

broke up with the Ashkenazi one, ceased to send representatives to the communal council, and established its own cemetery. This move was preceded by a schism within the city's Ashkenazi community, which had already split into two congregations in 1851, one made up of locals, the other of recent immigrants from Prussia and Austria. The latter group numbered about three hundred families at the time of the split.

Beyond structural changes, ideological differences between traditionalists and modernists divided the Bucharest community into two camps. Many of the new Ashkenazi settlers who came to Bucharest in the first half of the nineteenth century were influenced by the German Reform movement. One leader of the reformers in Bucharest was Judah Julius Barasch (d. 1863). He had founded two modern Jewish schools in 1851 and 1857, and published the city's first Jewish newspaper, *Romāan Israelitul*. In 1859, Rabbi Me'ir Leibush ben Jehiel Michel Weiser (known as the Malbim), who was born in Volhynia (now in Ukraine) and educated at a yeshiva in Warsaw, became the *av bet din* (head of the rabbinical court) in Bucharest. The Malbim represented the Orthodox stream that objected to the modernist trends heralded by Barasch. Eventually, the reformers won the leadership battle, and the community, backed by the authorities, asked the Malbim to step down. When he refused to comply he was imprisoned, and was only released after Sir Moses → Montefiore intervened on his behalf. He was expelled from Bucharest, and in 1864 finally left the city. A complaint he lodged with the Porte in Istanbul led to nothing, however, for at that point the Ottomans had practically no influence over affairs in Bucharest. In the aftermath of the conflict between the Malbim and the reformers, construction of the Choir Temple began. Completed in 1867, it became the center of progressive Jewry and religious reform. In 1876, the Choir Temple was constituted as a separate congregation from the rest of the Ashkenazi community. A → B'nai B'rith lodge was founded in 1872 at the initiative of the United State consul, B. F. Peixotto.

Under the Treaty of Berlin (July 1878), following upon the Russo-Turkish War, Romania gained its independence and Ottoman rule in

Bucharest officially ended. The Jewish community of Bucharest continued to grow throughout the nineteenth century. Population figures of dubious reliability point to 127 families in 1820 and 594 in 1831. The numbers then rose significantly to nearly six thousand individuals in 1860, twenty-four thousand in 1889, and over forty thousand by 1899, the latter figure comprising about 15 percent of the total population of the city. The growth of the Bucharest community in the nineteenth century can be attributed mainly to immigration. Most of the Jews in Bucharest in the second half of the nineteenth century were Ashkenazi reformers, but a small congregation of several hundred Sephardim remained.

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YARON AYALON

Budin

Buda (Budīn), Budapest 021045

aut. Yrtz chah kerem

Jews may have lived in the territory known as Hungary as early as Roman times. The first historical reference to Jews in Hungary is found in the letter → Hasday ibn Shaprūt, the Jewish courtier in Umayyad Cordova, wrote to King Joseph of the → Khazars around 960. The community in Buda was established at least in the eleventh century. Since then, and during the Ottoman period, which began in 1526, Jews have lived in Buda almost without interruption.

Parts of Hungary fell into Ottoman hands after the Hungarian defeat in the Battle of

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RIFAT BALI

Brudo, Berta

Berta Bensusen Özgün Brudo (1926–2008) was a famous Turkish poet. She was born in Çanakkale, but moved to Istanbul to attend the Işık Lisesi (Istanbul Işık High School) there. Upon graduation she worked at Şark Sigorta (Şark Insurance) for several years. In addition to her poetry, she wrote articles, composed music, and drew caricatures.

Brudo's books of poetry include *Berta'nın Şiirleri* (Berta's Poems; 1986) and *Beşyüz Yılın Destanı* (Epic of 500 Years, 1991). She also wrote a memoir entitled *Yedi Nesil Öncesinden Günümüze Yolculuk* (A Journey from Seven Generations Ago to Today, 1998), in which she described her dreams, the Jews of Turkey, and their allegiance to Turkish society. Brudo was highly regarded as a caricaturist. A collection of her caricatures, *Diyojen* (Diogenes), was published in 2002.

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AKSEL ERBAHAR

Budm 021045

Bucharest

aut. Yaron Ayalon

Bucharest (Turk. Bükresh; Rom. Bucureşti) was founded sometime in the fourteenth cen-

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Brod, Simon

09 Nisan 2017

MISHA KLEIN

Simon Brod, a businessman of Ashkenazi origin, was born in → Istanbul in 1893. His father was a tailor who had fled there from Russia. Simon and his brother Max went into business importing fabrics from England and were very successful, in due course opening a store in Istanbul's main textile marketplace.

During World War II, Simon Brod joined the Refugees Rescue Committee organized by the leaders of the Istanbul Jewish community. He threw himself into the task of obtaining safe passage for Jewish refugees from Nazi-occupied Europe who hoped to transit Turkey on the way to Palestine. Using his excellent contacts in the Istanbul Police Directorate, other local agencies and organizations, and the Passport Section of the British consulate, he was able to obtain visas for many of them. Brod lost his fortune when the → Capital Tax Law of 1942 went into effect. He died on August 12, 1962 and was buried in Istanbul's Ashkenazi cemetery.

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Der Altmeister der Turkologie Julius Németh legt in dem 1961 der Ungarischen Akademie der Wissenschaften eingereichten Werk über die alte Vidiner Volkssprache den Ertrag jahrzehntelanger Studien vor, die 1926 begannen, 1931-1938 systematisch fortgesetzt und in den fünfziger Jahren beendet wurden. Sein Ziel war bei den letzten Reisen, „die Stellung der Vidiner Mundart unter den türkischen Mundarten Rumeliens zu bestimmen“ (S. 11). Nördlich der unteren Donau fand er — außer in Ada-kale—keine Reste der alten türkischen Bevölkerung mehr. Aber auch diejenige von Vidin ist inzwischen ausgewandert. Es war daher der letzte Augenblick, um diese Arbeit auszuführen. Dabei hatte er das Glück, in einer „wohl mehr als fünfzig Jahre alten Frau“ eine Gewährsperson zu finden, die zwar auch „bestrebt war, in der Artikulation der Vokale die Gebildeten nachzuahmen“ (S. 17), aber dem Verf. doch die Möglichkeit bot, sie richtig aufzuzeichnen. Fast alle Texte stammen von ihr. Um 1939 ging sie in die Türkei, wo sie bald danach starb.

katolozolo yob

Im Vorwort stellt N. acht Eigentümlichkeiten der Mundart von Vidin fest, die sich im nordostanatolischen Teile des osmanisch-türkischen Sprachgebietes wiederfinden. Er vermutet daher wohl mit Recht, daß diese Türken aus den Gebiet von Trapezunt eingewandert sind. Die Grenze zwischen den ost- und westrumelischen Mundarten, die sie ziemlich scharf voneinander trennt, verläuft von Lom (östlich von Vidin) nach Sofia. In der Einführung gibt er einen kurzen Überblick über die Forschungsgeschichte und über Aufnahme und Revision seiner Texte. Er betont, daß „brauchbares Material von einer Mundart für historische Untersuchungen bloß durch längeres, auf irgendeine Weise alles kontrollierendes Studium“ zu gewinnen sei.

