



Çanakkale Onsekiz Mart University

Turkish-Polish Relations: Past, Present and Future

Edited by
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FOREWORD I

This year we celebrate the 600 year anniversary of establishing relations between Poland and Turkey. Very few countries in the world can boast an equally long history of diplomatic relations. Throughout the ages Poland and Turkey shared a history of close connections. There was a time of strife and rivalry in our history, but we've also known peace when the two countries worked together in friendship. One needs to emphasize that Turkey has proven on numerous occasions that the independence of Poland is in its best interest. After the partitions of Poland, the Ottoman Empire was one of the few states in the world not to officially recognize that the First Republic of Poland was erased from the world map. As a result of the good relations between our countries many political refugees from Poland in the 19th century (including the citizens of Adampol) chose the Ottoman Empire as their home on emigration. During World War II, Turkey has also proven to be an amicable partner by offering help to the refugees.

One must not forget that the Second Republic of Poland was one of the first countries to internationally recognize the modern Turkey as a country. Many Polish emigrants left a mark on the country itself: by defending, modernizing and changing it. At present, Poland and Turkey have very close relations. Since the very beginning, Turkey supported the Polish efforts to join NATO, whereas Poland is one of the very few EU member states to actively and firmly support Turkey's integration with the European Union. Moreover, economic partnership between the countries is constantly developing. The overall balance of trade

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●● Nahnybida Ruslan Vasylyovych

Defensive Fortifications of Podolian Voivodeship at the Time of the Polish-Turkish War of 1672-1699

We are not able to determine the particular term of construction of fortifications in Podillya. The researchers suggest that the beginning of brick defensive architecture on the territory of Podillya was established in the 13th century, when tribes of Tyvertsi and Uliches entered into an alliance with Danylo Halytskyi in their common struggle against the Mongol-Tatars. King of Galicia-Volhynia used advanced French engineering construction of stone fortifications that was applied everywhere in Volhynia and Galicia. But by the order of Mongol governor Burundai in 1259 King destroyed fortress fortifications of his cities, and Podillya became vassal dependent upon Tatars. It was divided into tax districts with centers in the cities, which were headed by the chiefs of the local nobility, and baskaks visited them to take the tribute.

Successful battle of joint Lithuanian-Ruthenian troops at Syni Vody in 1362 marked the struggle for Podillya between Lithuania and Poland, which in the early 15th century managed to attach Podillya to its crown. Having subordinated rich region, Polish government implements by the model of their state political and administrative system, rules of law, justice, religion, writing, etc. These measures were fixed by the Polish king, nobles and magnates in Yedlenskiy privilege in 1430 (Tereshchen-

ko 1996: 303). According to this decision within the Podillya there was created the Podolian Voivodeship, which was divided into 8 districts, and Kamyanets became the main administrative center of the newly created Voivodeship (Krykun 1992: 159).

During the 15th-17th centuries territory of the Podolian Voivodeship was a specific region of the Kingdom of Poland. In this Frontier Region in a constant struggle for life and land coexisted local Ruthenians and new-come Poles, Germans, Czechs, Hungarians, Vlachs, Tatars. Together they created a tolerant community, whose main objective was to survive and protect themselves, region, and country from the danger looming over them since the 80's of the 15th century with the arrival on the Northern Black Sea Coast new powerful force - the Ottoman Empire. Constant nomadic Tatars from the Danube to the Dnieper River was the main factor of militarization of Podillya from the late 15th century, and service in the army was the first step in the career of nobleman who sought to gain fame, position, money and land (Mykhaylovskiy 2012: 322). Podolian river valleys of canyon type, landscape of cape type and the richness of the land on the sandstone created favorable conditions for the construction by magnates, nobles and city inhabitants the grid of fortifications. Castles had to protect populace from the enemy (Panashenkò 1980: 100). That is why in the 17th century Podillya became a land divided between major magnate families that from the time of settlement in the late 14th century lived in defensive residences-castles, and defensive fortifications around the cities of private property and royal cities of the Podolian Voivodeship created a barrier to protect the Kingdom of Poland from the Ottoman Empire. But the events that took place in the 17th century on the territory of Europe led to difficult relations between neighboring states.

