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Yunus Emre Enstitüsü  
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International Scientific Symposium

**STATE AND SOCIETY  
IN THE BALKANS BEFORE AND AFTER  
ESTABLISHMENT OF OTTOMAN RULE**

**Abstract Proceedings**

Belgrade, May 25-26<sup>th</sup> 2016.

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International Scientific Symposium

**STATE AND SOCIETY IN THE BALKANS  
BEFORE AND AFTER ESTABLISHMENT OF OTTOMAN RULE**

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# Program

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List of Participants  
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Wednesday, May 25<sup>th</sup> 2016, 10.00 a.m

**OPENING CEREMONY**

**FIRST SESSION**

Wednesday, May 25<sup>th</sup> 2016, 11.00 a.m

**Chairmen:** Machiel Kiel, Neven Isailović

**Dragić M. ŽIVOJINOVIĆ**

(Institute of History Belgrade)

**BETWEEN THE OTTOMAN HAMMER AND THE CRUSADER ANVIL:  
SERBIAN AND BULGARIAN PATTERNS OF POLITICAL SURVIVAL  
IN THE SECOND HALF OF THE FOURTEENTH CENTURY**

**Marko ŠUICA**

(Faculty of Philosophy, University of Belgrade)

**EFFECTS OF THE EARLY OTTOMAN CONQUESTS ON THE STATE  
AND SOCIAL STRUCTURE OF THE LAZAREVIĆ PRINCIPALITY**

**Miloš IVANOVIĆ**

(Institute of History Belgrade)

**CYRILLIC CORRESPONDENCE BETWEEN THE COMMUNE OF  
RAGUSA AND OTTOMANS FROM 1396 TO 1458**

*Discussion-Break*

**Tatjana KATIĆ**

(Institute of History Belgrade)

**SERBIAN NOBILITY IN OTTOMAN SERVICE (15<sup>TH</sup> CENTURY)**

**Aleksandar KRSTIĆ**

(Institute of History Belgrade)

**SERBIAN NOBILITY BETWEEN OTTOMANS AND HUNGARIANS  
IN THE 15<sup>TH</sup> CENTURY**

**Nedim ZAHIROVIĆ**

(Ruhr-University Bochum, Centre for Mediterranean Studies)

**ASSIGNMENT OF FIEFS DURING THE 'LONG TURKISH WAR'**

*Discussion-Break*

## SECOND SESSION

Wednesday, May 25<sup>th</sup> 2016, 3.00 p.m

**Chairmen:** Oktay Özel, Tatjana Katić

**Dragi GJORGIEV**

(Institute of National History, Ss. Cyril and Methodius University in Skopje)  
**SPREADING OF ISLAM IN MACEDONIA (15–16<sup>TH</sup> C.)**

**Aşkın KOYUNCU**

(Çanakkale Onsekiz Mart University, Faculty of Arts and Sciences, Department of History)  
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KAVANIN-I YENİÇERİYAN AND RECRUITMENT STORY  
OF BOSNIAN MUSLIM BOYS INTO JANISSARY CORPS RECONSIDERED**

**Rossitsa GRADEVA**

(American University in Bulgaria)  
**CONQUEST AND APPROPRIATION:  
THE CASE OF SOFIA, LATE 14<sup>TH</sup> – EARLY 18<sup>TH</sup> CENTURIES**

### Discussion–Break

**Dragana AMEDOSKI**

(Institute of History Belgrade)  
**INTRODUCTION OF RICE CULTURE IN THE CENTRAL BALKANS  
(15<sup>TH</sup> AND 16<sup>TH</sup> CENTURY)**

**Jelena MRGIĆ**

(Faculty of Philosophy, University of Belgrade)  
**AQUA VITAE – GEOGRAPHIES OF ALCOHOL PRODUCTION AND CONSUMPTION  
IN THE OTTOMAN BALKANS**

**Ferhan KIRLIDÖKME MOLLAOĞLU**

(Trakya University, Faculty of Letters)  
**BYZANTINE AND OTTOMAN NARRATIVES  
OF THE SERBIAN STATE AND PEOPLE (15<sup>TH</sup> CENTURY)**

**Livia MAGINA**

(Museum of the Highland Banat, Reşiţa)  
**THE IMAGE OF THE TURKS IN DOCUMENTS FROM EARLY MODERN TRANSYLVANIA**

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Thursday, May 26<sup>th</sup> 2016, 10.00 a.m.

**Chairmen:** Markus Koller, Dragi Gjorgiev

**Emir FILIPOVIĆ**

(Faculty of Philosophy, University of Sarajevo)

**THE OTTOMAN CONQUEST AND THE DEPOPULATION OF BOSNIA IN THE 15<sup>TH</sup> CENTURY**

**Pavle DRAGIČEVIĆ**

(Faculty of Philosophy, University of Banja Luka)

**WESTERN BOSNIA AS HUNGARIAN–TURKISH MARCH**

**Machiel KIEL**

(Netherlands Institute in Turkey)

**BUILDING ACCOUNTS OF THE OTTOMAN CASTLE OF RAM ON THE DANUBE, 1491**

**Hatice ORUÇ**

(Ankara University, Faculty of Letters, History Department)

**VIŠEGRAD BASED ON TAHRIR REGISTERS OF 15<sup>TH</sup> AND 16<sup>TH</sup> CENTURIES**

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**Adrian MAGINA**

(Museum of the Highland Banat, Reșița)

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IN THE OTTOMAN EMPIRE (14–16<sup>TH</sup> CENTURIES)**

**Nebojša S. ŠULETIĆ**

(Faculty of Philosophy, University of Belgrade)

**PEASANT HEADMEN IN THE LATTER HALF OF THE 16<sup>TH</sup> CENTURY:  
THE CASE OF THE SANJAK OF SYRMIA**

**Nenad MOAČANIN**

(Croatian Academy of Sciences and Arts)

**THE DIVISION OF THE CIZYE-PAYERS INTO THREE CLASSES AS FORESHADOWED  
IN THE PRE-REFORM 17<sup>TH</sup> CENTURY “PSEUDO-MUFASSALS”**

**Ema MILJKOVIĆ**

(Faculty of Philosophy, University of Niš)

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IN THE OTTOMAN EMPIRE**

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Thursday, May 26<sup>th</sup> 2016, 3.00 p.m.

