

TEACHING MODERN SOUTHEAST EUROPEAN HISTORY  
**Alternative Educational Materials**

**The Ottoman Empire**

THE PUBLICATIONS AND TEACHER TRAINING ACTIVITIES OF THE JOINT HISTORY PROJECT  
HAVE BEEN MADE POSSIBLE THROUGH THE KIND FINANCIAL BACKING OF THE FOLLOWING:



And with particular thanks  
for the continued support of:



**2<sup>nd</sup> Edition in the English Language**

CDRSEE Rapporteur to the Board for the Joint History Project: Costa Carras

Executive Director: Nenad Sebek

Director of Programmes: Corinna Noack-Aetopoulos

CDRSEE Project Team: George Georgoudis, Biljana Meshkovska, Antonis Hadjiyannakis, Jennifer Antoniadis and Louise Kallora-Stimpson

English Language Proofreader: Jenny Demetriou

Graphic Designer: Anagramma Graphic Designs, Kallidromiou str., 10683, Athens, Greece

Printing House: Petros Ballidis and Co., Ermou 4, Metamorfofi 14452, Athens, Greece

**Disclaimer:** The designations employed and presentation of the material in the book do not imply the expression of any opinion whatsoever on the part of the publisher (CDRSEE) nor on the sponsors. This book contains the views expressed by the authors in their individual capacity and may not necessarily reflect the views of the CDRSEE and the sponsoring agencies.

**Print run:** 1000

**Copyright:** Center for Democracy and Reconciliation in Southeast Europe (CDRSEE)

Krispou 9, Ano Poli, 546 34 Thessaloniki, Greece

Tel: +30 2310 960820-1 Fax: +30 2310 960822

email: info@cdrsee.org web: www.cdrsee.org

**ISBN: 978-960-88963-7-6**

TEACHING MODERN SOUTHEAST EUROPEAN HISTORY  
**Alternative Educational Materials**

WORKBOOK 1

# The Ottoman Empire

Edited by

**BOGDAN MURGESCU AND HALIL BERKTAY**

Series editor

**CHRISTINA KOULOURI**

SECOND EDITION

 **CDRSEE**  
Center for Democracy and  
Reconciliation in Southeast Europe  
www.cdsee.org  
Thessaloniki 2009





## Preface to the Second Edition

The board of directors of the Center for Democracy and Reconciliation in Southeast Europe (CDRSEE) would like to express deep gratitude to the many people whose hard work has made it possible for these History Workbooks to be completed and by the time of publication of this second English edition to have appeared already in no less than eight other languages, seven from within our region – but also in Japanese.

An outstanding contribution has been made by Prof. Christina Koulouri (General Coordinator and Series Editor) without whose hard work, expertise, capacity for coordination and leadership, and personal compassion it would have been impossible to complete the project. The tireless efforts and dedication of the six Editors of the four workbooks, Prof. Halil Berktaş and Prof. Bogdan Murgescu (The Ottoman Empire), Dr. Mirela Luminita Murgescu (Nations and States in Southeast Europe), Prof. Valery Kolev and Prof. Koulouri (the Balkan Wars) and Mr. Kresimir Erdelja (World War II), despite many obstacles over the two and a half years it took to prepare them, have resulted in the Workbooks that you have now before you. The Board is most grateful to all of them for their warm collaboration and tireless efforts.

Apart from the Editors, we would like to acknowledge the contributors of the materials included in these workbooks – fourteen individuals from eleven Southeast European countries. We thank them warmly for the hours spent in their national archives, libraries and personal collections to deliver the texts and visuals included here. A great debt of thanks is also due to the history teachers who participated in the evaluation workshops to assess and criticise the Workbooks during their creation. We would like also to mention the members of the CDRSEE's History Education Committee who have been involved in the project since its initiation in 1998.

Prof. Robert Stradling, Prof. Maria Todorova, Prof. Peter Vodopivec and Ivan Vejvoda reviewed and commented extensively on the content of all four Workbooks as Readers, thus making an important contribution to their soundness and balance.

Additionally, many thanks to the CDRSEE staff, who believed in, contributed to and supported the whole endeavour from its introduction to its realisation. It was inevitable that such an effort as ours would raise objections in every country where the Workbooks have been introduced and particular thanks are owed to Board Members in particular countries, to Christina Koulouri and to Nenad Sebek who have worked tirelessly to remove or reduce any misunderstandings and to make it possible for these Workbooks to become accepted as auxiliary teaching material in secondary schools.

Above all, thanks must go to the teachers of Southeast Europe who have taken part in the project, contributed to it, assessed it and continue to develop it. Their dedication and courage are essential to the ongoing success of the JHP. To date the Workbooks have been produced in seven regional languages and a large number of meetings for teacher training have already been successfully organised and implemented in no fewer than six countries of the region up to October 2008.

The positive response to the Center's efforts by teachers and students alike suggests both that the Workbooks themselves have something valuable to offer in the preparation of future historians, not to say future citizens, and that Southeast Europe, contrary to the ironic comments and cynical actions of some outside agents and observers, is in many ways more in tune with the needs of the years to come than many other more self-satisfied regions. The Center's Joint History Project is far less an implied criticism of history teaching in Southeast Europe, than a positive response to the challenges faced by most regions of the world in the determination that better teaching of regional history will provide hope for a better future.

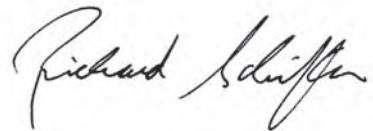


COSTA CARRAS

Rapporteur to the Board of Directors for the Joint History Project

## Preface to the Second Edition

The Board of Directors wishes to thank and particularly recognise the contribution of Costa Carras. It was his inspiration that caused this project to come into being in the first place and it was his commitment and indefatigable energy that made this path-breaking work possible, enlisting many of those who made the contributions set forth in these Prefaces. We are truly indebted to him for overseeing the Project and acting as Reader on behalf of the Board.



RICHARD SCHIFTER  
Chair of the Board of Directors of the CDRSEE (2001-2006)



DR ERHARD BUSEK  
Chair of the Board of Directors of the CDRSEE (2006-current)





### Presentation of the project

The development of alternative educational material for the teaching of history in Southeast Europe is an ambitious and challenging venture given that the interpretation of the collective past and the content of history, as it is taught in schools, cause heated disputes, not only between neighbouring countries but also within the same country.

Nevertheless, the need for such a publication has become patently obvious through all research projects which have attempted, over the last decade, to analyse school textbooks and curricula along with the views of educators and that of the public opinion in the countries of Southeast Europe.

The History Education Committee of the Centre for Democracy and Reconciliation in Southeast Europe (CDRSEE) began work on the Joint History Project in 1999. After organising two series of workshops and presenting two publications (*Teaching the History of South Eastern Europe and Clio in the Balkans. The Politics of History Education*), the Committee was able to identify the specific deficiencies of historical education, the differing characteristics of educational systems, the role of central administrations, educators' wishes and the scope for innovative initiatives.

The decision was then made to go beyond identifying problems and reviewing the current situation, and to formulate a positive proposal on the teaching of history, which would be a product of the collective knowledge, not of a small group of historians, but of the broad network of individuals who had contributed to the first two phases of the Joint History Project. Apart from the co-ordinators, who were responsible for structuring each book and making the final choice of documentation, there were one or two contributors from each country who selected the documentation (texts and images) according to the guidelines decided upon in the initial planning of the books. Moreover, the books which are presented here in their final form, were first reviewed and evaluated in a draft form by educators at special meetings held in 2004, so as to assess the acceptance of the educational material by history teachers themselves. Finally, the material was reviewed by five readers: Costa Carras, Robert Stradling, Maria Todorova, Peter Vodopivec, and Ivan Vejvoda. We obtained valuable input from the contributions they were able to provide us with on various aspects of the history of Southeast Europe and on educational issues.

The design of the project was based on the following factors:

1. the different curricula and the ethnocentric bias of the teaching of history which are common in all countries;
2. the fact that changes in history textbooks in most countries of Southeast Europe depend upon the ministries of education, which exercise a tight control over the content of school curricula and books;
3. the desire of educators to renew their teaching with aids to which they would have easy access;
4. the view that it is not possible to compile a uniform, homogenising history of Southeast Europe in a single textbook which could be used in all countries.

For all these reasons, we thought it best to put together thematic books (workbooks) with textual and visual documentation, which would function as complements to the existing textbooks. Hence, these workbooks do not aim to replace history textbooks currently used in classrooms nor do they aspire to provide a cohesive narrative of the history of Southeast Europe from the 14th century to date. They do, however, have cognitive and

moral aims, and they suggest methods and tools for the teaching of history. They propose to rewrite history through **a lesson of method rather than content**.

## Aims and choices

The starting point for determining the general and specific aims of this educational material and the final choices of subjects and sources, was a realistic assessment of the condition of history teaching and a visionary concept of innovation. Our proposals are based on recent scholarship in the field of history, and on similar projects for the reformation of history teaching, mainly in Europe.

Thus, two major changes are proposed:

### *Change in the historiographical approach*

- National history to be taught in schools should not be nationalistic history. Taking as a given fact that the dominant form of history in schools is national history and that the history of neighbouring peoples is also taught from an ethnocentric viewpoint, we do not propose to replace national history but rather to change the way it is taught.
- The regional history of Southeast Europe cannot be seen as self-contained, but **as part of European and world history**. This means also that the notion of the “peculiar” historical evolution of the Balkans is rejected from the outset as stereotypical and biased.
- The history of each nation separately, and of the region as a whole, is not treated as a continuous, homogeneous and harmonious process. The divisions, conflicts and different perspectives are emphasised to the same degree as the common, unifying elements. Instead of trying to paint a false picture of harmony, we prefer to indicate ways **to teach about differences and conflicts**.

