

advocated by the Alliance Israélite Universelle or by the Israeli education system, and a will to live in accordance with a long chain of commandments. It is worth noting that the new generations are also seduced by new rituals established around the Holocaust ("The March of the Living") or Israel ("Birthright"); but they have lost interest in the cults of Moroccan saints.

Montreal's cosmopolitanism enabled Sephardim/Mizrahim to re-create their fragmented history without having to dilute their culture or overemphasize their identity. Some of their heirs are torn between an uncertain postmodern world and a memorial quest to rescue linguistic and cultural traditions that were shaped by over a thousand years of Jewish presence in North Africa and the Middle East.

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economic importance, the Jewish population grew steadily during the nineteenth century: estimates point to about 550 Jews in the city in 1820, 700 in 1840, 1,100 in 1876, 1,354 in 1888, and 1,805 in 1894. At the beginning of the nineteenth century, the Jewish presence in the area was limited to Çanakkale itself, but by the end of the century Jews were also found in surrounding towns such as Bayramiç, Ezine, and Lapseki.

Commerce and crafts were the main occupations of the town's Jews, who worked as peddlers, porters, grocers, herbalists, tailors, butchers, and tinsmiths. As a result of a fire in 1845, great parts of the city, including the entire Jewish quarter, were destroyed. Jews continued to play a significant part in the city's commercial arena, however. In late 1889, the Jewish merchant Elijah Haliyo donated money to build the Aynalı Çarşı, a covered market. A commemorative inscription in Ottoman Turkish and Ladino is still legible above the gate that serves as the main entrance to the market. Throughout the nineteenth century, foreign Jews also came to the city as vice-consuls, dragomans, and merchants. The number of foreign Jews who settled in Çanakkale was estimated at twenty-three in 1835, one hundred in 1840, and 926 in 1894.

At the beginning of the nineteenth century, there was only one synagogue in the city, but two others were built later in the century. By the 1850s, the community had a primary school (Talmud Torah) that employed two teachers. The Alliance Israélite Universelle opened the first modern school in the city in 1878.

Like the population at large, Jews suffered from the Allied naval bombardments during World War I. Most of the Jews of Çanakkale temporarily moved to Bayramiç for safety reasons, but some left the city altogether. Claiming that 70 percent of the city's Jews were in extreme poverty, the community applied to the American Jewish Joint Distribution Committee in 1921 and 1922 for aid. The Turkish census recorded 200 Jewish families in Çanakkale in 1927, and 250 in 1940. In 1934, anti-Jewish riots erupted in Çanakkale as well as in the towns of eastern Thrace (see → Thrace Riots).

Çanakkale

Çanakkale is a town in Turkey on the eastern side of the Dardanelles, founded in 1463 not far from the site of the ancient Abydos. → Sephardi Jews settled there sometime in the seventeenth century. In 1740, there were approximately fifty Jewish families in the town. Due to Çanakkale's increasing political and

09 Nisan 2017
 MADDE YAYIMLANDIKTAN
 SONRA GELEN DOKÜMAN

MIKHAEL ELBAZ

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aut. Ömer Turan

(ARIN)

İSTANBUL
BOĞAZ
ÇANAKKALE
BOĞAZ
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BOĞ
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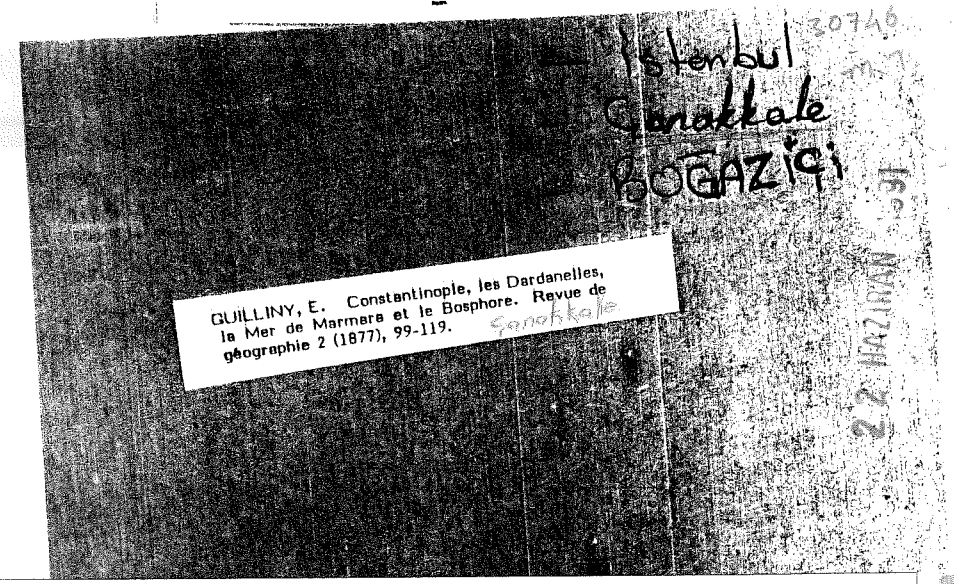
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ageur arrête-toil
soi que tu es en train de fouler
onnu la fin du monde.
ageur ecoute!
ls ce remblai paisible bat la cœur
out un peuple...