Der 1. Teil (Grammatik, S. 21-115) behandelt „bloß die Eigenheiten der Vidiner Mundart“, die gewisse ähnliche Erscheinungen in der Gemeinsprache „neu beleuchten.“ Dabei sind die Formen der eng zusammengehörenden Mundart von Ada-kale mitberücksichtigt. Der 2. Teil (S. 117-373) enthält die Texte: Volksdichtung (Märchen, Erzählungen, Lieder und Rätsel) und „Türkisches Leben in Vidin“ (Das Kindesalter, Hochzeitsgebräuche, Heilverfahren und Religiöses Leben), der 3. Teil (S. 375-413) das Glossar, „in erster Linie die bemerkenswerten Wörter und Wortformen der Texte“, wobei der Einfluß anderer Sprachen der früheren Österreichisch-Ungarischen Monarchie beachtlich ist, insbesondere jedoch der bulgarischen Elemente, die nach Meinung des Verf. eine eingehende Untersuchung verdienen. Dasselbe gilt von den Fällen einer Mischung von Christentum und Islam, die „in Bulgarien auf Schritt und Tritt zu finden sind“ (S. 120). Die in Transkription wiedergegebenen Texte sind den jeweiligen Übersetzungen übersichtlich gegenübergestellt, was ein „kontrollierendes Studium“, auf das N. großen Wert legt, sehr erleichtert. Er hat keine Mühe gescheut, um die von ihm aufgezeichneten Texte und Wörter mit mehreren Personen zu besprechen, vor allem mit Volksschullehrern, deren Aufgabe es ist, „den Kindern den Gebrauch der Dialektformen abzugewöhnen“ (!). Diese Tatsache wie überhaupt die nivellierende Wirkung der Gemeinsprache lassen die hohe Bedeutung türkischer Dialektstudien erkennen. Besonders auf der Balkanhalbinsel wird es schon heute wegen Aussterbens mancher Formen vielfach zu spät sein. Umso dankbarer müssen wir dem Verf. für seine hervorragende Leistung sein.

G. Jäschke

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بودینه تورکوسی

کلدی دشمن باغلادی هب جله راهم دیر بودین
کله بن امداده چکسون کنهام دیر بودین
قلشم کفار النده یالکز زاروزون
سر چکوب برج بدنن چیقدی آهم دیر بودین

اولشیدم بر زمان بن سد اسلامه کلید
نیجه جانلر دین یولنده اوغرمه اولدی شهید
تا قیامت حشر اولنجه کسزم حقدن امید
برکون اولا آچیلانخت سیاهم دیر بودین

پادشاهم مسکنم کفاره شایان ایلمه
آقیدوب چشمه باشین جسمده کریان ایلمه
بو خصوصده سوچ بولوب کیمسه یه پتان ایلمه
تا ازلدن بویله یازمشدر الهم دیر بودین

کیتدی وارم کوز کوره دشمنلره اولدی نصیب
یا الهی سن کرم قیل زحمه کوندر طیب
هی یازیق دشمن النده یقیلوب قالدی غریب
مسجد و منبرلرم هب قبله کاهم دیر بودین

دیر « حسن » هیچ بیلمه نلر سویله شور افسانه ی
دین اسلامک ایچندن حق دوکتمش دانه ی
سنه بیک طقسان یدیده ضبط ایدوب جبخانه ی
نصیب اولدی دشمنه زروه سلاحم دیر بودین

« بودین » فاجعه سنی تصویر ایدن بر تورکو، یالکز سرحدلره دکل
بوتون مملکته پایلمشدی . حتی نعیم افندی دیورکه : « اشبو بودین تورکوسی
اول ائشاده بحال کبار و سفارده سساز ایله سویله کله باشلا یوب مستهملرک
جکرلرین کباب واشک کین دیده لرین پر آب ایدردی . بر کون شهزادکان
کارداندن سلطان مصطفی حضرتلرینک سمع شریفلرینه لاحق یاخود بر ورق
اوزره یازیلش بولونمقله او قویوب فریاد واستمدادی ناطق اولدینی کلمات درول

Köprülüzade Mehmed Fuad

021045 BUBIN

اسکی سرحدلرمزده ادبی حیات

طمشواری غازی عاشق حسن

خصوصی کتبخانه مزده « طمشواری الحاج نعیم الدین » افندیکنک ۱۱۵۷
تاریخنده « حدیقه الشهدا » نامیله یازدینی چوق قیمتلی بر اثر وارددر . عائله سی
اعتباریله سرحد خلقندن وروم ایلی غازیلرندن اولان مؤلف، عثمانلی ایمراطور-
لغنک اون ایکنجی عصرده روم ایلیده معروض قالدینی فلاکتلردن ، تورک
خلقنک دشمن استیلاسنه قارشی کوستردیکی قهرمانلقلردن، سلطانلغک و استانبول
رجالنک لاقیدیسندن چوق جانلی وچوق صیمی بر صورتده بحث ایدر .
روم ایلی سرحدلرمزک او عصرلرده ناصل قهرمانلق وفداکارلق صحنه لرینه معکس
اولدیغنی آکلامق ایچون بو اثردن دهها کوزل بر مأخذ اولاماز . او مهیج
و داستانی واقعه لری آکلاتیرکن، مؤلفک قوللاندینی لسان چوق جانلی ورنکلیدر .
ایشته بو اثرده ، بالمناصبه سرحدلرده کی خلق شاعرلرندن ده بحث اولونورکه ،
بومقاله مزنی کندیسنه تخصیص ایتدیکمز « غازی درویش حسن » ده اولردن
بری واک مشهوریدر .

« غازی درویش حسن » اساساً طمشواریلیدر . هانکی تاریخده دوغدینی
معلوم دکلسه ده ، اون برنجی عصرک صولک نصفنده دوغدینی تخمین اولونه بیایر .
ایکنجی و یانه محاصرده سی تعیب ایدن بوزغونلر ائناسنده ، متادی حربلره
اشتراک ایتش و تورکولریله سرحد خلقنک ده رین المریخی ترنم ایتمشدر . نعیم
افندیکنک کتابنده بو تورکولردن بر قاچ دانه سی مقیددر :

II. VİYANA KUŞATMASI'NDAN SONRA

BUDİN'İN ELDEN ÇIKMASI

GÖKHAN DİLBAŞ

12 Eylül 1683'te Osmanlı ordusunun yenilgiyle son bulan II. Viyana Kuşatması'ndan sonra başlayan ve 26 Ocak 1699 tarihinde imzalanan Karloşça Antlaşması'na kadar yaşanan olaylar dizisinin en önemlisi. Budin'in Kutsal İttifak orduları tarafından kuşatılması ve 2 Eylül 1686'da düşmesidir. Bu önemli sınır kalesinin 145 yıllık bir hâkimiyetten sonra elden çıkması Osmanlı İmparatorluğu'nu birçok bakımdan zora sokmuş. II. Viyana Kuşatması'ndan sonra başlayan Osmanlıların Avrupa'daki çekilme sürecini hızlandırmıştır.



Gyula Benczúr'un "Buda Kalesi'nin Geri Alınışı" adlı tablosu.

(<http://hungary.euro-web.hu/magyar/b/benczur/muvek/index.html>).

Budin, bugünkü Macaristan'ın başkenti Budapeşte'nin bir kısmı olan Buda'nın Osmanlılar dönemindeki adıdır ve Osmanlı İmparatorluğu'nun Macaristan'daki en önemli ve en büyük eyaleti olmasının dışında, Macaristan'daki yönetim ve askeri

merkezidir (Dávid, c. 6, 1992: 344). Budin vilayetinin Macaristan, Hırvatistan ve Sırbistan'ın bir kısmını kapladığı ve doğudan gelen malların batıdan gelen eşyalar ile burada değiştiği düşünülürse, buranın ayrı zamanda çok zengin ve önemli bir

ticaret merkezi olduğu da kolaylıkla anlaşılabilir (Schulhof, 2007: 26-27).