The Kingdom of Poland, wrecked by rivalries and tensions, was gripped by civil war. Endless warfare led to the destruction of cities and villages, the decline of agriculture, handicrafts,

crafts and trade. Large areas of the Right-Bank Ukraine were devastated, and the constant extortion and robbery of population caused large epidemics, disasters and famine. Cossack elite was looking for allies with whom it could manage to defend the interests of the Orthodox population of the Right Bank Ukraine and maybe thinking about the unification of all Ukrainian lands under the authority of a Hetman's mace. In 1664 Podolian Colonel Ostap Gogol described Ukraine as follows: "Every Cossack was a colonel, every captain was a Hetman". At that time Hetman D. Doroshenko sought to establish one-man rule in whole Ukraine. Therefore, when enlisted the support of Ottoman Empire, he made an attempt to free Ukrainian land from the power of Poles (Smoliy and Stepankov 2011: 402-411).

The only city, that was a stronghold of the Polish Crown in the Right-bank Ukraine and promotion center of Catholicism to the east, was Kamyanets. The city as a center of the Podolian Voivodeship was considered an impregnable fortress of the Kingdom of Poland and was imprinted in the eyes of travelers as "stronghold of Christianity" of the whole Europe. Lack of Ukrainian historians studying the archives of Turkey does not allow exploring better this period in history, while the Polish researchers only partially paid attention, treating part of archival materials. From known sources we know that at the beginning of 1672 all in the Kingdom of Poland knew that there would be the inevitable military confrontation with the Turkish Empire. Future strike of the Turkish army had become Kamyanets-Podilskiy for the purpose of "formation of a powerful political, administrative, military and economic center of Ottoman Empire from the local stronghold".

In the 17th century large Turkish army made numerous attempts to capture the Podolian Voivodeship. First attempt failed during the Khotyn battle in 1621 in which Polish and Cossack troops defeated the Turkish army. After this battle fundamental reforms were carried out in the Ottoman Empire. As the basis

of these reforms became the Janissaries retraining to learn new methods of storming fortresses using far-shooting canons, undermining towers and laying mines under them for their subversion. In the Kingdom of Poland they had not resorted to drastic changes at the border for the construction of new fortifications. Castles were outdated, and the owners and city inhabitants were unable to maintain and rebuild it properly considering the rapid development of firearms and the development of new types of storming.

In the late 16th century European philosophers sought to place fortifications between residential blocks and sacral buildings. Its characteristic feature should be low cost, ease and the relative speed of construction of all the fortifications. That is how there appeared an idea to create city-star – a city that is surrounded from all sides by bastions. Issued in Hague in 1615 by Samuel Maroula book “Architecture of offensive and defensive” pays great attention to the problem of combining city and castle into one fortification system (Lypa 2007: 158).

Therefore, in the 17th century in Europe they gradually created cities by the Old Dutch technique of fortifications which dominated next few centuries. By this technique Dutch bastions were the simple pentagons formed by the ramparts with the much larger ascending angles. To compensate the lack of stone apparel they devised a way to strengthen apices – cladding. Its essence is that the surface of the rampart was planted by fast-growing weed seeds, usually wheat grass, which was growing for few weeks, and then it was cut and planted once again. Also ledges of ramparts – berms, advanced ramparts – contraguard (Glushok 2009: 20).

In the Podolian Voivodeship they paid less attention to the new technique of fortifications. Cities and towns lived according to the ancient traditions for which the holder has not sought to combine strengthening of the castle and strengthening of the city into the one conceptual integrity. This big mistake played a crucial role in the use of new types of storming by janissaries in the capturing of the cities of the Podolian Voivodeship in the late 17th century.

In Kamyanets the tower-wall fortifications of the castle were strengthened in the early 17th century by the stone-earthen fortifications – New Castle. Legends say that the Turkish Sultan Osman II being at Kamyanets in 1620 was surprised by the beauty of the city and its fortifications. He asked, “Who has built this city?” Someone gave a response: “The Allah himself!” “Then let the Allah conquer it himself!” (Pustynnikova 2010: 145). Folk legend, as historians suggest, demonstrated that in the early 17th century Turkish troops were not able to capture Kamyanets. In October 1633 near Kamyanets, during the armed conflict between the states, Turkish army led by Abaza-Pasha was defeated by the Polish army led by S. Konyetpsolskiy (Krykun 2008: 307). But in the second half of the 17th century situation was reversed. In 1672 Turkish army of 150 thousand soldiers led by Sultan Mohammed IV approached to Kamyanets. The Sultan asked to surrender in exchange for the preservation of life for all residents with the condition of recognition by them of Sultan’s power. On the meeting of the nobles of the city in the St. Peter and St. Paul Cathedral they answered Sultan that “we all were born on this land and we will defend it”. The time was passing. No one was planning to leave. But on the day, when the Sultan had a detour around Kamyanets and studied the fortifications of the city, suddenly the cannon shot and destroyed the tent where the chambers of Sultan were located. After his arrival, when he saw that there was nothing left, he gave instructions for the beginning of hostilities. Sources tell us that the city hoped for rescue troops from Warsaw, but it did not get to see the support.