This earth you
thus tread unawares
ls where an age sank
Bow and listen this quiet moon
ls where the heart
of a nation throbs...



Dur yolcul.. Bilmeden gelip bastığın
Bu toprak bir devrin battığı yerdir...
Eğil de kulak ver, bu sessiz yığın
Bir vatan kalbinin attığı yerdir..

Poet: Necmettin Halil ONAN

HAZIRLAYAN: Naşit Bora AYDOĞAN
Emek Ofset Tesislerinde Basılmıştır.
Şubat 1989

ÇANAKKALE SAVAŞLARI

MUSTAFA KEMAL (Anafartalar Grup Komutanı)

"...Bombasırtı vak'asını anlatmadan geçemeyeceğim. Siperler arasında mesafe sekiz metre, yani ölüm muhakkak... Birinci siperdekiler, hiç biri kurtulmamacasına kâmilan düşüyor. İkincidekiler onların yerine geçiyor... Fakat ne kadar gıpta edilecek bir itidal ve tevekkülle biliyor musunuz?.. Öleni görüyor, üç dakikaya kadar öleceğini biliyor, hiç ufak bir korku ve endişe göstermiyor, sarsılmak yok... Okumak bilenlerin elinde Kur'ân-ı Kerim, Cennete gitmeye hazırlanıyorlar.. Bilmeyenler Kelime-i Şehâdet getirerek yürüyorlar. Bu, Türk askerindeki ruh kuvvetini gösteren şayan-ı hayret ve tebrik bir misaldir. Emin olmalısınız ki, Çanakkale Savaşlarını kazandıran bu yüksek ruhtur..." (Atatürk'ün Anafarta Hatıralarından)

20. yüzyılın başlarında Avrupa'da siyasi havanın iyice gerginleşmesi; Almanya, Avusturya-Macaristan ve İtalya üçlü ittifakı ile İngiltere, Fransa ve Rusya üçlü itilafının doğmasına sebep olmuştur.

Hudutlarının garanti altına alınması ve Kapitülasyonların kaldırılması koşulu ile İtilaf Devletlerinin safalarında yer alacağını bildiren Osmanlı Hükümeti'nin talebinin olumlu karşılanmaması, Osmanlıları İtilaf Devletleri safalarında yer almaya mecbur eder.. Akdeniz'de bulunan Goben ve Breslav Harp Gemilerinin 10 Ağustos'ta Çanakkale Boğazı'ndan içeri alınması ve bu gemilerin Karadeniz'e açılarak tarihte "Karadeniz Olayı" diye anılan harekâtı gerçekleştirmeleri sonucu İtilaf Devletleri Osmanlı Hükümetine harp ilan ederler... Bunun üzerine Osmanlı Hükümeti'de 11 Kasım 1914 tarihinde Cihat-ı Ekber ilan ederek harbe fiilen katılır.

Alman Harp Gemilerinin peşinden gelen İngiliz ve Fransız Donanmasına mensup Birleşik Filo'nun 3 Kasım 1915 günü saat 06.50 sularında Seddülbahir'de bulunan Tabyalarımızı bombardımanı ile; 28 Temmuz 1914'de başlayan ve 1918 Ekim ayının sonuna kadar devam eden Birinci Dünya Savaşı'nın sayfalarında özel ve önemli bir

fasıl işgal eden ÇANAKKALE MUHAREBELERİ başlıyordu.

Bir İngiliz Kruvazöründen atılan mermi Seddülbahir Tabyamızdaki cephaneliği havaya uçuruyor ve Çanakkale Muharebeleri'nin ilk şehitlerini veriyorduk... 5 Subay ve 81 er'imiz şehit olmuşlardı.

Birleşik Donanmanın saldırı ateşi karşısında Tabyalarımızdan yapılan ve gelecekte Tarihimizin en büyük kahramanlık destanlarından birisinin daha yaratılacağı kahramanca savunma, düşmanı Boğaz'ın geçilmesi konusunda kesin bir zorlamanın yapılması gerektiğine inandırmış ve bu sebeble İngiliz Harp Meclisi 19 Şubat'tan itibaren BOĞAZ'ın şiddetle zorlanması ve kati saldırının da 18 Mart 1915 günü yapılmasına karar vermişti...

