

The
CRIMEAN
TATARS

— Selim Giray Han (I) 711

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Alan Fisher



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Giray II's reign (1584–1588). At this time, the symbolically important mention of the sultan's name during the Friday noon prayers became normal procedure. This mention had been reserved for the khan as a symbol of his sovereignty. Now, with the sultan's name included, the khan's sovereignty was admitted to be severely limited. What had once been mere invitations to Ottoman campaigns now became orders. Any rejection brought about Ottoman attempts, often successful, to remove the khan and replace him with another.²¹

Gazi Giray II (1588–1608) proved a suitable khan to lead the Crimeans during the first years of this new Ottoman-Tatar relationship. Called Bora ("north wind") because of his reputed courage in battle, Gazi led Tatar armies against both Iran and Hungary and served the Ottomans in Anatolia against the Jelali rebels in the early seventeenth century. An Ottoman partisan who authored one of the Tatar chronicles called him "the perfect ruler." He claimed that the Crimea experienced its height in military and cultural affairs during Gazi's reign. But Crimean life and society would never be the same again. The loss of their connections with and aspirations in the direction of the Golden Horde and the steppe removed the major reason for their attempts at independent activity. From this point, the khanate really does become a vassal of the Ottoman sultan and plays an important role in Ottoman affairs.²²

Selim Giray I

Finally, the reign of Selim Giray I (who ruled on four separate occasions: 1671–1678, 1684–1691, 1692–1699, and 1702–1704) should be mentioned. According to Tatar chronicles, Selim was distinguished by a high moral character, an ability to reconcile competing elements within Crimean society, and a cleverness that could please the Ottomans when necessary yet retain at least the semblance of Crimean dignity and independence. Whether the chroniclers were exaggerating is impossible to determine.

Selim was asked to step down at least three times, perhaps on all three occasions because of a reluctance to endanger Crimean interests for the benefit of Ottoman military campaigns. Twice during his second reign, his armies successfully defended the Crimea against Russian attacks led by Prince Golitsyn. Selim was also the khan who took part in the Constantinople Convention of 1700 that ratified Russian occupation of Azov and terminated the Muscovite tribute payments to the khans. On another occasion, he protected the Ottoman control of Bessarabia against Polish invasion. Professor Inalcik points out that it was Selim who was able to form "a constant defense for the Ottoman Empire during a period when there were constant changes of sultans and grand vezirs." This was especially important during

these years, for the Ottomans had been badly defeated by the Habsburgs and had ratified the Treaty of Karlowicz in which, for the first time, they were the victims. Beyond these high points of Selim's life, however, little else has been discovered about his rule in the archives.²³

By the end of the seventeenth century, in all areas of Crimean life—economy, politics, and cultural life—the khanate's fortunes were clearly on the ebb. This was due not only to a growing weakness within the state but also to the changing power relationships in eastern Europe. The decline of the Ottomans with their defeats at Karlowicz and Azov coincided with Muscovite growth. The eighteenth century brought about both the end of the khanate as an independent political and cultural entity and the Russian annexation of the Crimean peninsula and its Tatar inhabitants. As the following decades would show, this was to be an unmitigated tragedy for the Crimean Tatar people.

navy, Selīm established the *İrād-i Djedid*, a new attempt at a centralised budget, with revenues from state tax farms set aside for its use. At the same time, vacant, absentee or poorly managed military fiefs of the long dysfunctional *ümār* system were seized and added to the new treasury. While significant revenue was generated, the provincial upheaval such measures induced exacerbated the growing disaffection of local notables, one of the significant causes of Selīm's downfall.

