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Historical Review

Location: Bulgaria

Author(s): Tzvetan Radulov

Title: Между милосърдието и пропагандата. К. П. Победоносцев и „Приключения чешского дворянина...“
Between the Mercy and the Propaganda. K. P. Pobedonoscev and „Priklyucheniya cheskago dvoryanina ...“

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От голямо значение за управляващите в Руската империя е моралната обосновка на войната, както личи в манифеста и официалните документи. Османската империя е традиционният враг на християнството и най-вече на православието и затова противопоставянето срещу нея попада под знака „защита на вярата“⁸. Портата е възприета като изконен противник, тъй като почти всички православни народи (без руския!) са се намирали под нейната власт. От значение е и идеята за реванш след поражението в Кримската война, когато Русия е „предадена“ от западноевропейските държави. С разрешаването на Източния въпрос след една победна война срещу „турците“ ще бъде възстановена справедливостта, нарушена през 1856 г. и най-накрая балканските народи ще бъдат освободени от пагубното влияние на султанската държава.

В навечерието на Руско-турската война се увеличава интересът към османската история и отношенията между Портата и християнския свят. През периода 1875–1879 г. нараства броят на съчиненията, посветени на югоизточноевропейската история. Така например през 1876 г. е издадено съчинението на Павлищев „Виенският поход на Ян Собиески“⁹. Съществен факт е, че няколко години преди усложняването на Източния въпрос руският изследовател Николай Мосолов отбелязва, че въпреки интереса към събитията в Османската империя не се правят преводи на чуждестранни пътеписи¹⁰.

век – Епохи, В. Търново, 2006, кн. 3–4, 55–75; Кочуков, С. А. К вопросу о взглядах русского общества на войну с Турцией 1877–1878 годов – Известия Саратовского университета. 2008. Т. 8. Сер. История. Международные отношения, вып. 1; *Същият*. Образ Турция в сознании русского общества (конец 1850-х – 1870-е гг.) – В: Турция-Россия-Ближний Восток: история, культура, политика. Саратов, 2010, 49–52; Улунян, А. А. Русско-турецкая война 1877–1878 гг. и российское общество. – В: Россия и Болгария: К 125-летию русско-турецкой войны 1875–1878 гг. М., 2006, 52–64.

⁸ Вж.: *Първев, И.* „Православният кръст“ на реалната политика. Руските манифести за обявяване на война на Османската империя, 1768–1877 – В: Сб. Русия и България между филството и фобството. Материали от научните конференции „Русия и Европа през XX в.“ и „Русия в българската история“. С., 2009, 27–28, 33–34.

⁹ *Павлищев, Н. И.* Венский поход Собеского 1683. СПб., 1876. Всъщност това издание е откъс от монографията на Павлищев, посветена на Ян Казимир и Украйна – вж.: *Павлищев, Н. И.* Польская анархия при Яне Казимире и война за Украйну. Т. 1–3. СПб., 1877–1878.

¹⁰ *Мосолов, Н.* Отрывки из путешествий по восточным областям Европейской Турции. СПб., 1868, с. I.

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Author(s): Hristyan Atanasov

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Property Trends among the Urban Population of Rumelia in the 18th Century As Indicated by Inheritance Inventories from Russe, Sofia and Vidin ...

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1760–1780	10,80 grams
1780–1800	7,62 grams
1800–1820	4,56 grams

Besides, for the sake of objectivity I must admit that probably the conversion of coins into silver resulted into certain “depreciatory scissors”. That is because up to 1770s – 1780s was not observed inflationary rise and despite the slight lowering of the standard of the metal in the coins, their purchasing power probably remained almost unchanged.⁵³ In other words, with a certain amount of money one could buy more things than with the precious metal recalculated according to them. However, I’d rather “listen to” Weber, who advises every “author to keep his petty comments to himself” ... and that ... “much talk about “intuition” is nothing but clumsy concealing of his own lack of distance with respect to the subject”⁵⁴ and to rely on pure mathematics, although, after all, such “depreciatory scissors” could actually exist.

It should be borne in mind also that especially in the first half of the century the inheritance inventories were often evaluated not only in “grosh”, but also in “akche” and “para”. In this case, the total value is always recalculated in grosh, while taking into account the general ratio of these monetary units (akche: para: grosh – 120: 40: 1).⁵⁵ Such “rate” between these Ottoman coins is observed quite often in the source material itself.⁵⁶

3. Some historical background

In empirewide terms the end of the 17th – the beginning of the 19th century was the period in which the Ottoman Empire waged a series of unsuccessful wars, especially with its European rivals. These were wars that would lead to significant “shrinkage” of the imperial borders in Europe.⁵⁷ Apart from loosing territories, the

⁵³ Хр. Атанасов. Към подреждането на пъзела: нормираните цени в Румелия от средата на XVII до началото на XIX век. In print.

⁵⁴ Вебер, М. Протестанската етика и духът на капитализма. С., 1992, с. 17.

⁵⁵ It is possible that in the course of this recalculation are lost or added grams of silver, as far as the ratio between the coins does not correspond exactly to the grams of metal. At this point, however, any such inaccuracies could not be circumvented without excessive complication of the method of work, besides the difference is hardly significant.

⁵⁶ Often, when the Ottoman clerk recorded the cumulative assessment of inheritance inventory, he made it in two currencies, which allows for calculating their “rate”. For example, from the inheritance inventory of the Bosniak Mustafa beshe (*beshe*) from Vidin, we understand that one grosh is worth 40 para (S 49, 24 a, sefer 1196 – January/February 1782); the same proportion is recorded also in the inventory of the painter Ibrahim, again from Vidin (S 79, 46b zilkaade 1203 – July/August 1789). From other tereke defters we get the rate of akche towards grosh (120 akches for one grosh – S 311, 44, 47, 48, 51, etc. from 1214–1799/1800), of para towards akche and other combinations. The data from the sources confirm the adopted in the text ratio between these Ottoman coins for the entire period studied here.

⁵⁷ See: Ив. Първев. Балканите между две империи. Хабсбургската империя и Османската държава (1693–1739). София, 1997, 23–67; *Idem*. Хабсбургите и Османската империя в края на XVII век. Конфликтът от 1683–1699 г. – Исторически преглед, 1993, № 1, 3–20; История на Османската империя. Под. Ред. на Робер Мантран. Рива. София, 1999, 261–285.

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Balkan Studies

Location: Bulgaria

Author(s): Olga Katsiardi-Hering

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provide new information about commercial networks and other related phenomena, this paper will seek to propose a model describing the emergence, evolution and co-development of micro/macro districts and commercial supra-regions in Southeastern Europe. The various long- or short-lived occupations (Ottoman, Venetian, Habsburg¹⁴) of these broad areas in Southeastern Europe (as in other areas as well) contributed to the formation and transformation of varied regions and, consequently, of administrative and economic districts. For the purposes of my argument, I will concentrate on the terms ‘micro/macro districts’ and ‘regions’.

By ‘micro/macro’ districts, I mean (following Vera Zimanyi’s usage¹⁵): a) those places which, vital for trade and production, emerged around special market towns and market cities, particularly in Hungary in the *oppida* context, but also across the swathe of Southeastern Europe under Ottoman rule, in which through the “*hisba regulations which governed the guilds*”, the state imposed strict controls over internal and external trade, organizing a system of regional and inter-regional markets¹⁶; particularly, b) the ‘micro/macro

¹⁴ From the rich literature I mention E. Eichkoff, *Venedig, Wien und die Osmanen: Umbruch in Südosteuropa 1645–1700*, Stuttgart, Klett-Cotta, 1988; I. Parvev, *Habsburgs and the Ottomans between Vienna and Belgrade: 1683–1739*, New York, Columbia University Press, 1995; B. Buchmann, *Österreich und das Osmanische Reich: eine bilaterale Geschichte*, Wien, WUV-Universitäts Verlag, 1999; I could not consult: Br. Bulke, *Osmanische Türken und österreichische Habsburger: bibliographischer Behef in forschungsstrategischer Absicht. 2. Osmanen, Habsburger, Venedig: ca 4840 Titeleinträge*, Neuss, Bulke, 2011.

¹⁵ V. Zimányi, Grundherren und Bauer am Markt im Ungarn des 16. und 17. Jahrhunderts, In: *Eadem* (ed.), *Studien zur deutschen und ungarischen Wirtschaftsentwicklung (16.–20. Jahrhundert)*, Budapest, Akadémiai Kiadó, 1985, p. 73; *Eadem*, *Economy and Society in Sixteenth and Seventeenth Century Hungary (1526–1650)*, Budapest, Akadémiai Kiadó 1987.

¹⁶ From the rich literature I mention: A. Mehlan, Mittel- und Westeuropa und die Balkanjahresmärkte zur Türkenzeit, *Südostdeutsche Forschungen*, 1938, N 3, p. 69–120; A. Mehlan, Die großen Balkanmessen in der Türkenzeit, *Vierteljahresschrift für Sozial- und Wirtschaftsgeschichte*, 1938, N 31, p. 10–49; A. Mehlan, Der Bazaar auf dem Balkan, *Südost-Forschungen*, 1940, N 5, p. 832–863; G. Penelea, *Les foires de la Valachie pendant la période 1774–1848*, Bukarest, Biblioteca historica Romaniae, Section d’Histoire économique, 44/4, 1973; K. Karanatsis, Les Marchés en Épire et leurs univers XVIII^e – XIX^e siècles. Doctorat du 3^e cycle, Université de Paris I, Panthéon Sorbonne, 1993; K. Karanatsis, Ετήσιες περιοδικές αγορές στην Ήπειρο, *Ta Historika*, 1994, N 21, σ. 311–338; O. Κατσαρδή-Hering, *Δησιονημένοι ορίζοντες Ελλήνων εμπόρων· το εμπορικό πανηγύρι στη Senigallia (18ος – αρχές 19ου αι.)*, Αθήνα, Καραβίας, Δ. Ν., 1989; M. Bur-Markovska, Sn. Panova, Marktzentren und Jahrmärkte auf dem Balkan im 16. und 17. Jahrhundert, *Bulgarian Historical Review*, 1992, N 22/1–2, p. 107–117.

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Location: Romania

Author(s): Ovidiu-Victor Olar

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<https://www.ceeol.com/search/article-detail?id=518483>

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Author(s): Monika Řezáčová

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Georg Olivier Wallis and the Hungarian theatre of war in the years 1716 and 1717

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Jiří Olivier Wallis a uherské bojiště v letech 1716 a 1717

MONIKA ŘEZÁČOVÁ

Bitvy u Petrovaradinu, Temešváru a Bělehradu, které probíhaly v letech 1716 a 1717, patřily k významným milníkům v dlouhé řadě habsbursko-tureckých vojenských střetů. V české historiografii – na rozdíl od rakouského dějepiscectví – však neexistuje příliš bohatá literatura, jež by se zabývala právě obdobím válek habsburské monarchie s Vysokou portou na konci 17. a počátkem 18. století.¹ Prozatím nejvíce pozornosti střeoevropští historikové a historičky věnovali druhému obléhání Vídně Turky v roce 1683.² Naopak následných válečných srážek se dotkli méně často.³ Stranou zájmu badatelů nezůstalo ani zhodnocení role významných válečníků a vojevůdců během výše zmiňovaných válečných střetů, přičemž největší pozornost si vysloužil vrchní velitel císařské armády Evžen Savojský.⁴

¹ Srov. Gernot HEISS – Grete KLINGENSTEIN, *Das Osmanische Reich und Europa 1683 bis 1789. Konflikt, Entspannung und Austausch*, Wien 1983. Z prací západoevropských a amerických historiků a historiček srov. například moderně pojatou monografii Ivan PARVEV, *Habsburgs and Ottomans between Vienna and Belgrade (1683–1739)*, New York 1995.

² Heinrich KRETSCHMAYR, *Die Türken vor Wien. Stimmen und Berichte aus dem Jahre 1683*, München 1938; Richard F. KREUTEL – Karl TEPLY, *Kara Mustafá vor Wien 1683 aus der Sicht türkischer Quellen*, Graz-Wien-Köln 1982; Jaromír MIKULKA, *Osvobození Vídně od turekého obležení roku 1683*, *Slovanský přehled* 69, č. 5, 1983, s. 441–447; Johannes SACHSLEHNER, *Wien anno 1683*, Wien 2004; Martin PAUKRT, *Bod obratu aneb Habsbursko-turecké války v 2. polovině 17. století. Trans fines nostros: svědectví polonik, hungarik a slovacik z fondů a sbírek Státního oblastního archivu v Zámruku: katalog výstavy ze dne 9. června 2018*, Zámruk 2019, s. 23–35. Z inspirativních prací amerických historiků například Thomas M. BARKER, *Double Eagle and Crescent. Vienna's Second Turkish Siege and Its Historical Setting*, Albany 1967; John STOYE, *The Siege of Vienna, The Last Great Trial Between Cross and Crescent*, New York 2007. K tomuto tématu souhrnně Karl VOCELKA, 1983. *Ein Jubiläum? Fortschritt oder Stagnation der historiographischen Aufbereitung der zweiten Wiener Türkenbelagerung*, *Mitteilungen des Instituts für Österreichische Geschichtsforschung* 92, 1984, s. 165–194.

³ Konkrétními bitvami z let 1716 a 1717 se pak věnovali výběrově: Josef ODENTHAL, *Österreichs Türkenkrieg 1716–1718*, Düsseldorf 1938; Milan HLAVÁČKA, *Karel Albrecht. Příběh druhého zimního krále*, Praha 1997; Vít VLNAS, *Dva pražské literární oblasť turecké války z let 1716–1718*, *Folia historica bohemia* 21, 2005, s. 219–234; Jiří BORITZKA, „Válka prince Evžena“, 1716–1718, *Historický obzor* 19, 2008, č. 1–2, s. 2–22; Charles INGRAO – Nikola ŠAMAEDŽIĆ – Jovan PEŠALJ (edd.), *The Peace of Passarowitz 1718*, West Lafayette 2011. K další literatuře také Vít VLNAS, *Válka Karla VI s Turky v letech 1716–1718*, in: Václav Bůžek – Rostislav Smíšek (edd.), *Habsburkové 1526–1740. Země Koruny české ve středoevropské monarchii*, Praha 2017, s. 213–215.

⁴ Pouze výběrově Alfred von ARNETH, *Prinz Eugen von Savoyen. Nach den handschriftlichen Quellen der kaiserlichen Archive I–III*, Wien 1858; Max BRAUBACH, *Prinz Eugen von Savoyen I–V*, Wien 1963–1965; Karl GUTKAS, *Prinz Eugen und das barocke Österreich*, Wien 1986; Vít VLNAS, *Princ Evžen Savojský. Život a sláva barokního válečníka*, Praha–Litomyšl 2011. Z dalších významných válečníků například František MAREŠ, *Hrabě Kašpar Zdeněk Kaplíř, svobodný pán ze Sulevic, předseda*

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gen – *Österreichs Türken Sieger – Biographie* (Wien, 1983), 110, 136-142, 169-172, 177-178, 188, 191-192; Uwe A. Oster, *Markgraf Ludwig Wilhelm von Baden Der «Türkenlouis» - Feldherr im Schatten von Prinz Eugen* (Köln, 2001), 87-91, 93-94, 98-101, 108-118, 124, 147-154, 175-181; Ludwig Hüttl, *Max Emanuel Der Blaue Kurfürst 1679 – 1726 – Eine politische Biographie* (München, 1976), 123, 149-154, 167-168; Nicholas Henderson, *Prince Eugen of Savoy* (London 2002), 18-20, 22; Wolfgang Oppenheimer, *Prinz Eugen von Savoyen – Feldherr und Baumeister Europas* (Wien, 2004), 50; Wolfgang Oppenheimer, *Prinz Eugen von Savoyen – Feldherr – Staatsmann Mäzen* (München, 1996), 38; Charles W. Ingrao, *The Habsburg Monarchy 1618 – 1815* (Cambridge University Press, 2000), 79-81; Michael Hochedlinger, *Austria's Wars of Emergence – War, State and Society in the Habsburg Monarchy 1683-1797* (London, 2003), 159, 171; Derek McKay, *Prinz Eugen von Savoyen – Feldherr dreier Kaiser* (Graz, Wien, Köln, 1979), 20, 22-23; Franz Herre, *Prinz Eugen – Europas heimlicher Herrscher* (Stuttgart, 1997), 36-37; Ivan Parvev, *Habsburg and Ottomans between Vienna and Belgrade (1683 – 1739)* (New York, 1995), 34-42, 46-47, 49-50, 53-55, 118-119; Miklós Molnár, *A Concise History of Hungary* (Cambridge University Press, 2001), 131-133; John P. Spielman, *Leopold I. – Zur Macht nicht geboren* (Graz, Wien, Köln, 1981), 119-121; Stefan Čakić, *Velika seoba Srba 1689/90. i Patrijarh Arsenije III. Crnojević* (Novi Sad, 1982), 31-33; Dragoljub R. Živojinović, *Uspon Evrope od 1450. do 1789.* (Novi Sad, 1985), 339; Petar Rokai, Zoltan Đere, Tibor Pal, Aleksandar Kasaš, *Istorija Mađara* (Beograd, 2002), 279-280, 300; Miklós Molnár, *A Concise History of Hungary* (Cambridge University Press, 2001), 297-299; Jozef Matuz, *Osmansko carstvo* (Zagreb, 1992), 116; Joseph Bergin (ed.), *The Short Oxford History of Europe The Seventeenth Century – Europe 1598 – 1715* (Oxford University Press, 2001), 133-134; Caroline Finkel, *Osman's Dream – The Story of the Ottoman Empire 1300-1923*, (London 2006.), 285-312; Jeremy Black, *War and World – Military Power and the Fate of Continents 1450-2000*, (New Haven and London 2000.), 89-90; Vijoleta Herman Kaurić, *Krhotine povijesti Pakraca* (Slavonski Brod, 2004), 87-88, 90-91; Josip Kljajić, *Brodaska tvrđava* (Slavonski Brod, 1998), 29; Josip Bösendorfer, *Crtice iz slavonske povijesti s osobitim obzirom na prošlost županija: Križevačke, Virovitičke, Požeške, Cisdravske Baranjske, Vukovske i Srijemske te Kraljevskog i slobodnog grada Osijeka u srednjem i novom vijeku* (pretisak izdanja iz 1910.; Vinkovci 1994), 335-339; Ive Mažuran, *Hrvati i Osmansko carstvo* (Zagreb, 1998), 247, 249-252, 254, 256-259, 264, 266-269; Ive Mažuran, *Valpovo – Sedam stoljeća znakovite prošlosti* (Valpovo, 2004); 56, 58-59; Ive Mažuran, *Stanovništvo i vlastelinstva u Slavoniji 1736. godine i njihova ekonomska podloga, Radovi Zavoda za znanstveni rad JAZU u Osijeku* knj. 6 (Osijek, 1993), 459; Ive Mažuran, «Rat za oslobođenje Slavonije ispod osmanske vladavine od 1684. do 1691. godine», *Peti znanstveni sabor Slavonije i Baranje* sv. 1 (Osijek, 1991), 106-116, 119-121; Ive Mažuran, «Virovitica i njezina okolica za osmanske vladavine (1552-1684)», *Virovitički zbornik 1234-1984* (Virovitica, 1986), 137-138; Ive Mažuran, «Požega i požeška kotlina za turske vladavine», *Požega 1227 – 1977* (Požega, 1977), 192-196; Ive Mažuran, «Virovitica pod upravom vojske, Dvorske komore i vlastelina (1684. – 1736.)», *Virovitički zbornik 1234 – 1984* (Virovitica, 1986), 141-142; Ive Mažuran, *Stanovništvo i vlastelinstva u Slavoniji 1736. godine i njihova ekonomska podloga*, Radovi Zavoda za znanstveni rad JAZU u Osijeku knj. 6 (Osijek, 1993), 459; Ive Mažuran, «Rat za oslobođenje od osmanske vladavine od 1684. do 1691. godine i stanovništvo Slavonije krajem 17. stoljeća», *Popis naselja i stanovništva u Slavoniji 1698. godine, Radovi zavoda za znanstveni rad JAZU* knj. 2 (Osijek 1988), 29-35, 38-39; Ive Mažuran, «Popis Darde i nekih naselja u Baranji 1695., odnosno 1698. godine», *Glasnik Arhiva Slavonije i Baranje* vol. I (1991), 14-15; Ferdo Šišić, *Županija virovitička u prošlosti* (Osijek, 1896), 71-76, 79; Tadija Smičiklas, *Dvjestogodišnjica oslobođenja Slavonije, I dio: Slavonija i druge hrvatske zemlje pod Turskom i rat za oslobođenje*, Djela JAZU knj. XI (Zagreb, 1891), 108-111, 114-115, 119, 123-124, 126-129, 153, 156, 160; Tadija Smičiklas, *Dvjestogodišnjica oslobođenja Slavonije, II dio: Spomenici o Slavoniji u 17. stoljeću (1640-1702.)*, Djela JAZU knj. XI (Zagreb, 1891), 20-23; Josip Buturac, *Katolička crkva u Slavoniji za turskog vladanja* (Zagreb, 1970), 199; Radoslav Lopašić, *Dva hrvatska junaka Marko Mesić i Luka Ibršimović* (Zagreb, 1888), 149-152; Radoslav Lopašić, «Slavonski spo-

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Zaimova, R. L'eupéanisation culturelle dans l'Empire ottoman. – Etudes balkaniques, 1998, No 1-2, 154-156; eadem. Procédés historiques de trois auteurs balkaniques: Cantemir, Raitch, Paissij (XVIII^e s.). – Etudes balkaniques, 1996, No 3-4, 99-103.