İngiliz ve Fransız zırhlılarından meydana gelen Birleşik Donanma, 19 Şubat 1915'de Boğaz'ın sularına sokulduklarında Orhaniye ve Ertuğrul bataryalarımızdan yapılan kahramanca savunma karşısında geri çekilmek zorunda kaldılar...

25 Şubat 1915'te saldırı tekrarlandı, sabahın akşamına kadar süren bombardımanlar neticesi Kumkale ve Seddülbahir tabyaları susturuldu, gece karanaya asker çıkartılarak tahribat genişletildi... Düşman amansızdı, inatçı idi... Çanakkale Boğazı'nı mutlaka geçecek ve Anadolu'yu işgal edecekti. Bu amaçla, saldırılar 4 Mart gününden itibaren yoğunlaştı... 7 Mart 10 Mart günleri arasında artık Çanakkale Boğazı, eski sakin Boğaz değildi... Seddülbahir'de, Kumkale'de hafif hafif esen rüzgârın, şakıyan kuşların sesini kulakları tırmalayan top sesleri almıştı... Deniz de artık o mis gibi kokusunu yitirmişti sanki... Şimdi, kan kokuyordu, barut kokuyordu...

18 Mart 1915 günü sabahı Boğaz yeni yeni aydınlanıyordu, bir gece evvelinin kötü hava şartları yoktu, güneş sanki bir zaferin müjdecisi gibi doğmuş ve bütün gün boyunca devam edecekti...

Saatler 10. 30'u gösterirken, Birleşik donanma üç tümen halinde Çanakkale Boğazı'na girmeye başladılar...

Birinci Tümen, Başkomutan Amiral de Robeck'in komutasında Queen Elizabeth, Inflexible, Lord Nelson ve Agamemnon zırhlılarından; İkinci Tümen, Albay Hayes Salder komutasında Ocean, Irresistible, Wengeance Albion Swiftsure, Majestik, Conopus ve Cornwallis zırhlılarından ve Üçüncü tümen de Fransız Amiral Guéprate komu-

tasında Triumph, Prince George, Gaulois, Souffren, Charlemagne ve Bouvet zırhlılarından müteşekkildi...

18 Büyük zırhlı, bir çok muhrip ve denizaltı ile çoğu eski olan kara istihkâmlarımıza düşman ateş kismaya başlamıştı...

Yurdum dört bucağından kopup gelen, adları Mehmet, Ali yada Hüseyin ama yürekleri hep bir atan, nefes almanın rahatlığı içerisinde ölmesini bilen, bir karış toprağını değil düşmana vermek, çiğnetmeye bile tahammülü olmayan ve bu nedenle hücumu kalkarken "Allah...Allah..." diye haykıran ve Şehadet mertebesine "VATAN" diyerek ulaşan Kahraman Türk Askeri'nin azim ve cesareti sayesinde 18 Mart 1915 günü akşamı Düşmanın üç gemisi batmış ve üç gemisi de büyük yara almıştı... Harekâtı yöneten İngiliz Amiral, de Robeck, Komutan Geminin direğine "GEMİLER GERİ ÇEKİLME" emrini tokat ettiriyordu.

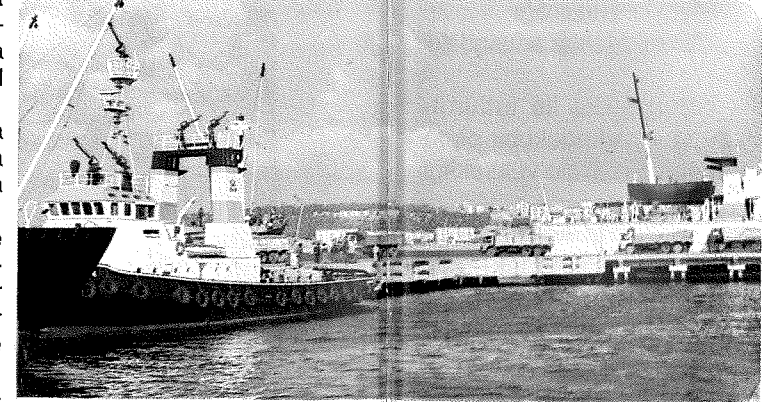
Bir gece evvel Nusret Mayın Gemi'si'nin kahraman mürettebatının döktüğü mayınlara çarparak ağır kayıplar veren Düşman, Boğaz'ın sadece denizden zorlamalarla geçilemeyeceğine emin olmuştu artık... Donanma hücumları yanı sıra bir "Anfibi Harekâtı" ile

yarımada'nın ele geçirilmesi gerektiğine inanan Düşman, Anzak, İngiliz, Hintli ve Fransız kuvvetleri ile iki grup halinde Yarımada'yı işgal etmeyi planlıyordu. Birinci grup, Seddülbahir kesimini işgal ederek Boğaz'ı açacak, ikinci grup ise Conkbayırı kesimini ele geçirip kuzeyden gelecek Türk Kuvvetlerinin güneye inmelerine engel olacaktı.