The War of the Triple Alliance (1799-1802) pitted the Ottomans against Napoleon, and forced a reluctant Selīm into agreements with Britain and Russia to counter the French invasion of Egypt. During these confrontations, the sultan was forced to rely on the private armies of local notables such as Aḥmad Djaz-zār Paşa [q.v.] in Acre [see ʿAKKA] and Sidon [see ŞAYDĀ], ʿAlī Paşa of Yanina and ʿOṯmān Paswan-oghlu, which both extended their power and increased the privations of the countryside, especially in the Balkans. The Treaty of Amiens in 1801, negotiated without an Ottoman presence, so angered the sultan that he signed a separate peace with France on 25 June 1802, restoring that country to all its pre-war privileges and ignoring the question of war indemnities which both Russia and Britain were demanding.

Peace, however, meant the renewal of internal revolt, often encouraged by the empire's erstwhile allies, especially the Russians, who had made tremendous gains in the Treaty of Amiens. A serious revolt in Serbia against Janissary and the auxiliary Yamaḳ abuses broke out in 1802, developing rapidly into a revolution under the leadership of Kara George after 1804, and influencing much of the diplomatic manoeuvring of the period. War between France and England broke out again in 1803, and intense diplomatic pressure by the resurrected Anglo-Russian alliance in Istanbul forced Selīm to sever relations with France in 1805. Further French victories over the European allies, however, persuaded Selīm to grant formal recognition to the emperor in 1806, and to declare war on Russia in December after the Tsar ordered the occupation of the Principalities and was continuing to support the Serbian rebellion. Britain sent warships through the Dardanelles [see ÇANAḲ-KALʿE BOGHAZĪ] to the capital in February, demanding the expulsion of Sebastiani, French ambassador to the Porte after 1805, and compliance with Russian demands *vis-à-vis* the Principalities. Selīm's refusal to comply, and his orders to fortify the city and the Straits, let to the British withdrawal to Tenedos [see BOZDJA-ADA], a last moment of victory and accord between the sultan and his people. The British fleet occupied Alexandria in 1807, but found that Muḥammad ʿAlī Paşa [q.v.], governor of Egypt since 1805, had subdued the Mamlūks [q.v.], forcing the British to withdraw.

Selīm's failure to create a broad coalition of supporters for his reform agenda, however, finally overwhelmed him. A general call to arms for *Nizām-i Djedid* troops in March 1805 had precipitated an open revolt among the Yamaḳs in the Balkans, beginning the final series of confrontations between the traditional forces and Selīm's reformers. Quelled temporarily by Selīm's capitulation to the conservatives, the rebellion moved to Istanbul in May 1807, when another attempt to force new uniforms on the unruly Yamaḳs stationed on the Bosphorus incited an overt call for Selīm's removal, a conspiracy spearheaded from the palace itself by the *Kāʾim-maḳām* [q.v.] Mūsā Paşa and the *Shaykh al-Islām* ʿAṭāʾ Allāh Efendi. The