Raia Zaimova

CONFERENCE INTERNATIONALE CONSACREE AUX SOURCES ETHNOLINGUISTIQUES SUR L'EUROPE DU SUD-EST

Cette conférence s'est tenue le 25 juin 1998 à Bucarest, dans le cadre de l'accord de coopération entre l'Institut des études sud-est européennes (Bucarest) et l'Institut d'études balkaniques (Sofia)¹. C'est la quatrième conférence bulgare-roumaine consacrée aux sources ethnolinguistiques sur l'Europe du Sud-Est et aux problèmes d'ethnolinguistique et de linguistique balkaniques (Sofia, 1995, 1997, Bucarest, 1996, 1998)².

Vasilka Aleksova (*Eléments communs dans la terminologie nuptiale bulgare et roumaine*) a présenté dans un contexte slave, balkanique, indoeuropéen, etc., certaines constructions de "se marier" où l'action est dénommée du point de vue de la femme qui se marie: roum. *a se duce* (*a merge*)

după cineva et bulg. de l'ouest: *уда за някого*, *уда по някого*. Une attention particulière était réservée à l'emploi des prépositions. La conclusion de V. Aleksova est que les constructions bulgares sont héritées du vieux bulgare, alors que dans les constructions roumaines, l'emploi du verbe *a se duce* continue la tradition latine et l'emploi de la préposition *după* 'après' suit le modèle vieux bulgare.

¹Pour une information plus détaillée sur cette coopération, voir Mihail, Z. Colaborarea româno-bulgară în domeniul etnolingvisticii. – Sud-Estul și contextul european. Buletin al Institutului de Studii Sud-Est Europene, IX, 1998, 17-22.

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Author(s): Paulina Andonova

Title: Emergence and Development of Vaqf Çiftlik during the 16th – Early 18th Centuries. The Case of Sofu Mehmed Paşa and His Vaqf Çiftlik
Emergence and Development of Vaqf Çiftlik during the 16th – Early 18th Centuries. The Case of Sofu Mehmed Paşa and His Vaqf Çiftlik

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Paşa and Mustafa Ağa, and collected their revenues. In addition, the military and political situation in the region of Sofia during the Austro-Turkish war from the end of the 17th century gave an opportunity to the *mütevelli* to seize lands abandoned by the peasants. Some passages from the *arzuhal* bear witness to the fact that it was the Austrian invasion which forced the peasants' flight from the village of Vrajdebna:

'...with the invasion of the *kâfirs* the *reaya* left the village...'⁷⁵.

Both *Silâhdar Mehmed Ağa's History* and the *Chronicle of Priest Petur* from the village of Mirkovo make it clear that the Christian troops were not the only ones to cause damage in the region of Sofia during the 1680s and 1690s. Another possible cause of the flight of the peasants could have been Yeğen Osman Paşa's revolt and the war in the vicinities of Sofia⁷⁶.

The data included in the documents at our disposal does not give details about the reasons of the peasants' flight. It, however, permits us conclude that the new *çiftlik-holder* Veli Efendi founded his *çiftlik* on vacant peasant lands, which had remained uncultivated and thus enlarged it to 7,000 – 8,000 *dönüms*.

It turns out that the new *çiftlik-owner* did not pay the tithes for the period between 1118 and 1121 (1706 – 1710). As recorded in the old registers and in the sultan's *hükm-i hümayun* the tithes of Sofu Mehmed Paşa's *vaqf çiftlik* amounted to 200 akçe paid as *maktu* and for Mustafa Ağa's *vaqf çiftlik* – 160 akçe. The sums of those tithes were *maavel maktu*⁷⁷ paid to the Ottoman state treasury. Besides, the *mütevelli* settled 26 people who were obligated with

⁷⁵ BOA, D – BМК – SMM, Dosya: 3, Vesika: 121.

⁷⁶ Е. Вечева, И. Шварц, М. Георгиева, Нови документи за Чипровското въстание и събитията на Балканите през 1688 г., В: *Известия на държавните архиви*, N 76, с. 194; Й. Списаревска, *Чипровското въстание и европейският свят*. София, Наука и Изкуство, 1988, с. 122; И. Първев, *Балканите между две империи. Хабсбургската монархия и Османската империя (1683 – 1739)*. София, УИ „Св. Климент Охридски“, 1997, с. 90; Дж. Иванова, „А царят нареди нефириам срещу него да се бие...“ (Османската историческа и една българска приписка за действията на султанската власт срещу Йежен осман паша през 1688 – 1689 г.), В: Д. Драганов, Т. Попнедслев (съст.), *Collegium Historicum*, Т. 2. София, УИ „Св. Климент Охридски“, 2012, с. 390 – 399; *Eadem*, Impact of the 1683 – 1699 War on the Ottoman Rear: The Story of Silâhdar Mehmed Ağa About the Haydut Raid of Kyustendil in 1689/90, In: P. Mitev, I. Parvev, M. Baramova, V. Racheva (eds.), *Empires and Peninsulas: Southeastern Europe between Karlowitz and the Piece of Adrianopole, 1699 – 1829*. Berlin, LIT Verlag, 2010, p. 220 – 223.

⁷⁷ BOA, TT 539, f. 26; TT 492, f. 36.

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изпаднало във васална зависимост от османците³¹, което означава, че в столицата му и/или други крепости на царството му е настанен гарнизон³², евентуално е изпратен кадия³³. От края на XIV в. насетне, до средата на XVI в., районът представлява важна брънка от османската гранична система срещу Сърбия, Влашко и Унгария. На няколко пъти той се превръща в театър на бойни действия, при които градът става обект на атаки и е превзема от нападателите. С падането на Белград (1521 г.), по това време преден пост на Унгарското кралство на Балканите, на Буда (дн. гр. Будапеща, 1541 г.) и на Темешвар (дн. гр. Тимишоара, Румъния, 1551 г.) за близо век и половина западната османска граница в Европа се измества на запад и Видин остава на втора и дори на трета линия в отбранителната система на империята към Хабсбургите. Честите прояви на нелоялност от страна на влашките войводи обаче принуждават османците да не занемаряват фортификациите по протежение на р. Дунав, важна роля сред които играе видинската крепост. Все пак, независимо от честите нападения най-вече от север³⁴, до войната на Османската империя със Свещената лига (Хабсбургската империя, Венеция, Полша с Литва и Русия) през 1683–1699 г. районът остава по-скоро в хинтерланда и рядко е изложен на преки атаки. През 1688–1690 г. обаче австрийските войски навлизат дълбоко на юг и превземат гр. Скопие, както и видинската крепост (14 октомври 1689 г.)³⁵. Това събитие бележи повратна точка в

³¹ История на България. Т. 3. С., 1982, с. 362; *Ников, П.* Съдбата на северозападните български земи през средните векове. – Българска историческа библиотека (БИБ), 1930, № 1, 147–148. Първите преки нападения срещу Видин изглежда датират от 1390–91 г., водени от Фируз бей. Евлия Челеби пък приписва водачеството на Евренос бей. Цит. по: *Kayarınar, A.* Ortaçağ ve Osmanlı..., 80–81.

³² История на България..., с. 367. Западните източници за похода от 1396 г. говорят за първи сблъсък на кръстоносците с османски гарнизон още в Оршова. Следващото препятствие по пътя им бил Видин, където обаче цар Иван Срацимир доброволно предал крепостта, заедно с всички турци, които се намирили в нея. Френски пътеписи за Балканите XV – XVIII в. Съст. и ред. Б. Цветкова. С., 1975, с. 34. По-подробно за кръстоносния поход вж.: 1396 – Никополската битка...; *Гюзелев, В., М. Грънчаров и др.* История на Никопол от древността до 1944 г. Плевен, 2004, 53–59.

³³ *Градева, Р.* Налагането на кадийската институция на Балканите и мястото ѝ в провинциалната администрация (XIV – началото на XVI в.). – Балканистика, 1989, кн. 3, 1989, с. 35.

³⁴ Едни от най-сериозните са по време на Дългата война (1593–1606), през 1596 г. и през 1598 г.

³⁵ *Първев, И.* Балканите между две империи. С., 1997, с. 100. В бел. 94, с. 118, авторът дава вариантите на датиране на събитието, отразени в историографията. Изглежда, че официалното предаване на града на хабсбургските военни става на 19 октомври. Като част от него е договорено изтеглянето на османските войски и мунициии, а вероятно и на мюсюлманското мирно население към Никопол, конвоирани от австрийски военни. Вж.: *Szwarcz, I., St. Spevak, E. Večeva.* Hoffnung auf Befreiung. Dokumente aus Osterreichischen Archiven zur Geschichte Bulgariens (1687–1690). – *Miscellanea Bulgarica*. 15. Bulgarisches Forschungsinstitut in Osterreich. Wien, 2004, Доклад на маркграф Лудвиг фон Баден до император Леополд I, от

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Author(s): Svetlana Ivanova

Title: Видинският Варош и канун-и серхад (към отношенията между християни и мюсюлмани на османската военна граница през първата половина на XVIII в.)
The Vidin Varosh and kanun-i serhad (about the relations between Christians and Muslims along the Ottoman military border in the first half of the eighteenth century.)

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<https://www.ceeol.com/search/article-detail?id=541790>

трета страна, в различни единични документи от Видин също се говори за Варош, но вече като институция на християните. Във фискални документи от XVII в. всички християнски махали се събират в общата рубрика Варош³⁴.

Тази изглеждаща непоследователна или многозначна употреба на термина Варош до края на XVII в. продължава, както ще видим, и през XVIII в.

3.3. Новата крепост и „новият“ серхад. На 19 октомври 1689 г. Видин е превзет от австрийците за десет месеца. Повече от век това събитие ще се споменава в османските документите от Видин като „нахлуването на неверниците“ и ще има трайно отражение върху местните жители³⁵. Османците си връщат града, но той е разорен, а населението му – драстично намалело. Според договора от Пожаревац от 1718 г. Османската империя губи за известен период северозападните части на Видинския санджак – казите Фетхюлислам и Крайна³⁶ и Видин отново става част от османската военна граница серхад³⁷. Това бил новият серхад на империята от XVIII и XIX в., чието изграждане в нашия район започнало, според Радмила Тричкович, около 1717 г.³⁸ И негови центрове, наред с Белград на Дунава, са били Ниш и Видин³⁹. Това била границата на равновесието и отстъпленията, границата срещу стари (Австрия), но и нови противници (Русия), граница на исляма

³⁴ Вж. посочената литература в бел. 3.

³⁵ ОрО, S14, 27–а, док. I. Може да се обърне внимание, че завладяването на Видин от османците се обозначава с други термини, които подлежат на различна юридическа интерпретация: *feth-i hakkaniden begü* /от владетелското завоевание насетне – вж.: *Panaite, V. The Ottoman Law...*, p. 221. Вж. и *Gradeva, R. Osman Pazvantoğlu of Vidin...*, p. 119.

³⁶ История на Османската империя. С., 1999, 279–280; *Лачев, М.* Кратка история на храма..., 23–24; *Първев, И.* Балканите между две империи. Хабсбургската империя и Османската държава (1693–1739). С., 1997, с. 71; *Първев, И.* Хабсбургците на Балканот 1688–1690. – В: Австротурската война 1683–1699 година со посебен осврт на Карпошовото въстание во Македонији. Скопје, 1997, с. 66. Отново ще спомена, че тук не разглеждам конкретно измененията в османската гранична линия, нито международно-правния ѝ статут. Вж. и: *Лачев, М.* Административно деление и границите на Видинския санджак през XV–XVII в. – Векове, 1988, кн. 5, *passim*.

³⁷ *Тричковић, Р.* Ниш у великом рату..., 243–245; *Тричковић, Р.* Београдске тврђава и Варош 1739–1789 године. – Годишњак града Београда, кн. 20, 1973, с. 49; *Историја Београда*. Т. 1. Београд, 1974, с. 600; *Градева, Р.* Война и мир...; *Радушев, Е.* Османската гранична периферия..., 189–190. За определянето на границата („*hudud*“) на османците с Влашко в 1718 г. вж.: *Недков, Б.* Османотурска дипломатика и палеография. Т. 2. Документи и речник. С., 1972, 116–117.

³⁸ *Тричковић, Р.* Ниш у великом рату..., 243–245; *Тричковић, Р.* Београдске тврђава..., с.49. Посочената от Р. Тричкович 1717 г. вероятно трябва да се възприема условно, доколкото още в края на XVII в. започва да се употребява „серхад“ терминология в условията на водещата се война – вж.: ОрО, S 14, л. 26-б, док. II и л. 27-а, док. I от 1701 г.

³⁹ *Тричковић, Р.* Ниш у великом рату..., 213, 243–245; *Тричковић, Р.* Списак мухаиза Београда од 1690 до 1789 године. – *Историјски часопис (ИЧ)*, Т. 18, 1971, 298–299; *Тричковић, Р.* Београдске тврђава..., с. 49.

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Haydut activities during war

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османската армия и развива успешно своето настъпление във вътрешността на Балканския полуостров. Европейските армии превземат важни балкански крепости – Белград, Ниш, Видин и други, в края на 80-те години на XVII в.³ Военните действия се пренасят все по-навътре в европейските провинции на Османската империя, обитавани от разнообразни в етнически и конфесионален аспект поданици, които са засегнати от проявленията на войната.

Събитията, породени от военнополитическата ситуация, поставят населението от българските земи в османския тил по време на конфликта. Затова е интересно и важно да се проследи активността и действията на тази част от обществото на мюсюлманската държава в условията на военния конфликт. Целта на изложението е да анализира един разказ, в който участват представители на балканското население, от историческото съчинение на Силяхдар Мехмед ага. Става дума за историята на един хайдушки водач и акцията, която той осъществява съвместно с отряд от хабсбургската армия. Този епизод дава възможност да бъдат направени някои хипотези за позициите на немюсюлманското население, по-точно онази част от него, която е извън закона – хайдутите. Тяхното поведение се определя от политическия конфликт, развил се на Балканите през 80-те години на XVII в. За анализа и датирането на епизода за хайдушкото нападение над Кюстендил ще бъдат използвани едно кратко споменаване за съдбата на хайдутина от същото историческо съчинение, както и допълнителни сведения от извори от епохата, предоставящи пряка или косвена информация за съответното събитие.

Обстановката в Югоизточна Европа през втората половина на XVII в. е представена от различни източници на информация – европейски и османски наративи, документи на държавните канцеларии на отделните страни, взели участие във войната, междудържавни актове, документи на католическите общности на Балканите, приписки, летописни бележки, народния епос и др.

Най-обилният изворов материал, с който науката разполага за явлението хайдутство, са документите от епохата на османската власт на Балканите. Те са писани от османски служители и отразяват позициите на управляващите, затова дават най-много информация за мерките, които предприема властта, за да се справи с разбойническите прояви.⁴

Произведенията на османотурската наративна книжнина са съществен и интересен източник на сведения за историята на военния конфликт между Османската империя и Свещената лига. В българската историография те са по-слабо познати и частично изследвани сред изворите от епохата. За представянето, анализа и датирането на сведението на османския историк Силяхдар, за което ще стане дума, тук ще бъдат използвани едно кратко споменаване за съдбата на хайдутина от същото историче-

und Halbmond. Erscheinungsjahr 1683. Übersetzt und bearbeitet von Peter und Gertraud Broucek. Graz: Styria, 1982.

³ Hammer, J. Цит. съч., с. 499–545; Първев, Иван. Балканите между две империи. Хабсбургската монархия и Османската империя (1683–1739). София: Унив. изд. „Св. Климент Охридски“, 1997, с. 81–123.

⁴ Матковски, Александар. Отпорот во Македонија во време на турското владеење. т. 3. Скопје: Мисла, с. 16–17.

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Alexander Kostov. Transport and Communications in the Balkans (1800-1914). "Regional Studies" series. Sofia, University Publishing House "St. Kliment Ohridski ", 2017. 312 p.

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АЛЕКСАНДЪР КОСТОВ. ТРАНСПОРТ И КОМУНИКАЦИИ
НА БАЛКАНИТЕ (1800–1914).
Поредица „Регионални изследвания“. София,
Университетско издателство „Св. Климент Охридски“, 2017. 312 с.

*Евгени Костов**

Публикуваната наскоро монография „Транспорт и комуникации на Балканите (1800–1914)“ отговаря на високите стандарти, налагащи се от очакванията към публикациите на чл.-кор., проф., д.и.н. Ал. Костов. Авторът доказва пред колегията и по-широкия кръг читатели, че е опитен и оригинален изследовател, който е постигнал целите, заявени в предговора. Научните приноси, които ще бъдат представени по-долу, са несъмнени. Представената работа удовлетворява интересите както на студентите от определени специалности и на „по-неизкушения“ от темата читател, така и на специалистите, преподаватели в академичните структури.

Смятам за твърде важно да акцентирам на предисловието на проф. д.и.н. Иван Първев, очертаващо параметрите на поредицата „Регионални изследвания“, отделен том от която се явява настоящата работа на проф. А. Костов. В него се изтъква, че тази поредица е инициатива, организирана от Университетския комплекс по хуманитаристика „Алма матер“ към СУ „Св. Климент Охридски“. Пред „Регионални изследвания“ стоят няколко цели: „На първо място, да представят чрез систематичен обзор основните тенденции в историческото развитие на „конкретен балкански феномен“; на второ място, да отразят най-новите изследователски постижения на самите автори; и на трето място ... да покажат актуалните историографски дебати по съответната тема“ (с. 7).

Защо наблягаме на всички тези същностни и методологически аспекти? Защото, ако някои от нетърпеливите читатели прескочат това предисловие, впоследствие биха си задали въпроси, част от отговорите на които се съдържат в него. Например защо авторът е структурирал монографията си по по-различен от обичайния начин, защо в първите две части (глави) е представил преди всичко съвременни изследвания, защо прегледът на

* Евгени Костов – доц., д-р – Университет за национално и световно стопанство [Evgeni Kostov – Assoc. Prof., PhD – University of National and World Economy].

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Author(s): Mira Markova

Title: Поглед към българите през призмата на едно учебно пособие от началото на XX век –
„Картини от общата география“ на Иван Хоич
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Author(s): Radu Nedici

Title: IN-BETWEEN EMPIRES: NIKOLA STANISLAVICH, BISHOP OF NIKOPOL AND APOSTOLIC ADMINISTRATOR OF OLTENIA (1725 – 1739)
IN-BETWEEN EMPIRES: NIKOLA STANISLAVICH, BISHOP OF NIKOPOL AND APOSTOLIC ADMINISTRATOR OF OLTENIA (1725 – 1739)

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Author(s): Zorka Parvanova

Title: РЕФОРМИТЕ В ОСМАНСКАТА ИМПЕРИЯ – РЕГИОНАЛНИ ФОРМИ НА ЕВРОПЕЙСКИ
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тиянските училища още от средата на 19 в. се превръщат в средища на модерно светско образование, аргументите за секуларизация на системата в съответствие с европейските принципи и ценности са само параван за истинските цели, свързани със заличаване на националните идентичности като заплаха за целостта на империята.

Механичното пренасяне на западноевропейския модел на политическата нация в различна културна среда и друго историческо време изразява младотурския конституционализъм и парламентаризъм във фасада на една откровено асимилаторска политика. Завършените процеси на формиране на етно-културните национални общности в Европейска Турция обричат на провал усилията за възраждане на империята на основата на една изкуствено създадена османска нация. Принципната несъвместимост на младотурските виждания за силно централизирана унитарна държава и националните програми за децентрализация чрез териториално-административна или културна автономия води до неизбежен конфликт. Наслоените в течение на столетия етно-религиозни противоречия се задълбочават от убеждението на младотурците, че изтласкването на немюсюлманите от завоюваните позиции в културно-образователната и стопанската сфера на империята е условие за възстановяване на загубеното предимство и гаранция за бъдещия просперитет на мюсюлманското население. Репресивната политика, реализирана чрез различните форми на икономически бойкот, при прилагане на закона за четите, в хода на обезоръжителните акции и заселването на т.нар. мухаджирни, стратегически ориентирана към промяна на етническия състав на териториите с християнско население, е проява на линията за ислямизация и турцизация на империята. Фикаското на младотурската османистка програма фактически отбелязва и финала на едно-вековната история на реформи, в началото на които винаги стои стремежът за спасяване на

империята по пътя на европейзацията и модернизацията, но крайт им само потвърждава нейната историческа обреченост.

БЕЛЕЖКИ:

- 1 В най-новата турска историография тези проблеми се разглеждат в контекста на дебата за приемствеността между Османската империя и модерната турска държава, съответно между имперската/османска и турската национална идентичност. Виж: **Deringil, S.** *The Well-Protected Domains: Ideology and Legitimation of Power in the Ottoman Empire, 1876–1909.* London, 1998; **Karpat, K.** *The Politicization of Islam.* Oxford, 2001; **Hanioglu, Ş.** *Preparation for a Revolution.* Oxford, 2001; **Kieser, H. L. (Ed.)** *Turkey beyond Nationalism.* I.B.Tauris, 2013; **Gürpınar, D.** *Ottoman Imperial Diplomacy. A Political, Social and Cultural History.* I.B.Tauris, 2014.
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Author(s): Shtelian Shterionov

Title: Миграционни политики по българските земи през Възраждането
MIGRATION POLITICS IN BULGARIAN TERRITORIES DURING THE RENAISSANCE

Issue: 1-2/2011

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Rome, the Balkans and Bulgaria (15th–17th c.)

