representative and commander-in-chief in the campaign to retake Damascus. The siege commenced at the end of 642/May 1245 and, six months later, Muʿīn al-Dīn forced al-Ṣāliḥ Ismāʿīl b. al-ʿĀdil (d. 648/1251) to abandon the Syrian capital he had been ruling since 637/1239, in exchange for Baʿlabakk, Buṣrā, and the lands of the Sawād on the eastern bank of Lake Tiberias. Muʿīn al-Dīn survived his triumph by only a few months and died of typhoid during Ramaḍān 643/February 1246.

After the death of ʿImād al-Dīn in 636/1238, the two sons of Tāj al-Dīn ʿAbdallāh, the historian Saʿd al-Dīn al-Khaḍir (d. 674/1276) and Sharaf al-Dīn ʿAbdallāh (d. 678/1280), inherited the leadership of the Ṣūfī institutions. Saʿd al-Dīn also wrote a small chronicle from which Sibṭ b. al-Jawzī and al-Dhahabī derived most of their information about the Banū Shaykh al-Shuyūkh.

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Aya Mavra (Lefkas/Levkas)

Aya Mavra is the Ottoman name both for the modern town of Lefkas (Lefkada) and for the mountainous island (also Lefkas or Lefkada) on which it is located (surface: 304 km²), in the Ionian Sea, off the western coast of Greece. Ottoman geographers, including Pīrī Reʾīs (d. 961/1553–4), Menemenli Meḥmed Reʾīs, Kātib Çelebi (d.1067/1657), and Evliyā Çelebi (b. 1020/1611), referred to the island as Lefkada and the town as Aya Mavra. The former name (derived from ancient Greek) means "White Island," and Aya Mavra/Santa Maura (the medieval Greek and Italian names) are linked to the island's most prominent medieval

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Sometimes the *kərkūr* itself, as in other cases a spring, a tree or a rock, has given rise to a sanctuary which has become islamised in a marabout fashion. It is also very common to find under the aegis of a saint several of these cults combined—strange sanctuaries which perpetuate the ancient rites of paganism, still vigorous after twelve centuries of Islam.

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KARLÍ-ILI, also KARLO-ILI, "the land [see IL] of Carlo", Ottoman name for a district of north-west Greece (Acarnania and most of Aetolia), as corresponding approximately to the territories of Carlo Tocco I (1381-1430).

Carlo's father, Leonardo, had been created count of Cephalonia in 1357; he had extended his original dominions of Cephalonia, Zante and Ithaca to embrace the island of Leucas (Leucadia, Santa Maura; Turkish: Aya Mavra) and, on the mainland, Vonitza (1362). Laying claim to the Despotate of Epirus, in 1417 Carlo made himself master of the regions of Arta (Ambracia, Larta; Turkish: Narda) and Ioannina (Turkish: Yanya [*q.v.*]). At his death his territories extended to the south to the Gulf of Patras (Lepanto, Turkish Aynabakhtī [*q.v.*], remaining in Venetian hands); he had also acquired a foothold in the Morea with the port of Clarentza. When he died at Ioannina in 1430, leaving no legitimate heir, Memnon, one of his five bastard sons, appealed to Murād II against Carlo's nephew Carlo II (1430-48). As soon as Thessaloníki (Selānik [*q.v.*]) was taken, Murād sent Sinān Pasha, the *beglerbegi* of Rūmeli, against Ioannina, which surrendered (October 1430); Carlo II retained the rest of his dominions against the payment of an annual tribute. On his death (September 1448), the guardians of his son Leonardo, a minor, appealed to Venice for protection. The sultan thereupon took Arta (1449), and in 1460 Angelokastron was lost, leaving to Leonardo on the mainland only Vonitza. In 1479 Venice, annoyed at Leonardo's approaches to the king of Naples, did not include Leonardo in the treaty concluding the war of 1463-79. Meḥemmed II was already planning his descent on southern Italy, and found the pretext for attacking Leonardo's island principality in an alleged slight to an Ottoman *sandjakbegi* (probably a member of the Tocco family). Upon the approach of the fleet under Gedik Aḥmed Pasha [*q.v.*], then *sandjak-begi* of Valona (Turkish: Awlonya [*q.v.*]), Leonardo fled, and Aḥmed Pasha occupied Vonitza, Santa Maura, Cephalonia and Zante. (In 1481 Cephalonia and Zante were recovered by the Tocchi, only to be lost to Venice; Venice retained Zante (until 1797); she had to cede Cephalonia to Bāyezīd II in 1485 but recovered it in 1500).

