

# **INVENTORY**

of Ottoman Turkish Documents about Waqf Preserved in the  
Oriental Department at the St St Cyril and Methodius  
National Library

Part 1 — Registers



Evgeni Radushev, Svetlana Ivanova, Rumen Kovachev

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## CONTENTS

Preface.....	7
Introduktion.....	11
Inventory of the documents.....	57
I. Registers, inventories, correspondence.....	59
II. Waqf sicills.....	170
Index of personal names.....	207
Index of geographical names.....	247
Index of subject matters.....	287
Glossary of terms.....	308
Concordance between the callmarks of the documents and the number of the annotation.....	345



## PREFACE

For more than a century Ottoman scholarship (and particularly that branch of it which deals with the socioeconomic history of the empire) has deemed TĪMAR the basis of Ottoman agrarian system. The *timar* was – and still is, the object of numerous studies, more and more detailed and exhaustive. Summarised in the general courses on Ottoman history, they have led to the understanding that *timar* landholding was the most representative of the agrarian structure of the empire, and that all its other components, as far as they existed at all, were of less importance. The reason for such a widespread belief lay mainly with the accessible source basis – the numerous and very detailed *kanunnames* which regulated the relations among the central authority, the *spahis* and the *reaya*, the equally numerous *timar* registers, and the *kadı sicills*. Thus, the very sources directed research towards the “*timar* theme”, and indeed exhausted it as a problem.

Another topic, however, much more important and turning upside down our ideas about Ottoman socioeconomic history, remained in the deep shade, that is, the WAQF. It is difficult to say that the sources for the study of the waqf have been sparse. Suffice it to mention the impressive body included in the *Vakıflar Dergisi*, of which so far twenty-one volumes have been issued. The pilot works of İ. H. Uzunçarşılı and Ö. L. Barkan, sometimes lacking in conclusions due to the fact that their object had not been sufficiently studied, should have led us to the thought that the waqf institution was hiding an entire socioeconomic universe that had remained outside the scope of the Ottoman secular legislation while the Sheriat discusses it in only most general terms. Even the theoretical study of J. Krčmarik published in 1891 and based in particular on the Sheriat regulations about waqf according to the Hanefite school does not form a true idea about the real place and role of this institution in the world of Islam. The categorical view of Marx about the Ottoman empire as a “military-feudal” state, that is *timar* in its essence, also contributed to the divergence of research interest from the waqf topic. Some early attempts to treat the waqf at least

on an equal basis with the *timar* in the Ottoman agrarian system were not adopted and not only in Bulgaria. This is proven again and again by the latest courses on the history of the Ottoman empire and of the Balkan peoples under Ottoman rule.

Indeed, we witness a very promising turn, even a leap forward in our understanding of the socioeconomic history of the Ottomans – the introduction of the waqf as an essential component of the Ottoman structure. In the course of the research it may even turn out that waqf had been the determinant element in real Ottoman macroeconomy, or at least during the 15th-17th centuries, the so-called “classical period”. Even at that time the empire had not been “military-feudal”, not to speak of later times when it became simply feudal. Within the context of the entire imperial life waqf was what today we term as the “private sector”, “free initiative”, or “market economy”.

The future research on waqf will be carried out thanks to some positive changes in the field of Ottoman studies. First, with the emergence of a new generation of specialists the Bulgarian school in the Ottoman studies, which enjoys international recognition, has evolved further. Second, the relations between the Chief Directorate of the Archives and the Oriental Department at the National Library in Sofia on the one side, and the Turkish Directorate of Archives on the other, have improved. This allowed the acquisition of thousands of documents which would permit the further research into the waqf. Now no obstacles exist in front of the broad research work on the problem, there are also qualified specialists.

Their significant contribution is this *Inventory of Ottoman Turkish Documents about Waqf Preserved in the Oriental Department at the St St Cyril and Methodius National Library*, compiled by the senior research fellows Svetlana Ivanova, Rumen Kovachev and Evgeniy Radushev. As usual, research begins with the investigation into and announcement of the material. This has been carried out with a commendable competence by the authors, who have concentrated their efforts on the so-called “mass material”, the registers and series of waqf documents compiled in the form of *deste* and two specialised *kadı waqf sicills*. However precious the single documents are, even when in a great number, it is the mass material that provides possibilities for reliable conclusions on the subject.

The word ‘*inventory*’ in the title does not fully correspond to the contents of the volume. In the first place, in it the listing of the archival units and their call marks, usually sufficient for an inventory, is accompanied by a detailed annotation of each unit. Such an approach would allow access to the data contained in the registers even to a non-specialist in Ottoman studies. And these are really abundant in



information, especially about the location of the land waqfs on the territory of the Balkans and Anatolia, about their founders, the types of waqf properties, about toponyms and onomastics, the salaries of the waqf functionaries, market prices and the enterprises of various waqfs, drawing a really broad and detailed picture of life in the empire and providing information about a number of earlier unelucidated problems.

The material is also of marked importance about local history. As is well known, until recently the history of a given settlement was very difficult to reconstruct for lack of reliable data about its belonging to one or another type of agrarian structure, about the number and composition of the urban population, the means of livelihood or religious affiliation of the inhabitants. The waqf registers, and the Ruse waqf *sicill* in particular, shed light on numerous still open questions in the field of microhistory, and, in the final analysis, about Balkan and Anatolian realities of the 15th through the 19th centuries. The material offered here is invaluable in this respect. We may only envy the scholars that would embark upon it.

We should also point to yet other advantages for future researchers that we owe to the authors of the *Inventory*. Among the appendices the volume contains an index of the personal names of the founders, trustees of waqfs, as well as of some of the officers. Thus, those who want to know would learn in which places they and their descendants had functioned as real, not appointed by the centre, stewards, which is again very important for local history. These biographical data are in themselves important for the “inner” history of the Empire, revealing the role of a great number of Ottoman aristocrats and notables for the development of various towns or regions. This index may well also become an entertaining reading for lovers of history as it contains short lives of military commanders, religious functionaries, sultans’ wives, eunuchs and other exoticism.

Not as entertaining but still very useful is the index of geographic places where the reader finds the identified Ottoman and modern names of villages and *mahalles*. Specialists know very well what efforts requires such an otherwise small in volume index and what information it provides. Not less labour-consuming has been the compilation of the subject matter index which considerably facilitates the utilisation of the material for a given theme. The number of the realia included in it is exhaustive and strikes with its diversity. By a tradition, brought about by necessity, the volume concludes with a glossary of terms. It saves time to anyone who wants to use the material, but also allows avoiding the numerous, not always precise translations or explanations put in brackets. This glossary may be of use in the reading of any work in the field of Ottoman studies.

Finally, I should add that the *Inventory* is being published in English which will make it accessible to the whole international community of Ottoman specialists. We hope that it will soon earn its deserved place among the sources on the socio-economic history of Turkey.

*Vera Mutafchieva*

## INTRODUCTION

The waqf, the Islamic pious charitable foundation, is a classical Islamic institution widely spread in the Ottoman state during its entire history and in the Turkish Republic. The history of Ottoman waqf is a focus of lasting research interest. The Oriental Department at the St St Cyril and Methodius National Library houses a considerable stock of documents about the waqf institution and this paved the way for the preparation of the present *Inventory of Ottoman Turkish Documents about Waqf Preserved in the Oriental Department at the St St Cyril and Methodius National Library*. Its purpose is to bring out the archival wealth and to serve the specialists as a focal point in the thematic archival groups.

It is well known that the Oriental Department preserves exclusively official state Ottoman Turkish documents. For the present *Inventory* we have selected only specific diplomatico-palaeographical types of material from among them, that is, registers, more voluminous office correspondence on waqf issues, as well as series of waqf documents compiled by the Ottoman bureaus themselves and preserved in the form of *destes*, that is quires of documents, which reflected the financial and administrative practice on waqf issues kept during relatively longer chronological periods. The single documents, called “loose sheets” by Prof. L. Fekete will be included in a second volume of the *Inventory*.<sup>1</sup>

The pious foundations are both socio-economic and cultural institutions and it is not surprising that the waqf documentation concerns a wide variety of themes, requiring familiarity with diverse terminology, various institutions and phenomena during a long period of the Islamic and Ottoman history. In order to help the users of the documents included in the *Inventory of Ottoman Turkish Documents about Waqf*,

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<sup>1</sup>See Радусhev, Е. Концепция за изготвяне на “Опис на османските документи за вакъфа” [Radushev, E. A concept for the compilation of an Inventory of the Ottoman Turkish Documents about Waqf], 15.11.1993, discussed at a meeting of the Scientific section in book studies, palaeography, archival studies, Oriental studies, restoration and conservation at the Centre for Manuscripts and Archives, St St Cyril and Methodius National Library (NBKM).

here we shall dwell upon in short on the definition of waqf as a legal and social institution as well as on the “Ottoman history” of the waqf. Thus, we reveal the relationship between waqf as a “private” institution and the state documentation, which sheds light on the history of the institution in the Ottoman empire. Also outlined are the main characteristic features of the documentary types included in this volume of the *Inventory*. The *Preface* also traces back the work on the *Inventory* in terms of the formulation of the theme and the stages in the work of the archival workers. The purpose is not just to personify the efforts involved in the volume but also, and this we deem more important, to elucidate the specifics of its contents and the place of the documents included in it within the entire archival fund of the Oriental Department. No less important is also the representation of the archaeographical principles followed by the compilers of the volume in their work on its constituent parts.

\* \* \*

The waqf (*vakf, vakıf, evkaf*)\* is an established legal and social institution of traditional Islamic society.<sup>2</sup> The pious donation is an object excluded from the circulation of the plain property (*rakabe*), which by the time of the donation has been in full possession of the founder (*vakf sahip, sahib-i hayrat, vâkıf*), and whose revenues are being used in a way and for a purpose specified by the donor (*meşrutiyet*). The aim of the waqf should be pious and charitable. Hanafites define waqfs as *sadaka*, one of the principal religious obligations of Muslims to carry out charity,<sup>3</sup> and through it, relate it to the institutions of the allowance (*nafaka*) and alms (*zekât*). *Sadaka, zekât* and waqf are the three legal institutions in the network supporting the destitute in Islamic society, the Islamic religion, education and public works, and everything that comprises the Islamic way of life. But while

\* The transliteration of Ottoman words and terms is based upon Redhouse, J. *New Redhouse Turkish-English Dictionary*. Istanbul, 1968.

<sup>2</sup> Akgündüz, A. *İslâm Hukukunda ve Osmanlı Tatbikatında Vakıf Müessesesi*. Ankara, 1958; Berki, A.H. *İslâm'da vakıf*. – VD, 4, 1958; Berki, A. *Waqfa dair Yazılan Eserlerle Waqfiye ve Benzeri Vesikalarda Geçen İstilah ve Tabirleri*. Ankara, 1966; Cahen, C. *Réflexions sur le waqf ancien*. – St. isl., vol. 14, 1961; Гълъбов, Г. *Мюсюлманско право с кратък обзор върху историята и догмите на исляма* [Galabov, G. *Islamic Law with a Brief Survey of the History and Dogmatics of Islam*]. C., 1924; Köprülü, M. *Waqfa ait İstilahlar Meselesi*. – VD, 1, 1969; Schacht, J. *Early Doctrines on Waqf*. – In: *Mélanges Fuad Köprülü*. Istanbul, 1953; Stillman, N. *Waqf and the Ideology of Charity in Medieval Islam*. – In: *International Seminar on Social and Economic Aspects of the Muslim Waqf*. Jerusalem. June, 1979; *Studies in the Muslim Waqf*. Eds. G. Baer and G. Gilbar. Oxford; Yediyıldız, B. *Institution du Waqf au XVIIIe siècle en Turquie, étude socio-historique*. Ankara, 1990, 16-18; Idem. *Vakıf İstilahları Lügatçesi*. – VD, 17, 1983.