Budin'in 1684 yılındaki ilk kuşatmasından iki yıl sonra, yani 1686 yılında ikinci bir kuşatma için başta Habsburglar olmak üzere tüm Av-

rupa devletleri yeniden hazırlıklara başladılar. Bu hazırlıkları hızlandıran olay ise, 1683 yılından beri Osmanlı İmparatorluğu ile yapılan savaşların hemen hepsinin Kutsal İttifak ordularının lehine sonuçlanması ve İttifak ordularının Budin'i ele geçirmek için kendilerinde yeterli gücü bir kez daha bulmalarıdır. Avusturyalılar

ğunu tahmin edebiliriz. Budin'deki Osmanlı garnizonunun başında ise Arnavut kökenli, 70 yaşında, savaşlarda kendisini ispatlamış olan Abdurrahman Abdi Paşa bulunmaktaydı. Abdurrahman Abdi Paşa'nın yanı sıra yine seçkin bir asker olan İsmail Paşa da kaleyi savunacak olan Osmanlı kuvvetlerini idare edecekti.

diğinde şehirdeki ailelerin Belgrad'a nakledilmesi olayı eklenince, şehrin nüfusunda önemli bir düşüş olmuştur (Acsády, c. 7, 1898: 449; Szekefű, c. 4, 1935: 212).

İttifak orduları 12 Haziran'da ileri harekete başladılar. Dük Karl Tuna'nın sağ kıyısında ilerlerken, Elektör Ma-

Dük Karl her ihtimale karşı 3500 kişilik bir birliği Fejérvár civarına gönderir. Bavyeralı ve Sakson askerler Gellért ve Naphegy civarını tutarlar. Böylece bu birliğin mevzilendiği alandan Tuna'ya kadar olan bütün tepelikler ve Lujzamalom'a kadar uzanan bütün arazi kontrol edilebilecek. Osmanlı birliklerinin yapacağı her hareket görülebilecekti.

safında ortaya çıkan ordu komutanı sorunu çözüldükten sonra hazırlıklar daha da hızlanmıştır.

Lorraine Dükü Karl'ın emri altında 24.000 imparatorluk askeri, 7000'in üzerinde Brandenburg'lu yardımcı kuvvet, 4000 Suabiyalı, 3000 frank, ayrıca 8000 Bavyeralı, 4700 Sakson ve Alman İmparatorluğu'nun çeşitli eyaletlerinden gelen askerler Párkány'daki ordugâhta toplanmıştı. Söz konusu bu kuvvetlerden başka birçok prens ve kont da beraberindeki kuvvetlerle beraber orduya katılmıştı. Orduda 14-15 bin kadar Macar askeri de bulunmaktaydı. Bütün bunlardan başka 300 kadar İspanyol askerinin, Avrupa'nın çeşitli ülkelerinden gelen birliklerin ve gönüllü askerlerin de ordu içinde çeşitli saflarda yer aldığı bilinmektedir (Szekefű, c. 4, 1935: 212; Acsády, c. 7, 1898: 448; Kristó-Barta-Gergely, 2002: 302). İttifak güçlerinin sayısının aşağı yukarı 75-80 bin civarında olduğunu tahmin edilebilir.

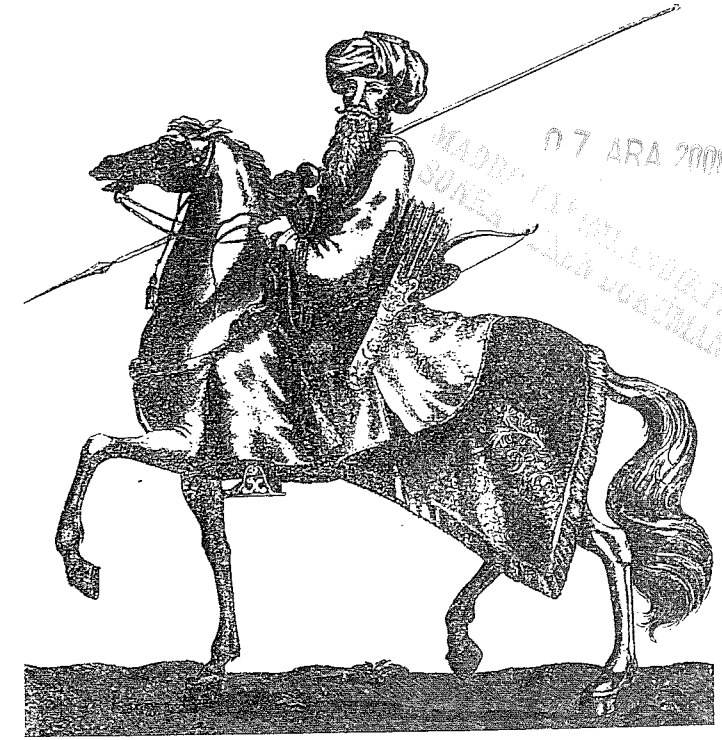
Bu kadar büyük bir güce karşılık Budin'i savunacak olan Osmanlı kuvvetlerinin sayısı ise azdır. Elimizdeki kaynakların bazıları savunmacıların sayısını 10.000 kişi (Acsády, c. 7, 1898: 449), bazıları 7000 kişi (Szekefű, c. 4, 1935: 212) olarak verir. Ancak Budin'i savunanların sayısının en iyi ihtimalle 10-12 bin civarında oldu-

Kaynaklar, kalenin her türlü savunma unsuru kullanarak güçlendirildiği konusunda birleşmektedir. Ancak 1684'ten beri devam eden Budin'den göçe, bir de İttifak ordularının Budin'e yaklaştığı haberleri gel-

ximilian ise sol tarafı almış ve İttifak ordularının öncü birlikleri herhangi bir direnişle karşılaşmadan ilerlemelerine devam etmişlerdir. Ayın 19'unda ilk Osmanlı birlikleriyle karşılaşmışlar, yapılan mücadeleden

Son Budin Valisi Abdurrahman Abdi Paşa.

A Magyar Nemzet Története, c. 7, 1898.



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GUSTAV BAYERLE

THE HUNGARIAN LETTERS
OF
ALI PASHA OF BUDA
1604-1616

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THE BRITISH PHYSICIAN EDWARD BROWN DESCRIBES THE TURKISH BATHS IN BUDA IN THE 17TH CENTURY

József Honti*

Over the past centuries quite a number of notable British physicians and natural scientists have visited Hungary. They have given an account of their travelling experiences in books, describing the natural and economic geography of the country and telling about the life, folk-costumes and customs of the population. Among the physician-travellers perhaps the three most famous are Richard Bright, Edward Brown and John Paget. They attained to the highest rank in medicine and did their best in getting remote Hungary acquainted and loved by the society of their age.

Richard Bright (1789-1858) published a most significant work, *Reports of Medical Cases*, which was a milestone in the history of medical science concerning the pathology of kidneys. He established a renal department at Guy's Hospital, London, 1842. To the memory of his work a group of renal diseases is called Bright's disease all over the world. He travelled in Hungary in 1815, and published a book in 1818.

John Paget visited Hungary somewhat later than Richard Bright. He married a Hungarian girl and from that time was closely connected to Hungary. He published a book about his travels too.

Edward Brown lived and visited Hungary much earlier than Richard Bright. Brown was born in Norwich in 1644. He attended the famous Trinity College in Cambridge, where he graduated with a B.M. degree. He continued his medical studies in Oxford and attained a M.D. degree. Later he became a member of the Royal Society. In his youth he made some journeys in Europe, among them, in the autumn of 1669 he started from Vienna, and travelled through Hungary –along the Danube– then south to the Balkans and returned to Vienna through Bulgaria. During his journeys he made close observations of natural phenomena and outstanding historical events, as well as everything which was closely connected to his profession. He drew sketches, some of which are preserved in the British Museum. He studied ancient Greek monuments and he tried in his imagination to envisage Hippocrates. Later he became the family doctor of the king, and was elected to membership of the College of Physicians. He lived at Salisbury Court in Fleet Street. He became a physician at St. Bartholomew's Hospital, London, and later he was first the bursar, then the president of the College of Physicians.