The earliest references to "Karlí-ili" in Ottoman sources are confused. The statement in ʿĀshīḳpashazāde (§ 56) that in 787/1385 Timūrtash Pasha raided "as far as Karlí-éli" has been condemned as a misreading (for "the land of Kraljević", *i.e.*, Prilep; see, most recently, Irène Beldiceanu-Steinherr, *Recherches sur les actes* ..., Munich 1967, 197-8), though H. İnalcık suggests that the reference is to "the land of Carlo Thopia" (see ARNAWUTLUḲ, col. 653b). ʿĀshīḳpashazāde seems again to be in error when, in describing (§ 130) Meḥemmed II's campaign of 864/1460 in the Morea, he calls certain fortresses there (Mistra, Leondári, ? Astros) "Karlí-éli", a statement repeated by Neshrī, Ibn Kemāl, Saʿd al-Dīn, etc.; nevertheless, southern Aetolia was evidently occupied by the Ottomans in the course of this campaign: see Hopf, *Gesch. Griechenlands*, ii, 136, and cf. Sphrantzes, ed. Grecu, 124 (a *subashī* in Angelókastron in autumn 1460).

When Karlí-ili was formally constituted a *sandjak* (with Angelókastron as its *chef-lieu*) is not clear. It is not named by Promontorio de Campis (*ca.* 1475, ed. Babinger) among the 17 *sandjaks* of Rūmeli; but the *djizya* returns for 894/1489 mention "*liwā-i Karlo*" (*Belgeler*, i/1 (1964), 101), and a *sandjak-begi* ("*mīr-i liwā-i Karlī*") is named for 909/1503 (M. T. Gökbilgin, *Edirne ve Paşa Livâsi*, Istanbul 1952, 481). (For slightly later appearances of Karlí-ili in lists of the *sandjaks* of Rūmeli, see *İkt. Fak. Mecm.*, xv (1953-4), 303; *Bell.*, xx (1956), 253, 260, and n. 170; and cf. *IA*, art. *Rumeli* (H. İnalcık), 771-2. For the number of households, overwhelmingly Christian, about this time, see *JESHO*, i (1957-8), 32).

The "*Beglerbegilik* of the Sea" [see DJAZĀ'IR-I BAḤR-I SAFĪD], created for Khayr al-Dīn (Barbarossa) [*q.v.*] in 940/1534, comprised at first, besides Gelibolu, only Rodos, Eghrīboz and Midilli [*qq.v.*] (see Ramberti, in A. H. Lybyer, *The government of the Ottoman Empire* ..., Cambridge, Mass. 1913 (repr. New York 1966), 256, 259, and cf. for Ramberti's reliability, 314); Karlí-ili was added later, perhaps in 957/1550, when Turghud Reʾīs [*q.v.*], entering Ottoman service, was appointed its *sandjak-begi* (see Aziz Samih İlter, *Şimalī Afrika'da Türkler*, ii, Istanbul 1937, 189 and 194, discussing Pečevī [i, 346-7] and Ḥādjdjī Khalīfa, *Tuḥfat al-kibār* [Istanbul 1329, 67-8]); it certainly figures among the *sandjaks* of this *eyālet* in the 11th/17th century, *e.g.*, *apud* ʿAyn-i ʿAlī, *ca.* 1018/1609 (*JA*, ser. 6, xv (1870), 266); Kočī Beg, *ca.* 1050/1640 (ed. A. K. Aksüt, Istanbul 1939, 110); and Ḥādjdjī Khalīfa, *ca.* 1056/1656 (*Tuḥfat al-kibār*, 147; his inclusion of Karlí-ili in "Rūmeli" in the Djihānnümā is an anomaly: he was perhaps here using a list of the 10th/16th century, see *IA*, art. *Rumeli*, col. 772b).

Ḥādjdjī Khalīfa (J. von Hammer, *Rumeli und Bosna*, Vienna 1812, 127-9) names seven *ḳaḍā*'s: Préveza (an error?), Aya Mavra, Vónitsa, Angelókastron, Xerómeron, Váltos and Vrakhórion. Evliyā Čelebi travelled through the region in 1081/1670. His itinerary is not easy to follow. He names six *ḳaḍā*'s (omitting Préveza) (viii, 626). The eastern boundary of the *sandjak* (p. 623) is the Yīlan Čayī = R. Phídharis/Évinos. He describes further the townships of "Zebān" (Zapandi), "B.hūr" (Bokhóri, Hypokhorion), Mesolónghi, Anatolikó = Etolikón, and "Ḳālīve" (Kalivia).

Aya Mavra and Vonitsa, falling to Morosini in 1095/1684, were ceded to Venice by the Treaty of Karlowitz (Karlofča [*q.v.*], 1110/1699) (see further, for the history of the Ionian Islands, YEDI ADALAR). At the end of the 18th century, Karlí-ili came under the sway of ʿAlī Pasha Tependelenli [*q.v.*]. In the very first weeks of the War of Greek Independence (1821-9), Mesolónghi and Vrakhóri had joined the revolt, and the district was the scene of much fighting. The northern frontier of the new kingdom, as finally drawn (1832), left all Karlí-ili to Greece.

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