<sup>3</sup> Гълъбов, Г. *Op. cit.*, 88-91; Imber, C. *Ebu's-su'ud. The Islamic Legal Tradition*. Edinburgh, 1997; Stillman, N. *Op. cit.*

*sadaka* and *zekât* remained mainly an object of moral debate, the waqf became a well-established legal institution.<sup>4</sup>

Islamic pious foundations functioned along the lines of the Sharia legal rules<sup>5</sup>, guaranteeing the perpetuity of waqfs, that is, their unchanging existence and exploitation according to the conditions of the bequeather. This was expected to ensure their autonomy in relation to the central authority. However, the concept of the supreme state command over land, which was predominant in the Ottoman state, triggered a constant tension, determining the specifics of waqf in Ottoman history<sup>6</sup> which is reflected in particular in the vast amount of the state documents about the “private” foundations.

The waqf combines two types of activities: it finances the foundation of pious charitable projects; but the very foundation providing the means for the functioning of these institutions is also a waqf, that is, it acts also as an economic enterprise.<sup>7</sup>

There are several principles of classifying waqfs, which complement the definition of the institution with a view specifically to the Ottoman state.<sup>8</sup> Waqfs in the Ottoman state can be classified according to the source of the property which is being donated. There are two major types – “true” (*sahih*) and “false” (*gayr-i sahih*) waqfs, depending on whether the donated property had been full property of the donor, a *mülk*, or had been acquired from the *miri* lands with a *temlikname*,

<sup>4</sup> Berki, A. Vakıfların Hukuk ve Tarih Bakımından Kıymeti. – VD, 6, 1965; Berki, A. Vakıfların Tarih Mahiyeti, İnkişafı ve Tekâmülü, Cemiyet ve Fertlere Sağladığı Faydalar. – VD 6, 1965; Imber, C. Op. cit., 139-141; Weir, T.H. - [A. Zysow]. Sadaka. – In: EI 2, vol. 8, p. 708; Sadaka. – In: Short Encyclopaedia of Islam. Ed. H. A. R. Gibb and J. H. Kramers. Leiden, 1953, p. 483.

<sup>5</sup> Berki, A. Hukuk ve İçtimaî Bakımdan Vakıf. – VD, 5, 1962; Schacht, J. *An Introduction to Islamic Law*. Oxford, 1984, 90-92.

<sup>6</sup> Imber, I. Op. cit., 147-8; Мутафчиева, В. Основни проблеми в изучаването на вакъфа като част от социално-икономическата структура на Балканите под турска власт, XV-XVII в. [Mutafchieva, V. Problemes fondamentaux de l'étude du waqf en tant que partie de la structure sociale et économique des balkans sous la domination ottomane (XVe - XIXe ss.)]. – In: Eadem. *Османска социално-икономическа история* [Ottoman Socio-Economic history]. С., 1993; Eadem. По някои спорни въпроси из османската социално-икономическа история [On some disputable issues in Ottoman socio-economic history]. – Ibidem, 444-446.

<sup>7</sup> *An Economic and Social History of the Ottoman Empire, 1300-1914*. Ed. H. Inalcik. Cambridge, 1996, p. 106; Inalcik, H. Capital Formation in the Ottoman Empire. – In: Idem. *The Ottoman Empire. Conquest, Organization and Economy*. 1978, XII, 133 - 136; Мутафчиева, В. Аграрните отношения в Османската империя през XV-XVI в. [Mutafchieva, V. Agrarian Relations in the Ottoman Empire in the 15<sup>th</sup> and 16<sup>th</sup> centuries] – Eadem. *Османска социално-икономическа...*, 77-87.

<sup>8</sup> Berki, A. H. İslâm'da Vakıf...; Idem. Türkiye'de İmparatorluk ve Cumhuriyet Devrinde Vakıf Çeşitleri. – VD, 9, 1971; Köprülü, F. L'institution du vakouf: sa nature juridique et son évolution historique. – VD, 2, 1942; Мутафчиева, В. Аграрните отношения..., 62-128; Yediyıldız, B. *Institution du Waqf au XVIIIe siècle...*, p. 16-18, 91-23;

through an endowment from the sultan, that is, “false” *mülk*, a practice witnessed in the Ottoman Empire as late as the 18th century.<sup>9</sup> A considerable part of the waqf revenue sources and particularly the land waqf in the Empire are of the second type, which allowed state intervention in waqf affairs. According to the objective of the waqf, we distinguish between charitable (*hayri*) waqfs the income of which was spent exclusively for pious deeds; waqfs “of persons” (*ahli*) where the income served the maintenance of certain persons determined by the bequeather, such as the employees of religious establishments, but also descendants of the bequeather, in the latter case this being a family or *evlâtlık* waqf.<sup>10</sup> From the point of view of their objectives waqfs can be classified as foundations maintaining the religious cult (construction and maintenance of mosques and *mescids*, *tekkes*, *namazgâhs*, etc.); educational institutions (*mektebs*, *medreses*, libraries); civil and military establishments (houses, *sarays*, barracks, cannon works, gardens); of particular importance are the elements of the economic infrastructure, built or maintained by a waqf (*bedestens*, *arastas*, *hans*, *kapans*, mills, *dolaps*, numerous *dükkâns*, including equipped ones); waqfs had no alternative in providing society with social institutions (hospitals and public health stations, *kervansarays*, the latter belong to this group because they served travellers for free, *imarets*), and ones dedicated particularly to water supply (*çeşmes*, *sebils*, *şadırvans*, water conduits, baths).<sup>11</sup> Foundations can be distinguished also on the basis of the revenues they received – whether immoveables or moveable property (despite some juridical objections

<sup>9</sup> Barkan, Ö. İslâm-Türk Mülkiyet Hukuku Tatbikatının Osmanlı İmparatorluğunda Aldığı Şekiller. I. Şer’i Miras Hukuk ve Evlâtlık Vakıflar. – İstanbul Üniversitesi Hukuk Fakültesi Mecmuası. C. 4. Sayı 1, İstanbul, 1940; Idem. Mülk Topraklar ve Sultanların Temlik Hakkı. - İstanbul Üniversitesi Hukuk Fakültesi Mecmuası, C. 7. Sayı 1, İstanbul, 1944; Цветкова, Б. *Паметна битка на народите*. [Cvetkova, B. Bataille memorable des peuples. Le Sud-Est européen et la conquete ottomane - fin du XIVe - première moitié du XVe siècle.]. Варна, 1979, 178-185; Eadem. Поземлените отношения в българските земи под османско владичество до средата на XVII век [Lands Relations in Bulgarian Lands under Ottoman Reign until the middle of 17<sup>th</sup> c.]. – ИП, 7, 1950/1, 2; Eadem. Принос към изучаването на турския феодализъм в българските земи през XV-XVI в. [Contribution to the Studing of Turkish Feodalism in Bulgarian Lands, 15<sup>th</sup>-17<sup>th</sup> c.]. - ИИИ, Т. 5, 1954, 132-137; Мутафчиева, В. Основни проблеми в изучаването на вакъфа..., р. 413. See also: Мутафчиева, В. Опись хассов великого везира Синан-паши [Mutafchieva, V. Inventory of the hasses of the Grand Vezir Sinan Pasha]. – *Восточные источники по истории народов Юго-восточной и Центральной Европы*. Т. 1, 1964; Шапо, М. Mukarer-nama Husrev begove Mulk-name. - POF, Т. 10-11, 1960/1.

<sup>10</sup> *An Economic and Social History...*, 128-129; Мутафчиева, В. Op. cit.; Радушев, Е. *Аграрните институции в Османската империя през XVII-XVIII в.* [Radushev, E. Agrarian Institutions in the Ottoman Empire in the 17<sup>th</sup>-18<sup>th</sup> centuries], С., 1995, 206-220.

<sup>11</sup> Yediyıldız, B. *Institution du Vaqf au XVIIIe siècle...*, 171-207.

to the legality of the cash waqf donations).<sup>12</sup> Besides, there are also different types of foundations according to the method of collection of the waqf revenues – waqfs whose revenue-yielding properties are being rented for a short term by the management of the foundation (*icare-i vahideli*) or waqfs rented for a long term where this right can be inherited (*icare-i vahide-i kadimeli*). This was done in conformity with the juridical principle of the divided property right adopted in the Empire. Many foundations collected rent only for the plot of land whose lessee was also hereditary holder of a property constructed on it. In these cases, the waqf received *mukataa* (*mukataa-i zemin*). Another case is provided by the large waqfs usually managed by high-ranking functionaries, whose revenues could form *mukataas* or *malikânes*.<sup>13</sup>

The trustee of the foundation (*mütevelli*) was nominated by the waqf founder and he was to manage it as stipulated in the founding document, the *waqfiye*. Very often the founder himself and his descendants would become *mütevellis* who governed the foundation and received in return a remuneration (usually 10% of the revenues) and/ or yield of the waqf properties in kind, or lived in such places, etc. In such a case we have a waqf with an inherited *tevliyet* (the very office of the *mütevelli* is a *tevliyet*).<sup>14</sup> Numerous smaller donations-waqfs were added to larger ones and after the exhausting of the inherited *tevliyet* were subjected to the management of the “central” waqf. Sometimes waqfs were managed by persons appointed with the intervention of the Sharia *kadı* and with the active participation of the Muslim community, which was the direct user of the charity of a given foundation.

The management of the imperial waqfs, founded by members of the sultan’s family, or of high dignitaries, that is, of the foundations possessing the larger part of the waqf property in the Ottoman state, was delegated to high state functionaries, who stood at the head of the management of this group of waqfs, the *nazarets*. The revenue sources and the very objects of maintenance at these large waqfs were frequently located in different settlements scattered in a large territory. Respectively, these were superintended by agents – *kaymakam-mütevellis*. During the 19th cen-

<sup>12</sup> Kermeli, E. Vakfs Consisting of Shares in Ships: Hüccets from the Saint John the Theologos Monastery on Patmos. – In: *The Kapudan Pasha, his office and his Domain*. Ed. E. Zachariadou. Rethymnon, 2002.

<sup>13</sup> Kazıcı, Z. *İslâmî ve Sosyal Açıdan Vakıflar*. İstanbul, 1985, 94-96.

