provide all kinds of rich fabrics and goods, and its people are noted for their tasteful attires. All notables wear *mutalla* turbans, and are dressed in sable furs and silks. Meanwhile, young people prefer *sikma cuka* and wear velvet clothes with red colored sable fur caps on top. All men wrap a silk belt named teybend around their waists, and complete their clothings with knives known as palas.

The relative freedom in female attires characteristic to Rumeli regions is also observable in Albania. Women belonging to reaya wear many different styles of clothings with white colored turbans on top, and let their hair loose and their faces unobstructed. In Janija, Evliya Celebi further reports that among Greek and Christian Albanians, a pointed black colored skullcap is fashionable, even though he also adds that he finds the addition of an Albanian kalabak to its pointed end of

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<sup>1</sup> Evliya Çelebi, *Seyahatname*, Seyit Ali Kahraman-Yücel Dağlı, Yapı Kredi Yayınları, c. 6, İstanbul 2010, s. 126.

<sup>2</sup> *Seyahatname*, c. 8, s. 699.

<sup>3</sup> Fernand Braudel, *Maddi Uygarlık Ekonomi ve Kapitalizm XV-XVIII. Yüzyıllar: Gündelik Hayatın Yapıları*, çev. Mehmet Ali Kılıçbay, Gece Yayınları, c. 1, Ankara 1993, s. 271.

these caps as useless. Evliya, who finds this attire to have a rather weird and eccentric outlook comments that a shawl made of felt from sheep wool completes this attire. Meanwhile in Ohrid, elderly women don various types of gilded Mohammedan turbans and complete it with feraces of various colors.<sup>1</sup> Evliya Celebi points out to the widespread use of ferace among women, which enable them to shop modestly in covered bazaars and marketplaces.<sup>2</sup> Evliya Celebi remains an unsurpassed source for cultural history and material elements for his period, too. Although fez became an Ottoman symbol much later in Sultan Mahmud II period, he points out to its favored use by levants in charge of castles located on the borders of Albania during his time. Evliya Celebi makes numerous references to this attire and emphasizes its similarity to Algerians.<sup>3</sup>

### **Life in Albanian Society**

Evliya Celebi commends the natural beauty and demography of Albania. While describing a town named Virahor, he vividly describes its recreation areas with its tasty springs and tall trees with a frequency unseen in Greek, Arab and Persian lands. Meanwhile, his anecdotes on social life gives clues about the habits of Albanians in everyday life. A coffee house by the stone bridge in the same town offers clues about daily life: “This is a place which resembles decorated by Chinese motifs, and proves to be a gathering point for travelers and intellectuals. In front of the coffeehouse are tall sycamore trees and underneath are sofas surrounded by banisters where all travelers passing by take a rest freely and enjoy themselves while having drinks and coffee. On each tree are the nests of many hundreds of thousands of beautiful sounding birds. When one of the melancholy sounding birds begin singing, those who listen to it feel that they are enjoying life to the fullest.”<sup>4</sup>

The joie de vivre of Albanians are often mentioned in Evliya’s work. In his descriptions of Lefkada Island, one can find the traces of a cosmopolitan city life: “they have so many taverns there that all levends of the castle end up drinking there all day and night to the accompaniment of shawm-and-drum. This creates a din reminiscent of those in the Vilayet-i Cezayir.”<sup>5</sup>

### **Myths and Superstitions**

Although Evliya Celebi is into local folklore, he also admits when his knowledge of them is second-hand. For instance, during his visit to Ma’fuf el-Kerhi’s tomb

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<sup>1</sup> Seyahatname, c. 8, s. 633.

<sup>2</sup> Seyahatname, c. 8, s. 717.

<sup>3</sup> Seyahatname, c. 8, s. 605.

<sup>4</sup> Seyahatname, c. 8, s. 604-605.

<sup>5</sup> Seyahatname, c. 8, s. 611.

located in the vicinity of Baghdad, he refers to the myth of lions visiting it, and one of them keeping guard with the graveyard watchman as follows:<sup>1</sup> “While I have visited the tomb many times, I never saw any lions there.” When he encounters a similar situation in Albania, Evliya adopts a similar approach. Meanwhile, he makes the following comments regarding the Boyana Lake as follows:

“The Creator of our Universe has created seven islands of various dimensions made of grass and roots, some of them of about a harman or two, three or five harman length. In some years, when faced with strong winds, they end up moving to a different neighborhood, and in some seasons these little islands meet one another in the middle of the lake and unite. All of them contain a variety of little saplings and greens. People living in the region reach them on boats for a visit and some rest and make themselves merry there. If there’s a particularly strong wind, a few of them may end up moving on the lake, while carrying the people on them, reminiscent of Solomon’s throne. The locals also like the movement of these islands, and boast that “It happened thus back in our age,” in the secure knowledge that they would never get hurt while one them, since it is their natural composition. “God is capable of everything” (Qur’an, Bakara 20). They explain that “if the winds blow particularly strong, those islands will move; otherwise, there would never be a movement. While there have been particularly strong winds in Alexandria, I have never seen them move, even though I have seen them stay still at all times.”<sup>2</sup>

Evliya Celebi carefully observes those superstitions or bizarre forms of behavior spread in public. For instance, he is astonished by a tradition prevalent at the time in Albanian cities, which involves them hiring men who moan and bawl for their dead people every Sunday to commemorate them. For this very reason he also names the city of Ergiri as the “city of moans.” In his words, “what is strange is the ability of those people who are hired to moan for the dead can cry and shed tears for someone whom they are not even related to.”<sup>3</sup>

### **Religion and Spiritual Life**

Evliya Celebi reflects the religious/spiritual life in Albania through his vignettes on tekkes and tasavvuf people. He names Dervis Huseyin Tekkesi located on the east of Aya Mavra castle as one of the stops where teachers gather to have chats on religion, and perform tevhid zikrullah.<sup>4</sup> Seyahatname also mentions the name of

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<sup>1</sup> Robert Dankoff, *Seyyah-ı Âlem Evliya Çelebi'nin Dünyaya Bakışı*, çev. Müfit Günay, Yapı Kredi Yayınları, İstanbul 2010, s. 211.

<sup>2</sup> Seyahatname, c. 6, s. 124.

<sup>3</sup> Seyahatname, c. 8, s. 656.

<sup>4</sup> Seyahatname, c. 8, s. 607.

Baba Sultan in Vlorë as an indicator of the strong traces of Bektasi teaching in the Balkans. The Tekke of Hacı Bektas Veli located in Kanye, which was originally built as a pious foundation of Gazi Sinan Pasa, is not only mentioned as a place renowned in the region, but also famous in the lands of Rums, Arabs and Persians. This construction is described by Evliya to have a big waqf; boasting a kitchen distributing various types of food to passers by. Evliya Celebi explains the devotion of the locals of Ergiri to Bektasi teaching through interesting examples. For instance, Evliya claims that similar to the people in Aydonat, these people do not eat zerde and call it an invention of Muaviye, and avoid boza and wearing blue color.<sup>1</sup>

Evliya's descriptions of Albanian towns and villages reveal that these encompassed all the elements of a refined Islamic culture. Seyahatname remains one of the primary sources in understanding the sufism in 17th century Balkans. Without a care in their size, Evliya Celebi recorded all dervish tekkes in Balkans; thus holding a mirror to the liveliness of sufi movements in the Balkans.<sup>2</sup> While discussing the outskirts of Ergiri, he particularly underlines the great respect that Tekke Mosque Hankah and Sheikh Abdullah Aga receives. He also refers to the Halveti tekke in Albanian Belgrade as a unique construction.<sup>3</sup>

### **Customs and Traditions**

Seyahatname devotes quite a big portion to Albania. Evliya Celebi therefore describes the social life and cultural characteristics of the local people in detail. While remembering his father, who stayed in the village of Mikat on the road of Vlorë 70 years earlier, and who left an inscription on the wall still visible, Evliya Celebi argues that the Albanian people are brave, heroic and gallant people.<sup>4</sup> While lavish in his praises, Evliya Celebi is not reticent in voicing his dislike on certain matters, too. For instance, while discussing a Muslim village named Lopis in the lands of Devline, he bluntly asserts that its inhabitants are “evil men.” Similarly, his descriptions of the folk traditions of the region, including its most social aspects, such as marriage, birth, and death are particularly noteworthy. While describing a marriage ceremony he witnessed at a village named Libohova located on the border of the town of Ergiri, he comments the following: “We handed in the bride after much festivities to his groom. That night, there was such an excess of drinking and festivities accompanied by drinks and assemblies reminiscent of the court of Huseyin Baykara that by the morning “70 barrels of wine and 2 thousand lamb

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<sup>1</sup> Seyahatname, c. 8, s. 654.

<sup>2</sup> Seyahatname, c. 8, s. 653.

<sup>3</sup> Seyahatname, c. 8, s. 669-670.

<sup>4</sup> Seyahatname, c. 8, s. 676.



kebabs were consumed.” In short, this poor fellow watched this gathering for a week, which was a form of Albanian wedding, where his praises of the event run short.”<sup>1</sup>

### **Albanian Cuisine**

What Evliya Celebi writes about the Albanian cuisine gives important clues about their eating and drinking habits of 17th century Albanian society. Albanian lands, particularly Aydonat, plays an important role in supplying the olives and olive oil of the Ottoman Court.<sup>2</sup> Albania is also described as a land rich in lemons, citrus fruits, figs, and various greens. In Delvinye, olive and olive oil trade plays an important role in their income.<sup>3</sup> Among Albanian food, white Albanian breakfast rolls (simit), white flour pastries (pogaca), pastry with chickpeast, borek with chicken filling, baklava with cream filling and samosa with almonds are noticeable. Among drinks, a version of boiled grape molasses named reyhani comes up. Among this food, we also find out that Albanian society likes to drink wine. Evliya Celebi particularly mentions this detail in those sections where he discusses the castle levants and dizdars. In harbor regions, various types of fish, including carp, chub mackerel, grey mullet and seabass are also frequently mentioned. According to Evliya Celebi, another praiseworthy aspect of the Albanian cuisine is its sweet smelling, pure and clear honey, the likes of which he claims that cannot be found even in places like Athens and Crete.<sup>4</sup> Evliya Celebi also adds that the hosaf and sweets in Ohrid are unsurpassed. He states that “I was about to die after trying 26 varieties of hosaf at a local’s feast in Ohrid. In the lands of Rumeli, Ohrid is known for its hosafs and feasts.”<sup>5</sup>

### **Conclusion**

In Franz Babinger’s work, titled “Evliya Celebi’s Route in Albania,” he discusses his 1662 and 1670 visits to Albania, and concludes that most of the information disclosed there as accurate. While acknowledging the monotony of Evliya Celebi’s descriptions, Babinger also explains it as due to his use of the method known as geography of nations.<sup>6</sup> Indeed, the information provided by Evliya is far superior to

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<sup>1</sup> Seyahatname, c. 8, s. 658-659.

<sup>2</sup> Seyahatname, c. 8, s. 638.

<sup>3</sup> Seyahatname, c. 8, s. 645.

<sup>4</sup> Seyahatname, c. 8, s. 681-682.

<sup>5</sup> Seyahatname, c. 8, s. 716.

<sup>6</sup> Franz Babinger, “Ewlija Tschelebi’s Reisewege in Albanien.” *Mitteilungen des Seminars für Orientalische Sprachen* 33, (1930), s. 138-78, II Abt., fq. 138-178; [Reprint: *Rumelische Streifen* (Berlin, 1938), 1-40], Nuran Tezcan, “1814’ten 2011’e Seyahatname

those limited information given by another known figure of his century, known as Katip Celebi. Given the rarity of any travel notes on the region from 17th century, Evliya Celebi's descriptions gain further importance. His study offers a detailed yet balanced view of the lives, human and material cultural elements in different geographies of the Ottoman world. His depictions of Albania are particularly colorful due to their lively sceneries. The Albania reflected through the lens of Seyahatname is a rich land in terms of its economics, with prosperous cities. The methods he uses to depict the Albanian people are no different from those he employs for other Ottoman lands and people. That said, Evliya Celebi does make a successful analysis of the main characteristics of the Albanian people, which makes them stand out on their own. Similar to other Balkan lands, Evliya's snapshot of Albania is that of a land that is caught in the calm before the approaching storm. With the second Vienna defeat, the Ottoman lands in the Balkans entered a new phase with different political dynamics and social conditions. The importance of Evliya Celebi's writings lie in witnessing the conditions preceding this turning point a quarter of a century earlier, and his ability to capture some of the clues of the this forthcoming change.