As it was found by the researches, who conducted archaeological research and archaeological supervision over the period 2007-2010 of 22 areas, where the reconstruction of lost residential buildings was performed, most of the identified archaeological objects comes from the late 17th century. They refer to the period of the second war of the Kingdom of Poland with the Ot-toman Empire, which began in 1672 (Shevchenko and Nahny-bida 2012: 353).

We assume that the bombing of the city was carried out by the most advanced canons at that time that were manufactured in France and had been in service in the Turkish army. After a few day bombing the city did not surrender. A significant number of the fragments of late medieval pottery and cooked bones of domestic animals, found in areas where the author conducted archaeological research, indicates a gradual depletion of food supplies in the city (Nahnybida 2010: 177).

But the final defeat for fortifications of Kamyanets became tunnels at New Castle, and laying mines in these tunnels bags of gunpowder. In the archives of Madrid the original map depicting the storming by Turkish troops of Kamyanets is kept. This is the only map that may indicate a general technique of attack on defensive fortifications of the city (Figure 1). Turks made undermining of the New Castle and, having conquered it, made Polish troops leave previous positions and create new positions in the Old Castle. Historians believe that this period in the history of the battle was a turning point. We assume that from that time the Turks stopped bombing the city and focused only on the Old Castle (Plamenytska 2012: 414). During the fighting on August 27 the Polish squad of Volodyyevskiy under pressure from the Turkish army on the ninth day of the siege of Kamyanets surrendered. But at the time when the Turks entered the city through the Rus gates, there happened an explosion in the castle. It is believed that Major Heklinh went down in the basement of the Black tower and undermined the provisions remaining for defenders. Still, no one knew what shape was of the Black tower and eastern fortifications of the castle between the Pope's tower and the New Eastern tower (AGAD. – Zb. Branickich z Suchei. Nr 168/199).

Cyprian Tomashevych, maybe an engineer by profession, preserved for descendants the face of the ancient capital of the Podolian Voivodeship. After the defeat of Polish troops, he left the Kamyanets as one of the leaders of the city's defense from

the Turks. Tomashevych recorded the events of September 1672 on the copperplate, which is considered to be the best-known source for the study of medieval Kamyanets (Tomashevych, 1672-1679). The author perfectly depicted the fortifications, churches, catholic churches, houses, streets, squares, and the river with the canyon that encircles the city. The author marked on the copperplate the area through which the Turks broke into Hornwerk, and in the Old Castle – a place where, according to the description of memoirists, died Polish knight Volodyyevskiy (Figure 2).

In the Warsaw Main Archive of Old Records the author of this article discovered the plan of Kamyanets-Podilskiy, which has been never mentioned by any of Ukrainian historians before (AGAD. PL_1_444_407_001). It is not clear why the Polish researchers have not found it earlier. Image of the Old and the New Castle on it radically changes the perception of the events that took place in September 1672. At the entrance to the castle there was a large two-story building with windows and archway to the left, through which you can enter the fortress. Most probably it is the palace of commandant that existed between the Black tower and the Pope's tower (Figure 3). After the big explosion in the Black tower, Turks, Cossacks and Ruthenians (last were expelled from the city by Poles and Armenians in 1657, which had burnt their blocks) had different plans for the future of the city. Under the rubble there was found the body of the Kingdom of Poland's knight Mihal Volodyyevskiy, who was buried in one of the Roman Catholic churches. But Armenians and Poles had to say goodbye forever to Kamyanets. Turks packed them off with the accompaniment of the orchestra (Shpylyova 2013: 22).

It is difficult to ascertain the capture of other great castles of Podolian Voivodeship by the Turks. One of the most advanced was the Castle in Yazlovets. Ulrich von Werdum, describing its appearance on January 9, 1672 wrote that it "stretched for the distance of gunshot to the west of the city on a separate hill,

which of the transverse mountains reaches a long valley. The castle is great, built by Italian standards, with high walls, flat roof and many chimneys, but for half devastated" (Werdum 1983: 101). Before the Turkish occupation of the city, it was fenced by the rampart with stone gates – Armenian, Brewery and Polish Gates. Just behind the Polish Gate, through which the city was combined with a castle, the blocks of urban craftsmen were situated. Alongside there was the Polish market, surrounded by stone houses in which lived the Armenians. The square of the central market was surrounded by houses of noble Jews (Lukin, Sokolova, and Khaymovich 2000: 30). The weakened castle in autumn 1672 was surrounded and destroyed by Janisaries led by Hussein-Pasha. However, in 1673, Jan Koniecpolski freed Yazlovets. In 1676, under the command of Ibrahim Shishman-Pasha, Yazlovets again came for 8 years in the hands of Ottoman Empire (Pidstavka 2013: 41).

