

MADDE YAYIMLANDIKTAN  
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Morea  
131537

12 Subat 2017

MADDE YAYIMLANDIKTAN  
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YOSSEF CHARVIT

## Morea

au. *Yitzhak Koron*

The Peloponnesus region of southern Greece was known as the Morea in medieval and early modern times. The area was under Byzantine rule until 1204, when Frankish knights of the Fourth Crusade, diverted to the Morea, captured Modon and its environs. Most of the area was Byzantine again from 1262 to around 1460. In the early fifteenth century the southern part of the Morea came under Venetian rule. The Ottomans launched several military campaigns to conquer the Morea in the fourteenth century but did not achieve a lasting victory until 1460, and the important strongholds and commercial centers of Modon and Koron only fell to them in 1500. Turkish rule was completely consolidated in the 1530s.

Historically more than a dozen → Romaniot Jewish communities existed in the Morea, in the towns of Mistra (Misithra), Sparta (La Cremonie in Latin sources), Tripoli (Tripolitza, Tarabolusa), Kalamata, Corinth, Patras, and Neopatras, as well as in the two small port cities of Modon (Methoni) and Koron (Koroni). Even small communities like Gastouni, Kiparrissia, and Kalavrita had a Jewish presence and notable rabbis at various times during the Ottoman period. There was also a Jewish community on the island of Hydra off the east coast, and in the Byzantine period there were Jews in Andravida off the west coast.

Modon and Koron had such close commercial ties with Venice that they were spoken of as its "two eyes" in the area. In 1481 the traveler → Meshullam of Volterra found a Jewish community in Modon of some three hundred families living in a ghetto outside the walls and working in trade and handicrafts. In 1501, Sephardi refugees from Iberia settled there, establishing their own synagogue. Under the Ottomans, the Jews resided within the walls in Modon and Koron. In Modon they engaged in silk production and moneylending. There were around 250 Jews in Modon in the first quarter of the sixteenth century, but in 1531 the Knights of Malta attacked the town and took hundreds of captives, including many Jews. The Jewish population of Modon dwindled after that. It suffered again during the Ottoman-Venetian War beginning in 1644. Many Jews from Modon, Koron, and Patras were taken prisoner to Italy, and upon being released, many preferred to stay there. Between 1686 and 1687, with the Venetian reconquest of Modon and many other towns in Morea, Jews again fell into captivity, but it is not known whether Jews in Modon itself were taken hostage. In 1690, thirteen Jews from Koron were still in captivity, and it cost the Ottoman Jewish communities great sums to ransom them. The Jewish settlement in Koron was not resumed following the 1715 Ottoman reconquest of the town.

### 1. Mistra

The town of Mistra, 8 kilometers (5 miles) west of Sparta, was captured by the Ottomans from Byzantium in 1460. They ruled the town until 1687, when the Venetians captured it. The Ottomans regained it in 1715 and held it until their defeat in the Greek War of Independence in 1825. Mistra had been the second-most-important Byzantine city in the region in the late fourteenth and early fifteenth centuries and was a center for intellectuals, artists, and artisans. The earliest Jewish presence in Mistra is documented in the 1380s. Between 1440 and 1448, there was a Jewish neighborhood known as *ha-ḥor ha-'ivri* (the Hebrew hole). Another Jewish neighborhood, called Evraiki, was located half a kilometer north of the upper gate

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POLITICAL INITIATIVES  
'FROM THE BOTTOM UP'  
IN THE OTTOMAN EMPIRE

*Halcyon Days in Crete VII*  
*A Symposium Held in Rethymno*  
*9-11 January 2009*

Edited by  
Antonis Anastasopoulos

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Mora  
131537

THE RIGHT OF APPEAL TO STATE INTERVENTION  
AS A MEANS OF POLITICAL MOBILISATION  
OF THE REAYA IN THE OTTOMAN PROVINCES:  
SOME PRELIMINARY REMARKS  
ON THE EIGHTEENTH-CENTURY MOREA (PELOPONNESE)

Demetrios PAPASTAMATIOU\*

THE OTTOMAN STATE HAS COMMONLY been conceived as an excessively centralised mechanism which monopolised all political initiatives and ensured firm political control through ideological, bureaucratic, and coercive means. Ideology aimed at legitimacy, the rationale of which was developed along two seminal axes. The first one was the divine origin of the prevalent and eternal social order, which was reflected in the division of the population between *reaya* and *askeri*. The second principle was the paternalistic image of the Sultan as the ultimate dispenser of justice (*adalet*), protector of the welfare of the *reaya*, and redresser of the arbitrariness and the wrongdoings of his officials.<sup>1</sup> These fea-

\* Aristotle University of Thessaloniki, Department of History and Archaeology.

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1 For the notion of *adalet* see H. İnalcık, 'Adâletnâmeler', in İdem, *Osmanlı'da Devlet, Hukuk, Adâlet* (Istanbul 2000), 75-194. Regarding the political ideology of the Ottoman state, there is no comprehensive study but only piecemeal attempts. For a short outline see L. T. Darling, *Revenue-Raising and Legitimacy: Tax Collection and Finance Administration in the Ottoman Empire, 1560-1660* (Leiden, New York, and Cologne 1996), 283-299; H. A. R. Gibb and H. Bowen, *Islamic Society and the West*, Vol. 1, Part 1 (London 1950), 26-38; A. Y. Ocak, 'Osmanlı Siyasi Düşüncesi', in E. İhsanoğlu (ed.), *Osmanlı Devleti ve Medeniyeti Tarihi*, Vol. 2 (Istanbul 1988), 164-174. For a select bibliography see M. Sariyannis, 'Ottoman Critics of Society and State, Fifteenth to Early Eighteenth Centuries: Toward a Corpus for the Study of Ottoman Political Thought', *ArchOtt*, 25 (2008), 127-150. For the ideology of the early Ottoman state see C. Imber, 'The Ottoman Dynastic Myth', *Turcica*, 19 (1987), 7-27; İdem, 'Ideals and Legitimation in Early Ottoman History', in M. Kunt and C. Woodhead (eds), *Süleyman the Magnificent and his Age: The Ottoman Empire in the Early Modern World* (London and New York 1995), 138-153; H. İslamoğlu-İnan, 'Peasants, Commercialization, and Legitimation of State Power in Sixteenth-Century Anatolia', in Ç. Keyder and F. Tabak (eds), *Landholding and Commercial Agriculture in the Middle East* (Albany 1991), 57-76; R. Lindner, 'Stimulus and Justification in Early Ottoman History', *The Greek Orthodox Theological Review*, 27 (1982), 207-224. For the decision-making processes see C. H. Farah (ed.), *Decision Making and Change in the Ottoman Empire* (Kirkville 1993).

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Morea  
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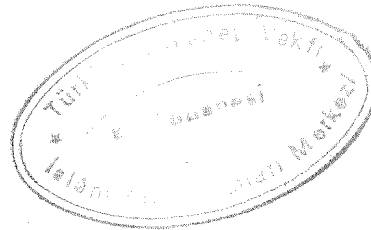
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## 17. Yüzyıl Sonlarında Başarısız Bir Sefer Girişimi: 1695 Mora Seferi

*A failed expedition Attempt at the end of 17th Century : The 1695 Morean expedition*

Tahir SEVINÇ\*

### Özet

17.yüzyılın sonlarında Mora Yarımadası'nın hakimiyeti Venediklilerin elinde bulunmaktaydı. Osmanlı Devleti, Akdeniz ve Ege Denizi için çok önemli bir yere sahip olan tekrar ele geçirmek için 1695 kışında sefer hazırlıklarına başladı. Eyalet ve kapıkulu ordusundan oluşan bir sefer ordusu, organizasyonel ve lojistik olarak diğer hazırlıklarını tamamladıktan sonra 16 Mayıs 1695'de Mora'ya varmıştı. 26-30 Mayıs tarihlerinde Osmanlı ordusu, Venedik ordusu ile muharebeye girişmiş ve askeri ve stratejik hatalar nedeni ile büyük bir yenilgi ile beraber mühimmat ve cephanesini de Venedik'e kaptırmıştır.

**Anahtar kelimeler:** Osmanlı, ordu, Mora, lojistik, organizasyon, savaş

### Abstract

At the end of 17 th century the Morean peninsula was under the Venice dominion. The Ottoman State started for preparations to make an expedition fort he Morean peninsula which has an important place fort he Aegean and Mediterranean seas. After having completed such as an expedition army consisting of the provincial and the kapıkulu (member of those troops directly under the sultan's command) soldiers, other logistics and organizations. The Army arrived in th 16 th of May 1695 in the Morea. In 26-30 May 1695 the Ottoman Army and the Venetion army made war, the Ottoman army has been defeated in this war because of the strategical and military faults, and consequently all ammunition captured bey Venetians.