**Chairmen:** Nenad Moačanin, Adrian Magina

**Güneş IŞIKSEL**

(Istanbul Medeniyet University)

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SOME CASES OF VENETO-BOSNIAN FRONTIER DIPLOMACY**

**Markus KOLLER**

(Ruhr-University Bochum, Faculty of History, Institute of History)

**KAPUDANS IN THE OTTOMAN BALKANS AND LEGACY OF THE VENETIAN RULE  
IN SOUTHEASTERN EUROPE**

**Oktay ÖZEL, Evgeni RADUSHEV**

(Bilkent University)

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IN THE EARLY SEVENTEENTH CENTURY:  
SOME NEW FINDINGS AND QUESTIONS FOR FURTHER RESEARCH**

### Discussion–Break

**Ayşe KAYAPINAR, Levent KAYAPINAR**

(İzmir Kâtip Çelebi University, Faculty of Humanities and Social Sciences, Department of History)

**THE APPLICATION OF THE DERBEND ORGANIZATION IN THE BALKANS.  
AN EXAMPLE OF THE CONTINUITY OF BALKAN INSTITUTIONS  
IN THE OTTOMAN SYSTEM**

**Neven ISAILOVIĆ**

(Institute of History Belgrade)

**LEGISLATION CONCERNING THE VLACHS OF THE BALKANS  
BEFORE AND AFTER OTTOMAN CONQUEST**

**Aleksandar JAKOVLJEVIĆ**

(Institute of History Belgrade)

**SOME OBSERVATIONS CONCERNING THE OTTOMAN FAIRS (PANĀYIRS):  
THE CASES OF STRYMON, THESSALONIKI, SKOPJE AND BRANIČEVO AREAS,  
14–16<sup>TH</sup> CENTURIES**

### Discussion

### Conclusion





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Program

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**Dragić M. ŽIVOJINOVIĆ**  
(Institute of History Belgrade)

**BETWEEN THE OTTOMAN HAMMER AND THE CRUSADER ANVIL:  
SERBIAN AND BULGARIAN PATTERNS OF POLITICAL SURVIVAL  
IN THE SECOND HALF OF THE FOURTEENTH CENTURY**

The fifth decade of the XIV century witnessed the entry of Byzantine civil wars into a fatal phase whose consequences would deeply impact the entire history of the European continent. John Cantacuzene's bid for the throne of Constantinople and his general reliance on Turkish military contingents from the Emirates of Asia Minor would introduce a new player on the Balkan's political scene that quickly secured the principal role. The most serious pretenders to the Second Rome's heirloom (Serbian and Bulgarian states, as well as powers of the Christian West) found in the Ottoman Emirate of Bithynia, with the capital in Bursa, more than an equal match. Their answers to the new challenge were different but, as the time showed, just as inefficient. In the case of Serbs and Bulgarians it was not much before that the competition for the hegemony of Southeast Europe transformed itself into a bitter defence of political subsistence.

The period in focus is outlined by two momentous battles: those of Dimotica (1352) and Nicopolis (1396) – the goal is to discuss, by analysing data from various sources of domestic and foreign origin, the methods of Serbian and Bulgarian governing elites in their attempts to maintain national states. Diverse strategies were used: armed resistance, seeking alliances on the West and promising the Church Union, accepting the Ottoman overlordship, and even active participation in the struggle against crusading armies. This last measure enabled the Serbian medieval state to outlast the political disappearance of Bulgaria for more than sixty years.

**Ass. Prof. Marko ŠUICA, PhD**  
(Faculty of Philosophy, University of Belgrade)

**EFFECTS OF THE EARLY OTTOMAN CONQUESTS ON THE STATE  
AND SOCIAL STRUCTURE OF THE LAZAREVIĆ PRINCIPALITY**

The topic relates to the historical issues defining the political and social outline of the Lazarević Principality in the reflection of the early Ottoman conquests in the Balkans. The timeframe covers the period from the late 14<sup>th</sup> up to the first decades of the 15<sup>th</sup> century. The paper examines concrete effects of the early Ottoman conquest on the geopolitical status and social mobility that the Lazarević Principality experienced in the said period. The contribution includes direct and implicit phenomena that induced historical processes and specific changes in the political and

social milieu. The starting hypothesis is that the political influence of the early Ottoman conquests on the development of the Lazarević Principality was both positive and negative. The social changes within the state were caused by different factors. We defined three different chronological phases with substantial alterations of the hierarchy within the Lazarević Principality. The first phase relates to the period of prince Lazar's rule, the second to the turbulent period after the Battle of Kosovo, and the final stage corresponds to the period of rule of despot Stefan Lazarević.