During the short period of their presence, Turks strongly fortified castle and made of it one of their best in the northwest by putting bastions forward. One of the French leaders De Aleras, who was present in 1684 in Yazlovets during its liberation from Turks by Polish king Jan III, saw the castle in the following way: "Above the town was seen in the south on a broad hill... castle built of stone and brick, but in a rather irregular shape. Through the gates of the castle stretches observation deck of administrative military, on which can line up three thousand soldiers. The structure of the castle is irregular, at least it does not have anything old. Towers, trenches, ramparts, underground cellars, whole pomp and fortifications. A castle is in ruins and debris. Main Tower of the Castle is very torn, they were barely able to bring it to the previous condition by low cost. In 1672... the Turks also accommodated in the castle of Yazlovets and restored it as far as possible" (Guerquin 1960: 9).

He also writes that "Turks would reinforce the castle having made new trenches using brushwood on the tops of mountains,

at the foot of the castle walls from the side of the city and in the valley on the one and the other side of the river" (Guerquin 1960: 11).

It should be noted, that Turks, hoping to stay in Yazlovets for long, on the slopes of hills planted fruit trees. After the liberation of Yazlovets, the gardens were taken into custody by the fortress commandant Jan Samuel Chrzanowski. Historians and archaeologists are not yet able to remodel the capture of the Bar fortress by Turks. Frisian traveler Ulrich von Werdum described, that "from the north near the town stands the castle, surrounded by a thick wall with four stone towers between which the gate leads to the city. There are also some earthen fortifications in front of it. Thick fence divides the city into two parts, larger of which is eastern, situated outside, standing empty, almost without inhabitants. The inner part is a bit peopled, but buildings are miserable, whatever, from the ruins it can be seen that once there were massive buildings. Among others there is still dilapidated old Town Hall, over the vaulted entrance of which there was the saying engraved in stone: "The safest is to think things good through". Near the Town Hall there was a Jewish synagogue, of which remained large pieces of wall with Hebraic inscriptions. Now there are three catholic churches, covered with straw: of Corpus Christi in front of the gate of the castle, of Jakobins (Dominicans), and of Jesuits, who had here the richest monastery in all Poland. Possibly, forty villages belonged to it previously, but now barely forty people belong to it. Ruthenians or Greeks also have two churches, and Jews have small synagogue. A separate cemetery of last stretches on the north side outside the city, opposite the castle.

In 1997 in France, Ukrainian historian and mathematician Y. Matviyishyn discovered a plan of Bar city of the second half of the 17th century, designed by one of the French engineers during the Polish-Turkish war. It is called "True, accurate and orthographic plan of the city and castle Bar» (Matviyishyn

2004: 198). Already destroyed city and remained castle were depicted on the plan. We assume that the Bar was regarded by the Turks as an important fortress in the central Podillya. Therefore Turks could lay siege to the city, and after the exhaustion of food supplies inhabitants of the city announced the surrender. At the same time castle remained intact (Figure 4).

The similar situation was in Medzhybizh. It should be noted that after Medzhybizh castle joined the Ottoman Empire 12,000 carts with people left the town and surrounding villages for the direction of the Volyn Voivodeship (Krykun 2011: 367). Therefore, as for the present time archaeological research, which is already carried out in the castle of Medzhybizh, fixes throughout the castle yard ceramics of the second half of the 17th century. As it was noted by historians of fortifications, fence refraction of the south-west corner of the castle forms a configuration that not only facilitates the defense of the castle, but it is a threat, creating dead space. Therefore, we can assume that in this place they planned as a tower-strut, which together with the existing tower-strut concealed the entrance to the castle and decide the issue of front and flank defense of the southern fence of the castle (Figure 5) (Danilov 1996: 48). According to our assumption, the Turks during the capture of Medzhybizh used the same technique of storming, which was used during the capture of Kamyanets. After the capture of the town, they made significant restoration work on the elimination of the remnants of the tower-strut after the explosion. Medzhybizh was proclaimed as the center of Sanjak, which was created in 1678, and the castle was used as a residence for aḥa (captain) of Janissaries. Also in the castle there was a military garrison of a hundred people. It is known that the Turks built a mosque in the town. But they failed to stay long in Medzhybizh. The military situation led to a complete desertification of villages the decline of economy. Recovered in 1683, the Polish-Turkish War forced the Turks in 1686 to leave Medzhybizh and to make an attempt to destroy the castle to the base (Stolitskiy 1996: 43).