## THE SHKODRA BANNER ADMINISTRATIVE STRUCTURE DURING THE TANZIMAT PERIOD (1839-1876)

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The most precise topic of the regulatory work of the Ottoman state administration in 19<sup>th</sup> century was the reconstruction of the Ottoman provincial administration. Sultan II. Mahmud (1808-1839) continued effort to maintain the Nizam-i-Jadid reforms to strengthen the central authority after passing the throne. After abolition of the Janissary quarry, fundamental changes in the administrative and military areas began to be realized. First, the Anatolia States administratively divided into four sections<sup>1</sup>. The arrangements in the administrative and civil areas made during the reign of Sultan Mahmud were aimed the strengthening of the central authority had acquired. The elimination of the maverick administrators and Ayans in various parts of the country was achieved in success and almost all regions were collected under the administration of the central authority.

The most important event in the first half of the 19th century pointing out the transformation of the Ottoman Empire was the announcement of Gülhane Hatt-ı Hümayunu (3 November 1839). By the programmatic reforms of Tanzimat, it was effected to correct the administrative deficiencies in the Ottoman Empire, to equalize muslims in non-muslim populations, and to prevent the major powers does not intervene in the internal affairs of the state. However, the implementation of envisaged reforms had been passed; the people harmed their interests with the Tanzimat period was encountered to strong resist. During this period, there had been problems in the implementation of the Tanzimat in the Balkans.

The centrism tendency posed by the Tanzimat movement affected the Ottoman state administration in two main ways. First, a new organization was created in financial area. Second, there was a need a proper, quick and equitable functioning process by the local people and the clusters to affect the administration, it had given rise to the tradition of decentralization in the Ottoman Empire.

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<sup>1</sup> Halil İnalçık, ‘Eyalet’, Diyanet İslam Ansiklopedisi (DIA), C. XI, İstanbul 1995, p. 548.

Just before the declaration of the Tanzimat Reform, a provincial organization of the Ottoman Empire was encountered to include the governors for management of the states (eyalet), while mütesellim for the management of the sandjak (sancak, liva), from time to time, in the presence of the administrators called mutasarrıf<sup>1</sup>.

When entering the period of Tanzimat, the Shkodra city<sup>2</sup> was the center of a state covering all Northern Albania<sup>3</sup>. From the second half of the 18th century, Bushati family from the local feudal powers had been effective in Shkodra and had this city their headquarters. In Albania, there were two major pashalic: Shkodra Pashalic in the management of Bushati family at north and the other Ioannina Pashalic in the management of Tepedelenli Ali Pasha at south. However Mahmud II got Bushati dynasty reigning in Shkodra to Istanbul in 1831 so brought end to the existence of the family in this city and made a new administrative arrangement. After the elimination of local feudal forces, the old state system had been renewed and the states were replaced by Pashalics applied a policy of centralization. With this new administrative reform in 1836, the territory of Albania was divided into nine pashalics as Shkoder, Monastir, Janina, Prizren, Silk, Pristina, Skopje, including İvranya and Leskovik<sup>4</sup>. By the year 1846 after the proclamation of the Tanzimat, Shkodra and Pirizren Pashalics separated from the State of Rumelia and Shkodra state was established as a new form of government. As a result of arrangements, it is understood that the Tanzimat was started to be implemented in Sandjak of Shkodra in 1847<sup>5</sup>. But there were those who wanted to continue to the old procedure. For example, in 1855, the Latin people living in the two villages connected to Gjakova district of Sanjak Shkodra claimed the collection of taxes in accordance with the procedure before the Tanzimat<sup>6</sup>.

After the proclamation of the Tanzimat, the first innovation in the administrative field were formation of muhassılıks and Muhassılık Assemblies which muhassıls have to create legally where they go. Muhassıls were assigned the task of actions to

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<sup>1</sup> Musa Çadırcı, "Tanzimat'ın İlânı Sıralarında Türkiye'de Yönetim (1826-1839)", Belleten, C. LI/201, TTK pub., Ankara 1988, p. 1222, 1229.

<sup>2</sup> Shkodra name comes from Skodra in the language of Illyrian. Shkoder referred to names such as Shkoder, Skord, Shkoder, Scutari, Alexandria, Skadar, Scodre in history. Ali Bardhi, Müfettiş Davut Boriçi'nin Günlüğünde (1870-1877) İşkodra Vilayeti'nde Eğitim, Marmara Universty Graduate School of Social Sciences MA thesis, Istanbul 2009, p. 14.

<sup>3</sup> Albania was mentioned as the place where the Albanian community rather than a political or administrative region name under the management of Ottoman Empire. Hale Şıvgın, "Arnavutlarda Milli Bilincin Gelişme Süreci", Türk Dünyası Araştırmaları, Kasım-Aralık 2003, 147,p.3.

<sup>4</sup> Ali Bardhi, Müfettiş Davut Boriçi'nin Günlüğünde (1870-1877) İşkodra Vilayeti'nde Eğitim, Marmara Universty Graduate School of Social Sciences MA thesis, Istanbul 2009, p. 28.

<sup>5</sup> BOA., Sadâret Evrakı Mektubî Kalemi (A.MKT), no. 97/73.

<sup>6</sup> BOA, Hâriciye Nezâreti Mektubi Kalemi (HR. MKT), no. 112/75.

perform the count of population and goods where they go<sup>1</sup>. So the expected success in management from Muhassıllık system required by the Tanzimat did not achieve in 1842, this institution was abolished. The state system is also affected by this situation in nature. According to the new regulation implemented where Tanzimat was applicable, state were separated to sandjak; sandjak to district. The villages had been continuing to exist as the smallest administrative units. According to this system, the administration of villages was given to demarch, the administration of district to director of distict, and while the administration of the sandjaks to prefect. The state also was ruled by governors. Sandjak of Shkodra was ruled by the administration of district during this period by taking a share of the new arrangement<sup>2</sup>. Shkodra District Governor was also included in district directors under responsible to the prefect<sup>3</sup>. Accordance with the application made from March 1842, the dignitaries in each district on the places included in the Tanzimat gathered and elected one of them to get director. According to the legislation, the person who will serve as director were paid attention to being loved by the people of honest, reliable, attention to personalities. Solely, the ones was elected who wanted the people to be sometimes the director according to the status of districts, from time to time, the assignments was done under the initiatives of governors. The assignment of the directorate became absolute by approval of the center<sup>4</sup>. No payment was made for services of the directorate by the state, free services were conducted. Here were a free service and people assigned to the task who were not civil servants trained by trade, abuses were more likely here than in other units. Therefore, appointments were treated selectively. For example, after inquiry about Hadji Pasazade Mustafa who wanted to be the manager to Podgorica District connected to Shkodra was decided to be or not be the manager<sup>5</sup>.

When Tanzimat reforms were applied, Gosine District<sup>6</sup>, Bar District<sup>7</sup>, Zadrimë District<sup>8</sup>, Podgorica District<sup>9</sup>, Ülgün District<sup>1</sup>, Leş District<sup>2</sup> and Gjakova District<sup>3</sup>

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<sup>1</sup>Yücel Özkaya, "Tanzimat Öncesi Sosyal ve Kültürel Durum ve 1840-1850 Arasında TaşradaTanzimat Uygulaması", Tanzimatın 150. Yıldönümü Uluslararası Sempozyumu (Bildiriler), Ankara 1991, p. 121-140, 261; Ayla Efe, "Muhassıllık Teşkilatı", Anadolu University Graduate School of Social Sciences PhD thesis, Eskişehir 2002, p. 8-10.

<sup>2</sup> BOA, A.MKT., no. 17/61.

<sup>3</sup> It is understood that is targeted prevention of a possible damage to the collection of tithe revenues and waste by suggesting that the managers from dynasty gentry assigned to administration of districts were busy with work of the country and the poor. Musa Çadırcı, "Türkiye'de Kaza Yönetimi (1840-1876)", Belleten, LIII/206, Ankara 1989, p.238.

<sup>4</sup> Musa Çadırcı, "Türkiye'de Kaza Yönetimi (1840-1876)", Belleten, LIII/206, Ankara 1989, p. 237-239.

<sup>5</sup> BOA, A.MKT., no. 48/62.

<sup>6</sup> BOA, A.MKT., no. 139/100.; Sadâret Divân-ı Hümâyûn Kalemî (A. DVN) no. 114/48.; 19/10.

<sup>7</sup> BOA, A.MKT., no. 135/39.

<sup>8</sup> BOA, A.MKT., no. 217/17; BOA, Sadâret Evrakı Mektubî Kalemî Mühimme (A. MKT. MHM), no.352/78; BOA, A. MKT. MHM, no.353/23.

<sup>9</sup> BOA, A.MKT., no. 48/62.; A. DVN. No. 25/23.

connected to Shkodra Sandjak were ruled by directorate. During the same period, some unrest occurred in the Bihor and Tirgoviste Districts within the sandjak<sup>4</sup>. Because of the situation not improved, these districts were bound to the Yeni Pazar Sandjak by the annexation to the state of Bosnia in 1849<sup>5</sup>. In the meantime, the Babiâli published the interim guidelines determining areas of the power and authority of the Governors, mutasarrifs, prefects and district directors in 1850, and submitted to the relevant authorities<sup>6</sup>.

After Islahat Edict of 1856, the Ottoman county administration had been revised. The defining characteristic of Islahat Edict of 1856 was providing affiliates of the people (especially non-Muslims) to the administration by re-organization of the administrative, financial and judicial organs. In fact, county management system envisaged in the edict put into practice with a regulation issued in June 9, 1861, in Lebanon, Jabal-i. Nevertheless the enforcement of new order to the all the empires was not achieved due to frictions in the Ottoman administration. The basic document which improved the Ottoman administrative system was "Regulations for the Administration of the Provinces" dated November 7, 1864. With this regulation, states were abolished and province units were established by consist of sandjak (liva), instead of state. Thoughts and works of Midhat Pasha, the Governor of Niche, were used in the preparation of new regulations<sup>7</sup>.

A number of arrangements had been made with Provincial Administration Act dated 1864 and the Balkan Peninsula had been established as Shkoder, Monastir and Janina Provinces. In 1865, the Shkodra Sandjak had been annexed in Tirana and Draç Districts<sup>8</sup>. By the year 1866, after dispersed and arrest of the ringleaders of the rebels against the principal in Zadrime town of Shkodra<sup>9</sup>, a new sandjak was performed by the annexation of some districts to Zadrime to ensure peace in of Shkodra. Salih Efendi, director of Leş and Zadrime Districts, was appointed to district governor of new sandjak<sup>10</sup>. Later, a livâ (sandjak) was decided to establish

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<sup>1</sup> BOA, A. MKT. MHM, no. 18/59.

<sup>2</sup> Leş District was established at the former Dukakin Sandjak. BOA, A. MKT. MHM, no. 90/66.

<sup>3</sup> BOA, A. MKT. UM no. 162/51.; BOA., HR. MKT, no. 199/49.

<sup>4</sup> BOA, Meclis-i Vâlâ Evrâkı (MVL), no. 134/3624.

<sup>5</sup> BOA, MVL, no. 66/4.

<sup>6</sup> BOA, A. MKT. UM no.337/69.

<sup>7</sup> İlber Ortaylı; "I. Tanzimat Devrinde İdarî Yapı", Osmanlı Devleti Ve Medeniyeti Tarihi, Editor: E. İhsanoğlu, IRCICA, Istanbul 1994, Vol.1, p. 283.

<sup>8</sup> During the rule of the Ottoman, it was the center of the district in the Sandjak Draç of Shkodra province. BOA, A. MKT. MHM, no. 322/43.

<sup>9</sup> BOA, A. MKT. MHM, no. 351/87.

<sup>10</sup> BOA, A. MKT. MHM, no.352/78.

as named Zadrime Sandjak<sup>1</sup>. However the activities of the people against Salih Efendi were not able to be prevented<sup>2</sup>.

