

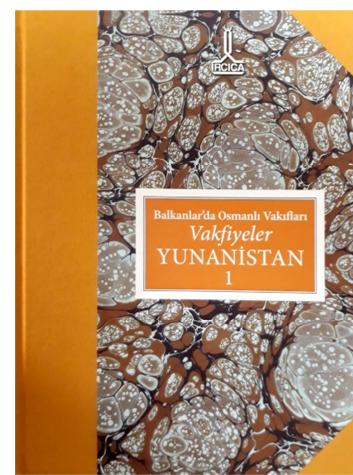
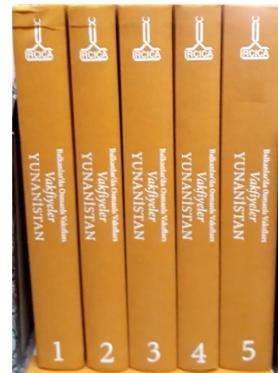
Ed. Halit Eren; Prepared by Halit Eren, Mustafa Oğuz, and Zekai Mete.
Balkanlar'da Osmanlı Vakıfları, Vakfiyeler YUNANISTAN
= Ottoman Waqfs in the Balkans. Waqf Deeds GREECE
= al-Awqāf al-'Uthmānīyah fī al-Bālqān: nuṣūṣ al-waqfiyāt, al-Yunān.
 İstanbul: IRCICA, 2017. 5 Volumes, CXXXII [(English & Turkish Introductions & Summaries] + 68 [Arabic Introduction and Summary] + 1743, Indexes/183 pages, Illustrations/648 pages; 29 cm, Paperback US\$400.00 ISBN 978-92-9063-309-9 (set).

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In the past ten years, I have never enjoyed a book as much as I enjoyed the *Balkanlar'da Osmanlı vakıfları, vakfiyeler Yunanistan*. In just a few words, this book considers the best publication of 2017 concerning the Ottoman Greece. Though, the immense number of publications dedicated to the Ottoman heritage in the Balkans in general and particularly in Greece, especially during the last three decades, this book opens a new circle of more analyzed studies regarding the ottoman presence in Greece from various aspects.

This book represents the second edition of the IRCICA series that titled “*Ottoman Waqfs in the Balkans*,” its first edition was published in 2012 in a three-volume book titled “*Ottoman Waqfs in the Balkans: Waqf Deeds, Bulgaria*.” A demi-decade, the second edition has been published; a five-volume book publishes 487 waqf deeds ‘waqfiyehs’ belonging to the *waqfs* that were founded on the Greek territories under the Ottoman rule. These *waqfiyehs* were collected from the *Waqfiyeh Registers* “*Vakfiye Defterleri*” in the Archives of the General Directorate of *Waqfs* of Turkey, the Turkish Prime Ministry’s Ottoman Archives, and the Topkapı Palace Archives. The 487 published *waqfiyehs* cover 54 Greek villages, townships and islands between the years 1427–1912.



This 5-volumes book illustrates the comprised 487 *waqfiyehs* as follows: the first volume includes 2 parts: the first part comprises the contents of the 5 volumes, a preface, abbreviations, an index of the included tables, the method used in the study, an introduction that includes concise analysis of the *waqfiyehs* under 9 headings: 1. The number of *waqfs*, their dates and language, 2. Types of charitable contributions to the mission of the *waqf*, 3. Sufi institutions in the Greek region, 4. Income items of the *waqfs* (Types of income), 5. Beneficiaries of the *waqf* (Mürtezika), 6. Identities of *waqf* founders, 7. Female *waqf* founders, 8) Religious rituals: Rules of conduct and procedures of the *waqfs*, and 9. Conclusion, then ending with an inventory of the *waqfiyehs*. This first part is a trilingual; Arabic (Pp. ۱–۷۸), Turkish, and English in order (Pp. V–CXXXII). The second part comprises the texts of the *waqfiyehs* that continued in the 2nd, 3rd, and 4th volumes with total pages of 1743. The 4th volume ends with an index of the names (persons, books, and places) included in the study (Pp. 297–477). The 5th volume has the facsimile images of the *waqfiyehs*. The 487 *waqfiyehs* classified divided according to their language into 475 Ottoman-Turkish *waqfiyehs*, and 12 Arabic ones. The text of both categories comes is given, as mentioned above, in the first four volumes ordered alphabetically according to the names of the Greek townships under their relevant Turkish names. A trilingual (Turkish, Arabic, and English) summary is given at the beginning of every *waqfiyeh*, Ottoman Turkish *waqfiyehs* are transliterated into the Latin alphabet, while the Arabic deeds are retyped.