Miserly information is known about the castles of small Polish nobility. Illustration of 1665 informs that in Skala-Podilska "castle, build on the top of the cliff and circled around by the wall, came in complete desolation". In 1672 the Turks finally destroy its defenses, after that castle was never rebuilt again (Sohatskiy 1994: 14). Kuropatskiy in his publication in 1786, "The geography of Galicia" wrote about Gusyatin, recalling about the existence of there yet at the same time "magnificent palace, beautiful and destroyed by the hands of the Turks" (Aftanazy 1992: 107). Sydoriv castle during 1673-1675 was held by the Polish garrison under the command of Captain Hshonovskiy. After it was captured by the Turks, it was entirely destroyed. Marcin Kalinowski in 1718 immediately rebuilds the castle, as evidenced by preserved to this day commemorative plate with the inscription on the gate tower (Vecherskiy 2011: 375).

Illustration of Lanivtsi in 1665 also mentions the castle: "Now that castle is not built, but the wood and other materials are collected...". And by 1669 the castle was built. In the instruction for the Polish nobility at the Sejm the request was placed to provide Galician cornet Stephan Zlochevskiy Lanivtsi and the castle again. But between 1672 and 1678, the castle was wiped out by the Turkish Janissaries. Since that time no one attempted to restore it (Sohatskiy 1994: 10). At present time defensive fortifications of Lanivtsi are well preserved. Therefore archaeological research will deepen our knowledge about Lanivtsi castle.

Zinkiv Castle was occupied by the Turks, but immediately rebuilt (Sitsinskiy 1994: 53).

In 1672 the Turks captured the castle in Vysichka, but in 1675 Jan Sobieski managed to arrange a garrison in it. Researcher Anthony Schneider writes: "Later in Babintsy there was built a defensive castle by Lyantskoronskiy, which was destroyed during the last Turkish wars of the 17th century". It is not known for sure whether the Turks carried out the strengthening of the fortifications in Chervonohorod, or destroyed it. It is known that,

during the storming of the town, the Turks dug the isthmus and the river that encircled the town around formed 17 meters high waterfall. We assume that these measures allowed the Turks to seize the city freely without any resistance from the side of the town inhabitants, who went from the town. Together with the inhabitants of Kamyanets they moved to the Rus Voivodeship.

The great rebellion against the Turks arose in Yahilnytsya. We do not know for sure how far it went, but during the national rebellion the Turkish Pasha was killed, and was buried in Tovste. Till present time the Turkish stone monument has being preserved at the place where the Pasha was buried (Pavlyk 2000: 33). Also we do not have any information regarding the strengthening and improvement of defensive parts in Yahilnytsya castle during the Turkish occupation (Bubernak 2003: 3). From the diary of Ulrich von Werdum we find out that prior to the Turkish capture of Podillya in the northern part of the valley of Yahilnytsya arose an old dilapidated fortress built massively (Werdum 1983: 106). After a short stay in dependence of the Turkish Empire, in 1683 Yahilnytsya was ceded to the Kingdom of Poland.

The part of the Rus Voivodeship including Chortkiv and surrounding villages joined the Podolian Voivodeship. Since then Chortkiv became the capital of Chortkiv pashalik (Solevytska, Stefanovych, and Drzhanovskiy 1974: 30), and the castle was converted into a residence of the Subpasha of Podolian pashalik (Chorpita 2002: 11). Therefore, we can assume that the Turkish army and its generals had clearly defined plans for attack on cities and towns of the Podolian Voivodeship. Major fortifications including Kamyanets, Bar, Medzhybizh and Yazlovets were updated. Smaller in size castles, which belonged to the Polish gentry, such as Zhvanets, Ozaryntsi, Chornokozyntsi, Kryvche, Rychta, Pyliava, Yarmolyntsi, Sutkivtsi, Yaltushkiiv, Panivtsi were completely or partially destroyed. In 1676 inhabitants of Sataniv fiercely fought back. But taking into account the significant superiority of the enemy Sataniv surrendered.

After the occupation of its territory, the Podolian Voivodeship became the 14th province of the Ottoman Empire and Kamyanets was announced as its center. In Istanbul and Cairo the celebrations were held for three days and finished with salute in honor of the Ottoman army.