Regulation of the Province in 1867 and the 1864 arrangement had been made to cover the whole empire. Province of Thessaloniki was founded in 1867 by Provincial Regulations and some parts of eastern Albania were taken into it. The combination of Kavaye and Peklin towns with Dıraç town by leaving from Shkodra and connecting to Ohrid by another change in the same year was decided by Vala Assembly and reported to Mutasarrıflık of Shkodra and Governor's Office of Rumeli<sup>3</sup>. By 1868, Provinces of Shkodra and Skopje were combined<sup>4</sup> and found to comply with the creation of a new province<sup>5</sup>. In the meantime, Gosine district<sup>6</sup> connected to Yenipazar Sandjak and Kırçova Subdistrict (nahiye)<sup>7</sup> were connected to Shkodra. Province of Shkodra was founded in 1869 after the 1867 provincial regulations and province were included in some places of northern Albania such as Matt, Debre, Prizren, Gjakova<sup>8</sup>. Likewise, Mirdita Subdistrict due to Shkodra in 1869 was translated into the district and appointment of Captain Gün as District Governor and the formation of a council of appeal were deemed to be appropriate<sup>9</sup>.

In order to make more evident of Regulations of 1864 on January 22, 1871, the Regulation of General Administration Province was entered into force<sup>10</sup>. According to this new arrangement, provinces were separated into livas (sandjacks), livas into districts. The administration of the county was given to governor, administration of livas to mutasarrıf, the management of district to prefect<sup>11</sup>. After this new arrangement made in 1870-1871, Sandjak of Prizren was separated from the Province of Skopje and connected to Shkodra<sup>12</sup>. In 1874, the sandjaks of Shkodra,

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<sup>1</sup> BOA, A. MKT. MHM, no.352/98

<sup>2</sup> BOA, A. MKT. MHM, no. 353/23.

<sup>3</sup> BOA, Yabancı Arşivler (YB. 04), no. 5/66.

<sup>4</sup> BOA, İrâde-Mesâil-i Mühimme ( İ.MMS.), no. 35/1474.

<sup>5</sup> BOA, İrâde-Şurâ-yı Devlet (İ.ŞD.), no. 12/577.

<sup>6</sup> BOA, A. MKT. MHM, no. 412/31.; Gosine district was abolished in 1873, but then it was acquired in Prizren district again. BOA, A. MKT. MHM, no. 463/100.

<sup>7</sup> BOA, A. MKT. MHM, no.421/71.

<sup>8</sup> Salname-i Devlet-i Aliye-i Osmaniye (SDAO), 1286, p. 132.

<sup>9</sup> BOA, A. MKT. MHM, no.440/43.

<sup>10</sup> İlber Ortaylı, "Osmanlı İmparatorluğunda İdari Modernleşme ve Mahalli İdare Alanındaki Gelişmeler", İdare Hukuku ve İlimleri Dergisi, İstanbul 1982, I-II, p. 143-148; İlber Ortaylı, "İlk Osmanlı Parlamentosunun Yapısında Eyalet İdare Meclislerinin Etkisi", Osmanlı İmparatorluğunda İktisadi ve Sosyal Değişim: Makaleler-I, Ankara 2004, p. 233-239; Mehmet Seyitdanlioğlu "Yerel Yönetim Metinler (VI): 1871 Vilayet Nizamnamesi ve Getirdikleri", Çağdaş Yerel Yönetimler, September 1996, Vol.5, p. 89-103.

<sup>11</sup> Abdulhamit Kırmızı, Abdülhamid'in Valileri Osmanlı Vilayet İdaresi 1895-1908, Klasik Yayınları, İstanbul 2008, p. 31.

<sup>12</sup> In 1868-1869, Prizren, Gjakova, İpek, Pristine, Vulçitrin, Gilan, Yeni Pazar and Luma depended to province of Skopje. Prizren became independent province a in 1871-1872gain. BOA, İrâde Dâhiliye (İ. DH), no. 592/41119.

Prizren, Skopje and Debre had been annexed to province of Monastery<sup>1</sup>. In this period, Sandjak of Shkodra was consisted of a total of ten sandjaks as the central liva, Leş, Buka, Merdita, Kavaya, Bar, Ülgün, Akçahisar, Burgurca and Tirana. In 1874, for the continuation of loyalty of albanians to the state, Shkodra was again thought to be governed by governor's office<sup>2</sup>. As a result of subsequent amendments, Shkodra Sandjak has been the central province of Shkodra in 1877. In 1878, the Province of Shkodra was consisted of Shkodra and Dıraç sandjaks<sup>3</sup>. The centrum of the province was Shkodra sandjak, and consisted of Shkodra<sup>4</sup>, Tuz<sup>5</sup>, Leş<sup>6</sup>, Puka<sup>7</sup>, Mirdita<sup>8</sup>, Akçahisar (Krupa)<sup>9</sup>, Ülgün<sup>10</sup>, Bar<sup>11</sup>, Podgorica districts; Dıraç sandjak consisted of Dıraç<sup>12</sup>, Kavaye<sup>13</sup>, Şiyak<sup>14</sup>, Tiran<sup>15</sup> districts.

**MULHAKAT of PROVINCE SHKODRA in 1878**

**SHKODRA SANDJAK**

**DIRAÇ SANDJAK**

<sup>1</sup> 1877 yılında Manastır Vilayeti lağv edilerek Selanik Vilayeti'ne katılması uygun görülmüştür. In 1877, the province of Monastery was abolished eligible to participate of Thessaloniki province. BOA, Dâhiliye Nezâreti Mektubî Kalemi (DH. MKT), no. 1326/19.

<sup>2</sup> BOA, Yıldız Arzuhal Jurnalleri (Y.PRK. AZJ), no. 1/25.

<sup>3</sup> VSİ, 1312, p. 62.

<sup>4</sup> 10500 muslims, 4200 catholics, 720 greeks and a total of 15420 people were available in Shkodra. BOA, Yıldız Tasnifi/ Perakende Evrakı Umum Vilayetler Tahriratu (Y.PRK.UM), no. 1/79.; In 1894, the city of Shkodra consisted of 14 neighborhoods and 12 of them were islamic, and the city's total population were reached to 41000. VSİ, 1312, p. 65.

<sup>5</sup> BOA, Y.EE., no. 12/15.

<sup>6</sup> 360 catholics and 12 muslims were available in the district of Leş in 1878. BOA, Y.PRK.UM, no. 1/79.

<sup>7</sup> BOA, A. MKT. MHM, no.387-A/15.; 3600 muslims and 4800 catholics for a total of 8400 people were living in the districts of Puka, Ikbale and Karacadağ. BOA, Y.PRK.UM, no. 1/79.

<sup>8</sup> BOA, A. MKT. MHM, no.440/43.

<sup>9</sup> The population of Akçahisar consisted of 6402 muslims and 578 catholics. BOA, Y.PRK.UM, no. 1/79.

<sup>10</sup> On this date, the muslim population of Ülgün district was 3000 and the total population was 3090. BOA, Y.PRK.UM, no. 1/79.

<sup>11</sup> Bar district was divided from Shkodra and annexed to Karadağ as a result of the Treaty of Berlin.

BOA, Y.EE., no. 79/8.

<sup>12</sup> There was a total of 4800 people which 3112 of them were muslims. VSİ, 1312, p. 65.

<sup>13</sup> the total population of the district which 13809 muslims, 88 catholics and 1588 greeks lived were 15485. BOA, Y.PRK.UM, no. 1/79.; Previously it was a village, then made a district in 1866. VSİ, 1312, p. 129.

<sup>14</sup> BOA, İrade Dâhiliye (İ.DH), no. 66146.; In 1879, it was made a district. VSİ, 1312, p. 133.

<sup>15</sup> The total population of Tiran where 15596 muslims, 199 catholics and 575 greeks lived in was 16370. BOA, Y.PRK.UM, no. 1/79



Tuz District	Dıraç District
Leş District	Kavaye District
Puka District	Şiyak District
Mirdita District	Tiran District
Akçahisar (Krupa) District	
Ülgün District	

The Ottoman Empire tried to prevent the interventions of foreign states with the Edict of Islahat which was declared in 1856; however these interventions had continued to increase. After the events in Yemen and Herzegovina for holding the state together, Constitution had been declared on December 23, 1876. Fundamental Law was gained entry into force of the proclamation of the Constitution. Constitution was welcomed by officials and inhabitants of Shkodra in particular by Shkodra Governor, Mustafa Resit Pasha, and this satisfaction was submitted to Bab-ı Ali. After the proclamation of Constitution, the changes were made in the administrative structure. In particular, some changes had been made within the province as a result of the Treaty of Berlin was signed at the end of the 1877-1878 Ottoman-Russian War. The Ottoman Empire, some places newly established as well as Ülgün and Bar disytricts located within the province of Shkodra had to leave to Karadağ. However, İspiç subdistrict connected to Bar town was given to Austria with this treaty. Due to the majority of the people of İspiç subdistrict constituted by Latins and their reluctance to be the annexation of Karadağ, this place was given to Austria<sup>1</sup>. There were six provinces after the Congress of Berlin in the Balkans. These were Edirne, Salonica, Monastir, Janina, Shkodra and Kosovo provinces. The province of Shkodra structure had remained much the same way until the day Turkish rule ended in 1913.

As a result, in the 1878 Berlin Congress, it was decided to grant some regions of Albania to Karadağ. The Albanians against decisions formed a national unity in Prizren with the support of the Ottomans. League of Prizren created as a result of the congress began on June 10, 1878, Albanian province was gathered under a single diplomatic struggle was adopted, and identified status of the fields of study on the preparation of the independence. Albanian independence movement was carried out by other organizations and gained power after the Constitutional II. In 1909, the National Congress gathered in Monastir, taking the first step towards full independence of the Ottoman Empire in the Shkodra, Kosovo, Monastir and Ioannina were requested to include an autonomous Albania. Management of the Union and Progress against this request, sought reconciliation of developments that

<sup>1</sup> BOA., Y.EE., no. 79/8.

occurred in the Balkans. Gained autonomy in 1912, prior to the conclusion of the Balkan War, Albania had become a principality of December 1912, connected to the Ottoman Empire. The Ottoman Empire was forced to give up all claim to Albania after London Conference held on May 30, 1913.

SOHBETGÂH-I İBÂDETGÂH: NAMAZGÂHS IN THE  
BALKANS IN VIEW OF EVLİYA ÇELEBİ

Turan GÖKÇE\*

“El-hâsıl bu abd-i kemter elli bir yıl seyâhatde  
böyle bir ma‘bedgâh-ı musallâgâh görmedim.  
İllâ Sirem sancağı hâkinde Öziçe nâm şehrin içindeki  
namazgâhı gördüm. Ol dahi ibret-nümâdır  
ammâ bu Karafer[y]e musallâsı  
vâcibü’s-seyr küşâde bir medrese-i azîmdir...”<sup>1</sup>

**Introduction**

Evliya Çelebi was born in İstanbul in the year 1611 to a family of Kütahya origin. His father Mehmet Zilli Efendi was the head of goldsmiths in the palace, and thus Çelebi was grown up around the palace, educated at Enderun, which was then a really significant educational centre. He was accepted to the presence of the Sultan Murat IV., and then assigned at the Kılar-ı Has. He was a well educated and intellectual Ottoman man. From the early ages of his life, he has got a passion for traveling and searched opportunities to do it. He succeeded it by traveling together with the chamberlain Mehmed and İpşir Mustafa Paşa. They were high class imperial officers and were from the Melek Ahmed Paşa family. Then he continued his travels by undertaking various official responsibilities.<sup>2</sup>

Having a broad imaginary world thanks to his well education, he traveled throughout the Ottoman empire and the neighboring countries from the year 1640 on, for some 40 years. Therefore he took the official title “Seyyah-ı alem, Nedim-i

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<sup>1</sup> Evliyâ Çelebi b. Derviş Mehmed Zillî, *Evliyâ Çelebi Seyahatnâmesi*, VIII. Kitap (=VIII), ed. Seyit Ali Kahraman-Yücel Dağlı-Robert Dankoff, İstanbul 2003, p.82.

<sup>2</sup> See for the childhood, the circumstances in which he grew up, and basic features as an itinerant of Evliya Çelebi: Mücteba İlgürel, “Evliya Çelebi”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (=DİA), 11, İstanbul 1995, pp.529-530; M. Cavid Baysun, “Evliya Çelebi”, *İslâm Ansiklopedisi*, 4, İstanbul 1977, p.400-412. Robert Dankoff, *Seyyah-ı Âlem Evliyâ çelebi'nin Dünyaya Bakışı*, tr. Müfit Günay, İstanbul 2010; Halil İnalçık, “Açış Konuşması”, *Çağın Sıra dışı Yazarı Evliyâ Çelebi*, ed. Nuran Tezcan, İstanbul 2009, pp.14-15.

alem". When he died in 1685,<sup>1</sup> he left the masterpiece Seyahatname in ten volumes.<sup>2</sup> After it was reinvented in the middle of the 19th century, it has been used as an historical source for monographic and specific researches. It has lots of original titles and themes in it, still waiting for analyzing. The namazgahs that usually don't include architectural figures other than except mihrap and minber, but that had great importance in the Islamic world and the Ottoman society with sacral, social and cultural functions, belong to that category.