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For the Bulgarians in the 16th and 17th centuries of great importance became the political contacts with Central Europe and Rome, while in the next period the eyes of the Balkan peoples were directed almost exclusively towards Orthodox Russia.

The relations (mostly political) of the Central European states and especially of Rome with the Bulgarians have been a subject of research by a number of earlier and contemporary Bulgarian and foreign scholars: L. Miletic, Il. Ruvarac, I. Tomić, J. Radonic, N. Milev, Iv. Duychev, B. Tsvetkova, M. Yonov, I. Spisarevska, Sv. Stanimirov, etc.⁷

* * *

Recently, researchers pay more serious attention to the problems of culture and try to find connections between the cultural processes in the Balkans and those in Western and Eastern Europe⁸. Increasingly more often are made attempts to study cultural structures, to make typology of the different Balkan cultures, to clarify the nature, the characteristics of the medieval and the National Revival intellectuals, to reveal the cultural relations and mutual influences between the nations, etc.

Apparently, in solving these problems researchers are faced with serious difficulties, both because of the scarce, difficult to read and uneven source material, and because of the very specificity of the cultural processes, influences and interactions. In the historical literature (both foreign and Bulgarian) it is almost unanimously accepted that the changed from the end of the 14th century political map of the Balkans

⁷ Л. Милетич. Заселението на католишките българи в Седмиградско и Банат. – СБНУНК, XIX. С., 1897; Н. Милев. Католическата пропаганда в България през XVII в. С., 1915; *Ив. Дуйчев*. Софийската католическа архиепископия през XVII в. Изучаване и документи. С., 1939; *Idem*. Нови данни за католическата пропаганда в Македония през XVII в. – МПр, 1938–1939, № 1-2; *Idem*. България и западния свят (политическо значение на българското католичество през XVII в.) – Родина, 1938–1939, № 1; *Idem*. Архиепископ Петър Парчевич. – In: 300 години Чипровско въстание. С., 1988; М. Йонов. Осmano-австрийските войни през II-та половина на XVII в. – В: Чипровци 1688-1968. С., 1971; *Idem*. Европа отново отрива България. Българите и българските земи през погледа на чужди пътешественици XV-XVIII в. С., 1982; *Idem*. Чипровското въстание и събитията в Югоизточна Европа през 90-те години на XVII в. – В: 300 години Чипровско въстание. С., 1988; *Idem*. Чипровското въстание от 1688 г. и някои сегашни публикации за това събитие. – История и обществознание, 1989, 1989, № 3; *Св. Станимиров*. Политическата дейност на българите католици през 30-те – 70-те години на XVII в. Към историята на българската антиосманска съпротива. С., 1988; *Й. Списаревска*. Чипровското въстание и европейският свят. С., 1988; *Ив. Първев*. Балканите между две империи. С., 1997 et al.

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3	БОРЬБА ЗА МИРОВОЕ ГОСПОДСТВО И ВОСТОЧНЫЙ КРИЗИС (1875-1878) Първев И. В сборнике: Славяне и Россия: Россия, Болгария, Балканы. Проблемы войны и мира. XVIII–XXI вв. (Мифы и реальность). Сборник статей по материалам международной научной конференции. Сер. "Никитинские чтения "Славяне и Россия"" Главный редактор К.В. Никифоров. 2019. С. 137-147.	0
4	RUSSLAND UND DIE ORIENTALISCHE FRAGE (1688-1878) ZWISCHEN "FORMAL" UND "INFORMAL POWER" AUF DEM BALKAN Parvev I. Bulgarian Historical Review. 2020. Т. 48. № 3-4. С. 3-21.	0

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What's Up in Ottoman Studies?

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Source: *Journal of the Ottoman and Turkish Studies Association*, Vol. 1, No. 1-2 (2014), pp. 3-21

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The Arabs of the Ottoman Empire, a work which joins Jane Hathaway and Eugene Rogan's contributions on the Ottoman Arab lands. Peter Sluglett and Stefan Weber have assembled thirty-four essays in honor of Abdul Karim Rafeq which Brill allows one to purchase as a volume or single article, a remarkably wide-ranging collection.³⁶

On the Balkans, studies are increasingly entangled within the new tri-imperial contextualization. *The European Tributary States of the Ottoman Empire in the Sixteenth and Seventeenth Centuries*, for example, has articles by Victor Ostapchuk, Viorel Panaite and Dariusz Kolodziejczyk among others. General audience narratives, like Andrew Wheatcroft's can be supplemented with edited collections, such as *Images of Imperial Legacy*, and *Women in the Ottoman Balkans*, or the second festschrift for Suraiya Faroqhi: *Living in the Ecumenical Community*. Another set of conference papers, *Empires and Peninsulas: Southeastern Europe between Karlowitz and the Peace of Adrianople*, brings together Habsburg and Balkan historians around frontier and transcultural questions.³⁷

Ottoman Difference (or Not): The Even Later period

Most of the titles mentioned in the previous section spill into the even later period which begins whenever one wishes it to, somewhere between 1650 and 1850

Provincial Elites in the Ottoman Empire (Rethymno: Crete University Press, 2005); Anastasopoulos and Elias Kolovos, eds., *Ottoman Rule and the Balkans, 1760-1850: Conflict, Transformation, Adaptation* (Rethymno: Crete University Press, 2007); the papers for the Skilliter conference on wealth were published by Ebru Boyar and Kate Fleet as special editors, *Oriens* 27 (2009): 103-269.

³⁶ Bruce Masters, *The Arabs of the Ottoman Empire, 1516-1918: A Social and Cultural History* (Cambridge: Cambridge University Press, 2013), 83; Jane Hathaway, with contributions by Karl K. Barbir, *The Arab Lands Under Ottoman Rule, 1516-1800* (Harlow: Pearson Longman, 2008); also Hathaway's edited collection *The Arab Lands in the Ottoman Era*, conference papers in honor of Caesar Farah, includes many fresh perspectives on the Ottoman-Arab entanglement (Minneapolis: University of Minnesota Press, 2009); Eugene Rogan, *The Arabs: History* (New York: Basic Books, 2011), devotes the first 100 pages to the Ottoman period; Peter Sluglett and Stefan Weber, *Syria and Bilad al-Sham Under Ottoman Rule: Essays in Honor of Abdul Karim Rafeq* (Leiden: Brill, 2011).

³⁷ Gábor Kármán and Lovro Kuncicevic, *The European Tributary States of the Ottoman Empire in the Sixteenth and Seventeenth Centuries* (Leiden: Brill, 2013); Andrew Wheatcroft, *The Enemy at the Gate: Habsburgs, Ottomans and the Battle for Europe* (London: Pimlico, 2009); Tea Sindbaek and Maximilian Hartmuth, eds., *Images of Imperial Legacy: Modern Discourses on the Social and Cultural Impact of Ottoman and Habsburg Rule in Southeast Europe* (Berlin: Lit Verlag, 2011), with contributions on Sarajevo, Croatia, Albania and Macedonia. Amila Buturović and Irvin C. Schick, eds., *Women in the Ottoman Balkans* (London: I.B. Tauris, 2007); Vera Costantini and Markus Koller, eds., *Living with the Ottoman Ecumenical Community* (Leiden: Brill, 2008), covers the map of the Ottoman peripheries, while Plamen Mitev, Ivan Parvev, Maria Baramova, and Vania Racheva, eds., *Empires and Peninsulas: Southeastern Europe between Karlowitz and the Peace of Adrianople, 1699-1829* (Berlin: Lit Verlag, 2010), offer new views on some old questions.



THE CLASSIFICATION OF SCIENCES IN AN OTTOMAN ARABIC ENCYCLOPAEDIA:
ṬAŠKÖPRÜZÂDA'S "MIFTÂḤ AL-SA'ÂDA"

Author(s): Francesca Bellino

Source: *Quaderni di Studi Arabi*, 2014, NUOVA SERIE, Vol. 9, The Language(s) of Arabic Literature Un omaggio a Lidia Bettini (2014), pp. 161-180

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addition, he wrote a chronologically-organized biographical dictionary on the class of the jurisconsults, the *Ṭabaqāt al-fuqahā'* (Classes of jurisconsults).²⁰

The *al-Šaqā'iq al-Nu'māniyya* is a monumental work, a point of reference for the early Ottoman period that "provides an alternative, and somewhat critical, account of Ottoman history – an 'ulamā' (scholar/jurists) version".²¹ This is not a work on historiography or an historical chronicle, rather it is a history of the most eminent scholars of the Ottoman period. In this context, the inclusion of an autobiography gains a strategic importance, since "the driving force behind our author's writing project was apparently the need to find a proper place between the 'ulamā' and the Ottoman dynasty while simultaneously answering the changes of corruption brought against his colleagues by the *derviş* chroniclers of some years before".²² The *al-Šaqā'iq al-Nu'māniyya* is therefore an institutional work which presents the educational background and career of many 'ulamā' as part of a broader institutional framework.

The different structures Ṭaşköprüzāda chose for his biographical works are important elements in order to understand how he viewed the transmission of scholarly knowledge. The *Nawādir al-aḥbār* was arranged in alphabetical order.²³ Indeed *al-Šaqā'iq al-Nu'māniyya*²⁴ is divided into ten classes (*ṭabaqāt*), arranged on the basis of the Sultans' reigns culminating in the reign of Sulaymān the Magnificent (reg. 1520-1566). From the fourth class on, one chapter is devoted to religious scholars and one to dervishes, and from the seventh class onwards a third chapter on physicians is added.

This work was very successful in the Ottoman period. 'Alī b. Bālī (d. 997/1569) wrote its continuation with the title *al-'Iqd al-manzūm fi dīkr afādīl al-*

20 Ṭaşköprüzade, *Ṭabaqāt al-fuqahā'*, ed. by Aḥmad Naila, al-Mawṣil: Maṭba'at al-zuharā' al-ḥadīta, 1961.

21 Ali Anooshahr, "Writing, Speech, and History for an Ottoman Biographer," *Journal of Near Eastern Studies*, 69, 1 (2010), pp. 43-62, quot. p. 44.

22 Anooshahr, "Writing, Speech, and History," p. 60.

23 Ḥaḡḡī Ḥalīfa, *Kašf al-zunūn*, vol. 6, p. 385, compares the *Nawādir al-aḥbār* to other important works arranged in alphabetical order (*'alā tartīb al-ḥurūf*), such as *Siyar al-Šahāba* by al-Andarsaqānī, the *Wafayāt al-A'yān* by Ibn Ḥallikān and the *Ta'rīḥ al-ḥukamā'* by al-Šahrastānī.

24 Ḥaḡḡī Ḥalīfa, *Kašf al-zunūn*, vol. 4, pp. 65-68, nr. 7630: *Flores Anemoneae de viris doctis aulae Othmanicae*; al-Bālī, *al-'Iqd al-manzūm*, p. 339; Brockelmann, *GAL*, vol. 2, pp. 425-426, nr. 2; Idem, *GAL, Suppl.*, vol. 2, p. 633; al-Baḡdādī, *Hadiyat al-'Arifn*, vol. 2, p. 144. For editions of this work see note 3. On this work see: Ökten, "Scholars and Mobility"; Nora Anani-Sia, "Power of the Dervishes in the Ottoman Balkans as Witnessed by the *Šhaqā'iq al-Nu'māniyya* of Ṭaşköprüzade Ahmed (1495-1561) and Narrative Sources," in: *Power and Influence in South-Eastern Europa 16th-19th century*, ed. by Maria Baramova, Plamen Mitev, Ivan Parvev, Vania Racheva, Wien-Zürich-Berlin: LIT, 2013, pp. 405-416.



Review

Reviewed Work(s): Land in Sicht. Südosteuropa in den deutschen politischen Zeitschriften des 18. Jahrhunderts. (Veröffentlichungen des Instituts für europäische Geschichte Mainz, Abt. Universalgeschichte, Bd. 220) by Ivan Parvev

Review by: Holger Böning

Source: *Jahrbuch für Kommunikationsgeschichte*, 12. Bd. (2010), pp. 208-209

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auch zeitgenössische Auseinandersetzungen, die Musiker mit ganz außergewöhnlichen und deftig polemisierenden Flugschriften und einem Aufführungsboykott mit ihren Kantoren – namentlich Johann Mattheson – führten, der mit der ersten deutschen Musikzeitschrift, der 1722 begründeten »Critica Musica« und seinem »Musikalischen Patriot« die öffentliche Diskussion über die gesellschaftliche Bedeutung der Musik stark belebt hatte.

Der zweite Band behandelt in seinem ersten, umfangreicheren Teil Telemann als musikalischen Maler, interessant nicht zuletzt im Zusammenhang mit den literaturtheoretischen Diskussionen über die Nachahmung der Natur durch die Kunst, die im 18. Jahrhundert eine wichtige Rolle spielten. Aufschlussreich sind in diesem für die Musikästhetik des 18. Jahrhunderts wichtigen Band nicht zuletzt die Beiträge, die das Verhältnis von Kompositionsprinzipien Telemanns und der Rezeption seiner Werke bis heute behandeln. Der zweite davon unabhängige Teil des Sammelbandes befasst sich mit bisher unbekanntem Telemanniana im erst kürzlich von Kiew nach Berlin zurückgekehrten Notenbestand der Singakademie zu Berlin, wichtig auch für die Berliner Telemannrezeption im 18. Jahrhundert.

HOLGER BÖNING, BREMEN

Frimmel, Johannes / Wögerbauer, Michael (Hg.): *Kommunikation und Information im 18. Jahrhundert. Das Beispiel der Habsburgermonarchie*. Wiesbaden: Harrassowitz Verlag 2009 (Buchforschung. Beiträge zum Buchwesen in Österreich, Bd. 5), 404 S.

Dieser grundlegende, eine Wiener Tagung von 2007 dokumentierende Sammelband zu Buchproduktion und Kulturtransfer, Buchkauf und Literaturrezeption, Verlagsbuchhandel sowie dessen Organisation und Netzwerke, Klandestinität, populärer Aufklärung sowie Periodika als Medien der Wissensvermittlung kann hier nur kurz angezeigt werden. Kommunikation und Information seien im 18. Jahrhundert Gegenstand einer Umwälzung gewesen, die von Frédéric Barbier als »deuxième révolution des médias« bezeichnet

wurde, bei der es nicht um eine technische Neuerung ging, sondern um eine neue Qualität der gesellschaftlichen Informationsvermittlung und des Austausches. Der Band soll dazu beitragen, dass den »Waffen der Publizität« und den Medien von der Forschung die nötige Beachtung entgegengebracht wird. Wolle man Aufklärung, so die Herausgeber, nicht als Monopol der intellektuellen Eliten ad absurdum führen, sei es notwendig, die Verbreitung aufklärerischen Gedankenguts im Detail zu rekonstruieren. Ein wesentliches Anliegen der Aufklärer auch in der Habsburgermonarchie sei das Wohl der größtmöglichen Menge, das bonum publicum, gewesen, infolgedessen habe die Vermittlung von Wissen an ein allgemeines Publikum ein zentrale Forderung dargestellt. Der anregende Band bietet zahllose Mosaiksteinchen zu einem besonders auch wegen der Arbeiten von Frimmel und Peter R. Frank zum Buchwesen in Wien während des Zeitraumes von 1750 bis 1850 langsam deutlicher werdenden Bild von Kommunikation und Wissenstransfer in der Habsburgermonarchie. Die Behandlung von Periodika als Medien der Wissensvermittlung umfasst mit Einzelbeiträgen das Programm des »Ungarischen Magazins«, die »Siebenbürgische Quartalsschrift« als Medium der drei Nationen Siebenbürgens, Wiener Modelmanache, die Prager Moralischen Wochenschriften, Wien als Ausgangspunkt des ungarischen gelehrten Journalismus in der zweiten Hälfte des 18. Jahrhunderts, die Preßburger Moralischen Wochenschriften als Literaturvermittler und die medizinische Wissensvermittlung durch Rezensionen. Für das Intelligenzwesen ist darüber hinaus ein Beitrag zu den Frag- und Kundschaftsämtern in der Habsburgermonarchie als Institutionen der Informations- und Wissensvermittlung wichtig.

HOLGER BÖNING, BREMEN

Parvev, Ivan: *Land in Sicht. Südosteuropa in den deutschen politischen Zeitschriften des 18. Jahrhunderts*. Mainz: Verlag Philipp von Zabern 2008 (Veröffentlichungen des Instituts für europäische Geschichte Mainz, Abt. Universalgeschichte, Bd. 220), XI, 229 S.

Die Studie ist mit ihren Ergebnissen ein großartiges Beispiel dafür, welcher Quellenwert der Zeitschriftenpresse des 18. Jahrhunderts auch für zunächst entlegene erscheinende Fragestellungen zukommt. Der Autor beschränkt sich in seiner Analyse der südosteuropäischen Zeitschrifteninhalte und der damit vermittelten Fremdbilder auf die politischen Journale, die er als wesentlichen Bestandteil der Epoche begreift, indem es ihr Verdienst gewesen sei, dass der politische mündige und rasonierende Leser verstärkt über die Zustände in Deutschland und Europa zu reflektieren begann, um sie zu hinterfragen und zu wandeln. Zu Recht schreibt Heinz Durchardt in seinem Geleitwort, dass die Studie ihren besonderen Reiz daraus ziehe, dass sie sich mit dem Balkan einem Raum widmet, der als vermeintlicher Teil einer fremden Welt lange außerhalb des Fokus der Menschen in Mittel- und Westeuropa stand. Im hier berücksichtigten Zeitraum 1702 bis 1789, so zeigt die Untersuchung, entstanden Fremdbilder, die bis heute wirksam sind. Parvov kommt zu dem Ergebnis, dass die in den politischen Journalen erkennbaren Spannungen in den europäisch-osmanischen Beziehungen es angebracht erscheinen ließen, von einem Dualismus zwischen »Europa« und den »Osmanen« zu sprechen. Die Animosität zwischen Christen und Muslimen, das Unbehagen des »Homo politicus«, dass in Südosteuropa etwas Fremdes, schwer zu Verstehendes existiere, habe ausgereicht, um die großen Bedenken angesichts der Zivilisationsfähigkeit des Osmanischen Reiches in der öffentlichen Meinung bis weit in das 19. Jahrhundert zu tradieren. Insofern fanden die großen politischen Veränderungen, die mit der Neu- und Wiedegründung der kleineren Staaten in Südosteuropa verbunden waren, gerade in der aufgeklärten deutschen Öffentlichkeit, soweit sie durch die politischen Journale repräsentiert wurde, gewichtige Fürsprecher.

HOLGER BÖNING, BREMEN

Kriegleder, Wynfrid / Seidler, Andrea / Tancer, Jozef (Hg.): *Deutsche Sprache und Kultur in Siebenbürgen*. Studien zur Geschichte,

Presse, Literatur und Theater, sprachlichen Verhältnissen, Wissenschafts-, Kultur- und Buchgeschichte; Kulturkontakten und Identitäten. Bremen: edition lumière bremen 2009 (Presse und Geschichte – neue Beiträge Bd. 41), 283 S.

Vorliegender Band enthält Vorträge einer Tagung, die zum Thema »Die deutsche Sprache und Kultur in Siebenbürgen« im Oktober 2007 in Hermannstadt/ Sibiu veranstaltet wurde. Siebenbürgen – als ein multiethnisches, mehrsprachiges und multikulturelles Gebiet des Königreichs Ungarn – bietet immer noch viele unerforschte Aspekte des jahrhundertelangen gemeinsamen Lebens der deutschen, rumänischen und ungarischen Nation. Die einzelnen Beiträge bieten einen umfassenden Überblick über sprachliche, historische (darunter presse- und rechtsgeschichtliche) Verhältnisse, sowie über Institutionen des kulturellen Lebens, Identitätsfragen und Kulturkontakte. Die untersuchte Zeitspanne reicht vom Mittelalter bis zum Ende des 18. Jahrhunderts.

Im linguistischen Kapitel schildert ein Aufsatz die Charakteristika der siebenbürgisch-sächsischen Mundart (Haldenwang), ein anderer die jahrhundertelange kulturelle und sprachliche Koexistenz der in Siebenbürgen angesiedelten Protestanten, Sachsen und Landler (Schabus), ferner ein dritter zwei Dokumente aus Hermannstadt, aufgrund deren sprachhistorisch relevante Merkmale der frühneuhochdeutschen Schriftsprache der zweiten Hälfte des 16. Jahrhunderts analysiert werden (Dogaru).

In dem die historischen Hintergründe untersuchenden Kapitel repräsentiert je eine rechts-, eine kultur-, ferner eine pressegeschichtliche Studie die Entwicklung jedes einzelnen Wissensbereichs bei den Siebenbürgen Sachsen (Szabó, Zikel, Böning).

Das größte unter den Kapiteln umfasst sieben Studien zu Institutionen des kulturellen Lebens. Meist werden Buchsammlungen bzw. -produktion registriert und rekonstruiert. Ausgewertet wird aufgrund von Bücherverzeichnissen, in wie weit römisches Recht in Sieben-



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Review

Reviewed Work(s): Empires and Peninsulas: Southeastern Europe between Karlowitz and the Peace of Adrianople, 1699-1829 by Plamen Mitev, Ivan Parvev, Maria Baramova and Vania Racheva

Review by: ALEX DRACE-FRANCIS

Source: *The English Historical Review*, Vol. 128, No. 531 (APRIL 2013), pp. 439-440

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challenging recent interpretations by scholars head-on and demanding that readers acknowledge the perpetration of violence and inequity lying in the enormous void between the Enlightenment's invention of human rights and French application of the principle.