### *Change in the educational approach*

- We are taught history in order to learn of and understand our past. If the collective subject of national history taught in school is considered to be the nation, an attempt is made to make it understood that the nation should not be seen as the only possible identification. Students are called upon to look beyond the nation, to identify with broader or narrower entities and to acknowledge several identities which complement one another. Male or female identity, local identity, the identity of the fan of a football club, or the European identity, can be projected as examples of identities which can coexist without, of course, being of equal importance for the individual who holds them. Students are thus invited to enhance their self-knowledge by opening-up the horizons of the past beyond the boundaries of political geography.
- **The development of critical thought** is another major goal of history teaching. This goal can be achieved most effectively with the use of testimonies presenting different versions of the same event, their presence alone undermining the certainty of a unique and exclusive truth.
- Working with historical evidence aims to provide an **insight into the historian’s work**. It is important for students to realise that a historical document may be subject to different interpretations, but this does not mean that it is always deliberately distorted or misused.
- Through the teaching of history, students must acquire the ability to evaluate human acts and **make moral judgements**. The development of critical thinking cannot stop merely at raising doubts; it must help to mould responsible citizens with moral values, able to resist any attempt to manipulate them.

A major consideration taken in the designing of this project was that all peoples of Southeast Europe be able to recognise themselves in these workbooks. To this end, two requirements were necessary:

- a) the compatibility of the content of the workbooks with the current curricula and textbooks;
- b) the balanced presence and equal representation of all countries of Southeast Europe.

In the interests of **compatibility**, four subject areas of modern history were selected which are included in all the school curricula of the region:

- The Ottoman Empire
- Nations and States
- The Balkan Wars
- World War II

In order to achieve a certain **balance**, we requested historical evidence from eleven countries without using the criterion of each country's 'contribution' to the history of the region, hence without applying any evaluative yardstick. Obviously, however, the relative presence of each country varies depending on the subject of the book. For instance, it was natural for Slovenia to feature more prominently in the book on World War II than in the book on the Balkan Wars. Other imbalances are also due to the readiness of those asked to search for sources for each country and to the degree to which historical research is developed. Some countries have better organised archives, systematic publications of documents and access to a much greater variety of sources. Consequently, there were obstacles which, despite our initial intentions, had an inevitable effect on the final balance of documents.

### Four topics, one concept

If the geographical scope of the four books is Southeast Europe, from Slovenia to Cyprus, their chronological scope is the period from the Ottoman conquest of the Balkans to this day. The subjects we selected cover this span entirely and are complementary to each other. While there is a clear chronological sequence from each book to the next, there are some overlaps as well.

**Workbook 1 – The Ottoman Empire** and **Workbook 2 – Nations and States in Southeast Europe**, cover long periods of time from the 14th to the early 19th century and from the late 18th to the late 20th century, respectively. **Workbook 3 – The Balkan Wars** and **Workbook 4 – The Second World War**, cover shorter periods and include two major armed conflicts in the region. In terms of scope, Workbook 1 and Workbook 3 are more about regional history whereas the other two, Workbook 2 and Workbook 4, belong mainly to European and world history, even if they focus again on Southeast Europe.

We have not excluded **political and diplomatic history**. On the contrary, two of the Workbooks have war as their main subject. This choice was based on the fact that wars constitute an important element of the teaching of history in all Balkan countries, and on our belief that keeping silent on past conflicts is not the most appropriate way to promote future peace. For the peoples of Southeast Europe, wars make up a sizeable part of their joint historical experience, and it would be a mistake to leave them out of a project aimed at promoting their collective self-knowledge.

Whether in its true, tragic aspect or in its idealised, heroic image, war was indeed a core event in the 20th century and haunted the memories of all generations, monuments, ceremonies, anniversaries and cemeteries strengthen and perpetuate these memories. Its presence has been equally important in historiography. In traditional, event-based historiography, war organises historical time, while monopolising the narrative. Most turning points in history refer to either political or war events. Moreover, the entire 20th century can be divided into periods through a string of wars – the Balkan Wars, World War I, the inter-war years, World War II, the Post-war era, the Cold War, and the wars in Yugoslavia.

Suppression was once seen by some as a suitable policy for a pacifist education: history would not teach about wars, nor would it advance heroic military models, and would focus instead on everyday life and on economic, social and cultural history. But how can one teach about the 20th century, or earlier centuries without referring to war? And could it be that the teaching of an everyday life outside political events, ideological conflicts and social divisions ultimately perpetuates existing stereotypes? Indeed, the policy of teaching only about everyday life and culture leaves sensitive issues open to interpretations which students will seek – and find – outside the school. Nevertheless, the teaching of history is supposed to shield them against such stereotypical interpretations of the past, which have largely to do with political and social conflicts.

The solution to this lies in a fresh approach. It is possible for war to be taught without being glorified and without tedious details, numbers and dates. War can be taught as part of a common human experience, in the trenches and behind the lines, through the eyes of children, through hunger, poverty, uprooting, survival strategies and moral dilemmas. It is this approach that we opted for in compiling these Workbooks.

At the same time, we attempted to give a voice to history's silent participants, such as **women and children**, who are traditionally absent from school textbooks. If we did not reach the proportion we would have liked to reach, it is because both women and children only hold a marginal place in the dominant and accessible sources.

**The protagonists** in these workbooks are both the "great men", those known even outside the context of their national history, and the simple, anonymous people from every corner of Southeast Europe, those who are, after all, the "inhabitants of history". If we were to remove the names of people and places from the texts, in some instances we would not be sure as to what country or what people they refer to. Such a classroom exercise, would demonstrate **the commonality of many experiences** irrespective of national divisions and political borders.

We have attempted to show not just the negative, but also the positive aspects of a historical experience, the ones found in human moments of friendship, solidarity and joy. Thus in WB3 and WB4, we included special chapters on acts of humanity and solidarity in times of war, conflict, hatred and selfish self-preservation. At the same time, however, we have tried to incorporate the negative aspects into the self-image of the peoples of Southeast Europe. Indeed, perhaps the most difficult challenge is **to reconcile ourselves with the negative, dark sides of our history**.

The wars in Yugoslavia during the 1990s brought back into Western accounts many negative stereotypes about the 'Balkan peculiarity'. This series of Workbooks on the recent history of Southeast Europe provides a partial answer to such stereotypes. This answer, however, is not based on any attempt to prove the "value" of the region. We believe that the knowledge contained in these Workbooks is sufficient to shed light on these prejudices and to contribute to a European self-awareness which will encompass, through a comparative reading, this part of the continent as well.

Finally, we opted for a 'traditional' printed edition. Also projecting a '**traditional**' image is the predominance of text versus illustrations, which may make these books appear less attractive and somewhat cumbersome. Nevertheless, it is harder to read a text written in an unfamiliar language than it is to 'read' a picture from a country whose language one does not speak. In other words, the main communication problem between history teachers in Southeast European countries is the linguistic barrier. Translation abolishes these barriers and enables us to listen to the voice of the others. Moreover, the most important aspect of being conservative is not related to the medium. It is obvious that a CD-ROM may be used as traditionally as a printed book, while the Internet contains questionable information which distorts historical facts and reproduces stereotypes and facile simplifications.

## Structure and usage

As already mentioned, the four books complement one another, but each of them is self-contained and can therefore be used on its own.

The general structure of the publication is as follows:

- **General Introduction**, written by the general co-ordinator, presenting the overall concept of the Workbooks and offering methodological instructions to teachers. The General Introduction is included only in Workbook 1;
- **Chronology (Table of events);**
- **Introduction**, different for each workbook, written by the respective co-ordinator(s) and presenting the specific theme of each workbook (basic definition; points of debate; new perspectives);
- Four to six chapters (**thematic sections**) with a varying number of sub-chapters. Each chapter opens with a short introduction and comprises both texts and visuals, introduced or accompanied by explanatory notes while specific questions follow each text.
- **References**, which in fact, constitute a selected bibliography common for all countries.
- **Maps**, two or three for each Workbook.

In selecting documentation, we adopted the principle that any relic of the past can be seen as a historical source. Hence we tried to include a wide variety of texts and visuals so as to cover economic, social, cultural and political aspects of historical experience and make possible multiple associations. We developed a uniform model for the presentation of texts in all the workbooks, according to which each text has a title and is followed by an explanatory note and questions. Additionally, in several cases there are general questions at the end of each chapter. The questions are meant as an aid to history teachers, who can use them as they are or as a basis for new questions. They can also select texts horizontally, from two or three workbooks, as is sometimes indicated by questions which refer to other workbooks.

In practice, it is difficult for history teachers in one country to contextualize evidence from another country, since this presupposes knowledge they did not receive during their formal training. This is why we tried to give as much information as possible for each text, but without substituting for the teacher's initiative. Teachers can use the texts in two ways:

1. as insights into **the outlook of others** on an event which they themselves and their students know through an ethnocentric reading, and
2. as indications of the **common feelings and experiences** among people from different national or ethnic groups on a controversial issue.

The provision of knowledge per se is enough to undermine stereotypes. Prejudice and stereotypes are nurtured by ignorance, and this can be seen in the image we have of neighbouring peoples or of whole periods of our history. Silence can prove to be the strongest ally of stereotypes. Hence one of the objectives of the workbooks is a cognitive one: to provide information about the historical developments in Southeast Europe and also to generate questions. The books are not closed and final; they aim to encourage further research, critique and dialogue.

The users of these workbooks can be mainly students in the higher grades of secondary education, 15-18 years old, for whom this educational material was designed, but also university students in both Southeast and Western Europe. As our work on the books progressed, we realised the interest such a publication would have for Western historians, who do not have the necessary tools to study the history of the region. A collection of sources from all countries of Southeast Europe in English would be useful to a Western academic public which knows the history of the Balkans almost exclusively from secondary bibliographical sources.