<sup>14</sup> Berki, A. Waqfa dair Yazılan Eserlerle Waqfiye...; Kaleşi, H. *Najstariji vakufski dokumenti u Jugoslaviji na arapskom jeziku* [The Oldest Waqf Documents in the Arabic Language [Preserved] in Yugoslavia]. Priština, 1972.

tury, according to the type of management of the imperial waqfs included in *nazarets*, there emerged the following types: waqfs belonging mainly to sultans and the Ottoman elite and those whose *tevliyet* was exhausted, all governed directly by the Ministry of waqfs and the *nazarets* that preceded it; waqfs with *mütevellis* who received remuneration but did not really interfere with the management of the foundation (*idaresi mazbuta/ zaptedilen waqflar*); waqfs governed by their *mütevellis* but supervised by the Ministry of Waqfs (*mülhak*); the most autonomous were waqfs with whose management and supervision nobody interfered (*müstesna*). The latter were a multitude of smaller foundations in the Empire as well as the old foundations of *gazis* like the legendary Evrenos Bey, Gazi Mihal, Ali Bey, Süleyman Bey and of great personalities, such as Abdülkadir Geylâni in Baghdad and Mosul, Mevlâna Celâleddin Rumi, Hacı Bektaş Vahib in Ankara and Kırşehir, Hacı Bayram Veli in Konya and Ankara and other of the kind.<sup>15</sup>

Juridical studies and Ottoman historiography consider two factors as the leading prerequisites for the unceasing donation and foundation of waqfs. On the one hand, the waqf provided a way to safeguard the property from expropriation and tax levies imposed by the Ottoman state, and, on the other, to avoid the restrictions laid down by the Islamic inheritance law. The *evlâtlık* waqfs and those with an inherited *tevliyet* allowed the appointment of one single heir, who could “step in the shoes of his predecessor” circumventing the rest (*tanzil*). According to the Hanafite interpretation, even with the *asil* waqfs the *vakf sahibî* could dedicate the usage of the property for his own purposes during his lifetime. This accent, however, does not belittle the fact that in Islamic society it was the Islamic pious foundations which supported the religious cult and social life, the whole cultural sphere, education and numerous social and urbanising activities, channelling Islamic charity as a religious imperative and necessity of the religious individual. Indeed, even the family waqfs and those with inherited *tevliyet*, became real and had charitable functions, partly at the time of their foundation and, with the passage of time, entirely. The

<sup>15</sup> Barnes, J. *An Introduction to Religious Foundations in the Ottoman Empire*. Leiden, 1986; Berki, A. Türkiye’de İmparatorluk ve Cumhuriyet Devrinde Vakıf...; Demetriades, V. Vakıflar along the Via Egnatia. – In: *The Via Egnatia under Ottoman Rule 1380-1699*. Ed. E. Zachariadou. Rethymnon, 1996; Faroqhi, S. Vakıf Administration in 16<sup>th</sup> century Konya: the Zaviye of Sadreddin-i Konevi. – JESHO, 1974, P. 2, vol. 17, p. 164; Gökbilgin, M. Op. Cit.; Kazıcı, Z. *İslâmî ve Sosyal ...*, 94-96; Мутафчиева, В. За характера на османския тимар [Mutafchieva, V. On the nature of the Ottoman timar]. – In: Eadem. *Османска социално-икономическа...*, p. 375; Мутафчиева, В. Основни проблеми в изучаването ..., p. 415.



Ottoman state itself conceded parts of the *miri* land fund to waqfs and thus reinforced the role of the foundations as religious, cultural and social institutions.<sup>16</sup>

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The history of waqf in the Ottoman state<sup>17</sup> began as early as the time of the expansion of the Ottoman *beylik*, when it was closely linked to the military elite, the *gazis* and the *derviş* colonisers, as an essential mechanism in the establishment of the religious Islamic and the Ottoman state institutions in the conquered territories. The waqf is also an important mechanism ensuring the “reviving” of the uncultivated territories (the possessors of *mülks* holding them with a *temlikname* could colonise war captives there and attract *reaya* without fixed residence by a more favourable tax status) and the regional transport and production infrastructure. It is considered that the waqf status of certain settlements, including ones with a predominantly Christian population, was a good basis for their demographic development, and hence, for their economic prosperity, eventually transforming them into centres of more important cultural activities.<sup>18</sup>

Ottomans adapted the waqf institution and its nature of a financial institution to the *miri* status of land. This determined the emergence, development and introduction into practice of the concept of the separation of the property

<sup>16</sup>Baer, G. The Waqf as a prop for the Social System (sixteenth – twentieth centuries). – *Islamic law and Society*, 4/3, 1997; Layish, A. The Family Waqf and the Shar’i Law of Succession. – In: *Studies in the Muslim Waqf...*; Мутафчиева, В. Аграрните отношения..., 91-94; Eadem. За ролята на вакъфа в градската икономика на Балканите под османска власт (XV-XVII) [Mutafchieva, V. On the role of waqfs in urban economy in the Balkans under Ottoman rule, 15<sup>th</sup>-17<sup>th</sup> centuries]. – In: Eadem. *Османска социално-икономическа ...*, 379-382.

<sup>17</sup>Akgündüz, A. *Islam Hukukunda ...*; Baer, G. Jerusalem’s Families of Notables and the wakf in the Early 19<sup>th</sup> c. – In: *Palestine in the Late Ottoman period: Political, Social and economic transformation*. Ed. D. Kushner. Leiden, 1986; Hoexter, M. *Endowments, Rules and Community: Waqf al-Haramayn in Ottoman Algiers*. Leiden, 1998; Мутафчиева, В. Основни проблеми в изучаването на вакъфа..., 405-407; see a survey of the studies on the subject in: Радушев, Е. *Op. cit.*, 171-176.

<sup>18</sup>Антонов, А. Възникване и развитие на османските архитектурни комплекси по Диагоналния път в българските земи през XVI-XVII в. [Antonov, A. XVI. - XVII. Yüzyillarda Bulgar Topraklarındaki Orta Kol Rolu Üzerinde Oluşan ve Gelişen Osmanlı Menzil Külliyyeleri]. – In: *Културните взаимодействия на Балканите и турската архитектура*. Международен симпозиум. Сборник от доклади. 17-19 май 2000, Шумен. Т. 1, Анкара, 2001/ *Balkanlar’da Etkileşim ve Türk Mimarısı Uluslararası Sempozyumu. Bildirleri (17-19 Mayıs 2000, Şumnu)*. Ct. 1, Ankara, 2001; Barkan, Ö. Osmanlı İmparatorluğunda bir İskân ve Kolonizasyon metodu olarak Vakıflar ve Temlikler. *Kolonizatör Türk Dervişleri*. – VD, 2, 1942, 279-386; Idem. Les déportations comme méthode de peuplement et de colonisation dans l’Empire ottoman. – *Revue de la Faculté des Sciences Economiques de l’Université d’Istanbul*. 11<sup>ème</sup> année, fasc. 1-4 (octobre 1949 - juillet 1950); Balta, E. *Les Vakıfs de Serrès et de sa région (XV-XVIIe s.)*. Athènes, 1995; Cvetkova, B. Sur certains réformes du régime foncier au temps de Mehmet II. – *JESHO*, 6, 1963; Eadem. Насеља и демографске промене у Трновској области од XV до XVIII в. вкл. [Settlements and Demographic changes in the Tarnovo region from the 15<sup>th</sup> till the 18<sup>th</sup> century including]. – *Исторјијски часопис*, Т. 14-15, Београд, 1966; Dimitriadis, V. Problems of Land-owning and Population in the Area of Gazi Evrenos Bey’s Wakif. – *Balkan Studies* 22/1, 1981; Елезовић,

on the land from that on the buildings and trees and vines on it, allowing the long-term existence and maintenance of the land and urban waqf.<sup>19</sup> The juridical concepts of the cash waqf<sup>20</sup> and the waqf based on moveable property, includ-

Гл. *Турски споменици* [Turkish Remnants]. Кн. 1, Св. 1. Београд, 1940; Faroqi, S. A Map of Anatolian Friday Mosques (1520-1535). – Eadem. *Peasants, Dervishes and Traders in the Ottoman Empire*. London, 1986, III, 163-173; Gökbilgin, M. T. Les institutions sociales et culturelles de la colonisation et leur action spirituelle dans la péninsule balkanique: les zaviyes, les couvents et le muallimhane, les écoles primaires. – In: *Actes du XVe Congrès International de Sociologie*, Istanbul, 1952; Handžić, A. Gazi-Husrevbegovi vakufi u Kešanjskoj nahiji u XVI stoljeću. [Les vakifs de Gazi-Husrev beg dans le district de Tešanj au XVIe siècle]. – Anali Gazi Husrev-begovi Biblioteke, T. 2-3, 1974; Idem. Husrev-begov vakuf na prelazu iz XVI i XVII stoljeće [Le vakif de Husrev Beg entre le XVIe et le XVIIe siècles]. – Anali Cazi Husrev-begove Biblioteke, T. 9-10, 1983; Imber, C. The Legend of Osman Gazi. – In: *The Ottoman Emirate (1300-1389)*. Halcyon Days in Crete I. A Symposium held in Rethymnon 11-12 June 1991. Ed. E. Zachariadou. Rethymnon, 1993; Inalcik, H. Servile Labor in the Ottoman Empire. – In: Idem. *Studies in Ottoman Social and Economic History*. London, 1985; Kiel, M. *Art and Society of Bulgaria in the Turkish Period*. Maastricht, 1985, p. 101-116; Layish, A. Waqf and Sufi Monasteries in the Ottoman Policy of Colonization: Sultan Selim I's Waqf of 1516 in favour of Dayr al-Asad. – BSOAS, vol. 50, P. 1, 1987; Kalešić, H. Najstariji vakufski ..., p. 15-16; Мутафчиева, В. *Аграрните отношения...*, 99-115; Eadem. За ролята на вакъфа..., с. 382; Eadem. За приложението на робския труд в османското стопанство през XV-XVI в. [Mutafchieva, V. On the application of the servile labour in Ottoman economy during the 15<sup>th</sup>-16<sup>th</sup> centuries]. – In: Eadem. *Османска социално-икономическа...*; Eadem. Основни проблеми..., 432-433; Събев, О. Родът Михалоглу и мюсюлманското образование в българските земи на Османската империя [Sabev, O. The Family of Mihaloğlu and Muslim Education in Bulgarian Lands of the Ottoman Empire]. – In: *История на мюсюлманската култура в българските земи*. Съст. Р. Градева. С., 2001; Стайнова, М. Ислам и исламская религиозная пропаганда в Болгарии [Stainova, M. Islam and Islamic Religious Propaganda in Bulgaria]. – In: *Османская империя. Система государственного управления, социальные и этнорелигиозные проблемы*. Москва, 1986, p. 84, 93, 96; Стојановски, А. Уште нешто за родот Охризиде и за старите градби на "имарет" во Охрид [Stojanovski, A. Some more information on the Ohrizade family and the ancient constructions of "imaret" in Ohrid]. – ГИНИ, 1972, 1; Spaho, M. Mukarer-nama Husrev-begove Mülkname...

<sup>19</sup> *An Economic History...*, p. 106; Mutafchieva, V. Le mulk et le vakif. – In: Eadem. *Le vakif - un aspect de la structure socio-économique de l'Empire ottoman (XVe-XVIIe s.)*. Sofia, 1981; Imber, C. Ebu's-su'nd, 156-162; Reilly, J. Rural Waqfs of Ottoman Damascus Rights of Ownership, Possession and Tenancy. – Acta Orientalia, T. 51, 1990; Schacht, J. *An Introduction...*, p. 142.

