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2613. LOWRY, Heath W. & ERÜNSAL, İsmail E. The Evrenos dynasty of Yenice Vardar. Notes & documents on Hacı Evrenos & the Evrenosoğulları: a newly discovered late-17th century *şecere* (genealogical tree), seven inscriptions on stone & family photographs. *Osmanlı Araştırmaları. Journal of Ottoman Studies*, 32 (2008) pp.9-192. [Central Macedonia. From the beginning of the 14th through the 17th century. Includes descriptions of buildings and 19th- and 20th-century photographs of monuments associated with the family.]

Evrenos Oğulları
- Yenice Vardar

Die Stiftungsgüter der großen religiös-sozialen Stiftung Sultan Süleymans waren natürlich als deren wirtschaftliche Basis gedacht, als permanente, krisensichere Einkunftsquelle. Zur Zielsetzung gehörte wohl kaum, dass dieses System in bestimmten Fällen, so wie hier in Mariovo, auch als Schutz für die christliche Religion und Kultur fungieren sollte. Ohne den vakf-Status der Dörfer hätte jedoch die Bevölkerung des Gebiets im krisengeschüttelten 17. Jahrhundert nicht so sprunghaft zugenommen, und der Islamisierungsprozess in Mariovo hätte sich sicherlich fortgesetzt und in diesem relativ armen Gebiet leicht zum völligen Sieg des Islams führen können. Hier wie in mehreren anderen Gebieten des osmanischen Balkan, die unter dem Schutz eines vakf gleichfalls prosperierten, geschah jedoch das Gegenteil.

Man vergleiche nur die Entwicklung in den Dörfern des Gebietes von Moglena/Meglen, das, wie oben erwähnt, durch enge kirchliche und wirtschaftliche Bande mit Mariovo verbunden war. Das "Feuchtland" (oder "Land der Nebel") gehörte bis 1912 zu einem Teil als *nahiye* zur *kaza* Vodena (dem jetzigen Edessa) und umfasste im Jahr 1900 27 Dörfer mit Subotsko (jetzt: Aridaia) als Hauptort, zum anderen war es Bestandteil der *kaza* Yenice-i Vardar. Der zu Vodena gehörige Teil wurde Bulgaro-Meglen genannt; dies war eine 25 km lange und fünf bis zehn Kilometer breite, von hohen Bergen umschlossene Ebene, die durch viele Bäche aus dem Gebirge reichlich mit Wasser versorgt wurde und somit sehr fruchtbar war. Die Bevölkerung bestand mehrheitlich aus Pomaken, fleißigen Ackerbauern, und nur wenigen Aromunen, die als "Handži" (*hanct*, *han*-Wirte) oder Silberschmiede tätig waren. Den zu Yenice-i Vardar gehörenden Abschnitt, eine viel kleinere, höher gelegene Ebene, die erheblich weniger fruchtbar war, nannte man Vlacho-Meglen. Ihr Hauptort war Nonte, mit 450 von muslimischen Wlachen/İflak bewohnten Häusern. Zusammengenommen hatten beide Teile von Moglena/Meglen im Jahr 1900 46 Dörfer mit insgesamt 32.335 Einwohnern, von denen 69% Muslime waren. Kein einziger Grieche wohnte in Meglen und nur ein Ortsname (Prodromi) war griechisch.³¹ Gerade dieses Gebiet wurde während der Balkankriege griechisch, was dann durch die späteren internationalen Verträge bestätigt wurde. Muslime gibt es in dieser Region nicht mehr, ihre Moscheen sind

³¹ Zur Landesbeschreibung siehe Gustav Weigand, *Die Aromunen: ethnographisch-philologisch-historische Untersuchungen über das Volk der sogenannten Makedo-Romanen oder Zinzaren*. Leipzig: Barth 1894, I, S. 24–31, zu den Zahlen Känčov, *Makedonija*, S. 447–450.

verschwunden, Slawisch und Walachisch wird – zumindest an öffentlichen Orten – nicht mehr gesprochen, und die gesamte historische Toponymie wurde rücksichtslos hellenisiert: ein instruktives Beispiel, wie die "Befreiung" des Balkans im frühen 20. Jahrhundert aussah. Gleichzeitig unterstreicht unser Exempel die Rolle des vakfs als Faktor für den Erhalt des Christentums in den späteren Jahrhunderten der osmanische Geschichte. In Meglen gab es nämlich kein einziges vakf-Dorf.