### Four stops in the journey from the 14th century to date

We decided to devote the first Workbook to the Ottoman Empire because, while this period forms a major part of the common historical experience of the peoples of Southeast Europe, it has been rejected by its descen-

dants as a part of their collective past. Although it is taught in all countries, the perspective is always ethno-centric – from each narrator’s point of view. Thus knowledge of this great empire which dominated Southeast Europe and the East Mediterranean for many centuries is erratic and biased. The views on the Ottoman Empire waver between progress and retrogression, multi-cultural heaven and oppression, liberation and disaster. These clashing interpretations are also reflected in Western historiography on the specific historical period.

Presenting the Ottoman Empire as a common historical background does not mean that we project it as a “golden era” of harmonious coexistence of the Balkan peoples. As previously mentioned, the common historical experience includes both clash and coexistence. Moreover, the Ottoman Empire was not a static and uniform entity. As with other multi-ethnic and multi-religious empires, it was marked by internal contrasts and clashes and evolved over time, going through phases of advance and crisis. Finally, a deeper knowledge of this Empire helps to subvert a widespread stereotype in both Western and Christian Southeast Europe about its cultural “backwardness”.

Our starting point was the 14<sup>th</sup> century, when the Ottomans first appeared in the region and began to conquer the Balkans. We decided that Workbook 1 should end with the early 19<sup>th</sup> century. Although this is obviously not the end of the Ottoman Empire, it coincides with the manifestation of the national movements which led to the creation of the Balkan states in the 19<sup>th</sup> and 20<sup>th</sup> centuries. The gradual collapse of empires and the establishment of national states upon their ruins is the subject of the next Workbook, which partly overlaps with the first one since it starts from the 18<sup>th</sup> century. Another part of the presentation of the Ottoman Empire is in the Workbook which covers the Balkan Wars. In this way, we have encouraged users to make horizontal connections between the Workbooks.

Workbook 2, on “**Nations and States in Southeast Europe**”, deals with a highly sensitive and controversial issue. From the national movements against the Ottoman Empire to the wars in Yugoslavia, the conflicts among the nations in the region have been crucial to its historical evolution. Even today, news about more or less “hot” incidents, opinion polls but also some aspects of history teaching confirm the survival of national passions. Clearly, a subject with such a central position in the modern history of the region can not be excluded. Another dilemma concerned the cut-off point: should we stop at the end of the Great War or go beyond World War II? There were strong arguments against including the 1990s in this book, but in the end we decided that it was necessary to include this recent phase of nationalist movements and conflicts so as to achieve a fuller understanding of the present. After all, some national states in the region were only created during this last phase.

Aside from individual thematic categories, Workbook 2 follows a mainly chronological approach so as not to end up as a theoretical exercise on nationalism and in order to demonstrate: 1) the evolution of the definition of a nation, 2) the geographic and chronological span of nationalist movements and hence the differences among them, and 3) the different phases in the formation of national states in Southeast Europe. More than all the other Workbooks, Workbook 2 lends itself to multi-perspective teaching because it touches upon the essence of national self-definition and deconstructs the notion of national uniqueness and authenticity. The greatest contribution of Workbook 2 is that it historicises the nation, clearing it from the unhistorical images of continuity and unity. At the same time, it incorporates the history of Southeast Europe into European and world history, since the national state is central in modern and contemporary world history.

Workbook 3 (**Balkan Wars**) could be part of Workbook 2 or even of Workbook 1, since it presents a decisive moment in the formation of many of the national states in the Balkans and in the final collapse of the Ottoman Empire. At the same time, however, it was entirely a “Balkan event” which, despite its outcome, was seen as proof of the Balkan peoples’ ability to determine their own destiny, without intervention from Europe’s “great powers”. It also demonstrated the relative significance of religion in nationalist conflicts: if, in the First Balkan War, there was a coalition of Christian States against the Muslim Ottoman Empire, in the second one the opponents were clearly not defined by religious faith.

Workbook 3 is the shortest of the four, since it deals with the events of only two years (although it includes a

few documents from earlier and later times). It is, just as Workbook 4, an example of short-time history in which we attempt to highlight, aside from political and military events (which are covered in the school textbooks in any case), the diverse facets of war as an experience. At the same time, it provides knowledge on an incident in regional history which was presented through Western eyes as confirmation of the region's "peculiarity" as to the violence of its conflicts. It is no accident that this same view and the import of the term "Balkan Wars" were renewed with the wars in Yugoslavia during the 1990s. International public opinion was left with the impression that bloodshed and nationalist hatred are endemic to the Balkan Peninsula. For this reason it might be useful to make, in the classroom, a comparison with the Great War which followed immediately afterwards and which truly changed the definition of war.

The last book, Workbook 4, covers a major event of world history, consequently (1) incorporating regional history into a global context, and (2) reaching the moral objectives of history teaching. Indeed, if history is taught in order to mould democratic citizens, **the Second World War** provides some of the best lessons. Of course, the countries of Southeast Europe did not escape the dark side of this "total war", as is shown in the documentation. At the same time, however, the history of this part of Europe gives us the opportunity of providing students with lessons in humanism and moral values through:

1. **The struggle against fascism.** We thought that we should emphasise, for educational reasons, the resistance to totalitarian ideology and the brutality of Nazism, mainly through the resistance movements which were organised in the Balkan countries on a more or less massive scale. The short stories of a collective vision amidst the greatest crisis of Western civilisation provide students with standards of behaviour and help them to morally evaluate human actions.
2. **Solidarity despite religious, political and national differences.** It is worth highlighting individual or collective acts of aiding fellow human beings during a war, at a time of harsh moral dilemmas and of a struggle for survival.

On one hand, although World War II represents quite an exceptional event, the experience of suffering in war became quite commonplace. The total devastation of cities and the slaughtering of civilians almost abolished the distinction between the front line and the rear. War became more familiar and accepted as a "natural" part of political and social life. Workbook 4 demonstrates the common experiences of Southeast, Central and Western Europe and puts in perspective the "peculiarity" of Balkan "brutality".

On the other hand, the temporal proximity of the subject of Workbook 4 increases the risk of divisive readings and interpretations. The time after World War II was equally painful for certain Southeast European countries, so that the interpretation of the War is tainted by post-war experience. Given the complexity and the international scope of subsequent developments, we opted to end Workbook 4 at the time of Liberation which was different for each country. In this way, we retain the optimism from the collapse of the Nazi nightmare, without going into the direct and indirect consequences for post-war societies in West and East Europe alike. Moreover, in the Cold War era, countries in the region followed different courses and ended up belonging to both East and West Europe (in cold-war terms).

## Teaching methods

It is not clear whether these four Workbooks will be widely used in classrooms. There were a series of limitations which had to be taken into account when preparing these books:

1. The limited time for history teaching in the curriculum, which restricts the teachers' potential for innovation,
2. Students' interest in the subject of history has been constantly declining in favour of other, more modern and attractive subjects such as new technologies, and

3. The inadequate in-service training for teachers to renew their knowledge and acquire the skills necessary for the use of alternative educational material. As a result, it is hard to assess the extent to which the aims of history teaching as set out in the curricula are attained in practice.

The methods which history teachers can use for teaching these four books are many and varied, and some of them are obviously used already in day-to-day teaching. Questions like those included after each source and for most of the sub-chapters constitute the first step towards more advanced methods such as simulations, role playing, essays, and active learning. Some subjects offer more opportunities for independent learning where the teacher can combine the methods of oral history, films and documentaries. In each case, the Workbooks provide the means for a critical approach to school textbooks and the potential for generating new knowledge through rational and critical research. The success of this venture depends almost entirely on the initiative, resourcefulness and methodical approach of educators.

However, the critical approach to the textbook should not be misunderstood. Textbooks vary in quality and are no less “authentic” than a source book. It must be made clear from the outset that our decision to present a collection of documents rather than a historiographical work in no way suggests that we accept the objectivity or the authenticity of the sources; our aim is simply to demonstrate the variety of interpretations and viewpoints projected by the sources themselves. This is, in other words, an application of the comparative method and the multiperspective approach. Finally, we are fully aware that our selection cannot be random: it reflects specific views and interpretations, as we have tried to make clear in the introductory texts.

These remarks apply to both texts and images. Images are obviously more attractive to young people, and help one to “imagine” the past more vividly. We do know, however, that images can lie; too, hence they should be approached as critically as texts. The “reading” of images, as that of texts, presupposes the knowledge of the context (social, cultural, etc.) in which they were produced. We have tried to give information on the images included in the Workbooks, although in most cases their interest lies in combination with the texts contained in the same chapter. Since the Workbooks cover seven centuries of history, the images we included are of widely different kinds and therefore require different methods of analysis. We tried to use a broad range of illustrations: photographs, posters, caricatures, lithographs, paintings, manuscript illuminations, adverts, postcards, stamps, bank notes, etc. Our criterion, aside from some inevitable aesthetic preferences, was to construct mental pictures using visual evidence. For instance, the images of social types in the Ottoman Empire help us to reconstruct or simply discover the “different”. Let us here recall that the “different” is not necessarily identified with the “other”; cultural difference, due to the passage of time or even between contemporaries, and does not always mean conflict.

### Concluding remarks

The books in this series are a synthesis of intense discussions and arguments but also a pleasant surprise in the way a historian’s work can abolish boundaries. There is currently in the Balkans a critical mass of history teachers interested in their work and ready for change. Our initiative is addressed to these very teachers who seek means and guidance. These people can act as multipliers of a renewal in historical teaching, currently in an indisputable crisis in all European societies. The greatest adversary to this venture will not be of a political or ideological nature but one of apathy and indifference.