In this study, the namazgahs that were founded in the Ottoman period in the Balkans and that were narrated by Evliya Çelebi will be evaluated. By the help of Evliyâ's descriptions about the namazgahs founded both in urban areas and countryside in the Balkans, we will focus on especially religious and cultural functions of the namazgahs and their role in social life. But, for understanding better, we will give patterns of Evliyâ's masterpiece, and the main features about grouping and designing of the namazgahs built in that period.

### **The Patterns Applied in Evliya Çelebi's Seyahatname and the Namazgahs**

One of the important elements that Evliya Çelebi collected from verbal and written sources, and that used and carefully observed during the travels was situation of cities and towns. Considering the panorama that Evliya Çelebi tries to draw about cities, we witness that they are evaluated in a specific pattern. Apart from the cities that he described thoroughly or nearly thoroughly, there are some others especially like Sofya<sup>3</sup> and Manastır,<sup>4</sup> which are included in the scope of this paper, for which he reserved some titles or blank places in the text, but could not enter the necessary info. This shows that Evliya had a framework for studying and writing on settlements. According to his method, he starts with geographical descriptions and locations of the settlements, and finishes by mentioning the significant visiting places there, which he regarded in a sense as his main reason for traveling to that city.

The namazgahs constituting main theme of this paper, are generally evaluated in the book in two different occasions related to the pattern. These are defined and mentioned after mosques and masjids under some titles like "*Der-aded-i cevâmi'hâ-*

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<sup>1</sup> He spent his last years in Egypt and died in his return to Istanbul. On the date of his death see. M. İlgürel, *ibid*, p.531; M. Cavid Baysun, "Evliya Çelebi'ye Dâir Notlar", *Türkiyat Mecmuası* XII (İstanbul 1955), pp.258-261.

<sup>2</sup> The first publication of the Seyahatname is at the end of the 19<sup>th</sup> century. This paper, however, refers to the ten volume edition of the Yapı kredi Yayınları.

<sup>3</sup> Evliyâ Çelebi bin Derviş Mehmed Zillî, *Evliyaa Çelebi Seyahatnâmesi*, 3. Book (=III), ed. Seyit Ali Kahraman-Yücel Dağlı, İstanbul 1999, pp.220-234.

<sup>4</sup> Evliyâ Çelebi bin Derviş Mehmed Zillî, *Evliyaa Çelebi Seyahatnâmesi*, 5. Kitap (=V), ed. Yücel Dağlı-Seyit Ali Kahraman-İbrahim Sezgin, İstanbul 2001, pp.307-309.

*yı selâtin-i Âl-i Osmân ve gayri ibâdetgâh-ı mü'minân*"<sup>1</sup> or "*Der-ibâdetgâh-ı mesâcid-i mü'minân ü ehl-i î mân*".<sup>2</sup>

However, the namazgahs recorded in Evliya's Seyahatname are not restricted with those cities, towns and around them. There were the same structures on routes, bazaar places or even in resorts. The Namazgahs around urban areas or on the ways connecting them were one of the important elements described by Evliya Çelebi, in accordance with an order from centers to peripheries. Especially the promenade namazgahs or those constituting a part of the promenades are particularly described with detailed information under some titles like "*Der-vasf-ı mesîregâh-ı müfferihât-ı ârâm-gâh-ı erbâb-ı merâm*"<sup>3</sup> or "*Der-takrîr-i mesîregâh-ı müfferihât*".<sup>4</sup>

These structures, which has great importance in religious, social and cultural life in the Balkans in those days, and which survived to this day only with few examples, have not been thoroughly evaluated by researchers, and therefore the information in the Seyahatname has remained so, almost untouched.

### **The Namazgahs in the Islamic World and the Ottoman Realm**

The word namazgah is composed of the Persian words "namaz" and "gâh", meaning the place to perform the namaz prayer. In Arabic, its equivalent is the word "musallâ". Besides these terms used in this paper, the same structure is called in the Islamic world under other names, too, in different places. The most widespread terms among others are "sajdagâh" meaning the prostration place and "iydgâh" meaning the place for the namaz performed during the religious days.<sup>5</sup> However, some local studies show that these terms have been localized in many places, and got various names other than these.<sup>6</sup> Within this cognitive richness, the word namazgah that the most widespread one in Turkish defines the places for the

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<sup>1</sup> *Ibid*, VIII, pp.272.

<sup>2</sup> Evliyâ Çelebi bin Derviş Mehmed Zillî, *Evliyaa Çelebi Seyahatnâmesi*, 6. Kitap (=VI), Haz. Seyit Ali Kahraman- Yücel Dağlı, İstanbul 2001, pp.260.

<sup>3</sup> *Ibid*, VIII, p.83.

<sup>4</sup> *Ibid*, VIII, p.330.

<sup>5</sup> For detail on the namazgâhs and the equivalent terms see Nebi Bozkurt, "Namazgâh", *DİA*, 32, İstanbul 2006, pp.357-358; Ernst Diez, "Musalla", *İslâm Ansiklopedisi*, 8, İstanbul 1997, pp.674-675; Yavuz Tiryaki, *İstanbul'un 100 Namazgâhı*, İstanbul 2010, pp.10-11; J. Burton-Page, "Namâzgâh", *Encyclopaedia of Islam (=EI)*<sup>2</sup>, VII, p.947; A.J. Wensinck, "Musallâ", *Eİ<sup>2</sup>*, VII, p.658-659; Andrew Petersen, *Dictionary of Islamic Architecture*, London 1996, p.208; Ayla Ödekan, "Namazgâh", *Eczacıbaşı Sanat Ansiklopedisi*, 2. Cilt, p.1334.

<sup>6</sup> For instance see Mükerrerem Kürüm, "Aydın'daki Osmanlı Dönemi Namazgâhları Üzerine Bir Değerlendirme", *Güzel Sanatlar enstitüsü Dergisi*, 18 (Erzurum 2007), pp.104-105; Mustafa Özdamar, "Namazgâhlar", *Vakıflar Dergisi*, XX (Ankara 1988), p.221.

passengers and the armies' Friday namaz or religious festival namaz. Those places were also used by the local inhabitants for common prayers.

Origins of the term "musalla", used in the same meaning, go back to the time of the prophet His Majesties Muhammed. Not considering the open masjids that were built on the ways connecting settlements, the structure built in the Buthân valley, some 500 meters distant to the Masjid-i Nebevi, the essential praying place of the Prophet, is accepted as the oldest namazgah in the Islamic world. The musalla, designed for crowded common praying such as rain praying and funeral ceremonies, to where the Prophet used to walk after the morning namaz at Masjid-i Nebevi, became source of the namazgah tradition in the Islamic world for such kinds of ceremonies. Not the early examples but the latter ones include shrine and minbar as substantial elements, and thus the namazgahs got the most characteristic feature and spread all over the Islamic world in that combination.<sup>1</sup> However, half closed namazgahs that are covered with a shrine wall can be seen as a different style especially in Iran.<sup>2</sup> Except a few examples from the Saljukid State, this kind of namazgah does not exist in the Ottoman geography. Today lots of recorded examples show that the namazgahs with shrine and minbar were preferred in the Balkans and Anatolia.<sup>3</sup>

Many samples, whose main components and features survived today, points that the namazgahs in the Ottoman world were not built according to a standard measure and the same style of architecture. The samples with shrines and pulpits, built around cities and towns, compose the most common namazgah style of the Ottoman lands. However, there are many samples, from tombs and graveyards' entrance or "musalla namazgahs" seen on the way of mosque and lodge's to "çeşme namazgahs" built around fountains on which people can perform namaz.<sup>4</sup>

Studies on the namazgahs, which hosted social and cultural activities, and which also had religious functions, show that they can be grouped among themselves, even though they have much diversity. The namazgahs<sup>5</sup> classified usually in such four groups as the meydan, musalla, mesire and menzil ones could be separated to different categories in terms of their functional and architectural aspects.

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<sup>1</sup> See N. Bozkurt, *ibid*, p.358.

<sup>2</sup> Yavuz Tiryaki, "Namazgâh, Mimari", *DİA*, 32, İstanbul 2006, p.359.

<sup>3</sup> Y. Tiryaki, *ibid*, p.359.

<sup>4</sup> Y. Tiryaki, *ibid*, p.359. Besides, for the varieties only in İstanbul see Yavuz Tiryaki, *İstanbul'un 100 Namazgâhı*, İstanbul 2010.

<sup>5</sup> Y. Tiryaki, *İstanbul'un 100 Namazgâhı*, p.11.

Ottoman namazgahs, including the ones in the Balkans and mentioned by Evliya Çelebi in the 17<sup>th</sup> century are divided generally into three groups architecturally. Namazgah with mihrap and minber is one of them. Such kinds of namazgahs, built around cities and towns or out of cities, are generally hedged with low walls. These namazgahs are buildings, having a muezzin mahfel such as Gelibolu Azeps and Okmeydanı samples. Such kinds of namazgahs, built in the army style, are locations which have multiple functions and which are open to the public.<sup>1</sup> These functions may have different qualities according to locations, and show a lot of diversity such as Friday and festival namazs, army voyages and Hajj/pilgrimage. This category includes the namazgahs spread all over the Balkans, especially the ones in Karaferye and Öziçe examined in this paper.

Namazgahs with fountain compose the second group architecturally in addition to the namazgahs having generally fountains and places of ablution. Such kinds of namazgahs, mostly built on the routes, have a shrine and are built on water sources. In those places very restricted number of people can perform namaz.<sup>2</sup> Such kinds of namazgahs,<sup>3</sup> seen mostly in vicinity of İstanbul, are distributed in various parts of the Ottoman lands and especially in the Balkans.

Namazgahs with musallâ stone are the other common type namazgahs seen in the Ottoman geography. These kinds of namazgahs, generally built near shrines having a musalla stone,<sup>4</sup> are built around the locations in which people pray for the funeral namaz. At the same time, there are some samples with shrines and minbars such as the one in Sivrihisar.<sup>5</sup>

The namazgahs in the Balkans mentioned by Evliya Çelebi and studied in this paper belong to this category.

In architectural terms the namazgahs are evaluated in three groups. However, in terms of their locations which determines their functions they are classified in a different way. Concerning studies offer different classifications with some slight differences, but focus on five different namazgah groups. These are defined as the *menzil* (route), *meydan* (quarter), *teferriç* and *mesire* (picnic), *bayram-Cumateravîh* (holiday) and *musalla* (funeral) *namazgahs*.<sup>6</sup> Also, the evaluated definitions of Evliya Çelebi in the 17<sup>th</sup> century draw a parallel dispersion for functional structures with this classification.

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<sup>1</sup> Hüdavendigâr Akmaydalı, “Mihrablı ve Minberli Namazgâhlarımız”, *Vakıflar Dergisi*, XXIII (Ankara 1994), pp.123-143; Y. Tiryaki, “Namazgâh, Mimari”, p.359; *İstanbul’un 100 Namazgâhı*, pp.12-13.

<sup>2</sup> Y. Tiryaki, “Namazgâh, Mimari”, pp.359-360.

<sup>3</sup> Y. Tiryaki, *İstanbul’un 100 Namazgâhı*, pp.18ff.

<sup>4</sup> Y. Tiryaki, “Namazgâh, Mimari”, p.360.

<sup>5</sup> See Yüksel Sayan, *Sivrihisar Evleri*, İzmir 2009, p.45.

<sup>6</sup> See Mustafa Özdamar, “Namazgâhlar”, p.245.

## The Balkan Namazgahs in the Seyahatname of Evliya Çelebi

As mentioned above, Seyahatname defines places with the method “from centre to the rural area” and one of the most important points that Evliya Çelebi emphasizes is the praying places, which were founded in rural areas or on the ways connecting settlement areas. The namazgahs given above with their main characteristics were the places which were by the famous traveler during his long trips. Sometimes he prayed there and sometimes listened to conversations of the local eminent people. He collected all of them, and then pictured religious and social places with their architectural and natural features.