Edward Brown published a 144-page book in 1673 under the title *A Brief Account of Some Travels in Hungaria, etc.* In this book he gave an account of his travels in Hungary. He describes the situation of the country which was under Turkish occupation at that time. He made observations about the country's copper, silver, mercury and gold mines, and about the baths of Buda. Further he wrote that the thermal baths of Buda were esteemed as the most magnificent in Europe, not only on account of the abundance of fountains and their hot water, but on account of the ornamental buildings as well. He visited eight baths and gave detailed descriptions of them.

* Budapest/HUNGARY.

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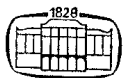
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Studia Turcica, Budapest 1971, pp. 433-490

ÉLÉMENTS POUR COMPLÉTER L'HISTOIRE DE L'ADMINISTRATION DES FINANCES DU VILAYET DE BUDA AU XVI^e SIÈCLE

PAR
E. VASS

L'occupation de Buda en 1541 amena l'organisation coûteuse et l'entretien d'une province turque (*vilāyet*) dans la nouvelle région frontière séparant les deux parties du Royaume de Hongrie, c'est-à-dire les régions occupées par les Turcs et celles restées sous la domination des Habsbourg. Cette nouvelle région frontière fut organisée suivant un système de fortification des confins, sur le modèle des provinces turques d'Asie et des Balkans en ce qui concerne leur administration et la défense militaire. C'est ainsi qu'au cours de l'organisation de la nouvelle province, on instaura la nouvelle direction des finances.¹

La nouvelle direction turque des finances contrôlait tout le territoire occupé et disposait de ses revenus, étant donné que le droit de possession du sultan s'étendait à l'ensemble du territoire et à tous les revenus qui en découlaient. Les sujets turcs ne pouvaient avoir que le droit de propriété des terres ou des revenus. Par conséquent, l'ensemble des recettes du Trésor, suivant les propriétaires réels de certaines sources de revenus était de deux sortes: les revenus directement gérés par le Trésor, comme propriété (*hass*) et les revenus distribués par intérim aux hauts fonctionnaires et aux soldats du corps d'armée sipahi, sous forme de pension (*dîrlik*) ou de récompense (*arpalık*), comme propriété (*zaim* ou *timâr*). La répartition territoriale des deux sortes de gestion n'était pas constante, car la propriété *zaim* ou *timâr*

¹ La nouvelle organisation fut faite sur la base d'évaluations économiques, c'est-à-dire qu'on procéda au recensement du *vilāyet* (*tahrîrât-i vilāyet*). On recensa tous les impôts et taxes que le nouveau code de Buda avait fixés (*qânûn*). *Qanun de Buda: O. I. Barkan, XV ve XVInci asırlarda osmanlı imparatorluğunda ziraat ekonomisinin hukukî ve nakli esasları. I. cilt: Kanunlar, İstanbul 1943, p. 296-97.* En Géorgie, dans la partie asiatique de l'empire ottoman, le règlement de la direction financière (*qânûn*) était le même qu'en Hongrie: C. A. Abuladze, *Kanunname arzumskogo vilajeta 1592 goda, Izvestija Instituta Rukopisej Akad. Nauk Gruzinskoy SSR, III, Tbilisi 1961, p. 59-85.*

١٩٣٨، وقد وجهت إليه اتهامات كثيرة، منها التآمر لإطاحة ستالين، والجاسوسية لحساب الدول الكبرى لتمزيق الاتحاد السوفييتي، ومحاولة اغتيال لينين عام ١٩١٨، وقد أعدم فوراً بعد المحاكمة.

وقد جرت مراجعة مهمة للتاريخ في الاتحاد السوفييتي في ضوء الخط الجديدة لإعادة البناء (البيروسترويكا) [ر.]، وتقرر في شباط ١٩٨٨ إعادة الاعتبار لشخصية نيكولاي بوخارين.

كمال غالي

خان آخر» و«سيدمرنا جميعاً». كما قال أيضاً: «إن الأمر الأسوأ ينتج من اندماج الحزب في الدولة».

وبدأ من عام ١٩٢٩ كان بوخارين ما يزال يشغل مناصب رسمية، ولكنه لم يعد يمارس أي سلطة، وبقي اسمه يظهر رئيس تحرير لصحيفة «إزفستيا» حتى ١٦ شباط ١٩٣٧ مع أنه كان موقوفاً منذ أكثر من عام، وكان بوخارين المتهم الرئيس في محاكمة «جبهة اليمينيين والتروتسكيين المناوئين للحكم السوفييتي» التي جرت ما بين ١٣-٢ آذار

لسلوكة السابق اتبع بوخارين سلوك العنف مما تسبب في طرد تروتسكي وزينوفييف من الحزب، وكل المعارضة اليسارية. وقد افترق بوخارين عن ستالين عام ١٩٢٩ افتراقاً قطعياً عندما باشر ستالين سياسة يسارية متطرفة لمواجهة صعوبات البلد الغذائية، إذ أمم الأراضي الريفية وألغى كل عنصر ديمقراطي في الحزب، ومنها النقابات في البلد إجمالاً، ومنذ نهاية ١٩٢٨ ارتاع بوخارين من مناهج ستالين، وصرح في مناقشات سرية مع المستبعبين القدامى من الحزب: «إنه جنكيز

الموضوعات ذات الصلة:

البلشفية - ستالين - لينين - الماركسية.

■ بودابست

منذ عام ١٧٩٠، وباتحاد الضواحي الثلاث «بست» على الضفة اليسرى للدانوب، و«بودا» على ضفته اليمنى، و«أوبودا» في الشمال، صارت بودابست عاصمة هنغارية عام ١٧٨٣، وبدأت مرحلة جديدة من النمو السريع. ومع احتلال القوات السوفييتية للمدينة في ١٣/٢/١٩٤٥ صارت بودابست مقراً للحكومة الشيوعية في البلاد وعاصمة للجمهورية

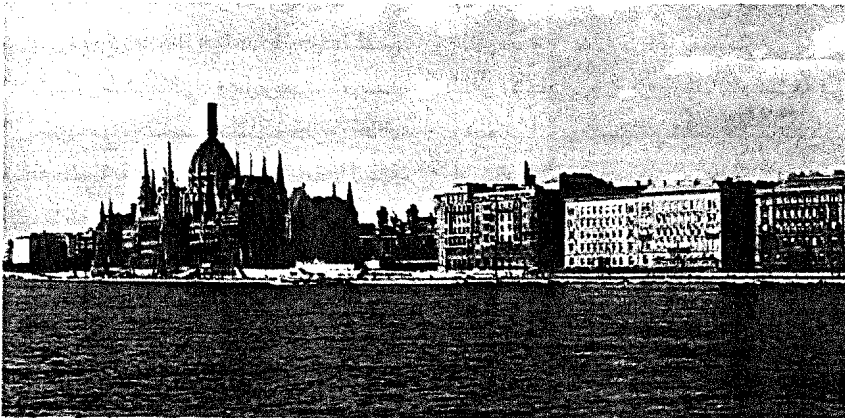
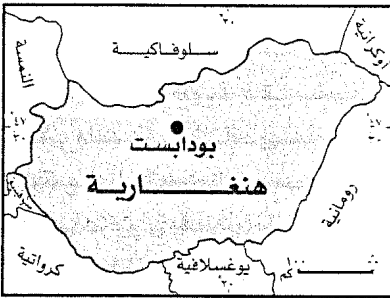
على الضفة الشرقية للدانوب. وبعد غزو التتار في عام ١٢٤١، الذي دمر البلد بنى الملك بيلا الرابع (١٢٣٥-١٢٧٠) مركزه القوي المحصن في قلعة كاستل Kastle عام ١٢٥٥، وفي الحال برزت مدينة بودا الغنية بطران عمران العصور الوسطى حول القلعة، وأعيد بناء بست وأوبودا والقصر الجديد للملك سيغيسمون Sigismun الذي حكم بين (١٣٨٧-١٤٣٧)، أتم بناء القصر ملك النهضة العظيم ماتياس كورفينوس (١٤٥٨-١٤٩٠) الذي ساد في عهده الخير والرخاء. وطوال ١٤٥ سنة من الحكم العثماني دُمّرت معظم الصروح التاريخية، كما أن صراع «بودا» من أجل الاستقلال عن الأتراك عام ١٦٨٦ أكمل الدمار. لكن بست بدأت تتطور بسرعة