Our challenge, therefore, is to awaken in students the interest in learning about the region in which their country lies, and to furnish the means to understand the complexity of the present. This project is not a mere scientific exercise; it has to do with the challenge faced by the countries of Southeast Europe in relation with their joint future.



# Table of Contents

<b>Introduction</b> .....	23
<b>Chronology</b> .....	25
<b>Chapter I: The Ottoman expansion in South East Europe</b> .....	37
<b>Ia. The first phases of the Ottoman State in Anatolia</b> .....	37
I-1. Orhan's marriage to the daughter of the <i>tekvour</i> of Yar Hisar .....	37
I-2. The capture of Karaca Hisar and the first reading of the <i>hutbe</i> in Osman Gazi's name .....	38
<b>Ib. The first phases of the Ottoman conquest of the Balkan Peninsula</b> .....	39
I-3. The contradictions between Christian states in the Balkans and their role in facilitating the Ottoman expansion .....	39
I-4. Ferman of Murad I attributing the right to rule the territory of southern Macedonia to Evrenos Bey (1386) .....	39
I-5. The role of local/native collaborators in the Ottoman expansion into the Balkans .....	40
v1. Bayezid I coming to rescue the besieged Nicopolis on the night before the battle with the Crusaders (1396) – Ottoman miniature (c. 1584) .....	41
I-6. 14 <sup>th</sup> century explanations of the Ottoman success over the Christians – Gregory Palamas and Hans Schiltberger .....	41
I-7. Christian timar-holders in the province of Arvanid, Albania (1431/1432) .....	42
I-8. Serbian despot as Ottoman vassal (1432) .....	42
I-9. The fall of Novo Brdo (1455) .....	43
I-10. Turkish destruction in Slovenia – letter of the Habsburg governor of Carniola (1491) .....	43
v2. The Ottoman army winning the battle of Mohacs (1526) – Ottoman miniature (c. 1588) .....	44
v3. Captured inhabitants of Belgrade (1521) .....	44
I-11. Christian prisoners in Bosnia (1530) .....	44
<b>Ic. The fall of Constantinople/the conquest of Istanbul (1453)</b> .....	45
I-12. A Byzantine perspective on the fall of Constantinople – George Sphrantzes .....	45
I-13. The repopulation of Istanbul under Mehmed II .....	46
<b>Id. Population and religion changes</b> .....	47
I-14. Forced transfer of population [ <i>sürgün</i> ] from Asia Minor to the Balkans (late 14 <sup>th</sup> century) .....	47
I-15. Ottoman promises made for Bosnian peasants – letter of King Stjepan Tomasevic (1461-1463) to Pope Pius II .....	47
I-16. Ioasaph, Orthodox bishop of Vidin, about enforced and voluntary Islamisation (15 <sup>th</sup> century) .....	47
I-17. Kadi registration of the conversion to Islam of a young boy without a father (1636) .....	47
I-18. Petition of a young man wanting to convert to Islam (1712) .....	47
<b>Chapter II: The Institutions of the Ottoman Empire</b> .....	49
<b>Ila. The Sultan and the Palace</b> .....	50
II-1. Title used by Süleyman in his correspondence with Ferdinand I (1562) .....	50

II-2.	The qualities of the ideal ruler as represented in a poem dedicated by Celâlzâde to Sultan Selim II (1566-1574) . . . . .	50
II-3.	Mixed attitudes towards the imperial fratricide – the chronicle of Mehmet Neshri about the execution of Mustafa the Little (1422) . . . . .	51
v4.	Imperial ambassador in audience with the Ottoman Sultan . . . . .	52
v5.	The plan of the Topkapı Palace in Istanbul . . . . .	52
	<i>Scheme 1:</i> The Palace and Ottoman Central Administration . . . . .	53
II-4.	Accession of Mustafa I to the throne (1617) . . . . .	53
v6.	Imperial feast on campaign . . . . .	54
v7.	Sultan Bayezid II (1481-1512) hunting near Filibe [Plovdiv] . . . . .	54
<b>IIb. The devshirme system</b>		55
II-5.	The devshirme system described by an ex-Janissary . . . . .	55
II-6.	Christian criticism of the devshirme system in the Life of Georgi Novi of Sofia (1539) . . . . .	55
v8.	Children being registered as <i>devshirme</i> . . . . .	56
II-7.	Lutfi Pasha recalls his career from the time he was levied through the devshirme system . . . . .	57
v9.	Age of the Janissaries . . . . .	57
<b>IIc. The timar system</b>		58
II-8.	Ottoman rules regulating the distribution of timars . . . . .	58
II-9.	List of revenues to be collected as timar by a sipahi . . . . .	58
II-10.	Re-appointment for a medium-to-large timar-holder . . . . .	58
II-11.	Rulings on timar-holders not going on campaign (1635) . . . . .	58
v10.	Armed sipahi . . . . .	59
<b>IId. Ideology of protecting the subjects and practices of justice administration</b>		59
II-12.	Recommendations of Murad I when nominating Evrenos Bey as Governor (1386) . . . . .	59
II-13.	Ferman of Mehmed I issued in favour of the monks from Margarit monastery, in the region of Serres (1419) . . . . .	60
II-14.	Ruling of the kadi in a conflict between a Christian and a Janissary (Sofia, 1618) . . . . .	60
II-15.	Ruling of the kadi in a conflict between a Muslim and a Christian (Vidin, 1700) . . . . .	61
II-16.	The community of the island of Myconos decides to get rid of the kadi (1710) . . . . .	61
II-17.	Sentence against <i>kocabaşı</i> Todoraki from Samakocuk (1762) . . . . .	62
II-18.	Ottoman charter protecting Bosnian monasteries (1785) . . . . .	62
<b>IIE. Provinces and vassal-states</b>		63
II-19.	Stipulations regarding the status of Ragusa reiterated in an <i>ahidname</i> issued by Murad III (1575) . . . . .	63
II-20.	<i>Ahidname</i> of Ahmed I for Transylvania (1614) . . . . .	63
II-21.	The autonomy of Moldavia (1716) . . . . .	64
II-22.	French traveller Flachet about the special position of the Wallachian princes (1741) . . . . .	64
	<i>Scheme 2:</i> Typology of territorial Ottoman rule (16th century) . . . . .	66
<b>Chapter III: Religious institutions, communities and practices</b>		67
<b>IIIa. The Muslims</b>		67
III-1.	Inscription over the portal of the Süleymaniye Mosque in Istanbul (mid-16th century) . . . . .	67
III-2.	Dimitrie Cantemir on the Muslim prayers . . . . .	68
v11.	Süleymaniye (Süleyman's mosque) in Istanbul (1550-1557) . . . . .	69
v12.	14 <sup>th</sup> century mosque in Iznik (Nicaea) . . . . .	69
III-3.	Muslim rationalising the relation between Allah and the rain (1779) . . . . .	69
v13.	Ornamental Koranic inscriptions inside the Eski Cami in Edirne (15 <sup>th</sup> century) . . . . .	70

v14.	Turkish lady riding a camel on the pilgrimage to Mekka . . . . .	70
III-4.	Muslim heterodoxy – Bektāşi jokes . . . . .	70
v15.	Astronomic observatory in Istanbul (c.1580) . . . . .	71
v16.	Popular hero Nasreddin Hoca . . . . .	71
<b>IIIb. The Christians</b>		72
III-5.	Election of Gennadios Scholarios as the first Orthodox Patriarch after the Ottoman conquest of Constantinople (1453) . . . . .	72
v17.	16 <sup>th</sup> century Ottoman silver bowl with a Greek inscription, used for Orthodox rituals . . . . .	72
III-6.	The French traveller Pierre Lescalopier about the St. Sava Monastery in Serbia (1574) . . . . .	72
III-7.	Paul of Aleppo about the Moldavian churches (mid-17 <sup>th</sup> century) . . . . .	73
v18.	Voroneţ monastery in Moldavia (built 1488, external frescoes from 1547-1550) . . . . .	73
v19.	Last supper scene - fresco from Stavronikita Monastery, Athos (1546) . . . . .	73
III-8.	Kosmas the Aitolian calling on Christians to educate their children . . . . .	74
III-9.	Kiril Pejčinović about tensions between Orthodox villagers and priests (1816) . . . . .	74
<b>IIIc. The Jews</b>		75
III-10.	Letter of Isaac Tzarfati, Rabbi of Edirne (Adrianople) to the Jews in Central Europe (mid-15 <sup>th</sup> century) . . . . .	75
III-11.	Elijah Capsali about the prosperity of the Jews in the Ottoman Empire under Mehmed II . . . . .	75
III-12.	Jewish revivalism: the case of Sabbatai Zevi (1666) . . . . .	76
v20.	Jewish doctor – French engraving (1568) . . . . .	77
<b>IIId. Religious co-existence and discrimination</b>		77
III-13.	Religious dialogue during the captivity of Gregory Palamas (1354) . . . . .	77
III-14.	Co-existence of various religious communities in Ottoman towns (ca.1660) . . . . .	78
III-15.	Relations between Orthodox, Catholics and Lutherans in Bulgaria and Wallachia (1581) . . . . .	78
III-16.	Fetva of Ebu’s-su’ud on Muslim Shiites (mid-16 <sup>th</sup> century) . . . . .	80
III-17.	Imperial order preventing “Frankish” proselytism among the Armenians in Eastern Anatolia (1722) . . . . .	80
III-18.	Ottoman authorities in Bosnia arbitrate between Orthodox and Catholics (1760) . . . . .	80
III-19.	Imperial restrictions for non-Muslims (1631) . . . . .	81
III-20.	Execution of an Orthodox wearing improper clothes (1785/1789) . . . . .	82
III-21.	Imperial order about a church built without permission in Stanimaka, near Plovdiv (1624) . . . . .	82
III-22.	Christian intolerance against people living as inter-faith couples (Cyprus, 1636) . . . . .	82
III-23.	Religious regulations in Transylvania (1653) . . . . .	82
III-24.	Anti-Jewish conclusion of the Ston bishopric synod in Ragusa (1685) . . . . .	83
III-25.	Privilege for a Jew in Ragusa (1735) . . . . .	83
v21.	Ottoman miniature of the Ascension of Christ (1583) . . . . .	84
III-26.	Martyrdom of St. Kyranna in Thessaloniki (1751) . . . . .	84
<b>Chapter IV: Social types and daily life</b>		86
<b>IVa. Elites and commoners</b>		86
IV-1.	The contempt of the Ottoman elite towards the Turkish peasants . . . . .	86
	<b>Ottoman Social Types</b>	
v22.	Akıncı . . . . .	87
v23.	Sipahi . . . . .	87
v24.	Janissary . . . . .	88
v25.	Soldiers in Albania – drawing by Jean-Baptiste Hilaire (1809) . . . . .	88