Evliya Çelebi recorded his Balkan visits between the years 1640 and 1685 in the 3<sup>rd</sup>, 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> volumes of the Seyahatname. He wrote down on these places in accordance with the method and pattern mentioned above; while evaluating praying places, he added namazgahs around the settlements to them. Except those in the settlements, Evliya recorded the namazgahs in promenades and the namazgahs on the rural ways. In this context, he recorded lots of namazgahs from Gelibolu and Edirne to the Adriatic coasts and to the Central Europe. Most of them were built for the sake of expeditions of the army.

Among the namazgahs that he recorded during his travels and described, these cities and towns are worth of mentioning: Siroz, Yenişehir, Karaferye, Atina, Yanya, Silistre, Varna, Valiva (Valyeva/Valjevo), Hilevne, Gölikesri, Vidin, Belgrad, Mitroviçe, Öziçe, Pirepol (Pirepoy), Çayniçe, Foça, Mostar, Ustołça (Tulça), İzvornik, Varat, Fethü'l-İslâm, Mazistre (Mizistre), Misehor (Misehori), İnebahtı, Narda, Avlonya, Ergirikasrı, Elbasan. In the Seyahatname, Evliya prefers to give some examples and detailed descriptions, instead of giving detailed information. The namazgahs in Öziçe and Karaferye evaluated in detail below are typical examples.

Seyahatname uses the term “İbadetgah” for praying place unities. For special cases like the Friday namaz, festival namaz and private days when people are to perform namaz in crowded groups, Evliya changes the term to “namazgah”. Today the word “musalla” is used as a term signifying the place to perform the funeral namaz in graveyards or mosque yards, though it is used in Seyahatname as an alternative for namazgah. The term “idgâh” points to the same structure but heavily means the festival place. Besides, it is observed in the Seyahatname that Çelebi often refers to the terms “secdegâh”, “niyazgâh” (which he used for the one in Öziçe, from which



he had impressed at the most, before seeing the one in Karaferye), “mebedgâh” and “ta’atgâh” as synonyms of namazgah.<sup>1</sup>

Evliya, being a well educated and cultured man, defines namazgahs in the Balkan cities and towns with these and similar concepts. At the same time, he used cumulative adjectives in order to explain impressions awaken in his mind. In this discourse, the most common expression for defining namazgahs in Seyahatname is “vâsi” (very great), “azîm” (tremendous) and “ibretnüimâ” (exemplary). Evliya, who is very able to express himself and who has a rich vocabulary, uses also the adjectives “mesîregâh”, “iremgâh”, “çemenzâr”, “lâlezâr”, “şükûfezâr”, “hıyâbân”, “drahtistân”, “ferahfezâ”, “ârâmgâh”, “merâmgâh”, “koyah”, “mürtefi”, “müferrih”, “ferahfezâ”, “havâdâr”, “hoşhavâ” and “temâşâgâh” for the namazgahs, which he ultimately describes as “vâcibü’s-seyr” (necessary to watch). The namazgahs, whose physical features are emphasized with such kinds of concepts, are described basically as “mâbedgâh-ı hüdayî” (temple of God). Other words that can be seen in terms of the namazgahs are “teferrüçgâh”, “ârâmgâh” and “sohbetgâh”. As for their social functions, Çelebi qualifies them by the phrases “ârâmgâh-ı erbâb-ı merâm”, “ârâmgâh-ı kân-ı şu’arâ”, “mesken-i şuarâ”, “kân-ı sulehâ”, “mecma’ü’l-irfân”, “mecma’ü’l-ulemâ” and “menba’-ı fuzelâ”, which basically refers them as the source and gathering place of intellectuals, authors and poets.

Evliya Çelebi, who is not only an eminent representative of the Ottoman culture and civilization with his knowledge and experience, but also a world-wide traveler, did not satisfy with describing the namazgahs that he saw in the Balkans, and tried to compare them with other throughout the Ottoman realm in order to add more value. In this sense, the sentences on the namazgah in the Valiva (Valyeva) town,<sup>2</sup> includes a comparison which that in Meram (in Konya) in terms of natural environments, are typical samples of this:

“...han kurbunda bir hıyâbân ve drahtistân içre bir müferrih namazgâh-ı çemenzârı var kim sayf u şitâda bu musallanın zemînine aslâ güneş te’sir etmez. Gûyâ Konya şehrinin Merâm’ıdır kim bu mâbedgâh-ı küşâde bir şeh-i mu’azzamda yokdur.”

The namazgah in Mitroviçe, classified as “şehir kenârında bir namazgâh-ı mesîregâh-ı çemenzâr”, reminds Evliya the namazgah in Birgi (Western Anatolia), and he expressed his sentiments with the sentence “misli meger Anadolu’da Birgi şehri namazgâhı ola.”<sup>3</sup>

<sup>1</sup> VI, p.246.

<sup>2</sup> V, p.221.

<sup>3</sup> VI, p.102.

When Evliya Çelebi, who wrote the Seyahatname thanks to his voyages continuing about fifty years, met new things which necessitated him to revise his previous texts making definition with his then limited knowledge, he did not hesitate to change his sentences bravely. The ten volumes of Seyahatname are full of examples of Evliya's opinions that changed in the course of time. The two important namazgahs in Öziçe and Karaferye, evaluated in this paper, can be taken as typical examples for this.

Evliya Çelebi defines the namazgah, built by the governor of the Semendire Sandjak, which was administratively under the Budin province, founded in Öziçe near the Diçina river, which belonged him as a fief, as the most magnificent namazgah and explains his opinion with the sentence: “*kırk iki yıldan berü seyr etdiğimiz İslâm diyârlarının biri böyle hıyâbân u koyah ve İremzâtü'l-imâd misilli bir ta'atgâha mâlik olduğun bu hakîr görmemişimdir ve olmak ihtimâli yokdur*”.<sup>1</sup> When Evliya Çelebi saw the Pirepol namazgah,<sup>2</sup> he depicts it as “*Namazgâh-ı ibret-nümâ*”, and the Çayniçe namazgah<sup>3</sup> is depicted as “*Mesîregâh-ı Namâzgâh*”, on the same route and voyage, but he didn't change his mind.

But, after long years, when he traveled to the Karaferye namazgah in 1668, the famous traveler revised and changed his opinion.

When Evliya Çelebi compares the Karaferye namazgah with the others, he describes it as a peerless one in “*Rûm ve Arab u Acem*”, and calls with the very ornamented phrase “*sohbetgâh-ı ibâdetgâh-ı namâzgâh*”, which is not popular in his texts, and which takes attention of Lowry,<sup>4</sup> who recently traveled in the region. Just under the head of the section, he writes these sentences:

“*Bir vâsi' fezâda vâki' olmuş bir musallâdır kim Rûm ve Arab u Acem'de misli yokdur... El-hâsıl bu abd-i kemter elli bir yıl seyâhatde böyle bir ma'bedgâh-ı musallâgâh görmedim. İllâ Sirem sancağı hâkinde Öziçe nâm şehrin içindeki namazgâhı gördüm. Ol dahi ibret-nümâdır ammâ bu Karafer[y]e musallâsı vâcibü's-seyr küşâde bir medrese-i azîmdir...*”<sup>5</sup>

Evliya, who is accustomed of increasing value of certain things by comparing with some others, as a world-wide traveler, on the other hand, preferred to evaluate some namazgahs within local scales. The namazgah, which is located on the riverside in

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<sup>1</sup> VI, p.246.

<sup>2</sup> VI, p.249.

<sup>3</sup> VI, p.254.

<sup>4</sup> H. W. Lowry, *Osmanlıların Ayak İzlerinde Kuzey Yunanistan'da Mukaddes Mekânlar ve Mimari Eserleri Arayış Yolculukları*, İstanbul 2009, p.46.

<sup>5</sup> VIII, pp.82-83.

Varna, and which is of a promenade place kind, is the typical example for this situation:

“... bir çemenzâr ve mesîregâh müfferih bir namâzgâhı var kim bu eyâlet şehirlerinde eyle bir hıyâbân ibâdetgâh-ı musallâ yokdur”.<sup>1</sup>

### Physical Features of the Namazgahs

The namazgahs, which are defined with different concepts and sometimes evaluated as “unidentified architectural structures”, for the varieties of their functions, were not built in a standard architectural style in the Islamic world and Ottoman geography.<sup>2</sup> In order to give a general idea, even though the namazgahs have different architectural styles throughout the Islamic world, the army type namazgahs, which are widespread in the Ottoman geography, have low walls, as well as a shrine and a mihrab in the south frontage. Great namazgahs which are situated near musalla stone in city squares or in wide areas out of city walls show big differences with the namazgahs in which restricted number people can perform namaz. But, whichever style or scale theirs are, common component of all of them is the shrine and qibla stone. In addition, ablution place and water are seen as indispensable components.

On the other, typical characteristic feature of the military camp and promenades type namazgahs is a wide place surrounding with low walls built with a depended shrine and mihrab. There are a few samples of them. The Safranbolu namazgah in Anatolia and the Karaferye and Prizren namazgahs in the Balkans are the typical samples of army and mesiregah type namazgahs, some of whom have been converted into other structures. “Shrine” and “minbar” are symbols of namazgahs’ main features; they are seen on some examples especially on “musalla” patterned structures as seen in the examples in Konya and Sivrihisar.

Evliya Çelebi’s Seyahatname gives much information about architectural peculiarities and environmental features of squares in settlements, promenades in vicinities of cities and towns, and namazgahs on the routes in rural areas. One of the common feature of namazgahs mentioned in Seyahatname is that they are all stated as being in high places and are defined as “mürtefi”, “müfferih”, “ferahfezâ” or “havâdâr”. As mentioned above, the namazgahs near fountains also have the same characteristics about the highness. The second common feature of the namazgahs in Seyahatname is that they are situated in naturally beautiful places, with dominancy

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<sup>1</sup> V, p.52.

<sup>2</sup> Uğur Tanyeli, “Musalla, İdgâh, Namazgâh: Tanımsız Bir Mimarî Olgu”, *Üçüncü Uluslararası Türk Kültürü Kongresi (25-29 Eylül 1993 Ankara) Bildirileri*, Volume I, Ankara 1999, pp.231-238.

of green, so they are described as defined as “mesîregâh”, “iremgâh”, “çemenzâr”, “lâlezâr”, “şükûfezâr”, “hıyâbân”, “drahtistân”, “merâmgâh” , “koyah”, in cypress forests or gardens with much water, rightly defined as “semâya ser çekmiş”.

Today, there is a namazgah in Moldovia, near the Bender castle, and it was described by Evliya Çelebi in such sentences (it is important for understanding the simplicity of the namazgahs’ structure of that time):

“*Ve bu kal’anın büyük kapusunun taşra sol tarafında handak kenârında bir mürtefi‘ havâdâr yerde mecma‘ül-irfân bir teferrüçgâh ve mesîregâh namâzgâh-ı ferah-fezâsı var. Cümle guzât anda tâ‘at u ibâdet edüp varda beklerler. Ve handak kenârınca cümle kalın direkler ile şaranpav ta‘bîr etdikleri parmaklık çevirmişlerdir kim andan içeri at ve katur ve sâ‘ir hayvânât giremeyüp kimesne handaka bir hâr u hâşâk atamazlar. Gâyet amîk ve pâk handaktır.*”<sup>1</sup>

The description of Valiva (Valyeva) town namazgah (today in Serbia) explains us how the environmental features of the namazgahs were at that time founded in the Balkans:

“*...hân kurbunda bir hıyâbân ve drahtistân içre bir müferrih Namâzgâh-ı çemenzârı var kim sayf u şitâda bu musallânın zemînine aslâ güneş te’sîr etmez. Gûyâ Konya şehrinin Merâm’ıdır kim bu ma‘bedgâh-ı küşâde bir şehir-i mu‘azzamda yokdur.*”<sup>2</sup>

Beside this, “Şehir kenarında bir namazgâh-ı mesîregâh-ı çemenzâr” Mitroviçse,<sup>3</sup> “gûnâ-gûn eşcâr-ı azîmeler ile ârâste ve niçe draht-ı hoş-bûlar ile pîrâste olmuş bir koyah gölgeli musallâ-yı idgâh” Pirepol,<sup>4</sup> “bir garîb temâşâgâh-ı çemenzâr, şükûfezâr, lâlezâr şecere-i tayyibeler ile ârâste ve nahlistân, gül [ü] gülistân ile pîrâste bir kân-ı sulahâ ve bir mesken-i tarz-ı hoş-havâ-yı ferah-fezâ ma‘bedgâh-ı Hudâyî” Çayniçe, Gazi Murad Baba Tekkesi,<sup>5</sup> “hamâm kurbunda bir vâsi‘ namazgâh” Foça,<sup>6</sup> “şehir tarafındaki namazgâh vâsi‘dir” Mostar,<sup>7</sup> “gâyet mesîregâh ve ârâmgâh ve namazgâh maksûrecik” Varat castle,<sup>8</sup> Aydonat,<sup>9</sup> “musallâ-yı ibâdetgâh-ı erbâb-ı hâcât” başlığı altında “bir müferrih namâzgâhdır kim duhâvî yeşil katîfe gibi çemenzârda elli yedi ad[ed] servi-i serâmedler ile

<sup>1</sup> V, p.65.