<sup>20</sup> Bilici, F. Les waqfs monétaires à la fin de l'Empire ottoman et au début de l'époque républicaine en Turquie: des caisses de solidarité vers un système bancaire moderne. – In: *Les Waqf dans le monde musulman contemporain (XIXe-XXe siècles)*. Actes de la Table Ronde d'Istanbul, 13-14 Novembre, 1992; Çağatay, N. Osmanlı İmparatorluğunda Riba - Faiz Konusu ve Bankacılık. – VD, 9, 1971, 81-94; Idem. Riba and Interest concept and Banking in the Ottoman Empire. – St. isl., 32, 1970; Çizakça, M. Changing Values and the contribution of the Cash Endowments (Awqaf al-Nuqud) to the Social Life in Ottoman Bursa, 1585-1823. – In: *Le waqf dans le monde musulman...*; Jennings, R. Pious Foundations in the Society and economy of Ottoman Trabzon, 1565-1640. – JESHO, 1990, vol. 33, p. 3; Kurt, I. 953/1546 Tarihli İstanbul Vakıfları Tahrir Defteri'ne Göre Para Vakıfları. – Türk Dünyası Araştırmaları, 112, 1998, 1-2; Mandaville, J. E. Usurious Piety: The Cash Waqf Controversy in the Ottoman Empire. – JMES, 10, 1979, p. 289-308; Мутафчиева, В. За ролята на вакъфа в градската икономика..., 384-389; Özdemir, R. Ankara Hatuni Mahallesi nakit vakifinin kredi kaynağı açısından önemi

ing cattle<sup>21</sup>, the family waqf (*evlâtlık*)<sup>22</sup> and so called christian waqf<sup>23</sup> were also worked out and applied in practice. The history of waqf in the Ottoman state is defined by some authors as an “Ottomanisation of the waqf”, stressing in particular upon the policy of Mehmed II the Conqueror to the foundations,<sup>24</sup> the working out of the above-mentioned legal issues related to the waqf, the inclusion of the waqf properties - revenue-sources, in the *tapu tahrir defters* or in specialised waqf registers, which was one of the main means of state con-

(1785-1802). – *Milletlerarası Türkiye Sosyal ve İktisat Tarihi Kongresi, Tebliğler*. Ankara, 1999; Sućeska, A. Vakufski krediti u Sarajevu u XVI vijeku u svjetu sidžila sarajevskog kadije iz godine 973, 974, 975/1564, 1565 i 1566 [Crédits des vakif a' Sarajevo ar XVIe siècle a' la lumière des registres des *sicill* du cadi de Sarajevo dans les années 973, 974 et 975/1564, 1565 et 1566]. – Godišnjak Pravnog Fakulteta u Sarajevu, T. 2, 1954; Idem. Sarayova'da XVI. Asirda Vakıf Kredileri. – In: *Milletlerarası Türkiye Sosyal ve İktisat Tarihi Kongresi*. Ankara, 1990.

<sup>21</sup> Imber, C. Op. cit., 142-134. Alexander, J. The Monasteries of the Meteora during the First Two Centuries of Ottoman Rule. – *Jahrbuch der Österreichischen Byzantinistik*, vol. 32/2, 1982; Idem. The Official Explanation for the Confiscation and Sale of Monasteries (Churches) and Their Estates at the Time of Selim II. – *Turcica*, vol. 26, 1994;

<sup>22</sup> Ayverdi, E., Barkan, Ö. *Istanbul Vakıfları Tahrir Defteri 953 (1546) Tarihi*. Istanbul, 1979, s. XX; Barkan, Ö. Şer'i Miras Hukuku ve Evlâtlık Vakıflar. – *Istanbul Üniversitesi İktisat Fakültesi Mecmuası*. C. 4., S. I., 1940; Бошков, В. Мара Бранковић у турским документима из Свете Горе [Boshkov, V. Mara Branković vue a' travers les documents turcs du Mont-Athos]. – Хиландарски зборник, Т. 5, 1983; Imber, C. Op. cit., 140-141; Мутафчиева, В. *Аграрните отношения...*, 91-94.

<sup>23</sup> Balta, E. Landed Property of Monasteries on the Athos Peninsula and its Taxation in 1764. – In: Eadem. *Peuple et Production*. Istanbul, 1999; Balta, E. *Les Vakıfs de Serres...*, p. 9; Beldiceanu, N. *Les actes des premiers sultans conservés dans les manuscrits turcs de la Bibliothèque nationale à Paris*, T. 1-2, 1960, 1964; Фотић, А. *Света Гора и Хиландар у Османском царству XV-XVII век* [Fotić, A. Mount Athos and Hilandar in the Ottoman Empire (15<sup>th</sup> - 17<sup>th</sup> Centuries)]. Београд, 2000; Gradeva, R. Ottoman Policy Towards Christian Church Buildings. – *Et. balk.*, 1994, 4; Haham, R. Christian and Jewish waqf in Palestine during the Late Ottoman period. – *BSOAS*, vol. 59, P. 3, 1991; Imber, C. Op. cit., p. 159; Kermeli, E. The Confiscation and Repossession of Monastic Properties in Mount Athos and Pathmos Monasteries, 1568-1570. – *BHR*, 2000, No 3-4; Eadem. Ebu's Su'ud's Definitions of Church Vakfs: Theory and Practice in Ottoman Law. – In: *Islamic Law, Theory and Practice*. Eds. R. Gleave and E. Kermeli. London, 1997; Kiel, M. *Art and Society...*, 143-206; Lemerle, P., P. Wittek. Recherches sur l'histoire et le statut des monastères athonites sous la domination turque. – *Archives d'histoire de droit oriental* 3, 1947; Lowry, H. Privilege and Property in Ottoman Maçuka in the Opening Decades of the Tourkokratia: 1461 -1553. – In: *Continuity and Change in Late Byzantine and Early Ottoman Society*. Eds. A. Bryer, H. Lowry. Birmingham-Washington, 1989; Lowry, H. The Fate of Byzantine Monastic Properties under the Ottomans: Examples from Mount Athos, Limnos and Trabzon. - *Byzantinische Forschungen*, vol.16, 1990; Marcus, A. Piety and Profit: the waqf in the Society and Economy of 18<sup>th</sup> Century Aleppo. – In : *International seminar*; Zachariadou, E. Early Ottoman Documents of the Prodromos Monastery (Serres). – *Südost-Forschungen*, 28, 1969; Eadem. Ottoman Documents from the Archives of Dionysiou (Mount Athos) 1495-1520. – *Südost-Forschungen*, 30, 1971.

<sup>24</sup> Cvetkova, B. Sur certaines réformes du régime foncier au temps de Mehmet II. – *JESHO*, Vol. 4, P. 1, 1963; Мутафчиева, В. De la politique interieure de Mahomet II le Conquerant. – In: Eadem. *Le vakif - un aspect...*, 222-240.

trol.<sup>25</sup> Historiography even raises the question of whether waqfs in the Ottoman state were indeed unalienable. It is pointed out that a number of waqfs “disappeared” as is revealed by the re-registrations of waqfs. This happened because of the sale of waqf property by the *mütevellîs* who acted as their owners to different people, mainly high dignitaries. The disbanding of waqfs and their transformation into *hases* farmed out as *mukataas* to farmers, as well as the fact that the state collected *cizye* or *ziyade-i cizye* and *avarız* from the waqf *reaya* are considered in the same vein,<sup>26</sup> as are the reforms gathering speed during the 19th century when we witness periods of almost yearly changes in the methods of the centralised management of the foundations. All these Ottoman “innovations” enhanced the state tutelage over the foundations and aimed at the adaptation of the institution to the changing politico-economic reality.<sup>27</sup>

We shall dwell upon some of the major stages in the institutional evolution of Ottoman waqf. This is necessary for the purposes of an inventory which comprises exclusively official state documents as this will directly define the types of documents related to the functioning of waqfs, the offices issuing them, the formal procedures to which the documents were subjected, even the correct reading of the official terms used in them.

The contours of the phenomenon, which is probably decisive in the “Ottoman history” of the waqf, the concentration of the waqfs in the large imperial foundations, began to take shape during the 16th century. It started with the conquest of Hejaz under Selim I (1512-1520) when the *Haremeyn* waqfs dedicated to Mecca and Medina, were administered by the chief black eunuch of the harem, in 1586.<sup>28</sup> Other foundations of rulers as well as numerous “ordinary” ones were added to this waqf. Most of them were based on the inherited *tevlîyet* but, with the expiring of all possible heirs, they were subjected to the management of the *Haremeyn* waqfs. Even more revealing is the practice with the so-called family waqfs dedicated to the upkeep of the bequeather and his descendants. The *waqfname* usually indicated that, in the event of the family of the founder dying out, they turned into truly charitable ones while their revenues or part of them almost invariably were to be spent on the “poor” in Mecca and

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<sup>25</sup> Imber, C. Op. cit., p. 157.

<sup>26</sup> Мутафчиева, В. *Аграрните отношения ...*, 120-126.

<sup>27</sup> Еуїсе, S. Капу Ағасы Hüseyin Ağanın Vakıfları. – In: *Memorial for Albert Gabriel*. Ankara, 1978; Радушев, Е. Op. cit., 171-172.

<sup>28</sup> Gibb, H. A., Bowen, H. *Islamic Society and the West*. Vol. 1. London-New York-Toronto, 1957, 131-132.

Medina, that is, they, too, were subjected to the management of the *Haremeyn* waqfs. It was these practices in particular that concentrated vast possessions in the *Haremeyn* waqfs.<sup>29</sup>

Such an amalgamation was also achieved through the merge of foundations of sultans and high dignitaries. The imperial waqfs were a peculiar symbiosis of a charitable foundation and a *miri* institution governed by state officers who stood at the head of the supervising bodies of the classical waqfs, *nazaret*. The financing of imperial waqfs was controlled by the fisc and these foundations functioned as a constituent element of the state machine and finances. The merge of the management of waqfs of different sultans and the addition of “private” waqfs to them “nationalised” the administration of the waqf allowing the state to interfere with the finances of the foundations, to support them at various times but also to make use of the waqf funds for its own military and budget objectives. This state intervention respectively led to a change in the aims of the bequeathal, the way of treating the waqf property, and hence, in the status of the waqf *reaya*, which was no longer governed autonomously by the management of the foundations and did not enjoy tax exemptions, but was treated as an ordinary one by the fiscal bodies; there emerged the state *mukataas* and even *malikânes* based on the revenues from the waqf properties.<sup>30</sup> Towards the end of the 18th and the beginning of the 19th century there existed in Istanbul several independent bureaus (*nazaret*) of such “assembly”, consolidated waqfs governed by high state dignitaries: the *nazaret* of the *şeyhülislâm*, of the *kadı*s of Galata, Üsküdar and Eyyub in the capital, the *nazaret* of the *kapudan paşa* (the commander of the fleet), of the *ağa* of the *yeniçeris*, of the *bostancıbaşı*, the *nazaret* of the *segbanbaşı*. They carried out transactions with waqf property such as sale, purchase, exchange, leasing, etc. Indicative in this respect is the incorporation of the huge *Haremeyn* waqfs into the State Mint in 1758, which farmed them out, the revenues being divided between the waqf and the state. Actually the Mint acted as a second Treasury which re-allocated waqf revenues to meet state needs. Here we may also cite the pawn of waqf revenues

<sup>29</sup> Barnes, J. Op. cit.; Hathaway, J. The role of the Kızlar Ağası in 17th - 18th century Ottoman Egypt. – St. isl., Vol. 75; Faroqhi, S. Trade Control, Provisioning Policies and Donations: the Egypt-Hijaz Connection during the second half of the 16<sup>th</sup> c. – In: *Süleyman the Second and his Time*. Eds. H. Inalcik and C. Kafadar. Istanbul, 1993; Heywood, C. The Red Sea Trade and Ottoman wakf Support for the Population of Mecca and Medina in the late 17<sup>th</sup> c. – In: *La vie sociale dans les provinces arabes a' le'poque ottomane*. Vol. 3, 1988; Радусев, Е. Op. cit., 210-214; Schacht, J. Op. cit, p. 93.