v26.	Şeyh-ül-islam . . . . .	88
v27.	High-ranking Ottoman scribe . . . . .	89
v28.	Arab merchant . . . . .	90
v29.	Ragusan merchant . . . . .	90
v30.	Ottoman tailor . . . . .	90
v31.	Shepherd . . . . .	91
v32.	Fisherman . . . . .	91
v33.	Dervish . . . . .	92
v34.	Armenian monk . . . . .	92
v35.	The Orthodox Patriarch of Constantinople . . . . .	93
v36.	Grand Rabbi of Istanbul (late 18 <sup>th</sup> century) . . . . .	93
v37.	18 <sup>th</sup> century Christian nobleman . . . . .	94
v38.	A famous ayan: Ali Pasha of Janina (1741-1822) – painting by Louis Dupré (1819) . . . . .	94
v39.	Ottoman money-changer . . . . .	95
v40.	A dragoman: Pierre Yamoglu, interpreter for the French embassy (1787) . . . . .	95
v41.	Swedish ambassador (1788) . . . . .	96
v42.	Galley-slave carrying his water ration . . . . .	96
<b>IVb.</b>	<b>Life in the village . . . . .</b>	<b>97</b>
IV-2.	Regulation on rural self-government in the province of Vidin (1587) . . . . .	97
IV-3.	The peasant's obligation to cultivate his holding (land code of Karaman, 1525) . . . . .	97
v43.	Bulgarian house from Trjavna (18 <sup>th</sup> century) . . . . .	97
IV-4.	Bulgarian houses near Russe described by the French traveller Pierre Lescalopier (1574) . . . . .	98
IV-5.	Description of people and their clothing near Plovdiv (1553-1555) . . . . .	98
IV-6.	Food and drink in Albania (ca. 1810) . . . . .	98
v44.	Room in Arbanassi (18 <sup>th</sup> century) . . . . .	99
IV-7.	Travelling through Bulgarian villages (1761) . . . . .	99
v45.	Women washing outside the house (Larissa, early 19 <sup>th</sup> century) . . . . .	100
v46.	Men and women, from the island of Paros, playing musical instruments and dancing . . . . .	101
IV-8.	Roads and letters in Ottoman Albania (ca. 1900) . . . . .	101
<b>IVc.</b>	<b>Life in towns . . . . .</b>	<b>101</b>
IV-9.	Description of Belgrade (1660) . . . . .	101
v47.	Turk travelling with huge saddle-baskets for fresh fruit and vegetables . . . . .	103
IV-10.	The residence of the Wallachian Prince Constantin Mavrocordat described by the French traveller Flachat (mid-18 <sup>th</sup> century) . . . . .	103
v48.	Procession of the bakers in Istanbul (1720) . . . . .	104
IV-11.	Charter of the guild of grocers in Moschopolis (1779) . . . . .	104
IV-12.	Apprentice contract on the island of Skyros (1793) . . . . .	105
v49.	Ottoman children on a merry-go-round during the Bayram festivities . . . . .	105
IV-13.	Fetva of Ebu's-Su'ud on the imperial ban of coffee-houses (3 <sup>rd</sup> quarter of the 16 <sup>th</sup> century) . . . . .	105
IV-14.	Tavern song from Senj . . . . .	106
IV-15.	Evliya Celebi writing about the Belgrade <i>baklava</i> (1660) . . . . .	106
IV-16.	Menu of Shevki Mula Mustafa (Sarajevo, second half of the 18 <sup>th</sup> century) . . . . .	106
<b>IVd.</b>	<b>Living on the edge of various borders . . . . .</b>	<b>107</b>
IV-17.	Ottoman <i>deli</i> warriors described by the French traveller Nicolas de Nicolay (1551) . . . . .	107
v50.	Ottoman <i>deli</i> warrior (16 <sup>th</sup> century) . . . . .	108
IV-18.	The institution of blood-brotherhood on the Bosnian border (1660) . . . . .	108
IV-19.	Ottoman request for a Ragusan doctor (1684) . . . . .	109

IV-20.	The letter of Simun Kozicic Benja, Bishop of Modrus, to Pope Leo X (1516) . . . . .	109
IV-21.	Fran Krsto Frankopan's letter to Gaspar Colnic (1670) . . . . .	109
IV-22.	Song about Croats raiding Kladusa . . . . .	110
IV-23.	Marko Kraljevic drinks wine during Ramadan . . . . .	110
IV-24.	Christian influence on Muslim Albanians (ca. 1900) . . . . .	111
<b>IVe.</b>	<b>Glimpses into the lives of women</b> . . . . .	111
IV-25.	'Royal' marriage in the 15th century . . . . .	111
IV-26.	Albanian women (ca. 1810) . . . . .	111
IV-27.	Solidarity between Christian women – martyrdom of St. Filotheia (1589) . . . . .	112
v51.	Lady of Athens (1648) . . . . .	112
IV-28.	Charter of the women's guild of soap-makers in Trikki, Thessaly (1738) . . . . .	112
IV-29.	Divorce in a village near Sofia (1550) . . . . .	113
v52.	Turkish woman with children (1568) . . . . .	113
IV-30.	Kadi registration of the case of a Cypriot woman obtaining a divorce by converting to Islam (1609) . . . . .	113
v53.	Mountain maid of northern Albania (early 19 <sup>th</sup> century) . . . . .	114
IV-31.	Kadi registration of the divorce of a Muslim man from a Christian woman (1610) . . . . .	114
v54.	Turkish woman in street clothes – French drawing (c. 1630) . . . . .	114
IV-32.	Adultery of a Janissary with a Muslim woman in Istanbul (1591) . . . . .	114
IV-33.	Comments of Lady Mary Wortley Montagu about the Ottoman women (1717) . . . . .	115
<b>Chapter V:</b>	<b>Elements of crisis</b> . . . . .	117
<b>Va.</b>	<b>'Natural' Disasters</b> . . . . .	117
V-1.	Famine in Istanbul (1758) . . . . .	117
V-2.	Earthquake in Istanbul (1766) . . . . .	118
V-3.	Plague in Bucharest (1813) . . . . .	118
<b>Vb.</b>	<b>The political crisis in Istanbul</b> . . . . .	119
V-4.	Solutions to the crisis of the Ottoman State in the memoir of Koçi-bey (ca. 1630) . . . . .	119
V-5.	The envoys of the Moldavian Prince Constantin Mavrocordat argue over the need to bribe numerous people in Istanbul (1741) . . . . .	119
<b>Vc.</b>	<b>Wars, rebellions and human turmoil</b> . . . . .	120
V-6.	Villagers fleeing to towns (1665) . . . . .	120
V-7.	Rebellion of Mehmed aga Boyaji-oglu in Cyprus (ca. 1680) . . . . .	120
V-8.	Report to the Pope about the Chiprovtsi rebellion (1688) . . . . .	121
V-9.	Serbians flee fearing Ottoman reprisals (1690) – the testimony of Atanasije Djakon (Deacon) Srbin . . . . .	122
V-10.	Moldavian uprising against the Ottomans (1711) . . . . .	123
V-11.	Diary of a Habsburg officer describing the siege of Dubica (1788) . . . . .	123
V-12.	Insecurity when travelling in Albania (ca. 1900) . . . . .	124
V-13.	Raid of Topal Ibrahim in Kazanlik (1809) . . . . .	124
V-14.	Combination of catastrophes in the narrative of the Bulgarian teacher Todor from Pirdop near Sofia (1815-1826) . . . . .	125
<b>References</b>	. . . . .	126
<b>Notes on Coordinators</b>	. . . . .	129
<b>Notes on Contributors</b>	. . . . .	130
<b>List of teachers who participated in the assessment workshops</b>	. . . . .	131
<b>Map 2: The Ottoman Empire and Europe (1600)</b>	. . . . .	132



## Introduction

The Ottoman Empire was one of the major political forces which shaped the history of South Eastern Europe over a very long period of time. In fact, from the 14<sup>th</sup> century up until the beginning of the 20<sup>th</sup> century, the Ottoman State was the largest political organisation in this region.

This, however, is not the only reason for studying Ottoman history in South Eastern Europe. The Ottoman Empire is important in the collective self-definition of the South East European nations. The struggle against the Ottomans was an important argument for the affiliation of these nations to Christian Europe. Furthermore, Ottoman domination was often considered to be responsible for the economic backwardness and political havoc which, to this day, still plagues many South East European countries. This having been said, it is not our intention here to argue either in favour of or against Ottoman responsibility for these phenomena. We believe that by examining various sources from the Ottoman period and our common history, we will be able to judge these matters, as well as many others, independently.