**Miloš IVANOVIĆ, PhD**

(Institute of History Belgrade)

#### **CYRILLIC CORRESPONDENCE BETWEEN THE COMMUNE OF RAGUSA AND OTTOMANS FROM 1396 TO 1458**

An important source for an overview of relations between the Commune of Ragusa and the Ottoman Empire is Cyrillic correspondence of these states. In this paper I analyse letters from the period between 1396 and 1458. Namely, the first preserved document in the Serbian language dates from 1396, while the year 1458 marks the end of the research since Ragusa became a vassal of the Ottoman Empire. The Ragusan letters to Turkish military commanders and *qadis* had a similar form as documents which they were sending to Serbian and Bosnian rulers and noblemen. Through their analysis it is possible to determine what kind of reputation Ottomans had in the eyes of the Ragusans. On the other hand, Ottoman letters combined patterns of Serbian and Turkish diplomatics. The content of most of the letters referred to the status and privileges of Ragusan merchants on the Ottoman territory. It should be noted that Ragusans avoided contact with Sultans, fearing that they would impose the payment of tribute on their commune. Therefore, they tried to resolve problems of their citizens in communication with Ottoman military commanders and officials.

**Tatjana KATIĆ, PhD**

(Institute of History Belgrade)

#### **SERBIAN NOBILITY IN OTTOMAN SERVICE (15<sup>TH</sup> CENTURY)**

The essential question – what key factor led to the rise of the Ottoman Empire, has been drawing scholarly attention for decades. The debate on this issue resulted in new findings regarding the role of Christians in the formative years of the Ottoman state. The main focus has been placed on prominent individuals, descendants of the former ruling families: the Paleologos, Angelos, Kosača and others. Halil İnalçık was

the first scholar dealing with this topic in a comprehensive way. In his work "From Stefan Dušan to the Ottoman Empire", based on the 15<sup>th</sup>-century cadastral surveys of Rumelia, he pointed out that there was a considerable number of Christian *timar*-holders in the Balkans and a significant number of *voynuks*, *martoloses* and other Ottoman military groups consisting only of Christians. He established the identity and origin of particular Christian *sipahis* too, but only in Thesalia and Albania. That is why we decided to determine the identity of Christian *timariots* in present-day Serbia and Macedonia, the stipulations under which they entered the Ottoman service and their income levels. Our paper is based not only on the 15<sup>th</sup>-century *tahrir defters* used by İnalçık, but also on new ones which still have not been explored. Our paper deals exclusively with Christian, i.e. Serbian nobility – *sipahis*, and not with the military groups whose members were free men who did not belong to the nobility, such as *voynuks* and *martoloses*.

**Aleksandar KRSTIĆ, PhD**  
(Institute of History Belgrade)

### **SERBIAN NOBILITY BETWEEN OTTOMANS AND HUNGARIANS IN THE 15<sup>TH</sup> CENTURY**

Serbian rulers were both the vassals of the sultan and the Hungarian king from the beginning of the 15<sup>th</sup> century until the fall of the medieval Serbian state (1459). The interweaving of the Ottoman and Hungarian influence in Serbia reflected also on the Serbian nobility. Thus, like the ruling despots, some of the leading Serbian aristocrats received possessions in Hungary. This did not prevent some of them to enter into the sultan's service in order to preserve their positions and possessions, especially during the periods of increased Ottoman expansion in Serbia (for example in 1439). Entering the military service of conquerors was even more commonplace among the small nobility in those areas that came under the Ottoman rule. This tendency became even more evident after 1459, when the Ottoman authorities included numerous Serbian petty noblemen, as well as some of the high nobility, in their military organization as Christian *sipahis*, especially in the border regions of northern Serbia (*Sanjak* of Smederevo). However, many of them crossed to the Hungarian side. Serbian noblemen in Hungary participated in the defence of the southern Hungarian border and fought against the Ottomans, but they also struggled in Central Europe at the service of Hungarian kings. The focus in this paper will be on new data about the Serbian nobility in the 15<sup>th</sup> century, provided by sources, primarily those of Hungarian and Ottoman origin.

**Nedim ZAHIROVIĆ, PhD**

(Ruhr-University Bochum, Centre for Mediterranean Studies)

### **ASSIGNMENT OF FIEFS DURING THE 'LONG TURKISH WAR'**

The second half of the sixteenth and early seventeenth century were seen for a long time as the turning point in the history of the Ottoman Empire. This period was regarded as the beginning of the slow but irreversible decline of the Ottoman Empire, which was manifested in rampant corruption, maladministration of the governing institutions and irregularities in the *Timar*-System. The goal of my paper is to make a contribution to the state of *Timar*-System in the light of the current discussion on the beginning of the decline or transformation of the Ottoman Empire at the turn of the 17<sup>th</sup> century on the basis of entries in the *ruznamçe*-register No. 1033, preserved in the Leipzig University Library. The register spans the period from 1606 until 1615, and offers detailed data about the fiefs which became vacant because of fiefholders' death or desertion and were then again assigned to new persons. The register has a unique value because its entries indicate that the assignment of vacant fiefs took place in an orderly and lawful way, which questions the claims about the chaotic state in the Ottoman *Timar*-System at the turn of the 17<sup>th</sup> century found in the literature.

**Prof. Dragi GJORGIEV, PhD**

(Institute of National History, Ss. Cyril and Methodius University in Skopje)

### **SPREADING OF ISLAM IN MACEDONIA (15–16<sup>TH</sup> C.)**

The spreading of Islam in the territory of today's Republic of Macedonia in the 15<sup>th</sup> and 16<sup>th</sup> centuries is specific in terms of its western and eastern parts. In regard to its western part, according to the Ottoman censuses from the 15/16<sup>th</sup> centuries, the process of Islamization first started among the Albanians in the territory of today's eastern Albania and then spread to the Slav population in Western Macedonia. In the 16<sup>th</sup> century entire Christian villages became Muslim.