بودابست Budapest (بودوبشت في الهنغارية)، عاصمة هنغارية (أو المجر) [ر.] تقع على ضفتي نهر الدانوب [ر] في القسم الشمالي الأوسط من البلاد، على خط العرض ٤٧ درجة و ٣٠ دقيقة شمالاً، وتقاطعه مع خط الطول ١٩ درجة و ٧ دقائق شرقاً. ويعود تاريخ هذا الموقع إلى الألف الثالث قبل الميلاد على أقل تقدير. أدت بودابست بفضل موقعها الجغرافي دوراً بارزاً في حياة البلاد.

اكتسبت بودابست اسمها في عام ١٧٨٣، بعد توحيد بلديتي بست Pest على الضفة اليسرى لنهر الدانوب وبودا Buda على الضفة اليمنى، ثم ضمت إليهما أوبودا Obuda الواقعة إلى الشمال من بودا. يربط جزءا بودا وبست ستة جسور للسيارات وجسران للسكة الحديدية.

مناخ بودابست متقلب بين القاري القاسي، والأوروبي الغربي المعتدل مع معدل هطل سنوي مقداره ٦٠٠ مم.

وجد المؤرخون دلائل على وجود استيطان في حوض الكربات يعود إلى العصر الحجري الحديث Neolithic، واستمر إعمار الموقع منذ أواخر الألف الثالث ق.م. غزا المجرينيون في نهاية القرن التاسع الميلادي حوض الكربات Carpathian basin وبنوا ضاحية بودا (أوبودا) على آثار أغونيكوم Aguinicum، وبنوا بست



بودابست: البرلمان على ضفاف الدانوب

حمزه واقع در جنوب سوریان (شهر یوانات) را باید نام برد که تاریخ ۹۵۳ و ۱۰۰۷ ق بر آن ثبت شده، و دارای گنبد مدور و گچ بریها و نقوش، و نیز محوطه وسیع و زیبایی است (مشکوئی، ۱۲۴: مهراز، ۴۸۴).

مآخذ: ابن بلخی، فارس نامه، به کوشش لسترنج و نیکلسن، کمبریج، ۱۳۳۹ ق/ ۱۹۲۱ م؛ ابن حوقل، محمد، صورة الارض، به کوشش کرامرس، لیدن، ۱۹۳۸ م؛ ابن خردادبه، عیبدالله، المسالك و الممالک، به کوشش دخویه، لیدن، ۱۳۰۶ ق/ ۱۸۸۹ م؛ ابن فقیه، احمد، مختصر کتاب البلدان، به کوشش دخویه، لیدن، ۱۹۶۷ م؛ ابوالفدا، تقویم البلدان، به کوشش رنو و دوسلان، پاریس، ۱۸۲۰ م؛ اصطخری، ابراهیم، مسالك الممالک، به کوشش دخویه، لیدن، ۱۸۷۰ م؛ اعتماد السلطنه، محمد حسن، مرآة البلدان، به کوشش عبدالحسین نوایی و هاشم محدث، تهران، ۱۳۶۸ ش؛ افشار، ایرج، سواد و بیاض، تهران، ۱۳۴۴ ش؛ انشین، بدالله، رودخانه های ایران، تهران، ۱۳۷۳ ش؛ پایلی یزدی، محمد حسین، فرهنگ آبادیها و مکانهای مذهبی کشور، مشهد، ۱۳۶۷ ش؛ جعفری، عباس، دایرة المعارف جغرافیایی ایران، تهران، ۱۳۷۹ ش؛ همو، رودها و رودنامه های ایران، تهران، ۱۳۶۷ ش؛ حافظ ایرو، عبدالله، جغرافیا، به کوشش صادق سجادی، تهران، ۱۳۷۸ ش؛ حمدالله مستوفی، ذیل تاریخ گزیده، به کوشش ایرج افشار، تهران، ۱۳۷۲ ش؛ همو، نزهة القلوب، به کوشش لسترنج، لیدن، ۱۳۳۱ ق/ ۱۹۱۳ م؛ خورموجی، محمد جعفر، نزهت الاخیار (تاریخ و جغرافیای فارس)، به کوشش آل داود، تهران، ۱۳۸۰ ش؛ دایرة المعارف بناهای تاریخی ایران در دوره اسلامی (مساجد تاریخی)، به کوشش محمدمهدی عقایی، تهران، ۱۳۷۸ ش؛ روملو، حسن، احسن التواریخ، به کوشش عبدالحسین نوایی، تهران، ۱۳۶۷ ش؛ ساروی، محمد فتح الله، تاریخ محمدی، به کوشش غلامرضا طباطبایی مجد، تهران، ۱۳۷۱ ش؛ سپهر، محمدمتقی، ناسخ التواریخ (تاریخ قاجاریه)، به کوشش جمشید کیانفر، تهران، ۱۳۷۷ ش؛ سرشماری عمومی نفوس و مسکن (۱۳۷۵)، نتایج تفصیلی، استان فارس، شهرستان یوانات، مرکز آمار ایران، تهران، ۱۳۶۷ ش؛ شیرازی، علیرضا، تاریخ زندگی، به کوشش ارنست بئیر، تهران، ۱۳۶۵ ش؛ طباطبایی، مصطفی، «میرزایاقر یواناتی»، مهر، تهران، ۱۳۱۵ ش، س ۲، ش ۲؛ فرهنگ جغرافیایی آبادیهای کشور (اقلید)، اداره جغرافیایی ارتش، تهران، ۱۳۶۱ ش، ج ۹۳؛ فرهنگ جغرافیایی کوههای کشور، سازمان جغرافیایی نیروهای مسلح، تهران، ۱۳۷۹ ش؛ فسایی، حسن، فارس نامه ناصری، به کوشش منصور رستگار فسایی، تهران، ۱۳۶۷ ش؛ قاضی احمد قمی، خلاصه التواریخ، به کوشش احسان اشراقی، تهران، ۱۳۶۳ ش؛ مشکوئی، نصرت الله، فهرست بناهای تاریخی و اماکن باستانی ایران، تهران، ۱۳۴۹ ش؛ مقدسی، محمد، احسن التقاسیم، به کوشش دخویه، لیدن، ۱۹۰۶ م؛ مهراز، رحمت الله، بزرگان شیراز، تهران، ۱۳۴۸ ش؛ نامه فرمانداری شهرستان یوانات، ش ۳/۳۹-۳/۱۷/۳/۱۳۸۱ ش، ش ۳/۳۹-۳/۱۷/۳/۵۰۹۳/۳ ش؛ نامی اصفهانی، محمداصداق، تاریخ گیتی گشا، به کوشش سعید نفیسی، تهران، ۱۳۶۳ ش؛ نشریه اسامی عناصر و واحدهای تقسیماتی (به همراه مراکز)، وزارت کشور، تهران، ۱۳۸۰ ش؛ نقشه تقسیمات کشوری، گیاشناسی، تهران، ۱۳۷۷ ش؛ یاقوت، بلدان.