No doubt that the archives comprise the most original and important sources to explore the past. Archives facilitate studying the society that had produced them from many aspects. Among the archives, the endowments ‘*waqfiyehs*’ represent one of the most important sources analyzing the society structure and the people needs and activities within the contexts of that period. Though, the ottoman *waqfiyehs* are poor in terms of the architectural description of those buildings subject of the *waqf*; unlike the Mamlūk endowments, which are very rich providing a detailed description of the architecture, plan, architectural units, and even the decorations, the Ottoman *waqfiyehs* have also some importance in this regard. They shed light on the buildings’ function, their functionaries including their degrees, job description, salaries, and the work system as well. Some information about the architecture and its contents can be drawn by reading between the lines. Studying these *waqfiyehs* is very useful to understand the cultural, religious, commercial, educational, and social contexts of their production period. *Waqfiyehs* are profound sources to study the history of both the human and the place.

For many considerations, the direct examination of these *waqfiyehs* is not an easy task, and may not be available to many researchers interested in Ottoman studies over the world. Since the added value of this exceptional work of “*Balkanlar’da Osmanlı vakıfları, vakfiyeler YUNANISTAN*.” Another reconsidered advantage of this work in this regard, is that reproduction ‘transliteration’ of the Ottoman-Turkish *waqfiyehs* into the Latin alphabet, and retyping of the Arabic deeds. The latter harder required work regarding reading the *waqfiyehs*, which I believe it was the difficult mission in this remarkable work. Analysing the reading of the published *waqfiyehs* have resulted the significant nine introductory inquiries in the trilingual volume 1.

The last paragraph under the subtitle “The number of *waqfs*, their dates and language,” dealt with the *waqfiyehs*’ language. In this regard the authors mentioned that the “*waqfiyehs were mostly penned in Turkish. However, %3 (14 waqfiyehs) were in Arabic*.

Majority of them (11 waqfiyehs) belong to the fifteenth and sixteenth centuries" (vol. 1: lxxxiii, with the same translation in the other two sections: Tr. xxvii; Ar. ٢١). While the inventory tables of the *waqfiyehs* suggested different numbers; which also differ between the Turkish, English, and Arabic tables. All of three texts agreed about the numbers of the Arabic *waqfiyehs* of Dimetoka (3 *waqfiyehs*), Selanik (2 *waqfiyehs*), Siroz (4 *waqfiyehs*), and Tırhala (2 *waqfiyehs*) with total number 11 *waqfiyehs*. The different concentrates about the *waqfiyehs* of Eğriboz; the inventory in Arabic mentioned (2 *waqfiyehs*), in English (1 *waqfiyah*), and in Turkish no *waqfiyehs* (vol. 1: Turkish section: Pp. xlivi, xlvi, lxiv, lxvii, lxx; English section: Pp. c, cii, cxx, cxxiii, cxxiv, and cxxvi; Arabic section: 38, 40, 58, 61, 64). Considering the language of the mentioned *waqfiyehs* of Eğriboz certifies that their language is Ottoman Turkish (vol. 1: Pp. 233-237; vol. 5: Pp. 116-117), and there are no *waqfs* belonging to Eğriboz were written in Arabic; but only their preamble is in Arabic while their main text in Turkish (vol. 5: Pp. 112-124). Thus, only the inventory in Turkish is correct. Therefore, in all cases, the above number of the Arabic *waqfiyehs* (14) is not accurate and the right number here is 11, with %2.³ percentage. So, the book publishes 487 Ottoman *waqfiyehs*: 476 in Turkish and 11 in Arabic, all of them belong to the 15th and 16th centuries. Consequently, the relevant numbers and analysis under the title "the method used in the study", and the subtitle "The number of *waqfs*, their dates and language" need correction.