<sup>30</sup> Barnes, J. Op. cit.; Kazıcı, Z. *İslâmî ve Sosyal Açından ...*, p. 72; Радусев, Е. Op. cit., p. 182, 242.

for a national debt, the first bonds dating from the second half of the 18th century. Following the establishment of the Ministry of Waqfs in 1826 there functioned a *Mansure hazinesi* at the standing army, the *Asakir-i Mansure-i Muhammediye*, farming waqf revenues from the Ministry of Waqfs on a wholesale basis in return for the right to collect the revenues from waqf lands through its own tax agents or further farming them out. The process actually led to the limitation of the autonomy of the administrations of the imperial waqfs and of the *Haremeyn* waqfs in particular, and to their centralisation. This was carried out through the so-called *evkaf-ı mazbuta* (waqfs which, being imperial or whose *mütevelli* line had died out, were governed by the Ministry of Waqfs); *mülhak* waqfs (still governed by their *mütevellis*), and, finally, the establishment of a central bureau for waqf management in the Empire, *Evkaf-ı hümayun nazareti*,<sup>31</sup> described by contemporaries as secularisation of the waqfs in the Ottoman empire.<sup>32</sup> This caused the reaction of the *ulema* who saw, and with good reason, their positions threatened.<sup>33</sup>

From the beginning of the 19th century the Ottoman state experienced serious financial problems. This was why the further centralisation of the management of the Muslim foundations in order to drain resources from them could not be stopped. The incessant organisational changes only gave a concrete form to this intervention. Thus, in 1839-1842, the *mazbuta* waqfs in the provinces and the newly established ones were to be governed by the town *kadıs* and the *meclis*. The waqf revenues were sent to the Ministry of Waqfs and were collected in the *miri sandık*. In 1842, the unsatisfactory work of the *kadıs* caused their removal from the waqf affairs and other officers (*müşir*, *vali*, *defterdar*, *kaymakam*) were entrusted with them. Every three months they were to send the revenues from the imperial waqfs to the *Evkaf-ı nazaret*, along with the documents (*sened*) concerned with the transfer and inheritance of waqfs without *mütevellis*. This “management of the local officials” was replaced in 1845 by appointed autonomous waqf *müdürs*, whose status is described in details in

<sup>31</sup> Barnes, J. Op. cit., p. 83, 106, 127; Гълъбов, Г. Op. cit., 100-101; Милкова, Ф. *Поземлената собственост в българските земи през XIX в.* [Milkova, F. Landed Property in Bulgarian Lands during the 19<sup>th</sup> century], С., 1970, 45-71; Peri, O. The Waqf as an Instrument to Increase and consolidate Political power: the Case of Khassek Sultan Waqf in late 18<sup>th</sup> c. Ottoman Jerusalem. – AAS, Vol. 17, 1980, p. 59; Радусев, Е. Op. cit., 214-215, 235.

<sup>32</sup> В-к (newspaper) *Напредък* [Advance], № 51, 19.07.1875; в-к (newspaper) *Турция* [Turkey], № 39, 13.10.1871, № 33, 11.10.1863; *Levant Times*, № 1, 2, 3, 4, 19, 26, January- February 1874.

<sup>33</sup> Findley, G. *Bureaucratic Reform in the Ottoman Empire. The Sublime Porte. 1789-1922*. Princeton-New Jersey, 1980, p. 62.

the Waqf Law of 1863, in force till 1936.<sup>34</sup> All these transformations actually allowed the re-allocation of funds from the activities subsidised by the foundations to other sectors. Historiography has described a multitude of such violations, while the Ministry of Waqfs itself was regarded as personification of the destruction of the influence of the *ulema*, of the religious and educational institutions related to the waqf.<sup>35</sup>

All this meant a change in the waqf management and created additional corruption possibilities but not a liquidation of the waqf as an institution providing the material basis for important cultural and religious spheres in society. New foundations were constantly founded by the Muslims and the landed waqf continued its existence also in the new categorisation of land in the Ottoman Empire according to *Arazi Kanunnamesi* of 1858.<sup>36</sup>

With a view to the specific features of the documents included in this *Inventory*, it is important that the imperial waqfs were governed as state bureaus, and, consequently, their consolidation and amalgamation expanded the share of the waqf property and the cultural and charitable activities in state hands. This comes to explain the vast amount of state documentation in the Ottoman archives shedding light on the history of the waqf.

<sup>34</sup> Öztürk, N. Osmanlılar'da Vakıfların Merkezi Otoriteye Bağlanması ve Sonuçları. – *Le waqf dans le monde...*, 21-23.

<sup>35</sup> Öztürk, N. Op. cit., 30-40.

<sup>36</sup> ТИБИ. [Fontes turcici historiae bugaricae.] T. 1, C., 1959; Shaw, S. *History of the Ottoman Empire and Modern Turkey*. Vol. 1. Cambridge-London-New York, 1977, p. 114; See also the studies included in: *Le waqf dans le monde musulman contemporain (XIXe - XXe siècles)*... Actes de la Table Ronde. Ed. F. Bilici, and in particular the paper of Bolak, A. Türkiye Cumhuriyeti Devletinde Vakıfların Yeniden Doğuşu. On some late developments in the history of the waqf in Bulgaria and in the Balkans see: Гълъбов, Г. Op. cit., p.103; Eren, H. Batı Trakya Türk Cemaat ve Vakıf İdareleri. – In: *Le Waqf dans...*; Eroğlu, H. Milletler arası Hukuk Açısından Bulgaristan'daki Türk Azınlığı Sorunu. – In: *Bulgaristandaki Türk Varlığı Sorunu*. Ankara, 1985; Ersoy, N. *Bulgaristan Prenslüğünde Türk Emlâki (1878-1908)*. T.C. İstanbul Üniversitesi Sosyal Bilimler Enstitüsü Yıncıç Tarihi Anabilim Daha Yüksek Lisans Tezi. İstanbul, 1996; Eşrefoğlu, E. Bulgaristan Türklerine ve Rusçuk'taki Türk Eselerine dair 1897 Tarihi bir Rapor. – İstanbul Üniversitesi Edebiyat Fakültesi Güney-Doğu Avrupa Araştırmaları Dergisi, 1972, I, 23; Ялмгов, И. Формиране и развитие на мюсюлманската общност в България [Ialamov, I. Formation and evolution of the Muslim community in Bulgaria]. – In: *Международен симпозиум "Ислямската цивилизация на Балканите"*. С., 2000. İstanbul, 2001; İpşirli, M. Bulgaristan'daki Türk Vakıflarının Durumu (XX. Yüzyıl Başları) – *Belleten*, 53. Ağustos-Aralık, 1989; Keskiöglü, Bulgaristan'da bazı Türk Abideleri ve Vakıf Eserleri. – *VD*, 8, 1968; İdem. Bulgaristan'da Türk Vakıfları ve Bali Efendi. – *VD*, 9, 1969; Назърска, Ж. *Българската държава и нейните малцинства, 1879-1885 г.* [Nazarska, G. The Bulgarian State and its Minorities, 1879-1885] С., 1999, c. 67-72; Öztürk, N. *Türk Yenileşme Tarihi Çerçevesinde Vakıf Müessesesi*. Ankara, 1991; Popovic, A. Le waqf dans les pays du Sud-Est Europe à l'époque post-ottomane. – In: *Le Waqf dans...*; Yediylıldız, B., Öztürk, N. *Tanzimat Dönemi Vakıf Uygulamaları*. – In: 150. *Yılında Tanzimat*. Ankara, 1992.

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Independently and in parallel to these processes of centralisation of the waqfs and their direct binding with the state finances, there existed also foundations governed according to the conditions laid down by their founders and the *waqfnames*, functioning as private and autonomous.<sup>37</sup> By definition and in practice, in their activities, the autonomous, “private” foundations should have been based on “private” documentation, which today could have been inaccessible to researchers.<sup>38</sup> However, there is a considerable amount of state documentation about them and in the *Inventory* we reveal some of it, directly linked to the history of “private” foundations, taking us to the context in which existed the “private” waqf in the Ottoman empire. Let us here try to trace some of the reasons for such a development.

In the course of their existence Islamic pious charitable foundations were confronted with two major problems: to ensure the durability of the waqf revenues and to control the management of the waqfs in order to avoid violations and embezzlement.

Sharia protects the perpetuity of waqf. The immutability of its form, status and the manner of the economic exploitation of the waqf property are guaranteed. Despite the variety of economic and financial changes in the course of time, despite the simple fact of the ageing of the property and of the forms of its management determined by the donors, the “perpetuity” of the waqf required its running without any changes. No sale and even leasing of waqf property for more than three years was allowed, no sale or purchase of even one property item in order to buy more lucrative ones was permitted in the case of the reduction of the profit, that is, the liquidity of the waqf capital was limited. No less a problem was the operating maintenance of the waqf property. Quite a few *vakfnames* provide assets for reconstruction, there even are provisions in some of them that all expenditures of the foundation were to be cancelled in case of need for repairs. Despite this, in the course of time the waqf properties were ruined or were devastated because of natural disasters (conflagrations, earthquakes, etc.). The waqf might remain the possessor of the plot, but there was no longer on it a building providing income. If the waqf lacked its own means

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<sup>37</sup> Faroqhi, S. Osmanlı Sultanlarının Hususi Şahıslar Tarafından Tesis Edilen Vakıflara Çeşitli Müdahaleleri. – In: *Milletler Arası Türkoloji Kongresi*. İstanbul, 1979, s. 52; Kazıncı, Z. *İslâm ve Sosyal ...*, 59-60.

<sup>38</sup> Мутафчиева, В. Основни проблеми в изучаването..., 404-405. The author believes that the difficulties came from the fact that waqf registers in all probability did not include the *evlâtlık* waqfs as well as those with inherited *tevlıyet*; Мутафчиева, В. За чифлиците върху поземления вакъф на Гази Евренос Бег в началото на нашия век [On ciftliks on the landed waqf of Gazi Evrenos Beg at the beginning of this century]. – ИДА, Т. 63, 1992, 55-56.



for new construction, private persons were not quite interested in doing it either, because of the prohibition on the lease of waqf plots for more than one to three years. That is, there were insurmountable juridical obstacles in front of the immobilisation of the waqf capital and its re-investment. Hence, the history of the Muslim foundation went along with the contradiction between the vast economic resource of the waqf and the legal difficulties for its realisation.<sup>39</sup>

One of the Ottoman innovations in the legal interpretation of the waqf property related to the activity of Ebussuud Efendi, is the introduction of a double rent<sup>40</sup> on waqf immoveables. The differentiation between the property over land and over the roofed property or the trees and vines on it allowed the renting of waqf land in perpetuity where the leaseholders might construct a building or plant trees and vines, regarded as the latter's property. Thus, the leaseholder could buy up the right of usage of waqf land including inheritance, sale, renting or pawning, and with a special permission, even donating in waqf his part of the "shared property". The leaseholder paid a rent to the waqf only for the plot, and disposed of the trees and vines or buildings, planted or built by him, that is, guaranteed to himself the possession of the usufruct from the land while the latter remained the property of the waqf. The tax paid to the waqf is called *mukataa*, *mukataa-i zemin*. With the waqf land and in particular with the urban sites this practice is known as *icareteyn* or *icare-i vahide*, double rent, introduced at the end of the 16th century. *İcare-i muaccele* was an initial sum which gave the right on reconstructing the property, a sort of buying the holding of waqf land; *icare-i müeccele* was a relatively small sum payable annually, some kind of an annual rent which was also treated as an annual renewal of the contract for the hiring of waqf land which also corresponded to the rule that the waqf might not be rented for a longer period.<sup>41</sup> Leaseholders of such waqf properties with a double rent might transfer it, with the permission of the *mütevelli* (*ferağ*), to a third party in return for payment. It is only in the 20th century that a bill was passed according to which after 60 years of usage of such land it became the property of the leaseholder.<sup>42</sup> With the "agrarian waqfs" this type of hiring was accomplished through the so-called landed *mukataa*: an annual land rent received by the waqf in return for the renting of the waqf agricultural land. The value of the *mukataa*, the "rent", coincided with the land rent collected by the *waqf sahibs*. The practice

<sup>39</sup> Marcus, A. Op.cit.

