

Be'ās lies the Bist *do'āb*; between the Be'ās and the Rāwī, the Bārī *do'āb*; between the Rāwī and the Čenāb, the Re'nā *do'āb*; between the Čenāb and the D̄jhelam, the Cađj or D̄ječ *do'āb*; and between the D̄jhelam and the Indus, the Sind Sāgar *do'āb*. The names for these *do'ābs* are said to have been invented by the emperor Akbar (*A'in-i Akbarī*, trs. H. S. Jarrett, ii, 311 ff.). The most famous *do'āb* in Southern India is the Rāyčūr *do'āb* between the Kistna (Kriṣhna) and the Tungabhadra rivers which formed a fluctuating frontier between the Hindū kingdom of Vidjayanagara and the Muslim states of the Deccan. (C. COLLIN DAVIES)

DŌ'ĀN [see DAW'ĀN].

DOBRUDJA, the plateau between the Danube and the Lom river in the North, the Black Sea in the East and the Prowadijska river or the Balkan range in the South. Deli Orman in this area is distinguished from the steppe region, Dobrudja-Klrl, in the East which is considered as the Dobrudja proper. Called Scythia Minor in the Graeco-Roman period, it was included in the Byzantine province of Paristrion (Bardjān in Idrisi's world map) in 361/972. In Bulgarian Karvunskā Chora, it was 'the land of Karbona' in the mediaeval Italian maps. Its modern name came from Dobrudja-eli (as Aydn from Aydn-eli) which in Turkish meant the land of Dobrudja, Dobrotič (as Karlofđia from Karlowitz) (cf. *Susmanos-eli* in Neshri, *Gihānnumā*, ed. Fr. Taeschner, Leipzig 1951, 66). Yanko or Ivanko, son of Dobrotič, was mentioned as Dobrudja-oghlu in Neshri (66, 68).

From the early 5th century A.D. until the 13th/19th century Dobrudja became, primarily for the peoples of Turkic origin coming from the Eurasian steppes, a natural route leading to the invasion of the Balkans or a refuge for those pushed by their rivals beyond the Danube. Thus in the footsteps of the Huns (408 A.D.) came Avars (in 534 and especially in 587 A.D.), Bulgars (especially in 59/679) with their capital in Preslav, southern Dobrudja, Pečenek (440/1048), Uz (456/1064) and Kīpčaks (Cumans) (484/1091). Among those the Kīpčaks appeared to play politically and ethnically the most important part in the history of Dobrudja until the advent of the Ottoman Turks. T. Kowalski finds (*Les Turcs et la langue turque de la Bulgarie du Nord-Est*, in *Ac. Pol. Mém. de la commission orientaliste*, xvi, Cracow 1933, 28) linguistic remains of these early Turkish invasions from the North in the Gagauz Turkish (cf. GAGAUZ). The name Deli Orman comes from the Cuman Teli Orman (cf. G. Moravcsik, *Byzantinoturcica*, ii, Berlin 1958, 305-6). The Cumans in the Balkans were mostly Christianized, and, mingled with the native Wallachs and Slavs, they continued to play the rôle of a ruling military class among them (cf. L. Rásonyi-Nagy, *Valacho-turcica*, Berlin-Leipzig 1927, 68-96; P. Nikov, *The Second Bulgarian Kingdom*, Sofia 1937, in Bulgarian). Furthermore the Mongol invasion of the Dašt-i Kīpčak in 620/1223 and the foundation of the Khānate of the Golden Horde in 635/1238 caused large groups of Cumans to flee to the West (cf. B. Spuler, *Die Goldene Horde*, Leipzig 1945, 19-20). As to the bulk of the Kīpčaks who remained in the Dašt under Mongol rule, they mostly adopted Islam and were to play a significant part under the name of Tatar in Dobrudja's history in the following periods. With their support Noghay [q.v.] established his overlordship on the Bulgarian kingdom by 681/1282, where the king and many of his boyars were of Cuman origin. The lower Danube with Sakđjī