<sup>2</sup> V, p.221.

<sup>3</sup> VI, p.102.

<sup>4</sup> VI, p.249.

<sup>5</sup> VI, p.253-254.

<sup>6</sup> VI, p.254.

<sup>7</sup> VI, p.289.

<sup>8</sup> VII, p.153.

<sup>9</sup> VIII, p.294.

*müzeyyen ibâdetgâh*” Elbasan,<sup>1</sup> “*namazgâh-ı ibretnümâ-yı azîm*” Yenişehir,<sup>2</sup> “*sokak aşırı bir namâzgâhı var, aslâ ağaçlar dikili değildir, hemân bir çemenzâr u lâlezâr musallâ-yı ferahfezâ*” Narda,<sup>3</sup> “*kal’a ile varoş kasabası mâbeyninde bir çemenzâr yerde vâki’ bir vâsi’ namâzgâh*” Avlonya,<sup>4</sup> “*tâ şehir üzre havâle bir cihannümâ yer*” and “*kırk beş aded servi ağaçlarıyla müzeyyen olup gâyet çemenzâr u lâlezâr mesîregâh yer*” Yanya<sup>5</sup> and the other high open praying places are important examples for the descriptions above in the Balkans at that time.

On the other hand, among the concerning descriptions in *Seyahatname*, with the exception of above said general features, some examples are striking with some different features. In this discourse, one of the interesting groups of namazgahs is the “square namazgahs”, which had some urban functions, too. The namazgah at the Fethü’l-Islam castle consisted of “funeral musalla stone” described as “a square of namazgah in front of the castle gate”.<sup>6</sup> In this context, the Ergirikasrı namazgah (modern Gjirokaster, Albania) was called *Namazgah Meydanı*. It means namazgah area, and this proves that such kind of namazgahs had different features from the other structures. The term “meydan namazgahı”<sup>7</sup> is seen in another example in Albania again, in the Pekin/Beklin castle, which consisted of a namazgah “*solunda dîvâra muttasıl bir çemenzâr yerde*”<sup>8</sup> (meaning it is placed in a green area). It shows that this type of structures was common in the Balkans at that time.

The description of the namazgah in front of the public bath in Ustolça (Tulça), in Romania,<sup>9</sup> reflects a typical example of the namazgahs, in which water used to be transmitted from the well to the ablution taps via a developed mechanism:

*“Hammâm-ı kesîfi önünde bir namâzgâh soffası üzre üç aded kavak ağaçları namâzgâha sâye-i himâyeye salup namâzgâh yanında bir âb-ı hayât kuyusundan ipler ile suyu çekilüp âbdest musluklarına gidiüp tecdîd-i vudû’ olunur, ammâ havâsi ve âdemîsi sakîldir.”*

He depicts the Öziçe namazgah, from which he was influenced at the most among similar structures that he saw in the Europe part of the Ottoman domain, and for which he adjudges with the sentence “*kırk iki yıldan berü seyr etdiğimiz İslâm diyârlarının biri böyle huyâbân u koyah ve iremezâtü’l-imâd misilli bir tâ’atgâha*

<sup>1</sup> VIII, p.322.

<sup>2</sup> VIII, p.87.

<sup>3</sup> VIII, p.285.

<sup>4</sup> VIII, p.313.

<sup>5</sup> VIII, p.289.

<sup>6</sup> VII, p.175-176.

<sup>7</sup> VIII, p.299.

<sup>8</sup> VIII, p.316.

<sup>9</sup> VI, p.262.

*mâlik olduğun bu hakîr görmemişimdir ve olmak ihtimâli yokdur*”, under the title “*Der-sitâyîş-i musallâ-yı ibret-nümâ-yı âbidân-ı zâhidân*”, with this paragrahp:<sup>1</sup>

*“Salât-ı îdeyn ve salât-ı du‘â-i istiskâ için bu şehrin tâ aynü’l-fi‘linde nehr-i Diçina kenârında bir namâzghâh [u] niyâzghâh [u] ma‘bedghâhdır.*

*“Bu cây-ı müferrih gül [ü] gülistân ve ma‘bedghâh-ı mü‘minân ola” deyü du‘â etdiklerinde anların nutk-ı dürer-bârlarıyla hâlâ bir müstecâbü’ d-da ‘ve du‘a hırmeni bir musallâdır kim kırk gün bu mahalde ibâdet eden elbette dünyevî ve uhrevî hayr murâdâtı hâsıl olup sa‘âdet-i dâreyne nâil olur.*

*Hattâ bu namâzghâhun tûlu çâr-ender-çârı dâ‘iren-mâdâr kâmil iki bin adımdır. Etrâfı bir âdem kaddi kadar kârgîr ve metîn dîvârdır. Ve cümle dörd aded kapuları vardır.*

*Bu musallânın içi cümle evc-i âsmâna ser çekmiş çınar ve kavak ve uhlamur ve bîd-i ser-nîgûn ve ar‘ar ve servî ve sanavber ü tefne dirahtlarının şükûfeleri râyiha-i tayyibelerinden bunda tâ‘at-ı Sübhânî eden cemâ‘atin demâğları mu‘attar olur ve zemîn-i sebiz-gûnu eyle yeşil çemenzârdır kim gûyâ ahzar-gûn duhâvî katfedir.*

*Ve dîvârının cânib-i erba‘ası gül [ü] gülistân ve murgzâristândır kim niçe bin andelîb-i beyâbânîlerin asvât-ı hazînleri âdeme cân bağışlar. Ve bu musallâya sayf u şitâda aslâ ve kat‘â şems-i âteş-tâbin te‘sîri olmayup cemî‘i eşcârların zıll-ı himâyelerinde cümle mü‘minân muvahhidân tâ‘at-ı Yezdân edüp şehrin cemî‘i a‘yân-ı kibârı ve erbâb-ı me‘ârif ve âşıkân-ı sâdikânları bu menzilghâhda cem‘ olup mubâhase-i ilm edüp gûy gûy sohbet-i hâs ederler, bir aceb mesîregâh u teferrücgâh ve pâk ibâdetghâhdır, ammâ cânib-i vakfından dörd aded bevvâbları vardır.*

*El-hâsıl bir mecma‘-i ulemâ ve bir menba‘-ı fuzelâ ve bir ârâmgâh-ı kân-ı şu‘arâ yeridir.”*

The namazgah, which is portrayed with these sentences which ends with a begging for its permanence until the end of the World, is pictured by Evliya Çelebi in such a way: It is a place with the length of two thousands steps, surrounded with a long wall, with four gates,

<sup>1</sup> VI, p.246.

under shade of plane trees, poplars, lindens, cypress trees; surrounded by myriad types of flora; located by the river; the sun is invisible.

But, Evliya's image about the Karaferye namazgah which he compares with the Öziçe namazgah, which he previously observed as peerless in the Islamic world, is more interesting. Really, the city Karaferye, situated in the north of Greece, which is said once to have 26 promenades, including to Çağlayık teferrücgah and the Eynepınar namazgah, is outstanding in the book also with its historical namazgah.

Evliya Çelebi, as emphasized before, tells about it under the treacly title “sohbetgâh-ı ibâdetgâh-ı namâzgâh”, with these sentences:<sup>1</sup>

*“Bir vâsi ‘ fezâda vâki ‘ olmuş bir musallâdır kim Rûm ve Arab u Acem’de misli yokdur. Elli bin âdem alur bir çemenzâr u lâle ‘ızâr vâdîde etrâfı dîvârlı ve çârbâğ-ı Acem-misâl çâr kapulu bir fezânın içi ilm-i hendese üzre çırpı ile sâhibü’l-hayrât-ı selef niçe bin aded draht-ı müntehâları diküb her bir şecer-i müntehâlar evc-i âsımâna ser çekmiş duru[r]. Her draht-ı bâlâların nihâl-i şâhdârlarının berk-i nâbının(?) zıllında zemîne âfitâb-ı âlemtâbınsâyesi zemîne düşmeyüp edîm-i arz gûyâ ahzar gûn duhâvî katîfe gibi nakş-ı bûkalemûn-ı ibretnümûn bir vâdîdir. Bunda olan sun’-ı Hudâ kad-keşân olmuş sebiz-gûn servlerin râyihâ-i tayyibelerinden âdemin demağları mu’attar olup her biri zümürürüd gibi yeşil hil’atlı cüvân gibi ayağ üzre Hallâk-ı âlemin kulluğuna el kavşurup durur kim biri birinden müntehâ serâmed servlerde ve gayr-ı draht-ı azîmler üzre niçe kere yüz bin murğân-ı hoş-elhân-ı hezâr hezârân bülbül-i gûyâ-yı nağme-sâzın ve gayrı murğân-ı nevâ-sâzın âğâze-i dâstânları esvâtı âdeme rûh-efzâ hayat verir.”*

After these sentences, in which Evliya Çelebi mentions about the namazgah with such kinds of expressions as “no sunshine could enter in”, “there was no similar of it in the lands of the Arabs, Persians or Rums”, he gives the capacity of the namazgah as “fifty thousands people can pray”, and after that he adds one more description for revisiting his ideas once upon a time about Öziçe, with which he compares the one in Karaferye:

*“El-hâsıl bu abd-i kemter elli bir yıl seyâhatde böyle bir ma’bedgâh-ı musallâgâh görmedim. İllâ Sirem sancağı hâkinde Öziçe nâm şehrin içindeki namazgâhı gördüm. Ol dahi ibret-*

<sup>1</sup> VIII, pp.82-83.

*nümâdır ammâ bu Karafer[y]e musallâsı vâcibü's-seyr küşâde bir medrese-i azîmdir, zîrâ şehrin cemî'i ulemâ vü sülehâ ve meşâyihân tâlibân-ı ulûmları ba'de'l-asr bu hıyâbân içre cem' olup köşe be-köşe küme küme mübâhese-i ulûm-ı şer'îyye ve gayrı ulûm-ı Arabiyye görüp can sohbetleri edüp mecma'-ı ulemâ ve menba'-ı fuzalâ ve mesken-i şu'arâ-yı musannifin müverrihîn kânıdır. İktizâ etdikde niçe yüz bin âdem bu dergâhda cem' olup du'a-yı istiskâ edüp tazarru' [u] nâlişler etdiklerinde elbette du'âları hayyiz-i kabûlde vâki' olup bir müstecâbü'd-da've du'â hırmeni namazgâh-ı bî-misildir kim gören âdemler engüşt ber-dehen edüp aklı perişân olmak martabasena varır. Tâ bu mertebe acîb ü garîb sun'-ı Hudâ eşcâr-ı azîmler vardır. İnkırâzü'd-devrân mü'ebbed ola."*



*Figure 1: The mihrab and minber of the namazgâh in olden days<sup>1</sup>*

After the Muslim Turkish population withdrawn from the Balkans, the namazgah, which was once used for funeral, Friday, and religious festival namaz, and besides, for rain prays and other gathering, in which crowded people from the surroundings used to participate, and also for conversation of educated and respected men with their fellows, and which preserved their multi-functional values for long centuries, were turned to be a place that Orthodox Christians used. The shrine and seven stair minbar that was made of stone blocks and that have wooden columns, which survived today only in the given photograph above, are outstanding. The shrine and

<sup>1</sup> After *Makedonia, Through the Lens of Aristotelis Zachos 1915-1931* (Neohellenic Architecture Archives-Benaki Museum, Panayotis & Effie Michelis Foundation, 2007, p.271, Neval Konuk, *Yunanistan'da Osmanlı Mimarisi*, I, Ankara 2010, p.47, 103.



minbar were devastated, and the first three stairs of the minbar have been used for an imagination which claims that the Christian apostle Paul addressed to people standing on them, when he visited Karaferye two thousands years ago. Thus, there remained from the Karaferya namazgah, which had a history of five centuries, and which was converted to an Orthodox visiting place with a falsification, only cypress trees witnessing all those happenings.<sup>1</sup>



Figure 2: Modern sight of the minber of the namazgâh<sup>2</sup>

Evliya is accustomed of giving information backed by numbers. In our examples, he did not satisfy with giving sizes of the namazgahs, which he calculated by his steps, but also gave numbers of people which the namazgahs can take inside. He did so, for example, for the İzmir namazgah having a capacity of 100.000 people and the Tire one having 50.000 people inside it, and therefore we can find some numbers for the Balkan namazgahs, too. These are three other examples of Evliya for giving numbers of the capacities: Karaferye with fifty thousands people,<sup>3</sup> the Yenişehir namazgah described as “*Namazgâh-ı ibretnüma-yı azîm kim elli bin âdem alur müstecâbü'd-da've yer*”,<sup>4</sup> and the Avlonya namazgah described as “*iki bin âdem alur*”.<sup>5</sup>

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<sup>1</sup> For the mournful conversion of the namazgâh, see also Lowry, *Osmanlı Döneminde Balkanların Şekillenmesi*, pp.49-53; Nevval Konuk, “Karaferye Camileri, Mescitleri ve Namazgâhı”, *Uluslararası Balkanlarda Türk Varlığı Sempozyumu II (13-15 Mayıs 2010) Bildiriler*, ed. Ünal Şenel, Manisa 2010, pp.127-129; Nevval Konuk, *Yunanistan'da Osmanlı Mimarisi I*, Ankara 2010, p.103-106.