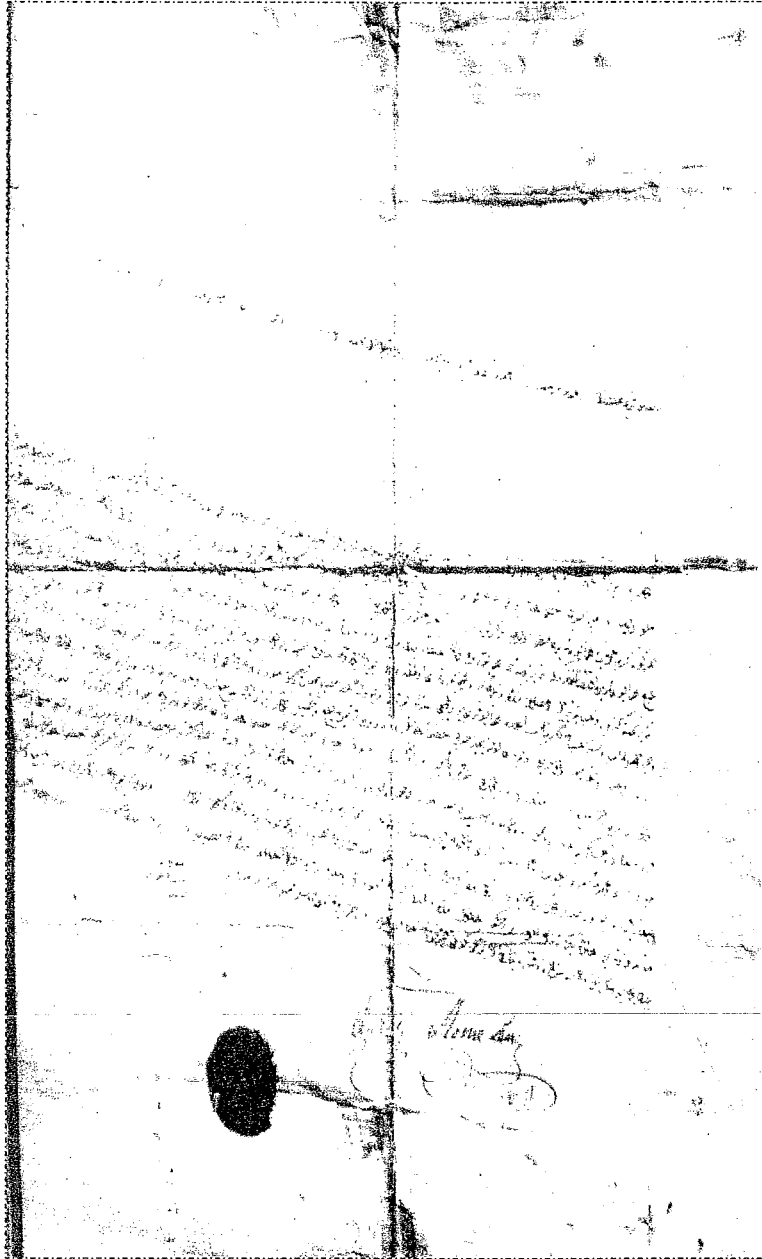
Janissaries joined in the revolt, forcing Selīm to abandon the *Nizām-i Djedid* programme and sacrifice its architects and partisans to their demands, rather than testing the mettle of the new troops, who were confined to their barracks. Selīm was deposed on 22 Rabīʿ I 1222/29 May 1807 and as he had no children, he was replaced by Muştafā IV [q.v.], eldest son of ʿAbd al-Hamīd I. Retiring into the palace, he was executed by Muştafā a year later on 4 Djumādā II/28 July 1808 during the attempt by Muştafā Bayrakdār Paşa [q.v.] of Rusçuk and the Grand Vizier Çelebi Muştafā Paşa [q.v.] to rescue and restore him to the throne. In the confusion, Maḥmūd, brother of Muştafā IV, escaped the same fate as Selīm, and was brought out of hiding by Muştafā Bayrakdār as Maḥmūd II [q.v.], proving later to be an apt student of his cousin in the matter of reform.

While it is generally conceded that Selīm faltered in the matter of leadership and continuity, changing Grand Viziers ten times in the course of his reign, he inaugurated a process of reform which could no longer be halted if the Empire was to survive. Other initiatives include his appointment of the first permanent Ottoman ambassadors to Europe, to London in 1793 and Berlin, Vienna and Paris in 1795, an avenue for information on European affairs, although diplomacy of the period continued to be conducted largely by the influential foreign presence in Istanbul (Kuran). A notable poet and musician, many of Selīm's compositions are still performed. He was a frequent visitor to the Mawlawiyya [q.v.] *tekke* in Galata [see ḠHALATA in Suppl.], and friend and patron of Shaykh Ghālib Dede [q.v.], the well-known poet-mystic and partisan of the reform programme of the young sultan. Aside from the new buildings constructed for the *Nizām-i Djedid*, Selīm completely restored the mosque of Fāṭih.