**Keywords:** Ottoman, army, Morea, lojistic, organization, war

### 1- Mora Hakimiyeti İçin Osmanlı-Venedik Mücadelesine Genel Bir Bakış

Mora Yarımadası IV. Asırdan itibaren Avrupalı kavimlerin ve Türklerin istilasına uğramış ve XIV. yüzyılın sonlarına kadar Bizansların idaresinde kalmıştı. 1392 senesinde Evrenos Bey komutasındaki bir Osmanlı ordusu, yarımada'nın müstahkem mevkiilerini ele geçirmişti. Türkler karşısında çaresiz kalan Mystra Despotu Theodoros, yarımada'da bulunan Korinth, Kalavryta ve Mystra şehirlerini 1400-1402 senelerinde para karşılığında Rodos Şovalyelerine sattı ise de Rum halkı bu duruma razı olmayınca, şovalyeler adadan çekilmişlerdi. Osmanlılar kısa bir süreliğine adanın tamamına hakim olsalar da 1402 Ankara Savaşı'ndan sonra Bizans İmparatoru Theodoros, Mora'ya tekrar hakim olmuştu. Ancak Ankara Savaşı'ndan sonra Mora'da Venedikliler'in etkisi artmaya başlamıştır. Venedikliler,

\* Dr., İstanbul

population from using Turkish in the classroom, through a mix of coercion and enticement, with the ultimate goal of promoting a single national language.<sup>92</sup> Meanwhile the Republic of Turkey adopted similar homogenizing measures. The 1928 Turkish script reform created further distance between Turkish and Persian literary realms by rendering Ottoman Turkish an arcane relic of the past incompatible with a “simpler” modern Turkish.<sup>93</sup> Reinforcing this change, the Ministry of Education removed Persian from the secondary educational system in 1929.<sup>94</sup>

While the languages diverged, the transnational debates between Iranians and Turks actually died down by the 1930s because state regimes of censorship punished those who published articles deemed offensive to the other state. Riza Shah’s visit to Turkey in 1934 further solidified new official Pahlavi-Kemalist discourses of cooperation and friendship that were in some ways reminiscent of wartime Pan-Islamic rhetoric.<sup>95</sup> Still, much had changed in the intervening two decades. Although solidarity and Pan-Islamic unity prevailed in the early years of the First World War, a late-wartime state of cultural and political flux soon gave way to new, more exclusivist forms of nationalism. Debates in the press emerged as the primary medium for contesting the privileged position enjoyed by Persian literature in Ottoman educational institutions and literary circles. Through transnational press debates, poetry, and speeches, a broad range of intellectuals helped define Iranian and Turkish nationalism and shape its literary and cultural contours at the twilight of the Ottoman and Qajar empires.

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<sup>92</sup> Kashani-Sabet, *Frontier Fictions: Shaping the Iranian Nation, 1804-1946*, 210–1.

<sup>93</sup> Victoria Holbrook, *The Unreadable Shores of Love: Turkish Modernity and Mystic Romance* (Austin: University of Texas Press, 1994), 22–3.

<sup>94</sup> Lewis, *The Turkish Language Reform*, 14.

<sup>95</sup> Afshin Marashi, “Performing the Nation: The Shah’s Official State Visit to Kemalist Turkey, June to July 1934,” in *The Making of Modern Iran: State and Society Under Riza Shah, 1921-1941*, ed. Stephanie Cronin (New York: RoutledgeCurzon, 2003), 103–125.

## ARTICLES

Birol Gündoğdu

A BOILING CAULDRON OF  
CONFLICTS AND COOPERATION:  
THE QUESTION OF TWO DISTINCT SOCIETIES  
DURING AND AFTER  
THE MOREA REBELLION OF 1770

Abstract (131537) MOA

20 Mart 2016

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

In discussing the insurrection of 1770, Ottoman society is mistakenly described as being divided into homogenous groups, strictly defined according to their religion, nationality or other kind of group identity. Terms such as Greeks, Turks/Ottomans, Muslims, non-Muslims (Orthodox) and so forth were clearly markers, but not of ethnicity or nationality during the Morea Rebellion. These terms were not part of a strict classification used to categorize certain Ottoman subjects and to differentiate them totally from others, nor did the members of these groups restrict themselves to the specific meanings given to these terms today. Instead, we argue that intimate relations between, and even crossing back and forth among, members of such seemingly distinct groups were quite common. Our primary documents do not reveal the existence of any united or homogenous group of people. Nor do they show that being a member of a certain group prevented the *reaya* (Ottoman subjects/peasants) from cooperating with members of so-called other groups or institutions that are frequently depicted as the archenemies of their own group. Consequently, we come to the conclusion that the people of Morea were much less united and much more fragmented than any previous account has explicitly revealed.

Ottoman and European works about the Morea Rebellion<sup>1</sup> either have tended to narrate a story from a religious point of view—especially if they were written at the

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MORİSTAN  
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Berlin, 1833—1836.

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TARİH ANABİLİM DALI  
YENİÇAĞ TARİHİ BİLİM DALI

30 AGU 2008

MADDE YATIRILANDIRILAN  
SONRA GİLEN DUKÜMAN

MORA'NIN FETHİNDE  
OSMANLI SEFER ORGANİZASYONU  
(1714-1716)

*Osmanlı*

(Doktora Tezi)

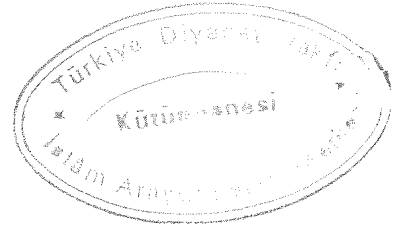
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Mehmet Yaşar ERTAŞ

Danışman

Prof. Dr. Mustafa Çetin Varlık



İstanbul 2000

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Dubrovnik 040810  
Mora 131537

# Living in the Ottoman Ecumenical Community

Essays in Honour of Suraiya Faroqhi

Edited by

Vera Costantini and Markus Koller

23 May 2015

T.C. Terakkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
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MADDE YAYIMLANDIKTAN  
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BRILL

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2008

ON THE EDGE OF EMPIRES:  
DUBROVNIK AND ANAVARIN BETWEEN ISTANBUL  
AND VENICE

FARIBA ZARINEBAF

*Oh, why are you so boastful?  
vain human pride?  
The higher you stretch your wings,  
The lower you'll fall again...  
The wheel of fortune goes round and round  
It doesn't stop turning  
He who was on top is now on the bottom  
He who was on the bottom rises to the top*

*O Pure and gentle maidens  
Who atop the glorious and holy mountain  
Recite dear songs with power sweet  
Tell me now, too  
How the merciless knights  
Killed the young sultan of the East  
In his own Constantinople*

Ivan Gundulić: *Osman*<sup>1</sup>

The epic poem "Osman" was written by Ivan Gundulić (1589–1638), who belonged to the aristocratic and literary elite of Dubrovnik, celebrating Polish victory over the Turks in 1621 (battle of Hotin) and the tragic murder of Osman II at the hands of the janissaries during a palace revolt in 1622. "Osman" remained unpublished for the fear of arousing Turkish anger until the nineteenth century. The epic "Osman" reflected the prevailing attitudes towards the Turks among some members of the

<sup>1</sup> I would like to dedicate this article to Suraiya Faroqhi for her unending dedication and exemplary scholarship as well as mentoring. This paper was presented at the *10th International Congress of Economic and Social History of Turkey: The Mediterranean and the Ottoman Empire*, in Venice in 1995. I would like to thank the Archives of Dubrovnik, the Başbakanlık Archives in Istanbul as well as Vesna Miović-Perić and Andrew Wachtel for their support.

Gundulić died before completing his epic. "Osman" was finally completed by Ivan Mažuranić in 1844. T. Butler, *Monumenta Serbocroatica*, Ann Arbor 1980, pp. 267–273. See also, Z. Zlatar, *The Slavic Epic, Gundulić's Osman*, New York 1995.

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- 81) *Works*, Part IV, pp. 35-9. cf. J. K. Majumdar, *op. cit.*, pp. 398-403.  
 82) 2 & 3 Will. IV, c. 67.  
 83) *Works*, Part IV, pp. 39-41.  
 84) *Reformer*, quoted by *Bengal Hurkaru*, April 3, 1832.  
 85) *Chandrika*, quoted by *India Gazette*, April 17, 1832.  
 86) *Reformer*, quoted by *Bengal Hurkaru*, November 27, 1832.  
 87) *Reformer*, December 8, 1833.  
 88) *Journals of the House of Commons*, Vol. 89, 1834 pp. 342-3.  
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 90) *Reformer*, quoted by *Bengal Hurkaru*, February 24, 1831.  
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 95) cf. Judicial Letter from Bengal, June 15, 1830, *Parliamentary Papers*, 1831-32, ix, pp. 376ff., xii, pp. 279ff.  
 96) *Reformer*, quoted by *Bengal Hurkaru*, May 1, 1832. cf. *Reformer*, quoted by *Bengal Hurkaru*, May 9, 1832.  
 97) *The Works of Jeremy Bentham*, vol. 4, pp. 554-68. cf. Elie Halévy, *The Growth of Philosophic Radicalism*, translated by Mary Morris, Beacon Paperback edition, Boston, 1966, pp. 400-403, W. Holdsworth, *History of English Law*, vol. 13, pp. 90f.  
 98) *The Works of Jeremy Bentham*, Vol. 10, pp. 589ff., S. D. Collet, *The Life and Letters of Raja Rammohun Roy*, pp. 488ff.  
 99) This Benthamite idea on jury was seen in the Dispatch from the Board of Directors to the Government of India, December 10, 1834, printed in C. Ilbert, *The Government of India*, Oxford, 1898, pp. 515-6, paras. 62-3. It was said a draft of James Mill.

26 Agustus 2015

- Mora (131537)

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMANMemoirs of the Research Department of the Toyo  
Bunko, no. 46, 1988 Tokyo, p. 85-101.

## Greek Rebellion of 1770 in the Morea Peninsula

— Some Remarks through the Turkish Historical Sources —<sup>1)</sup>

By YŪZŌ NAGATA

In February 1770, a rebellion broke out among the Greek inhabitants in the Maina district, the southern part of the Morea Peninsula, assisted by Russian military support. Spreading quickly to the entire peninsula, the rebellion transformed its nature from revolt against Ottoman rule to the national independence movement. Nevertheless, the Ottoman government sent her army so rapidly to the peninsula that it was suppressed in a short duration following the battle of Tripoliçe, the administrative center of the Morea province, on 9 April in the same year. But this event lent an initial impetus to the movements for national independence which evolved after 1821.<sup>2)</sup>

While earlier studies on this event were undertaken chiefly from the position of attaching importance to its relationship with the Russian policy of southern advancement and they accordingly stressed on such phases of the event as, the activities of espionage missions sent to the peninsula to incite the Greeks for the rebellion by the Russian Empress, Katharine II, who had intended to establish a firm influence on the Balkans, and as the concerted military operations between the Greek leaders and the Russian army officers.<sup>3)</sup> This paper will attempt to bring into focus the substantial role of Greek notables (*kocabasis*) and the relationship of the rebellion to the history of the Ottoman Empire. The subject will be discussed from the following three points of view:

- 1) The actual state of Ottoman rule over the Morea Peninsula preceding the rebellion.
- 2) The role played by the Greek notables in the rebellion.
- 3) The role played by the Turkish notables (*ayâns*) through the suppression process of the rebellion.