In the second half of the 15<sup>th</sup> century there were many Muslims in eastern Macedonia – especially the *Juruks*, who had already settled in the eastern parts of today's Republic of Macedonia. In the areas around the contemporary cities of Štip and Radoviš there were and still are more than 50 *Juruk* villages. Also present in the cities were the Muslim population, soldiers and representatives of Islamic religious institutions. However, there was still no sign of Islamization of entire Christian villages in the 16<sup>th</sup> century, as it was the case in western Macedonia.

Therefore, it can be said that the pressure from this Islamized Albanian population caused more rapid Islamization of the Slavs in Western Macedonia. There is no information that the Ottoman state was involved in this process.

**Assoc. Prof. Aşkın KOYUNCU, PhD**

(Çanakkale Onsekiz Mart University, Faculty of Arts and Sciences,  
Department of History)

**CONTRIBUTION TO THE HISTORY OF DEVSHIRME:  
KAVANIN-I YENİÇERİYAN AND RECRUITMENT STORY OF BOSNIAN  
MUSLIM BOYS INTO JANISSARY CORPS RECONSIDERED**

*Kavanin-i Yeniçeriyân* (the Janissary Codex) is doubtless one of the most important sources on the history of *devshirme*. It was written originally in 1606, but only several copies have remained to date. Although Muslims were normally exempted from the *devshirme*, Bosnian Muslim boys, called *Poturnak oğulları* or *Potur oğulları* (sons of *Poturnak* or *Poturs* respectively) in the Ottoman documents, were included into the Janissary corps. All copies of the *Kavanin-i Yeniçeriyân* say that only Muslim boys were recruited from Bosnia. The Bosnian Christian population embraced Islam en masse upon the Ottoman conquest in 1463, but requested from the Sultan that their children should nevertheless be eligible for the *devshirme*. Then, Mehmed II ordered that Bosnian Muslim boys be recruited as *acemioğlan*. On the other hand, there are different statements about the recruitment of Bosnian Muslims in the copies of the *Kavanin-i Yeniçeriyân* which have not been noticed by scholars up to now. Besides, following the *Kavanin-i Yeniçeriyân*, Şemdanizade Fındıklılı Süleyman Efendi repeated this story in his *Mürî't Tevârih*. Some historians used this explanation to back up the Bogomilism theory asserting that Bosnian Bogomils at once converted to Islam and claimed that Bosnian Muslims gave their children voluntarily as *devshirme* conscripts. However, historical facts refute the *Kavanin-i Yeniçeriyân's* story. First, both Muslim and non-Muslim boys were collected as *acemioğlan* in the *sanjaks* of Bosnia, Herzegovina and Zvornik. Second, *tahrir* registers show that the Islamization of the Bosnian people was not in fact instantaneous, but was a gradual process. Therefore, it is unlikely that there would be such an agreement between Mehmed II and the Bosnian people. However, the story of *Kavanin-i Yeniçeriyân* is still popular among Bosnian and Turkish historians. I will try to explain why the Ottomans recruited Bosnian Muslim boys and when it started, and finally I will discuss who the Bosnian *Poturs* actually were.

**Prof. Rossitsa GRADEVA, PhD** (American University in Bulgaria)

**CONQUEST AND APPROPRIATION:  
THE CASE OF SOFIA, LATE 14<sup>TH</sup> – EARLY 18<sup>TH</sup> CENTURIES**

Sofia became part of the Ottoman possessions in the Balkans in the first half of the 1380s. However, the process of its “appropriation” by the Ottomans was much longer

than the mere act of the conquest and included the city's integration within the Ottoman administrative system and its transformation and re-organisation, reflecting the political and social developments in the region and the growth of the Muslim community in the city. These trends interacted with sometimes fierce competition in the ideological sphere.

This paper elaborates on two aspects of the process of the "long conquest" and appropriation of the city by the Ottomans – conversion of churches and people. It focuses on the case studies of two symbolic churches of the city – St Sophia and the Rotonda, and on the vitae of the Sofian neo-martyrs, in order to examine how the gradual Ottomanisation of the city was reflected in the mental world of the local citizens.

The analysis is based on diverse sources – individual Ottoman documents, *mühimme* and *şikayet defters*, Ottoman and Bulgarian narrative sources, travel accounts.

**Dragana AMEDOSKI, PhD** (Institute of History Belgrade)

### **INTRODUCTION OF RICE CULTURE IN THE CENTRAL BALKANS (15<sup>TH</sup> AND 16<sup>TH</sup> CENTURY)**

Rice cultivation followed the route of the Ottoman Empire's expansion towards Rumelia. A few years after the conquest of this area, the first rice fields appeared in the river valleys all over the Central Balkans. The most fertile soil along the Velika (Great) Morava, Južna (South) Morava, Nišava, Rasina, Toplica rivers was used for cultivating this "precious grain". This agricultural product was highly esteemed and rice dishes were rarely served outside the sultan's palace in the 15<sup>th</sup> century.

The earliest Ottoman provincial laws for relevant territory contain regulations regarding rice cultivation. Historical records show that Ottomans started with rice cultivation in this area almost immediately after its conquest. The earliest relevant data are contained in the *mukâta'a* registers for the rice fields in this area in the second half of the 15<sup>th</sup> century. They include information about the amount of rice seed to be sown.

In the early 16<sup>th</sup> century rice growing flourished especially in the region of Niš, Peć *nahiye*, as well as in the *nahiye* of Petruš, in the district of Paraćin. Significant quantities of rice were also produced in the Alaca Hisar (Kruševac) *nahiye*, while smaller amounts were registered in several villages in the Rasina valley and the *nahiye* of Bovan. Soon after, rice cultivation spread all over the rest of Central Balkans.