<sup>2</sup> Nevval Konuk, *ibid*, s.104.

<sup>3</sup> VIII, p.82.

<sup>4</sup> VIII, p.87.

<sup>5</sup> VIII, p.313.

## The Functions of Namazhags

Evliya Çelebi reveals openly the basic functions of the namazgahs, which are described like “*namazgâh*”, “*secdegâh*”, “*mâbetgâh*”, “*ibâdetgâh*”, “*musallâ*”, “*musallâgâh*”. He has got information about them by traveling himself and spending time there, and sometimes he applied to verbal and written sources. In general, in spite of these name versions, namazgah signifies an open place where crowded people can perform namaz altogether. They were founded mostly on the routes or boundaries at rural areas for army, so that troops would use them on the expedition ways. The namazgahs, whose versions for cities and towns are *meydan*, *musallâ* or *mesîregâh*, were used in order to perform funeral namaz, Friday namaz, and religious festival namaz and pray together by crowded people. The namazgahs founded in cities and towns were also used as festival places, the term “*iydgah*” was reserved for them. Some of these areas became part of the urban areas in the next centuries, and they would be called as “festival place” as a refererence to the historical usage. The namazgahs in urban areas, as Evliya Çelebi described, were not only used for the crowded funeral or festival namaz in special days, but also functioned as gathering places for poets, authors and respected religious fellows, as reflected in the title of this study, so those people shared their arts and sciences with their audiences, as expressed by the terms “*sohbetgâh*” and “*tefferriüçgâh*”. As a matter fact, the definition “*medres-i âzim*” used for the Karaferye namazgah is very important in this sense, since it reflects the educational dimension of them.

Evliya explained in related descriptions openly the multi-functional structures of the namazgahs in his many examples, which he saw during his travels in the Balkans for more than fifty years. In this context, it would be more suitable to refer some important individual examples, instead of referring all of them one by one.

The explanations of Evliya about the Silistre namazgah, which was once founded on the expedition road, and was then left and ruined, are important in terms of mentioning previous functions of the namazgahs, and of introducing some dimensions of activities held there, for instance, recitation of Mevlûd-i Şerif there on the command of Melek Ahmed Paşa, protector of Evliya, who had the namazgah repaired within seven days:<sup>1</sup>

“*Evvelâ Bismillah ile şehir-i Silisre'den alay-ı azîm ile çıkup mezkûr namâzgâhda meks olundu. Sâhil-i Tuna'da çâr-kûşe divâr ile mebnî bir musallâ-yı harâbe idi. Efendimiz yedi günde ta'mîr u termîm edüp mâh-ı Rebîülevvelin on ikinci isneyn günü bu hakîr Evliyâ-yı bî-riyâ*

<sup>1</sup> III, p.196.

*Mevlûd-i şerîfi tilâvet edüp bir cem'iyet-i azîm olmuşdur kim cemî'i a'yân-ı şehir mesrûr olup et'ime-i nefîse ve sükkerî ve aselî eşribeler ile muğtenim olup ilâ hâze'l-ân ehl-i Silisre ol mevlûdu ve ol ziyâfeti yâd edüp Melek Ahmed Paşa'ya hayr du'â ederler. Hakkâ ki namâzgâh-ı Müslimîn ma'mûr oldu."*

Furthermore, Evliya visited again the same namazgah, which was on his travel route, and recorded once again some sentences concerning the same place. Those are important in explaining the fact that the namazgahs were not only for performing namaz by the army, but also they had some other basic functions in them:<sup>1</sup>

*"... Ol gün hemân Paşa Silisre'de Namâzgâh mahalline otağ bârhânesin çıkarup bir sâ'atden alay-ı azîm ile serâperdesinde meks edüp ertesi gün bir müşâveresi azîm edüp,*

*Şehr-i Silisre'den sene 1067 Şa'bân'ının on ikinci günü Leh memleketine Rakofçi kral üzre sefere gitdiğimiz konakları ve kılâ'vü kasabâtları bildirir*

*Evvelâ Namâzgâh'da sa'âdetlü pâdişâhdan hatt-ı şerîf ile tuğrâ-yı garrâyı serdârlık sorgucu getiren kapucubaşıya on kîse ve on at ve bir semmûr kürk ihsân edüp mu'tâd-ı kadîmesi üzre ağayı der-i devlete mektûb-ı mahabbet uslûblar ile Köprülü vezîre yolladı..."*

Evliya once more recorded something in 1068 (1657-1658) about the Silistre namazgah, while he was traveling with Melek Ahmet Paşa. His definitions are important for they show the procedures during the expeditions:<sup>2</sup>

*"Bin altmış sekiz mâh-ı Rebî'ulevvel'in dördüncü günü Silisre'den İslâmbol'a revâne olduğumuz beyân eder*

*Evvelâ Silisre'den yine alay-ı azîm ile çıkarken cümle ehl-i beled bükâ-âlûd olup cümle sığâr u kibârın du'â-yı hayrlarıyla ibtidâ,*

<sup>1</sup> V, p.58.

<sup>2</sup> V, p.118.

*Menzil-i Namâzgâh: Üç gün meks edüp ol ân Fazlî Paşa'nın Ahmed Ağa nâm bir umûr-dâde müsellimi geliüp dîvân-ı pâdişâhîde hil'at-i fâhire geyüp eyâlet-i Özü'ye Fazlî Paşa mutasarrıf olup ol gün Melek Ahmed Paşa mu'tâd-ı kadîmesi üzre Namâzgâh'dan kalkup cânib-i kibleye..."*

During the expedition, in which Evliya participated in company of Melek Ahmed Paşa, they had a brake in the Seydi Ahmet Paşa namazgah in the Hilevne plain. Evliya recorded what happened there, by ornamenting his text with a new figure of dream, to which he attributed much. His expressions are important for displaying the varieties that namazgahs contributed to the headquarter notion:<sup>1</sup>

*"Bu hakîr-i pür-taksîr bu Hilevne kal'asın dahi kemâl mertebe seyr [ü] temâşâ edüp, andan yine refîklerimizle Hilevne sahrâsında Seydî Ahmed Paşa namâzgâhı dibinde ordu-yı İslâm'da Melek Ahmed Paşa efendimize istikbâlimize çıkan ağavâtlarıyla varup dest-i şerîfin bûs edince..."*

*Ba'dehû Hilevne gâzîleriyle her bâr atlanup sayd [u] şikârlara gidüp seyr [u] temâşâlar ederdik ve niçe yüz aded mesîregâhlara giderdik*

*Ve min-bedâyi'i'l-garâ'ibi'r-rü'yâyı's-sâliha-i Gâzî Melek Ahmed Paşa*

*Bir sabâh salât-ı fecri Hilevne sahrâsında Hilevne Yeniçeri Ağası Halil Ağa ve Tekeli Paşa Kethüdâsı Hüseyin Ağa ve hakîr hâzır olup,*

*Melek Ahmed Paşa eydir: "Hayrola, bu gece bir vâkı'a gördüm. Bu yanımdaki Seydî Ahmed Paşa inşâ ettiği namâzgâhın minberine hakîr çıkup cümle askere hutbe tilâvet ederdim. Meğer cum'a günü imiş. Hutbeyi okurken anı gördüm. Seydî Ahmed Paşa zırh [u] zereh-kiülâh ve ser-penâhın başına geymiş minber nerdübânından yukarı çıkup eydir: 'Âh Birâderim, benim minberime çıkmak hüner değildir. Beni Köpürlü Mehemed Paşa vezîre arz edüp beni öldürmeden halâs eyle. Yohsa beni böyle bir cum'a günü şehîd ederler' deyü ağladı. Biz dahi hutbeyi birağup, 'Elem çekme birâder, seni anlardan Allâh kurtarır. İnşâ'allâh sene-i âtîde seninle Tımsıvâr ovasında*

<sup>1</sup> V, p.236.

*mülâkat olup seni bir hâl ederiz. Elem çekme. Var Budin'e girüp kal'ayı bir hoşca amâr edüp hıfz [u] hırâset üzre ol' dedim. Ol dahi 'Kabûl etdik. Hemân bizi hayır du'âdan unutma' deyü minberden gerü gerü ineyim derken başı aşağı düşüp teker meker olup merhûm oldu. Hemân ben de,*

*'Bire meded, şu hutbeyi tamâm edüp şu gâzî vezîri defn edelim' deyü ale'l-acele hutbeyi,*

*(İsyankar, günühkar ve kendime zulmeden nefsim Allah'tan korkmasını ve O'na itaat etmesini salık veririm.) deyüp 'Eyyühe'l-hâzırûn' demeyüp 'Eyyühe'l-gâfilûn' dedim.*

*Andan gördüm ki şu karşıki Porolok dağından berü boğazları zincirli yedi sekiz yüz mikdârı kara hınzîrlar ol dağlardan berü bu sahrâya inüp cum'a namâzı kılan cemâ'atleri bölük bölük bölerek cemâ'at içine girüp minber dibinde yatan Seydî Ahmed Paşa'nın meyyitine ol hınzîrlar birkaç dış urdular, ammâ cemâ'at aslâ safların bozmadılar ve bu hınzîrların içinde bir semiz sarı ayu seğirde seğirde boynunda zincirin sürüyüp hemân minbere çıkmâğa başladı. Hemân Evliyâm, sen ayunun zincirinden yapışup minberden aşağı çeküp düşürdüğünde, "Bire Evliyâ'm öldür" deyü minberden feryâd ederim. Sen dahi dal kılıç olup ayıyı katl eyleyüp leşini Seydî Ahmed Paşa'nın meyyiti yanına kodun. Ben dahi hutbeyi tamâm edüp salât-ı cum'ayı edâ etdikden sonra cemâ'at içine gelen kara hınzîrları kırın deyü fermân etdiğimde cümlesin kılıç ile kırdılar. Meğer sabâh namâzı karîb imiş. Silihdâr Süleymân beni uyarup şimdi salât-ı fecri kılup sizler geldiniz. Ben dahi bism-i İlâh ile bu vâkı'ayı sizlere takrîr eyledim" buyurdularında, yeniçeri ağası ve Tekeli Mustafâ Paşa kethüdâsı, "Hayr ola sultânım" dediklerinde,*

*Hakîr eyitdim: "Hayr ola sultânım, Allâhu a'lem ve Resûluhü".*

The records of Çelebi about the namazgah on the left side of the Bender castle by the Turla (Dniester) river are significant for they are reflecting the substantive functions of namazgahs, which were located on strategic locations and for pre-security they were important: "*mecma'ü'l-irfân bir teferrücgâh ve mesîregâh*

*namâzgâh-ı ferah-fezâsı var. Cümle guzât anda tâ'at u ibâdet edüp varda bekleler.”<sup>1</sup>*

As for the popular religious, social and cultural functions of the namazgahs, Evliya Çelebi, after giving architectural and natural features, emphasizes educational, social and cultural functions of the Öziçe namazgah, which is the second most impressive one for him, beyond being a praying centre:<sup>2</sup>

