

СЕКЦІЯ 2. ІСТОРІЯ СОЦІАЛЬНО- КОМУНІКАЦІЙНИХ ІНСТИТУТІВ СУСПІЛЬСТВА

HISTORY OF THE ESTABLISHMENT OF DIPLOMATIC COMMUNICATION IN TURKEY

Vidimska K. I.

*Senior Lecturer at the Department
of Public Communications and Regional Studies
of I. I. Mechnykov Odesa National University
Odesa, Ukraine*

The formation of diplomatic communication in Turkey has deep roots in the Ottoman Empire, which, starting from the 15th century, was the cradle of the development of diplomacy and the principles of conducting foreign policy in the world. The impetus for this was Europe's interest in the Ottoman Empire, namely the Republic of Venice and France.

With the expansion of the borders and the increase in the number of zones of economic and political interests of the empire, diplomatic relations between the Ottoman sultans and the rulers of neighboring states begin to be established and a diplomatic protocol is formed, which is an inseparable part of diplomatic communication.

The main fact of this is that the first representatives of other countries were appointed in Constantinople. The first permanent ambassador to the whole world was appointed in Constantinople by the Italians in 1454, since the Republic of Venice was the home of regular diplomacy in the 15th century. The Roman Papacy, as the center of the Catholic world, can be called the first international institution of diplomacy in modern Europe. Prior to that, there were no permanent diplomatic representatives in any European capital in the Middle Ages. Political figures of that time had no particular idea of how to conduct foreign policy. Permanent diplomacy began to appear in the second half of the 15th century and at the beginning of the 16th. It was at this time that the regular, circular and secret aspects of diplomacy were established.

With the new rules, Venice sent the first representatives to Istanbul for the first time. This was done in order to protect the political and commercial interests of the Venetian Doges and their trade in Turkey, as well as to get even more benefits from the Ottoman Empire. They were called *kapı ketbüası* (vizier). Foreign viziers used to come to the Shining Porta in those

days, turkish *Babiali*, (also Ottoman Porta, Effulgent Porta, High Porta) (french porte, ital. porta – “door”, “gate”) – adopted in the history of diplomacy and international relations, the name of the government (office of the grand vizier and divan) of the Ottoman Empire, which collapsed after the First World War. It was named after the name of the gate that led to the court of the grand vizier (Turkish: Babiali, Bab-i Ali). The name began to be used from the 15th century (the beginning of the greatness of the Ottoman Empire).

After the Venetians, representatives of such countries as Poland, Russia, France, Austria, Britain, Holland, Sweden, Spain, etc. appeared in the Ottoman Empire, the protocol for appointing representatives of these countries was established gradually.

Port translators and dragomans also played an important role. Dragoman – the official position of translator and mediator between Middle Eastern and Asian states and European diplomatic and trade missions. The position included both translation and diplomatic functions. The first great dragoman was Panagiotis Nicosias. Starting from the 16th century, Dragomanov were often chosen from among the Greek elite. He held this post for 12 years. Nicosias participated in negotiations to end the siege of the Venetian stronghold on the island of Crete in 1669. Dragomanov was well paid; an official suit made of expensive materials with fur details spoke about the prestige of the profession. At ceremonies in the palace, interpreters always stood between the sultan and a foreign diplomat.

Veiled symbolism was important in traditional Ottoman protocol. Any deviations from the established norm indicated a change in the attitude of the Ottoman authorities towards the accepted party. The desire to understand the meaning of encrypted ceremonial details and to achieve privileges to increase the prestige of their state prompted foreign diplomats to delve into all the subtleties of Ottoman protocol. This circumstance largely explains the fact that foreign diplomats in their notes described in detail the audience with the sultan (padishah) and the grand vizier (vizier-i azam), or sadrazam (Sadr-i azam), at the same time using Russian terms to explain Ottoman terms and realities equivalents, if any.

The symbolic subtext can be found in various details and elements of the Ottoman ceremonial, for example, in the composition and clothing of the participants in the ceremonies, procession routes and ceremonial attributes. To prepare for the protocol events, rehearsals were held in the presence of the grand vizier, in order to learn the place of each Ottoman official and to prevent courtiers from displeasing in the presence of the padishah. Ottoman protocol included religious and secular ceremonies. The first can be conventionally divided, on the one hand, into events on the occasion of Muslim public holidays, and on the other hand, into events on the

occasion of palace celebrations and ceremonies related to the ascension of the sultan to the throne: taking an oath, ascending the throne.