Bu amaçla, 25 Nisan 1915 sabahı alaca karanlıkta denizden yapılan bombardımanla Gelibolu Yarımadasının üç kesimi üç yandan ateş altına alınmıştı. Çıkarma noktaları olarak Seddülbahir ve Arıburnu seçilmişti. Düşman çıkarma yaptığı bütün kesimlerde, Türk Kuvvetlerinden sayıca ve mühimmat yönünden kuvvetliydi.. Ancak, Düşmanın hesaba katmadığı katamadığı Türk'ün İmanı ile bütünleşen bir Vatan ve Bayrak Sevgisinin olması idi...

I. II. ve III. Kırte ve Kerevizdere Muharebeleri olarak Seddülbahir Bölgesinde süren savaşlar, 28 Haziran'da başlayan Kanlı Zığındere savaşları ile noktalandı.

Öte yandan, Anzak Kolordusu'nun talihin garip bir cilvesi sonucu Kabatepe sahilleri yerine Arıburnu'daki sarp kıyılara akıntı sebebi ile sürüklenmesi, Herbin bir gün Seddülbahir ve Kabatepe civarında cereyan edecek



UN ACTE CONCERNANT LA SURVEILLANCE DES DARDANELLES

PAR

Irène BELDICEANU-STEINHERR

(Paris)

Le document que nous publions est conservé aux Archives de la Présidence du Conseil à Istanbul dans le *fonds Muallim Cevdet*, section des legs pieux, sous le n° 22093 (1). Il mesure 24,4 sur 37,2 cm. Il est écrit à l'encre noire sur du papier européen sans filigrane. Sur le dos, on perçoit deux mots et un sceau illisibles de même que le mot *şahh* qui atteste l'authenticité de ce dernier. Le document ne porte malheureusement pas de date. L'unique élément de datation constitue l'écriture, un *divānī* qui classe cette pièce parmi les documents du XVIII^e siècle. Du point de vue diplomatique, nous sommes en présence d'une requête adressée par un nommé Bayram à la Sublime Porte. Voici le contenu : un certain Hüseyin, chargé de la perception du revenu fiscal légué à la mosquée et à l'établissement de bienfaisance (*imāret*) de Süleymān le Législateur (1520-1566) sis à Istanbul, avait menacé les moines de l'île des Lièvres de leur retirer les biens qu'ils exploitaient, afin de les affermer au plus offrant. Les moines rappelèrent alors au sultan par l'intermédiaire de Bayram que la communauté avait reçu au moment de la conquête une capitulation qui lui garantissait l'exploitation de ses biens, en l'occurrence des champs et des oliveraies; en échange, elle devait informer les autorités de Bolayır et de Gallipoli de l'approche des bateaux ennemis.

Le document présente de multiples intérêts. Il met tout d'abord en relief la position stratégique de l'île. Située entre Ténédos, aujourd'hui Bozcaada, et l'entrée des Dardanelles, l'île des Lièvres ne possédait peut-être pas comme Ténédos un port propre au mouillage des grands bateaux; par contre, elle était un excellent point d'observation pour contrôler les mouvements des navires (2). Le document prouve que les Turcs avaient saisi l'importance de sa position

1) Istanbul, Başvekalet Arşivi, *fonds Muallim Cevdet*, n° 22093.

2) L'île des Lièvres, aujourd'hui Tavşan adası, se trouve au Nord-Est de l'île de Ténédos, aujourd'hui Bozcaada, juste à l'entrée des Dardanelles: *Carte de Turquie 1/800 000*, réimpression de la carte de 1936 en 1961, feuille Istanbul F/3. Elle est entourée de

plusieurs petites îles et le nom s'applique parfois à l'ensemble. On trouve cette dénomination aussi sur des cartes anciennes; citons à titre d'exemple des cartes du XVIII^e siècle: TRUGUET, RACCORD, *Carte des îles de Lemnos, Imbros, Samothrace et des côtes voisines*, s.d., Bibl. Nat. de Paris, Service hydrographique, portefeuille 97, division 2, pièce 12, petit for-

M. TUNGER
Completed

American Historical Review, 78/3, 1973, Virginia

What about the Dardanelles?

A Review Article by RAYMOND CALLAHAN

MARTIN GILBERT. *Winston S. Churchill. Volume 3, The Challenge of War, 1914-1916*. Boston: Houghton Mifflin Company, 1971. Pp. xxxvi, 988. \$15.00.