بوداپست، به زبان مجاری بوداپست، تختگاه و مرکز سیاسی، اقتصادی و فرهنگی مجارستان. این شهر در دو سوی رود دانوب در محلی واقع شده است که آب از نواحی کوهستانی به مسیر وسطای رود دانوب سرازیر می شود (BSE³, IV/87). بوداپست از بخشهای پست (پشت)، بودا و اُبودا (بودای قدیم) تشکیل یافته است («دائرة المعارف...»، VI/344). این ۳ بخش در ۱۲۹۰ ق/ ۱۸۷۳ م مشترکاً شهر واحدی را تشکیل دادند (هالاس، ۸). در مآخذ برای

(اصطخری، ۱۰۱، ۱۳۶؛ ابن حوقل، ۲۸۸؛ ابن بلخی، ۱۲۵)؛ یکی شعب (دره) یوان در ولایت شاپور بین ارجان و نویندگان که آن را یکی از گردشگاههای جهان شمرده اند (ابن خردادبه، ۴۳؛ اصطخری، ۱۱۰؛ ابوالفدا، ۴۱؛ ابن فقیه، ۲۰۰)؛ و دیگری که با ناحیه یوانات امروزی منطبق است، در سده ۴ ق جزو کوره استخر به شمار می رفته، و مرکز آن شهر مرزجان بوده است (اصطخری، ۱۰۱، ۱۳۶؛ ابن حوقل، همانجا). مقدسی (ص ۴۲۴) برای تمیز این دو، یکی را شعب یوان، و دیگری را یوان کرمان خوانده است. یوان کرمان ناحیه ای (رستاقی) بزرگ و کوهستانی بوده، و رودخانه ای آن را به دو قسمت تقسیم می کرده است (همو، ۴۳۷). جغرافی نگاران سده های بعد نیز از یوان یاد کرده اند (ابن بلخی، همانجا؛ یاقوت، ۷۵۳/۱؛ حمدالله، نزهة...، ۱۲۲).

یوانات در سده ۸ ق/ ۱۴ م، مورد نزاع و محل برخی جنگهای میان آل مظفر و چوپانیان بوده است (حافظ ایرو، ۲۰۷/۲-۲۰۸؛ حمدالله، ذیل...، ۲۸). این شهر در سده های بعد هم میان حکام و خاندانهای مختلف دست به دست می گشت (روملو، ۷۶؛ قاضی احمد، ۶۶۵/۲، ۸۴۸). در اوایل سده ۱۳ ق طی نزاعهای میان لطفعلی خان زند و آقامحمدخان قاجار، یوانات به عنوان یکی از مراکز راههای ارتباطی یزد و کرمان، همواره محل آمد و شد سپاهیان دوطرف بود (نک: شیرازی، ۱۰۴؛ ساروی، ۲۲۱؛ سپهر، ۶۴/۱؛ خورموجی، ۴۸۹-۴۹۰، ۴۹۱)؛ چنان که در ۱۲۰۱ ق/ ۱۷۸۷ م لطفعلی خان زند در لشکرکشی به یزد دستور داد که آذوقه سپاه را از یوانات و ابر کوه تهیه کنند (نامی اصفهانی، ۲۹۹، ۳۰۱).

یوانات در دوره قاجاریه هم یکی از بلوکهای فارس به شمار می رفته، و محل بیلاق ایل عرب بوده است. این بلوک ۲۳ قریه داشته که چاهک و جیان از قرای معروف آن، و سوریان قصبه یا مرکز آن بوده است (فسایی، ۱۲۶۶، ۱۲۶۷؛ اعتماد السلطنه، ۲۰۵۷، ۲۳۱۶؛ خورموجی، ۸۵، ۱۱۰).

به گفته نویسندگان این دوره، در یوانات میوه های سردسیری و گرمسیری هر دو به عمل می آمده، و حرفه و صنعت اهالی آن، جعبه و قاشق سازی بوده است که آن را از چوب درخت گلایی می ساختند و به قاشق یواناتی شهرت داشته است (فسایی، ۱۲۶۶، ۱۶۰۳-۱۶۰۴؛ اعتماد السلطنه، ۲۰۵۷).

از مشاهیر یوانات می توان به میرزا محمدباقر یواناتی، ادیب و شاعر ایرانی و آموزگار زبان فارسی در لندن و همچنین آموزگار زبان فارسی ادوارد براون، اشاره کرد (طباطبایی، ۱۴۲-۱۴۵؛ افشار، ۱).

از جمله آثار تاریخی شهرستان یوانات مسجد جامع سوریان را که قدمت آن به دوره ایلخانی می رسد، می توان نام برد. بنای این مسجد اهمیت معماری و هنری چندانی ندارد و تنها منبر مثبت کاری بزرگ آن که در ۱۳۶۹ ق/ ۱۷۷۱ م ساخته شده، از اعتبار و اهمیت هنری برخوردار است و اکنون در موزه ملی ایران نگهداری می شود (مشکوئی، ۱۲۳؛ دایرة المعارف...، ۱۶۹/۳). از دیگر ابنیه مهم یوانات، مقبره امامزاده

Bādījī Rāo was succeeded by his eldest son, Bālādījī Bādījī Rāo, in 1153/1740. Now the conquests of Mālwa and Guḡjarāt were completed. And it is to Bālādījī's reign that many of the Brahman families who were prominent at the turn of the 18th century date their rise. There now arose two distinct groups of *sardārs*: on the one hand, the relations and adherents of the Rādījā of Satara, the Bhōnslē of Nāgpur [q.v.] the remainder of the Council of Eight and the Pratinīdhī; on the other, the new men put forward by the Pēshwā, most important of which were Śindhīyā and Holkar. In 1153/1740 Bālādījī's claim to Mālwa was recognised by an imperial *farmān* of the *nā'ib-šūbadārī* or "deputy governorship" of that province. Between 1153/1740 and 1161/1748 the same Pēshwā organised four other expeditions to the north: twice to Rādījāstān, to Bihār, Bengal and Bundelkhand, and against the Afghān Ahmad Shāh Abdālī [q.v.] in Hindustān. After the death of the Marāthā king Shāhū in 1162/1749, Bālādījī assumed power in all but name. The new king of Satara, Rāmradījā, was left in almost complete isolation; the Rādījā's attempts to regain control were unsuccessful, and in 1164/1751 he, in effect, renounced all sovereign power, agreeing to sanction the Pēshwā's policies unconditionally. Shāhū's widow Tarabai subsequently made a final attempt to subvert "the Brahman government" of the Pēshwā, but again without success. The Rādījā, however, continued to invest each new Pēshwā with the *khiḷ'at* or robes of honour [see KHIL'AT] and similar ceremonial of state. The Pēshwā continued to travel, as the Rādījā's "prime minister", to Satara every year in order to submit the revenue accounts.