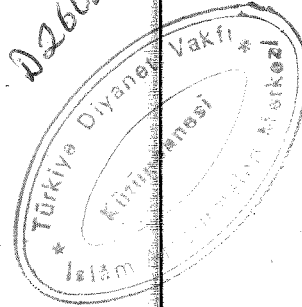
Bibliography: The *Taʾrīkh* of Wāṣif as well as those of Enwerī and ʿAṣīm Aḥmed [q.v.] form the chief historical sources on Selīm's reign. For general information on the period of Selīm III, see the work of one of his advisors, Mouradgea d'Ohsson, *Tableau de l'empire othoman*, Paris 1788-1820. The diary kept by his private secretary, Aḥmed Efendi, from 1791-1807, is a unique source by an individual who accompanied Selīm almost everywhere, III. *Selīm'in Sirkâtibi Ahmed Efendi tarafından tutulan ruznâme*, Ankara 1993; Abū Bakr Râṭib, *Sefâret-nâme*, ms. Esad Efendi 2235; Baron de Tott, *Memoirs of Baron de Tott*, London 1785; A. Boppe, *La France et "le militaire turc" au XVIII^e siècle*, in *Feuilles d'histoire* (1912), 386-402, 490-501; İ.H. Uzunçarşılı, *Selīm III'in Veliht iken Fransa Kralı Lûi XVI ile muhabereleleri*, in *Belleten*, ii (1938), 191-246; idem, *Sadrâzam Halil Hamit Paşa*, in *TM*, v (1935), 213-67; E.Z. Karal, *Nizâm-ı Cedid dâir layihalar*, in *TV*, i (1942), 414-25, ii (1942-43), 104-11, 342-51, 424-32; S.J. Shaw, *Between old and new: the Ottoman Empire under Selīm III, 1789-1807*, Cambridge 1971 (extensive bibl.); A.I. Bağış, *Britain and the struggle for the integrity of the Ottoman Empire: Sir Robert Ainslie's embassy to Istanbul 1776-1794*, Istanbul 1984; Kemal Beydilli, *1790 Osmanlı-Prusya ittifâkı: meydana gelişi, tahlii, tabiki*, Istanbul 1981; G. Gawrych, *Şeyh Galib and Selīm III: Mevlevism and the Nizâm-ı Cedid*, in *Internat. Jnal. of Turkish Studies*, iv (1987), 91-114; E. Kuran, *Auruḡa'da Osmanlı ikamet elçiliklerinin kuruluşu ve ilk elçilerin siyasi faaliyetleri, 1793-1821*, Ankara 1968; *İA*, art. *Selīm III* (Cevat Eren).

(VIRGINIA AKSAN)

SELİM GIRĀY I, son of Bahādur Girāy, four times *Khān* of the Crimea between 1671 and 1704



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20 AĞU 2007

HACI I. SELİM GİRAY HAN VE ÇİFTLİK VAKIFLARI

Hüseyin Çınar*

Selim Giray -

Altın Orda Devleti'nin ortadan kalkmasıyla siyasî bir teşekkül olarak ortaya çıkan Kırım Hanlığı (1441-1783)¹, XV. yüzyılın son çeyreğinden, XVIII. yüzyılın son çeyreğine kadar, yaklaşık üç asır Osmanlı Devleti'ne tâbi oldu. 1475'te Gedik Ahmed Paşa'nın komutasındaki Osmanlı donanmasının Kefe ve Kırım sahillerindeki limanları Cenevizliler'den alması ve Kırım Hanlığı'na da Mengli Girây'ı getirmesi, Osmanlı Devleti ile Kırım Hanlığı arasındaki

*Yrd. Doç. Dr., Kırıkkale Üniversitesi, Fen-Edebiyat Fakültesi Tarih Bölümü, cinarhus@yahoo.com Kırım üzerine böyle bir çalışma yapmamda değerli meslektaşım Doç. Dr. A. Nezihi Turan'ın büyük emeği var. Onun Kırım'dan, CD halinde kopyalarını getirdiği ve bizlerin de yararlanmamıza imkan sağladığı *Kırım Hanlığı Kadı Sicilleri*, bu çalışmaya ilham verdi ve kaynak oldu. Selim Giray ve vakfı üzerine bir kez de bizim düşünmemize vesile oldu. Kendisine minnet ve şükran borçluyum.