**Assoc. Prof. Jelena MRGIĆ, PhD**  
(Faculty of Philosophy, University of Belgrade)

**AQUA VITAE – GEOGRAPHIES OF ALCOHOL PRODUCTION  
AND CONSUMPTION IN THE OTTOMAN BALKANS**

The paper aims to present narrative and documentary sources on the issues concerning the beginning of brandy distillation, types of production, commerce and consumption of alcoholic beverages during the period from the 16<sup>th</sup> to 19<sup>th</sup> century. Religion, class and gender are highlighted in discussing the cultural geography of alcohol consumption, and the evidence would be further incorporated into a broader context of environmental history.

**Ass. Prof. Ferhan KIRLIDÖKME MOLLAOĞLU, PhD**  
(T.R. Trakya University, Faculty of Letter)

**BYZANTINE AND OTTOMAN NARRATIVES OF THE SERBIAN  
STATE AND PEOPLE (15<sup>TH</sup> CENTURY)**

The Byzantine and Ottoman historians of the fifteenth century dealt with the history of the Serbian state and people on several occasions. For many Byzantine writers, as for their predecessors of the previous centuries, the Serbs were the "*Triballoi/Τριβαλλοί*" and they called the Serbian state "the land of *Triballoi/χώρα των Τριβαλλών*". Ottoman historians used the term "*Laz ili/Vilk ili*" in order to designate the land occupied by the medieval Serbian state, while in Turkish sources Đurađ Branković is called "*Vilkoglu*". It is well known that both groups of sources provide ample information about the political, cultural and economic history of medieval Serbia.

In the Byzantine and Ottoman sources the medieval Serbian state is depicted as a "rich land" because of its silver mines. Also, in fifteenth-century Byzantine and Ottoman historiography the Serbs are described as "allies", "mediators" or "enemies" according to the policy that Serbian rulers applied on both sides. The focus of this paper will be common references of the Byzantine and Ottoman narratives to the Serbian state and people of the fifteenth century. Furthermore, the presentation will focus on the motivation of both groups of writers as reflected in their narratives.



**Livia MAGINA, PhD**  
(Museum of the Highland Banat, Reșița)

### **THE IMAGE OF THE TURKS IN DOCUMENTS FROM EARLY MODERN TRANSYLVANIA**

In the 16–17<sup>th</sup> centuries Transylvania and the Ottoman Empire had an interesting relation. Although the Principality was autonomous, the Ottoman Empire was a sovereign state with a decisive influence on Transylvania's policy. This kind of relation influenced the image of Turks among the people of Transylvania. Although the official documents of Transylvanian princes to the Sublime Porte had to be rigid and specific, there are many other documents issued in the 16–17<sup>th</sup> centuries in Transylvania which describe the attitude and mentality of locals toward Turks. The most important are memoirs of some locals from different social categories: noblemen, burghers or churchmen.

Despite the fact that the Sublime Porte involved the Principality into the brutal wars or even directly attacked some areas of Transylvania, the image of Ottomans was not always a negative one, being influenced by the political option or even the social status of the writer.

**Ass. Prof. Emir FILIPOVIĆ, PhD**  
(Faculty of Philosophy, University of Sarajevo)

### **THE OTTOMAN CONQUEST AND THE DEPOPULATION OF BOSNIA IN THE 15<sup>TH</sup> CENTURY**

There can be no doubt that the Ottoman conquest of the Balkans during the 14<sup>th</sup> and 15<sup>th</sup> century was followed by war, violence, disorder and destruction, which stands in stark contrast when compared to the more tranquil and prosperous periods of the later centuries. The establishment of Ottoman power in the Balkans was strongly opposed not only by the local ruling elites, but also by the majority of the people who were uncertain of their destiny under a new system of administration and government. Not feeling safe in the times of war, which were followed by economic deprivation and famine, many of them sought refuge in migrating to safer areas which were located further away from the conflict zones in the border regions. Many contemporary sources testify about the large-scale movements of people from the Bosnian Kingdom towards the coastal towns of Dalmatia, and even further across the Adriatic Sea into Italy. Thus the Ottoman conquest of Bosnia had a significant influence on the heavy depopulation of urban areas and the countryside during the 15<sup>th</sup> century. This paper will seek to shed some light on the available source materials and to provide an insight into why some people migrated and why others remained in Bosnia accepting Ottoman rule.

**Ass. Pavle DRAGIČEVIĆ, MA**

(Faculty of Philosophy, University of Banja Luka)

### **WESTERN BOSNIA AS HUNGARIAN – TURKISH MARCH**

After the fall of medieval Bosnia under the Turkish reign in 1463, the area of Western Bosnia became the westernmost area of conflict between Hungary and Turkey. Both countries made an effort to maintain their power in this area as its main advantage was its favourable geographical position that allowed the Turks easy access to the depth of the Hungarian territory, Venetian Dalmatia, or even further, into the German countries. The paper analyses the geostrategic importance of this region, frequent changes in border lines between the two countries, as well as the initiation of construction of defensive fortification in the Una River Basin, which later became known as the Military Frontier.