Bālādījī did not survive the catastrophic Battle of Pānīpat [q.v.] in 1174/1761, in which the Marāthās were defeated by the Afghāns. His son Mādhav Rāo then received the investiture from the Rādījā, who remained in confinement. Mādhav Rāo reigned for eleven years, a period in which he succeeded in restoring the prestige of the Brahman rādīj. Citpāvan power reached its peak under Nānā Phadnis, the regent in the name of the child of Mādhav Rāo's murdered brother Narāyan Rāo. Still, the Rādījā of Satara continued as the *de jure* sovereign. From 1188/1775 to 1209/1795, Nānā Phadnis's power was supreme, although he was constantly fearing the Marāthā leaders rallying around the Rādījā. The new threats, however, did not come from the Marāthā royal clique but from the Pēshwā's own *sardārs*, Śindhīyā and Holkar. The Pēshwā had to take from Śindhīyā and assume for himself the title of *wakil-imuḷlaq* of the Mughal empire. Śindhīyā grew more powerful in Hindustān. In 1210/1796 Bādījī Rāo II was elevated to the Pēshwāship by the military power of Śindhīyā. The fear of Śindhīyā and Holkar ultimately, in 1217/1802, induced the Pēshwā to conclude the Treaty of Bassein with the British, resulting in the establishment of a subsidiary force in Pūna, for the protection by which the Pēshwā sacrificed his independence. This was the first result of the "subsidiary system" devised by Lord Wellesley. The latter appears to have been unaware of the existence of the Rādījā of Satara and spoke of the Pēshwā as a "sovereign". Under Nānā Phadnis, in fact, the relationship of the Pēshwā and the Rādījā had, even in its ceremonial aspect, approached one of equality. However, by 1810, the same forms of external respect towards the Rādījā were re-introduced as were observed when the Rādījā was the effective sovereign and the Pēshwā merely his prime minister. Nevertheless, all treaties with the British were concluded by the Pēshwā alone. In 1818 an outbreak of hostility led to

the Third Anglo-Marāthā War, the expulsion of the Pēshwā, and British annexation of the Dakhan.

Bibliography: Pēshwā Daftar (Pūna Archives); P.M. Joshi (ed.), *Selections from the Peshwa Daftar (New Series)*, 3 vols., Bombay 1957-62; A. Pawar (ed.), *Tārābāikālīn kāgadpatre*, 3 vols., Kolhapur 1969-72; V.K. Rajvade (ed.), *Marāthyāṅcyā itihāsācīn Sādhanen*, 22 vols., Pūna, Bombay, etc. 1898-1919; G.S. Sardesai (ed.), *Selections from the Peshwa Daftar*, 45 vols., Bombay 1930-34; G.S. Sardesai, Y.M. Kale and V.S. Vakaskar (eds.), *Atihāsik patreṅ yādī vagaire*, Pūna 1930; R.B.G.C. Vad, P.V. Mawji and D.B. Parasnis (eds.), *Samadāpatreṅ*, Bombay 1913; R.B.G.C. Vad, D.B. Parasnis, et alii (eds.), *Selections from the Satara Rajas' and Peishwas' diaries*, 9 vols., Pūna and Bombay 1905-11; V.K. Bhawe, *Pēshwēkālīn Mahārāshtra*, Pūna 1935; J. Grant Duff, *History of the Marathas*, 2 vols., Delhi 1971; S.N. Sen, *Administrative system of the Marathas*, Calcutta 1976; A. Wink, *Land and sovereignty in India: agrarian society and politics under the eighteenth-century Maratha Svarājya*, Cambridge 1986. (A. WINK)

PEST (Ottoman *Peshite*), formerly a separate town, in Ottoman times centre of a *nāhiye* in the *sandjak* of Budin [q.v.], today part of the capital of Hungary.

It was an earlier settlement than Buda, with mostly German inhabitants. After the Mongol invasion in A.D. 1241-2, with the creation of the fortification on the Castle Hill of present-day Buda (called new Pest for a period), Pest slowly lost some of its importance and was overshadowed by the capital, to which also the Germans moved. Nevertheless, the population of Pest reached some 7-8,000 souls at the end of the 15th century.

Although surrounded by walls and a channel with morasses, the town was quite vulnerable and fell into Ottoman hands without fight in 1541. One year later, a large Habsburg imperial army, headed by Joachim, Elector of Brandenburg, attempted to reconquer Pest, but failed due mainly to bad organisation and the lack of resoluteness. Another siege on 6 October 1602 brought success, and Pest was in Habsburg hands for almost two years. On 30 June 1684, the forces of Charles of Lorraine marched into the castle abandoned by the Turks. Four months later, however, after the abortive attack against Buda, the Ottomans were able to return. The final retaking by the same Duke's army took place on 17 June 1686.

The 16th century Ottoman surveys show that the indigenous population of Pest was Hungarian. Their number diminished rapidly, as in most administrative centres of Hungary: 122 Christian heads of families were found here in 1546, of which there remained 63 by 1590 (intermediate values: 1559-110, 1562-98, 1580-66 heads of families; cf. Gyula Káldy-Nagy, *A Budai szandzsák 1546-1590. évi összeírásai. Demográfiai és gazdaságtörténeti adatok* ("Registers of the *sandjak* of Buda in 1546-1590. Data on demography and economy"), Budapest 1985, 490.) As regards Muslims, our knowledge is limited to mercenaries, who were almost 1,000 in 1541, close to 1,500 in 1543, and 734 in 1628. The total number of the population could not have exceeded 2,500-3,000 people, although it is difficult to guess at the proportion of possible Muslim civilians.

The role of Pest as a commercial centre was significant both for local and transit trade. Its importance was enhanced by the immense floating bridge erected in 1566 when Šokollu Muštafā was governor of Buda.

The *nāhiye* of Pest was the largest within the *livā* of Buda, with more than 200 settlements and *mezra'as*.

021045
BUON

★ MACMILLAN
★ BUDA PESTE
MOSLEM WORLD, C. 25, 5.60-66, 1966 (New York)

A MOSLEM SHRINE IN BUDA¹

The Hungarian newspapers have recently given much publicity to a project which has a great interest for all those who desire the evangelization of Mohammedans. The project is to erect a *medrase* (school) in the capital of Hungary. The costs of building this school have been partly contributed by several Mohammedan rulers of Asiatic countries, and there is a plan for a world-wide collection among the Mohammedans to raise the rest of the expenses. One of the leaders of this movement is Fuad, the King of Egypt. The Mohammedan Committee, which resides in Geneva, wishes to levy a tax on all Mohammedans of the world to raise about 40,000 francs.

One missionary field of Mohammedanism seems to be the civilized Western world. That is the reason for their desire to set their foot again in Budapest, the farthest point west which they, in the course of history, at one time held. Budapest would be the natural basis for their missionary operations and westward progress. They have already begun their propaganda in Hungary, and the chief aim of the *medrase* in Buda will be to train missionaries.

There is another reason for erecting this *medrase* in Buda. During the Turkish occupation of Hungary there lived in Buda a Mohammedan saint, Gül Baba, whose grave and shrine still stand on the Eastern slope of the Rózsadomb in Buda. The Moslem world wishes to revive the memory of this ancient saint by erecting a Mosque and school over his grave.

The hundred-and-fifty-year-long Turkish reign offered to Hungarian Christianity, which had been then re-

¹ Budapest, the capital of Hungary consists of two parts, Buda and Pest. Buda is on the Western, Pest on the Eastern bank of the Danube.

baptized with the fire of Reformation, a precious opportunity to fulfil the missionary command of our Lord. The coincidence of the Hungarian Reformation and of the Turkish occupation was providential in pointing out to the Hungarian Evangelical Christians their real mission field. Unfortunately, Hungarian Christianity failed to make full use of this priceless opportunity. There are indications that some Christians of those days realized their duty to preach the Gospel to the Mohammedans in their midst, but the Churches as bodies either failed or were unable to fulfil their missionary task. Hungary was the bulwark of Western civilization, but she had just enough power to hold her position on the defensive, and was not able to bring the claims of Jesus Christ before the Mohammedans.