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Yenice-i Vardar und das vakf von Evrenosoğlu Ahmed Bey

Eine der wichtigsten frommen Stiftungen des alten türkischen Kulturzentrums Yenice-i Vardar (heute: Giannitsa, 45 km westlich von Selânik/Thessaloniki) war das vakf von Evrenosoğlu Ahmed Bey, Enkel des berühmten Heerführers der frühosmanischen Zeit, Gazi Evrenos. Ahmed Bey veranlasste im Dezember 1498, nach einem Leben voller Kampf, aber auch großer Bauaktivitäten und einem Mäzenat für die osmanische Literatur, die Niederschrift seines *vakfnâme*. Das hier vorgestellte Beispiel illustriert die Wirkung des vakf-Systems auf den Erhalt und die Entwicklung der christlichen Gesellschaft und Kultur, sowie die Rolle des Weins in der Wirtschaft eines Städtchens, dessen Entstehung und Wachstum direkt seinem vakf-Status entsprang. Dies soll mit einigen Details aus der Geschichte und der Siedlungsgeographie demonstriert werden.

Der unveröffentlichten *vakfiye*³² zufolge baute Ahmed Bey in Yenice-i Vardar eine kleine Moschee (*mescid*), eine Medrese, ein Doppelhamam, ein einfaches Hamam, ein Hospiz (*imaret*), einen *bedesten* mit Geschäften an allen vier umliegenden Seiten, einen *han*, ebenfalls ringsum mit überwölbten Geschäften, viele weitere Läden und Brunnen sowie ein Wasserleitungssystem mit Aquädukten; in der Stadt Tatar Pazarçık im jetzt zu Bulgarien gehörenden Teil Thrakiens zählten zur Stiftung: eine Moschee und ein Hospiz; in der etwas westlich von Yenice gelegenen Stadt Vodena/Edessa, ein *mescid*, ein *imaret*, ein Hamam und eine Reihe Geschäfte; in Prilep/Pirlepe (Republik Makedonien) ein Hamam,³³ in Prizren (Kosovo) ein Hamam; ein

³² BOA, EY, VKF Dosya 19, Gömlek 11. Wir haben hier einen Mikrofilm der *vakfiye* benutzt, ein Geschenk des ehemaligen Archivdirektors Prof. Dr. Attila Çetin.

³³ Das große Doppelbad in Prilep war im Oktober 2010 in einem sehr vernachlässigten Zustand, aber baulich gesund und als historisches Denkmal anerkannt.

23 März 2015

MADEDE YAYINLANDIKTAN
SONRA GELEN DOKÜMAN

Notlar

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Yenice-i Vardar

0. Şubat 2007

Osmanlı Hâkimiyetinde Yenice-i Vardar Şehri (1520-1556)

Yenice-i Vardar Town Under The Ottoman Domination (1520-1556)

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Özet

Osmanlıların Balkan coğrafyasındaki ilk duraklarından biri olan Yenice-i Vardar, ünlü Türk akıncı beylerinden Evrenos Bey tarafından fethedilmiştir. Yenice-i Vardar, Yunanistan, Arnavutluk ve Sırbistan'a yapılan seferlerde, Osmanlı ordusunun toplanma noktasıdır ve önceleri akıncı birliklerine, sonraları ise İstanbul'daki süvari birliklerine atıyıştırılan yerdir. Sahip olduğu askeri önemin yanı sıra, gerek akıncı beylerinin Osmanlı bünyesindeki rolleri ve faaliyetlerinin ortaya konulması, gerekse devletin fethedilen yerlerde uyguladığı iskân politikasının tetkiki açısından önemli bir örnek teşkil etmektedir.

Abstract

Yenice-i Vardar, one of the earliest settlement places of the Ottoman in the balkan Peninsula, was conquered by Evrenos Bey, a famous Turk raider. Yenice-i Vardar was the point where the Ottoman army gathered during preparations for war against Greece, Albania and Serbia; and the place where horses were bred firstly for the raiders and later for the cavalry in Istanbul. In addition to the military significance it possessed, it is an important example with respect to the illumination of the roles and activities of leaders of raiders in Ottoman and the settlement policy of the state in conquered cities.