## 1. The Turkish Historical Sources on the Rebellion of 1770

The Turkish historical sources pertaining to the rebellion of 1770 are abundant. First of all, one should refer to the chronicle histories written by the palace chroniclers on every aspect of the study of Ottoman history. Of these chronicle histories, that of Sādullāh Enverî<sup>4)</sup> and Ahmed Vāsîf<sup>5)</sup> contain the descriptions on the rebellion of 1770. Although they only formally

42. Ahmed Zühdi Efendi, teacher (*müderriş*), in 1278 (1861-62), 20 *guruş*.<sup>1</sup>

43. *Müfti* Elhac Mustafa Efendi, in 1270 (1853-54), 50 *guruş* and in 1274 (1857-58) 50 *guruş*.

44. *Mühtediye* (who embraced Islam) Esmâ Hatun, in (-), 7 *guruş* and 20 *para*.<sup>2</sup>

\*

From the above-mentioned evidences one may conclude that the immigrants, who came from the Morea, Athens and probably Euboia after the Tanzimat and were settled in Salonica, received money according to their economic necessities. The Prefecture, the Court, and the Custom-house were the sources of that economic assistance to the immigrants, to the poor men, and to the *tekkes*, which, as it can be deduced, played an important role in welfare activity. In that period, the Ottoman state had not founded the necessary special committees, which would be responsible for all the issues resulted from the immigrants' settlement, such as providing with residence, arable land, exemption from military service, taxes etc. The relevant sultanic orders referred only to the process to be followed for the provision of economic assistance, such as registration of the name of the recipient, the amount of money they received, the date etc., and the dispatch of the register to Istanbul for further control. The "Immigrants Committee" (*Muhacirin Komisyonu*), which would have taken the necessary measures for the immigrants' settlement, as it is mentioned above, was officially founded in the 5th of January, 1860, when the migratory wave to the Ottoman state took enormous dimensions.

Edit. Elias Kolovos...[et al.], *The Ottoman Empire, the Balkans, the Greek Lands: toward a social and economic history: studies in honor of John C. Alexander, Istanbul 2007*. pp. IRCICA KTP 52098.

<sup>1</sup> SKS, p. 23/40.

<sup>2</sup> Ibid., p. 23/55.

*Morea*

## ASPECTS OF EDUCATION IN THE PELOPONNESE FROM 1810 TO 1820 ACCORDING TO THE PEROUKAS ARCHIVES FROM ARGOS

Olga KARAGEORGOU-KOURTZIS

Greeks from the seventeenth century and particularly towards the late eighteenth century<sup>1</sup> showed a great eagerness to promote education in an attempt to enlighten the Greek folk and impel it to its development and independence.

The Treaty of Küçük Kaynarca in 1774, which sealed the Russian victory over the Ottomans in the war of 1768, with its conditions for privileges and facilities for the Greeks, the resultant economic flourishing of the Greek populations in the late eighteenth and the early nineteenth centuries and their closer contact to the West in the same period, they all build up a much more general interest for the promotion and development of education which is showed by Greeks in the homeland and abroad.

In the Peloponnese, while until the Orlov rebellion (1770),<sup>2</sup> the founded schools were less than 10, at the end of the eighteenth century and the beginning of the nineteenth there are accounts of about 50 schools in the whole area.<sup>3</sup> However, the rise of education in the region did not reach the intensity and importance of the same trend in other areas such as Epirus,

<sup>1</sup> K. Simopoulos, *Xenoi periegetes sten Hellada 1810-1821* [Foreign Travelers in Greece], Athens 1975, vol. III/2, 158: "In almost all towns and areas of Greece there are two kinds of schools to be found, the Common and the Hellenic, as they are called, and in the second the grammar of the old Greek language is taught based on the poets, the orators, the myth makers and the historians. The philosophers, the mathematicians, the geographers and the physicians are being taught to the students in the Gymnasia" (from *Logios Hermes*, January 1811, 13). Adamantios Korais in a letter of 1817 to Iakovos Rotas (Trieste) is talking about an orgasm of spirits "not just every day, but in every moment", a fact that made him fear that the Greek people might be enlightened enough and get an enthusiastic mind and "attempt to rise against slavery before their proper time and the last error is proven worse than the first" (Simopoulos, *Xenoi periegetes*, 60.)

<sup>2</sup> M. Sakellariou, *He Peloponnesos kata ten Deuteron Tourkokratian (1715-1821)* [The Peloponnese during the Second Turkish Occupation (1715-1821)], Athens 1978, 146-47. There were schools in Nauplio (1715), Monemvasia (1732), Trikala (1730 or 1732), Prastos (1769?), Kalavryta (1760), Mystras (1767), Demetsana (1764); they all stopped functioning because of the 1770 Orlov Rebellion.

<sup>3</sup> Ibid., 253.

173-184



08 EYLÜL 2009

MADDİ YAFINLANDIKTAN  
SONRA GELİR DUKUMAN

MORA'NIN İSTİRDÂDINA DAİR BİR KAYNAK DEĞERLENDİRMESİ  
VE  
NÂDİR'İN VÂKİ'ÂT-I GAZAVÂT'I

Veysel GÖGER\*  
Hüseyin SARIKAYA\*\*

ÖZET

Osmanlı, idaresine tam olarak II. Bayezid zamanında giren Mora Yarımadası'nı 1699 Karlofça antlaşmasıyla terk etmek zorunda kalmış, 1715 yılında ise yeniden kontrolüne almıştı. Mora'nın bu yeniden fethini konu alan bazı eserler günümüze ulaşmıştır.

Bu makalenin ilk kısmında; 18. yüzyılın başlarında Mora'nın Osmanlılar tarafından yeniden fethi ile ilgili ulaşılabilen kronikler arasında bir değerlendirme yapılmıştır. İkinci kısmında ise; 1715 Mora'nın istirdâdını, 1716'daki Avusturya ile Varadin'de yapılan mücadeleyi ve Mora etrafında gelişen 1717 muharebelerini anlatan Nâdir'in Vâkı'ât-ı Gazavât adlı eseri takdim edilmiştir.

Anahtar Kelimeler

Mora, Râşid, Vahîd Mahfûmî, Nâdir, Vâkı'ât-ı Gazavât

Osmanlı kroniklerinin modern tarih yazıcılığında kaynak değerlendirilmesi yapılmadan kullanılması hâlâ eksikliği hissedilen bir durumdur. Söz konusu tetkike tâbi tutulmadan yapılan çalışmaların ilmî selâhiyetten yoksun kalacağı âşikârdır. Bu nedenle Osmanlı tarihinin en önemli kaynakları arasında yer alan kroniklerin, birbirleriyle ve diğer kaynaklarla mukayesesi mutlaka yapılmalıdır. Ancak bu sayede kroniklerden sağlıklı ve doğru bir şekilde faydalanabiliriz.

Bu çalışmamızda Mora'nın 1715'te yeniden fethi ile ilgili tespit edebildiğimiz kaynaklar arasında bir kritikte bulduktan sonra Nâdir'in *Vâkı'ât-ı Gazavât* adlı eserini takdim edeceğiz\*\*\*.

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- Dubrovnik

- 1684

THE ANTI-TURKISH OPPOSITION IN SEVENTEENTH-CENTURY RAGUSA AND ITS PRO-HABSBURG POLICY IN THE MOREAN WAR

ZLATAR, Zdenko, Ph.D.  
University of Illinois at Chicago Circle, 1975

The dissertation sets out to demonstrate that 17th-century foreign policy of the Republic of Ragusa (present-day Dubrovnik in Yugoslavia) reflected the great conflict within its ruling class, the patriciate. The majority of the patricians regarded the Ottoman protection of the Ragusan Republic, in effect since 1458, as the source of all Ragusa's wealth and prosperity since in return for becoming a tributary state it was accorded extensive trading concessions. The minority of the patriciate, on the other hand, saw these same trading privileges as shackles imposed on Ragusan foreign policy and as the principal cause of Ragusa's loyalty to the Turks. In an age of repeated Christian attempts to liberate the Christian peoples in the Ottoman Balkans such an attitude of devotion to the Infidel power seemed to a small group of patricians as a betrayal of all Christian principles. Its views were shaped by the propaganda of the Counter-Reformation papacy which in its efforts to reach the Balkan peoples and use them as a "fifth column" against their Ottoman masters exploited the early Pan-Slav ideas of such Dalmatian and Ragusan men of letters as Vinko Pribojević, Mauro Orbin and Djivo Gundulić.

During these Western attempts to liberate the Balkans contacts with the Balkan people were made either in Ragusa or through its territory, and its anti-Turkish patricians became a party to such anti-Turkish conspiracies and activities in the early 17th century. Their clash with the pro-Turkish policy of the majority of their peers made up a great conflict in 17th-century Ragusa. While the Ottoman Empire was strong and imposing, the views of the pro-Turkish majority prevailed, but when, after the city had been destroyed by the Great Earthquake in 1667, the Porte chose to blackmail and threaten the rebuilt city with the loss of its tributary status during Kara Mustapha's vizierate (1676-1683), the anti-Turkish faction gained ascendancy. Kara Mustapha's defeat at the gates of Vienna in 1683 and the subsequent Turkish recession gave a pretext to the anti-Turkish patricians to break with the Porte and place Ragusa under a Christian protection of the Habsburg Emperor in 1684. For the Ottoman crisis after 1683 exposed the Ragusan Republic to the Venetian menace since the Venetian Republic had constantly tried to recapture the city ever since it lost control of Ragusa in 1358. Only the Ottoman protection of the city had prevented her from doing so, but after 1683 this protection was ineffectual. Ragusa's turn to the

Emperor was thus a calculated risk to avoid both a Venetian annexation and Ottoman tyranny such as exhibited by Kara Mustapha.