GEORGE H. CASSAR. *The French and the Dardanelles: A Study of Failure in the Conduct of War*. London: George Allen and Unwin, 1971. Pp. xvii, 276. £4.00.

ON MAY 9, 1916, an Irish Nationalist M.P., angered by Winston Churchill's advocacy of extending conscription to Ireland, shouted at him in the House of Commons, "What about the Dardanelles?" thus providing a neat title for the historical controversy that still rumbles on. The nearly simultaneous appearance of two studies, one based on the hitherto unavailable Churchill Papers, provides a good opportunity to consider how close we are to answering the question the Irish nationalist posed.

It now seems clear that the Dardanelles ought not to be considered in isolation from prewar discussions in London about amphibious operations—"warfare upon the littoral," in the jargon of the day. Martin Gilbert examines this topic only very briefly, but it has been fully treated in studies by Arthur Marder and Samuel Williamson.¹ What emerges from their work is that there was little clear thinking in London on amphibious operations and no joint planning for anything except the transport of the British Expeditionary Force to France. Of course the spectacle of service departments working in isolation from—if not actually against—each other is a very familiar one. But there were special reasons for the depths of noncooperation plumbed by the War Office and the Admiralty prior to 1914. Both services were undergoing major reorganizations—particularly the navy, where a veritable revolution was under way in both structure and matériel—and they were planning for very different wars. While the navy was increasingly committed to a Continental strategy, while the navy, whose strategic concepts were much woolier, still thought

¹ A. J. Marder, *From the Dreadnought to Scapa Flow: The Royal Navy in the Fisher Era* (London, 1961-70), vol. 1; Samuel R. Williamson, *The Politics of Grand Strategy: Britain and France Prepare for War, 1904-1914* (Cambridge, Mass., 1969).

CARTOGRAPHY OF GALLIPOLI AND THE DARDANELLES:

FROM CRISTOFORO BUONDELMONTI (15th c.) TO THE MAPS OF THE 18th c. IN THE COLLECTIONS OF THE BIBLIOTHEQUE NATIONALE DE FRANCE

Emmanuelle Vagnon

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

23 Mayıs 2015

- Gallipolu (070168)

- Ganakbale (030746)

I will define here three kinds of cartographical documents, different in their form and purpose. They belong to two of the departments of the Bibliothèque nationale de France: the Department of Manuscripts and the Department of Maps and Plans.¹

Cartes marines: the phrase “portolan chart” has been used by historians to describe a specific cartographic document since the 19th century.² It denotes a maritime chart, covered with “rumb lines” (compass lines), usually drawn on vellum. In the late Middle-Ages, from the 13th to 15th centuries, those maps mainly represented the coasts of the Mediterranean Sea, Black Sea, and Northern Europe; then, from the 16th to 18th centuries, this cartographic pattern was used for maritime maps of the entire world (planispheres) and regional maps of oceans ploughed by European vessels. Are these portolan charts representative of the charts drawn by pilots? It is not always the case. Most of the beautiful maps kept by libraries today are pieces of art, adorned with picturesque cities, sovereigns, animals and compass roses, covered with bright colors, gold and silver. However, these portolan charts give a fairly accurate representation of maritime space, and usually deliver information about the political and economic relationships between the different parts of the world represented.

The portolan charts of the Bibliothèque nationale de France, recently digitized, can be found in two different places, the Maps and Plans and Manuscripts departments, according to the history of each document. For example, the famous Catalan atlas of French King Charles V is in the Manuscript Department, whereas sheet maps on vellum, bought by Edmé-François Jomard, the curator of the first “Cabinet des Cartes”, in the 19th century, are in the Maps and Plans Department.

Books of islands and nautical books. In the Manuscripts Department, one can find medieval and early modern nautical books, such as manuscripts of the *Liber insularum* of Buondelmonti, composed in the first part of the 15th century. It is a description of the Aegean Sea, including Constantinople and the straits of the Black Sea, illustrated with small maps. The literary genre of the *isolario* had a major influence on the cartographical production of the 16th century, both manuscript and printed. It is certainly one of the models of the famous Piri Reis's *Kitab-ı Bahriye*.³

1 Both departments are in BnF, site Richelieu, 3, rue Vivienne, 75002 Paris. Monique Pelletier and Catherine Méhaud *Sources de l'Histoire de l'Asie et de l'Océanie dans les Archives et Bibliothèques françaises*, vol. 2 (München-New York-London-Paris: K.G.Saur ed., 1981) pp. 249-271.