The latter number of the Arabic *waqfiyehs* still does not reflect the fact concerning writing the *waqfiyehs* in Arabic. As the authors cited, the 487 *waqfiyehs* related to the ottoman *waqfs* in the Greek lands does not cover all the Ottoman *waqfs* in the Greek geography, but the ones that were recorded in the central registers (vol. 1: lxxviii, with the same translation in the other two sections: Tr. xxvii; Ar. ٢١). The first *waqfiyah* –a copy of which rewritten after 17 Dū l-Qa‘dah 1174 H. (20 June 1761) – published here dated to the first days of Ramdan 830 H. (June/July 1427) (*Waqfiyah Siroz 3: VGMA*, Defter nr. 624, Pp. 587-588, row 485; vol. 3: Pp. 446-448; vol. 5: Pp. 513), means that all the *waqfiyehs* belonging to the Greek lands which dated to the period 1360s-1427 are missed. The aforementioned *waqfiyah* itself mentioned that there was a previous Arabic *waqfiyah* of the same founder recorded in the *Haremeyen* Defter and dated 796 H. (1393-1394). Moreover, most of the foundation inscriptions of the ottoman buildings in Greece during the 15th century and the first decades of 16th century have been written in Arabic.¹ Furthermore, the educational system during the early ottoman state and till the age of the Sultan Mehmed II 'the Conqueror' (r. 1451-1481), adopted the Arabic language as the first language of education in the ottoman *medreses*.² Thus, considering the aforesaid, a significant percentage of the *waqfs* that belong to the early Ottoman period (first two

¹ - Ahmed Ameen, "The Meaning of the Arabic Dedicatory Inscriptions of the Ottoman Monuments of Greece," *Journal of the Faculty of Archaeology, Cairo University* (2012), Pp. 1-16; "Bilingual and trilingual inscriptions of the Ottoman buildings in Greece: a search for the history of late ottoman period," *Abgadiyat, scientific refereed annual journal*, Calligraphy Center – Bibliotheca Alexandrina, 2019 [Accepted submission].

² - Mehmet Yalar, "XV. Yüzyıl Bursa Alımları ve Arap diline Katkıları," *T.C. ULUDAĞ ÜNİVERSİTESİ İLAHİYAT FAKÜLTESİ*, Cilt: 11, Sayı:2 (2002), Pp. 97-116; "XVI. Yüzyıl Bursa Alımları ve Arap diline Katkıları," *T.C. Uludağ Üniversitesi İlahiyat Fakültesi*, Cilt: 10, Sayı: 1 (2001), Pp. 127-136; Ahmed Nagem, *al-Ta'līm fi al-Dawlah al-Uthmāniyah dirāsah lidawr al-madrasa mundh zuhūr al-Dawlah hata wafāt al-Sultān Sīlēymān al-Qānūnī fi ḏaw' al-maṣādir al-turkiyah* ([Arabic]=The education in the Ottoman Empire. A study of the role of the medrese since the emergence of the state until the death of Kanunî Sultan Süleyman considering the Turkish sources), Cairo: Dār el-Hidāyah (2009), p. 64.

centuries) should have been written in Arabic. Thus, the abovementioned ratio “2.3%” either “3%” is completely not accurate.

The 7-pages Arabic *waqfiyah* of Faik Paşa, which we reserve for a separate study, dated in 15 Jumādā al-Ūlā 898 H. (4 March 1493) on his Mosque, Medrese, Mektep ‘Dar Ta’līm’, Imaret, and Cemetery at the Greek city of Narda ‘Arta’ (*VGMA, TD*, nr. 326),³ which is not included in this book, confirms the idea referred to above.