Ragusan diplomats between 1684 and 1693 strove to make the new Habsburg protection a kernel of Ragusa's foreign policy. The Habsburg reconquest of Hungary (1685-1688) and the invasion of the Balkans in 1689 sustained this Ragusa's "new course," but the expulsion of the Imperial armies from Serbia and Bosnia in 1690 placed Ragusa in grave jeopardy and enabled the Venetians to conquer the Ragusan hinterland of Hercegovina unopposed (1692-94). The Habsburg failure to keep away both the Venetians and the Turks from Ragusa's doorstep resulted not only in the Venetian blockade of the Ragusan Republic by land and sea (1694-99), but compelled the Ragusans to change the basic direction of their foreign policy. After the fall from power of the pro-Habsburg, anti-Turkish party in 1693 a Turco-Ragusan rapprochement took place in 1695. At the peace negotiations at Carlowitz ending the Morean War Ragusa was able to exploit the anti-Venetian interests of both the Habsburg and Ottoman ministers and to persuade them to force the Venetians to evacuate the Ragusan hinterland.

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Yay. Hazırlayanlar: Zeynep Ahunbay - Deniz Mazlum - Kutgün Eyüpyille

Prof. Doğan Kuban'a Armağan, İstanbul-1996, s. 85-93. DN: 45178

Maz

## BİR OSMANLI KALE-KENTİNİN YAPIMI: ANAVARIN ÖRNEĞİ

Gülsün TANYELİ\*

16. yüzyılın ikinci yarısının ünlü tarihçisi Selaniki, kitabında Anavarin kalesinin yapımına Edirne Selimiye Camisi'nin inşa edilmesi ve Ayasofya'da gerçekleştirilen büyük boyutlu Sinan onarımları gibi girişimlerin yanında yer veriyor ve "Sultan Selim Han zamanlarındaki asardır"<sup>1</sup> başlığı altında dönemin sekiz büyük askeri, siyasal ve inşai başarısını sıralarken Anavarin'in yapımını yedinci sırada konumlandırıyor. Sözkonusu kaleye ilişkin nihai yargısı ise şöyle: "Kapudan Kılıç Ali Paşa ... eliyle liman-ı mezbur ağzına bir kal'a-i muhkem bina olunup toplar, merdan ve dizdar-ı kal'a konulup memalik-i mahrusse hıfz u hiraset olundu ki el-an numune-i devran olmuştur"<sup>2</sup>.

Bugün adı yalnızca Yunan Bağımsızlık Savaşı sırasında, Osmanlı donanmasının savaş ilan edilmeksizin İngiliz-Fransız-Rus birleşik donanması tarafından baskına uğratılıp yok edildiği yer olarak anımsanan Anavarin (Navarin), Mora Yarımadası'nın güneybatı ucunda konumlanan geniş bir doğal limandır (Resim 1). 16. yüzyılın sonlarında Osmanlı-Venedik ve genel olarak da Osmanlı-Avrupa deniz rekabetinin kritik bir noktaya gelişi ve bundan kaynaklanan stratejik konumu nedeniyle, bu liman büyük bir önem kazanmıştı. Bundan ötürü, sözkonusu limanın çağının en gelişmiş teknikleriyle tahkim edilmesi amacıyla, geniş ölçekli bir girişimler dizisi başlatılmış, yörenin daha yoğun biçimde iskan edilmesi ve kentleştirilmesi hedeflenmişti. Konuya ilişkin olan ve büyük bir kesimi henüz yayınlanmamış çok sayıda Osmanlı belgesi bu kapsamlı yapım etkinliğini aydınlatmaktadır. Başka büyük inşaat girişimlerine ve "şenlendirme" denemelerine ait bilgilerin de yardımıyla, Anavarin örneği Klasik Dönem Osmanlı mimarlık ve kentleşme politikalarının kapsamlı bir çözümlemesini yapma olanağını vermektedir. Ayrıca, bu bilgi ve değerlendirmelerin ışığında, konuya ilişkin Osmanlı pratiğinin geleneksel İslam ya da Doğu Akdeniz kent kurma pratiklerinin ne denli dışında biçimlendiğini gözlemleme olanağı da doğmaktadır.

Osmanlılar Anavarin'i önce 1500, ardından da kısa bir geri alma denemesi sonrasında 1501 yılında Venedikliler'den fethetmişlerdir<sup>3</sup>. Bu fethedilen kale Selaniki'nin yapımından sözettği yapı değildir. Anavarin Körfezi'nin kuzeyinde bulunan ve hala Osman Ağa Lagünü olarak bilinen sığ gölle körfezin birleşme noktasında, açık denize (batıya) bakan ikiyüz metre yüksekliğindeki bir tepe üzerinde konumlanan küçük tahkimattır<sup>4</sup>. Daha 13. yüzyılda, yani ateşli silahların icadı öncesinde inşa edilmiş olan bu kale, bir zamanlar körfeze ve dönemin küçük gemilerinin asıl körfezden daha yararlı bir liman olarak kullandıkları lagüne açılan dar bir girişi denetlemekteydi. Fethedilen her yerde olduğu gibi burada da Osmanlı yöneticilerinin sağladığı finansal kaynaklarla kimi kamusal tesisler yaptırıldığını biliyoruz<sup>5</sup>.

Ancak, 1571 yılına dek Anavarin'in yüzlerce benzerinden çok daha önemli bir nokta olarak değerlendirilmediği açıktır. 7 Ekim 1571'de Osmanlı donanmasının İnebahtı savaşında hemen hemen tümüyle imha edilircesine yenilişinin ardından durum değişecektir. Kıyıları İtalyan ve İspanyol donanmalarına açık hale gelmiş, Doğu ve Batı Akdeniz'deki Osmanlı toprakları arasındaki ulaşım ciddi bi-

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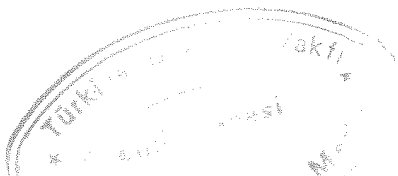
<sup>1</sup> Selaniki Mustafa Efendi, *Tarih-i Selaniki (971-1003/1563-1595)*, Ed.: M. İpşirli, İstanbul, 1989, s. 94 vd.

<sup>2</sup> a.e., s. 96.

<sup>3</sup> M. Tayyip Gökbilgin, "Navarin", *İslam Ansiklopedisi*, 9, s. 129-30.

<sup>4</sup> Navarin Körfezi ve yakın çevresinin topoğrafik durumu için bkz. Admiralty Charts and Publications, "Ports in South-Western Greece", No. 2404, ayrıca M.T. Gökbilgin, a.g.e., s. 130.

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DIMITRIS ANOYATIS-PELÉ

CONNAISSANCE DE LA POPULATION  
ET DES PRODUCTIONS DE LA MORÉE  
A TRAVERS UN MANUSCRIT ANONYME  
DE LA FIN DU XVIII<sup>e</sup> SIÈCLE

6

28 EYLÜL 1995

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tian advance, the *Khalifa* 'Abdallāhi ordered Maḥmūd Ahmad to march east with the bulk of the forces of Kordofān and Dār Fūr. After the defeat at Karrārī (Omdurman) on 2 September 1898, the *Khalifa* withdrew into eastern Kordofān to Shirkayla; he was hunted down and killed at Umm Dibaykarāt, near Kostī, on 24 November 1899.

Condominium rule 1898-1956 and independence. At the outset of Anglo-Egyptian Condominium rule in the Sudan, Kordofān was in a state of chaos; bands of Mahdist supporters roamed unchecked and the tribal order had largely disintegrated both as a result of the deliberate policy of the *Khalifa* and through the loss of herds and slaves. Order was gradually imposed by punitive patrols, the Nūba under their *makhs* (chiefs) and *kudjurs* (ritual experts) forming particularly strong pockets of resistance until the 1920s. By 1911 the railway joined al-Ubayyīd to Khartoum and the gum trade was revived.

In the 1920s direct military administration gave way to "indirect rule", and local administration came to be largely committed to the tribal chiefs. Tribes like the Kabābīsh under a strong leader, Sir 'Alī al-Tūm Faḍl Allāh Sālim (1874-1938), prospered; others, such as the Ḥamar, were re-assembled from the fragments left by the Mahdiyya. Al-Ubayyīd grew rapidly as the centre for the gum trade.

Since independence (1 January 1956) Kordofān has been one of the most prosperous and peaceful regions of the Sudan, although the rapid encroachment of the desert has become a major threat. Provincial and local government reorganisation in the early 1970s has largely transferred power from the tribal leadership to the administrators and locally-elected committees of the Sudanese Socialist Union.