Scholars may disagree with some of Dobie's textual readings, but the wealth of cultural detail in her book, its exacting synthesis of scholarship, and its powerful three-part argument on the cultural displacement of colonial slavery should resonate far beyond the field of eighteenth-century French studies.

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doi:10.1093/ehr/ces403

Empires and Peninsulas: Southeastern Europe between Karlowitz and the Peace of Adrianople, 1699–1829, ed. Plamen Mitev, Ivan Parvev, Maria Baramova and Vania Racheva (Münster: LIT Verlag, 2010; pp. 279. Eur 54.90).

This volume gathers together twenty-eight papers delivered at a conference at the University of Sofia in 2009 by thirty scholars, mainly based in Bulgaria, Serbia and Greece, but also from Austria, Bosnia, Great Britain, Italy, Russia, Turkey and the United States. The editors cast the period under study in terms of a return to Europe, meaning that the south-east of the continent was steered 'back onto the rails of a common European history'. Not all contributors argue this or even address this theme, the premisses of which have not gone unquestioned (see e.g., Halil İnalçık, *International History Review* xix (1997), 904–07). As such, the volume is something of a curate's egg—a miscellany of more or less useful contributions, rather than a systematic attempt to rethink the eighteenth-century south-east's relations with, or position in, Europe. Still, there are numerous good individual papers.

Habsburg–Ottoman relations are a main theme: besides an overview paper on this topic by Charles Ingrao and Yasir Yılmaz, there are contributions on border disputes (Jovan Pešalj), military captivity (Will Smiley), Habsburg partition projects (Boro Bronza) and social modernisation (Harald Heppner for the Habsburgs, Marlene Kurz on the Ottomans, and a separate study on Crete by Manos Perakis). Some papers signal new sources or elaborate on those already known: Plamen Mitev presents a *Description géographique et historique de la Turquie d'Europe* (1829). Dean Sakel shows how a Greek-language chronicle from sixteenth-century Istanbul was subjected to ongoing revisions through the eighteenth century. Dzheni Ivanova uses the History of Silâhdar Mehmed Ağa to discuss the theme of banditry. Sergey Murtuzaliev presents V.A. Potto's five-volume, Russian-language interpretation of *The Caucasian War in Different Essays, Episodes, Legends and Biographies*, which appeared in St Petersburg and Tbilisi from 1885–91 with the aid of a grant from Emperor Alexander III. Of papers which reinterpret already well-known sources, that of Dimitris Michalopoulos focuses on the *Vision of Agathangelos*, attributed to a thirteenth-century Sicilian monk but widely translated, adapted and disseminated in the eighteenth and early nineteenth centuries, functioning as an apocalyptic political tract. Giacomo Brucciani's contribution is noteworthy for challenging prevailing views as to the absence

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of national sentiment in pre-nineteenth century Orthodox South Slav written culture. He probably goes too far the other way in emphasising the links between the church hierarchy and the peasantry, but his interpretation is significant and should provoke debate. Other papers provide surveys of topics such as the role of *Ayans* (Muslim notables) in eighteenth-century Rumelia (Maria Shusharova), the use of Greek language in Serbia (Ifigenija Draganić), the Greek War of Independence (Elpida Vogli), and the alleged 'revival of the nation-state'—a rather inapt term for developments in Serbia from 1804 to 1829 (Suzana Rajić).

While for the most part competent and informative, not all papers engage fully with historiography or enable recapitulation and advancement of existing knowledge. The volume concludes somewhat extraneously with a paper which claims to identify authentic 'historical' memories of the 1828 Bulgarian migration in accounts collected in the late 1990s from inhabitants of the Sliven, Dobrich, Varna and Silistra regions. An imposing appendix listing 'some publications of the members of the expeditions' unfortunately does not compensate for the lack of a methodology, circumscribing the value of such testimonies. Likewise, Snežana Vukadinović's paper on the image of Ottoman power in Serbian epic poetry takes its sources at face value with too little attempt at collation or analysis, feeling the need instead to commend their world view to twenty-first century readers (invoking Machiavelli, with whom the author is sure we 'would certainly agree'). And while Ingrao's and Yilmaz's opening paper on the motives and priorities of imperial actors is well versed in recent scholarly findings, the editors might also have supplied a longer historiographical introduction, tying together the older work—both analytical and synthetic—of scholars such as Sugar, Jelavich, Turczynski and Clogg with more recent attempts to evaluate the long transformation from Karlowitz to Adrianople. Of the latter, the most fecund have probably come from Ottoman studies, and the reconsideration of the nature of social, political and cultural change in that polity, notably in the work of scholars such as Virginia Aksan, Suraiya Faroqhi and Frederick Anscombe.

This is a set of materials towards a more up-to-date history of eighteenth-century south-eastern Europe, which itself remains to be written. The region as presented here is also rather limited geographically, with virtually no treatment either of westerly lands (corresponding to present-day Slovenia, Croatia, Montenegro, Albania) or northerly ones (Hungary, Transylvania, Moldavia, Wallachia). Besides the paper on Crete already mentioned, there is one on the Crimea but, at three pages, it is nothing more than a tantalising glimpse, even if its theme (the juridical relationship of the Khanate to the Ottomans) is highly relevant and its presence also justifies the use of the plural 'peninsulas' in the book's title. These considerations should not obscure the value of the numerous individual contributions where there is a sense of genuine desire for conversation between different interpretative traditions (particularly between national and imperial historiographies), as well as a better standard of English and disposition to address an international audience; and these are signs to be welcomed.

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WAR AND PEACE ALONG THE DANUBE: VIDIN AT THE END OF THE SEVENTEENTH CENTURY

Author(s): ROSSITSA GRADEVA

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concerned six fortresses (*kale*) in the area: Vidin, Lomgrad (Lom, Bulgaria),⁴⁹ Belogradčik, Filordin, Svārlig and Arčar.⁵⁰ Other documents in the *sicils*, however, reveal Lom, Filordin and Arčar to have been *pa-lankas*, but various corps of the Janissaries and of *yerlū* troops were stationed in all of them, as we see from the names of their commanders which appear in the Vidin *Şeriat* court from time to time.

The gradual delimitation of the Ottoman border along the Danube was probably the main reason for the rise of new fortified places on the right bank of the river. In the close hinterland of these fortifications a second line was beginning to emerge. Most of these fortifications were only third-rate ones but they served as satellites to Vidin forming a relatively well-functioning defensive system, contributing to the stabilisation of Ottoman control over the region.⁵¹

Apart from the regular troops, Vidin was, during the war, the winter quarters of Imre Tököly and his Hungarian mounted troops in 1687-88, in 1692-93, and in 1696-97. It served as his base for incursions into Hungary in support of the Ottoman army.⁵² Immediately after the war an order from the sultan was issued to settle Tököly's men in Čiprovci and the villages around, a *hass* in the *Paşa sancak*. Soon, however, the authorities realised that the soil in these areas was not fertile and the Hungarians were reassigned to villages in the Şehirköy (Piro, Serbia) and Berkovitsa *nahiyes*, both in the *Paşa sancak*, and in Polomie, a *nahiye* in the Vidin *sancak*.⁵³

In spite of what has been said we probably do not have a very precise idea as to the extent to which the Muslim population in Vidin took part in the defence of the town and its surrounding area. More than a half of the instrumental witnesses in cases, the deceased, or simply the two sides in a law case were either explicitly cited as members of one of the above-mentioned corps or bore titles indicating an attachment to the military class, being, for example, *beşe*, *odabaşı*, *bölükbaşı*, *ağa*, *çorbacıs*, *çavuşes*. Of course, these indications should not be generalised, but our impression is strengthened even further by the estates left by deceased Mus-

49 – See Kuzev, A., “Лом” [Lom], in: *Български средновековни градове и крепости*, I, p. 116-119.

50 – НБКМ, Оп. отд., S14, f. 31v, doc. II.

51 – For a similar situation in Hungary in the 16th century, see Hegyi, “Ottoman military force”, *cit.*, p. 135-136.

52 – See for example, НБКМ, Оп. отд., S345, f. 3v, doc. I, an order addressed to the Vidin kadı commanding that Imre Tököly be given two houses in the city and provisions for his own and his retinue's needs when he decided to make Vidin his winter headquarters in 1696-97. See also Pärvev, I., *Балканите между две империи. Хабсбургската империя и Османската държава (1683-1739)* [The Balkans between Two empires. The Habsburg empire and the Ottoman state (1683-1739)], Sofia, Universitetsko izdatelstvo, 1997, *passim*.

53 – Dorev, P., *Документи за българската история* [Documents on Bulgarian History], III. Sofia, 1940, doc. 73, 72-73, of 1699.

Amsterdam broadsheets as sources for a painted screen in Mexico City, c.1700

Author(s): MEREDITH McNEILL HALE

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Among the *objets d'art* that were produced in the New World are feather mosaics, such as *Jesus at the age of twelve* and *The weeping Virgin* (both Kunsthistorisches Museum, Vienna), which were made in Michoacán, Mexico, between 1590 and 1600. For Thomas Cummins, these are important examples of hybrid works that crucially shift the discussion from one of passive reception of European influences to a more fluid and dynamic conception of a visual culture common to both Europe and the New World.⁷ These works, made of brightly coloured feathers on copper supports, were based on engravings of around 1590 by Philippe Thomassin after Giulio Clovio; they were highly prized in Europe and already featured in the collection of Rudolf II in Prague by the early seventeenth century.⁸

The Tepotzotlán/Brooklyn screen also made its way to Europe, most likely with Sarmiento de Valladares upon his return to Spain in 1701.⁹ It was divided into two six-panel screens at some point in its history. The Tepotzotlán half of the screen seems to have remained in Spain while the Brooklyn half entered the collection of the Blois family of Cockfield Hall, Suffolk, almost certainly during the first half of the twentieth century, and was sold, along with the residual contents of the house, in 1996.¹⁰ This article expands the discussion of the use of European prints in Latin America – neither broadsheets nor the work of the Dutch printmaker Romeyn de Hooghe have previously been considered in the literature – and adds a significant work to the growing canon of ‘transcultural’ art.

As Richard Aste has shown, the folding screen with the *Siege of Vienna* (front) and *Hunting scene* (back) in Tepotzotlán and the *Folding screen with the Siege of Belgrade* (front) and *Hunting scene* (back) in Brooklyn, originally formed a single screen made up of twelve wooden panels,¹¹ which are joined by their original metal hinges and together measure around 460 by 550 cm. They were painted in oil and inlaid with mother of pearl on both sides by local artists working in the style of Juan and Miguel González, brothers who are best known for mother-of-pearl inlay paintings such as the series of twenty-four panels (c.1680–1700) on the theme of the *Conquest of Mexico* now in the Museo de América, Madrid. Aste has noted that the Tepotzotlán/Brooklyn screen is the only known work to unite the two Mexican genres of the *biombo*, or folding screen (whose name is derived from *byōbu*, the Japanese word for folding screen), and shell-inlay painting (a combination of Asian and Mexican lacquer and mother-of-pearl inlay techniques) with the traditional European media of tempera and oil painting.¹²

Visually and thematically there can be no question that the Brooklyn and Tepotzotlán screens are halves of what was originally a single screen made for a specific patron – Sarmiento de Valladares’s coat of arms can be seen at the uppermost left panel of the Tepotzotlán half of the screen.¹³ When seen side by side, a number of compositional and decorative elements unite the two halves. The battle scenes on the front of the screen are both framed with elaborate floral borders painted in gold leaf with an array of grapes, decorative tendrils and flowers. The borders are arched at the top of each panel and the areas at the foot of the screen are decorated with a Japanese-inspired pattern of abstract leaves and trees painted in gold on a black ground. Small bouquets hang at the screen’s folds, continuing the decorative pattern of the upper border and enhancing the illusion of receding space in the painted scenes. The horizon lines of both halves of the screen are aligned and the battle scene on the left (Tepotzotlán) and that on the right (Brooklyn) are framed together by a pair of monumental Solomonic columns.

The hunting scenes on the reverse of the screen are framed by a floral border, which is interrupted at the folds of the screen along the upper edge by grotesque heads painted in gold. Here the monumental columns have been replaced by a continuous border, almost certainly derived from the tapestry designs upon which the hunting scenes were based. European prints have been identified as the source of these hunting scenes: for the Tepotzotlán half of the screen, prints after Gobelins tapestries by Louis XIV’s court artists Adam Frans van der Meulen (1632–90) and Charles Le Brun (1619–90); and, for the Brooklyn half, as identified by Aste, prints after designs for tapestries by the Medici court artist Johannes Stradanus for Cosimo I’s villa at Poggio a Caiano.¹⁴ Floral garlands tied with red ribbons decorate the tops of the panels and smaller bouquets hang at the folds of the screen, motifs that recall the kinds of decorative elements commonly appearing in sixteenth- and seventeenth-century tapestries.

The battle scenes on the front of the Tepotzotlán/Brooklyn screen depict two of the most important European victories in the Great Turkish War (1683–99): on the Tepotzotlán half, the siege of Vienna on 12th September 1683, when the forces of the Holy Roman Empire, the Polish–Lithuanian Commonwealth, Saxony, Bavaria and Franconia relieved the city from a two-month siege by 130,000 Turkish troops;¹⁵ and, on the Brooklyn half of the screen, the siege of Belgrade on 6th September 1688, when Imperial Habsburg troops under the

the ‘4-fold screen’ included in the ‘Inventory of Furniture and Effects at Cockfield Hall . . . the property of the late Sir Ralph B.M. Blois, Bart.’, 1950, p.4 (collection of Mr Andrew Blois) is the only description that in any way relates to the Brooklyn screen. Earlier inventories housed in the Suffolk Record Office are unfortunately unavailable for consultation. Sir Ralph Blois (d.1950), who inherited Cockfield Hall in 1896, is the most likely candidate to have purchased the screen as he undertook extensive renovations on the house and travelled widely buying furniture and works of art abroad. The screen remained at Cockfield Hall until it was included in the following sale: Phillips, London, 20th February 1996, *The Residual Contents of Cockfield Hall, Yoxford, Suffolk*, p.33, lot 320: ‘An 18th Century Spanish Six-Fold Screen painted with figures hunting and heightened with mother-of-pearl within black foliate borders’.

¹¹ See Aste, *op. cit.* (note 1), pp.24–33.

¹² *Ibid.*, p.25.

¹³ For the Tepotzotlán half of the screen, see A. Bonet Correa: ‘Un biombo del siglo XVII’, *Boletín INAH* 6 (1965), pp.33–37; T. Castelló Yturbide and M. Martínez del

Río de Redo: *Biombos Mexicanos*, Mexico City 1970, pp.49–52; and M. Dujovne: *Las pinturas con incrustaciones de nácar*, Mexico City 1984, pp.101–07.

¹⁴ Aste, *op. cit.* (note 1), p.33. The source of the Brooklyn screen is *Chamois hunt* (Hollstein 404/I), attributed to Harmen Jansz Muller and published by Hieronymus Cock in Antwerp in 1570; see M. Leesberg and H. Leeflang: *The New Hollstein Dutch and Flemish Etchings, Engravings, and Woodcuts, 1450–1700*. Johannes Stradanus, Part III, Ouderkerk aan den IJssel 2008, pp.116–17 and 119. Copies after some of Stradanus’s prints appeared in Spain as illustrations to *Libro de la Montería* of 1582 by Andrea Pescioni (who was known as Juan de León after 1587); see B. García Vega: *El Grabado del Libro Español siglos XV-XVI-XVII*, Valladolid 1984, II, pp.99–101, figs.279–96.

¹⁵ Different figures have been cited for the number of Turkish troops; see I. Parvev: *Habsburgs and Ottomans between Vienna and Belgrade (1683–1739)*, New York 1995, p.31, note 65. I have used the figure cited by Field Marshal Francis Taaffe in his letters from the Imperial camp; see F. Taaffe: *Count Taaffe’s letters from the Imperial Camp to his brother the Earl of Carlingford here in London . . .*, London 1684, p.2.



The Impact of the Rákóczi Rebellion on Habsburg Strategy: Incentives and Opportunity Costs

Author(s): Lothar Höbelt

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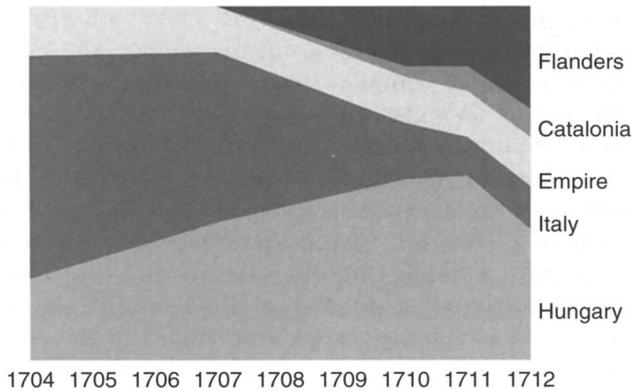


Figure 1 Deployment of imperial cavalry, 1704–1712

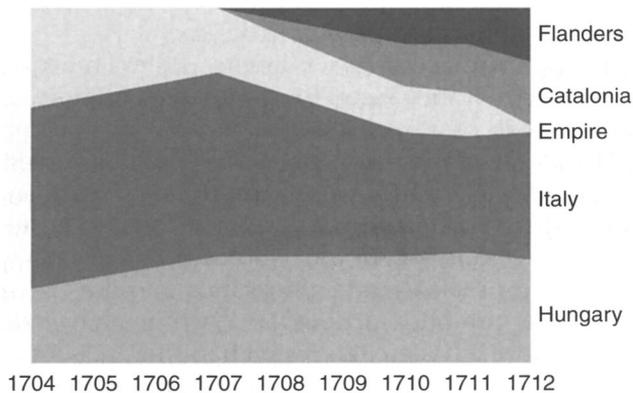


Figure 2 Deployment of imperial infantry, 1704–1712

army rolling north to restore the exiled royal adventurer to his Baltic home caused anxiety in Vienna in early 1710, the last year extra troops in Flanders might possibly have impressed the British with the zeal of their continental allies. Turkish war preparations, Joseph I feared, looked ominously like 1683.³² In August 1710 Heister was ordered to cease operations for fear of an imminent Turkish invasion.³³ Nor was Peter the Great's success seen as an unmixed blessing. In 1710 Russian troops even occupied part of the Zips in northern Hungary, ostensibly

³² HHStA, StK, Vorträge 51, fol. 215, 22 December 1709; I. Parvev, *Habsburgs and Ottomans between Vienna and Belgrade (1683–1739)* (Boulder, 1995), pp. 145–47; Ingrao, *Quest and Crisis*, p. 153.

³³ *Feldzüge*, vol. 12, p. 516.

WILEY

Review

Reviewed Work(s): Habsburgs and Ottomans between Vienna and Belgrade (1683—1739) by Ivan Parvev

Review by: T. J. HOCHSTRASSER

Source: *History*, Vol. 83, No. 272 (October 1998), pp. 729-730

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restructure the industry after the allied victory of 1945, though the workers' leaders' clear preference for nationalization failed to convert Attlee's ministers. Singleton suggests that one alternative, import controls and huge state subsidies 'artificially' to preserve the post-war industry from overseas competition at consumers' and taxpayers' expense, was politically unfeasible, and reserves judgement on whether success will reward very recent attempts by surviving manufacturers to fight back against competitors through a radically reduced labour force and improved *per capita* production through harnessing new technology once again.

Three relatively novel chapters deserve special mention. Sarah Lovitt writes on the wide range of clothing produced from cotton, and also embraces cloth-manufacturers' diversification into cloth production, including shirts, overalls, slippers and one new line – pyjamas – meeting demand derived from rising working-class living standards in the early twentieth century. Mary Schoeser, representing that emergent subdiscipline, design history, emphasizes that the coloured printing which critically complemented cotton's economic advantages as *the* textile for a mass market in the early nineteenth century was never thereafter consistently exploited through maximizing designer input with products, a feature reflected in that enduring British disease, a failure of industrialists and the state to invest adequately in the appropriate educational facilities. Lancastrian local authorities were equally slow in starting to preserve the relics of what was both a pioneering and unique contribution to British industrialization, the subject of the last chapter by Chris Aspin on 'Cotton's legacy'. Some contemporary commemorations of the industry's technological and entrepreneurial gurus are of course preserved in statues and clock towers, and the very solidity of the products of the country's house-builders has ensured the survival of many handloom-weavers' cottages together with miles of robust terraced housing in the textile towns. But preservation of redundant machinery, however innovatory in its often short-lived inventive heyday, proved unsurprisingly slight and haphazard. Only a few redundant factories escaped demolition to become potential museums; the best, by far, being Greg's Styal Mill (and rural industrial estate), experienced by the present reviewer when escorting successive cohorts of design history students, proving the educational utility of a working museum for the young in post-industrial Britain.

This volume originated among the staff of the County Library Headquarters, and many of the rich and numerous illustrations are reproduced from its substantial collection of original materials. The County Council is to be congratulated on publication of this book, at these prices; it will be of use to many categories of post-GCSE students, their teachers, and an infinitely wider audience who wish to consult a multi-faceted intellectual, rather than an esoterically academic, account of part of Britain's industrial past.