**Prof. Machiel KIEL, PhD**

(Netherlands Institute in Turkey)

### **BUILDING ACCOUNTS OF THE OTTOMAN CASTLE OF RAM ON THE DANUBE, 1491**

The exact year of construction of the castle of Ram between Smederevo and Veliko Gradište was hitherto unknown. The document recounting its construction in detail is preserved in the Muallim Cevdet Yazmaları collection in the Belediye Kütüphanesi in Istanbul. It shows where the money came from, who organised the work, what materials were used, where the workforce came from and when it was built. In addition, the date of construction and identity of the founder of the *caravansaray* of Ram (the only more or less preserved example in Serbia) are given.

**Assoc. Prof. Hatice ORUÇ, PhD**

(Ankara University, Faculty of Letters, History Department)

### **VIŠEGRAD BASED ON TAHRIR REGISTERS OF 15<sup>TH</sup> AND 16<sup>TH</sup> CENTURIES**

The foundation of the town of Višegrad, which is well-known for its location on the Drina river and the bridge on it, occurred after the Ottoman conquest, according to *tahrir* registers. Mehmed Çelebi – who succeeded his father Isa-Beg, son of Ishak-Beg,

*sanjak-bey* of Bosnia and founder of the cities such as Sarajevo and Novi Pazar – laid the foundation of the Ottoman town of Višegrad.

The name of Višegrad appears first of all in the summary register dated 1468/69 of the Bosnian *Sanjak* and later in *tahrir* registers dated 1485, 1489, 1516, 1530 and 1604. Although the Bosnian *Sanjak* was registered between 1530 and 1604, unfortunately these registers have not survived completely as there are some missing parts. We suppose that the recordings of Višegrad could be among them. However, these registers do contain information about the surrounding villages. For example, *tahrir* registers dated 1550 include 51 villages of Višegrad.

In this presentation we will deal with the establishment and development of the town of Višegrad in the 15<sup>th</sup> and 16<sup>th</sup> centuries according to Bosnian *tahrir* registers held at the Ottoman Archive of the Prime Ministry in Istanbul, Atatürk Library in Istanbul and General Directorate of the State Cadastre and Land-Ownership Records of the Republic of Turkey. Rural settlements are also briefly mentioned.

**Adrian MAGINA, PhD**

(Museum of the Highland Banat, Reșița)

#### **IN THE HANDS OF THE TURKS. CAPTIVES FROM SOUTHERN HUNGARY IN THE OTTOMAN EMPIRE (14–16<sup>TH</sup> CENTURIES)**

In second half of the 14<sup>th</sup> century, the Ottoman Empire advanced into the Balkans and reached the frontier of the medieval Hungarian kingdom. By the end of the century, the Ottoman pressure was becoming increasingly stronger in the southern part of the kingdom. The Turkish raids affected the territory between the Danube, Tisza and Mureș area, the region now called Banat. In those raids some of the inhabitants were taken into captivity by Turkish troops and became slaves in the empire. Although minor, this topic contributes to the understanding of early Turkish-Hungarian contacts and relations. The first known case is from around 1375, when a noble young woman from the Himfy family was captured and sold as a slave in Greek islands. The almost permanent conflict between Hungary and the Ottoman Empire in the 15–16<sup>th</sup> centuries affected the southern territory of the kingdom. The number of documents that speak about captives is increasing, offering interesting data about their status, how or when they were captured and, of course, the ransom paid for their release.

**Ass. Prof. Nebojša S. ŠULETIĆ, PhD**  
(Faculty of Philosophy, University of Belgrade)

**PEASANT HEADMEN IN THE LATTER HALF OF THE 16<sup>TH</sup> CENTURY:  
THE CASE OF THE SANJAK OF SYRMIA**

As in the previous centuries, at the beginning of the modern era the Serbian society showed pronounced agrarian characteristics. Limited capacities of producing food and material goods still led to the pooling of manpower and labour resources within the smallest self-sustainable economic unit – the village. As complex communities, villages needed instruments that would allow them to regulate relationships between their members and maintain communication with the outside world and state authorities. In past times not covered by the extant historical sources, this need led to the emergence of diverse peasant self-governing institutions; among these, one of the most enduring was the institution of the chieftain of the agrarian community – the peasant headman or *knez*.

This paper aims to present the duties and rights of these peasant headmen in the latter half of the 16<sup>th</sup> century and to discuss their position in the socio-political environment, which acquired a series of new characteristics after the establishment of Ottoman rule. Based on data from fiscal censuses in the *Sanjak* of Syrmia, special attention is paid to the spatial layout of their residences, which can be associated with their role in the resettlement of the depopulated parts of Syrmia.

**Prof. Nenad MOAČANIN, PhD**  
(Croatian Academy of Sciences and Arts)

**THE DIVISION OF THE CIZYE-PAYERS INTO THREE CLASSES AS  
FORESHADOWED IN THE PRE-REFORM 17<sup>TH</sup> CENTURY “PSEUDO-MUFASSALS”**

The Habsburg Hungarian Court Chamber (*Hofkammer*) surveys of the reconquered land in Slavonia (1698 and 1702) offer a very good insight into Ottoman taxation practices “on the ground”, in particular in matters of the poll-tax (*cizye*). In contrast with the uniform and quite monotonous picture of the *cizye* records compiled some sixty years earlier, they reveal that the non-Muslim subjects were paying the *cizye* exactly in the same way it was officially proclaimed in 1691. Thus the three classes of taxpayers did exist, at least by the mid-seventeenth century, if not already since the twenties. The following step in interpreting the Ottoman records must go in the direction of explaining the fact that they kept using the word *cizyehane* as if it were the same unit everywhere, while at the same time occasionally offering some valuable hints toward better understanding. In this respect, of major importance is the fact that there are records (“pseudo-*mufassals*”) which contain

the “names“ of the taxpayers that are literally meaningless, as well as amounts to be paid which had nothing to do either with inflation or exchange rates, but instead depended on the military per diems.