Selçuk⁴ and Karamanid⁵ *Vaqfiyehs* were also written, on a large scale, in Arabic. Which is also used intensively in writing the early Ottoman *waqfiyehs*; among which the ones of the Ottoman Sultans⁶ themselves with a distinguished paradigm of the Arabic *waqfiyah* of the Fatih Sultan,⁷ and the *waqfiyehs* of the grand Commanders of that period (14th–16th centuries) such as: Sultan Hatun of Turgutogulları⁸ 850 H./1446 (*VGMA* 601/237); Yakup Bey⁹ 889 H./1484 (*VGMA* 583/12-17), İshak Paşa¹⁰ İnegöllü 891 H./1486, Kara Ahmed Paşa¹¹ 962 H./1555 (*İstanbululta Umumi Kütiphanesi*/493), etc.

A study of the *waqfiyehs* registered in the Ankara legitimate “Şer'iye” Court counted 151 *waqfiyehs*.¹² Analysing these *waqfiyehs* according to their language may give an indicator regarding the shift in using the Arabic language in *waqfiyehs* over centuries as obvious in the following table:

	13 th c.		14 th c.		15 th c.		16 th c.		17 th c.		18 th c.		19 th c.		20 th c.		Total		
Tot. Nu.	2	2		3		13			45		41		40		5		151		
Lang.	Ar.	Tr.	Ar.	Tr.	Ar.	Tr.	Ar.	Tr.	Ar.	Tr.	Ar.	Tr.	Ar.	Tr.	Ar.	Tr.	Ar.	Tr.	
Nus./Lang.	2	1*	2	–	3	–	8	5	5	40	1	40	–	40	–	5	21	130	

(* Translated into Turkish from an original Arabic *waqfiyah*)

Moreover, table nu. 1 “Number of Waqfiyehs in the Towns” is not identical to the trilingual sections; only the Turkish one is correct (p. xxiii), while both Arabic and English translations (Pp. 16-17; lxxix) have the same errors in the numbers of the *waqfiyehs* of some towns as follows: Dimetoka 7 instead of 9, Drama 24 instead of 25, Gümülcine 37 instead of 39, Karaferye 7 instead of 8, Selanik 39 instead of 40, and Yanişehir-i Fener 12 instead of 13. Thus, the total number of the *waqfiyehs* in the both Arabic and English translations is 479 but the correct as in the Turkish text is 487.

³ - A reference to this *waqfiyah* was mentioned in: S. Eyice, “FAIK PAŞA CAMII,” *TDV İslâm Ansiklopedisi* vol. 12 (1986), Pp. 102-103.

⁴ - M. Cevdet, “Sivas Darüşşafası Vakfiyesi ve Tercemesi.” *Vakıflar Dergisi*, 1 (1938), Pp. 35-38.

⁵ - İ. H. Uzunçarşılı, “Niğde'de Karamanoğlu Ali Bey Vakfiyesi.” *Vakıflar Dergisi*, 2 (1942), Pp. 45-89.

⁶ - Also the original commandment “*Waṣiyah*” of Sultan Murad II was in Arabic, see: İ. H. Uzunçarşılı, “Sultan II. Murad'in Vasiyetnamesi.” *Vakıflar Dergisi*, 4 (1958), Pp. 1-17; M. Sertoğlu, “İkinci Murad'in Vasiyetnamesi.” *Vakıflar Dergisi*, 8 (1969), Pp. 67-69.

⁷ - H. B. Kunter, “Türk Vakıfları ve Vakfiyeleri Üzerine Mücmel Bir Etüd.” *Vakıflar Dergisi*, 1 (1938), p.

115; *Fatih Mehmet II Vakfiyeleri*, Ankara: Vakıflar Umum Müdürlüğü, 1938, facs. 31-32 and 63-65;

Abdurrahman Atçıl, *Scholars and Sultans in the Early Modern Ottoman Empire*, Cambridge University Press, 2017, p. 61, f. 8.