The Turks seem to have thought of settling down in Hungary for good. In Buda they built numerous mosques and baths; even the Christian churches were turned into mosques. Buda soon had twenty-one congregational mosques with *mihrábs*, sixteen smaller ones and seven *medrases*. The teachers of the *medrases* were called from Constantinople. There were also about six *mektebs* in Buda which correspond to the modern grammar schools. Pest also had two *medrases*, but owing to the small number of students, these were discontinued. There were five large mosques, six smaller ones and three flourishing grammar schools in Pest. The slopes of the Buda hills were covered with Moslem monasteries. Pest also had three or four of these. Wherever the Turks settled, monasteries of various begging, dancing and howling dervishes sprang into existence. When the Turks were driven out of Hungary, the Hungarians, for obvious reasons, regarded it as their first task to destroy everything which reminded them of their "Babylonian captivity." Hence the scarcity of Turkish remains in Hungary. These are: a Roman Catholic church in Pécs which was originally a mosque, with a crescent on its steeple under the cross; a minaret in the courtyard of the University Clinics in the same town; a minaret in the town of Eger; remains of several Turkish

A further issue in planning concerns the wider city region. This includes the suburban communes, which together account for 130,000 people (compared with 1,930,000 for the whole municipality of Bucharest); much of the increase in population anticipated by 1990 may be accommodated in these peripheral districts. An important question is the extent to which agricultural land should be preserved, a consideration that is especially important on the western side of the city, where favourable conditions of soil, topography, groundwater, and microclimate are reflected in extensive irrigation works and hothouses. Planners are discussing, on the one hand, the merits of a deeper suburban belt all around the city against, on the other, the attractions of expanding the city along certain axes enjoying road and rail communications. Bucharest has enormous physical capacity for expansion, and, although the high cost of dispersal is likely to result in continued high-density development, there are many possibilities to consider in deciding the future urban form.

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ION SADOVEANU, *Bucharest* (1964), a prose tribute to the city accompanies photographic views of contemporary Bucharest; C.C. GIURESCU, *Istoria Bucureștilor* (1966), and N. IORGA, *A History of Roumania* (1925), deal with historical aspects; WALTER STARKIE, *Raggle-Taggle: Adventures with a Fiddle in Hungary and Roumania* (1933, reprinted 1964), provides a picture of Bucharest in the 1930s; GEORGE OPRESCU, *Oriental Art in Rumania* (1963), 140 reproductions of objects from the Art Museum of the Socialist Republic of Romania, Bucharest, and other collections, with an introduction by the author. (V.Mi./D.T.)

Budapest

Regarded as one of the most beautiful international cities of the modern period, Budapest, the capital of Hungary, has a unique reputation and character. Strategically located on the Danube River, commanding the approaches to the Great Hungarian Plain (the Great Alföld), it dominates most aspects of Hungarian national life and, with a resident population exceeding 2,000,000 in 1976, is the third largest city in the Soviet bloc, after Moscow and Leningrad. In addition to its economic importance, the contemporary status of Budapest is enhanced by a magnificent natural setting, offering fine panoramas across the city; by its historic relics, museums, and noted thermal baths; by a unique and friendly atmosphere; and by an international accessibility.

As the political, administrative, industrial, and commercial centre of the Hungarian People's Republic, Budapest has close ties with the rest of the country. These links are facilitated by its position at the focal point of the Hungarian road and rail systems. That it is the seat of the Hungarian government and Parliament reflects its national political and administrative role, while its local functions are mirrored in its being the administrative centre of Pest County (*megye*) and Buda rural district (*járás*). Budapest also acts as the host to a number of international bodies: the Danube Commission has its headquarters in the city as do the World Federation of Democratic Youth and several permanent committees of the Council for Mutual Economic Assistance (Comecon), the east European economic and trade organization. The European significance of Budapest is reflected in its international transport links; it lies on a waterway connecting eight countries, and transcontinental highways and railways converge upon it. Budapest is also the centre of an industrial agglomeration of 44 smaller settlements that are linked to the city for planning purposes.

The capital acquired the name Budapest in 1873 when the communities of Pest (on the left bank of the Danube), Buda (on the right bank), and Óbuda (Old Buda) to the north were amalgamated. During the subsequent hundred years, the functions of the former royal boroughs were integrated and most of the neighbouring settlements were also included within the city boundary. The city has, in fact, fulfilled an administrative role almost without interruption since Buda emerged as the royal residence in the aftermath of the Mongol invasion of 1241.

Six road bridges, including the Széchenyi Chain Bridge (Széchenyi Lánchíd, built by the Scottish engineer Adam Clark), two railway bridges, and a tunnel carrying the east-west underground railway link Buda with Pest. All the bridges were demolished by the retreating German forces at the end of World War II but have since been rebuilt. Elizabeth Bridge (Erzsébet-híd), reconstructed as a suspension bridge, crosses the Danube in one span.

One-fifth of the population of Hungary resides in the capital, and a further 200,000 to 300,000 commute to work in the city each day. In the mid-1970s about 512,000 were employed in the industries of the city, an 18 percent reduction from 1968, after the decentralization of plants to provincial centres began to reduce this number.

Historical development. From early times the significance of the site of Budapest has been appreciated, combining as it does a defensive with a communications function; the river was always fordable at this point. Archaeological evidence shows that the site has been continuously settled since at least the 3rd millennium BC, and Copper, Bronze, and Iron Age man lived there. The Eravisci tribes, of Celtic origin, lived at the foot of Gellért Hill, 771 feet (235 metres) above sea level, and also farther north in what was to become Óbuda. This settlement was called Ak-Ink, meaning "ample water," from which was derived Aquincum, the name given to the civilian town and military camp established by the Romans at the end of the 1st century AD. By the time the Magyar tribes entered the Pannonian Basin in the 9th century, Aquincum, over which had flowed the great Eurasian migrations that followed the fall of the Roman Empire, had ceased to exist. Although there is evidence that some of the Roman buildings were used as shelter, the focus of settlement moved south.

This shift was consolidated by the construction of a stone fortress on a rocky spur overlooking the west bank of the Danube by King Béla IV, in the years following the Mongol invasion of 1241. The fortress became known as Buda Castle and the spur as Castle Hill (Várhegy). Soon a settlement sprang up at its base and another on the riverbank opposite, which were to grow respectively into the towns of Buda and Pest. In the 15th century Buda emerged as the most important handicraft and trading centre of the country, and during the reign (1458-90) of Matthias I Corvinus it also became a seat of learning. Buda and Pest were occupied by the Turks in 1541, and during the ensuing period of Turkish domination (to 1686) both towns declined.

During the more stable years of the early 18th century, the two towns again prospered, and by the 1790s Buda had become the seat of national government. Buda, Pest, and a re-emergent Óbuda now began to follow separate paths of economic specialization. Buda and Óbuda were characterized mainly by handicrafts and agriculture; Pest, which was increasingly identified with industry and commerce, rapidly outstripped its neighbours in significance. Throughout the centuries, Buda and Pest had suffered considerably from winter and spring flooding. As a result of the great disaster of 1838, when both towns were devastated, it was decided to regulate the Danube by constructing an extensive series of embankments; these did much to mold subsequent urban layout. The introduction of steamship navigation on the Danube in 1830 and the beginnings of railway construction (the first railway line, from Pest to Vác, was opened in 1846) further assisted the industrial development of Pest. In addition to the industrial and trading companies, numerous cultural institutions also emerged during this period, including the Hungarian National Museum (Magyar Nemzeti Múzeum) and the Hungarian Academy of Sciences (Magyar Tudományos Akadémia), paving the way for the declaration of Pest as the official capital of Hungary in 1848.

Two events occurring within five years of each other provided the institutional framework for urban expansion in the second half of the 19th century. The first was the Compromise (Ausgleich) of 1867 with Austria, which formally recognized Hungarian independence within the political framework of the Dual Monarchy, Austria-Hungary; this agreement was instrumental in increasing

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