(Isacēa) was reported in the Arabic sources (Baybars, *Zubdat al-fikra*, in W. de Tiesenhausen, *Altin-ordu devleti tarihine ait metinler*, Turkish trans. I. H. Izmirli, Istanbul 1941, 221; Nuwayri, *ibid.*, 282) as one of the headquarters of Noghay. He was, Z. V. Togan thinks (*Umumī Türk tarihine giriş*, Istanbul 1946, 256, 325), acting against the Byzantines under the influence of the *ghazā* preachings of Şaru Şaltuğ, who was active in Sakđjī and the Crimea during this period. After the suppression of Noghay by Tokhtu, Khān of the Golden Horde (autumn 698/1299), Tukał Boghā, his son, was placed in the lower Danube and Sakđjī and Noghay's son Čeke came into Bulgaria to seize the throne for a short time (cf. Baybars and Nuwayri, *ibid.*).

As for the Anatolian Turks who were said to come with Şaru Şaltuğ in Dobrudja in this period, we are now in a position to assert after P. Wittek's comparative study of the original Turkish account of Yazđjıoghlu 'Alī with the Byzantine sources (*Yazđjıoghlu 'Alī on the Christian Turks of Dobruja*, in *BSOAS*, xiv (1952), 639-68) that these came actually to settle in Dobrudja after 662/1263-4 with Sultan 'Izz al-Dīn Kaykāūs who was then a refugee in Byzantium. Michael VIII Palaeologus gave permission to Kaykāūs's followers in Anatolia to come to settle in Dobrudja, then a no-man's-land between the Golden Horde, Bulgaria and the Byzantine empire (the arguments of P. Mutafčiev, *Die angebliche Einwanderung von Seldschuk-Türken in die Dobrudscha im XIII. Jahrh.*, in *Bulg. Acad. Sci. Lett.*, lxvi/1, 2, are not valid after Wittek's study; cf. also H. von Duda, *Zeitgenössische islamische Quellen und das Oguznāme des Jazygyoglu 'Alī . . .*, *ibid.* 131-45; see also Adnan S. Erzi, in *IA*, v/2, 716). These Muslim Turks from Anatolia, mostly nomads, formed there "two or three towns and 30-40 *oba*, clans" (Yazđjıoghlu in Wittek, 648; von Duda, 144). Abu 'l-Fidā's note about the majority of the population of 'Şakđjī' being Muslims (*Géographie*, ed. Reinaud and de Slane, Paris 1840, 34) apparently referred to them rather than the Tatars settled under Noghay. With his headquarters in Sakđjī Noghay, then converted to Islam, must have become after Berke Khān's death (665/1267, cf. Spuler, 51) the protector of the Anatolian Turks in Dobrudja (cf. Z. V. Togan, *ibid.*). It is interesting to note that the emigration of them back to Anatolia about 706/1307 followed the death of Noghay and the arrival of Tukał Boghā, apparently a pagan like his father Tokhtu Khān. In 699/1300 Noghay's son Čeke too was killed by Svetoslav in Bulgaria. Yazđjıoghlu noted (Wittek, 651) that these Turks decided to emigrate because the Bulgarian princes had risen up and occupied the larger part of Rumeli. Those who remained, he added, became Christians. These people of Kaykāūs were, as Wittek demonstrated after Balasčev, named *Ghaghauz* after their lord Kaykāūs (cf. Wittek, *ibid.*, 668). But in 732/1332 Baba Şaltuğ (later Baba-dagh) was, Ibn Battūta reported (*Voyages*, ii, 416; English trans. Gibb, ii, Cambridge 1959, 499), an important town possessed by the 'Turks'.

By 766/1365 an independent despotate under a Christianized Turkish family rose in the part of Dobrudja where the Gagauz always lived (in the Ottoman *defter* of 1006/1598, Tapu Kadastro Um. Md, Ankara, no. 399, some Christians in the area still bore Turkish names such as Arslan, Karagöz). Balık (758/1357) (also Balica; the name is a Cuman name, cf. Rásonyi, *ibid.*); Iorga identified it with Rumanian Balaşa; *Notes d'un historien*, in *Acad.*