There is another reason for re-examining Ottoman history. Over the last few decades, Ottoman studies have been one of the most dynamic fields of historical scholarship, not only in Turkey and other South East European countries, but also in Western Europe, the United States and even Japan. Historians have recently been given access to various new sources which have enabled them to bring up new issues with the help of old and new methods. Our interpretation of Ottoman history, therefore, is now richer, more detailed and better balanced. In addition, many of the facts previously taken for granted have been questioned and/or refuted by more recent studies.

It is often argued that the Ottoman Empire was a Turkish State. True, the founders of the Ottoman State and dynasty were of Turkish origin, but with its conquests, the Ottoman State eventually encompassed a large number of peoples of different religious beliefs, speaking various languages. Moreover, during most of its history, the Ottoman ruling class was ethnically very composite. In fact, from the “classical age” of Mehmed II and Süleyman until the upsurge of nationalism in the 19<sup>th</sup> century, the members of the Ottoman ruling class regarded the label “Turks” as synonymous with the rude and illiterate peasants from Asia Minor, with whom they hoped to have as little in common as possible. Accordingly, Ottoman officials and intellectuals never called their State “Turkish”; they named it “devlet-i aliye” (“the high state”) or “devlet-i ali-Osman” (“the state of the house of Osman”). Loyalty to the dynasty was, as in most medieval and early modern states, more important than any ethnic affiliation.

“Ottoman despotism” has also been challenged in more recent historical research. The most serious argument brought against this concept was that it didn’t acknowledge change. Ottoman society changed a lot during its long existence. It is true that, at least during the so-called “classical age”, the Sultans exerted enormous powers, and pretended to have complete control over their dominions. Yet, such a huge empire, which extended over three continents, was never easy to control, especially given the limited technical means of the late medieval and early modern world. Even the celebrated *timar-system*, which allowed the Sultans to control the most important part of their army, was, in reality, only a particular device, commonly used in mature agricultural societies of a significant area and population, in order to achieve, on a local scale, what could not be achieved (given the low level of monetisation, pre-industrial transport and communication technology) over the country as a whole, that is, to spread the ruling elite over the earth and the peasants so as to maintain law and order and to transfer surplus from the direct producers to themselves. Neither the Sultan’s control over the

*timars*, nor their monopoly on firearms (the Ottoman Empire can be regarded as a “gunpowder empire” as can several other major states during the early modern era), persisted beyond the crisis of the late 16<sup>th</sup> century.

Furthermore, although the Sultans claimed that their authority was absolute, as did most other “absolute” rulers in Asia, Europe and in other parts of the world, they had to consider the limitations derived from God’s Sacred Law - in the Ottoman case, from the *sharia*. The Sultans often overturned this limitation with the help of the *şeyh-ül-Islam*, but in resorting to this, they made it evident that their powers were not without limitations. To put it more bluntly, the “despotic” power of the Ottoman Sultans depended upon God in theory, and, in practice, upon human circumstances.

The opposition between the societies and populations of South Eastern Europe and the conquering/oppressing Ottomans has been central in most of our national historical narratives. It is clear that many conflicts and much cruelty occurred, both during the conquest, as well as during the long Ottoman rule. However, conflict does not play the biggest role in the entire history of South Eastern Europe during the 14<sup>th</sup>-20<sup>th</sup> centuries. In fact, as in many other societies ruled by large supra-national and multi-confessional empires, people not only resisted, but also searched for ways to adjust to situations, and sought a better fate for themselves and for the communities to which they belonged. Sometimes, this involved “negotiating” with the rulers, even actively cooperating with them in order to obtain some individual or collective privileges. It could also mean submission to the authorities or, on the contrary, it could mean choosing between one and another form of passive or active resistance. Yet, this also meant that everyday life was often more important than “political” issues. Recent research has provided significant insights into the practical aspects of life in South Eastern Europe during the Ottoman rule, illuminating the patterns common with other regions during the same eras, the elements common to all South Eastern Europe and the specific features of particular areas.

Under the comparative scrutiny of recent scholarship, the historical “exceptionalism” of South Eastern Europe under Ottoman rule gradually fades away. Similarities with other regions and with our own society make it familiar to us. Of course, differences still persist, and are outlined by the insights of recent research, but they never reach the point of turning the history of South Eastern Europe under the Ottoman Empire into an exotic garden. These differences only help us obtain a better understanding of the complexity of past and present societies, which is, in fact, one of the central missions of historical knowledge everywhere.

This Workbook attempts to provide teachers, pupils and scholars, with the opportunity to take a new look into the history of South East Europe during the Ottoman rule. In order to avoid overlapping with the second Workbook of this project, which is devoted to Nations and States in South East Europe, the last century of the existence of the Ottoman Empire has not been included in this Workbook. For this reason, this Workbook ends with the late 18<sup>th</sup> century, including only a few sources from the early 19<sup>th</sup> century. Even with this limitation, it was practically impossible to illustrate, given the restricted number of pages, all aspects and details of five centuries of late medieval and early modern South East European history. Priorities and choices had to be set. Some aspects, although important, had to be either omitted or only briefly mentioned. In our selection of sources, we relied on our contributors and tried to provide a balanced picture, both geographically and thematically. Nevertheless, we are conscious that some readers and/or users of this Workbook might feel that they would have liked to include other texts or visuals. Nevertheless, we hope we have achieved our aims of encouraging teachers, pupils and also professional historians to perceive the diversity and the complexities of South East European history during the rule of the Ottoman Empire, in a new light.



## Chronology

Ottoman Sultans	Political processes	Political and military events	Territorial changes	Society and Culture	Major events outside the Ottoman Empire
Osman I (1281-1324)	ca. 1300-1345 – initial Ottoman expansion in north-western Asia Minor, at the expense of the Byzantine Empire; during this period, the Ottoman emirate is in competition	1302 – victory of Osman over the Byzantines at Bapheon.			1307 – demise of the Seljukid Sultanate of Rum; the Turkish principalities of Asia Minor become direct vassals of the Mongol (Ilchanid) state in Persia.
Orhan (1324-1362)	with other Turkish principalities in Asia Minor; gradual co-opting of the Muslim scholars ( <i>ulema</i> ) into the Ottoman political system.		1326 – conquest of Brusa (Bursa), followed by Nicaea (Iznik, 1331) and Nicomedia (Izmit, 1337).	Reshaping of Byzantine into Ottoman (predominantly Muslim) towns; the process gradually extended into Asia Minor and the Balkans during the 14 <sup>th</sup> -15 <sup>th</sup> c.	1335 – dissolution of the Ilchanid Empire; the Ottoman principality (emirate) becomes independent.
				1339 – Orhaniye, Bursa – first T-plan mosque.	1337-1453 – Hundred Years War between France and England.
		1345 – first Ottoman military involvement in Europe aiding the future Byzantine Emperor (1347-1354) John VI Kantakuzenos.	1345 – conquest of the emirate Karesi, including the eastern shore of the Dardanelles.		1341-1354 – civil war in Byzantium.
				1346-1347 – Black Death arrives in South East Europe from Caffa and affects large parts of the region.	1345-1353 – huge plague epidemic (Black Death) in Asia, Europe and Northern Africa.

Ottoman Sultans	Political processes	Political and military events	Territorial changes	Society and Culture	Major events outside the Ottoman Empire
	1354-1402 – Ottoman expansion in South East Europe; during this period, Turkish frontier warlords often acting on their own behalf, being only gradually integrated into the Ottoman political system; the Ottomans combine various political mechanisms of expansion:		1354 – conquest of Gallipoli.		1355 – death of Stefan Dushan (1331-1355); decline of Serbia.
Murad I (1362-1389)			1361-1369 – conquest of Thrace, including Edirne.		
		1371 – Ottoman victory at Chirmen over the Serbs	1370s-1380s- conquest of Macedonia and of parts of Greece and Albania.	1378-1391 – Yezil Cami, Iznik.	1370-1405 – rule of Timur Lenk.
Bayezid I (1389-1402)	agreements with existing South East European states (which are accepted as tributaries), marriage alliances, outright annexation and distribution of fiefs (timars) to their own warriors; colonisation of Turks from Asia Minor etc. In the 1390s Bayezid forces the pace of imperial integration, generating increasing resentment among the Turks of Asia Minor.	1389 – first battle of Kosovo; the Ottomans defeat a Balkan coalition lead by the Serbian Prince Lazar; Serbia becomes tributary of the Ottoman State.	1390-1391 – first Ottoman annexation of the Turkish principalities in south-western Asia Minor (Saruhan, Aydin, Mentese etc.).		1385 – union between Poland and Lithuania.
		1396 – battle of Nicopolis; Bayezid I defeats a crusader army lead by Sigismund of Luxemburg, king of Hungary.	1396 – through the annexation of Vidin, the incorporation of Bulgaria into the Ottoman dominions is completed.		
			1397-1398 – Bayezid I completes the conquest of most of Asia Minor.		
1402-1413 Inter-reign civil war between the sons of Bayezid I		1402 – battle of Ankara; Bayezid I defeated and taken prisoner by Timur Lenk.	1402 – Timur reestablishes several Turkish principalities in Asia Minor.	1403-1414 Eski Cami, Edirne.	
Mehmed I (1413-1421)	Careful recovery and rebuilding of the Ottoman state; renewed, but prudent expansion	1419-1420 – Ottoman campaigns on the Lower Danube; Wallachia becomes tributary.	1419-1420 – conquest of Dobrudja, Giurgiu and Turnu.	1416 – rebellion of sheik Bedreddin; defeated by Mehmed I.	