<sup>40</sup> Imber, C. Op. cit., p. 157.

<sup>41</sup> Begović, M. *Vakufi u Jugoslavij* [Begović, M. Les waqfs en Jugoslavie]. Posebni izdanja SANU, kn. CCCLXI, kn. 44. Beograd, 1963; Радушев, Е. Op. cit., p. 204.

<sup>42</sup> Гълъбов, Г. Op. cit., p. 102.

allowed the *reaya*-leaseholders to conclude contracts with the waqf without enjoying the status of waqf *reaya*, but it also guaranteed durability to the land holding for life and for the inherited transfer of the usufruct on the land by the *reaya* as well as all lasting improvements done meanwhile by the lessees; in cases of transactions with such land the waqf received a percent on them.<sup>43</sup>

The practice with this type of *mukataa* allowed the waqfs to receive revenues from properties, which had suffered from some disaster but they were not allowed to sell. This guaranteed a kind of re-investment in the waqf property.<sup>44</sup> Besides, through the waqf *mukataas* the waqf property was in fact involved in a free trade circulation, because waqf property was being sold, that is, there was a transfer of the holding of the buildings and trees and vines on waqf land together with obligations for the waqf land to the waqf.<sup>45</sup>

The purpose of the practices related to the *gedik* were of a similar type – for life, a sold and inherited right on the holding of a particular *dükkân* in the case of the exercise of a particular craft and membership in the respective guild.<sup>46</sup>

The classical *mukataa*, too, entered the waqf sphere, that is the renting of a particular revenue source at an auction. In this case it was a matter of a rent for the right to collect waqf revenues for a fixed period. Such *mukataas* were formed out of revenues from imperial waqfs and thus the waqf land was reduced to the fiscal operations with *miri* land. In the course of the amalgamation of numerous other family waqfs and those remaining without inherited *mütevellis* with the imperial foundations the practice became more widespread, and with the emergence of the Ministry of waqfs it included nearly all waqfs. The revenue from the waqf land, *bedel-i iltizam*, was shared out, depending on the type of the waqf, between the state (initially represented by the treasury of the new army of Mahmud II, and from 1843 onwards – by the bureaus of the *Maliye* fisc) and the *mütevellis* of the waqfs. This allowed the waqfs to receive a limited amount of revenues while the bulk was taken by the state and the waqf property actually entered the commodity turnover.<sup>47</sup>

The legal treatment of the shared property made possible yet another practice which in its turn on the one hand bound together the *miri* land fund and the waqf, and on the other, invariably determined the participation of the state in the

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<sup>43</sup> Радусhev, E. Op. cit., 202-204.

<sup>44</sup> Marcus, A. Op. cit.; *Устав за вакуфите* [Statutes of waqfs]. C., 1880, 12-13.

<sup>45</sup> Радусhev, E. Op. cit., p. 206.

<sup>46</sup> Akarlı, E. D. *Gedik: Implements, Mastership, Shop Usufruct and Monopoly among Istanbul Artisans, 1750-1850*. – Wissenschaftskolleg - Institute for Advanced Study - Zu Berlin. Jahrbuch 1985/86.

<sup>47</sup> Barnes, J. Op. cit., 106-110.

life of the “private” foundations. By the will and with the permission of the sultan represented actually by the *kadı* it was possible to donate possessions and trees and vines on lands that did not belong to waqf but were *miri*. Henceforward all problems related to the management of such waqfs had to be dealt with with the participation of the *kadı*.<sup>48</sup>

To go back to where we started, we have to point out that all innovations and practices we have mentioned so far, allowed wider and wider state intervention or, at the least, participation with the management of the waqf as co-owner or through its high functionaries governing the foundations without *mütevellîs*. This meant also the accumulation of an enormous number of official Ottoman state documents relating to all aspects of the existence of the waqfs which by definition had to be “private”.

At the same time, the above-mentioned practices aimed not only at adapting the waqf to the *miri* status of land in the Empire, but also at ensuring its economic stability. The vitality of waqf was provided for by yet another practice which generally remains unnoticed in specialised studies because it complied with one of the main obligations of Muslims and, correspondingly, the generation-long practice among Muslims of making pious donations, that is, donating as waqf. Here we mean what I call “secondary” waqf donations to an already existing foundation. There are two groups of “secondary” donations. In the one case a secondary donation was made to an already existing important foundation which in the course of time had lost its possibilities to maintain the waqf properties – revenue-sources and thus could no longer carry out its pious charitable tasks. A new founder might make a considerable by its financial value donation to that waqf, he could even “renovate” (carry out overhaul or construct anew) the buildings of the pious charitable institution supported by the waqf. Thus the basic, the pious charitable, task continued being carried out, but not infrequently the name of the old foundation, and of its founder, died out at the expense of the new donor.

The second type of “secondary” waqf donation was made in the form of minor donations by members of all strata in Ottoman society, including some very modest people, by men and women, who made their small waqfs to save their souls or to ensure through it an inherited rent. These donations were made in favour of existing institutions and their functions, that is, they merged into already existing foundations. In this sense, the majority of the waqfs were associations of private foundations. In the documents related to their establishment these “secondary” small waqfs exist

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<sup>48</sup> Imber, C. Op. cit., p. 157.

under the name of their founders but they contain also information about the older foundation they were joined to. Thus an “assembly” waqf came into existence, known under the name of the main, the primary waqf. This practice is illustrated by the records in the “waqf part” of the *mufassal defters*, by the registers and balance sheets of individual foundations as well as the by *sicills* included in this *Inventory* whose detailed annotations shed additional light on this widespread in the empire phenomenon.<sup>49</sup>

We should remind here that the above traced history of imperial waqfs demonstrates also the existing procedural possibilities making possible the incorporation of various small waqfs but also larger foundations of members of the Ottoman elite under the management of the imperial waqfs and transforming the latter into “assembly” ones. This brought about the practice of appointments in the numerous waqfs with inherited *tevliyet* sanctioned by the *darüssaade ağa*. As mentioned above, *vakfnames* usually stipulate that in case of exhaustion of the descendants the waqf revenues were to be re-allocated to the destitute in Mecca and Medina, that is, to be governed by the *Haremeyn* foundation. Its management was given supervisory prerogatives, carried out through the participation in the said appointments, even before the actual transformation of the waqf into a real one.<sup>50</sup>

Thus, sooner or later, the activities of the majority of waqfs in the Empire came to be governed or at least controlled by official institutions and, hence, were reflected in state documents. Those of them included in the present *Inventory* in particular reveal the history of the “private” waqf in the Ottoman Empire.

While tracing the channels of state intervention in the waqf we should again turn our attention to the other great problem in the history of waqf, which, as mentioned above, was the ensuring of its proper management and avoiding misappropriations of waqf property by the management of the foundation.<sup>51</sup> Considerable attention is paid in historiography to the difficult control over the functioning of each foundation in conformity with the will of the donor.<sup>52</sup> According to the Sharia, supervision on

<sup>49</sup> Иванова, С. Християнска и мюсюлманска благотворителност по българските земи в XVI-XVIII в. (документи, участници, институции) [Ivanova, S. Christian and Muslim charity in Bulgarian lands during the 16<sup>th</sup>-18<sup>th</sup> centuries (documents, participants, institutions)]. – In: *Дарителство и взаимопомощ в българското общество през XVIII-XIX в.* Съставител П. Митев. С., 2003.

<sup>50</sup> Радушев, Е. *Op. cit.*, 246-249.

<sup>51</sup> Barnes, J. *Op. cit.*, p. 66, 118-153; Marcus, A. *Op. cit.*; Мутафчиева, В. Основни проблеми в изучаването. ..., p. 405; Радушев, Е. *Op. cit.*; Yediyıldız, B. *Institution du Waqf au XVIIIe siècle...*, 147-163.

<sup>52</sup> On some early attempts in this respect undertaken by the sultans see: Kazıcı, Z. *İslâmi ve Sosyal Açıdan ...*, s. 72.

the waqf had to be carried out by the Sharia judge. It should be added that the *kadı* participated in the management of the foundation by authorisation as a representative body of the sultan engaged in the control over the *miri* land fund. The establishment of a waqf was performed in front of the *kadı* who compiled the *vakfname* and legalised it by recording it in the *sicill*. His signature legalised also the copies of *vakfnames*, many of which have reached us, sometimes compiled long after the original. Sometimes they are our unique source providing the original text. In court was divided shared inherited property in order to donate part of it (according to the Sharia regulations only one third of the property can be donated). Due to his competencies and discretionary prerogatives the *kadı* could in all probability “direct” the will of the donor.<sup>53</sup> *Mütevellıs* and other waqf employees were appointed in court and *kadı*s prepared reports to the higher authorities for their *berats*. *Kadı*s recommended for appointment managers of waqfs with exhausted inherited *tevlıyet*, religious, educational and other functionaries, supported by the waqf, who, too, were appointed with *berats* by the central authority. Renting waqf property, registration of money lending operations of the so-called cash waqfs, paying back loans, sale or acquisition by the waqf of pawned property of debtors, were all contracted in front of the *kadı*. *Kadı*s were obliged to examine the waqf accounts in order to attest that the management of the foundation was being carried out in conformity with the will of the testator. They could even receive special remuneration from the waqf for this activity. *Kadı*s had to verify the need and, respectively, the expenditures for the repairs of waqf structures. They did not dispose of levers for the sanctioning and punishing of violators but could send a petition (*arz*, *arzuhal*) to the centre on occasion of a complaint of local interested Muslims or on their own initiative when some breaches of the *mütevellıs* were ascertained; recommendations for a more efficient management of a given foundation were made in front of the *kadı* who could report them to the centre, etc.<sup>54</sup>

The principle of the shared property allowed for the sultan’s intervention in the waqf activities in his capacity of co-owner and proprietor of the land of numerous landed (false) waqfs. But it was the *kadı* in particular as a representative of the sultan who was authorised to represent him in all transactions with waqf property (beginning from 1544), while all waqf officials had to act in cooperation with the

<sup>53</sup> Marcus, A. Op. cit.

<sup>54</sup> Градева, Р. За правните компетенции на кадийския съд през XVII в. [Gradeva, R. The Judicial Powers of the Kadı Court in the 17<sup>th</sup> c.]. – ИП, 1993, 2; Jennings, R. Pious Foundations in the Society and Economy of Ottoman Trabzon, 1565-164. – JESHO, Vol. 33, 1990; Idem. Kadi, Court and Legal Procedure in the 17th Century Ottoman Kayseri. – St isl, Vol. 48, 1978; Ortaylı, I. Some Observations on the Institution of Qadi in the Ottoman Empire. – BHR, 1982, 164-165.