Beylerbey of Dnieper region Galil-Pasha was appointed vicar of the province. After the arrival of the Turkish administration, Kamyanets Eyalet was divided into Sanjaks and Nahiyahs. Kamyanets Sanjak was divided into Nahiyahs with centers in Khropatova, Sataniv, Skala, Kytaygorod, Kryvche, Zhvanets, Mohyliv.

Understanding the importance of Kamyanets as an outpost for these lands the Turks were forced to focus their attention on further developing and strengthening the city. Rebuilding began and was carried out under the supervision of the French military engineers. In the fortress they dismantled pieces of the Black tower and the ruins of the palace, which was located at the entrance to the castle, so that nothing could be reminiscent of the Polish Crown (Figure 2). By the mid-1673 they had rebuilt Rozhanka and Lyantskoronska towers. There appeared new tops resembling the shape of refined sugar on them. We assume that the stones of the Black tower and the palace were used to strengthen the arch piers of the Castle Bridge. From both sides it was strengthened with strong escarp walls. The repairs in the city were made to the Armenian bastion and fortifications near the Stephen Báthory tower and it remained till present time named the Turkish bastions. One reporter described the work on strengthening the city by the Turks in such words: "they attach fortifications to the castle; they have made rafts over rocks from the castle up to the Bishop, and on the passages they have made fortifications in two rows; belyard (bastion) was built by the monastery of Discalced Carmelites on an ancient trench, the other on the territory of the monastery, the third on an old Bishop yard, fourth in the empty nunnery (near the Bathoriy Gate),

the fifth near the St. Peter and St. Paul Cathedral, the sixth in the yard of lady Bohusheva, the seventh in Armenian street“ (Sitsinskiy 1994: 19).

At the Rus Gate, maybe, janissary barracks were placed, and stables were placed in the Jesuit College. In the southern quarters the Turks built a huge house for governor of Kamyanets Eyalet. It consisted of the palace and the harem of the governor, along with which the garden for girls was equipped. Near the palace the roundel or the belyuard was built, under which the prison of harem was placed.

Great work was done in the temples of the city. Central catholic cathedral was turned into a cathedral mosque of the province – “Jamia” after Sultan Mohammed IV. It is the place, which had entered the Sultan Mohammed IV in 1672 with a banner on which the date of receipt of the city by Turkish troops was written. Yusuf Efendi was appointed the first Imam of the church, and other 20 people have helped to conduct services. Near the west facade of the church a minaret was built. Another minaret they planned to build near the northern facade of “Jamia”, but it was never built. In place of the Catholic cemetery, which was situated near the Cathedral, they have arranged the Muslim cemetery. Dominican Church of St. Nicholas was turned into the mosque after the Sultan’s wife Rabia Hyulnush. In the courtyard of the Dominican monastery the tombstone “Fountain of Tears”, which was put by the Turkish governor Galil-Pasha for his daughter, who died in Kamyanets, was preserved till the early 19th century. The main sanctuary of Ruthenians - Holy Trinity Cathedral was turned into a mosque after the second vizier Musahib Mustafa and the Armenian Cathedral of St. Nicholas after the third vizier and kaymak Kara Mustafa. The church of Discalced Carmelites was turned into a mosque after the Sultan’s preacher Vani Mehmed Efendi.

Historians still cannot figure out which of the churches was turned into a mosque after the Sultan’s mother (valide), Ruthe-

nian by origin, Turhan Khadije. On the copperplate of Cyprian Tomashevych we find only five temples which were converted into mosques with adjacent minarets. We know also that in the same mosque in 1680, the minaret was constructed, and in the temples of Sultan and Sultan’s wife the significant renovation was done. Church of St. Stanislav, which existed in the castle, was not destroyed during the war. One of the Turkish maps and the plan of Yakub de Rubeysa depict religious building with the tower inside the castle. We assume that this church was turned into the mosque after the Sultan’s mother. Last small mosque was built at the beginning of 1690’s in the New Castle and was serviced only by three persons (Kolodziejczyk 1994: 106-208). Note that the Poles and the Armenians were permitted to have only one church for each, and Orthodox were permitted to have three churches.

Having conducted great work in rebuilding the city fortifications and the castle, and after the re-consecration of Christian churches into mosques, they have conducted great renovation work in the City Hall. We assume that it was used as the main administrative building of Kamyanets Eyalet and Kamyanets Sanjak. Opposite the City Hall they equipped a “Khan”, i.e. check for travelers. Also among the new buildings there appeared two baths, an indoor market and three schools. One of these schools was of the level of ‘madrasas’ (from the Arabic “Madrasa” - a place where lessons are given). It should be noted that the influence of the Turkish language took place before the conquest of Kamyanets by the Turks. The population of the city knew Turkic languages. They had the so-called “Kaba Turk” - the Turkish language that was common among ordinary people. Therefore, in the Ukrainian language many Turkish words became ingrained.