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- Ganakale (030746)
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Conclusion

'Seen from many Egyptians' perspective in the mid-1950s, the benefits of positive neutralist policy seemed to be multiplying. Firstly, with the Czech deal, Egypt had decisively broken the Western monopoly on arms supplies enshrined in the Tripartite Declaration of 1950, issued by America, Britain and France. This prised open Egypt's room for political manoeuvre, beyond the confines of the Western bloc and its interests. It represented one more step along Egypt's path of decolonisation, and was a revisionist blow to the constraints of the autonomy-development dilemma. Secondly, it restored credibility to Egypt's calls for Arab unity in the face of the threat of Israel, enhancing Egypt's success in the final rounds of the battle over the Baghdad Pact. Meanwhile, Egypt's mobilisation of popular support for pan-Arabism had lent significant soft power to its foreign policy initiatives on Arab solidarity, enabling it to confront the regional designs of Western powers in turn. This effectively counterbalanced the dilemma produced by the need for foreign assistance in the national development project. The Czech arms deal's popularity in the Arab world only enhanced this dynamic. Thirdly, Egypt's turn to the East was productive of further options, as the superpowers now found themselves competing for the allegiance of regional states like Egypt. It was precisely this that enabled Nasser to nationalise the Suez Canal just one year later, and to seek both superpowers' support in confronting the tripartite invasion, ultimately winning the political battle. Within the limits imposed by Egypt's status as a developing state, Nasser was ably manipulating the bipolar international situation for the pursuit of national interests, the hallmark of positive neutralist policy.

In 1955, American observers commented that with the Czech arms deal, the 'centre of the superpower struggle [had] moved to the Middle East'.¹⁴⁴ Looking beyond this superpower's perspective, this article has rather sought to demonstrate that this ostensibly systemic change occurred primarily through the anti-colonial priorities of a national project. Egypt first promoted a simple 'neutralism' in 1953, with reference to national independence from colonial Britain. This neutralism then evolved through Egypt's Arab policy and its boycott of the Baghdad Pact, which was perceived as a neo-colonial project. Finally, neutralism was 'made positive' after the pursuit of foreign assistance, which became critical after the Gaza raid and the provocations of Israeli colonialism. Nasser's priority in foreign policy had consistently remained autonomy, while in nation building it was national development. Negotiating the contradictions between these two led him to direct engagement with each of the superpowers, and the ultimate choice of positive neutralism. Only by understanding the foreign policy connection with nation building, then, are the parameters of its evolution revealed.

Acknowledgements

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¹⁴⁴ ENA: Egyptian Embassy, Delhi to Egyptian Foreign Ministry, 22 October 1955.

The Impact of the Dardanelles Campaign on British Policy Towards the Arabs: How Gallipoli Shaped the Hussein-McMahon Correspondence

DAVID J. CHARLWOOD*

ABSTRACT *In 1915, Britain negotiated a deal to persuade the Arabs to join the Allies in the fight against the Ottomans. The Hussein-McMahon correspondence between the British High Commissioner in Egypt, Sir Arthur Henry McMahon, and Sharif Hussein of Mecca was the vehicle for that negotiation. In exchange for opposing the Ottomans, Sharif Hussein demanded an Arab independent area that stretched from the Mediterranean to modern day Iraq and from the Indian Ocean to Syria. The British accepted. Elie Kedourie's argument that McMahon was influenced by the Ottoman army deserter, Muhammad al-Faruqi, has thus far provided historians with the primary detailed reasoning for the British acceptance of Hussein's demands. This article will suggest that insufficient emphasis has been given to the failure of the Allied campaign at Gallipoli, which was a significant reason behind the British desire to negotiate a deal with the Arabs.*

Introduction

The Allies invaded the Gallipoli peninsula in the Dardanelles on the 25th of April 1915, in an audacious attempt to end Ottoman involvement in the First World War. Less than nine months later, as repeated offensives had failed to gain momentum, the remaining 35,000 men who had been tasked with capturing Constantinople ignominiously evacuated under cover of darkness. The failure of the Gallipoli campaign caused a Cabinet split that led to the end of Prime Minister Asquith's Liberal government.

There has been little consideration of the wider impact of the campaign on anywhere other than the Western Front. The political ramifications of its failure were immense for the individuals involved, but the repercussions were felt much further afield than Whitehall and Parliament. This article seeks to examine Gallipoli in a broader perspective and will argue that the campaign was of much greater significance for the Middle East and those concerned with British interests in the region, than historians have traditionally acknowledged.

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23 Nisan 2015

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may have had a role to play in some local cult and may therefore have been regarded as sacred. [See Dogs.]

The material culture of Ashkelon in the Persian period reflects imports and influences from both Phoenicia and the Aegean, including Attic black-figured and red-figured wares. As for Persian imports, little has been found except for a carved ivory comb depicting a hunting scene.

Hellenistic and Roman Periods. A number of impressive Greco-Roman buildings were erected at Ashkelon. Garstang excavated a large, rectangular, columned structure near the center of the tell that Stager identifies as a forum from the third century CE. A basilica found by Lady Hester Stanhope lies just north of the forum and dates to the same period. The recent excavations have uncovered, in addition to these public buildings, private villas occupying three insulae that were built early in the Hellenistic period but whose architectural plan remained unchanged until Byzantine times.

