

Bibliography: A history of Livadya based on Ottoman sources remains to be written. Modern Greek literature deals mainly with the events of the War of Independence and recollections of the Greek part of the population. Very informative is: I. Γιαννόπουλος, 'Η διοικητική οργάνωσις τῆς Στερεᾶς Ἑλλάδος κατὰ τὴν Τουρκοκρατίαν, Ph. D. diss. Athens 1971 [J. Giannopoulos, *The administrative organisation of Stereá Hellas during the Turkokratia*]. For the pre-Ottoman period, see K. M. Setton, *The Catalan domination of Athens*, rev. ed., London 1975; J. Koder, F. Hild, *Tabula imperii Byzantini, Hellas und Thessalia*, Vienna 1976 (both with extensive bibl.) and W. Miller, *Essays on the Latin Orient*, London 1921; for the Catalan fortress see A. Bon, *Forteresses médiévales de la Grèce centrale*, in *Bulletin de correspondance hellénique*, lxi (1937), 187-206. The Ottoman documents used here have not been published, except the *wakf-nāme* of 'Ömer Beg, a Greek translation of which can be found in Epaminondas Pharmakidis, *I Larisa*, Volo 1926, 288-310. The official Ottoman list of *kādilliks* of Rumeli was published by Özergin in *Ord. Prof. İsmail Hakki Uzuncarsili'ya armağan*, Ankara 1976, 252-305. For travellers' accounts, see Jacob Spon and Georg Wheler, *Naukeurige Reyse door Italien, Dalmatien, Griekenland ende de Levant gedaan in de jaren 1675 en 1676*, Amsterdam 1689 (also in English and German versions); R. Pococke, *Beschryving van het Oosten en van eenige andere landen*, Utrecht-Amsterdam 1780 (also in English and German versions), iii/2; W. M. Leake, *Travels in Northern Greece*, London 1835, 119-20; F. C. H. L. Pouqueville, *Voyage de la Grèce*, 2nd ed., iv, Paris 1826, 159-75; H. Holland, *Travels in the Ionian Islands, Albania, Thessalia, Macedonia, etc. 1812-13*, London 1815, 395; J. A. Buchon, *La Grèce Continentale et la Morée, voyage, séjour et études historiques en 1840 en 1841*, Paris 1843, 220-6; A. Philippson, *Die Griechische Landschaften*, Frankfurt 1951, i/1, 449-66; *Baedeker's Griechenland*, Leipzig 1888, 164; *Population de la Grèce au recensement du 19 Mars 1961*, Athens 1962, 533; *Megale Ellenike enkyklopeideia*, xv, 870-1. The anonymous Greek manuscript no. 93.3 from 1796, preserved in the Gennadius Library at Athens, contains a mass of information on the political, social and economic situation of Levadya, Salona, Vostitsa (Aeghion) and Corinth for the late 18th century. An edition and a critical study of this singularly important manuscript was given by Σπύρος 'Ασδραχάς [Spyros Asdrachas] in the periodical 'Εποχές [Epochés] of May 1968.

(M. KIEL)

LIVNO (in pre-modern Slavonic texts, often written as Hlivno; in older Ottoman texts variously written as Hlevne, Ihlivne, etc.), a town in Bosnia situated at the spur of a mountain at the eastern edge of the homonymous *polje* or plain in a very dry and stony karst landscape on the approaches to Dalmatia. Today, it is a small local centre far off the main thoroughfares and little-visited, but in the 16th and 17th centuries it was a centre of Ottoman power, seat of the *sandjak* begs of Klis, and bulwark of Islam on the western frontiers of the empire. Until World War II, Livno boasted five domed and lead-covered mosques from the classical period of Ottoman architecture, thus ranking second in Bosnia, immediately after Sarajevo, in this aspect, demonstrating the importance which the place once had as a centre of Islam.

The town of Livno is an Ottoman foundation from the early 16th century, whose expansion was greatly promoted by various members of the *sandjak* administration residing there. The castle of Livno, now a ruin overlooking the town, is much older. It is mentioned by Constantine Porphyrogenitus (10th century A.D.) as Hlediana, one of the eleven *župas* of the kingdom of Croatia, situated on the border between the Serbian and the Croatian lands. In the later Middle Ages, Livno belonged to the kings of Bosnia. It is mentioned as "Grad Hlivanjski" in 1400 (Miklošić, *Monumenta*, 248-9). In the first half of the 15th century, it was ruled by the family of Vukčić. King Tomas resided in Livno in 1444 (H. Šabanović, tr., *Evljija Čelebija putopis*, i, Sarajevo 1957, 154). The castle is again mentioned in 1466 as being guarded against the Turks by Vladislav Hercegović, a son of Duke (Herceg → Hercegovina) Stjepan (one of Vladislav's brothers became the later famous Grand Vizier of Bâyezid II and Selim I, Hersekoghlu Ahmed Pasha). The Ottomans captured the castle of Livno between 1466 and 1485. The exact date is not known, and is an object of controversy. The *Tahrir defter* no. 18 of 890/1485 mentions Livno as centre of a *nâhiye*; it possessed then a civil population of 27 families and 26 temporary residents.

In the first decades of the Ottoman period, there was only one mosque in Livno, the *Khünkâr Djâmi'*, or Starogradsko Džamija, in the castle, serving the needs of the garrison. In the first decades of the 16th century, a Muslim suburb grew up around the Balagina Mosque (Balaguša), built according to its Arabic inscription in 920/1514. This building, still preserved, is the first of the domed mosques of Livno. Soon afterwards, the Džumanuša Mosque of Simân Čawūsh from 935/1528-9 was erected, also a domed structure (destroyed in World War II). The open town of Livno sprang up below the castle on sloping ground, with the older quarters at the foot of the castle and the newer ones further down the hill.

Livno remained a *nâhiye* of the *kādillik* of Neretva until some time in the first quarter of the 16th century. After the conquest of Skradin in 928/1522 (*Pečewi ta'rihihi*, i, 72), Livno was included in a newly-founded *kādillik*, which had the Dalmatian town as its centre. In 1537, Murād Beg Tardić (a Dalmatian convert from Šibenik) captured the fortress of Klis facing the Venetian base of Split (Spalato) and became *sandjak begi* of the newly-formed *sandjak* of Klis (*Pečewi*, i). As Split was too vulnerably situated to suit the requirements of an administrative centre, the residence of the beg was set up in Livno. They resided there especially in the latter part of the 16th century, which induced Italian and German sources to speak of "the *sandjak* of Livno". In 1648, during the Cretan War, Klis was lost for the Ottomans, but the *sandjak* kept the name of its former titular capital.

The second half of the 16th century and first half of the 17th century was the time of the greatest expansion of the town. According to the *Tapu defter* no. 285, 1-7 and no. 284, 67-73, both from 960/1553, the "*kaşaba* of Hlivne", part of the *khāṣṣ* of the *Mir-i Livā* of Klis, Ahmed Beg, numbered five *maḥalles* with 262 households (*khānes*) and 170 bachelors (*müdjerred*), thus totalling ca. 1,340 inhabitants. Only nine households were Christian, and all others were Muslims. Four of the town quarters were called after the mosque around which they had sprung up: *Maḥalle-yi Djâmi'-i Simân Čawūsh*, with 50 *khānes*, 43 *müdjerreds*; *Maḥalle-yi Djâmi'-i Hamza*, with 35 *khānes* and 28 *müdjerreds*; *Maḥalle-yi Mesdjid-i*