Osmanlılar, XIV. asrın ortalarında Sultan Orhan ve oğlu Şehzade Süleyman'la Gelibolu üzerinden Avrupa'ya açılmaya başlamıştı. Bu ilerleyiş, yalnız bir fütihat hareketi değildi. İlerleyen ordular arkalarından binlerce yıllık bir medeniyeti de bu topraklara taşımaktaydılar. İşte Osmanlı Devleti'nin Balkan topraklarındaki sistemli bir iskân metoduna dayalı bu ilerleyişinin ilk duraklarından biri de Yenice-i Vardar şehri olmuştur.

Yenice-i Vardar şehri'nin kuruluşu hakkında kesin bilgiler mevcut değildir. İlkçağ yazarlarından Ptolemaios'a göre Makedonya eyaletinin Emetia bölgesine ait Bella (Pella) şehri Yenice-i Vardar şehrine tesadüf etmektedir¹.

Bahsedilen bölge, M.Ö. IV. asırda, Makedon Kralı II. Philippos tarafından zapt edilmiş, Pella şehri bu tarihten sonra Makedon hâkimiyeti altına girmiştir². Diğer bir Yunan tarihçisi olan Mela, II. Philippos'un

YENICE VARDAR
(VARDAR YENICESI-GIANNITSA)

*A forgotten Turkish cultural centre in Macedonia
of the 15th and 16th century*

The five centuries of Turkish rule over the Greek lands still belong to the least-known part of the stormy history of this corner of Europe. This is especially true for the cultural history of the former European provinces of the Ottoman Empire, a cultural history in which many Greek towns played such an important part. In this connection we only need to think of places like Serres, Larissa, Salonica or Trikala which produced such a pleiad of poets in the three great oriental languages,¹ and such a number of distinguished writers and historians of first rank.² Impressive monu-

¹ Arabic, Persian and Ottoman Turkish. Caghatay Turkish had a short but brilliant development at the Timouride Court in Herat (now Afghanistan). It was the language used by great men like Mir Ali Şir Nevay, whose works deeply influenced the works of early Ottoman literature (Ahmad Pasha). It was also used for the memoirs of Grand Moghul Babur, Emperor of India at the beginning of the 16th century, but later fell into disuse. Like Azeri, it is difficult to call it an independent Turkish language, as the differences between them were less pronounced in that period, and every educated Turk could read the three of them without difficulty. At any rate for the middle ages, it would be safer to call them different shades of written Turkish. Azeri was given its most perfect form in the poetry of the 16th century writer Fuzuli of Baghdad, whose works are regarded as the summit of Turkish poetry. Later, it likewise fell into disuse until its revival in Soviet Azerbaijan.

² Mehmed Abdulrahman, called Sjechzade, who was born in Serres, wrote a History of Egypt from oldest times up to the 17th century (Babinger, *Geschichtschreiber der Osmanen und ihre Werke*, Leipzig 1927).

Abdulrahman Hibri, born in Adrianople, was for several years Kadi of Serres. He died there in 1676 and was buried in the beautiful graveyard of Hisar ardi, behind the Castle of Serres, which was wantonly destroyed after World War I. He wrote a 14-chapter History of his native Adrinople and a shorter work on the military campaign of Sultan Murad IV, which led to the conquest of Erivan and Baghdad. For information about him and his work see in detail: Tayyib Gökbilgin, *Edirne hakkında yazılmış tarihler*, in:

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ments of Turkish architecture¹ in Serres, Trikala, Kavalla, Arta, in the far away Didymotichon or in Salonica still remind us of the long lasting Golden Age of the Islamic Empire on the classical soil of Greece.

It is not easy to find a place which was for centuries such an important focus of Turkish culture, but which in later ages sank back to obscurity as far as did Yenice Vardar. In these pages light shall be shed on certain persons, poets, mystics and noblemen who lived and worked in this place and spread its fame throughout the

Edirne'nin 600. fethi yıldönümü armağan kitabı, Ankara 1965, pages 77-117; for dates about his life, see page 83.