At the end of the 18th century, still there were kept good relations between the government of Kamyanets and Khotyn Pasha. For example, when in 1776 the Sultan’s son was born, they have

made the great celebration in Khotyn to which the officers of Kamyanets garrison and many inhabitants of Kamyanets were invited. In the late 18th century, the city planned to open the school of Oriental languages including the teaching of Turkish (Osetrova and Nahnybida 2013: 5). Thus, during the 15th-17th centuries Podillya was the territory of the convergence of interests of the Kingdom of Poland and the Ottoman Empire. Due to Podillya land the great mutual influence between two countries took place. There appears a great influence of the Slavic culture on Ottoman society. Slavic language was freely used by the Sultan's court. Traders, craftsmen and wealthy people from the provinces, that were the part of the Ottoman Empire, were attracted to Istanbul and other cities of Empire. Therefore, with all the cultural and religious differences that existed between Poland, Ukraine and Turkey we should still be aware that the historical relationship, that was formed and established between them for a few centuries, calls for research and deepening of our knowledge of the problems that partially was studied, while others still require hard work on the set of truth. Final knowledge will give us an understanding and awareness of all the negative and positive aspects of their relations and further dialogue between ethnic groups.

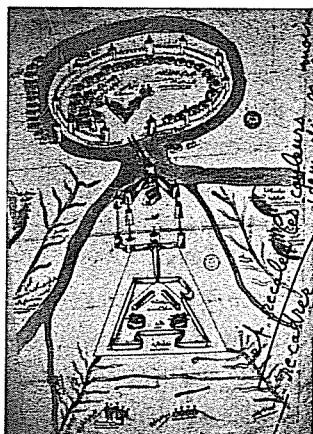


Figure 1. Map of the siege of Kamyanets by the Turks in 1672.

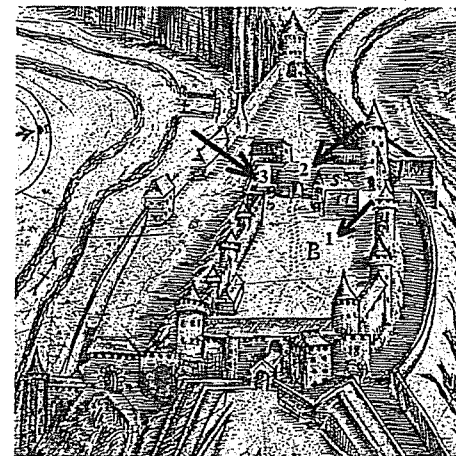
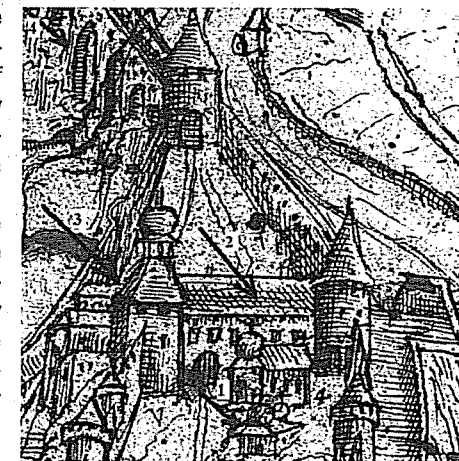


Figure 2. The view of the castle in Kamyanets-Podilskiy after the capture by the Turks in 1672. 1. Empty area where there was the church of St. Intercession in which, as historians assumed, were buried Lithuanian princes Koriatovychi, founders of Kamyanets. 2. Empty area where there was a large palace of the commandant of the castle, which was dismantled by the Turks, Ukrainians and Cossacks after its destruction. 3. Empty area where the Black Tower was situated, in which Jerzy Volodyyevskiy died (Tomashevych, Cyprian. The Copperplate. 1672-1679. Available at: www.polona.pl/item/404622/0/. [10.02.2013]).

Figure 3. The castle on the unknown plan of Kamyanets-Podilskiy of the second half of the 17th century. 1. View of the church of St. Intercession on the unknown plan of Kamyanets-Podilskiy of 1671-1672. 2. View of the castle commandant palace on the unknown plan of Kamyanets-Podilskiy of 1671-1672. 3. View of the Black Tower on the unknown plan of Kamyanets-Podilskiy of 1671-1672. 4. View of the Castle Bridge on the the unknown plan of Kamyanets-Podilskiy of 1671-1672 (AGAD. PL_1_444_407_001).