**Prof. Ema MILJKOVIĆ, PhD**  
(Faculty of Philosophy, University of Niš)

**FROM “DHIMMITUDE“ TO TURKISM –  
CONFESSIONAL AND ETHNIC POLICY IN THE OTTOMAN EMPIRE**

Although the main outlines of the Ottoman policy toward the non-Muslim citizens of the Empire are well known, the issue still raises questions and a polemic discourse among historians – experts in the history of the Ottoman Empire. The two main lines of reasoning are the following: some historians tend to see the position of the non-Muslim citizens of the Empire (mostly Christians and Jews, the so-called dhimmis, from Arabic ذممي *dhimmī*, ) as the second-class subjects, with almost no rights (hence the term *dhimmitude* used by the Jewish-originated British historian and publicist Bat Ye’or), while others see the dhimmis as protected citizens and insist on the tolerance expressed both by the Islamic states precedent to the Ottoman Empire, as well as by the Ottoman Empire itself.

This paper aims to examine in detail the dhimmi status and outline an objective and scientific description of the position of non-Muslim subjects of the Ottoman rulers. It also examines the evolution of the status of dhimmis, especially after the *Hatt-ı Şerif of Gülhane* of 1839, when the classic position of non-Muslim citizens began to change.

**Ass. Prof. Güneş IŞIKSEL, PhD**  
(Istanbul Medeniyet University)

**SERENISSIMA AND BEYLERBEY:  
SOME CASES OF VENETO-BOSNIAN FRONTIER DIPLOMACY**

From the third quarter of the 16<sup>th</sup> century onward, the Ottomans gradually came to see the political space in terms of defined territory prompted by less feasible military expeditions. Distances, and thus logistic difficulties, as well as other geographical and ecological conditions favoured a pattern of Ottoman military involvement oriented to the eastern and southern edges of Central Europe and along the Euphrates and Southern Caucasus in Western Asia. The Ottomans answered to these challenges by establishing flexible but interdependent administrative structures on the borderlands. These frontiers were sometimes demarcated, but Ottoman bureaucrats were often not able to turn

these lands which constituted the margins of “Well-Protected Dominions” into legible spaces. In other words, these frontiers differ from boundaries by virtue of their flexible, shifting, and amorphous nature, facilitating cross-cultural interaction and interpenetration between different frontier societies.

Furthermore, the distances between the capital and the remote frontiers were a major challenge which hindered the necessary flexibility while treating territorial disputes. The distance from the centre and the lack of detailed knowledge about socio-political and cultural configurations in these regions were not the only factors contributing to the emergence of frontier diplomacy and delegation of power in this field. In the centre, a bureau with specialized personnel with specific regional expertise was lacking. For reasons of efficiency and to facilitate negotiations in different border configurations, the Sublime Porte delegated some of its powers both at the decision-making level and diplomatically to the most important governors of the border zones who had necessary local knowledge and expertise. Frontier diplomacy was a constant feature of Ottoman foreign policy from the second half of the 16<sup>th</sup> century onward. In this paper, by relying on unpublished documents from the *Archivio di Stato di Venezia*, we will examine some cases in which the *beylerbey* of Bosnia deals with different Venetian high dignitaries (Doge, Senate or *Provedditori* of different districts in Dalmatia) in order to resolve various issues relating to Ottoman-Venetian interaction at the turn of the 17<sup>th</sup> century.

**Prof. Markus KOLLER, PhD**

(Ruhr-University Bochum, Faculty of History, Institute of History)

### **KAPUDANS IN THE OTTOMAN BALKANS AND LEGACY OF THE VENETIAN RULE IN SOUTHEASTERN EUROPE**

The Ottoman-Venetian relations have developed into a very dynamic research field that deeply influenced the writing of early modern history. Historiography focuses mainly on topics dealing with different forms of contact and exchange between the *Serenissima* and the Ottoman Empire. However, there are – for a variety of reasons – a very limited number of studies which shed light on transfers of institutions from the Venetian to the Ottoman dominion in Southeastern Europe, especially between the 14<sup>th</sup> and 16<sup>th</sup> centuries. The present paper aims at showing the impact of the Venetian *Stato da Mar* on construction of the Ottoman province administration by concentrating on the term *kapudan* that designated various offices in the Ottoman Balkans. The title appeared in Venetian sources as *capitaneus* and was used in the province administration. In the scope of this paper I will discuss the transfer processes through which the institution of the Venetian *capitaneus* found its way into the Ottoman province administration.

**Ass. Prof. Oktay ÖZEL, PhD** (Bilkent University)  
**Prof. Evgeni RADUSHEV, PhD** (Bilkent University)

**COMPARING THE BALKANS WITH ANATOLIAN PROVINCES  
IN THE EARLY SEVENTEENTH CENTURY:  
SOME NEW FINDINGS AND QUESTIONS FOR FURTHER RESEARCH**

The global “seventeenth century crisis” also visited the Ottoman lands. Its manifestations and consequences have been studied more thoroughly for the Anatolian provinces in terms of the population decline, abandonment of rural settlements, collective violence and frequent eruptions of epidemics in the context of climate changes. Some aspects of the crisis such as its impact on agricultural production, productivity and changing terms of production in the Anatolian countryside, as well as the land-population ratio, have yet to be explored.

The Balkan provinces, however, have not attracted attention in this context since the last scholarly discussion was initiated by Bruce McGowen in the early 1980s and ended abruptly with Maria Todorova’s critique of his work a decade later. Similarly, Machiel Kiel’s unpublished studies concerning possible impacts of the crisis in the Balkans in terms of the population decline, climate change and epidemics were in circulation among a small community of scholars for years, but unfortunately produced no interest so far (in spite of the recent increase in literature on this global crisis).