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(R. S. O'FAHEY)

**KORDOS**, the Ottoman Turkish name of the ancient Greek city of Corinth in the Morea [q.v.]. It has a naturally fortified citadel (Ἀρχοδόρινθος) overlooking a fertile plain (whose main product is currants) and dominating the isthmus between continental Greece and the Moreot peninsula as well as the two adjacent ports on either side. Corinth remained under Byzantine rule up to 1210, when it was conquered by the Crusaders; it passed to the Florentine family of the Acciaiuoli (1358), to the Greek despot of the Morea (1395), to the Hospitallers of Rhodes (1400) and again to the Greeks (1404). The region of Corinth was attacked by the Turks of Aydın in 1327, and in 1361 it is reported to have been deserted owing to Turkish raids. The city was attacked by the Ottomans under Ewrenos in 1395 and conquered after a siege by Meḥemmed II in 1458. In 1488-9 Corinth had a Christian population of approximately 18,000; after ca. 1400 the existence of Albanian settlements was signalled for the region. According to Ewliyā Čelebi, it formed a *sandjak* of the *eyālet* of the Morea (*Seyāhat-nāme*, i, 185). In 1614 it was temporarily conquered by the Hospitallers of Rhodes; in 1682 it passed to the Venetians and again to the Ottomans in 1715. Finally, in 1822 (the second year of the Greek War of Independence) it was taken by the Greeks.

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(E. A. ZACHARIADOU)

**KÖRFÜZ, KÖRFÜS** (the first spelling in e.g. Piri Re'is and Rāshid, the second in Pečewī), the Turkish name for the island of Corfu off the coast of Epirus. Piri Re'is gives a full account of the island, together with a map, in his *Bahriyye* (ed. Kahle, Berlin and Leipzig 1926-7, i, 113-16, No. 54). The Ottomans never succeeded in dislodging from Corfu the Venetians, who controlled it from the opening of the 15th century until 1797, but there were two major Turkish attempts to occupy the island.

The first took place in Rabi' I 944/August 1537 in the reign of Süleymān the Magnificent. The fleet assembled in spring of that year at Awlonya under the great corsair captain Khayr al-Din Barbarossa and Luṭfi Pasha, then third vizier [q.vv.], with the sultan in charge of the land forces. The town of Corfu was besieged for 43 days, but with the approach of winter, the Turks withdrew, the sultan returning to

supported in the recent sortie, refused to do anything more. Finally, on August 16th, Navailles announced that he proposed to withdraw and on the 19th and 20th re-embarked all his men. Neither a final council of war on the 21st nor the personal pleading of Rospigliosi and Accarigi on the 22nd could shake his determination. An assault by the Turks on the 24th was repulsed and next day a reinforcement of 2,000 men arrived from Zante, but by then Candia was hardly tenable, and on August 27th Morosini told Rospigliosi that without the support of the French troops he would have to surrender the place. At once both Papal and Maltese commanders declared that they could be no party to a capitulation and must withdraw before it was made. On August 31st, therefore, the French, Papal and Maltese fleets left Standia together for Milo, but were compelled to take refuge at Santorin, the southernmost of the Cyclades. From there they started on September 11th for Corfu, where they arrived on the 21st. Ten days later they were at Messina and there they separated.

The exact reasons for the sudden and simultaneous withdrawal of all the Western allies will probably never be established. Both the Pope and the French King are said to have been furious at the action of their commanders. The matter of the relations between the Venetians and their allies in this and other wars might repay detailed examination. Although the Venetians almost invariably complained of insufficient support, there is little doubt that their own past history was at least partly to blame. They had acquired a reputation for sacrificing their allies and annexing the spoils, if any, and such a reputation was very hard to live down.

As soon as he found himself deserted, Morosini opened negotiations with the Grand Vizir, not only for the surrender of Candia, but—purely on his own responsibility—for a general treaty of peace as well. Agreement was reached on September 6th. All Crete was to become Turkish, except for the three small coastal positions of Suda, Grabusa and Spinalonga. The garrison of Candia was to be allowed to embark with the honours of war, but was to leave behind all artillery except guns landed from the fleet. The Venetians were to keep their conquests in Dalmatia, while any other territorial gains on either side were to be given up.

On September 26th, 1669, the Venetians left the city and next day Köprili and the Turks entered. The war had lasted almost twenty-five years.

*R.C. Anderson, Litt.D., Naval Wars in the Levant 1559-1826,  
Liverpool 1952, DIA ref 30779.*

## CHAPTER VI

### THE MOREAN WAR

1684-1699

**A**FTER the fall of Candia there was peace between Turkey and Venice for fifteen years, but that did not mean peace throughout the eastern Mediterranean, because the activities of the Knights of St John, both officially and as privateers, went on as before, while every now and then there came an attempt by one of the Western powers to check the equally persistent activities of the corsairs of Tunis and Tripoli.

These, though not quite on the same scale as those of their fellow Muslims of Algiers, were still a serious menace to Christian trade and a serious challenge to the navies of France, England and the Netherlands, but those navies spent so much time in fighting one another that it was only occasionally that they could spare ships for service against the "Turks" of North Africa.

In this connection it may be as well to give a brief summary of the political relations of England, France, Spain and the Netherlands at this period. The second Anglo-Dutch war, in which France had been a somewhat reluctant ally of the United Provinces, came to an end in 1667, but at the same time a French invasion of the Spanish Netherlands began, and though this did not actually lead to hostilities in the Mediterranean, it did at least keep the French fleet away from the Levant or the African coast. The treaty of Aix-la-Chapelle in 1668 allowed the French expedition to Candia to be undertaken, but in less than four years—after a complete reversal of alliances—France and England were at war with the Netherlands. England withdrew from the alliance in 1674, when Spain had already joined the Dutch, and this war, in which the young French fleet fought with success against a combination of Dutch and Spaniards, lasted till 1678.

Since Blake's attack on Porto Farina there had been no hostile action by the English fleet against either Tunis or Tripoli. Sandwich in 1661 had been concerned only with Algiers, and when Allin brought another squadron of 9 ships to Tunis and Tripoli in the autumn of 1668, it was merely to obtain confirmation of the "friendship" already existing between

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Venice, Austria, and the Turks in the  
Seventeenth Century. Philadelphia-1991  
s. 426-4621. DN:42059.

## XIV

*The Turkish Reconquest of the Morea,  
the Victories of Eugène of Savoy,  
Von Schulenburg's Defense of Corfu,  
the Peace of Passarowitz, and Venice  
as a Playground of Europe*



**W**hen the Turks had made a final peace with the Russians in June 1713, settling various issues (including certain questions relating to the frontiers), the ministers of the Porte once more turned their attention to Venice. Turkish and Venetian ships had been as usual in collision, and the Signoria had allegedly encouraged an insurrection in Montenegro during the Russo-Turkish war. The last straw had been the Venetians' seizure of a vessel carrying the treasures of the erstwhile grand vizir Damad Hasan Pasha (1703-4) to his wife, the sultana Khadidje. The Hospitallers' seizure of a Turkish vessel on the way to Egypt in 1644 had led to the Cretan war and the loss of Candia, and now a like venture on the part of the Venetians brought about another Turco-Venetian war and the eventual loss of the kingdom of the Morea.

The revolt of Montenegro was a serious matter. When the rebels were defeated, their leader, the vladika Gikan, who had distributed some 35,000 ducats (supplied by the Russians) among his people three years before, now fled to Venetian-held Cattaro (Kotor). Despite the fact that the Venetians were said to have promised the Porte not to give refuge to

rebels, they received Gikan in Cattaro, and refused to turn him over to the Turks. The result was the Turkish declaration of war on 9 December 1714, with a "manifesto" in fourteen articles, of which the first was concerned with the pillaging of the vessel belonging to the harem of Damad Hasan Pasha, the last with Venetian support of the Montenegrin insurrection, the remaining twelve relating to the Venetians' alleged harassment of Turkish ships at sea.<sup>1</sup>

About five weeks later (on 11 January 1715) the horsetails were put up on display at the imperial Seraglio in Istanbul in the presence of the vizirs and emirs, the sheikhs and the ulema, proclaiming the outbreak of war. Ahmed III left the Seraglio in mid-March to convey the awesome standard of command to the grand vizir Damad Ali Pasha, with whom he began the westward journey to Thessaloniki (Salonika), and went with him into northern Greece. At Thebes the grand vizir, now the serasker, held a council of war to decide upon which Moreote fortress they should first put under siege. No member of the council would venture an opinion, however, and at length the grand vizir directed Kara Mustafa, the beylerbey of Diarbekr (Diyarbakir), to take the Venetian-held castle of the Morea at the southern entrance to the Gulf of Lepanto (Naupactus). To carry out this objective the grand vizir is said to have given the beylerbey command of some forty thousand men, but most such figures are suspect, whether we are dealing with numbers of troops in the East or in the West.

Fate seemed to be working on the Turks' behalf when the news came to their army in Greece that the provveditore Bernardo Balbi had surrendered the Venetian town of Exoburgo (τὸ Ἐξώβουργον) on the fortified height of Tenos. Balbi had given up the island without a struggle in June 1715. It was a small island, but a large blow, for the Venetians

<sup>1</sup> By late January 1714 the bailie Alvise Mocenigo had become painfully aware "che s'era sparsa la fama d'essersi deliberato in consulta secreta di farsi in quest'anno un poderoso armamento marittimo," which some people thought might be directed against the Maltesi, others to hold the Tripolini in check, "ma la maggiore parte pretendeva che ciò riguardasse la Morea" (Senato, Dispacci Costantinopoli, Filza 171, fol. 504, dispatch dated at Pera di Costantinopoli on 23 January 1714 [m. v. 1713]). The Turks had been building up their armed forces at an alarming rate, as Mocenigo's successor Andrea Memo (Memmo) had more than once warned the Signoria (*ibid.*, Filza 172, fols. 102-111, dispatch dated at Pera on 24 October 1714, and cf., *ibid.*, fols. 164-173).

The bailie Andrea Memo and the Venetian dragomans were harshly treated at the Porte after the Turkish movement toward the Morea (Dispacci Costantinopoli, Filza 172, fols. 134-145, dispatches of the bailie dated 13 and 20 December 1714). In fact on 7 August 1715 Memo informed the doge "from the waters of Zante" of his release "from the terrible prison in which I was shut up for four months" (*ibid.*, fols. 205ff., and cf. fols. 216-218). The secretary Domenico Franceschi was also confined to prison, in the Seven Towers (Yedikule), *ibid.*, fols. 238-240, 258, letters dated 8 December 1714 and 28 March 1715, and note Amy A. Bernardy, *L'Ultima Guerra turco-veneziana (MDCCXIV-MDCCXVIII)*, Florence, 1902, pp. 89-97, letters of Memo dated 28 April and 7 August, 1715.