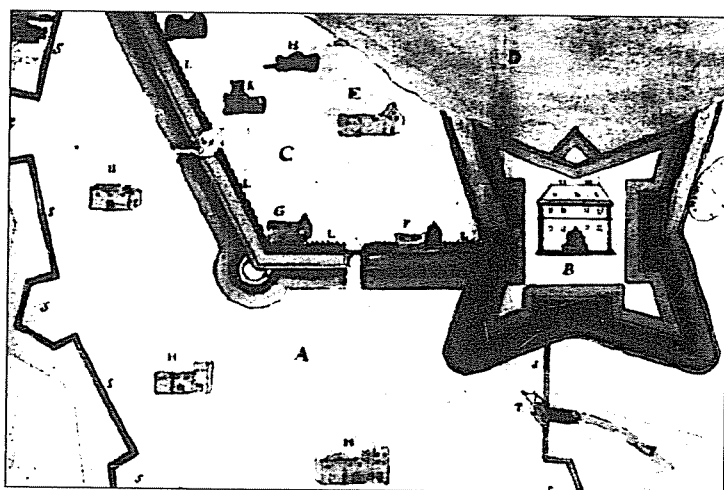


Figure 4. The Picture in the "True, accurate and orthographic plan of the city and castle of Bar, 1677".

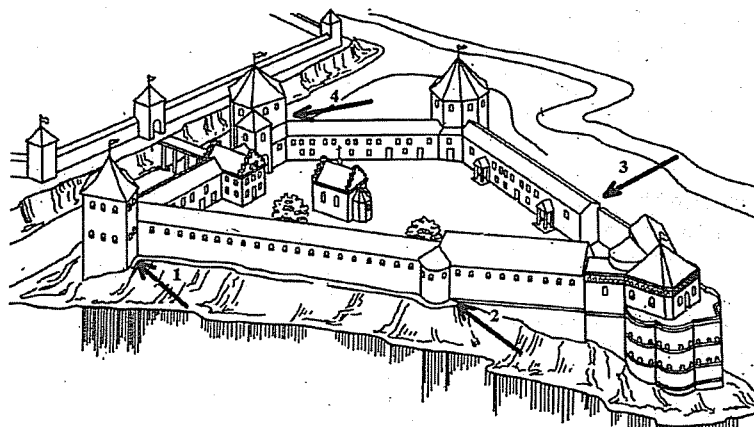


Figure 5. The Picture in the Castle in Medzhybizh. Graphic reconstruction by G. Logvyn. 1. Reconstructed tower Strut which existed before the capture of Medzhybizh by the Turks in 1670's. 2. Reconstructed tower at the Palace of the castle that existed before the capture of Medzhybizh by the Turks in 1670's. 3. Place where, according to our hypothesis, there was a tower which existed before the capture of Medzhybizh by the Turks in 1670's. 4. Preserved tower Strut (Lytsarska Tower), which was not destroyed during the Turkish occupation.

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●● Valeriy Morkva

The Ottoman Empire and the Polish Question in Mid-1790s

One of the central issues defining the agenda of the European diplomatic representatives in Constantinople in mid-1790s remained the Polish question. An attitude taken by Bâb-i Âli in regard to Poland at this time, and in particular the Kościuszko uprising, offer a sharp evidence of the consistent Ottoman wish to stay out of any armed conflicts. Times had changed since 1768, when the Ottomans declared war on Russia, among other things advocating the declining Polish-Lithuanian statehood against the increasing Russian influence. Now, a quarter of century later, the situation already differed significantly. Despite sympathy with the Polish cause, and urge by the French diplomacy and the Polish émigré circles to take up arms against the Russian empire once again, the Porte, in view of the deepest internal crisis and the ongoing reforms of *Nizâm-i Cedid*, simply could not risk breaking its newly concluded peace with Russia (1792) for the sake of defending of the Polish independence.

The second half of the 18th century stands as probably the most grievous epoch in the history of the Polish statehood. The last years of the old Polish-Lithuanian Commonwealth that fell prey to its mighty neighbours, coincided in time with the growing Ottoman-Russian confrontation. While the Russian government was preoccupied with the war against the Ottomans, the Sejm of the Commonwealth succeeded in adopting the Constitution of 3 May, 1791, which threatened to diminish the heretofore unlimit-