Byzantine Period. The Roman villas were replaced by a bathhouse in the fourth century. Here the excavators found nearly a hundred skeletons of newborn infants in the sewer of the bath, grisly evidence of the practice of infanticide. Another notable aspect of Byzantine Ashkelon was the trade in wine, shipped in distinctive amphorae (including the so-called Gaza jar) to destinations all over the Christian world, where wine from the Holy Land was highly prized.

Arab and Crusader Periods. Ashkelon was fortified for the last time under the Fatimids (who ruled from the tenth through twelfth centuries), and parts of those fortifications are still visible. At the north end of the tell, near what would have been the Jaffa Gate (it opened to the route leading to Jaffa), a lengthy Arabic inscription, engraved on a limestone slab (now broken) measuring 149 × 63 × 10 cm, was recently fished from debris filling a stone-lined dry moat. It commemorates the construction of a tower and bears a date 2 March 1150. Three years later the Crusaders captured the city and defaced the inscription, engraving five heraldic shields over the Arabic text.

Elsewhere on the tell, evidence of the prosperity of the Arab period at Ashkelon is found in well-built private houses, near one of which four pieces of gold filigree jewelry were unearthed. On the east side of the city, just inside the Jerusalem Gate, excavators uncovered a church that was constructed as a basilica in the fifth century, converted into a mosque under the Fatimids, and restored as a church by the Crusaders in the twelfth century.

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DAVID SCHLOEN

Behremkale (Aywalek - Serakkale)

ASHUR. See Aššur.

ASOR. See American Schools of Oriental Research.



ASSOS, Greek city in Anatolia rising a precipitous 234 m (768 ft.) from the sea to the summit of a volcanic citadel on the southern coast of the Troad (modern Turkey; 39°29' N; 26°21' E). The site is unequivocally identified by Strabo's description of a naturally fortified, well-walled city with a steep ascent from the harbor, set between Cape Lekton and Gargara (*Geography* 13.1.51, 57–58). Pliny notes that it was also called Apollonia (*Natural History* 5.32). Attempts to assign to Assos a Bronze Age name and history remain unsubstantiated by the literary and archaeological record. Proposals include Heinrich Schliemann's suggestion that the

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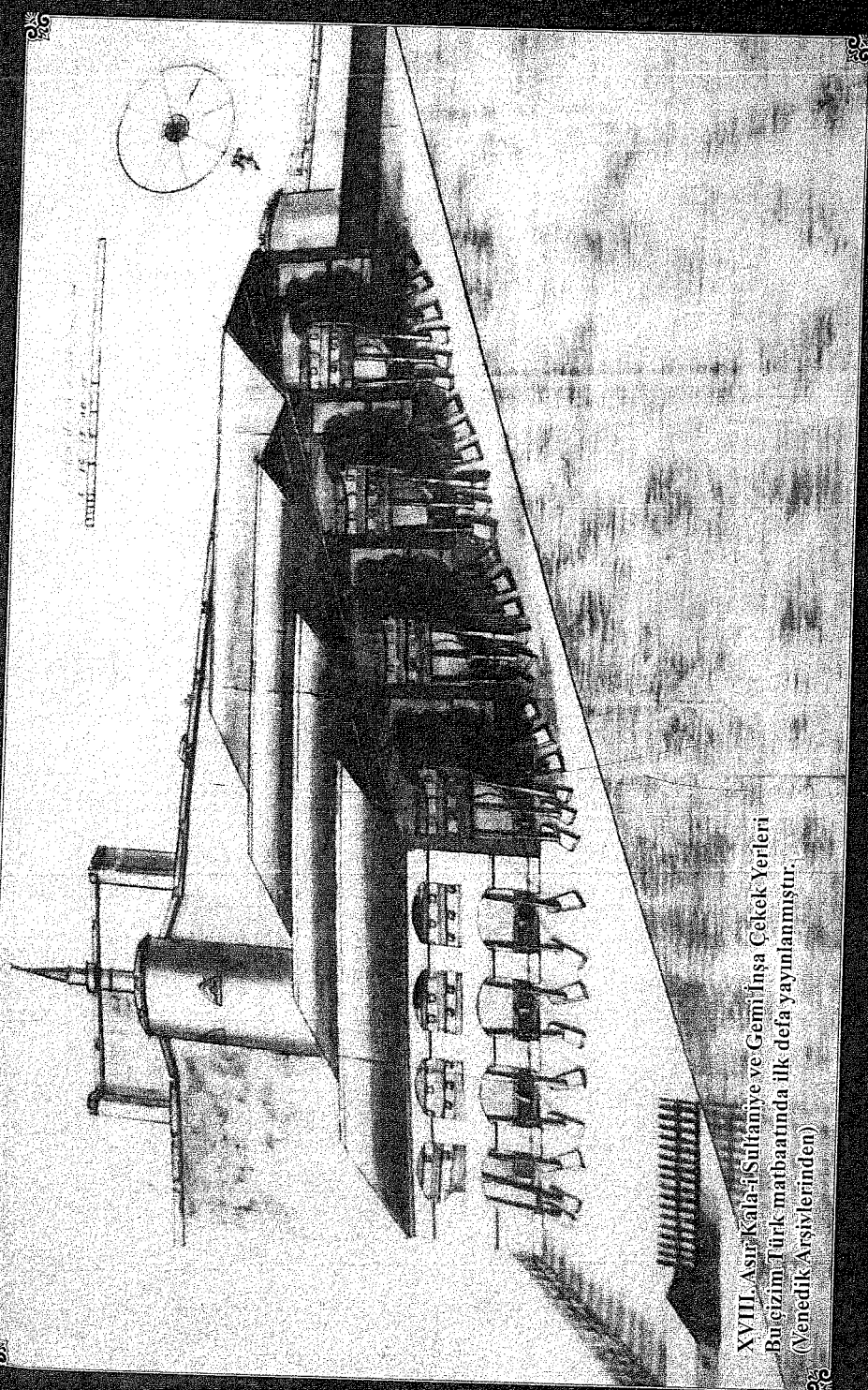
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27 Temmuz 1990