Polybius (iii, 33,15), in earlier times the term Λιβυεῖς having been used to indicate all inhabitants of North Africa [see LIBYĀ. I.]. After the destruction of Carthage in 146 B.C., the Latin word *Mauri* indicates a group of relatively sedentary tribes who lived between the Atlantic and the rivers Moulouya and Chélif in the Roman provinces of *Mauretania Caesariensis* and *Mauretania Tingitana* [see TANDJA]. Later, the Latin word *Maurus* passed into Greek in the form of Μᾶυρος (Pauly-Wissowa, xiv [1930], cols. 2348-51), and both terms were then used to indicate, in a rather general way, the Berbers. In Spain, *Mauri* became *Moros*, and it was under this name that the inhabitants of the Peninsula designed the Muslim conquerors during the whole period of the Muslim domination (711-1492). The term *Moros*, which has been adopted into the various languages of Western Europe (Mauren, Maures, Mauri, Mohren, Moors, Moren, etc.), thus has a geographical meaning, i.e. indicating the people coming from the African coast, rather than an ethnographical one, for the conquerors were Arabs and Berbers, the latter both arabicised and non-arabicised. The arabisation of the latter took place in Spain, where the mixture of Roman and Arab elements led to a kind of symbiosis which expressed itself in a true bilingualism, which in its turn created an Arabo-Christian literature [see MOZARABS] on the one hand, and an Arabo-Islamo-Spanish literature, using the Arabic script and the Romanesque language [see ALJAMĪA] on the other. Yet the *Moros* were in general considered as conquerors, and the religious differences have contributed to a rather hostile attitude on the part of the inhabitants of the Peninsula. Consequently, the term Moors, in the various Western languages, was not dissociated from a certain depreciatory connotation, even when the Moor was represented as "noble", like Othello. In some translations of the Bible (e.g. Isa., xi, 12), the term "land of the Moors" indicates Ethiopia, and it was perhaps under such influences that in mediaeval Europe the term was also used for all those whose colour lay somewhere between light-brown and black. In heraldry, Moor indicated a black, and everyday life knew expressions like Moorish coffee, etc.

On the other hand, the adjective "Moorish" indicated also, in a vague but recognisable way, an artistic style which was thought to have originated from the Arabs, or even from the Muslims in general. In architecture, the Moorish art could indicate the Alhambra in Granada [see GHARNĀTĀ], the Giralda in Sevilla [see ISHBĪLIYA], and the mosque in Marrakech [see MARRĀKUSH]. The earliest phase of Renaissance architecture in Spain, usually called the Plateresque (from *platero* "silversmith", because its rich ornamentation resembles silversmith's work) is said to have been influenced by Moorish art. In other fields, the term referred to miniatures in Arabic manuscripts, like those of the *Maḳāmāt* of al-Ḥarīrī [q.v.], to lustre faïence and, in general, to art objects fashioned in Muslim countries of European countries under Arabo-Muslim influence, like Sicily, the Balkans, and especially Spain. During the long Arab occupation, furniture in the so-called Mudéjar style evolved, in which the form was essentially European but the decoration oriental. A type of cabinet known as *vargueno* was often inlaid with ivory in a Moorish manner.

In modern times, the term Moors is also found outside of Mauretania [q.v.]. In Mali [q.v.] the word is used to indicate the Arabo-Berber group. In northern Senegal [q.v.] there are stock-raisers or traders known by this name. The Muslims of Sri

Lanka (Ceylon [q.v.]), estimated at about 900,000 out of a total population of 13 million, are often named "the Ceylon Moors". They are partly descended from Arab seafarers who, some time during the 2nd/8th century, settled at a place near the site of the modern port of Colombo, called Calembon by Ibn Baṭṭūta. Until the arrival of the Portuguese in 1505, the Arabs had enjoyed a virtual monopoly of the foreign trade of Ceylon. In the Philippines [q.v.], more precisely on the island of Mindanao, the term "Moro Wars" (1901-13) is used for a series of scattered battles which took place between American troops and Muslim groups, who were fighting for religious rather than for political reasons. Finally, the Spanish word *Moros* designates the various Muslim populations of the Southern Philippines, especially in the Sulu archipelago and on Mindanao. By extension, the term is also used for any of the Austronesian languages of the Moro peoples.

*Bibliography:* Given in the article. See also *Encyclopaedia Britannica* and *Enciclopedia Italiana*, s.vv. (E. LÉVI-PROVENÇAL-[E. VAN DONZEL])

**MORA**, Turkish for Morea, the usual name in mediaeval and modern times for the peninsula of the Peloponnesus (which itself appears in Arabic geographical sources in forms like the *B.L. būn.s* of Ibn Ḥawḳal, ed. Kramers, 194, tr. Kramers and Wiet, 189), regarded in ancient times as the heartland of Greece. For the various forms of the name, see BÉES, *ET*, s.v.

#### 1. The pre-Ottoman period to 1460.

This may be subdivided into (a) the Byzantine period to 1204 and the Frankish one to 1262 (or to the late early 16th century for certain areas); and (b) the Byzantine despotate of Morea to 1458/1460.

(a) The pre-1262 period. There may be a reference to Muslims from Ifrīkiya (*Aphrikous Sarakenous*) aiding the Slav besiegers of Patras in 805-6 or 806-7 (cf. Constantine Porphyrogenitus, *De admin. imp.*, ed. Moravcsik-Eng. tr. Jenkins, 288-9, cf. comm., 184); and it has been proposed that the *Kaphēroi* then settled by the Emperor Nicephorus I after the Patras victory over the Slavs were, conceivably, Anatolian frontier peoples of Muslim origin who had come over to Christianity (the name from *kāfir*, pl. *kafara*, "infidel"?). During the naval conflicts of the Byzantines and Arabs in the 9th and 10th centuries, there were frequent raids on the Morea by Arab corsairs from the amirate of Crete [see İKRĪTİSH and KURŞĀN. i], especially on coastal regions like Corinthia, where Islamic coins from Crete and pottery fragments with Kūfic designs have been found (see Miles, in *DOP*, xviii [1964], 5-6 and fig. 93; Christides, *The conquest of Crete*, 119, 127, 162). At various dates in the later 9th century, defeats of the Arabs by the Byzantine navy are recorded in Greek sources. The Arab geographers were well-informed on the topography of the Morea, including Ibn Ḥawḳal (who *inter alia* mentions the *zanaḳa* "narrow place", i.e. the isthmus canal), al-Idrīsī, Ibn Sa'īd and Abu 'l-Fidā, with the name Morea appearing in the last three authors in forms like Lamariyā and al-Muriya (see N. Oikonomakes, *Athens and Peloponnesus in the 10th century according to temporary information provided by Arab authors* [in Greek], in *Graeco-Arabica*, iii [1984], 123-4; Manuela Marín, "Rūm" in the works of three Spanish Muslim geographers, in *ibid.*, 115 ff.).

(b) the period of the Morean despotate and the Turkish conquest. The connections of the Morea with the Turks go back to the later 13th century, for the *Morea chronicle* records the arrival in

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SOSYAL BİLİMLER ENSTİTÜSÜ  
TARİH (ORTAÇAĞ TARİHİ)  
ANABİLİM DALI

OSMANLI KLASİK DÖNEMİ  
MORA TARİHİ

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Ankara-1999

Anastasia Stouraiti

# Memorie di un ritorno

La guerra di Morea (1684-1699)  
nei manoscritti della Querini Stampalia

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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Fondazione Scientifica Querini Stampalia ONLUS

Venezia 2001

## SETTLEMENTS AND POPULATION IN THE MOREA IN 1645

*Evangelia BALTA\**

Our information on the Morea is clearly richer for the second period of Ottoman rule (1715-1821) than it is for the first covering the years 1460-1685. Vasilis Panayotopoulos had pointed out the lack of a synthetic study of the first Ottoman occupation of the Morea.<sup>1</sup> Without doubt our knowledge will continue to remain meagre and very patchy unless the extant Ottoman archival material is investigated. This will supply any attempted synthesis with the essential data, because it is not the synthesis which is lacking but basic information about the period.<sup>2</sup> In the last decade, doctoral dissertations based on Venetian archival material have enriched our knowledge of the seventeenth century.<sup>3</sup> A doctoral

\* National Hellenic Research Foundation

- 1 V. Panayotopoulos, *Population and Settlements in the Peloponnese, 13<sup>th</sup>-18<sup>th</sup> century*, Historical Archive of the Commercial Bank of Greece, Athens 1985, 17 n. 3 (in Greek).
- 2 The number of studies on the Peloponnese, based on Ottoman archival material relating to the first period of Ottoman rule is extremely small, see P. Asenova, R. Stoykov, T. Katsori, 'Selishni, litsni i familni imena ot severozapaden Peloponez prez sredata na XV vek', *Godishnik na Sofijskija Universitet LXVIII/3* (1977), 244-295. J. Alexander, 'Two Ottoman registers of the Morea, 1460-1462', *Peloponnesiaka* Suppl. 5 (Proceedings of the I Conference of Messenian Studies), Athens 1978, 399-407 (in Greek); idem, *Toward a History of Post-byzantine Greece: the Ottoman Kanunnames for the Greek Lands, c. 1500-c. 1600*, Athens 1985. N. Beldiceanu - Irène Beldiceanu-Steinherr, 'Recherches sur la Morée', *Südost-Forschungen* 39 (1980), 17-74; idem, 'Corinthe et sa région en 1461 d'après le registre TT 10' *Südost-Forschungen* 45 (1986), 37-61. Evangelia Balta, 'The kanunnames for the Morea', *Istor* 6 (December 1993), 29-70 (in Greek).
- 3 Siriol Davies, *The Fiscal System of the Venetian Peloponnese: The Province of Romania 1688-1715* (unpublished Ph.D. thesis submitted to the Centre of Byzantine, Ottoman and Modern Greek Studies, School of Antiquity, University of Birmingham), 1996. Idem, 'Tithe-collection in the Venetian Peloponnese 1696-1710', *Annual of the*

OSMANLI ARAŞTIRMALARI, XXIV (2004), İstanbul/s.53-63

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# KORINTH UND AKROKORINTH IN OSMANISCHER ZEIT

Teil II

von

Brigitte Moser-Weithmann, Passau

## Rekapitulation

In Teil I unserer Untersuchung<sup>1</sup> wurde das Topographicum "Korinth" definiert: Akrokorinth, Fortezza di Corinto, Hisar; Unterstadt, varoş, Katopolis, Citta Bassa, Borgo di Corinto, Lower Town; Palaio-Korinth; Neustadt Korinth.