*kadı* (from 1547).<sup>55</sup> Other forms of *kadı* involvement with the waqf activities, which were also forms of state control, are, too, described in historiography. They are seen in his mediation with the confirmation of the waqfs at the accession of each new sultan to the throne and the re-issuance of the *berats* of waqf officials and *mütevellis*, which were to be registered also with the local *kadı* and with the administration of the *Haremeyn* waqfs at the *darüssaade ağa*, in the inspection of the landed waqfs through their registration in the state register carried out again by the *kadı*, etc.<sup>56</sup>

During the Tanzimat period the functions of *kadıs* were considerably limited. But at the same time the majority of the properties and the revenues of the waqfs in the empire were subjected to state control and to the state officialdom, which were to govern them justly. The failures and the search for new solutions reflected in the frequent changes in the provincial institutions engaged with the waqf and in the attempts at the regulation of the participation of local Muslim communities in the supervision of the waqfs through the above-mentioned acts of the 1840s-1860s: the authorisation of *kadıs* and the provincial *meclises* to manage the *mazbuta* and the newly established waqfs; their replacement by the regional *müşirs*, *valis*, *defterdars*, *kaymakams*; the appointment of autonomous waqf *müdürs*.

All said above on the role of the *kadı* as a Sharia body and as a representative of the sultan in all stages in the evolution of the foundations is reflected in a variety of documents: the specific documents of the institution – *sicills*, *hüccets*, *arzuhal*s of *kadıs*; the *vakfiyes* compiled by *kadıs*, annual revenues, expenditures and balances of individual foundations or of foundations in a given region, registers compiled for waqf repairs, registers of waqfs compiled by *kadıs* (as part of general *tapu tahrir defters* or as separate *vakf defters*), certificates for financial operations with waqf *mukataas* and many others. In the Ottoman state, the documentation produced by the *kadı* institution was official, belonging to an essentially state institution. Hence, the authorisation of *kadıs* over waqfs and their specific position of a state body in the Ottoman empire is another significant factor connecting the “private” by definition waqf with the state, and hence with the state documentation.

Behind the names of famous sultans, high functionaries and the omnipresent *kadı*, the role of the Muslim communities and the individual Muslims, the real users of the waqf funds and the activities subsidised by the waqfs, in the management of the foundations seem to have remained unnoticed. They are, however, indicated in

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<sup>55</sup> Imber, C. Op. cit., 156-157.

<sup>56</sup> Радужев, Е. Op. cit., p. 185.

the statutes of the foundations as their users and superintendents (*nazırs*), as *mütevellis* of waqf property; they are present in the proceedings of various judicial procedures with waqfs. They were particularly active in the management of the so-called *avarız* or *mahalle* waqfs. The small waqfs donated by local Muslims did not always have salaried *mütevellis*, but their testament acts usually prescribed it as a moral obligation to the local *ulema*, to *kadı*s or to the entire *cemaat* of the Muslims, to see to the correct management of the donation in the capacity of unsalaried *mütevelli* or *nazır* from the very emergence of the foundation or upon the exhaustion of the inherited *tevliyet*. These were the Muslims living in the neighborhood of their religious and educational institutions who took care of the management of local waqfs. In the documents, they were indicated as the inhabitants of a village or town *mahalle*, the rich and the poor, the *cemaat* of the given Islamic cult building, and not infrequently were represented by the local notables (eventually *ayan*). Particularly active were also the officers at the waqf (*mürtezika*, *hizmetkâr*), that is, the functionaries, performing the activities set as the purpose of the waqf. We see them as witnesses at all “waqf” acts, as initiators of the latter, that is, in the position in which we would most often encounter the *mütevelli*. The documents do not always make it clear whether in such cases the waqf officers acted on behalf of the *mütevelli* or because of the lack of one. However, even without a specific authorisation the Muslims, users of a waqf, were a socially recognised moral supervisor of the waqf activities and could raise in court or in front of high state institutions various issues related to the better management of the waqf, to the changes in the governing body, concerning the correct performance of the tasks by the waqf officers – cult or educational functionaries, to the repairs of the waqf structures or prevention of misuse, with the better allocation of revenues, solving problems related to decayed revenue-sources of the waqf and many other. They undertook such initiatives without specifically proving their powers following the standard Sharia stipulations about the Muslim communities as the real bearers of a moral imperative in Islamic society. This is particularly evident with the “assembly” waqfs, which brought together the donations of numerous local Muslims. The aims of such donations and of the assembly waqfs invariably included the maintenance of the religious and social activities directly favouring the local Muslims. Particularly frequent were the so-called *avarız* waqfs, that is, means for the payment of the extraordinary taxes, sometimes of the *resm-i aġnam* tax, the *ispenc* and other, of the members of the community.<sup>57</sup> The assembly waqfs introduced the local factor in the management of the foundations.

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<sup>57</sup> Иванова, С. Оp. cit.; Özdemir, R. Ankara Hatuni Mahallesi Nakit Avarız Waqfının...

Thus, since the *vakf sahibi* of the assembly waqfs, who also brought together the efforts of rank-and-file Muslims, was collective, the management and the supervision of the waqfs in the provinces, too, could not take place without the participation of the local Muslim community and notables. They were important factors ensuring not just the renewal of the waqf property but also stimulating, under the pressure of social interest, the search for opportunities for the maintenance of the functions of cult, cultural and charitable nature provided by the waqf. Thus, the local Muslim communities interested in the waqf functions and bearers of authority and moral corrective invariably fulfilled basic supervising functions over the waqf in place till modern time. We find their participation from the earliest documents till the last document included in the *Inventory* – the register of the waqf properties in the Tsardom of Bulgaria dating from the beginning of the 20th century.

As mentioned above the thus outlined “history of Ottoman waqf” is associated in historiography with the problem of the role of the Ottoman state in Islamic almsgiving. Despite the negative features of the Ottoman innovations and of the state intervention in the foundations it should be pointed out that they contributed to the preservation of the waqf’s role as the most representative institution subsidising the religious, educational, cultural and social spheres in the Ottoman state.<sup>58</sup> The state intervention itself cannot be judged entirely negatively if not from the point of view of the legal “correctness” of the waqf, at least from the point of view of the realisation of the functions of the foundations. The state was in fact the most powerful financial subject, which was able not just to initiate various religious, cultural-educational and charitable enterprises, but also to support similar ones whose “private” waqfs had difficulties in fulfilling their role, including through the large donations of “false” *mülks*, of *miri* revenues in the form of *malikânes* and *mukataas*.<sup>59</sup>

The large share of the waqf in the management of the public wealth raises also the issue of its economic efficiency. Historiography has analysed all those economic and financial needs of the Ottoman economy met primarily by the waqf: the possibility for a flexible exploitation of the land and the *reaya* by the waqf, which was not available for the possessors of conditional holdings; the interestedness of the hereditary holders of the waqfs (usually in their capacity of *mütevellis*) in the intensification of the agricultural production in the large landed waqfs, which allowed their

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<sup>58</sup> Imber, C. *Op. cit.*, p. 139;

<sup>59</sup> Faroqhi, S. *Osmanlı Sultanlarının Hususu...*; Мутафчиева, В. По някои спорни въпроси на османската ..., p. 413; Kiel, M. *Remarks on the Administration of the Poll Tax (Cizye) in the Ottoman Balkans and Value of Poll Tax Registers (Cizye Defterleri) for Demographic Research.* – *Et balk*, 1990, 4, p. 71.



transformation eventually into large-scale commodity-producing market-oriented farms. The vast surpluses realised in the waqfs in particular and brought as a commodity to the market by them were an important stimulus for the development of the market economy while in some manufacturing branches the waqf was the exclusive trader. This means that the waqf had an important role in the emergence and expansion of the internal market in the Empire. To this we should add the specific feature of the waqf as a major credit institution and the fact that it was the largest-scale proprietor of urban property, builder and exploiter of the urban producers. Given the limited state construction and the restricted private initiative the waqf was the unique institution in command of sufficient capital for investment, especially in the first centuries of the Ottoman history. It was from this that, according to V. Mutaфchieva stemmed the objectively positive role of waqf in town life. These conclusions are reached in the context of the evaluation of the waqf as a decisive factor in the development of the “private” or the “aristocratic trend” in the Ottoman socio-economic structure.<sup>60</sup>

On the other hand, the waqf is also the object of negative evaluations. It entirely corresponded to the economic institutions of the medieval inefficient Ottoman economy. Despite the enormous material resources, mobilised by the waqf, it could not become a dynamic factor in the economy. Particular accent in this respect is laid on the negative role of state intervention with the foundations.<sup>61</sup> As H. Inalcik puts it, waqf was in its essence a consumer institution all the more so that the state expanded its supervising functions over it<sup>62</sup> and the main purpose of the management of the foundations was not the economic initiative but the attempts to avoid the law. Given its wide spread the “conservative to an absurdity institution”, as defined by V. Mutaфchieva, had a disastrous effect on the entire socio-economic life of the Ottoman state. However, according to her, this conclusion needs chronological qualification. During the 14th-16th centuries the waqf was still adequate to the social and economic reality and had a positive role in the development of economy being unconditional property with flexible organisation of the economic activity.<sup>63</sup> During the next centuries most of the foundations fell into decay<sup>64</sup> and the waqf, without losing

<sup>60</sup> *An Economic and Social...*, 120-124; Мутафчиева, В. Основни проблеми в изучаването..., 383-389; 426-427, 432.

<sup>61</sup> Marcus, A. Op. cit.

<sup>62</sup> Barnes, J. Op. cit., 118-53; Inalcik, H. Capital Formation ..., p. 136.

<sup>63</sup> Faroqhi, S. Vakif Administration...; Мутафчиева, В. За ролята на вакъфа в градската икономика ..., p. 397.

<sup>64</sup> Artan, Op. cit., p. 26-27; Begović, M. Op. cit., 62-69; Faroqhi, S. A Great Foundation in Difficulties: or some evidence on economic contraction in the Ottoman empire of the mid-seventeenth century. – In: Eadem. *Making a Living in the Ottoman Lands 1480 to 1820*. Istanbul, 1995; Jedyıldız, B. XVIII. Asır Türk Vakıflarının İktisat Boyutu. – VD, 18, 1984, 8.

this role, could not be as important a credit institution and unique investor in the economic infrastructure as before. The landed waqf lost most of its advantages to organise more freely its economic activities. The status of the waqf *reaya* was already reduced to that of the ordinary *reaya*. However through the “great sale” of waqf property or confiscation of waqfs by the state the foundations emerged as a major means in the transformation of *miri* land into private property. Thus the waqf was the Ottoman institution which ushered the market relations not only in the sphere of the circulation but also led to the transformation of the main means of production, land including, into commodity. The transformation of the waqf property accomplished through the market did not change its nature of a private holding, but in it, the development of new production relations was blocked by the state intervention in the economy.<sup>65</sup> Henceforward the waqf seemed more and more dedicated to religion, culture and charity.

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The preserved vast documentation<sup>66</sup> related to the functioning of the waqf in the Ottoman state is a building material for its study as a legal phenomenon and social institution in the Ottoman empire. But the usage of the informational fund practically

<sup>65</sup> Мутафчиева, В. По някои спорни въпроси..., 444-445, 414-415, 420-423; see also: McGowan, *Economic Life in Ottoman Europe Taxation, Trade and the Struggle for Land, 1600-1800*. New York, 1981; Stojanovich, T. Land Tenure and Related sectors of the Balkan Economy, 1600-1800. – JEH, Vol. 13, 1953.