Ottoman Sultans	Political processes	Political and military events	Territorial changes	Society and Culture	Major events outside the Ottoman Empire
Murad II (1421-1451, with an interruption 1444-1446)	both in the Balkans and in Western Asia Minor.		1425 – 1428 – final annexation of south-western Asia Minor (principalities of Aydın, Menteşe, Teke, Germiyan etc.).	1421-1437 Muradiye Complex in Bursa, decorated by potters from Tabriz.	1439 – at the council of Florence, the Byzantine Emperor John VIII, agrees to the Union of the Orthodox Church with Rome, in exchange of an anti-Ottoman crusade.
			1430 – final Ottoman conquest of Thessaloniki.		
			1439 – first Ottoman conquest of Serbia.		
			1443 – Ottoman surrender Serbia and Albania.		
	Under the impact of the Hungarian use of artillery, the Ottomans begin the eclectic adoption of firearms.	1443 – Hungarian campaign into the Balkans; successful Albanian rebellion lead by Skanderbeg (George Kastrioti).			
		1444 – new Hungarian campaign into the Balkans, defeated at Varna.			
		1448 – second battle of Kosovo; Ottoman victory over the Hungarian army lead by Janos Hunyadi			
Mehmed II (1444-1446, 1451-1481)	Full organisation of the Ottoman state as an empire ('the classical age'); establishment of the Palace structure and of a clear hierarchical social. order; partial		1453 – conquest of Constantinople.	Constantinople is transformed into the Ottoman capital – Istanbul; Hagia Sophia is transformed into a mosque. construction of the Topkapı Palace	1453 – end of the Hundred Years War; French victory.
		1456 – Ottoman defeat at Belgrade, against János Hunyadi.	1455-1456 – Moldavia becomes tributary.		1455 – Gutenberg prints the Bible.

Ottoman Sultans	Political processes	Political and military events	Territorial changes	Society and Culture	Major events outside the Ottoman Empire	
	<p>decapitation and disempowerment of the old, founding nobility, with the help of the <i>kapikulu</i> (sultan's slaves, converts); registration of most of the land as state property, distributed as fiefs (timars); effective use of the first generation of firearms (the Ottoman Empire as 'gunpowder empire')</p>		<p>1459 – final annexation of Serbia.</p>	<p>(until 1478), of the covered market (<i>bedestan</i>), and of several mosques (among which Fatih Cami – 1463-1470).</p>		
			<p>1460 – conquest of the Duchy of Athens as of the Despotate of Mistra and most of the Morea</p>			
			<p>1461 – conquest of the Byzantine Empire of Trebizond.</p>	<p>1454 – Patriarch Gennadius establishes the Patriarchal Academy in Constantinople.</p>		
		<p>1463-1479 – Ottoman-Venetian war.</p>	<p>1463 – conquest of most of Bosnia.</p>			
			<p>1468 – conquest of Karaman (Asia Minor).</p>			
			<p>1473 – Ottoman victory over Uzun Hasan at Otlukbeli; consolidation of Ottoman rule in Anatolia.</p>	<p>1470 – conquest of Negroponte (Euboea).</p>		<p>1462-1505 – rule of Ivan III in Muscovy; incorporation of various Russian principalities and independence of Russia from the Golden Horde (1480).</p>
			<p>1475 – battle of Vaslui; Ottoman defeat against Stephen the Great, Prince of Moldavia (1457-1504).</p>	<p>1475 – Ottoman conquest of Caffa (Genoese colony in Crimea); the Tatar Khanate of Crimea becomes vassal of the Ottoman Empire.</p>		
			<p>1479 – conquest of most of Albania.</p>			
			<p>1480 – Ottoman conquest of Otranto (southern Italy); surrendered 1481.</p>			

Ottoman Sultans	Political processes	Political and military events	Territorial changes	Society and Culture	Major events outside the Ottoman Empire
Bayezid II (1481-1512)	Policy of appeasing the internal tensions caused by the 'despotism' of Mehmed II, while preserving the basic centralising achievements.	1499-1503 – Ottoman-Venetian war.	1483 – conquest of Herzegovina.	1492 – expulsion of Sephardi Jews from Spain; a large part of them are welcomed and settled in the Ottoman Empire; 1493 – first Jewish printing press in Istanbul, established by Sephardi Jews coming from Spain;  1493 – first Slavonic printing press in South East Europe at Cetinje (under Venetian influence); in the 16 <sup>th</sup> century Slavonic printing spread to Wallachia (1508), Bosnia, Serbia and Transylvania, but most presses only functioned for short periods of time.	1489 – Cyprus becomes a Venetian territory.
			1484 – conquest of Chilia and Cetatea Albă (Akkerman); Moldavia loses access to the Black Sea.		1492 – Columbus discovers America.
			Conquest of Venetian strongholds in continental Greece and Albania.		1494 – French campaign into Italy; beginning of the Italian wars.
			1499-1540 – conquest of Lika and parts of Dalmatia.		1497-1498 – Vasco da Gama discovers the sea route from Portugal to India.
			1505 – mosque of Bayezid II in Istanbul.		1502 – establishment of the Safavid dynasty in Persia; Persia becomes Shiite.
Selim I (1512-1520)	Energetic repression of internal pro-Persian subversion in Anatolia, and significant expansion in the Near East, which significantly increased the Muslim component of the Ottoman Empire.	1514 – battle of Çaldıran; major Ottoman victory over Persia.	1514-1515 – incorporation of eastern Asia Minor.		1517 – "95 theses" of Martin Luther in Wittenberg, Germany; beginning of the Reformation.
		1516 – battle of Mardj Dabik; major Ottoman victory over the Mamluks.	1516-1517 – conquest of Syria, Palestine and Egypt; Ottoman protection over Mekka and Medina.		

Ottoman Sultans	Political processes	Political and military events	Territorial changes	Society and Culture	Major events outside the Ottoman Empire
			1519 – Algiers recognises Ottoman suzerainty.		1519 – Charles V is elected Roman-German Emperor; having also been King of Spain since 1516, he combines his considerable powers and consolidates them under the Hapsburg dynasty, and becomes a major rival of the Ottomans.
Süleyman I ‘the Lawgiver’ (1520-1566)	Zenith of Ottoman power; expansion both in Europe and in Asia, combining military power with extensive diplomatic activity; systematisation of Ottoman law and administration.		1521 – conquest of Belgrade	1526 – Piri Reis (1465-1554) writes <i>Kitab-i Bahriye (Book of the Sea)</i> , where he summarises the maritime experience of his age; in 1513 he had also produced a detailed maritime map, in which he also included the Americas.	1519-1522 – first voyage around the world, started by Magellan.
			1522 – conquest of Rhodos.		1526 – beginning of the Mughal Empire in India.
		1526 – battle of Mohács; major victory over Hungary.			
		1529 – beginning of Ottoman-Habsburg conflict in Hungary; first Ottoman siege of Vienna, failed.	1534-1535 – conquest of Iraq.		
		1538 – successful Ottoman campaign in Moldavia.	1538 – annexation of Bender (Tighina).		1538 – Sinan (better known as Mimar Sinan, 1490-1588) becomes imperial architect; zenith of Ottoman architecture.
	1541 – new campaign of Süleyman in Hungary.	1541 – annexation of central Hungary (Buda province); Transylvania becomes a tributary principality.		1543 – Copernicus publishes <i>De revolutionibus orbium coelestium</i> .	
					1545-1563 Council of Trento; the Catholic Reformation.

Ottoman Sultans	Political processes	Political and military events	Territorial changes	Society and Culture	Major events outside the Ottoman Empire
		1555 – Ottoman-Persian peace at Amasya; the eastern frontier of the Ottoman Empire stabilises.	1551-1552 – annexation of the Banat.	Mid-16 <sup>th</sup> century – extension of the Reformation to Hungary and Transylvania; the Transylvanian Saxons adopt Lutheranism, while large numbers of Hungarians adopt Calvinism.	1551-1556 – Russian annexation of the Tatar khanates of Kazan and Astrahan.
			1550-1557 – Suleymaniye mosque in Istanbul, built by Mimar Sinan.	1555 – religious peace of Augsburg in the German Empire.	
			1555 – first book printed in the Albanian language (in Italy): <i>Meshari</i> [The Service Book] by Dom Gjon Buzuku.	1556 – abdication of Charles V; division of the Habsburg domain between the Spanish and the Austrian lines.	
			1566 – Ottoman annexation of Chios.	1557 – restoration of the Serbian Orthodox Patriarchate of Peć.	1562-1598 – religious wars in France.
Selim II (1566-1574) 'the Drunk'		1571 – the Ottoman fleet is defeated by a fleet of the Holy League at Lepanto.	1570-1571 – conquest of Cyprus.	1567 – first Armenian printing press in Istanbul. 1569-1575 – Selimiye mosque in Edirne, designed by Mimar Sinan.	1566 – beginning of the anti-Spanish revolution in the Low Countries.
Murad III (1574-1595)	Financial crisis, devaluation of the <i>akçe</i> and inflation.	1578-1590 – exhaustive war with Persia.	Conquest of Azerbaijan and of several Persian provinces.	1580 – destruction of the astronomical observatory in Istanbul on the Sultan's orders, following objections by religious leaders	
					1587-1629 – rule of Abbas I in Persia; zenith of Safavid power.