¹ Kırım Hanlığı hakkında genel bilgi için şu çalışmalara bakılabilir. Halim Girây, *Gülbün-i Hânân*, İstanbul 1327 (Bu eserin Sadi Cögenli ve Recep Toparlı tarafından yapılan yeni neşri, 1990 yılında Erzurum Atatürk Üniversitesi Fen-Edebiyat Fakültesi yayını olarak basılmıştır.); Hammer-Purgstall, *Geschichte der Chané der Krim*, Wien 1856; İsmail Hakkı Uzunçarşılı, *Osmanlı Tarihi*, II, Ankara 1983, s. 129-132; aynı yazar, *Osmanlı Tarihi*, III/2, s.1-42; aynı yazar, *Osmanlı Tarihi*, IV/2, s.1-37; Martin Bronevskiy, *Kırım*, çev. Kemal Ortaylı, Ankara 1970; Halil İnalçık, "Kırım / Kırım Hanlığı", *İA (İslam Ansiklopedisi)*, VI, s. 746-756; aynı yazar, "Kırım / Kırım Hanlığı", *DİA (Türkiye Diyanet Vakfı İslam Ansiklopedisi)*, XXV, s. 450-458; aynı yazar, "Kırım Hanlığı", *Türk Dünyası El Kitabı*, Ankara 1976, s. 943-954; B. Spuler, "Kırım", *Eİ (Ansiklopedia of Islam)*, New Edition, V, s. 136-143; Yılmaz Öztuna, *Devletler ve Hanedanlar - Türkiye (1074-1990)*, II, Ankara 1996, s. 533-545 Yücel Öztürk, "Kırım Hanlığı", *Türkler*, Editörler: Hasan Celal Güzel - Kemal Çiçek - Salim Koca, VIII, Ankara 2002, s. 480-513; Nicole Kançal-Ferrari, *Kırım'dan Kalan Miras - Hansaray*, İstanbul 2005, s. 3-11.

1. Giray

2. Selim Giray Han

3. Kerim

Author: HAJDA, LUBOMYR ANDRIJ

Title: TWO OTTOMAN GAZANAMES CONCERNING THE CHYHYRYN CAMPAIGN OF 1678
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Abstract: This dissertation presents two seventeenth-century Ottoman historical sources of the type called gazaname. This genre of writing appeared in the mid-fifteenth century and lasted to the Crimean war, but despite its popularity, the gazaname has not been the subject of rigorous study.

Two gazanames are presented here: the anonymous Cehrin Seferi and the Ahval-i Icmal-i Sefer-i Cehrin attributed to ('c)Abd'ul-Kerim Efendi, secretary to the Crimean khan, Selim Giray. These concern the Ottoman campaign against Chyhyryn in the Ukraine in 1678, an event which marked the apogee of Ottoman expansion in Eastern Europe, and they add significantly to our knowledge about this event.

Both works have been preserved in unique copies in the Bibliotheque Nationale in Paris, the Cehrin Seferi in an eighteenth-century copy made by a French scholar, Sieur LeRoux, and the Ahval-i Icmal-i Sefer-i Cehrin in an eighteenth-century Ottoman copy. Because of their location these works have remained unknown to Turkish scholars, and neither has been used in the study of Ottoman history. This dissertation gives a critical edition and an annotated translation of both sources with a discussion of the manuscripts, the style of the works and their probable authorship. The final chapter evaluates their historiographical significance, and compares them with other contemporary accounts of the Chyhyryn campaign, both Ottoman and European.

2.1 TEMMUZ 1997

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