This paper will attempt to bring this issue once more to the agenda on the basis of an examination of the *mufassal avarız* register of the Niğbolu-Silistre region dated 1642. It will also formulate some questions for further research in order to compare situations in the Balkans and Anatolian provinces.

**Prof. Ayşe KAYAPINAR, PhD**

(İzmir Kâtip Çelebi University, Faculty of Humanities and Social Sciences,  
Department of History)

**Prof. Levent KAYAPINAR, PhD**

(İzmir Kâtip Çelebi University, Faculty of Humanities and Social Sciences,  
Department of History)

**THE APPLICATION OF THE DERBEND ORGANIZATION IN THE BALKANS.  
AN EXAMPLE OF THE CONTINUITY OF BALKAN INSTITUTIONS  
IN THE OTTOMAN SYSTEM**

The practice known as “*vigla*” in Balkan history continued in the Ottoman Empire under the name of *derbendjilik*. The Ottoman tax registers from the second half of the 15<sup>th</sup> and from the 16<sup>th</sup> century help us to present the *derbendji* villages and show the

development of *derbendji* organization in the Balkans. Examining the Balkan territory in general, we see that the villages appointed as *derbendji* villages are located in various geographical areas. Differences in geographical location diversify the duties of *derbendji* villages. Another issue to examine is the difference in the amount of taxes paid by the *derbendji* villages. For example, the location of some *derbendji* villages on the banks of the Danube and Timok rivers and the position of others in mountainous regions influenced their distribution according to the *nahiye*. In this study, we will focus on the emergence of *derbendjilik* in the Balkans and the expansion of organization. In addition, the process of division of the *derbendji* village and the emergence of a new village will be examined. We will try to localize the *derbendji* villages and determine their distribution according to the *nahiye*. Otherwise, the relationship between *derbendji* and the organizations such as *filurici*, *voynuk* and *martolos* will be presented. The tax registers concerning the Ottoman *sanjaks* in the Balkans dated 15–16<sup>th</sup> centuries represent the main sources for our paper. In addition, we also relied on the *mühimme* and *ahkam* registers.

**Neven ISAILOVIĆ, PhD**  
(Institute of History Belgrade)

#### **LEGISLATION CONCERNING THE VLACHS OF THE BALKANS BEFORE AND AFTER OTTOMAN CONQUEST**

The paper will focus on the analysis of legislative material from the medieval and early Ottoman period which regulated the status of the Vlach population in the Balkans. By analysing both fragmentary and complete laws on the Vlachs, we will try to establish whether there were substantial changes in legal treatment of this group of people after the establishment of the Ottoman rule in the Balkans, with special regard to the area which includes present-day Croatia, Bosnia and Herzegovina, Montenegro and Serbia. Although it would not be false to say that the Ottoman legislative material on this issue was, to a great extent, based on the medieval laws, thus representing a continuity, it must be noted that it seems that its use was expanded to a broader population. In fact, it seems plausible to say that the Ottomans completed the already ongoing process by applying the laws formerly concerning an ethnic and professional group to a wider social and even military group, regardless of its origin and profession. This process may have already been devised by their late-medieval precursors, but there are not enough sources to decisively support that claim.



**Aleksandar JAKOVLJEVIĆ**  
(Institute of History Belgrade)

**SOME OBSERVATIONS CONCERNING THE OTTOMAN FAIRS (PANĀYIRS):  
THE CASES OF STRYMON, THESSALONIKI, SKOPJE AND BRANIČEVO AREAS,  
14–16<sup>TH</sup> CENTURIES**

The aim of this paper is to emphasize the circumstances under which the institution of fairs (*panayirs*), religious in character and closely – although not exclusively, related to church organization, acquired wider application within the Ottoman fiscal and administrative system. In adopting previous practices of their predecessors, i.e. Seljuks, Byzantines and Balkan states, particularly in the field of customary law (*örf*) and, for example, taxation – as long as they did not collide with Muslim principles of law (*Sharī'a*) – the Ottomans even used some exclusively Christian institutions. Ottoman sources from the 15–16<sup>th</sup> centuries (*tapu tahrir* registers) have been examined through Byzantine and Serbian medieval documents dealing with the areas where the sources of aforementioned provenances were available (14–16<sup>th</sup> centuries). In several areas in the Balkan Peninsula, clear marks of continuity and shifts were manifested. Although the Church lost many of its former rights in organisation of fairs and collecting taxes, a considerable number of cases, namely in the Strymon and Braničevo areas, indicate that the same places of fairs (with identical patron-saints) attested in the 14<sup>th</sup> century existed in the 15–16<sup>th</sup> centuries as well. On the contrary, in the areas such as Thessaloniki and Skopje marks of disruption were noticed. In search of an explanation for these disparities, several questions were raised in relation to the methods of conquest, demographic changes, scribal and administrative practices.

#### BOSNIA AND HERZEGOVINA

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## INFORMATION

The Sessions will be held at Hotel Park (Njegoševa 2, Belgrade).

The official language of the Conference is English.

The time for exposition is set to 15 minutes, and time for the discussion is also limited.

Please send us the written version of your paper no later than November 1<sup>st</sup>, 2016 (symposium.belgrade.2016@gmail.com)

For all information, the participants can contact the Institute of History Belgrade (phone number +381.11.263.84.18) or Yunus Emre Enstitüsü – Turkish Cultural Centre Belgrade (phone number +381.11.243.22.49).