Roum. Bull. Sec. His. ii-iv (1913), 97. Čolpan, an important man under the son of Dobrotič, bore an Anatolian Turkish name) and especially his energetic brother Dobrotič (the name is undoubtedly of Slav origin) founded in the area from the delta of the Danube down to the Emine promontory south of Varna a despotate independent of Byzantium and Bulgaria. Its capital was at Kalliakra by 767/1366 (Iorga, *Dobrotisch*, in *Ac. Roum. Bull. de la Sec. His.* ii-iv, 1914, 295) and Varna by 790/1388 (Neshri, 68). Apparently he profited from the Ottoman onslaught in Byzantine Thrace and Shishman's Bulgaria between 762-73/1361-71. From 763/1362 to 767/1366 his and the Ottomans' enemies were the same (cf. Iorga, *Dobrotisch*, 295). Allied with Venice, Dobrotič challenged the Genoese in the Black Sea. For Venice the wheat export of Dobrudja was then vitally important (cf. F. Thiriet, *Régestes des délibérations du Sénat de Venise concernant la Roumanie*, i, 1958, documents nos. 545, 575, 576, 653, 671, 689). The land over which he ruled was named after him 'the Land of Dobrotič', *terra Dobroticii* (in 758/1357, *Acta Patr. Const.*, i, 367) or Dobrudja-eli in Turkish (Yazdijoghlu in Wittek, 649). His son Ivanko or rather Yanko (*Ioanchos*) was an Ottoman vassal by 790/1388 (Neshri, 66, 68). It is most likely that Dobrotič too had accepted Ottoman suzerainty as had Shishman since 773/1371. Under Yanko Dobrudja experienced the first Ottoman conquest.

In the winter of 790/1388 Murād I hastily sent an army under 'Alī Pasha against Shishman and Yanko who had refused to join as his vassals the Ottoman army against Serbia. 'Alī passed the Balkan range through the pass of Nadir, captured Provadija (Pravadi), Shumla (Shumnu), Eski-Istanbuluk (ancient Preslav), Madera, and proceeded toward Trnovo (see BULGARIA). Then Yakhsbi, son of Timurtash, was ordered to subdue the land of Dobrudja. According to a Turkish source (Neshri, 66-70, reproduces an old and detailed account of this expedition. Rūhī gives the same account with omissions. Fr. Babinger, *Beiträge zur Frühgeschichte der Türkenherrschaft in Rumelien*, München 1944, 30, confused the expeditions of 790/1388 and 795/1393) two men from Varna came and said that the notables of the city had decided to seize the Tekvur, son of Dobrudja, and surrender the fortress to the Pasha. But the fortress did not surrender when Yakhsbi came (Neshri, 68). The Ottomans, busy elsewhere, left Bulgaria to come back only in 795/1393. In the meantime Dobrudja and Silistre (Durostor) were occupied by Mircea, a Wallachian prince. In his treaty with Poland in 791/1389 and in its renewal in 793/1391 he called himself 'the Lord of Silistre and Despot of the Land of Dobrotič' (*despotus terrarum Dobrodicii*) (N. Iorga, *Hist. des Roumains*, iii, Bucarest 1937, 339). The 'Turkish Towns' mentioned among his possessions (Iorga, *Dobrotisch*, 298) might be Sakdij and other towns founded by the 'people of Kaykāūs'. From there Mircea attacked the akıncıs at the Ottoman *udj* of Karın-ovasi (Karnobad) who were a constant threat to his new possessions (cf. A. Decei, *L'expédition de Mircea I contre les akıncıs de Karınovasi*, in *Rev. des Ét. Roumaines*, Paris 1953, 130-51). It was this bold attack that made Bāyezīd I come to consolidate Ottoman rule in Bulgaria (see BĀYAZĪD I). Dobrudja and Silistre were taken under direct Ottoman rule during the operations in 795/1393. Then Dobrudja was made an important *udj* [q.v.] for akıncıs, and preserved this character throughout its history, attracting warlike elements as well as