⁸ - H. Şafakçı, “Turgutogulları'ndan Sultan Hatun'un Vakfı”, *Vakıflar Dergisi*, 44 (2015), Pp. 49-72.

⁹ - Y. Sağır, “Fatih ve II. Bayezid Ümerâsında Yakup Bey ve Vakıfları.” *Vakıflar Dergisi*, 46 (2016), Pp. 47-81.

¹⁰ - V. Tamer, “Fatih Devri Ricalinden İshak Paşa'nın Vakfiyeleri ve Vakıfları.” *Vakıflar Dergisi*, 4 (1958), Pp. 107-124.

¹¹ - Ş. Yalatkaya, “Kara Ahmed Paşa Vakfiyesi.” *Vakıflar Dergisi*, 2 (1942), Pp. 83-168.

¹² - H. Ongan, “Ankara Şer'iye Mahkemesi Sicillerinde Kayıtlı Vakfiyeler.” *Vakıflar Dergisi*, 5 (1962), Pp. 213-221.

Furthermore, some of the corresponded Greek names of the cities included in the aforementioned table are missed. So, to achieve the greatest benefit of this wonderful work, we list here the names of the cities and sites abovementioned table in Modern Greek, English and Turkish:

Ser.	Turkish (Ottoman script; as mentioned in the Ottoman sources)	Greek Villages & Towns & Islands
1	ALASONYA (الاصونية)	Elasson, Elassona “Ελασσόνα”
2	ANABOLU (أنابولى)	Navplion, Nafplio “Ναύπλιο”
3	ANDROSSA, ANDROUSA ¹³ (أندروسه)	Androse, Andrusa “Ανδρούσα”
4	ARKADYA (عرقديا)	Kyparissia, Arkadia “Κυπαρισσία”, “Αρκαδία”
5	ATINA (أتنى)	Athenes, Athens “Αθήνα”
6	AVRETHİSAR (KILKİŞ) (عورتحصار)	Kilkis, Palaio Gynaikokastro “Κιλκίς”
7	BALYABADRA, BALLIBADRA (بالى بادره)	Petras, Petras “Πάτρα”
8	BENEFSHE (بنفسه)	Monemvasia “Μονεμβασία”
9	ÇATALCA (چتالجه)	Pharsala, Farsala “Φάρσαλα”
10	DEDEAĞAÇ (دده آغاچ)	Alexandroupoli “Αλεξανδρούπολη”
11	DEMİRHİSAR (تيمور حصار، دمير حصار)	Sidirokastro “Σιδηρόκαστρο”
12	DİMETOKA (ديمترقا، ديديموتيخوس)	Didymoteichon “Διδυμότειχο”
13	DIRAMA (دراما، ديرامه)	Drama “Δράμα”
14	EĞRIBOZ (AĞRIBOZ) (آغريبوز)	Eubee, Boeotia, Chalkida “Χαλκίδα”
15	FLORİNE (فلورينه، فلورينه)	Florina “Φλώρινα”
16	GASTUNI (غاستوني)	Gastoune, Gastouni “Γαστούνη”
17	GÖRDOS (كوردس)	Corinth “Κόρινθος”
18	GREBİNE (كربنيه)	Grebene, Grevena “Γρεβενά”
19	GÜMÜLCİNE (كوملجنه)	Komotini “Κομοτηνή”
20	HANYA (حانىه، خانىه)	Chania “Χανιά”
21	İNEBAHTI (اینه بختی)	Nafpaktos, Naupactus “Ναύπακτος”
22	İSKEÇE (اسكچه، اكسانتي)	Xanthi “Ξάνθη”
23	İSTANKÖY (استانکوي)	Kos “Κως”
24	KALAMATA, KALAMATYA (قالاماته)	Kalamata “Καλαμάτα”
25	KALAVRITA (قالاوريتنه)	Kalavryta “Καλάβρυτα”
26	KANDİYE (قدنیه، ربع، الخندق)	Heraklion, Iraklion, Candia “Ηράκλειο”
27	KARAFERYE (قره فرييه)	Veria “Βέροια”, “Βέρροια”
28	KAVALA (قواله)	Kavala “Καβάλα”
29	KESRİYE (كسريه)	Kastoria “Καστοριά”
30	KORON (قورون)	Koroni, Korone “Κορώνη”
31	LAŞİD (لاشيد)	Lasithi “Λασίθι”
32	LİMNI (لمنى)	Lemnos “Λήμνος”
33	MARĞİLİÇ (مار غليچ)	Margariti, Margarition “Μαργαρίτη”