Ahmad Müneğğimbashi, Mevlevi, dervish and longtime Court Astronomer, was born in Salonica and died in Mecca, in 1703. He wrote in Arabic a History of Mohammedan Dynasties from their beginning up to 1672, which was translated into German by Eduard Sachau in 1923.

Mustafa called Selaniki, born in Salonica, worked during the major part of his life in important administrative functions in the central government. He died in Yeni Şehir Larisa in 1599 and was buried there. His very reliable and objective History of the Ottoman Empire covers the period between 1563-99 and is full of criticism and deep social concern. The work is preserved in several copies, was printed in Istanbul 1863; and Behrnauer gave a German translation of parts of it in: *Zeitschrift Deutschen Morgenländische Gesellschaft* 15, Leipzig 1861.

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On Kavala and Komotini no literature worth mentioning seems to exist

Machiel Kiel
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- Hayrettin
- Yener

3.50- *Hayrettin'in Yenice Şehrengizi*, Mehmed Çavuşoğlu, GAAD. 4-5, (İstanbul 1976): 81-100.

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amounts, with other ingredients. According to Ibn Wahshīyya, the rose, its petals, leaves, rose water and rose oil, were included in several antidotes to poison. Sābūr b. Sahl in his *Akrābādīn* used rose oil, rose water, dried red rose, and seeds, for a variety of ailments.

Ainslie speaks of *ward* as *Rosa centifolia* (Lin.); he considers this probably the true *gul* of Ḥāfiẓ. *R. gallica* (red rose, in P. *gul-i surkh*) was used as carminative, cephalic and tonic (*Materia Indica*, i, 345). Rose oil (*dahn*) and rose water are produced by distillation from the flowers of some types of rose (Ghaleb, ii, 364-6). Rose water today is a refreshing ingredient in lotions, has a limited medicinal use, and is used in the preparation of food, especially sweets. The dried flowers are included in some versions of the *Arbaʿīn* or "forty" substances sold by *al-ḥārīn* (herbalists).

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(PENELOPE C. JOHNSTONE)

WARDAR, the Ottoman Turkish name for the VARDAR, Grk. Axios, a river of the southern Balkans. It rises in the Šar Mountains near where Macedonia, Albania and the region of Kosovo meet, and flows northeastwards and then in a southeastern and south-south-eastern direction through the present (Slavic) Macedonian Republic [see MAḤADŪNYĀ], past Skopje or Ūšküb [*q.v.*] and through Greek Macedonia to the Gulf of Salonica. Its length is 420 km/260 miles.

The lower valley of the Vardar probably passed into Ottoman Turkish hands around the time of the first Turkish capture of Salonica in 1387 [see SELĀNĪK], soon after which the Byzantine town of Pella in Macedonia was conquered and became for the Turks Wardar Yeñidjesi or Yeñidje-yi Wardar. In ca. 1475 there was apparently a separate *sandjaq* of Wardar with its chef-lieu at Ḳaraferye or Beroia, but normally, the lower part of the valley came within the *sandjaq* of SelānĪk. The upper course of the Vardar came under Ottoman control after the defeat of the Serbians at the first battle of Kosovo or Ḳoşh-owaş in 791/1389 [see KOŞOWA, kosovo]. The Vardar valley was settled in early Ottoman times by considerable numbers of Turkmens brought in from Anatolia. It remained under Turkish rule for over five centuries until, after the Balkan War of 1912, it passed to Serbia and Greece, a position confirmed by the Treaty of London of 1913, with the middle and upper reaches of the river after 1918 coming within what was eventually called the kingdom of Yugoslavia.

Bibliography: See the *Bibls.* of the EI² arts. mentioned in the text, especially those of MAḤADŪNYĀ and SELĀNĪK, and also H.E. Pitcher, *An historical geography of the Ottoman Empire*, Leiden 1972, 42, 45 and Maps X, XXVI; A. Birken, *Die Provinzen des Osmanischen Reiches*, Wiesbaden 1976, 59; art. *Axios*, in *Megalē Genikē Enkyklopaideia Hydria*, ix (1980), 174-6. (Ed.)

AL-WARDJĪLĀNĪ [see ABŪ ZAKARĪYYĀ' AL-WARDJĪ-LĀNĪ].