dissidents and sectarians. Mircea profited from the Ottoman disaster at Ankara in 805/1402 to take back Silistre and the northern Dobrudja (Iorga, *Hist. des Roumains*, iii, 385). Süleymān, Bāyezīd's successor in Rumeli, appears then to have recognized the fact. But soon the akıncıs renewed their raids against Mircea (Neshri, 130; P. Ş. Năstrul, *Une victoire de Voyvode Mircea*, in *Studia et Acta Orientalia*, i, Bucarest 1958, 242). To free himself of them Mircea invited and gave his support to Mūsā Çelebi, Süleymān's brother and rival (Neshri, 130; P. P. Panaitescu, *Mircea cel Bătran*, Bucarest 1943, 214). The akıncıs joined Mūsā [q.v.] against Süleymān, and left Mircea alone. In 819/1416 he supported Muştafā, another pretender, and Şaykh Badr al-Din [q.v.] against Mehemmed I [q.v.] in Dobrudja and Deli Orman. The *fovidjas*, akıncı leaders, Şüfi dervishes who were in this *udj* area in great numbers joined them (cf. Ş. Yaltkaya, *Şeyh Bedreddin'e dair bir kitap*, in *TM*, iii, 251; Orudj, ed. Fr. Babinger, 45, 111). Though in their official titles Mircea and Mihai, his successor, always mentioned 'the two sides of the Danube' among their possessions it was apparent that Dobrudja and Silistre were then actually in the hands of the akıncıs, who in their antipathy toward Mehemmed I must have continued their friendly relations with the Wallachian voyvodas. Mircea's death (Dhu 'l-Hiǧǧija 820/ January 1418) and the ensuing confusion provided the Sultan with the opportunity to establish his control in Dobrudja in 822/1419. After he subdued his rivals in Anatolia, the Dǧāndārīds and then the Karamānīds (see KARAMĀN OĖLU), Mehemmed I organized a large-scale expedition against Wallachia in which both Anatolian principalities sent auxiliary forces. An Ottoman fleet participated in the operations. In the summer of 822/1419 he crossed the Danube, captured and fortified Yergögü (Giurgiu) and attempted to take Kilia while the raiders devastated the enemy's country. Mihai first took refuge in Argeş and then perished in an skirmish. Before his return the Sultan strengthened Sakdij and Yeni-Sale against future attacks of the Wallachians. No mention is made of Silistre during this expedition. Dan I, the new Voyvoda, recognized Ottoman suzerainty, though the Emperor Sigismund had started southwards with the intention of invading the Dobrudja. He was delayed by the Ottoman action against Severin (autumn 822/1419). (Iorga, *GOR*, i, 375, and *Hist. des Roumains*, iii, 401-2, dates this expedition 820/1417. In this year Mehemmed I was at war against the Karamān oĖlu in Anatolia, cf. Ibn Hāǧǧar, text in Ş. Inalcık, *Ibn Hacer'de Osmanlılara dair haberler*, *AÜDTCF Dergisi*, vi/5, 525. Following Neshri's confused chronology, Uzunçarşılı, *Osmanlı tarihi*, i, new ed. Ankara 1961, 356; and A. Decei, *IA*, iii, 635, adopted 819/1416 as the date of the expedition against Wallachia. For our dating see further O. Turan, *Tarihi takvimler*, Ankara 1954, 20, 56; Atsız, *Osmanlı tarihine ait takvimler*, Istanbul 1961, 20; Ibn Hāǧǧar, *ibid.*, the years 821/1418 and 822/1419; and a letter of Mehemmed I to the Mamlūk Sultan in Feridūn, *Munsha'at al-salāṭīn*, i, 164-5). The Wallachians under Dan attempted to take Silistre during the period of the renewed civil war in the Ottoman empire in 825/1422 (Iorga, *Hist. des Roumains*, iv, 20; Neshri, 154; 'Aşhīk pashazāde, ed. 'Alī, 105). Against him Firūz (Feriz) Beg was appointed in this *udj* to organize counter-raids.

Firmly established in Dobrudja since Mehemmed I's expedition in 822/1419, the Ottomans used it as

a base to extend their control on the other side of the Danube. The imperial army under Mehemmed II invaded Boghdan [q.v.] in 881/1476, passing through Dobruđja (see MEHEMMED II), Bāyezid II using the same route took Kilia and Aḳkermān in 889/1484. During this expedition he built the great mosque and the *sāwiya* of Şaru Şaltuḳ in Baba Ƙaşabası (Babadagh) and endowed them with all the tax revenues of the town and surrounding villages (for these endowments a *wakf defteri* exists in the *Tapu ve Kadastro Um. Md.*, Ankara, no. 397). In his expedition against Boghdan in 945/1538 Süleymān I too showed the same interest in this pre-Ottoman Islamic centre (cf. Feridūn, I, 602-3).