Christ Church College, Canterbury

ROGER WELLS

***Habsburgs and Ottomans between Vienna and Belgrade (1683–1739)*. By Ivan Parvev. Columbia University Press. 1996. xviii + 345pp. \$45.00.**

While some aspects of military and diplomatic relations between the Habsburg monarchy and the Sublime Porte in the crucial era between the last siege of Vienna and the Ottoman recovery of the fortress of Belgrade have been

explored in recent years, larger issues, such as the changing perception of the role of the Ottoman empire in the European state system, and the vacillation in Habsburg Balkan policy after the initial successes of the Holy League in recovering the territories of Habsburg Hungary, have yet to be fully investigated. In many ways this survey fulfils its brief admirably: the military and diplomatic narrative is clear, comprehensive and well grounded in the relevant published and archival materials. Moreover, the author makes successful and striking use of the work of eighteenth- and nineteenth-century historians to demonstrate his contention that this period needs to be understood on its own terms and not as a mere interlude between the onset of Ottoman 'decline' and the emergence of the 'eastern question' in the second half of the eighteenth century. This avoidance of teleology bears substantial fruit, not least in a fascinating analysis of the strategic wisdom of the abandonment of Belgrade in 1739, which tends to confirm the view that Belgrade was just beyond the effective campaigning distance and defensive outreach of Vienna in the same way that Vienna would not have been sustainable by the Ottomans even if it had ever been captured. Among the other important results of this approach is a stress upon the continuing significance of a crusading ideology, not simply during the era of the Holy League, but well into the eighteenth century as a formative part of Viennese public opinion. The author is also surely right to point to the multiple distractions of Habsburg foreign policy in Germany and the Mediterranean (and in campaigning for the Pragmatic Sanction) as much as the factional incoherence of central institutions as the key explanation for a failure to pursue a decisive policy of annexations south of the Danube after 1718, when the best opportunities were probably available. Borders that were assumed to be temporary were later found to be inflexible. Finally, in his own contribution to the redefinition of the 'eastern question', Parvev draws attention to the abortive but none the less symbolically significant Congress of Nemirov (1737) in which the Russian agenda for expansion at the expense of the Ottoman empire was fully set out for the first time and the Ottomans began to appreciate the potential scope they now had for delaying Balkan withdrawal by playing Romanov and Habsburg aspirations off against one another. These very positive features of the book are unfortunately diminished by a bizarre prose style, inept or non-existent proof reading, and an unfortunate reductive attempt to express the military potential of the participating powers in the form of mathematical formulae.

London School of Economics and Political Science T. J. HOCHSTRASSER

***Women and Work in Eighteenth-century Edinburgh.* By Elizabeth C. Sanderson.** (Studies in Gender History). Macmillan. 1996. xii + 236pp. £40.00.

Women's history is now a well-established discipline. The danger in this is that, while women are studied usefully in depth, they can also become isolated from their general context. This book reflects both of these aspects. It offers a detailed study of women in various – mainly clothing-related – trades in eighteenth-century Edinburgh, and argues convincingly that women did play a full and independent part, both in the household and in society in general. Few historians would now subscribe to the views of Alice Clark on the economic subjugation of women, and this study offers further confirmation of



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Review

Reviewed Work(s): Habsburgs and Ottomans between Vienna and Belgrade, 1683-1739 by Ivan Parvev

Review by: Halil Inalcik

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unaligned island state's only means of survival were understood to rest. Robert Brenner's *Merchants and Revolution: Commercial Change, Political Conflict, and London's Overseas Traders, 1550-1653* (1993; rev. ante, xvi [1994], 127) may not have appeared in time for Jones's use, but in a long postscript Brenner shows that leading Commonwealth statesmen, in close touch with certain merchants, were thinking very pointedly about these things. Moreover, when one observes that the escalation in early 1652 took place mainly in the maritime sphere – exasperated by England's persistent stop-and-search practices, the Dutch mobilized a 150-ship navy, 'the most provocative initiative imaginable, the single most important cause of the ensuing war' (p. 113) – one may be further inclined to regard the future of sea power, not just trade, as the prime cause of this war. Certainly the conduct of the war itself bears this out.

The question of the causes of these wars is of most interest to readers of this journal and also seems to be of most interest to Jones. But the high level of analysis that he has applied to this question is also to be found in his approaches to many other topics. In addition to the admirable chapters on contexts, there is the careful attention given to the predicaments, strategic and political, that the Dutch leadership had to confront; there is a very thorough examination of the third war, from all sides including the French (something that has been needed for a long time); and there are the well-researched narratives of naval strategy and tactics in each of the three wars. This does not begin to exhaust my list of reasons why this is a book to keep at hand.

Cornell University

DANIEL A. BAUGH

IVAN PARVEV. *Habsburgs and Ottomans between Vienna and Belgrade, 1683-1739*. Boulder: East European Monographs, 1996; dist. New York: Columbia University Press. Pp. xviii, 345. \$42.00 (US).

IVAN PARVEV ATTEMPTS to bring a new interpretation to one of the most critical periods for the Ottoman Empire in its relations with the Habsburg Monarchy, the most powerful opponent of the Ottomans in the period 1683-1789. Unlike Parvev, none of the earlier studies of this period, critically reviewed in the book (xii-xviii), has examined Ottoman-Habsburg relations in this broad perspective. As a general theme, the author suggests that the struggle for south-east Europe between the Habsburg Monarchy and the Ottoman Empire took a definite turn in favour of the former in the years between 1699 and 1739. Further, this Habsburg hegemony led to the emergence of the so-called Eastern Question within the European states system. Parvev examines whether or not territorial expansion in the Balkans was a real objective for the Habsburgs in this period.

Briefly reviewing the military and political developments between 1683 and

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1739, the author discusses the place of the Ottoman Empire in the European system of states. He notes that 'it is unfounded', for the period 1526-1750, 'to disregard the Ottoman factor in European international relations' (p. 249). Although on the European continent, some modes and patterns of interactions among the European states had been worked out, could the European states automatically accept the newcomer, the Ottoman state, as an equal political partner (p. 259)? Parvev emphasizes that there were basic economic, religious, ideological, and social differences between the Ottoman state and the European states.

According to the definition of 'balance of power', one basic condition is that no country may be much more powerful than another. However, by virtue of already being so powerful in the period 1526-1683, the Ottoman Empire was a threat to the European balance of power; thus, as Parvev argues, one could rather speak of a 'European-Ottoman balance of power' (p. 253). Continuing this chain of reasoning, Parvev presupposes that even in this period 'the Christian states had to unite to avert [the Ottoman] threat.' This judgement, I believe, derives not from historical reality, but rather from the medieval crusader ideology perpetuated by the papacy in modern times. What was actually occurring in the sixteenth century, and earlier, was that coalitions against the Ottomans were actualized only when the direct interests of the participating states were vitally threatened by the Ottomans – Venice and Hungary in the fifteenth century and the Habsburgs, Venice, and Russia in the period 1526-1681.

Many papal plans to unite the European states against the Ottomans failed because individual states felt that their immediate interests were not threatened, or because Ottoman diplomacy succeeded in appeasing such localized fears (for a recent detailed account of such abortive plans, see K. Setton, *The Papacy and the Levant: Volumes I-IV* [1976-84]). It is a historical fact that the Papal State itself made contact with the Ottoman Sultan in an effort to counter Charles VIII who declared that he would fight against the Ottomans after the invasion of Italy. Actually, several Renaissance states, including Milan, Genoa, Venice, Naples, Florence, and Ferrara, each employed, at one time or another, the Ottoman threat or mercenary troops against a rival. In fact, the Ottoman state was a power that served to preserve the 'balance of power' in Italy throughout the fifteenth century. Also, how can a historian ignore the systematic Ottoman support to the Protestants throughout Europe as well as the Ottoman factor in promoting the spread of Calvinism in Transylvania in the next century? The Ottoman place in the European states system is highlighted at Karlovci in 1699, when England and the Netherlands made earnest efforts to conclude a peace between the Habsburgs and the Ottomans so that a European coalition would enjoy full Habsburg participation in the struggle against France.

Parvev's claims that there existed no diplomatic instrument of alliance between a European state and the Sultan, and no reference to Ottoman participation in a continental peace conference during the period 1526-1798, is easily dismissed.

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The reason for the seeming lack of Ottoman involvement is obvious. At the time, states' immediate needs and interests were often in conflict with the religious sentiment of the masses; therefore, states tended to conceal such dealings with the 'infidel'. Emperor Charles V's propaganda pamphlets seeking to expose Francis I's actual alliance with the Ottomans are well known. The king had to pursue his contacts in absolute secrecy. Several examples of *actual* alliances, which existed despite the lack of a formal legal instrument (pp. 252-8), cannot be dismissed by a historian merely for the sake of an adopted thesis. Furthermore, whenever state interest required, Islamic religious law readily recognized peaceful and friendly relations with non-Muslim states in return for economic and political benefits. Capitulations were religiously approved grants of guarantees to any non-Muslim state which proved itself reliable and remained friendly with the Ottomans. Although it is true that the Ottoman Sultans considered themselves supreme in dealings with European states throughout the period under examination, this convention did not prevent the Sultans from treating their counterparts as equals nor from accepting reciprocity in actual relations with European powers. The French king, for example, was addressed as *Padishah* whereas the Russian ruler waited a long time before being addressed in a like fashion. Only if one adheres to a formal interpretation of international law as developed in Europe in those centuries can one maintain the thesis that the Ottoman state was not a member of the European states system. In the final analysis, Parvev himself has to admit that the 'peculiar European-Ottoman political structure, incorporating relations between the two members', is 'a chronological predecessor of the actual integration of the Sultan's state in the continental system, legally accomplished in 1856' (p. 258).

The author also notes the 'Čiprovi uprising' of 1688 (see page xvii n. 11, for the titles of Bulgarian publications concerning the event) and the 'Karpos uprising' (p. 92), although these events remained as local incidents (pp. 92, 98). These uprisings were originally encouraged by the Habsburgs whose armies then penetrated into the heart of the Balkans; the emperor then declared himself, in 1689, the liberator of Christian *reaya*. No mention is made of the fact that, in response, the Ottoman administration felt obliged to take drastic measures in order to alleviate the tax burdens imposed on the *reaya* by moderating the *djizya*/capitation tax under Grand Vizier Köprülü Fazıl Mustafa. In any case, Parvev concludes that the Habsburgs first encountered the true Balkan problems only in the period 1688-90. An intensely negative approach to Ottoman rule on the part of Balkan historians in general is still visible in the work, and prevents Parvev from making critical use of his sources.

The author draws attention to the point (p. 97) that the Rascian people (*Rätziches Volk*) referred to in the contemporary Habsburg sources included not only Serbs but also Bulgarians when the term was applied to the regions of western Bulgaria.

A number of errors occur in the volume as far as Turkish names and terms are

concerned (Fasil Ahmed, for example). As for the sources used in the present work, the evidence from Ottoman sources has been neglected, although main western archival as well as the basic literature in western languages have nevertheless been consulted. General works on the Ottomans by J. von Hammer, J. W. Zinkeisen, and N. Jorga are the main references.

Bilkent University

HALIL INALCIK

DALE HOAK and MORDECHAI FEINGOLD, eds. *The World of William and Mary: Anglo-Dutch Perspectives on the Revolution of 1688-89*. Stanford: Stanford University Press, 1996. Pp. xv, 339. \$49.50 (US).

THE TERCENTENARY OF the Glorious Revolution in 1988-9 prompted a predictable spate of publications, many of them – like the present volume under review – the outgrowth of specially held commemorative conferences. Most of the conference proceedings have been somewhat uneven; this is the weakest of the bunch. Several of the contributors have already appeared in a number of other tercentenary publications, and consequently have nothing much new to say here. Some are reduced to summarizing arguments they have developed elsewhere; others to offering a series of miscellaneous musings that do not add up to very much.

The concept behind the book is actually an intriguing one. Thus, the editors have sought to broaden our perspective on the Glorious Revolution, partly by emphasizing the Dutch and international contexts, but also by asking probing questions about ‘the broad structure of belief systems that informed the opinions and actions of contemporaries’ (p. viii) and how these might have been changed by the Revolution. In addition to chapters on traditional themes such as the constitutional settlement, the succession, and the establishment of religious toleration, there are essays on millenarianism, witchcraft, and various topics in Anglo-Dutch cultural history (including garden art by John Dixon Hunt). By far the best chapters are those on the Netherlands. Ernestine van der Wall examines the extent to which the events of 1688-9 were read in an apocalyptic millenarian light by Dutch divines, and finds that a diluted prophetic tradition, shorn of its erstwhile radical associations, continued to flourish in the era of William and Mary. Willem Frijhoff writes of ‘a Glorious Revolution of the mind’ (p. 216) that took place in the time of William and Mary, whereby Dutch élites were able to emancipate themselves from the old magical and demonological world-view. Wijnand W. Mijnhardt, in a compelling essay on Dutch culture in the period 1670-1730, challenges the traditional ‘Frenchification’ thesis (that national culture lost its unique character and capitulated to French cultural influences), and shows how fear of being overthrown culturally by the French produced a reaffirmation of traditional tenets of Dutch culture in certain spheres, particularly literary and scholarly circles. The

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Review

Reviewed Work(s): Das Osmanische Reich und die Habsburgermonarchie. Akten des internationalen Kongresses zum 150-jährigen Bestehen des Instituts für Österreichische Geschichtsforschung Wien, 22.-25. September 2004 by Marlene Kurz, Martin Scheutz, Karl Vocelka and Thomas Winkelbauer

Review by: Franz-Josef Kos

Source: *Historische Zeitschrift*, Dec., 2006, Bd. 283, H. 3 (Dec., 2006), pp. 698-700

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Frankfurt am Main

Notker Hammerstein

Marlene Kurz/Martin Scheutz/Karl Vocelka/Thomas Winkelbauer (Hrsg.), *Das Osmanische Reich und die Habsburgermonarchie. Akten des internationalen Kongresses zum 150-jährigen Bestehen des Instituts für Österreichische Geschichtsforschung Wien, 22.–25. September 2004.* (Mitteilungen des Instituts für Österreichische Geschichtsforschung, Ergänzungsbd. 48.) München/Wien, Oldenbourg 2005. 650 S., € 69,80.

Der Schwerpunkt der Tagungsbeiträge liegt auf Themen zur Beziehung zwischen der Habsburgermonarchie und dem Osmanischen Reich vom 16. bis zum 18. Jahrhundert mit gelegentlichen Darlegungen zum Mittelalter und dem 19. Jahrhundert und in einem Fall (die Romane Ivo Andrićs) dem 20. Im Vordergrund stehen nicht die militärischen Auseinandersetzungen, sondern die diplomatischen und kulturellen Kontakte und das Bild vom Anderen, vornehmlich aus westlicher Sicht. Die 34 Vorträge sind in sechs Themenbereiche untergliedert.

Im ersten, Kontakte und Konflikte, sucht *H. Th. Gräf* unter dem Blickwinkel eines möglichen Beitritts der Türkei zur Europäischen Union in seinem kontroversen Vortrag darzulegen, daß spätestens seit dem 16. Jahrhundert das Osmanische Reich integraler Bestandteil des europäischen Mächtesystems gewesen sei, da es ebenso in Konstantinopel wie an anderen europäischen Höfen ein Gesandtenmilieu gab, sich das Instrumentarium dazu gerade dort entwickelte und da das Osmanische Reich in das Mächtegleichgewicht integriert war. Demgegenüber konstatiert *A. Strohmeyer*, daß die diplomatischen Beziehungen nicht auf Gegenseitigkeit beruhten, da das Osmanische Reich erst später ständige Repräsentanten in den europäischen Hauptstädten unterhielt, daß es in die Gleichgewichtspolitik nur unzulänglich eingegliedert war, sei es, weil das Reich anfänglich dafür zu mächtig war, oder sei es, weil es später dafür nicht mehr stark genug war, und daß es im Bereich des Völkerrechts anderen Normen folgte, da zumindest der Theorie nach Verträge zwischen christlichen Staaten auf ewig geschlossen wurden, während solche mit dem Sultan immer nur auf mehrere Jahre begrenzt waren, und sei es nur, um bei einer Verlängerung, wie anfänglich bei den Verhandlungen mit der Habsburgermonarchie,

einen höheren Tribut herauszuschlagen. Umstritten gewesen sein dürfte auch der Beitrag *I. Parvevs* im Rahmen der sechsten Sektion über Südosteuropa, die Habsburger und die Osmanen, der behauptet, daß Österreich nach seiner expansiven Phase zu schnell nach dem Ende des 18. Jahrhunderts diese Politik aufgegeben habe, da es nach seiner Auffassung im 19. Jahrhundert möglich gewesen wäre, maßvolle territoriale Gewinne im westlichen Südosteuropa zu erreichen: Serbien, Montenegro, Bosnien und die Herzegowina sowie die westbulgarischen Gebiete. Auf diese Weise hätte es dann auch keinen Dualismus gegeben. Abgesehen davon, ob dies wirklich durchführbar gewesen wäre, vernachlässigt der Autor zu sehr die Gesamtsituation der Monarchie sowie die Ungarn und die Deutschen, die wohl kaum diese Slavisierung hingenommen hätten. Falsch ist zudem die Auffassung Parvevs, Österreich-Ungarn habe Bosnien und die Herzegovina 1878 durch Unterstützung Rußlands erhalten, da es zwar entsprechende Übereinkommen gab, die dies festlegten, das Zarenreich sich aber im Vertrag von San Stefano (März 1878) nicht daran hielt; erst auf dem Berliner Kongreß (Juni/Juli 1878) wurde der Doppelmonarchie mit Unterstützung Großbritanniens und des Deutschen Reichs gegen die Vorstellungen Rußlands das Recht zur Okkupation und Verwaltung der beiden Provinzen zugesprochen.

Die übrigen Sektionen, Türkenbilder und Türkenpropaganda, Gesandte und Gesandtschaftswesen, Reiseberichte, Dolmetscher und Dragomane, setzen sich stärker mit dem Bild von dem Anderen auseinander bzw. mit dem Kulturtransfer durch Botschafter, Dolmetscher und Reisende, wobei dies aber einseitig ist, da fast ausschließlich westliche Diplomaten, ihre Begleiter, aber auch im Osmanischen Reich als Sklaven lebende Personen (die Beiträge von *H. Stagl*, *P. Tongay*, *Ch. Jeggler*) sowie ein Handelsgeselle aus Danzig, der relativ vorurteilsfrei war (*A. Bues*), oder ein Südtiroler Bäckermeister, der über seine Fahrt nach Jerusalem berichtete (*H.-P. Laqueur*), berücksichtigt wurden. Lediglich bei den Gesandtschaften überwogen die westlichen Berichte über die Anwesenheit einer türkischen aus dem Jahre 1562 (*H. Rudolph*), mehrerer tatarischer aus dem 17. (*Ch. Augustynowicz*) und einer aus den Barbareskenstaaten aus dem 18. Jahrhundert (*M. Fendri*).

Die Aufsätze bieten ein breites Spektrum zu den politischen und kulturellen Beziehungen zwischen den beiden Staaten. Ein Personenregister wäre sinnvoll gewesen, da einzelne Handelnde in mehreren Aufsätzen, unter Umständen mit unterschiedlichen Bewertungen auf-

tauchen. Bei einigen Beiträgen wäre auch der Abdruck der anschließenden Diskussionen interessant gewesen.

Kerpen-Buir

Franz-Josef Kos

Eckhart G. Franz, Das Haus Hessen. Eine europäische Familie. Stuttgart, Kohlhammer 2005. 253 S., € 19,-.

Seit einigen Jahren schon hat sich der Kohlhammer-Verlag der Geschichte der bedeutenden deutschen und europäischen Dynastien angenommen. Neben den bekanntesten Fürstenhäusern, wie den Habsburgern, Hohenzollern und Wittelsbachern, finden auch die Familien aus der „zweiten Reihe“ Berücksichtigung, so im anzuzeigenden Band das Haus Hessen. Schon der Name der Dynastie deutet darauf hin, daß sie von Anfang an mit einem bestimmten Territorium, eben der Grafschaft, dann Landgrafschaft, dann dem Kurfürsten- bzw. Großherzogtum Hessen, verbunden war. Zugleich war sie aber, wie der Untertitel zum Ausdruck bringt, zumindest zeitweise eine „europäische Familie“. Diese Spannung spiegelt auch die Darstellung von Eckhart G. Franz, dem ehemaligen Direktor des Hessischen Staatsarchivs Darmstadt und amtierenden Leiter des Großherzoglich Hessischen Familienarchivs, wider. Mit großer Sachkenntnis entfaltet er die Geschichte der hessischen Dynastie, beginnend mit Herzogin Sophie von Brabant, der Tochter der Heiligen Elisabeth von Thüringen. Gegen mancherlei Widerstände im Spätmittelalter zur bedeutendsten Territorialmacht der Region aufgestiegen, erlebte das Haus Hessen in der Person Philipps des Großmütigen, des Vorkämpfers der Reformation, einen Gipfelpunkt seiner Geschichte und erlangte erstmals europäische Bedeutung. Dieser Höhenflug setzte sich nur bedingt fort, als das Land unter den Söhnen Philipps geteilt wurde und sich dauerhaft die zeitweise verfeindeten Linien Hessen-Kassel (kalvinistisch) und Hessen-Darmstadt (lutherisch) etablierten – anders als die traditionelle hessische Landesgeschichtsschreibung wertet F. die Teilung von 1567/68 allerdings nicht als Katastrophe, sondern betont die dadurch eröffneten Chancen zu einer „friedliche[n] Regionalentwicklung“ (S. 59). Über den Verlust der Herrschaft hinaus (Hessen-Kassel/Kurhessen 1866; Hessen-Darmstadt/Großherzogtum Hessen 1918) skizziert F. die Geschichte der Dynastie bis in die Gegenwart – allerdings bestehen nach dem Erlöschen beider Hauptzweige (Kassel 1875; Darmstadt 1968) heute nur noch die Linien Hessen-Rumpenheim und Battenberg/Mountbatten. In der angemessenen Be-



New Means to an Old End: Early Modern Maps in the Service of an Anti-Ottoman Crusade

Author(s): James P. Krokak

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Council of Trent to the French Revolution, 1564–1789 (Harlow, England, Longman, 2000), 20, 164, 208–9, 239, 282.