AL-WARGHĪ, ABŪ 'ABD ALLĀH MUḤAMMAD b. Aḥmad, Tunisian poet and *adīb*, b. ca. 1125/1713

at Wargha, a village near Kef, d. 1190/1776 at Tunis.

After study at a Ḳurʿān school in his native village, he went to Tunis in order to continue his studies at the Great Mosque of the Zaytūna [*q.v.*], and subsequently himself gave courses there. His wide learning and gift for writing attracted the attention of the Bey, 'Alī I Pasha, who made him secretary in his chancery. This Ḥusaynid ruler had just dethroned his uncle al-Ḥusayn and himself assumed power in 1735, but was in turn overthrown in 1756 by his cousin Muḥammad al-Rashīd b. al-Ḥusayn. Since al-Warghī was a fervent partisan of 'Alī I, and had been richly rewarded by him, he was after 1756 persecuted and imprisoned. Till his death, he never recovered his former privileged position, but gradually contrived to secure a pardon, regain his liberty and acquire authorisation to practise as a notary.

Al-Warghī is known above all as a poet, and especially as a eulogist of 'Alī I, but his *Dīwān*, published at Tunis in 1975 by 'Abd al-'Azīz al-Kīzānī, contains poems on many other themes, such as descriptions, love poems, petitions, verses on the hazards of fate, etc. Dominating his œuvre is a neo-classicism. He was also the author of three *maḳāmāl*, also published with his *rasā'il* at Tunis in 1972 by al-Kīzānī, which include several of his own verses. The first, written in 1160/1747, *al-Bāḥiyya*, nominally concerns the founder of the *madrasa* of that name, but reading between the lines, contains criticism of what was, according to him, misgovernment of the land by the sons of al-Ḥusayn. The second one, *al-Warghīyya* or *al-Ḳhitānīyya*, was written for the circumcision of the son of the Bey, 'Alī II b. al-Ḥusayn in 1178/1764, and seems to indicate that, after the three years' reign of Muḥammad al-Rashīd, al-Warghī had recovered some of his former favour. A third, *al-Ḳhamriyya*, is a eulogy of 'Alī II who in 1183/1769 closed down a number of wine shops and taverns in the capital, but in fact contains discreet criticism of the policies of the sons of al-Ḥusayn b. 'Alī and regrets for the passing of the reign of his old protector 'Alī I.

Bibliography: See also M. al-Misfār, *Maḳāmāt al-Warghī wa-mā nusiba ilayhi min al-nathr*, unpubl. thesis, Fac. of Letters, Univ. of Tunis 1971; H. al-Ghuzzi, *al-Adab al-tūnisī fī 'l-ahd al-ḥusaynī*, Tunis 1972, 149-75; M. Maḥfūz, *Tarāḳīm al-mu'allifīn al-tūnisīyyīn*, Beirut 1986, v, 131-3; idem, *T. al-Adab al-tūnisī fī 'l-ahdayn al-murādī wa 'l-ḥusaynī*, Tunis 1989; and see MAḲĀMA. (A. BEN ABDESELEM)

WARGLA, conventionally OUARGLA, an ancient oasis town of the Algerian Sahara (lat. 31° 58' N., long. 5° 20' E., altitude 290 m/320 feet), situated 160 km/100 miles south-south-west of Tuggurt [*q.v.*] and now the chef-lieu of a *wilāya* or province of the Algerian Republic. It occupies a depression above a sheet of underground water which is fed by the subterranean course of the Wādī Miya and which has, in the past, been tapped by wells, thus permitting vast date palm groves in the oasis (see 2. below).

1. Pre-modern history.

We have no information about Wargla before the Arab conquest. At that time, the land was occupied by Zenāta tribes. According to Ibn Ḳhaldūn, the Banū Wargla (Berber, Urdjelan) came from the northwest along with other Berber elements (İfran and Maghrāwa [*q.v.*]) and founded several little towns in these regions which combined to form the town of Wargla. The people adopted Ibādī doctrines so thoroughly that, after the destruction of the Rustamid kingdom of Tāhart [*q.v.*] by the Fāṭimids at the beginning of the 10th century A.D., many Ḳhārijīs came to settle in

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