Azmi ÖZCAN



XVIII. Asır Kala-i Sultanîye ve Gemi İnşa Çekek Yerleri
Bucizim Türk matbaasında ilk defa yayımlanmıştır.
(Venedik Arşiv'lerinden)

HADE AYRILAN AYRILAN
GÖRÜŞÜMÜZ BİZE



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(ÇANAKKALE) ✓

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Istanbul [t.y.]



1987-1988

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ŞEHZADE SÜLEYMAN PAŞA'NIN
BOLAYIR İMARETİ VAKIFLARI VE GELİRLERİ

Çanakkale (XV. ve XVI. YÜZYILAR)

22 HAZ 2010

İbrahim SEZGİN*

Orhan Gazi'nin büyük oğlu olan Şehzade Süleyman Paşa "Rumeli Fatih" olarak meşhur olmuştur. Gerçekten de Rumeli'de Osmanlılar tarafından yapılan ilk fetihler Süleyman Paşa ve emrindeki Evrenos Bey, Gazi Fazıl, Ece Bey, Hacı İlbey gibi kumandanlar vasıtasıyla yapılmıştır¹. Osmanlı fethi başlamadan önce de Bizans İmparatoru Kantakuzenos'a taht mücadelelerinde yardım etmek maksadıyla Rumeli'ye birkaç defa geçen Süleyman Paşa, bölgeyi tanıma ve bu sayede bölgenin stratejik öneme sahip olan noktalarını bizzat görme ve tesbit etme fırsatını bulmuştur².

Bu incelemede ele alınan Süleyman Paşa'nın Bolayır'daki evkafı da Trakya ile Gelibolu yarımadasının berzahında, Marmara ve Ege denizlerine hâkim bir mevkiye kurulmuştur. Şehzade Süleyman Paşa'nın imaret tesisleri inşa etmek üzere Bolayır'ı seçmesi, muhtemelen bu stratejik noktada Türk yerleşmesini cazip hale getirmek ve bu sayede Anadolu ile Trakya arasındaki yol güzergâhını emniyete almak içindi. Bunun yanında, yeni fethedilen bölgelerin sahiplenilmesi ve müdafaa edilmesi hususunda Süleyman Paşa'nın vasiyeti olduğu da rivayet edilmektedir. Bu rivayete göre Süleyman Paşa, öldüğünde Bolayır'a defnedilmesini, kâfir saldırısı olursa kaçılmamasını ve cesedinin kâfirlerin eline geçmesine engel olunmasını vasiyet etmişti³. Nitekim Süleyman Paşa bir kaza neticesinde vefat etmiş ve Bolayır'da, yaptırdığı camiin yakınında defnedilmiştir.

Bilindiği gibi vakıf, bir kimsenin menkul veya gayr-ı menkulünü, insanların istifadesine tahsis ettikleri cami, mescid, medrese, imâret, zâviye gibi dinî ve sosyal müesseseler ile bunlara gelir temin etmek maksadıyla yaptırılan kervansaray, han, bedesten, çarşı ve dükkân gibi çeşitli iktisadî yapılar, gelir getiren arazi, para ve benzeri tahsisatlara (asl-ı

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