According to the *defters* (see DAFTAR-I KHĀĀNĪ) of the 10th/16th century (in the *Başvekhâlet* Archives Istanbul, Tapu nos. 65, 542, 688, 304, 483, 732, and, in *Tapu ve Kadastro Um. Md.* Ankara, nos. 397, 398, 399) the sandjaḳ of Silistre and Aḳkermān comprised the *ḳadās* of Aḳkermān, Dĵankermān, Kili, Bender, İbrail, Silistre, Hırsova, Tekfurgölü and the *nāhiyes* of Varna, Pravadi, Yanbolu, Ahyolu, Rusi-Ƙaşrı, Karin-ābād and Aydos. Balçık, Kavarna and Kaligra were included in the *nāhiye* of Varna. The Ottomans applied in Dobruđja typical Ottoman laws and regulations with special provisions for such groups as *eşḳiündjis*, *müsellems*, *Djebelü-Tatars*, *Matrak-Tatarları*, *dĵānbāz* (cf. the *ḳānunnāmes* in Ö. L. Barkan, *Kanunlar*, 272-89).

The following is a table drawn up according to the *defters* of 1006/1597 (*Tapu ve Kadastro Um. Md.*, Ankara, nos. 397, 398, 399).

Daşht-i Ƙıprçak in autumn 797/1395. Their leader Aḳtaw was a general of Tokhtamışh Ƙhān (cf. Nizām al-Dīn Shāmī, *Zafarnāma*, Turkish trans. N. Lugal, Ankara 1949, 194). Bāyezid I took them into his own service with the same status as the *Yürük* [q.v.] (Ö. L. Barkan, in *Iktisad Fak. Mec.*, xv, 211-3). From Buđjaḳ [q.v.] and the Crimea Tatar refugees continued to come into Dobruđja in later periods (especially in 918/1512 and 920/1514, cf. Müstecib H. Fazıl, *Dobruca ve Türkler*, Köstence 1940, 36). In 1007/1599 Baldasarius Waltheri reported that in the plain of Dobruđja lived 6000 Tatar families, Dobruđja Tatarları, who provided an auxiliary force to the Ottoman army under a Crimean prince (Müstecib H. Fazıl, *ibid.*, 37).

In the regions of Tekfur-gölü, Hırsova, Silistre and Varna also lived the *Yürük* [q.v.] groups: those of *Ƙodĵadĵik* 44 *odĵak*, each *odĵak* being regularly 30 men, *Nal-döken* 34 *odĵak*, *Tańrt-dagh* about 95 *odĵak* by 1009/1600 (cf. T. Gökbilgin, *ibid.*, 56, 70, 76, 212-30). Each *odĵak* furnished five fighters for the army.

Turkish Muslims made up, in the countryside too, the majority of the population. The study of personal names and village names (the above mentioned *defters* are *mufaşsal defters* in which the names of the heads of the households are recorded) shows that an overwhelming majority of the villages were the new ones founded by the Turkish Muslim immigrants from Anatolia. We know that the Ottoman state made from the early conquest onwards forced settlements of Anatolian Turks in this important *udĵi* area (cf. Barkan, *Kanunlar*, 273, 274,

Town	Number of Muslim districts	Number of non-Muslim districts	Tax revenue
Silistre	16	{ 8 1 Jewish 1 Gypsy	215,429
Isaḳdĵil (Isaḳça, Saḳdĵil)	1	6	187,995
Maçin	—	4	83,113
Baba (Baba-dagh)	16	2	107,350 (Wakf)
Hırsova	2	—	50,000
Tekfur-gölü	1	{ 1 56 families of tuzdĵu	34,477
Balçık	12	3	—
Ƙavarna	—	4	32,666
Pazardĵik	16	1	20,000
Kaligra (Kalliakra)	1 (dervishes in the <i>sāwiya</i>)	1	12,110

As separate small communities gypsies lived in all these towns. They were mostly Christians. Only in Silistre 21 Jewish families were recorded. Here is a table of the ports in Dobruđja with their revenues from the dues on fish, salt, mills and the customs dues:

Silistre: 566,666, Tulça, Isaḳdĵil and Maçin together: 561, 675. Varna, Balçık, Kaligra, Mangalya, Köstendĵe, Ƙara-Ĥarmanlık, Ƙamçil-suyu, Galata, Baba-gölü and Yeni-Sale together: 281,004.