7. Specialists in Ottoman history have long since abandoned the old idea that the Ottoman Empire suffered a lengthy decline after the death of Sultan Süleyman the Magnificent in 1566. Evidence for continued Ottoman military strength in the 17th, and even into the early 18th, century can be found in a number of military and diplomatic histories, including those by Rhoads Murphey, *Ottoman Warfare, 1500–1700* (New Brunswick, N. J., Rutgers University Press, 1999); Gábor Ágoston, *Guns for the Sultan: Military Power and the Weapons Industry in the Ottoman Empire* (New York, Cambridge University Press, 2005); Ivan Parvev, *Habsburgs and Ottomans between Vienna and Belgrade (1683–1739)* (Boulder, CO, East European Monographs, distributed by Columbia University Press, New York, 1995).

8. László Kontler, *A History of Hungary* (New York, Palgrave Macmillan, 2002), 164, 166; Kenneth M. Setton, *Venice, Austria, and the Turks in the Seventeenth Century* (Philadelphia, American Philosophical Society, 1991), 6–23; Stanford J. Shaw, *History of the Ottoman Empire and Modern Turkey*, vol. 1, *Empire of the Gazis, The Rise and Decline of the Ottoman Empire, 1280–1808* (New York, Cambridge University Press, 1976), 184–87; Gábor Ágoston, 'Ottoman warfare in Europe, 1453–1826', in *European Warfare, 1453–1815*, ed. Jeremy Black (New York, St. Martin's Press, 1999), 133–34; Virginia Aksan, 'Ottoman war and warfare, 1453–1812', in *War in the Early Modern World, 1450–1815*, ed. Jeremy Black (Boulder, CO, Westview Press, 1999), 158–60.

9. 'Hercegnovi' (see note 3); John Francis Guilmartin, *Gunpowder and Galleys: Changing Technology and Mediterranean Warfare at Sea in the Sixteenth Century* (Cambridge, Cambridge University Press, 1974), 55. The taking of Castelnuovo in Hercegovina was seen at the time as a tremendous exploit redeeming Spanish honour in the aftermath of Spain's naval loss earlier that year to the Ottomans at the Battle of Prevesa, which was fought south of the island of Corfu, off the coast of Epirus, near the town of Prevesa. In 1539, the Ottoman admiral Barbarossa, the victor at Prevesa, had retaken Castelnuovo in yet another amphibious assault. The events of 1538 at Castelnuovo, along with those of the following year, became sufficiently well known throughout Europe to be mentioned long after by Christian travellers in the region: see John Lok, 'The Voyage of M. John Lok to Jerusalem, anno 1553', in Richard Hakluyt, *The Principal Navigations, Voyages Traffiques and Discoveries of the English Nation* (1553, reprinted New York, Dutton, 1927), 3: 15; and William Lithgow, *The Totall Discourse of the Rare Adventures & Painefull Peregrinations* (1632, reprinted New York, Macmillan, 1906), 51.

10. 'Skadar' (see note 3); Dimitrije Djordjević and Stepen Fischer-Galati, *The Balkan Revolutionary Tradition* (New York, Columbia University Press, 1981), 13.

11. 'Klis' (see note 3); Ferenc Szakály, 'The Hungarian–Croatian border defense system and its collapse', in János Bak and Béla K. Király, *From Hunyadi to Rákóczi: War and Society in Late Medieval and Early Modern Hungary* (Brooklyn, N.Y., Social Science Monographs, Brooklyn College Press, distributed by Columbia University Press, 1982), 142–43. By the time the Ottomans finally captured Clissa, the fortress had been totally cut off for a number of years from any other Habsburg territory. Even then they had to defend Clissa in 1571 and 1572 from Venetian attempts to retake it, and again in 1583 against the Habsburgs.

12. Zdenko Zlatar, *Between the Double Eagle and the Crescent: The Republic of Dubrovnik and the Origins of the Eastern Question* (Boulder, CO, East European Monographs, distributed by Columbia University Press, 1992), 88–92. See also Bartl, *Albanien* (note 4), 68.

13. Peter Bartl, *Der Westbalkan zwischen Spanischer Monarchie und Osmanischem Reich: Zur Türkenkriegsproblematik an der Wende vom 16. zum 17. Jahrhundert* (Wiesbaden, Otto Hassarowitz, 1974), 99–103.

14. The most complete account of Tarnowskij's exploits is also the oldest, but it has the advantage of being based on primary sources extant at the time but now apparently lost; Fr. Mareš, 'Aufstandversuche der christlichen Völker in der Türkei in den Jahren 1625–1646', *Mitteilungen des Instituts für oesterreichische Geschichtsforschung* 3 (1882), 246–300.

15. The Priory of Vrana had formerly been the headquarters of the Knights of Malta in the Kingdom of Hungary, although the priory itself had actually been located in the Kingdom of Croatia, which was a part of Hungary. By the 17th century, it was in Ottoman hands and part of Ottoman Bosnia.

16. Bartl, *Der Westbalkan* (see note 13), 112–13; Fr. Mareš, 'Aufstandversuche' (see note 14), 249; and Heinrich Notflatscher and Elisabeth Springer, 'Studien und Quellen zu den Beziehungen zwischen Rudolf II und den bosnischen Christen', *Mitteilungen des oesterreichischen Staatsarchivs* 36 (1983): 44–46.

17. Bartl, *Der Westbalkan* (see note 13), 189. The most extensive discussion of Yahya, here called Jachia, and his connections with Tarnowskij is in Dorothy M. Vaughan, *Europe and the Turk: A Pattern of Alliances, 1350–1700* (Liverpool, Liverpool University Press, 1954), 220–36. Bartl describes Tarnowskij as a Pole, but this appears to be his attribution based on the form of the name; Bartl is also sceptical that Tarnowskij was related to Bertucci. Vaughan, however, like most others who mention him, believes him to be Bertucci's nephew. There was a prominent Polish noble family named Tarnowski in the sixteenth century. In fact, in 1574 an A. Taranowski had led a royal mission to visit Constantinople and 'to make plans of Turkish castles and towns' (Karol Buczek, *The History of Polish Cartography: From the 15th to the 18th Century*, 2d ed. (Amsterdam, Meridian, 1982), 51–52). I have, however, been unable to discover any Polish connection for Christofaro Tarnowskij. My thanks for their assistance here go to Dr Stephen Paczolt, Geography and Map Division of the United States Library of Congress, and Ronald D. Bachman, Area Specialist for Poland, United States Library of Congress.

18. Gunther Erich Rothenberg, *The Austrian Military Border in Croatia, 1522–1747* (Urbana, University of Illinois Press, 1960), 67; Mareš, 'Aufstandversuche' (see note 14), 249, 253–58, 267–70, 278.

19. On Rudolf II, see James Vann, 'Mapping under the Austrian Habsburgs', in *Monarchs, Ministers, and Maps: The Emergence of Cartography as a Tool of Government in Early Modern Europe*, ed. David Buisseret (Chicago, University of Chicago Press, 1992), 159; on Philip II, see Peter Barber, 'Maps and monarchs in Europe, 1550–1800', in *Royal and Republican Sovereignty in Early Modern Europe: Essays in Memory of Ragnhild Hatton*, ed. Robert Oresko, G. C. Gibbs and H. M. Scott (Cambridge, Cambridge University Press, 1997), 102. The spread of map consciousness is a major concern of the work of David Buisseret, as seen in his *The Mapmakers' Quest: Depicting New Worlds in Renaissance Europe* (New York, Oxford University Press, 2003).



„Mit lahren händen“ Die kaiserliche Gesandtschaft nach Moskau im Mai 1684

Author(s): Hans-Heinrich Nolte

Source: *Jahrbücher für Geschichte Osteuropas*, 2002, Neue Folge, Bd. 50, H. 2,
Themenschwerpunkt: Macht und öffentliche Räume im Sozialismus (2002), pp. 276-285

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MISZELLE

Hans-Heinrich Nolte, Hannover

„Mit lähren händen“ Die kaiserliche Gesandtschaft nach Moskau im Mai 1684*

1.

Die kaiserliche Gesandtschaft nach Moskau im Mai 1684¹ hat keine große Aufmerksamkeit gefunden; vor allem wohl deswegen, weil die Wendung der russischen Politik gegen das Osmanische Reich, um welche Wien und die „Heilige Liga“ warben, damals noch nicht zustande kam. Zwar hieß es im Vertrag zwischen Venedig und Habsburg von 1684, daß alle christlichen Herrscher „e massimamente li Czari di Moscovia“ zum Bündnis eingeladen seien,² aber die Zaren nahmen eben erst 1686 wirklich teil. V. V. Pochlebkina erwähnt die Gesandtschaft in seinem Abriß der diplomatischen Beziehungen zwischen Österreich und Rußland nicht einmal.³ Lindsey Hughes ordnet die Gesandtschaft kurz in den Kontext der Wendung der Politik Rußlands gegen Süden und die Bestätigung des Friedens im Norden ein.⁴ Für die Diplomatiegeschichte ist dem Satz, mit dem Reinhard Wittram das Ergebnis der Gesandtschaft zusammenfaßte, auch heute nichts hinzuzufügen:

„Der Versuch der Unterhändler, die Moskauer Regierung für den Kriegseintritt zu gewinnen, ohne daß Polen den endgültigen Verzicht auf Smolensk, Kiew und die Ukraine aussprach, scheiterte an der Festigkeit des russischen leitenden Staatsmannes, des Fürsten Vasilij Vasil'evič Golycyn, der den Abschluß eines endgültigen Friedens mit Polen auf der Grundlage von Andrusovo zur Bedingung machte.“⁵

A. S. Lavrov hat kürzlich den innenpolitischen Kontext der außenpolitischen Entscheidung deutlich gemacht, nämlich den Sobor von 1683/84.⁶ Nach der machtmäßigen Sicherung der

* Katharina Colberg in Dankbarkeit gewidmet.

¹ FRIEDRICH VON ADELUNG *Kritisch-literarische Übersicht der Reisenden in Rußland*. Nachdruck, Amsterdam 1960, S. 369–370.

² EVAN PARVEV *Habsburgs and Ottomans. Between Vienna and Belgrade (1683–1739)*. Boulder, CO 1995, Zitat S. 45.

³ V. V. POCHLEBKINA *Vnešnjaja politika Rusi, Rossii i SSSR za 1000 let v imenach, datach, faktach*. Vypusk H. 2, kniga 1. Moskva 1995, S. 578–579.

⁴ LINDSEY HUGHES *Sophia, Regent of Russia 1657–1704*. New Haven, London 1990, S. 187–188. Sie bezieht sich für ihre Darstellung auf Solov'ev und andere Publikationen des 19. Jahrhunderts. Hughes urteilt, daß der Beitritt Moskaus zur Heiligen Liga nur „a matter of time“ gewesen sei, führt aber selbstverständlich genau aus, daß die Teilnahme Moskaus nur gegen Zugeständnisse Polens und insbesondere die Abtretung Kiews zu haben war (S. 185–193).

⁵ REINHARD WITTRAM *Peter I. Czar und Kaiser. Zur Geschichte Peters des Großen in seiner Zeit*. Band 1. Göttingen 1964, S. 28. Vgl. auch die Notizen in KLAUS ZERNACK *Die Expansion des Moskauer Reiches nach Westen, Süden und Osten von 1648–1689*, sowie HANS-JOACHIM TORKE *Der Durchbruch der Neuzeit unter Fedor und Sof'ja (1676–1689)* in: KLAUS ZERNACK (Hrsg.) *Handbuch der Geschichte Rußlands*. Band 2, Lieferungen 2 und 3. Stuttgart 1981–1982, S. 123–199.

⁶ A. S. LAVROV *Regentstvo carevny Sof'i Alekseevy*. Moskva 1999, S. 118–121; vgl. HANS-JOACHIM TORKE *Die staatsbedingte Gesellschaft im Moskauer Reich*. Leiden 1974, S. 298–299; L. V. ČEREPNIN *Zemskie sobory Russkogo Gosudarstva v XVI–XVII vv.* Moskva 1978, S. 368–370.

Review

Reviewed Work(s): *Bordering Early Modern Europe* by Maria Baramova, Grigor Boykov and Ivan Parvev

Review by: Luca Scholz

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BUCHBESPRECHUNGEN

Baramova, Maria / Grigor Boykov / Ivan Parvev (Hrsg.), Bordering Early Modern Europe, Wiesbaden 2015, Harrassowitz, IX u. 285 S. / Abb., € 68,00.

Der vorliegende Sammelband geht aus einer Tagung hervor, die 2013 in Sofia stattfand, und widmet sich der Erforschung von Grenzen im frühneuzeitlichen Europa mit einem Schwerpunkt auf dem mitteleuropäischen und, mehr noch, dem südosteuropäischen Raum. Der Band versammelt Beiträge von 19 Historikern aus elf europäischen Staaten. Die Texte spannen einen thematisch und methodisch weiten Bogen, der von Kultur- über Politik- und Geistesgeschichte bis zur Architekturgeschichte reicht. Das Buch ist in drei Teile unterteilt, die aber nur als grobe thematische Klammern dienen. Daher werden die Beiträge hier – in aller gebotenen Kürze – einzeln gewürdigt.

Heinz Duchhardts Beitrag leitet den ersten Teil des Bandes ein, „Political and Geostrategic Borders“, und untersucht, wie Kartographen im Alten Reich und in Frankreich die Grenze zwischen den beiden Staatsgebilden unterschiedlich zogen und dabei auch politische Ziele verfolgten. Die französischen Karten fanden aufgrund besserer Technik und Vermarktung eine größere Verbreitung und wurden auch im Reich genutzt. Ivan Parvev analysiert elf politische Projekte für Bündnisse bzw. Zusammenschlüsse europäischer Staaten aus der Zeit vom 15. bis zum 18. Jahrhundert hinsichtlich der Rolle, die ihre Autoren dem Balkan zumaßen. Die sehr synthetische Darstellung zeigt, dass fast alle Projekte das Osmanische Reich und seine Besitzungen auf dem Balkan ausschlossen. Parvev vermutet darin den Big Bang moderner europäischer Einheitsprojekte. Jovan Pešaljs Beitrag zeigt, dass die Militärgrenze zwischen den Habsburgern und dem Osmanischen Reich schon im frühen 18. Jahrhundert Merkmale aufwies, die andere europäische Grenzen erst im späten 18. oder im 19. Jahrhundert entwickelten: eine ausgeprägte Linearität und einen Kontrollapparat, mit dem sich Grenzüberschreitungen überwachen ließen. Dariusz Kołodziejczyk untersucht die ambivalente Wahrnehmung der Krimtataren in Polen-Litauen. Mal als wilde Parasiten, mal als vertrauenswürdige Verbündete gesehen, schwankte das Bild der Tataren zwischen Verachtung und einer durch Alltagskontakte, Waffenbrüderschaft und Handel begründeten Vertrautheit. Am Beispiel zweier spätmittelalterlicher Herrscher, Mehmed dem Eroberer und Karl dem Kühnen, hinterfragt Colin Heywood das burckhardtsche Verständnis der Renaissance als spezifisch europäisches Phänomen. Der Vergleich der beiden Gestalten offenbart charakterliche und politische Parallelen. Mithilfe osmanischer Quellen rekonstruiert Vera Costantini Venedigs Projekt eines Hafens in Split als merkantilistische Maßnahme gegen den osmanischen Einfluss auf dem Balkan.

Am Beginn des zweiten Abschnitts, „Bordering Regions in Early Modern Europe“, steht Wolfgang Schmale Beitrag, der untersucht, wie die Begriffe „Europa“ und „Moderne“ im 18. Jahrhundert in unterschiedlichen Kontexten verstanden wurden. Sowohl in der „Querelle des anciens et des modernes“ als auch in Universalgeschichten, kartographischen und anthropologischen Werken sowie in ikonographischen Europa-Allegorien findet Schmale Hinweise auf einheitliche Vorstellungen eines modernen Europa. Karl Vocelka wertet in seinem Beitrag Berichte von Diplomaten aus, die aus

dem Heiligen Römischen Reich ins Osmanische Reich reisten. Er beschreibt die Rituale, die den Grenzüberschritt begleiteten, und auch, wie unterschiedlich die Reisenden die fremde Welt wahrnahmen. Martin Espenhorst zeigt in seinem Beitrag, wie Europa in unterschiedlichen Typen frühneuzeitlicher Universalgeschichten aus dem deutschen Sprachraum dargestellt wurde. Maria Baramova rekonstruiert Friedens- und Grenzverhandlungen zwischen den Habsburgern und den Osmanen im 17. und 18. Jahrhundert, in deren Verlauf lineare und an natürlichen Barrieren orientierte Grenzen an Bedeutung zunahmen. Auf Grundlage russischer Archivquellen bietet Tatiana Bazarova eine detaillierte Beschreibung der Verhandlungen zum russisch-osmanischen Friedensvertrag von Adrianopel 1713 und schildert, wie vielfältige Schwierigkeiten die Demarkation der neuen Grenzlinie verzögerten. Plamen Mitev untersucht die russische Strategie gegenüber dem osmanischen Bulgarien vom späten 18. bis zum frühen 19. Jahrhundert, die darauf zielte, durch die Schwächung des Nachbarn die eigene Stärke zu begründen. Naoum Kaytchev beschreibt, wie bei zwei kroatischen Autoren des mittleren und späten 18. Jahrhunderts die Vorstellung einer christlichen Gemeinschaft vom Begriff „Europa“ abgelöst wurde und die kroatische „Grenzmentalität“ eine Abschwächung erfuhr. Rossitza Tasheva rekonstruiert in ihrem Beitrag die „affaire d'Avignon“. Der Anschluss des profranzösischen Avignon und des papsttreuen Comtat Venaissain an die französische Republik stellte eine sozial, politisch und räumlich komplexe Herausforderung dar.

Heath Lowrys stark bebildeter Beitrag leitet den dritten Abschnitt des Bandes ein, „Bordering Turkey in Europe“, und beschreibt die zentrale Funktion von Suppenküchen für die Infrastruktur des Osmanischen Reiches und die Legitimität der osmanischen Herrschaft auf dem Balkan. Mariya Kiprovska reich dokumentierter und bebildeter Beitrag ist der Architekturpatronage der Adelsfamilie Mihaloğlu im osmanischen Grenzgebiet gewidmet. Kiprovska zeigt, dass die Bautätigkeit der Familie wichtige ideologische und legitimatorische Funktionen gegenüber der Grenzgesellschaft erfüllte. Machiel Kiel beschreibt die bescheidenen Überreste osmanischer Architektur in fünf Orten im bulgarischen Donaugebiet und in der Dobrudscha. Die Machthaber an der Grenze investierten beträchtliche Summen in den Bau von Moscheen, von denen einige, zu christlichen Kirchen umfunktioniert, erhalten blieben. Grigor Boykov diskutiert in seinem Beitrag die Forschungsliteratur zur osmanischen Stadtgeschichte und identifiziert wiederkehrende Muster bei der Verwandlung der von den Osmanen eroberten Städte und Neugründungen in Kleinasien und auf dem Balkan. Kornelija Jurin Starčević untersucht Urbanisierungsprozesse entlang der osmanischen Grenzen in Bosnien. Unter Bezug auf die „borderland studies“ beschreibt die Autorin, wie sich aus den zahlreichen Festungen im Grenzgebiet zwischen dem 16. und dem 18. Jahrhundert urbane Siedlungen herausbildeten.

„Bordering Early Modern Europe“ ist ein lesenswerter Band. Er enthält einige wichtige neue Forschungen und zeigt, wie vielfältig und ertragreich das Problem der Grenze angegangen werden kann. Es ist auch ein unebenes Buch. Die Beiträge unterscheiden sich in Bezug auf ihre Länge, die Sicherheit der Autoren im Englischen und den Bezug zum Thema der Grenze. Damit teilt der Band die Crux des gesamten Forschungsfelds „Grenze“: Die Unbestimmtheit des Wortes prädestiniert die Forschung in diesem Bereich zum Eklektizismus und zur metaphorischen Abschweifung. Auch deshalb wären eine längere Einleitung und ein Schluss hilfreich gewesen, die dem Band mehr inhaltliche Kohärenz hätten geben können. Insgesamt ist zu begrüßen, dass hier tatsächlich transnationale Geschichte geschrieben wurde, nicht nur inhaltlich, sondern indem Historiker mit unterschiedlichem nationalen und historiographischen Hintergrund zusammengebracht wurden. Trotz der mitunter holprigen Sprache ist es

deshalb gut, dass der Band auf Englisch erschienen ist und damit potentiell eine große Leserschaft erreicht.

Luca Scholz, Stanford

Christ, Georg / Franz-Julius Morche / Roberto Zaugg / Wolfgang Kaiser / Stefan Burkhardt / Alexander D. Beihammer (Hrsg.), *Union in Separation. Diasporic Groups and Identities in the Eastern Mediterranean (1100–1800)* (Viella Historical Research, 1), Rom 2015, Viella, 817 S. / Abb., € 95,00.