Der osmanische Flecken "Gördes" (Varianten "Gördös", "Gordos", "Gurdus" u. Ä., abzuleiten vom umgangsgriechischen "Korthos") beruht auf der Siedlungskontinuität des antiken, byzantinischen und fränkischen Korinth. Es ist allerdings nicht anzunehmen, daß die Unterstadt in spätbyzantinischer Zeit wegen der Korsaren- und Türkengefahr dauernd besiedelt war, der Siedlungsmittelpunkt lag in dieser Periode auf Akrokorinth. Die türkenzeitliche Ortschaft im Gebiet der im 15. Jahrhundert verlassenen Unterstadt ist eine Wiedergründung des 16. Jahrhunderts, die durch die Befriedung dieses Raumes nach der Einverleibung ins Osmanische Reich möglich geworden war.

Literarische Quellen zum türkischen Korinth stehen uns erst für die zweite Hälfte des 17. Jahrhunderts zur Verfügung: Reisebeschreibungen von Evliyâ Çelebî (1667) und von Jacob Spon und George Wheler (1676). Nach dem Übergang von Ortschaft und Festung an die Venezianer 1687, versuchten diese, Akrokorinth zeitgemäß zu befestigen. Ihre Kommentare, Pläne und Ansichten zu diesen Bauvorhaben um 1700 geben auch Aufschluß über die baulichen und

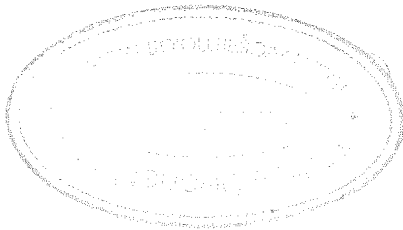
<sup>1</sup> BRIGITTE MOSER Korinth und Akrokorinth in osmanischer Zeit. In: Münchner Zeitschrift für Balkankunde 3 (1980), S. 67-82, Abb. 1-11, (Teil I). Die im folgenden genannten Stellen aus Evliyâ Çelebî beziehen sich auf: EV-LIYA ÇELEBÎ Seyâhatnâme, VIII. Istanbul 1928, S. 278-279.

Mosa

Münchner Zeitschrift für Balkankunde

vol. VII-VIII, 1991 München, S. 277-309

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München Zeitschrift für Balkankunde

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OSMANISCH-TÜRKISCHE BAUDENKMÄLER AUF DER HALBINSSEL MOREA

Beiträge zu Inventarisierung und Bibliographie

Teil I:

Rhion (Castel Morea) und Pylos (Navarino)

von

Michael W. Weithmann, Passau

Problemstellung

“Les Turcs sont campés en Europa!” zitiert zustimmend François de Chateaubriand seinen Landsmann De Bonald, als er 1809 in Modone den rumelischen Teil des Osmanischen Reiches betritt, - und Ferdinand Gregorovius beruft sich in seiner Geschichte der Stadt Athen im Mittelalter auf Alphonse de Lamartine: “Die Osmanen in Griechenland haben nichts zerstört, nichts wiederhergestellt, nichts gebaut.”<sup>1</sup>

Die beiden christkatholischen französischen Romantiker und der preußische Humanist hatten wohl jeder für sich ihre eigenen Gründe, dem bröckelnden Riesenreich im Südosten keine bleibende Baukunst zuzuschreiben, und man könnte an dieser Stelle mit der Kulturgeschichte eines bis in die heutige Zeit wirkenden Vorurteils fortfahren. Vorurteile können korrigiert werden im Vergleich mit einer wissenschaftlichen (hier: architekturhistorischen) Überprüfung der Realität.

1 CHATEAUBRIAND François de: Itinéraire de Paris a Jérusalem... Paris 1811. Band 2, S. 24.

GREGOROVIVS Ferdinand: Geschichte der Stadt Athen im Mittelalter. Stuttgart 1899 (Nachdruck Darmstadt 1980) S. 565; auch der Historiker Arnold Toynbee bezeichnete das Osmanische Reich als “Schöpfung eines ins Politische sublimierten Wanderhirtengeistes”, Zitat nach KISSLING Hans-Joachim: Die Türkische Stadt auf dem Balkan. In: Südosteuropa-Jahrbuch 8 (1968) S. 72-83, hier S. 72.

Anfang der Aufzählung von Haushaltsvorständen in Trjavna, 1607. Istanbul, Archiv des Ministerpräsidenten, (BBA) MAD. 1118, 3-4.

*Nuovo Archivio Veneto* [= NAV], xviii (1899), 5-76, 348-421; xix (1900), 97-138; R. Cessi, *Venezia e l'acquisto di Nauplia et Argo*, in NAV, xxx (1915), 147-73; A. Luttrell, *The Latins of Argos and Nauplia*, in *Papers, British School at Rome* [= PBSR], xxxiv (1966), 34-55. On the fortifications, see above and K. Andrews, *Castles of the Morea*, Princeton 1953, 90-105; A. Paradisses, *Fortresses and castles in Greece*, ii, Athens-Thessalonica 1974, 146-52; and [in Greek]: J. Sphekopoulos, *Medieval castles of the Morea*, Athens 1968, 97-100; D. Antonakatoú, *Nauplion* (1971), *passim*; S. Karouzou, *Nauplion* (1979), *passim*; see also refs. in Üzunçarşılı, *Osmanlı tarihi*, i-iv, and Vakalopoulos, *Hist. of modern Hellenism*, i-vi. Finally, on Argive and Naupliote bibliographies (esp. on the mediaeval and early modern periods), see V. Konte, in *Symmeikta*, v (1983), 175 ff., 193 ff., 199 ff.; Savvides, in *Jnal. Or. and Afr. Stud.* [= JOAS], ii (1990), 49, 52-3, 54, 60, 61-2, 65; *Medieval Peloponnesian bibliography...* 396-1460, Athens 1990, 14, 17, 21 ff., 24-5, 26, 30 ff., 33, 39-40, 42, 44 ff., 47 ff., 50, 53-4, 56-7; E. Stassinopoulos, *Argolic bibliography*, in *Acts 2nd Argolic Congr.* (Athens 1989), 377 ff. The etymology of Nauplion is summarised by D. Vagiakakos [in Gk.], in *Istoria Eikonographemēne*, fasc. xxvii (1975), 142-3.

(A. SAVVIDES)

NA'URA (A.), more rarely NA'URA, pl. *nawā'ūr*, a word designating current-driven, water-raising wheels, Eng. and Fr. *noria*. The term has no obvious derivation from Arabic, and is probably of Aramaic origin (see Fraenkel, *Die aramäischen Fremdwörter*, 134; also Dozy, *Supplement*, ii, 689-90).

The nomenclature for water-raising machines is very variable, and often the only way of knowing which machine is being referred to is from the context; for example, if a machine is driven by running water it is almost certain to be a *noria*. To avoid confusion, the Syrian usage will be followed, in which the *nā'ūra* is always the current-driven wheel and the *sākiya* [q.v.] is the geared machine driven by an animal [see MĀ<sup>2</sup>. 3. Hydraulic machines].

The *noria* can be constructed of timber or metal. In East Asia, bamboo is used, not only for the framework, but also for the containers for raising the water. In the Middle Ages, the construction of most *norias* in the Islamic world probably followed the pattern of the well-known wheels at Ḥamāt on the Orontes. The only metal member is the axle. The timber framework, wedged to the axle, and the inner rim are first constructed, care being taken to ensure that the wheel turns in a single vertical plane. Finally, the outer rim for the compartments is mounted, or *norias* may have earthenware pots, similar to those of the *sākiya*, lashed to the rim. Paddles are fitted to the rim between the compartments or pots. The *noria* is erected in bearings fixed in two columns in the stream. The paddles dip into the water and rotate the *noria*; the containers fill at the bottom of the travel and discharge at the top. The Ḥamāt wheels discharge into an aqueduct that carries the water to the town and the fields, the diameter of the wheels being about 20 metres. A similar system with one huge *noria* of 90 cubits—say 50 m—in diameter is described by al-Idrīsī, *Maghrib*, 187 (Arabic), 228 (French).

The first known description of a *noria* occurs in Vitruvius, *De Architectura*, Book 10, Ch. 5. It is brief but unambiguous. In classical and Hellenistic times information about *norias* is very scanty, but in Islamic writings there are abundant references. The first mention we have is in al-Balādhurī, *Futūḥ*, 363, describing how Bilāl b. Abī Burda al-Ash'arī erected *norias* on

the banks of a canal in the Baṣra area. As Abū Burda [see AL-ASH'ARĪ, ABU BURDA] died in 103/721-2 or 104/722-3 aged over eighty, the event probably took place about 20 years earlier. Al-Muḥaddasī mentions large numbers of *norias* (which he calls *dawlāb*) at Ahwāz (411) and on the river Kūr in Fārs (444). There is no doubt that they were in widespread use in Islam. T.F. Glick has plotted the locations of *norias* in the Iberian peninsula, see his *Irrigation and society in medieval Valencia*, Cambridge, Mass. 1970, 178-9. It spread into other parts of Europe and eventually to the New World (G.M. Foster, *Culture and conquest*, Chicago 1960, 63, 69 n. 9). Even today the *noria* is found to be effective in many parts of the world, given the right hydraulic conditions. The well-known *noria* at Murcia, for example, was still in use in 1990.