¹³ - Androssa (or Androusa) “Ανδρούσα” and Andros are two different places; Androssa is a village in the Peloponnese, but Andros “Ανδρος” –which mentioned wrongly in the book as a corresponding Greek place– is an Island of the Cyclades. The latter known in the Turkish sources as “MEHTİYE” (Andira, Andros) was conquered in 1566.

Ser.	Turkish (Ottoman script; as mentioned in the Ottoman sources)	Greek Villages & Towns & Islands
34	MİDİLLİ (مدلى)	Mytilene “Μυτιλήνη”
35	MODON (مدون)	Methone, Methoni “Μεθώνη”
36	NARDA (نارده)	Arta “Αρτα”
37	PRAVIŞTE (پراوشتہ)	Eleftheroupoli (Drama) “Ελεύθεροπολις”
38	PREVEZE (پروزہ)	Preveza “Πρέβεζα”
39	RESMO (رسمه، ریتمه، رثیمنو)	Rethymno “Ρέθυμνο”
40	RODOS (ردوں)	Rhodes “Ρόδος”
41	SAKIZ (ساقز، صاقز)	Chios “Χίος”
42	SARIŞABAN (صاری شبان)	Chrysoupoli (Drama) “Χρυσούπολη”
43	SELÂNİK (سلانیک)	Thessaloniki “Θεσσαλονίκη”
44	SERFİÇE (سرفیچہ)	Servia “Σέρβια”
45	SİROZ (سیروز)	Serres “Σέρρες”
46	SOFULU (صوفیلو)	Soufli “Σουφλί”
47	TIRHALA (ترحالہ)	Trikala “Τρίκαλα”
48	TRIPOLİÇE (تریپولیچہ)	Tripolitza, Tripoli “Τρίπολη”
49	VODINA (وودینہ، ۋودىنە، آدسىھ)	Edessa “Εδεσσα”
50	YANYA (يانیه)	Ioannina “Ιωάννινα”, “Γιάννενα”
51	YENİCE-İ KARASU (يكيجهء قره صو)	Genisea “Γενισέα”
52	YENICE-I VARDAR (يكيجهء، يكيجهء واردار)	Giannitsa “Γιαννιτσά”
53	YENİŞEHİR, YENİSEHIR-I FENAR (يېشىھىر)	Larissa “Λάρισα”
54	ZİHNE (زيخنه)	Nea Zichni “Νέα Ζίχνη”

There are other places covered in the book but not included in the above table such as [55] CUMAPAZARI (قصبه جمعه) Nea Charavgi, [56] FİRECİK (فره جك) Feres, [57] GİRİD (جىرىد) Giresun, [58] HORPIŞTE (حورپىشىتە) Argos Orestikon, [59] İSFAKYA (قىطرين) Sfakia, [60] İZDİN (ازدىن، زيتون، لاميا) Lamia, [61] KATRİN (اسفاكىيە) Katerini, [62] LİVADIYE (ليوادىيە) Livadeia, [63] MORA (موره) Peloponnes, [64] YEREPATRA (يره پترە) Ierapetra ...

Finally, no words could express the overall significance of the work at hand; which gives the researchers an unprecedented amazing wealth of the Ottoman *Vakfiyehs* concerning the present-day Greece. As such, the entire scholarly community with an interest in Ottoman history and civilization appreciate the editors of this study. I am particularly grateful to Dr. Halit Eren, Director of IRCICA, for editing and publishing this magnificent study, anew for presenting us a copy of this priceless work.