This book originates from two international conferences organized at the University of Heidelberg. As the title “Union in Separation” suggests, it is inspired by the idea that since its earlier history the Mediterranean was a zone of both encounters and conflict, in which even during the conflagration of wars, contacts never ceased.

Departing from this assumption, the book engages with a specific aspect of the encounters that characterized the area: trading diasporas in the Eastern Mediterranean, from the 12th to the 19th century. More precisely, it revolves around two aspects of diasporic life: “transcultural legal framework” and “informal mechanisms”. Following a now well-established historiographical trend, the first refers to the legal challenges of transcultural cooperation and strategies of reducing risks. The second one focuses on the informal mechanisms that informed economic exchanges and led to the development of those transcultural skills that facilitated trade across different cultural zones.

Through the investigation of the complex nature of the phenomenon, the ambition of the book is to contribute to elucidate conflicts and cooperation that characterized Medieval and Early Modern Mediterranean and, by doing so, to encourage reflections on current events, such as the arrival of migrants through the Strait of Sicily.

The 800-pages volume is subdivided in nine parts and composed of 41 chapters, covering a wide variety of themes and regions – from the so called Byzantine-successor states (Günter Prinzing, Ekaterini Mitsiou) to 18th-century Naples (Roberto Zaugg) – and based on different sets of primary sources (court rulings, notarial deeds, hagiography, just to mention a few of them). Chapters are primarily organized according to their geographical and chronological scope: Byzantium and the Latin Empire (13th century), part two; Mamluk Egypt, part three; Rhodes, part five; 13th to 15th century Aegean, part six; early modern Italy, part nine. Part four is entirely devoted to one of the trade diasporas par excellence: the Armenian community.

The first chapter (Georg Christ) acts as a second introduction as it contextualizes the book in the large research domains of diaspora studies and mediterranean history. No less handfull for the reader are the description of all the conceptual problems that revolves around the definition of “diaspora” and the account of the evolution the meaning of the term has been through in recent historiography. The volume itself is constructed around an extremely broad and rather loose definition of diasporic groups as collective actors, whose members, according to the introduction, were at the same time a “domestic” and a “foreign” social element. Consistently, besides classical themes – such as Jewish (Teresa Sartore Senigaglia, Jürgen Sarnowsky) and Armenian merchant diasporas (Alexandr Osipian, Evelyn Korsch) – the volume encompasses contributions on the Order of Hospitallers (Nicolas Vatin) and on some slave communities (Julien Loiseau, Johannes Pahlitzsch).

With regard to the methodology, the volume aims to overcome the lack of a “sincere interdisciplinary cooperation” that – according to the introduction – threatens transcultural research, by proposing “an ad hoc approach of disciplined interdisciplinarity”.

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Review

Reviewed Work(s): Habsburgs and Ottomans between Vienna and Belgrade (1683-1739). by Ivan Parvev

Review by: Peter F. Sugar

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Habsburgs and Ottomans between Vienna and Belgrade (1683–1739). By Ivan Parvev. East European Monographs, no. 431. Boulder, Colo.: East European Monographs, 1995. Dist. Columbia University Press. xviii, 345 pp. Bibliography. Index. Hard bound.

This volume is both remarkable and disappointing. What makes it remarkable is that it was presented and accepted as a doctoral dissertation in communist-ruled Bulgaria in spite of being free of any ideological and national bias. Based on thorough research using a wide selection of primary and secondary sources in languages ranging from Latin and German to Turkish and Russian, *Habsburgs and Ottomans between Vienna and Belgrade* is a successful attempt at objective historical scholarship.

What makes the study disappointing is the translation into English, which is grammatically and syntactically below even a minimal acceptable standard. The translator's name is not given, but the editor assigned by the publisher is as much to blame as the unknown creator of this version of English is. The absence of a truly useful index and the problem of geographic names that are clearly incorrect add to the technical shortcomings.

According to Parvev, Habsburg-Ottoman relations can be grouped into three distinctive periods: 1526–1683, during which the Ottoman military dominated; 1683–1739, when the forces were about equal in strength; 1739–1791, when the Habsburgs gained the advantage. The study deals with the second of these periods, and its major aim is to show how the three major wars of these years affected the people of the Balkans. Not only are the military aspects of the Habsburg-Ottoman conflict presented, this work also deals with diplomacy and does not neglect the two empires' problems with other powers.

To the English-language reader the description of the military and diplomatic events adds nothing that is not already well known from other studies, but the material dealing with the contributions and reactions of the Balkan people offers much that was neglected or only mentioned in passing in earlier works. This information makes it worth reading this study. For the Bulgarian reader, this work reveals what went on in the minds of the policymakers in Vienna and Istanbul without embellishing their decisions with conjectures concerning the fate of the people of the Balkans.

A short introduction is followed by three distinct parts. The first, consisting of three chapters, deals with the period from the second Ottoman attack on Vienna to the peace treaty of Sremski Karlovci. The four chapters of the second section take the story from 1700 to the Peace of Belgrade. In the three chapters of the third part, Parvev attempts to place the events he has discussed into a theoretical framework. This is the least successful segment of the volume, which ends with a short conclusion.

PETER F. SUGAR
University of Washington

Jugoslawien und Österreich 1918–1938: Bilaterale Aussenpolitik im europäischen Umfeld. By Arnold Suppan. Veröffentlichungen des Österreichischen Ost- und Südosteuropainstituts, vol. 14. Vienna: Verlag für Geschichte und Politik; Munich: Verlag Oldenbourg, 1996. 1,346 pp. Bibliography. Index. Plates. Maps. Hard bound.

This work is a monumental study of an often overlooked dimension of central and east central European international relations between the world wars. Historians have given much attention to German and Italian foreign policy, the Little Entente, and the relations of the various east central European states with the west European powers, but this is the first major book on Yugoslav-Austrian relations. The Viennese historian Arnold Suppan has conducted extensive archival research in Austria, the former Yugoslavia, the Czech Republic, Germany, Italy, and Britain and has consulted a large body of printed sources in German, Serbo-Croatian, Czech, French, Italian,

Review

Reviewed Work(s): Frieden und Konfliktmanagement in interkulturellen Räumen. Das Osmanische Reich und die Habsburgermonarchie in der Frühen Neuzeit (Forschungen zur Geschichte und Kultur des östlichen Mitteleuropa, 45) by Arno Strohmeyer and Norbert Spannenberger

Review by: Anuschka Tischer

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tersuchung des mitteleuropäischen Raumes und seiner Beziehung zum Balkan und zum griechischen sowie türkischen Milieu des Spätmittelalters weiterführt.

Antonín Kalous, Olmütz
(übersetzt von Hana Jadrná Matějková)

Strohmeier, Arno / Norbert Spannenberger (Hrsg.), *Frieden und Konfliktmanagement in interkulturellen Räumen. Das Osmanische Reich und die Habsburgermonarchie in der Frühen Neuzeit* (Forschungen zur Geschichte und Kultur des östlichen Mitteleuropa, 45), Stuttgart 2013, Steiner, 389 S. / Abb., € 58,00.

Elaborierte Friedenskonzepte und -strategien entstehen in der Regel nicht aus dem Nichts, sondern sind das Ergebnis von Konfrontation und Gewalt. Diese Wechselwirkung von Krieg und Frieden ist für das christliche Europa immer wieder thematisiert worden. Der Blick auf dessen Beziehungen zum Osmanischen Reich ist dagegen immer noch vom Krieg dominiert. Das gilt erst recht für die Memorialkultur und kollektive Wahrnehmung, innerhalb derer die Belagerung Wiens 1683 bis in die Gegenwart einen zentralen Stellenwert besitzt. Die Fülle der in der Frühen Neuzeit geschlossenen Verträge und sonstigen konfliktregulierenden Mechanismen ist dagegen weniger bekannt und erforscht. In diese Lücke stößt der auf das Osmanische Reich und die Habsburgermonarchie fokussierende Sammelband, dessen zwanzig deutsch- und englischsprachige Beiträge aus einer internationalen Tagung in Salzburg 2009 hervorgegangen sind.

Das Aufeinandertreffen des christlichen Europa mit dem Osmanischen Reich bewirkte neben der Konfrontation, die, wie Harriet Rudolph herausarbeitet, auch ein Kampf um Ressourcen bei unterschiedlichen ökonomischen Voraussetzungen war, zudem eine Veränderung in den Herrschaftsgebieten selbst und im europäischen System insgesamt. Pionierarbeit hat Ekkehard Eickhoff in Bezug auf Venedig geleistet, der zu diesem Thema auch hier mit einem Beitrag vertreten ist. Der Beginn des langfristigen Gegensatzes der Habsburger zum Osmanischen Reich datiert in dieselbe Epoche wie der Beginn der Auseinandersetzung vieler christlicher Gemeinwesen mit den Habsburgern. Nicht nur Frankreich, sondern verschiedene Mächte nutzten das gegen die Habsburger gerichtete Potential des Osmanischen Reiches, wie Jan Paul Niederkorn in seiner Darlegung des politisch-diplomatischen Agierens in Istanbul im 16. Jahrhundert herausarbeitet.

Insbesondere das Königreich Ungarn veränderte sich im habsburgisch-osmanischen Spannungsfeld. Dieser Transformation und ihren strukturellen Bedingungen widmen sich mehrere Beiträge von Teréz Oborni, Szabolcs Varga und Katalin Toma. Der Konflikt bot die Chance zur Herrschaftsbildung in Siebenbürgen, dessen Fürsten als osmanische Vasallen im 16. und 17. Jahrhundert politisch in Europa agierten, so auch im Dreißigjährigen Krieg (Gábor Kármán). Die Nichteinbeziehung Siebenbürgens in die Westfälischen Friedensverhandlungen machte jedoch deutlich, dass es nicht als Akteur wie jeder andere angesehen wurde, denn mit dem Fürsten hätte indirekt das Osmanische Reich am Verhandlungstisch gesessen, was inakzeptabel erschien, auch wenn es faktisch bereits ein Teil des europäischen Mächtesystems war. Die komplexe Konstellation in Siebenbürgen bot zahlreiche Handlungsoptionen. Sándor Papp zeigt, wie es dem osmanischen Sultan gerade in den Jahren des Ausbruchs des Dreißigjährigen Krieges gelang, im Spannungsfeld von Habsburg und Siebenbürgen den Frieden in dieser Region zu bewahren. Siebenbürgen war aber auch ein Transfergebiet, dessen Potential sich in der Person Ibrahim Mütefferikas zeigt, der dort geboren und sozia-

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liert worden war, bevor er zum Islam konvertierte und sich aktiv für eine Reform des Osmanischen Reiches engagierte (Zsuzsa Barbarics-Hermanik).

Die Beiträge gliedern sich in vier thematische Gruppen, die bereits andeuten, dass Frieden und Konfliktmanagement zwischen Habsburgern und Osmanen ähnlichen Grundprinzipien folgten wie zwischen christlichen Mächten: „Friedenspolitik“ und Konfliktvermeidungsstrategien, Friedensverträge und Waffenstillstandsabkommen, Diplomatie und Diplomaten sowie Krieg und Frieden im Diskurs. Wie im christlichen Europa existierten auch an der habsburgisch-osmanischen Grenze Mechanismen regionaler grenzüberschreitender Gewaltregulierung, die Nataša Štefanec für den slawonischen Raum in der zweiten Hälfte des 16. Jahrhunderts herausarbeitet. Im politisch-diplomatischen Bereich finden sich ebenfalls zahlreiche Parallelen. Beiträge aus verschiedenen Perspektiven zeigen, dass die Ideale von Frieden und Freundschaft auf beiden Seiten vorhanden waren und gegenseitig beschworen wurden (Güneş İşıksel, Arno Strohmeier, Dennis Dierks, Marlene Kurz, Nedim Zahirović). Immer wieder zeigen die Beispiele aber auch, dass gleiche Begriffe und Praktiken je nach Kontext Unterschiedliches bedeuten konnten. Deutlich wird dies bei den diplomatischen Geschenken, deren Bedeutung Hedda Reindl-Kiel analysiert: Anfangs von der osmanischen Seite als Tributleistung verstanden, adaptierte man mit zunehmender Annäherung die europäische Praxis, was nach einer Blüte des Kulturtransfers über diplomatische Geschenke dann schließlich den beiderseitigen Verzicht auf Geschenke als Ausdruck normaler Beziehungen am Ende des 18. Jahrhunderts bedeutete.

Für den wechselseitigen Wandel durch Konfrontation war der Friede von Karlowitz 1699 eine entscheidende Zäsur. Das wird nicht nur aus Mónika F. Mólnars Darstellung dieses Friedens und der dazugehörigen Verhandlungen deutlich, sondern scheint in verschiedenen Beiträgen durch. Karlowitz war der Beginn einer gewissen Normalität und einer beiderseitigen Akzeptanz des Umstands, dass das Osmanische Reich ein Teil des europäischen Staatensystems mit dessen Prinzipien und Regularien war. Es war auf beiden Seiten ein langfristiger Wandel vom Heiligen Krieg hin zum Gleichgewicht der Mächte (Éva Bóka). Auf der habsburgisch-österreichischen Seite verdrängte die Türkenmode im 18. Jahrhundert die Angst vor dem Erbfeind, und der Türkenkrieg wurde zumindest ein Krieg wie andere auch (Ivan Parvev).

Angesichts der Bellizität der Frühen Neuzeit herrschte auch zwischen christlichen Gemeinwesen keine Normalität, aber die Grenzen des Umgangs mit dem Osmanischen Reich waren deutlich enger gesteckt. Der Beitrag von Ernst D. Petritsch über Dissimulieren in den habsburgisch-osmanischen Friedens- und Waffenstillstandsverträgen macht deutlich, dass im habsburgisch-osmanischen Umgang die zwischen christlichen Gemeinwesen etablierten völkerrechtlichen, vertragsrechtlichen oder diplomatischen Formen noch fehlten und aufgrund der religiös-kulturellen Differenz nicht herzustellen waren. Die unterschiedlichen Darlegungen dieses Sammelbandes machen in ihrer geographischen, methodischen und chronologischen Breite deutlich, dass das Osmanische Reich ein Akteur im frühneuzeitlichen europäischen Staatensystem war, zu dem sich die anderen positionieren mussten und den sie angesichts der habsburgischen Übermacht auch als Korrelat aktiv einbezogen. Die Konfrontation generierte insgesamt eine Nähe und Verflechtung, aus denen sich ein politischer Alltag ergab, in dem viele Funktionsweisen den innerchristlichen durchaus ähnelten. Dabei besteht aber sowohl in Bezug auf diesen Alltag als auch auf seine Grenzen nach wie vor Forschungsbedarf. Dass unser Wissen dazu sich in den letzten Jahrzehnten erweitert hat, verdanken wir zu einem guten Teil der Erneuerung der Forschung in Südosteuropa. Auch das zeigt dieser Band eindrucksvoll.

Anuschka Tischer, Würzburg

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The 1688 Correspondence of Nicholas Taaffe, Second Earl of Carlingford (?-1690), from the Imperial Court in Vienna

Author(s): David Worthington and Nicholas Taaffe

Source: *Archivium Hibernicum*, 2004, Vol. 58 (2004), pp. 174-209

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Leopold the necessary resolve to divert his resources to the west and support the growing coalition against Louis XIV.²⁰

Historians have been divided as to the reliability of the reports of those 'easterners' who claimed, that autumn, that glorious prospects would face the emperor if only he would revert his focus to the Danubian basin, rather than fix his gaze on developments further west.²¹ In any case, the precision of detail that Carlingford provides about events, people and places on the Habsburg–Ottoman frontier and the way he links these with affairs elsewhere in Europe, is one of the most striking features of his correspondence down to October 1688. It also confirms the need for modern-day historians to take a broader geographical perspective when making assessments of the 'Anglo-Dutch moment', so that the implications of the changing situation on the Balkan Peninsula for the western European powers can be highlighted.²² To summarise, it seems that the earl did everything he could to maintain close relations with the 'easterners', pinning his hopes on Kolonitsch in particular, in the hope that the pressure they could apply might yet sidetrack the emperor from an alliance with William.

The possibility of obtaining a turnaround in Imperial policy continued to be entertained at the Stuart court for some time following Middleton's move in October, and even after the arrival of William at Torbay on 5 November. Moreover, although Carlingford had expressed a desire to return across the North Sea from as early as 17 June, financial problems caused by delays in the payment of his salary (alluded to frequently from 5 July onwards) prevented this, and it is now evident that the earl remained a source of information on the Imperial court for the Jacobite party until at least 3 July 1689, almost four months after James's landing at Kinsale and three months after Leopold's declaration of war on France. Etherege and Carlingford continued to cor-

²⁰ A recent English-language account covers various uprisings in the Ottoman Empire following the fall of Belgrade. See Ivan Parvev, *Habsburgs and Ottomans between Vienna and Belgrade, 1683–1739* (New York, 1995), p.75. ²¹ According to Spielman, Leopold felt 'secure enough' in the east by November 1688, although the continued fragility of the Imperial position in the Balkans would be shown when the Ottomans retook Belgrade in 1690. See Spielman, *Leopold I*, pp 145, 161. ²² There are too many accounts of Britain and Ireland in 1688 to cover comprehensively here. However, for a range of recent perspectives, readers might start with Dale Hoak and Mordechai Feingold (eds.), *The World of William and Mary: Anglo-Dutch Perspectives on the Revolution of 1688–89* (Stanford, 1996); Israel (ed.), *The Anglo-Dutch Moment*; Eveline Cruickshanks, *The Glorious Revolution* (Basingstoke, 2000). For Ireland, see Éamonn Ó Ciardha, *Ireland and the Jacobite Cause, 1685–1766: a fatal attachment* (Dublin, 2002) especially chapter one; Simms, *Jacobite Ireland*; Hayton, 'The Williamite revolution' and several essays in D. W. Hayton and Gerard O'Brien (eds.), *War and Politics in Ireland, 1649–1730* (London, 1986). The criticism that has been directed at English historians of 1688 for failing to look at continent-wide developments is not only a feature of recent work. See, for instance, Onno Klopp, *Das Jahr 1683 und der folgende grosse Türkenkrieg bis zum Frieden von Karlowitz, 1699* (Graz, 1882) p.427. That said, some English-language accounts that cover events east of the Rhine have appeared in more recent times. See John Stoye, *Europe Unfolding, 1648–1688* (Oxford, 1969), pp 281–91 and the same author's 'Europe and the Revolution of 1688' in Robert Beddard (ed.), *The Revolutions of 1688* (Oxford, 1991), pp 191–212; G.C. Gibbs, 'The European Origins of the Glorious Revolution' in W. A. Maguire (ed.), *Kings in Conflict: The Revolutionary War in Ireland and its aftermath, 1689–1750* (Belfast, 1990), pp 9–28.

hands might eternally disoblige that house, whether this may stop him is a question that creates some heavy hearts here and this morning the Spanish Ambassador in a very serious dicourse upon this occasion passed a Compliment on my brother, and wished hee weare now with the Duke. The latest account from the Army I send your copy inclosed. I am with due respect,

Your Lordship's most faithful humble servant,
Carlingford

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Add MSS 41, 842, f.128, 2 September 1688, Vienna, Carlingford to Middleton

My lord,

The inclosed for the King is of a private concerne, not of my owne, nor any thing relateing to my message hither, but such an one as I think my selfe engaged to have first deliver'd into his Majestie's hands, and let his Majestie dispose of it as hee pleases. Though I would not from this Privacy have your Lordship imagine it a busnesse of any weight, I am engaged by the party concerned to make it thus a secret because I came acquainted with it in private discourse, and had no leave to divulge it. Otherwise, your Lordship should have beene the first that should have heard of it.

If I be not supplied from England I shall meete with greater difficultyes here than I imagined, and how I shall at last be able to procure money enough fayrely to gett cleare of this place I cannot foresee. Therefore, a supplye will be the welcomest thing in the world. Our last advices from Belgrade weare of the twenty-fifth of the last which informe us that three batteryes – of twenty, twelve and seven pieces – weare rayسد and would play either that night or early next morning, and made account of being masters of that place by the third or fourth instant. The Imperiall Army had till that time lost no person of note, the most considerable was an *Aiudant General* call'd Monsieur de Lineville [?], a Lorrainer; about 130 soldiers killed and 180 wounded. I here inclosed send your Lordship a copy of the letter of Osman Bacha⁵⁰ to the Duke of Baviere. I am,

My Lord,
Your Lordship's most faithful humble servant,
Carlingford

⁵⁰ i.e. pasha (Ottoman civic or military official). According to Parvev, the governor in question, Jegen Osman Pascha 'de facto controlled the Ottoman provinces in the Balkans' throughout 1688. See Parvev, *Habsburgs and Ottomans*, p. 72.