In 32 villages of the *ḳadā* of Hırsova and in 9 villages of that of Tekfur-gölü lived *Tatarān-i Djebelü-yān* (*Djebelü Tatarları*) with the obligation to equip at their own expense 360 *djebelüs* for the army, and in return they were exempted from the '*awarıd*' [q.v.] taxes. The Tatars of Aḳtaw who were settled around Tekfur-gölü, Pravadi, Varna, Yanbolu and Filibe (T. Gökbilgin, *Rumeli'de Yürükler, Tatarlar ve Evlād-i Fātihān*, Istanbul 1957, 26, 87, 88) had immigrated into Rumeli when Timūr invaded the

and *Iktisad Fak. Mec.*, xv, 227). A great number of the villages bore a personal name ending with the word *ḳuyu*, well (Aḳindĵil Ƙuyusu, Ƙara Bali Ƙuyusu, Avunduḳ Ƙuyusu etc.). A large number of them revealed a tribal origin with the word *dĵemā'at* (for example Ƙarye-i Eyerdĵi Ƙhayr al-Din Pınarı, *dĵemā'at-i Seyyid Ƙhizlr*, Ƙarye-i Ƙartallu Muştafā 'an *dĵemā'at-i Şaliḳ Tovidĵa* etc.). Apparently few villages with a mixed population of Muslims and Christians were pre-Ottoman. In the northern Dobruđja there existed large villages of exclusively Christian population (Maçin, Ƙara-Ĥarmanlık, Esterbend etc.). Some names indicated their Romanian origin (Radul, Yanko, Mihne etc.). Most of the Christian villages enjoyed exemption from '*awarıd*' taxes in return for their services to repair the bridges and roads, or for their work in the salt production.

The repopulation and prosperity of Dobruđja under the Ottomans were primarily due to the fact

that they considered it as an important *udj* area, and the Anatolian immigrants were encouraged to engage in agriculture by the increasing demand for and easy transportation of the wheat production of Dobruđja for Istanbul. From Kara-Ħarmanllk, Köstendje, Mangalya, Balçk and Kaligra a large quantity of wheat and fish was exported regularly to the Ottoman metropolis. At these ports the state had built special storehouses for wheat. Muslims paid two per cent and *dhimmis* four per cent as customs due on their export. The ports of Silistre, Tulça, Isakđil, Maçin, Ħırsova exported, in addition, Wallachian timber, salt, felt of Brashow and slaves for Istanbul and Rumeli (The *kānūnnāmes* of the ports of Dobruđja in the above-mentioned defters are not yet published; also see 'Othmān Nūri, *Medjelle-i Umūr-i Belediyye*, Istanbul 1338, 781, and *Tarih Vesikalari*, v, 333). The towns of Ħadjioglu Pazardjlk, Mangalya and Baba with their weekly fairs were important trade centres for the whole region (cf. Ewliyā Ćelebi, *Seyāhatnāme*, iii, Istanbul 1314, 329-71).

From 983/1575 onwards Cossack attacks became a constant threat to Dobruđja. In 995/1587 they burned down Baba (Babadagh). In 1003/1595 Mihai, the rebellious Voyvoda of Wallachia, supported by the Cossacks, renewed Mircea's attacks on the Ottoman cities and fortresses in Dobruđja and caused a mass emigration (cf. A. Decei, in *IA*, iii, 637). The continuing Cossack threat made the Ottoman government decide to create a new *eyālet* including the sandjaks of the Eastern Black Sea with Silistre and Özü as its capitals (cf. 'Ayni 'Ali, *Kawānīn-i Āl-i 'Othmān . . .*, Istanbul 1280, 13).

