

175, 196) and repeatedly plays a part in history. Travellers like Ibn Baṭṭūṭa (ii, 307-8, tr. Gibb, ii, 444), who went via Bırge to Tîre, which lay in the midst of orchards, gardens, and streams in the land of the "Sultan of Bırge", i.e. of the Aydınoğlu, or the adventurous Catalan chronicler Ramon Muntaner (sect. 25), passed through Tîre. When in 1403 Tîmür advanced against the town, the inhabitants fled to Izmir (cf. Ducas, 38, 97, 109). After the Ottoman annexation of the principality of the Aydınoğlu in 830/1426, Tîre became the capital of a *sandjak* of the empire. It plays no particular part in later history; it was a mint down to the 10th/16th century and is occasionally mentioned in connection with risings (cf. J. von Hammer, *GOR*, iv, 398 n., v, 50 n.). In Tîre is the tomb of the celebrated scholar 'Abd al-Laṭîf b. 'Abd al-'Azîz b. Firîshite (Ar. Ibn al-Malak, Turk. Firîshite-oghlu, d. according to the *Sâhnâma* of Aydınoğlu of 1302, 239, in 799/1396), known as the author of a once much-used Turkish dictionary in verse (*Lughat-i Firîshite-oghlu*) and of a commentary on the principles of jurisprudence, *Manâr al-anwâr* of al-Nasafî [q.v.]. He taught there in a *medrese* which bears his name and is still in use. Tîre was also the birthplace of several Ottoman authors, e.g. Shaykh Ḥaydar b. Sa'd Allâh and Molla Naşr Allâh al-Rûmî, and the scene of activity of *kādîs* who also played a part in literature (F. Babinger, *GOW*, 146: Djarrah-zâde). Tîre is also mentioned as a place of banishment; the versatile historian Shânî-zâde, for example, ended his life here (cf. *ibid.*, 346).

The earlier European travellers rarely visited Tîre. The chaplain of the English factory in Smyrna, Edmund Chishull (d. 1733), is one of the few who visited Tîre (cf. *Travels in Turkey and back to London*, London 1747, 19, and Thos. Smith, *Septem Asiae Ecclesiarum notitia*).

It was then thought that Tîre represented Thyáteira (= Ak-ḥiṣâr), one of the "Seven Churches of Asia". Ewliyâ Çelebi [q.v.] describes Tîre in his *Seyâhat-nâme*, ix, Istanbul 1935, 159 ff. The town does not seem to possess any antiquities. Mention may be made of the library of 1,325 volumes (including the holograph of the above-mentioned commentary of Firîshite-oghlu), presented by Nedjîb Paşâ, governor of Baghdad. Down to the Turko-Greek exchanges of population after the First World War, Tîre had about 15,000, mainly Greek, inhabitants (see V. Guinet, *La Turquie d'Asie*, iii, 508 ff.), who were mainly occupied in carpet-weaving and the cultivation of the vine.

Present-day Tîre is the chef-lieu of an *ilçe* in the *il* or province of Izmir; its population ca. 1970 was 28,000.

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**TIREBOLU**, a town on the Black Sea coast of Turkey, in the province (*il*) of Giresun, and also the centre of a county (*ilçe*). The town lies 80 km/50

miles to the west of Trebizond in lat. 41° 01' N., long. 38° 49' E.

Originally a Milesian colony of the 7th century B.C. and called Tripolis, it has had little importance because of the port's lack of shelter and difficult communications with the interior, along the steeply-rising sides of the Harşit valley (ancient Philabonites). From 1204 it was a personal fief of the Great Comneni, emperors of Trebizond [see TARABZUN]. It was mentioned by Clavijo, and captured by Mehemmed II at the time of the conquest of Trebizond in 1461. After the Ottoman conquest, the town, called Driboli in documents, came within the *nâhiye* of Kürtün, settled by the Çepni Turkmen tribe, which had occupied the hinterland of Tirebolu from the 14th century onwards. The census of 891/1486 (BBK, Tapu tahrir no. 828, p. 592) enumerated for the *kal'a* of Tirebolu 67 Christian hearths (and 5 widows) but no Muslim ones. In 921/1515 (*ibid.*, no. 52, pp. 609-13) there were 211 older and 60 new Christian hearths (plus 6 bachelors and 4 widows) and 4 Muslim hearths, but no Christian villages in the hinterland. Finally, in 961/1553 (*ibid.*, no. 288), there were 320 Christian hearths and 15 Muslim ones. When Ewliyâ Çelebi passed through in 1050/1640, he found an ancient rectangular fortress and a very flourishing town inhabited by Greeks (*Seyâhat-nâme*, i, 80). Tournefort (1701) called it a village; it seems to have been the seat of an *ayân* when local disputes of petty chiefs rent the region at the opening of the 19th century. W.J. Hamilton estimated the population in 1834 at 400 Muslim families and 100 Christian ones (*Researches in Asia Minor*, London 1842, i, 253-7), and Hommaire de Hell in 1846 estimated 450 Muslim families and 150 Christian ones (*Voyage en Turquie et en Perse*, Paris 1859). Cuinet gives for the early 1890s 8,000 inhabitants (5,600 Muslims, 2,000 Greek Orthodox, 400 Gregorian Armenians (*La Turquie d'Asie*, i, 53). At that time the town had 8 mosques, 2 Greek churches and one Armenian one, 350 booths and shops, 2 *khâns* and a *hammâm* (*ibid.*, i, 54-5). The region produced an average of 5,000 tons of nuts. During the First World War, the Russian advance of 1916 reached the right bank of the Harşit river and caused the Muslim population to flee, followed by the deportation of the Greek population from 29 November 1916 to Şebinkarahisar. In the 1927 census, Tirebolu had a mere 3,375 inhabitants, and it was only in the 1980s that it passed the 1914 figure. Today, the town is the centre of an agricultural region in which tea planting has partially replaced nut growing.

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**TIRHĀLA**, the Ottoman Turkish name for the Greek town of Triki(k)ala in western Thessaly [see TESALYA].

The Byzantine citadel of Trikala is built on the acropolis of ancient Trikki on the Lithaios river, in the northwest of the Thessalian plain; not far from it was the oldest shrine of Asclepius known in Greece. The town prospered in early times from its situation at a crossway for communications. Procopius mentions