Ottoman Sultans	Political processes	Political and military events	Territorial changes	Society and Culture	Major events outside the Ottoman Empire
	Severe internal crisis in the Ottoman Empire; the long wars with the Habsburgs and with Persia having caused financial difficulties and the decline of the traditional military organisation, especially of the sipahi troops; gradual shift of the Ottoman Empire towards the use of mercenaries ( <i>levend</i> ) and towards the extension of tax-farming ( <i>iltizam</i> ).	1593-1606 – exhaustive war with the Holy League led by the Austrian Habsburgs; anti-Ottoman rebellion of the Romanian Principalities (1594)		1583-1586 Muradiye complex in Manisa.	1588 – defeat of the Spanish armada by the English fleet.
Mehmed III (1595-1603)				1596-1609 – Jelali rebellions in Asia Minor.	1598 – Edict of Nantes, granting tolerance to the French Calvinists.
Ahmed I (1603-1617)		1602-1612 – war with Persia.	Ottomans lose the conquests of 1578-1590; first major territorial losses of the Ottoman Empire	1609-1616 – Sultan Ahmed Cami (Blue Mosque) in Istanbul	1603 – death of Elizabeth I (1558-1603); James Stuart, King of Scotland, becomes King of England as well, thus unifying both kingdoms.
		1606 – peace treaty at Zsitvatorok with the Austrian Habsburgs			1613 – establishment of the Romanov dynasty in Russia
Mustafa I (1617-1618)					
Osman II (1618-1622)	Attempts at internal reforms generate a rebellion of the janissaries; the sultan is deposed and killed.	1620-1634 – war with Poland-Lithuania for the control over Moldavia.			1618-1648 – Thirty Years War.
Mustafa I (1622-1623)					
Murad IV (1623-1640)	Harsh policy to restore law and order.	1623-1639 – war with Persia; after initial defeats against Abbas I, the expeditions of Murad IV and the peace treaty of Kasr-ı Şirin (1639) restore the frontiers of 1555 and 1612.		1627 – Greek printing house established in Istanbul by the patriarch Cyril Lukaris; closed by the Ottomans after the execution of the Patriarch (1638).	
			1635 – Revan Kiosk, in the Topkapi Palace.		
Ibrahim I (1640-1648) 'the Mad'		1645-1669 – exhaustive war with Venice.	Conquest of Crete (finalised only in 1669).		1640 – beginning of the English Civil War between King and Parliament.



Ottoman Sultans	Political processes	Political and military events	Territorial changes	Society and Culture	Major events outside the Ottoman Empire
Mehmed IV (1648-1687)	After several years of internal turmoil, the Grand Viziers of the Köprülü family succeed in strengthening the office of the Grand Vizirate, to restore internal order and to resume external expansion.	1656 – Mehmed Köprülü pasha is nominated Grand Vizier, and obtains full powers to govern the Empire.		1648-1657 – the famous Ottoman geographer and historian Katip Çelebi (1609-1657) writes his geographical treatise <i>Cihannüma</i> .	1648 – Cossack rebellion in Ukraine led by Bogdan Khmelnytsky; crisis of Poland-Lithuania.
		1661 – Fazıl Ahmed Köprülü pasha succeeds his father as Grand Vizier (1661-1676).		1665-1666 – the messianic movement of Sabbatai Zevi.	1655-1660 – first Nordic War.
		1672-1676 – war with Poland-Lithuania.	Conquest of Podolia.	1667 – major earthquake, which severely affects Ragusa.	
		1683 – second Ottoman siege of Vienna; the Ottomans are defeated at Vienna by an Austrian-Polish army.			
		1684 – formation of the Holy League (Austria, Poland-Lithuania, Venice, Papal State, and from 1686 Russia).	1686-1687 – Austrian troops conquer Hungary and Transylvania.		
				1685 – revocation of the edict of Nantes in France.	
				1687 – Isaac Newton, <i>Philosophiae naturalis principia mathematica</i> .	
Süleyman II (1687-1691)	Major monetary and fiscal reforms restored Ottoman finances so as to face the challenge of war.		1688-1690 – temporary Austrian occupation of Belgrade and other parts of Serbia.	1690 – First Great Serbian migration from southern Serbia and Kosovo to Slavonia and Hungary, following the Ottoman re-conquest of Belgrade.	1688 – Glorious Revolution in England, which becomes a parliamentary monarchy.

Ottoman Sultans	Political processes	Political and military events	Territorial changes	Society and Culture	Major events outside the Ottoman Empire
					1689 – beginning of personal rule of Peter I (1682-1725) in Russia.
Ahmed II (1691-1695)				1694 – Prince Constantin Brâncoveanu establishes the Greek Princely Academy in Bucharest; in the 18 <sup>th</sup> century a similar institution was created in Iași (Moldavia).	
Mustafa II (1695-1703)	1695 – reorganisation of the tax farming system, with the introduction of life term tax farms (known as <i>malikane</i> ); the new system strengthens the power base of notable ( <i>ayan</i> ) families in the provinces, who accumulate large hereditary holdings.	1697 – defeat in the battle of Zenta against the Austrians.			
		1699 – peace of Karlowitz.	Loss of Hungary (including Slavonia) and Transylvania to the Habsburgs, Morea, Lika and smaller Dalmatian territories to Venice, Podolia to Poland and Azov to Russia.	ca. 1700 – Dimitrie Cantemir (1673-1723), himself a composer, writes a treatise on Ottoman music including a notated collection of 353 instrumental pieces.	1700-1721- Great Nordic War; major Russian victory over Sweden at Poltava (1709)
Ahmed III (1703-1730)		1710-1711 – war with Russia.	Recovery of Azov.		1701-1714 – War of Spanish Succession.
	So-called “age of the tulips”, featuring cultural renovation and attempts both at internal reform and at opening to the West, promoted by the Grand Vizir Ibrahim Pasha Nevshahirli (1718-1730) but ended by a Janissary rebellion which forced his	1715-1718 – war with Venice and Austria; Ottoman defeat sealed by the peace treaty of Passarowitz	1715 – conquest of Morea from the Venetians  1716-1718 – the Banat, northern Serbia and Oltenia (western Wallachia) are surrendered to the Austrians	1720 – <i>Surname-i Vehbi</i> , account of the festivities of the circumcision of the Sultan’s sons, written by the poet Vehbi and illustrated with 137 miniatures by Levni (1673-1736).	

Ottoman Sultans	Political processes	Political and military events	Territorial changes	Society and Culture	Major events outside the Ottoman Empire
	abdication and that of the Sultan.		1722-1725 – conquest of Georgia, Azerbaijan, and Shirvan following the chaos in Persia.	1727 – first Ottoman printing press established in Istanbul by Ibrahim Müteferrika; closed on his death, in 1745.	1722 – Afghan invasion of Persia; collapse of Safavid rule.
			1730 – loss of Azerbaijan and Shirvan to Nadir.	1728 – fountain of Ahmed III (outside Topkapi Palace).	1726-1730 – restoration of Persian power by Nadir (Shah 1736-1747).
Mahmud I (1730-1754)	Politics of careful reforms, particularly in artillery (activity of French expert Comte de Bonneval) and in urban development (building of more than 60 public fountains in Istanbul).	1730-1736 – war with Persia.	Loss of Georgia.		1733-1738 – War of Polish Succession.
		1736-1739 – war with Russia and Austria, ended through the peace Treaty of Belgrade.	Oltenia is restored to Wallachia and northern Serbia to the Ottoman Empire; Russia regains Azov.	Second Serbian migration to the Banat and to Hungary.	
		1743-1746 – war with Persia.		1746 – Prince Constantin Mavrocordat abolishes serfdom in Wallachia; in 1749 he undertakes a similar reform in Moldavia.	1740-1786 – rule of Frederic II in Prussia. 1740-1748 – War of Austrian Succession. 1748 – Montesquieu, <i>L'esprit des lois</i> . 1751–1780 – the <i>Encyclopédie</i> published in Paris, in 35 volumes; major achievement of the European Enlightenment.
Osman III (1754-1757)					1756-1763 – Seven Years War.
Mustafa III (1757-1774)	After a long period of peace and efforts to keep a distance from European conflicts, the Ottoman Empire	1768-1774 – Ottoman-Russian war; the Russian armies occupy Crimea, Moldavia		1766-1767 – the Ottoman authorities discontinue Ochrid Archbishopric, Patriarchate of Peć	1762-1796 – rule of Catherine II in Russia.

Ottoman Sultans	Political processes	Political and military events	Territorial changes	Society and Culture	Major events outside the Ottoman Empire
	descends into war with Russia, which exposes all its accumulated weaknesses, and which opens a phase of accelerated decline; there is a rise in the power of the <i>ayan</i> (local notables) and a gradual dissolution of the authority of the central government in most of the provinces.	and Wallachia; a Russian fleet defeats the Ottomans in the Aegean and fosters rebellions in Greece and in the Levant.  1774 – peace treaty of Küçük Kajnarca; Russia reinforces its positions on the northern shores of the Black Sea and becomes protector of the Orthodox subjects of the Ottoman Empire.	1774 – Crimea ends being an Ottoman vassal-state.	and Patriarchate of Constantinople; the Greek Patriarch of Constantinople exerts ecclesiastic authority over all Orthodox Ottoman subjects in Europe.	1772 – first division of Poland.
Abdulhamid I (1774-1789)	Attempts to re-establish the Ottoman military power with the help of Western (particularly French) experts; yet, the war of 1787-1792 proves these attempts unsuccessful.		1775 – Ottomans surrender Bukovina (north western Moldavia) to Austria.  1783 – Russian annexation of Crimea.	1784 – reopening of the Turkish printing press in Istanbul.	1775-1783 – American War of Independence.  1780-1790 – rule of Joseph II in Austria.  1787 – Constitution of the United States of America.
Selim III (1789-1807)	Attempts at military, financial, administrative and political reform (the 'new order' – <i>nizam-i cedid</i> ); finally fails because of the internal turmoil and the conservative opposition of the Janissaries; zenith of the power of the <i>ayan</i> in the provinces.	1787-1792 – war with Russia and Austria; severe. Ottoman defeats; the French revolution and the Polish problem save the Ottoman Empire from major territorial losses.  1798-1799 – French campaign to Egypt and Syria.	1788-1792 – Russian annexation of the Edisan with Otchakov.		1789 – beginning of the French Revolution.  1793, 1795 – second and third (final) division of Poland.