The Dobruđja was invaded by the Russian armies for the first time in 1185/1771. Babadagh, general headquarters of the Ottoman armies, fell in 1185/1771, and, when in 1188/1774 Ħadjioglu Pazardjlk, the new headquarters, also fell the Ottomans demanded a cease-fire. The Dobruđja became again a battlefield between the Ottoman and Russian armies in 1224/1809, 1244/1829 and 1271/1855. The Russian invasion of 1244/1829 proved especially ruinous for the Dobruđja, causing a mass emigration of the Turkish-Tatar population. Whole towns and villages were deserted. The population of the Dobruđja after this war was estimated at only 40,000 (Müstecib H. Fazıl, *op. cit.*, 75; E. Z. Karal, *Os. Imp. ilk nüfus sayımı*, Ankara 1943). Appreciating its strategic importance the Ottoman government took special measures to repopulate the Dobruđja by improving agriculture and bringing in settlers. In MuĦarım 1253/April 1837 MaĦmūd II (cf. H. Inalcık, *Tanzimat ve Bulgar Meselesi*, Ankara 1943, 27-8) and in spring 1262/1846 Sultan 'Abd al-Medjīd (*Seyāhatnāme-i Ħümāyūn*, 11-5) visited the area. In 1266/1850 an expert was asked to explore the agricultural possibilities there (I. I. de la Brad, *Excursion agricole dans la plaine de la Dobrouđja*, Const. 1850). At this date in the *kađās* of Tulça, Isakça, Maçin, Ħırsova, Babadagh, Köstendje, Mangalya, Pazardjlk, Balçk and Silistre were 4800 Turkish, 3656 Romanian, 2225 Tatar, 2214 Bulgarian, 1092 Cossack, 747 Lipovani, 300 Greek, 212 Gypsy, 145 Arab, 126 Armenian, 119 Jewish and 59 German families. After the Crimean war in the period between 1270/1854 and 1283/1866 the Tatar immigrants from the Crimea who were settled in the Dobruđja were estimated at about 100,000 (F. Bianconi quoted in M. H. Fazıl, 90-1). When in 1281/1864 the *wilāyet* of Tuna was created the *sandjaks* or *livās* of Tulça and Varna with a total population of 173,250 made

a part of it. The former included the *kađās* of Balçk, Pazardjlk, Pravadi, and Mangalya, the latter those of Baba, Ħırsova, Sünne, Köstendje, Maçin and Medjidiye (Karasu) (*Sālnāme*, 1294; cf. N. V. Michoff, *La population de la Turquie et de la Bulgarie au XVIII^e et au XIX^e siècles*, i, Sofia 1929).

The Turco-Russian war of 1877-8 caused about 90,000 Turks and Tatars to emigrate from the Dobruđja to Turkey and Bulgaria and most of them never returned. By the treaty of Berlin signed on 13 July 1878 (Art. 46), the sandjak of Tulça and the Southern Dobruđja from the east of Silistre to the south of Mangalya were annexed to Romania. The rest of the Dobruđja made the part of the Principality of Bulgaria under Ottoman suzerainty (Art. 1-2). Under the Romanian administration emigrations of Muslim population into Turkey continued especially in 1300/1883 when these were subjected to compulsory military service and in 1317/1899 during the famine in the Dobruđja (M. H. Fazıl, 109-10). In 1328/1910 in the Romanian Dobruđja only thirty per cent of a population of 210,000 and in the Bulgarian Dobruđja forty per cent of a population of 257,000 were Muslim Turks and Tatars.

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DOFĀR [see ZAFĀR].

DOG [see KALB].

DÖGER, name of an Oghuz tribe (*boy*). They are mentioned in the *Oghuz-nāme* (the account of the life of the Oghuz people before they embraced Islam, see F. Sümer, *Oğuzlar'a ait destan mahiyette eserler*, in *Ank. Ün. DTCFD*, xvii/3-4), where it is said that some prominent beys of the Oghuz rulers belonged to this tribe. According to the Syrian historian Şhams al-Dīn MuĦammad al-Djazarī (658/1260-739/1338), the Artuk [*q.v.*] dynasty, ruling the Mardin-Diyārbekir region, belonged to the Döger tribe (F. Sümer, *op. cit.*, 405, n. 171), which must therefore have taken part in the conquests of the Selçuks. In the second half of the 8th/13th century an important branch of the Döger was living south of Urfa (Edessa) and