*Bibliography* (in addition to works cited in the article): E. Wiedemann and F. Hauser, *Über Vorrichtungen zum Heben von Wasser in der islamischen Welt*, in *Jahrbuch des Vereins Deutscher Ingenieure*, viii (1918), 121-54; G.S. Colin, *La noria marocaine et les machines hydrauliques dans le monde arabe*, in *Hespéris*, xiv (1932), 22-60; idem, *L'origine des norias de Fès*, *ibid.*, xvi (1933), 156-7; T. Schiøler, *Roman and Islamic water-lifting wheels*, Odense 1973, deals mainly with the *sākiya*, but *norias* are discussed on 37-9; D.R. Hill, *A history of engineering in Classical and Medieval times*, London 1984, 127-54. (D.R. HILL)

NAVARINO (A. Irūda, τ. Avarin), a seaport of the south western Morea [see MORA] or Peloponnesos, in Messenia, associated with modern Pylos town, which was built between 1828 and 1832 (population in 1971, 2,258), and situated behind the southern headland of Navarino Bay, a deepwater channel, as capital of Pylia *eparchia* (= province) of Messenia *nomos* (= diocese). Locally called Neokastron ("new fortress") after the 16th century Turkish fortifications, it should not be confused with the 13th century Frankish Palaiokastron ("old fortress"), known to the Franks as Port-de-Jonc, still commanding the northern channel to the harbour and lying deserted to the southwest of Homeric Pylos, on Koryphasion promontory.

Sheltered by Sphacteria island, Navarino harbour was considered amongst the safest of the Morea ports in post-mediaeval Italian portulans, and is closely connected with various important mediaeval and modern events. The etymology of the name is uncertain: it may be a survival of Avar rule in the Morea in the early Dark Ages; it has been identified with the Navarrese, although these did not appear in the Morea till the 14th century, and the name Navarino existed before then; most probably, its origin may be (Bulgaro-) Slavonic. In Byzantine times, there is a single mention of Pylos in connection with raids of the Cretan Arabs [see İKRİTİŞH] on the western Morea ca. 872-3; this area was included in the late 9th century in the Peloponnesos "theme" (refs. in A. Savvides, *On Pylos-[N]avarino-Zonklon in the Byzantine period*, in *Byzantina*, xvi [1992]).

The earliest mention of the Greek form Avarīnos appears in a 12th century ecclesiastical *Notitia* ("Pylos, nunc vocatur Abarinus"), in a Palaiologan imperial chrysobull of 1293 and in the Greek version of the *Morea chronicle* (see below), whilst the earliest mention of the Arabic name is in the *Nuzhat al-muḥtāk* of al-Idrīsī [q.v.], tr. Jaubert, ii, 124, where the town of Irūda is referred to as "a commodious port" (see R.-J. Lilie, *Handel und Politik 1081-1204*, Amsterdam 1984, 203; Savvides, in *JOAS*, ii [1990], 53).

1. The pre-Ottoman period to 1500. Information on Navarino increases after the 1204-5 Frankish

Temellerinde Atatürk milliyetçiliğine tepki bulunan bu milliyetçilik akımları II. Dünya Savaşı sırasında daha çok düşünsel düzeyde kendilerini göstermelerine karşın, savaşın sonunda Türkiye'de batının da etkisiyle çok partili hayata geçişte ve günümüze kadar gelen süreçte çeşitli adlarla anılan siyasal partilerin programlarında ve eylemlerinde varlıklarını sürdürmüşler, bugün de sürdürmektedir.

**Avcı, Cemal:** III. Türkiye Büyük Millet Meclisi'nin Yapısı ve Faaliyetleri, Doktora Tezi, (Danışman: Prof. Dr. Azmi Süslü) VIII-253 s.

Bu çalışma, 1 Kasım 1927-26 Mart 1931 tarihleri arasında görev yapan III. Türkiye Büyük Millet Meclisi'nin yapısını, faaliyetlerini, bu dönem içinde geçen olayları ve bu olaylar karşısında meclisin tutumunu kapsamaktadır.

Tümü Mustafa Kemal tarafından gösterilen adayların seçilmesiyle oluşan III. TBMM çoğunluğu 40-50 yaş arasında olan üyeleriyle dinamik bir yapı sergilemektedir. Milletvekillerinin % 70'ten fazlası yüksek tahsillidir.

III. TBMM döneminde yeni kurulan Türkiye Cumhuriyeti çağdaş uygarlık ve lâiklik yolunda önemli gelişmeler sağlamıştır. Arap harfleri yerine Lâtin harflerinin kullanılmasını sağlayan harf inkılabı gerçekleştirilmiş, rakam ve ölçüler, anayasa ve diğer kanunlar lâik ve çağdaş normlara uygun bir hâle getirilmiştir. Kadın hakları konusunda büyük gelişmeler kaydedilmiştir.

Çok partili siyasî hayata geçilmesi için bir deneme yapılmış, ancak kurulan Serbest Cumhuriyet Fırkası'nın zararlı sonuçlar vereceğinin anlaşılması üzerine bu girişim ertelenmiştir.

Eğitim e kültüre önem verilmiştir. Harf inkılabından hemen sonra kurulan Millet Mektepleri ile okur yazar azlığı sorununa çözüm getirmek yolunda önemli adımlar atılmıştır. Eğitimin lâik ve millî temeller üzerine oturmasına önem verilmiştir. Türk tarihi ve dili üzerine önemli çalışmalar yapılmıştır.

Ekonomi alanında 1929 dünya ekonomik buhranının etkisiyle daha çok içe kapanılmış, ancak yine de Türkiye ve dünya açısından önemli başarılar sağlanmıştır.

Dış politikada dünya da saygın bir konum elde edilmiş, ikili antlaşmalar yanında dünya barışına hizmet edecek uluslar arası antlaşmalara da imza konmuştur.

Bu dönemde Menemen olayı, Mustafa Kemal Atatürk'e suikast girişimi ve Ağrı civarında meydana gelen ayaklanma girişimi gibi inkılâplara ve yeni Türkiye Cumhuriyeti'ne karşı tepki hareketleri olmuşsa da bu olaylar alınan etkin önlemlerle kısa zamanda bastırılmıştır.

Bu çalışmada ele alınan konular Türk parlamento tarihi açısından günümüze ışık tutacak mahiyettedir.

**Kayapınar, Levent:** "Osmanlı Klasik Dönemi Mora Tarihi", Doktora Tezi, (Danışman: Prof. Dr. Melek Delilbaşı) II-329 s.

Mora Yarımadası'nda XIV. ve XV. yüzyıllarındaki siyasî yapılanma 1204'teki IV. Haçlı Seferinin bir sonucu idi.

Tarihi kaynaklar Mora'da Türklerin ilk defa görüldüğü yıl olarak 1263 yılını kaydediyorlar. Bu tarihten sonra ücretli Türk askerleri Mora Despotluğu ile Ahaya Prenslığı arasındaki mücadelede siyasî güçlerin vazgeçemediği unsur haline gelmiştir.

Osmanlı Türkleri Balkan Yarımadası'na ayak basınca 1352 yılında Çimpi Kalesini, 1354 yılında da Gelibolu'yu aldılar ve Mora'da ilk olarak 1387 yılında görüldüler. Mora içlerine yapılan ilk akınlar uç beyi Evrenos tarafından gerçekleştirildi. Daha sonra bu akınlar Turhan Bey ve oğlu Ömer ile Sultan II. Murat ve II. Mehmet tarafından sürdürülmüştür. Mora Sultan II. Mehmet'in 1458 ve 1460 yıllarında gerçekleştirdiği seferler ile Osmanlı hakimiyetine geçmiştir.

Evrenos ve Turhan Bey'in düzenlediği akınların amacı Mora Yarımadasının beşeri e doğal zenginlik kaynaklarını tüketmeye çalışmak ve siyasî güçleri zayıflatarak Osmanlı Devleti'ne tabi duruma getirmektir. Yani, akıncı beyleri tedrici bir fetih siyaseti izlemişlerdir. Ancak II. Mehmet, İstanbul'u fethettikten sonra tedrici fetih politikasını bırakıp doğrudan ilhak siyasetini izleyerek Mora'yı Osmanlı Devleti'ne katmıştır.

Osmanlılar, Mora'yı 17 nahiyeye ayırdılar. Mora'nın ilk tahrir defterine göre bu nahiyeler Vostiça, Hulumiç, Vumero, Krevukor, Arkadya, Leondar, Korintos, Balya Patra, Kalavrita, Minhalu, Bezenik, Kalandriça, Sandomiri, Grebana, Aya İlia, Gardicko ve Mistra idi.

Mora vilayetinden elde edilen vergi geliri o dönemde 27.740 altın para karşılığı olan 1.109.608 akçe idi. Bu rakamın Osmanlı Devletine 1453 yılında Mora Despotluğunun ödediği yıllık 12.000 altın paranın yaklaşık üç katı olduğu anlaşılmaktadır.

Mora ilk tahrir defterinden anlaşıldığı kadarıyla idareci ve ilmiye sınıfı dışında, reaya arasında Müslümanlara rastlanmaz. Mora halkı Hıristiyan olan Rumlardan (% 57,58) ve Arnavutlardan (% 42,42) oluşmaktadır. 1460-1463