Reception ceremonies for foreign envoys were part of the Port's foreign policy activities. Ottoman protocol events were always carried out according to a certain script. The scheme of conducting the audience was determined by a number of factors, the most important of which were the status of the accrediting ambassador of the state, his position in the international arena and the foreign policy vector of the Porta. The envoy representing the state with which the Ottoman Empire had an alliance treaty or was planning to conclude one was shown special honors and given various privileges.

Receptions of foreign ambassadors during periods of tension in bilateral relations often took the form of rivalry: diplomats tried to obtain as many honors and privileges as possible, and the Ottomans resorted to various tricks to minimize their role. For example, the envoys of powerful states that the Porta wanted to humiliate were received at the same time as the envoys of vassal or politically weak states. Preferential treatment was available upon request (*iltimas*).

The route of foreign diplomats to the audience with the Grand Vizier and the Sultan included several stops. The first ceremonial stop, where foreign ambassadors and envoys were received, were the kireji-bash chambers (kireci başı odası). The second ceremonial stop was the "palace of processions" (*alay köşkü*), located on the street leading to the Sultan's palace. At this place, the emissaries were waiting for the passage of the grand vizier with the mail to the "sultan's kiosk". The third ceremonial station, where the ambassadors of important states were received, were the kapiji-bashi chambers (kapıcı başı odası). At the entrance to the third courtyard, the envoys were met by Chavush-bashi, who held in his right hand an important attribute of the Ottoman palace ceremonial and a symbol of his power. Escorting the emissaries to the sultan, Chavush-bashi knocked them on the palace cobblestones and, if necessary, beat the guilty officials. The ambassadors of less important European states and most of the envoys were not received in the above-mentioned chambers, but were forced to wait for a summons to an audience with the king, sitting on a bench near the gate. With the sultan's permission, the ambassador and his retinue, as a sign of special respect for the envoy and to ensure the safety of the sultan, were brought into the throne room by the senior palace gatekeepers for an audience with the king who was sitting on the throne. Ceremonies of the sultan's reception of envoys from Muslim and Christian states practically did not differ from each other.

Summarizing this period of the development of diplomatic communication, it should be noted that the ceremony of receiving envoys by the highest Ottoman dignitaries was associated with many conventions and

formalities, the knowledge and understanding of which helped diplomats to respond adequately and navigate correctly in an unfamiliar environment.

Diplomacy does not stand still, it changes in full accordance with the peculiarities of the movement of society along the steps of history. Today's diplomacy is, of course, significantly different from the diplomacy of the Ottoman Empire.

References:

1. Mikhalkevich, G. N., Diplomatic Protocol and Etiquette. Teaching methodical manual. Minsk : BIP-S Plus, 2006. 98 p.
2. Taira Shikhzamanova. The Drahomani Institute in the Ottoman Empire is a bridge between East and West. // Issue 6. Moscow, 2015. P. 61–64.
3. Elias Habesci, The Present State of the Ottoman Empire: Containing a More Accurate and Interesting Account of the Religion, Government, Military Establishment. Manners, Customs, and Amusements, of the Turks Than Any Yet Extant, Including a Particular Description of the Court and Seraglio of the Grand Signor ... R. Baldwin, NO. 47, Pater-Noster Row, 1984. – 443 с.
4. Kemal Çiçek. The Great Ottoman, Turkish Civilisation. Ankara, 2000. 754 с.

БОРОТЬБА ЗА СТВОРЕННЯ УКРАЇНОМОВНОЇ ПРЕСИ: МЕМУАРИ СЕРГІЯ ЄФРЕМОВА

Галич О. А.

*доктор філологічних наук, професор,
професор кафедри теорії і практики журналістської творчості
Міжнародного економіко-гуманітарного університету
імені академіка Степана Дем'янчука
м. Рівне, Україна*

Революційні події 1905 року в Російській імперії подарували надії українській інтелігенції нарешті побачити газети та журнали рідною мовою. С. Єфремов у мемуарах «Про дні минулі. Спогади» згадував, що оселя відомого громадського діяча, видавця, публіциста та мецената Є. Чикаленка в Києві об'єднала українську інтелігенцію, котра не гаючись взялася за роботу, щоб налагодити випуск власних україномовних газети та журналу. Учасники зібрань у Є. Чикаленка, зокрема, Б. Грінченко, С. Єфремов, М. Левицький, Є. Смирненко,