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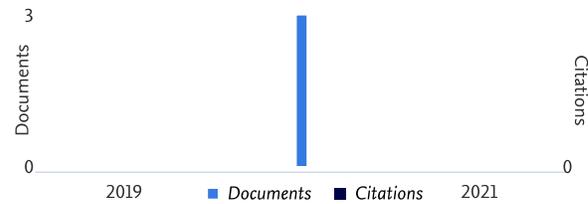
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Collective victimhood and acknowledgement of outgroup suffering across history: Majority and minority perspectives

Green E.G.T.^a, Visintin E.P.^a, Hristova A.^b, Bozhanova A.^b, Pereira A.^a, Staerkle C.^a

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Abstract

This paper examines how temporally differentiated representations of ingroup victimhood and acknowledgment of outgroup suffering relate to present intergroup attitudes. A mixed-methods research was conducted in Bulgaria where both the ethnic majority and the Bulgarian Turkish minority can be viewed as victims and perpetrators in the past. Multigroup path models (Study 1) revealed that for the majority (N = 192) collective victimhood was positively related to social distance through reduced forgiveness and through reduced collective guilt for a different historical era. Acknowledgment of outgroup suffering, in turn, was associated with reduced social distance through heightened guilt and through forgiveness for another era. Among the Bulgarian Turks (N = 160), the result pattern differed. Collective victimhood was unrelated to forgiveness. Moreover, the relationship between guilt and social distance was positive. Semi-directive interviews (Study 2) revealed different meanings attributed to the events by the two groups. The impact of intertwined historical

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The impact of the Treaty of Passarowitz on the Habsburg monarchy

Heppner H. , Schanes D.

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Faculty of Arts and Humanities, University of Graz, Austria

Abstract

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Abstract

The Treaty of Passarowitz¹ (Požarevac) reflects a series of processes that characterize the seventeenth and eighteenth centuries. It was the product of earlier events and preconditions as much as it was the progenitor of subsequent developments. However, as can easily be seen from the larger context, this peace treaty undoubtedly describes an important turning point in history. The present study focuses on that great European power, the Habsburg monarchy:² first, because the empire was among the treaty's signatories; second, because the further development of the empire was closely linked to the Treaty of Passarowitz; and third, because the treaty had a considerable impact on the course of Balkan history. Yet the connection between the treaty and the monarchy reveals two paradoxes. The first is that the Vienna Court did not plan the 1716-1718 war that preceded the peace agreement; rather, the terms of its alliance with Venice determined that it had to be waged.³ The second paradox is that the military and political success of this treaty failed to preempt the emergence of the so-called Eastern Question, which had been building for generations. In fact, uncertainty over Russia's Balkan policy had a significant impact on the peninsula's Orthodox population and, later, on the trajectory of Prussian aggression that would extend beyond the eighteenth century.⁴ Copyright 2011 by Purdue University. All rights reserved.

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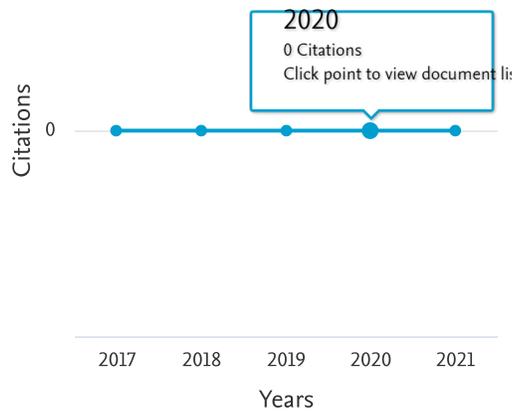
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Title: THE POST-YUGOSLAV BALKANS IN THE IDEOLOGICAL WAR BETWEEN RUSSIA AND NATO

Author(s): Grigorova, D (Grigorova, Darina)

Edited by: Vukovic N

Source: DAVID VS. GOLIATH: NATO WAR AGAINST YUGOSLAVIA AND ITS IMPLICATIONS **Pages:** 292-303 **Published:** 2019

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Record 5 of 25

Title: Last Fortress in Ottoman Hungary: End of Ottoman Domination in Timisora (1716)

Author(s): Gokpinar, B (Gokpinar, Bekir)

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Title: Collective victimhood and acknowledgement of outgroup suffering across history: Majority and minority perspectives

Author(s): Green, EG (Green, Eva G. T.); Visintin, EP (Visintin, Emilio Paolo); Hristova, A (Hristova, Antoaneta); Bozhanova, A (Bozhanova, Ana); Pereira, A (Pereira, Adrienne); Staerkle, C (Staerkle, Christian)

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Record 7 of 25

Title: POLITICAL AND ECONOMIC TRANSITION OF OTTOMAN SOVEREIGNTY FROM A SOLE MONARCH TO NUMEROUS OTTOMAN ELITES, 1683-1750s

Author(s): Gundogdu, B (Gundogdu, Birol)

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Title: The Law of Nations and Declarations of War after the Peace of Utrecht

Author(s): Dhondt, F (Dhondt, Frederik)

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Record 9 of 25**Title:** Border Agency for Security in Europe**Author(s):** Cripps, J (Cripps, Jeremy)**Edited by:** Hudson RC; Dodovski I; Andeva M**Source:** BORDERS: IMAGINED OR REAL **Pages:** 61-78 **Published:** 2016**Times Cited in Web of Science Core Collection:** 0**Total Times Cited:** 0**Cited References:** Amadeo K., 2016, COST NATURAL DISASTE

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Title: Amsterdam broadsheets as sources for a painted screen in Mexico City, c. 1700

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Record 17 of 25

Title: Land in sight. South-East Europe in the German political literature of the 18th Century

Author(s): Bahlcke, J (Bahlcke, Joachim)

Source: HISTORISCHE ZEITSCHRIFT **Volume:** 290 **Issue:** 2 **Pages:** 498-499 **Published:** 2010

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Cited Reference Count: 1

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ISSN: 0018-2613

Record 18 of 25

Title: Jewish Questions: Responsa on Sephardic Life in the Early Modern Period

Author(s): Goldish, M (Goldish, M)

Source: JEWISH QUESTIONS: RESPONSA ON SEPHARDIC LIFE IN THE EARLY MODERN PERIOD **Pages:** 1-180 **Published:** 2008

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Author(s): Hobelt, L (Hobelt, L)

Source: WAR IN HISTORY **Volume:** 13 **Issue:** 1 **Pages:** 2-15 **DOI:** 10.1191/0968344506wh329oa **Published:** JAN 2006

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Title: Habsburgs and Ottomans between Vienna and Belgrade (1683-1739)

Author(s): MacKenzie, JM (MacKenzie, JM)

Source: EUROPEAN HISTORY QUARTERLY **Volume:** 29 **Issue:** 2 **Pages:** 305-320 **Published:** APR 1999

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ISSN: 0265-6914

Record 21 of 25

Title: Habsburgs and Ottomans between Vienna and Belgrade (1683-1739).

Author(s): Hochstrasser, TJ (Hochstrasser, TJ)

Source: HISTORY **Volume:** 83 **Issue:** 272 **Pages:** 729-730 **Published:** OCT 1998

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Record 22 of 25

Title: Habsburgs and Ottomans between Vienna and Belgrade, 1683-1739

Author(s): Inalcik, H (Inalcik, H)

Source: INTERNATIONAL HISTORY REVIEW **Volume:** 19 **Issue:** 4 **Pages:** 904-907 **Published:** NOV 1997

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Record 23 of 25

Title: Habsburgs and Ottomans between Vienna and Belgrade (1683-1739) - Parvev,I

Author(s): Sugar, PF (Sugar, PF)

Source: SLAVIC REVIEW Volume: 56 Issue: 1 Pages: 130-130 DOI: 10.2307/2500663 Published: SPR 1997

Times Cited in Web of Science Core Collection: 0

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Accession Number: WOS:A1997XN41800012

ISSN: 0037-6779

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Title: Habsburgs and Ottomans between Vienna and Belgrade (1683-1739) - Parvev,I

Author(s): Black, J (Black, J)

Source: JOURNAL OF EUROPEAN STUDIES Volume: 26 Issue: 103 Pages: 338-338 DOI: 10.1177/004724419602600308 Part: 3 Published: SEP 1996

Times Cited in Web of Science Core Collection: 0

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Cited Reference Count: 1

Accession Number: WOS:A1996VQ43700008

ISSN: 0047-2441

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Title: Privileges ("Trojan horse or Achilles' heel") as elements of the interior policy of the Ottoman empire in the Balkans from the 15th to the 18th century

Author(s): Grozdanova, E (Grozdanova, E)

Source: BULGARIAN HISTORICAL REVIEW-REVUE BULGARE D HISTOIRE Issue: 3-4 Pages: 19-36 Published: 1996

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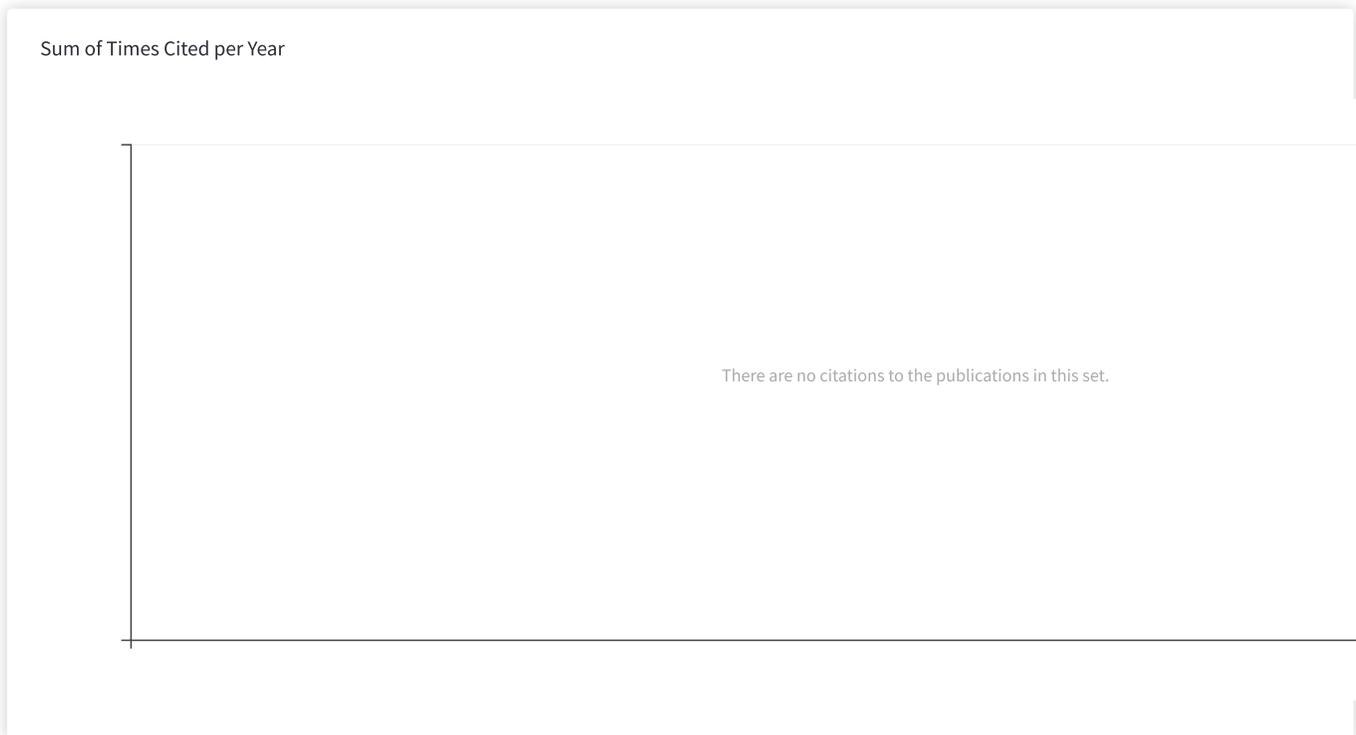
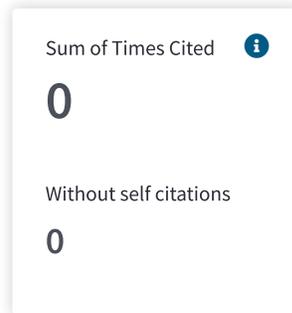
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Tsirbus G., 1885, PERIODICHESKO SPISAN, V14, P230

Cited Reference Count: 44**Accession Number:** WOS:000412066400008**ISSN:** 2214-4676**ISBN:** 978-90-04-33544-8; 978-90-04-33543-1

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Сортировать по ключу Установить: Формат Записей

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Поиск.условие/Имена полей

Уточняя последнюю выдачу. Условия нечеткого поиска:

частичное соответствие поисковому выражению
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Запись 1 из 4

Тип документа: статья Язык: болгарский
Шифр: 42457642

Първев, И.

Османското в османската династия // История. - С., 1995. - Г. 4, бр. 3. - С. 44-53

Аннотация : Проблема этнической принадлежности султанов Османской империи, середина 14-19 вв.

Ключевые слова: Турция; Turkey; Османская империя; Osman Empire; монархи; monarchs; этническая идентичность; ethnic identity; средние века; Middle Ages

Рубрики ИНИОН : A0309250395; B7290; A0309310395; B7290

Релевантен Не релевантен [Аналоги](#)

Запись 2 из 4

Тип документа: статья Язык: болгарский
Шифр: 014430012

Първев, И.

"Източен въпрос" и "Балкански полуостров" (Между традиция и историческа прецизност) // Модерният историк : Въображение, информираност, поколения. - С., 1999. - С. 251-268

Аннотация : Понятие "восточный вопрос" в исторических исследованиях начала 19 в. - 1923 г.

Ключевые слова: балканские страны; Balkan states; Восточный вопрос; Eastern question; национальные отношения; national relations; историческая наука; historical science; историография; historiography

Рубрики ИНИОН : A0309310395; B0660; A0309552195; B0660

Релевантен Не релевантен [Аналоги](#)

Запись 3 из 4

Тип документа: статья Язык: болгарский
Шифр: 15477642

Първев, И.

Мустафа Алиоглу или Лудвиг Шайнман. Жизненият път на един офицер от пруската армия през XVIII в // Bulg. hist. rev. = Rev. bulg. d'histoire. - Sofia, 2006. - Y. 34, N 1/2. - С. 446-453
Рез. англ.

Аннотация : Биография офицера прусской армии Л. Штайнмана, по происхождению турка-мусульманина, принявшего христианство. (По воспоминаниям Л. Штайнмана, опубликованным в 1787 г.).

Ключевые слова: Германия; Germany; Пруссия; военнослужащие; military personnel; биографии; biographies; мусульмане; воспоминания; memoirs; исторические связи; historical connections

Рубрики ИНИОН : A0309310395; B1990

Релевантен Не релевантен [Аналоги](#)

Запись 4 из 4

Тип документа: статья Язык: болгарский
Шифр: 091711112

Първев, И.

Предложение и контрапредложение : Един австро-унгарски проект за ревизия на Санстефанския договор от 1878 г // Учител на учителите. - С. , 2006. - С. 103-114

Аннотация : Австро-венгерский проект министра иностранных дел Андраши Старшего о ревизии Сан-Стефанского договора, переговоры с Россией, март-апрель 1878 г.

Ключевые слова: Австро-Венгрия; Austria-Hungary; Сан-Стефанский мир 1878 ; Андраши Д Старший; Российское государство; Russia; дипломатические переговоры; diplomatic talks; внешняя политика; foreign policy

Рубрики ИНИОН : A0309310395; B0070; A0309310395; B5980; C54

Релевантен Не релевантен [Аналоги](#)

Эвристический поиск Объединение и поиск по отм. документам

Новый поиск и Протокол История и обработка результатов поиска

Завершить сеанс Выход из поиска и завершение сессии

Начало сессии / База данных

Parvev, Ivan

Publish or Perish 6.34.6288.6798

Search terms

Authors: Parvev, Ivan

Years: all

Data retrieval

Data source: Google Scholar

Query date: 6/15/2021 3:02:00 PM

Cache date: 6/15/2021 3:02:03 PM

Query result: [0] The operation completed successfully.

Metrics

Reference date: 6/15/2021 3:02:00 PM

Publication years: 1992-2020

Citation years: 29 (1992-2021)

Papers: 23

Citations: 69

Citations/year: 2.38

Citations/paper: 3.00

Citations/author: 69.00

Papers/author: 20.67

Authors/paper: 1.35/1.0/1 (mean/median/mode)

Age-weighted citation rate: 3.27 (sqrt=1.81), 3.27/author

Hirsch h-index: 2 (a=17.25, m=0.07, 59 cites=85.5% coverage)

Eggho g-index: 8 (g/h=4.00, 69 cites=100.0% coverage)

PoP hl,norm: 2

PoP hl,annual: 0.07

Results

I Parvev (2019) **The War of 1683–1699 and the Beginning of the Eastern Question**. *The Treaties of Carlowitz (1699)*, brill.com, cited by 1 (0.50 per year)

I Parvev (2006) **Mustafa Alioglu or Ludvig Steinman—the Life Course of an Officer from the Prussian Army in the Eighteenth Century**. *Bulgarian Historical Review/Revue Bulgare d'Histoire*, ceeol.com

I Parvev (2020) **Russland und die Orientalische Frage (1688–1878) Zwischen “Formal” und “Informal Power” auf dem Balkan**. *Bulgarian Historical Review/Revue Bulgare d'Histoire*, ceeol.com

I Parvev (2017) **Following the Phases of the Moon**. *Band 5 2004*, degruyter.com

C Heywood, I Parvev (2019) **Early Modern Demographic and Economic**

Context. *The Treaties of Carlowitz (1699)*, brill.com

C Heywood, I Parvev (2019) **Time for War, Time for Peace.** *The Treaties of Carlowitz (1699)*, brill.com

C Heywood, I Parvev (2019) **The Sacra Lega War Viewed by the Sublime Porte.** *The Treaties of Carlowitz (1699)*, brill.com

I Parvev (2001) **За честта на хабсбургския пагон. Загубата на Ниш и екзекуцията на генерал Доксат през 1738 г.** *Балканистичен Форум*, seeol.com

I Parvev (2014) **Слово в памет на проф. Георги Даскалов.** *Македонски преглед*, seeol.com

I Parvev (1995) **Habsburgs and Ottomans Between Vienna and Belgrade (1683-1739).**, East European Monographs, cited by 56 (2.15 per year)

P Ivan (1995) **Habsburgs and Ottomans between Vienna and Belgrade (1683-1739).**, New, cited by 2 (0.08 per year)

I Parvev **Habsburgs and Ottoman between Vienna and Belgrade.** *New York*, cited by 1 (0.00 per year)

I Parvev (1992) **Die bulgarischen und die griechischen Länder in der Balkanpolitik der Habsburger, Ende des 17.-18. Jh.** *Études balkaniques*, seeol.com

I Pärvev (1997) **Balkanite meždu dve imperii: Chabsburgskata monarchija i Osmanskata dāržava (1683-1739).**, Univ. Izdat." Sv. Kliment Ochridski"

I Pärvev (2017) **Balkanite i Iztočnijat vāpros (1688-1878).**, Universitetsko izdatelstvo" Sv ...

I Parvev (1997) **Habsburgs and Ottomans between Vienna and Belgrade (1683-1739).** *Slavic Review*, elibrary.ru

I Parvev (2008) **Land in Sicht: Südosteuropa in den deutschen politischen Zeitschriften des 18. Jahrhunderts.**, Zabern, cited by 3 (0.23 per year)

I Parvev **Land in Sicht. ... in den deutschen politischen Zeitschriften des**, cited by 2 (0.00 per year)

I Parvev (2005) „**Du, glückliches Österreich, verhandle “.** **Militär versus Diplomatie in der habsburgischen Südosteuropa-Politik, 1739–1878.**, na, cited by 2 (0.13 per year)

I Parvev (2010) **Krieg der Welten oder Balance of Power. Europa und die Osmanen, 1300-1856.** *Dingel, Irene/Schnettger, Matthias (Hgg.): Auf dem Weg ...*, cited by 2 (0.18 per year)

K Bayer, F Bierl, K Daugirdas, H Gustafsson, I Horáček, ... (2001) **září 2008.** *Jahrbuch für ...*

I Pärvev (1999) **Klio-gravitacijata: edna interpretacionna teorija na meždunarodnite otnošenija.**, Izdat. Kota

I Parvev (2020) **Russia and the Eastern Question (1688-1878) between "Formal" and "Informal Power" in the Balkans.** *BULGARIAN HISTORICAL*

REVIEW ..., PUBL HOUSE BULGARIAN ACAD ...

Първев, Иван

Publish or Perish 6.34.6288.6798

Search terms

Authors: Първев, Иван

Years: all

Data retrieval

Data source: Google Scholar

Query date: 6/15/2021 3:07:57 PM

Cache date: 6/15/2021 3:07:58 PM

Query result: [0] The operation completed successfully.

Metrics

Reference date: 6/15/2021 3:07:57 PM

Publication years: 1997-2014

Citation years: 24 (1997-2021)

Papers: 4

Citations: 15

Citations/year: 0.63

Citations/paper: 3.75

Citations/author: 15.00

Papers/author: 3.50

Authors/paper: 1.25/1.0/1 (mean/median/mode)

Age-weighted citation rate: 0.65 (sqrt=0.81), 0.65/author

Hirsch h-index: 2 (a=3.75, m=0.08, 14 cites=93.3% coverage)

Egghe g-index: 3 (g/h=1.50, 15 cites=100.0% coverage)

PoP hl,norm: 2

PoP hl,annual: 0.08

Results

И Първев (2006) **Мустафа Алиоглу или Лудвиг Щайнман. Жизненият път на един офицер от пруската армия през XVIII в.** *Bulgarian Historical Review*, eLibrary.ru, cited by 1 (0.07 per year)

И Първев (1997) **Балканите между две империи: Хабсбургската монархия и Османската държава: 1683-1739.**, Университетско издателство" Св ..., cited by 7 (0.29 per year)

И Първев, М Баръмова (2014) **Двувековният път на едно понятие: "Балканският полуостров"(1808-2008).**, Universitetsko izdatelstvo" Sv ...

И Първев (1997) **Балканите между две империи. ... монархия и Османската държава (1683–1739 г.).** С, cited by 7 (0.29 per year)