*“...cemî'i eşcârların zıll-ı himâyelerinde cümle mü'minân muvahhidân tâ'at-ı Yezdân edüp şehrin cemî'i a'yân-ı kibârı ve erbâb-ı me'ârif ve âşıkân-ı sâdikânları bu menzilgâhda cem' olup mubâhase-i ilm edüp gûy gûy sohbet-i hâs ederler, bir aceb mesîregâh u teferrücgâh ve pâk ibâdetgâhdır, ammâ cânib-i vakfından dörd aded bevâbları vardır.*

*El-hâsıl bir mecma'-i ulemâ ve bir menba'-ı fuzelâ ve bir ârâmgâh-ı kân-ı şu'arâ yeridir.”*

The text of Evliya about the Karaferya namazgah,<sup>3</sup> which became the symbol of the namazgahas in the Balkans in Evliya's world, explains its function and role in the city's educational and cultural life in a more literary style:

*“...bu Karafer[y]e musallâsı vâcibü's-seyr küşâde bir medrese-i azîmdir, zîrâ şehrin cemî'i ulemâ vü sülehâ ve meşâyihân tâlibân-ı ulûmları ba'de'l-asr bu hıyâbân içre cem' olup köşe be-köşe küme küme mübâhese-i ulûm-ı şer'iyye ve gayrı ulûm-ı Arabiyye görüp can sohbetleri edüp mecma'-ı ulemâ ve menba'-ı fuzalâ ve mesken-i şu'arâ-yı musannifîn müverrihîn kânıdır. İktizâ etdikde niçe yüz bin âdem bu dergâhda cem' olup du'a-yı istiskâ edüp tazarru' [u] nâlişler etdiklerinde elbette du'âları hayyiz-i kabûlde vâki' olup bir müstecâbü'd-da've du'â hırmeni namazgâh-ı bî-misildir kim gören âdemler engüşt ber-dehen edüp akli perîşân olmak martabasına varır.”*

At the same time; the square, musalla, promenade and army namazgahs described by Evliya were accepted as holy places where people believed that their praying

<sup>1</sup> V, p.65.

<sup>2</sup> VI, p.246.

<sup>3</sup> VIII, pp.82-83.

would be accepted. In the related lines “*salât-ı îydeyn ve salât-ı du‘â-i istiskâ için*” about the Öziçe namazgah,<sup>1</sup> besides its festival place function, he emphasizes the function and role of a common praying place. This fact, related with Karaferye, is explained clearly in the next passage:

“... İktizâ etdikde niçe yüz bin âdem bu dergâhda cem‘ olup du‘a-yı istiskâ edüp tazarru‘ [u] nâlişler etdiklerinde elbette du‘âları hayyiz-i kabûlde vâki‘ olup...”

This function of namazgahs was briefly and clearly recorded in the sentences under the title “*Der-terkîm-i musallâ-yı erbâb-ı hâcât*”, which is reserved for the namazgah in Tekirdağ:<sup>2</sup>

“*Bu şehirde ve taşra kurâlarda bârân-ı rahmet yağmasa yâhûd vebâ-yı azîm ve yâhûd bir âfât-ı semavî veyâ bir âfât-ı arazî olsa cümle ahâlî-i vilâyet bu musallâya istiskâ du‘âsına çıkup ba‘de salâti‘l-fecr du‘â vü senâ ederler.*”

The descriptions on the namazgah to the east of Athens, in the place called “*Taht-ı Belkîs*”, which Evliya classifies as “*teferrücgâh namazgâh*”, one of the important structures of this kind recorded by Evliya Çelebi, are important in taking attention to another function not given for the other namazgahs:<sup>3</sup>

“*Bu şehir-i Atina’nın gün doğusu tarafında taht-ı Belkîs derler, Hazret-i Süleymân Nebî dâvlere fermân edüp yapmışlardır. Eğer bunun dahi evsâfını kemâ-kân olan eser-i binâ-yı amûd-ı gûnâ-gûnları ve tâk-i Kisrâları ve kubâb-ı âlîleriyle ta‘rîf ü tavsîf etsek bir kürrâs-ı kitâbet olur. Lâkin şimdiki hâlde Atina şehrinin namâzgâhıdır kim istiskâ du‘âsına ve salât-ı îydeyne cümle müslimîn pürsilâh olup çıkarlar, zîrâ bu şehirde müselmân kalmayup cümle kefereler kalır. Bu dahi bir vâcibü’s-seyr üstü açık amûd-ı müntehâları âlî bir namâzgâh-ı sarây-ı azîmdir kim midhatinde lisânlar kâsırdır.*”

<sup>1</sup> VI, p.246.

<sup>2</sup> VIII, p.349.

<sup>3</sup> VIII, p.118.

## General Assessment and Conclusion

Evliya Çelebi, who was rightly awarded with the title “*seyyâh-ı âlem*” (world traveler), since he spent about fifty years of his life by traveling, introduces in his ten volumes Seyahatname, a unique travel-book in the world, a general portrait of the 17<sup>th</sup> century the Ottoman world in its own literary characteristics. He combines his observations with other verbal and written sources, and then produces his own texts in a specific pattern. He gives details of some cases and samples in an amazing degree. Within this context, he referred to the namazgahs also, which were evaluated as open praying places (open masques) for their functions on religious, social and cultural life of cities and towns, with great emphasize, besides closed praying places of settlements like mosques and masjids.

Relying on the observations of Evliya Çelebi, who traveled in the region for many times, we may conclude that the namazgahs, main theme of this paper, became famous with their samples of the headquarter kind ones, which were built on the points used as gathering places for troops during the process of conquest of the Balkans, and where all members of the army could pray. These structures, which were evaluated physically and socially by Evliya Çelebi, after some time passed, turned to be resting places on the ways, which common people also used for their needs. At the same time the fountain type namazgahs, in which restricted numbers of people could pray, increased.

The namazgahs, called also as *îydgâh*, *meydan*, *musalla*, *ibâdetgâh* and *secdegâh* in our context, were founded as multi-functional structures for the aim of providing circumstances for funeral, Friday and holiday namaz, as well as for common praying. Besides the namazgahs founded in cities or near castles, there were other widespread big namazgahs that were founded in promenade places away from settlements. In Evliya Çelebi’s Seyahatname, there are lots of physical and social descriptions of the “*çemenzâr*” and “*mesiregâh-teferrücgâh*” namazgahs spread all over the Balkans, the one in Karaferye being the most eminent one. They were founded on high and broad meadows among and under long trees. When namazgahs were founded, the main aim was to provide a place for crowded namaz, but they turned out to be some kind of medreses (religious education places), in the course of time, which are described in the book as “*menba‘-ı fuzalâ*”, “*mesken-i şu‘arâ*”, “*mecma-i ulemâ*” “*mübâhese-i ulum-ı şer‘iyye*”, and also they became conversations places (where Evliya also attended once as a speech man, with the title “*nedîm-i âdem*”), so being called as “*sohbetgâh*”. Regarding this fact, it would not be a mistake to say that the namazgahs in cities, towns or around them were the centres for the science, culture and arts; they manipulated social and religious life there.



In residence places or around them, historical namazgahs played important role in physical organization of cities, being attractive places as “*teferrücgâh*”. Actually, the effects of the namazgahs on physical organization of cities are clear in such examples: The city squares are named “namazgah meydanı” (means namazgah square) in some cities as in Ergirikasrı. One of the castle gates is called “namazgah kapısı” (means namazgah porte) in Silistre, Ergirikasrı and Mazistre. Yanya, Silistre and Belgrad had quarters called “Namazgah Mahallesi”. One of the important issues that we have to say in this context is that some of the namazgahs used as holiday places in urban areas turned out in the course of time to be open praying or performing namaz places, as a result of growth of settlements. As happened in İzvornik and Belgrad, the cities grew up and the namazgah areas were opened for habitation, the original namazghas becoming mosques. Some mosques called “namazgah” points to such a development there. In this context, as happened in İzmir (where the author of this paper lives), quarters around namazgahs were called “namazgah mahallesi”. These names survived even though namazgahs disappeared in later centuries.

When common samples are taken into consideration, a few of the namazgahs, which generally were built on the qibla direction with a fixed mihrab and shrine, and which were surrounded with low doors or high muezzin mahfils, survived today. In the Balkans, the most known structure is the Fatih Sultan Mehmet Namazgah<sup>1</sup> in Prizren, Kosova, which was recently restored. Most of the hundreds of namazgahs recorded in the Seyahatname of Evliya Çelebi or those never recorded have been lost cross the succeeding centuries. Foundation (waqf) records reveal their existence in many other places; a great part of them also does not exist today. Therefore, being an important element of Turkish Islamic culture and architecture, humble in material sense but great in varieties and functions, namazgahs has been lost to a great degree. A more significant question is that they were converted to Christian temples, as the historical cypresses witness in silence, and were deprived of their original historical identities, as in the case of the Karaferye namazgah, symbol of the Balkan namazgahs in the view of Evliya Çelebi.

Restoration of some namazgahs in a right way on their original places and original structures, as happened in Prizren, would compensate this loss partially in each Balkans country. In this way, Evliya’s soul, which didn’t forget praying in such a

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<sup>1</sup> Hakkı Acun - Mehmet İbrahimgil, *Kosova-Prizren Fatih Sultan Mehmed Namazgâhı (Kırık cami) Kazı ve Restorasyon çalışmaları ile Şehit Başçavuş Hüseyin Kutlu Parkı*, Ankara 2002.

way as “*İnkırâzu’ d-devrân mü’ebbed ola, âmîn ve yâ Mu‘în*” after each namazgah description, would feel relaxed to some degree.

### Supplement

The namazgahs portrayed in the Balkan cities and towns in Evliya Çelebi’s Seyahatname

The settlement (Digs)	Namazgâh	Its place in the book
Silistre (Bulgaria)	Mesire-i Namazgâh	III, 188
	Melek Ahmed Paşa Musallâsı	III, 192
Bender (Moldavya)	Mesire-i Namazgâh	V, 165
Varna (Bulgaria)	Mesiregâh Namazgâh	V, 52
Belgrad (Serbia)	Namazgâh	V, 193-196
Valiva /Valyeva/Valjevo (Serbia)	Namazgâh-ı Çemenzâr	V, 221
Hilevne (Bosnia Herzegovina)	Ordugâh-Namazgâh	V, 236
Gölikesri	Namazgâh	V, 310
Vidin (Bulgaria)	Mesîregâh-Namazgâh	VI, 98
Mitroviçe/Mitroviçe (Kosovo)	Mesiregâh-Namazgâh	VI, 102
Öziçe/Öziçe (Serbia)	Mesîregâh-Namazgâh	VI, 246
Pirepol/Pirboy/Pirepo y (Bosnia Herzegovina)	Mesiregâh-Namazgâh	VI, 249
Çayniçe/Çayniçe (Bosnia Herzegovina)	Mesiregâh-Namazgâh	VI, 252-253
Foça (Bosnia Herzegovina)	Namazgâh	VI, 254

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Ustolça/Tulça (Rumania)	Namazgâh	VI, 262
Mostar ( Bosnia Herzegovina)	Namazgâh	VI, 289
İzvornik ( Bosnia Herzegovina)	Namazgâh	VI, 295
Varat (Rumania)	Namazgâh	VII, 153
Fethü'l-İslâm (Bulgaria)	Namazgâh/Musallâ	VII, 176
Siroz (Greece)	Namazgâh/Musallâ	VIII, 58
Yenişehir (Greece)	Namazgâh	VIII, 87
Karaferye (Greece)	Sohbetgâh/İbadetgâ h/Namazgâh	VIII, 82-83
Atina (Greece)	Belkîs Teferrücgâh- Namazgâhı	VIII, 118
Petratina/Karitina (Greece)	Namazgâh/Musallâ	VIII, 153
Mazistre/Mizistre (Greece)	Namazgâh	VIII, 155
Misehor/Misehori (Greece)	Musallâ-yı Namazgâh	VIII, 155
	Musallâ-yı Namazgâh	VIII, 155
İnebahtı (Greece)	Musallâ	VIII, 274
Narda ( Greece )	Namazgâh	VIII, 285
Yanya ( Greece )	Namazgâh	VIII, 289-290
Aydonat ( Greece )	Namazgâh- Mezaristan	VIII, 294
Ergirikasrı/Gjirokaster (Albania)	Namazgâh	VIII, 300
Avlonya/Vlora ( Albania )	Namazgâh	VIII, 313
Elbasan ( Albania )	Musallâ/ Namazgâh	VIII, 322