<sup>66</sup> Бошков, В. Едно скопско вакафнаме од XVI в. [A Skopje waqfname from the 16<sup>th</sup> century] – ГИНИ, 1961, 1; Гълъбов, Г. Вакафнаме от 1671 г. на хаджи Мехмед ага, син на Реджеб ага от гр. Шумен [Galabov, G. A waqfname of Hacı Mehmed Ağa son of Receb Ağa from Shumen, dating from 1671]. – In: *Сборник Шумен - Коларовград*. Кн. 2, Коларовград, 1962; Димитров, С. Управниците на Ахъчелеби [Dimitrov, S. The rulers of Ahi Çelebi]. – Родопски сборник, Т. 4, 1976; Duda, H. Mosque and Medresa des Şerif Halil Paşa in Schumen. – In: *Idem. Balkantürkische Studien*. Wien, 1949; Елезовић, Гл. *Турски споменици*; Genç, N. *XVI. Yüzyıl Sofya Mufassal Tahrir Defteri'nde Sofya Kazası*. Eskişehir, 1988; Gökbilgin, M. *T. XV-XVI. Asırlarda Edirne ve Paşa Livası Vakıflar, Mülkler, Mukataalar*. Istanbul, 1952; Fotić, A. Yahyapaşa-Oğlu Mehmed Pasha's Evkaf in Belgrade. – *Acta Orientalia Academiae Scientiarum Fung*, Vol. 54 (54), 2001; Fekete, L. Gül-Baba et le beктаşi derkâh de Buda. – АОН, Vol. 4, Nos. 1-3, 1955; Handžić, A. Vakuf kao nosilac određenih државних и друштвених функција u Osmanskom Carstvu [Waqf as a bearer of certain state and social functions in the Ottoman empire]. – *Anali Gazi Husrev-begove biblioteke*, Vol. 9-10, 1983; *ИБИ*, Т. 10, Т. 13, С., 1966, 481-497; Т. 16, С., 1971, 207-231, 427-273; Т. 20, С., 1974, 134-152; Т. 21, С., 1977, see the index which contains waqfs, 421-423; Ихчиев, Д. Акт на завещание за карловския тевлиет, написан на 1-и ден от месец шабан от 802 година от егира (8.04.1399) [Ihchiev, D. An act of bequest for the Karlovo tevliyet, recorded on the first day of the month of Şaban in 802 AH (8.04.1399)]. – ИИД, Т. 3, 1911; *Idem*. Турските документи на Рилския манастир [Turkish documents about the Rila monastery]. С., 1910; Ихчиев, Д., Г. Баласчев. Привилегиите на раята в земите завещани на честните градове Мекка и Медина и документи върху тях [Ihchiev, D., Balashev, G. The privileges of the reaya in the lands bequested to the honourable cities of Mecca and Medina and documents about them]. – *Минало*, 1909/1910, 2; Калеши, Х., М. Мехмедовски. Три вакуфнама на Качаникли Мехмед паша [Kaleshi,

in all thematical fields of Ottoman studies is even more impressive.<sup>67</sup> The waqf may be regarded as an alternative to state property and centralism, equally active in the agrarian relations and economy (according to various calculations one fifth to one third of the land in the classical *sancaks* was donated as waqf<sup>68</sup>), in the town production and trade, and even more in the sphere of manufacture and credit,<sup>69</sup> in the functioning of communications, in the tax farming system, state provisioning. It turned into an important lever in the Ottoman domestic policy, as the large foundations had certain functions in the governing of the population in the provinces but also in the

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H., Mehmedovski, M. Three waqfnames of Kacanikli Mehmed Pasha]. Скопје, 1958; Kaleši, H. Najstariji vakufski dokumenti ...; Keskioglu, O. Şumnulu Şerif Halil Paşa Waqfiyesi. – VD, 19, 1985; Мутафчиева, В. Към въпроса за статута на българското население в Чепинско под османска власт [Mutafchieva, V. On the subject of the status of the Bulgarian population in the Cherpin area under Ottoman authority]. – Родопски сборник, Т. 1, 1965; Соколовски, М. Осврт на вакафите и вакафските имоти во Тетовската нахија XV и XVI век [Sokoloski, M. On waqfs and waqf possessions in the Tetovo nahiye in the 15<sup>th</sup> and 16<sup>th</sup> centuries]. – ГИНИ, 1976, 3; Стойкова, Ц. Османско-турски документи от селата Могилище и Буково, Смолянско [Stoikova, Tz. Ottoman Turkish documents from the villages Mogilishte and Bukovo, the Smolyan area]. – Родопски сборник, Т. 3, 1972; Šabanovic, H. *Krajište Isa-bega Ishakovića. Zbirni katastarski popis iz 1455 godine* [The frontier area of Isa Beg Ishakovic. Synoptic cadastre inventory of 1455]. Sarajevo, 1964; Idem, H. Najstarije vakufnama u Bosni [The most ancient waqfnames in Bosnia]. – POF, Т. 3-4, 1953; *Турски извори за българската история. (Sources turques relatives à l'histoire bulgare) Архивите говорят.* Т. 13. Съст. Е. Грозданова. С., 2001; Tričković, R. *Islamske škole u našim zemljana* [Islamic schools in our lands]. – In: *Istorija škola i obrazovanja kod Srba*. Beograd, 1974.

<sup>67</sup> Köprülü, M. *L'institution du waqf et l'importance historique...*, 3-9.

<sup>68</sup> Barkan, Ö. Edirne ve Livasındaki Bazı Imaret Tesislerinin..., p. 237; Мутафчиева, В. Основни проблеми в изучаването на вакъфа..., 408-410.

<sup>69</sup> Ateş, I. Hayri ve Sosyal Hizmetler Açısından Vakıflar. – VD, 15, 1982, 55-88; Balta, E. *Les Vakıfs de Serrès ...*; Cezar, M. *Typical Commercial Buildings of the Ottoman Classical Period and the Ottoman Construction System*. Istanbul, 1983; Cvetkova, B. Le crédit dans les Balkans, XVIe - XVIIe siècles. – In: *Contributions à l'histoire économique et sociale de l'Empire ottoman*. Ed. J.-L. Vacqué-Grammont. Paris, 1983; Çizakça, M. Cash Waqfs of Bursa, 1555-1823. – JESHO, Vol. 38, 1995; Gara, E. Lending and Borrowing Money in an Ottoman Province Town. – Acta Viennensia Ottomanica. Akten des 13. CIEPO- Symposiums. Vol. 21. Bis 25. September 1998 in Wien. Wien, 1999; Gerber, H. *Economy and Society in an Ottoman City: Bursa, 1600-1700*. Jerusalem, 1988; Inalcik, H. Capital Formation ...; Idem. Servile Labour ...; Jennings, R. Pious Foundations in the Society and Economy ...; Idem. Women in 17th Century Ottoman Judicial Records. – JESHO, Vol. 18, 1975; Marcus, A. Men, Women and Property: Dealers in Real Estate in 18th Century Aleppo. – JESHO, Vol. 26, 1983; Marcus, A. Piety and Profit ...; Idem. *The Middle East on the Eve of Modernity: Aleppo in the 18th Century*. New York, 1989; Мутафчиева, В. Аграрните отношения...; Eadem. За ролята на вакъфа в градската икономика...; Mutafchieva, V. Le mulk et le vakif ...; Eadem. Основни проблеми в изучаването на вакъфа...; Първева, С. За вакъфите в Северозточна Тракия през първата половина на XVIII век [Parveva, S. The Vakıfs in Northeastern Thrace during the First Half of the 18<sup>th</sup> Century]. – ИП, 1992, 5; Радусев, Е. Op. cit., 171-161; Rafeq, A.-K. City and Countryside in a Traditional Setting: the Case of Damascus in the First Quarter of the 18th Century. – In: *The Syrian Land in the 18 and 19th Century*. Ed. T. Philipp. Stuttgart, 1992; Reilly, J. A. Rural waqfs of Ottoman Damascus...

spread of the cultural and ideological models of Islam.<sup>70</sup> It is because of this symbiosis of the waqf with all major political and economic spheres that the waqf documentation is constantly in use in the studies of the foundations of Ottoman society. On the other hand, the so-called history of everyday life, the history of family relations, the status of women and slaves are all problems that are closely related to the waqf institution. This is reflected in its documentation and it is not surprising that they have focused a research interest that is satisfied predominantly on the basis of waqf documentation<sup>71</sup> The dominant role of waqf in the maintenance of the cult, including in the so-called heterodox Islam, the culture and education, charity, makes practically impossible the study of these spheres in the Ottoman state without the waqf documentation.<sup>72</sup>

<sup>70</sup> Barkan, Ö. Osmanlı İmparatorluğunda Bir İskân ve Kolonizasyon..., s. 279-386; Begovic, M. Vakufi u Jugoslavij..., Цветкова, Б. *Паметна битка на народите*..., 178-195; Demetriades, V. Vakifs Along the Via Egnatia..., Георгиева, Ц. *Пространство и пространства на българите*. [Georgieva, Tz. Space and Spaces of Bulgarians in the 15<sup>th</sup> - 17<sup>th</sup> Centuries]. C., 1999; Faroqhi, S. A Map of Anatolian Friday Mosques..., p. 166; Kiel, M. The Vakifname of Rakkas Sinan beg in Karnabat (Karınabat) and the Ottoman Colonisation of Bulgarian Thrace (14th - 15th c.). – In: Idem. *Studies on the Ottoman Architecture of the Balkans*. VR, 1990; Kunt, M. The Waqif as Instrument of Public Policy: Notes on the Köprülü Family Endowments. – In: *Studies in Ottoman History in Honour of Professor V. Ménage*. Ed. C. Heywood and C. Imber. The Isis Press Istanbul, 1994; Layish, A. Waqf and Sufi Monasteries....

<sup>71</sup> Artan, T. Periods and Problems of Ottoman (Women's) Patronage..., Baer, G. Women and Wakf: An Analysis of the Istanbul Tahrir of 1546. – AAS, Vol. 17, 1983; Bates, U. Women as Patrons of Architecture in Turkey. – In: *Women in the Muslim World*. Ed. L. Beck. London-Harvard, 1979; *Tarihinizde Vakıf Kuran Kadınlar Hanım Sultan Vakfiyeleri*. Ed. T. Duran. Istanbul, 1990; Тодорова, О. Някои въпроси на женския статут през XVI в. [Todorova, O. On Some Aspects of Women Status]. – In: *Българският шестнадесети век*. C., 1996; Yediyıldız, B. *Institution du Vaqf au XVIII<sup>e</sup> siècle en Turquie*..., 35-75, 127-141.

<sup>72</sup> Ateş, I. Vakıflarda Eğitim Hizmeti ve Vakıf Öğrenci Yurtları. – VD, 14, 1982; Idem. Hayri ve Sosyal Hizmetler Açısından Vakıflar. – VD, 15, 1982; Ayverdi E. *Avrupa'da Osmanlı Mimarı Eserleri. Bulgaristan, Yunanistan, Arnavudluk*. Ct. 4., Istanbul, 1982; Barkan, Ö. Osmanlı İmparatorluğunda İmaret Sistemlerinin Kuruluş ve İşleyiş Tarzına ait Araştırmalar. – İktisat Fakültesi Mecmuası, XXII, 1962-1963, 239-296; Idem. *Süleymaniye Cami ve İmareti İnşaatı, 1550-1557*. T. 1. İstanbul, 1972; T. 2. İstanbul, 1972; Idem. Türk Yapı ve Yapı Malzemesi Tarihi için Kaynaklar. – İktisat Fakültesi Mecmuası, 17, 1955/6; Бакърджиева, Т., Йорданов, С. Русе. *Пространство и история (края на XIV-70-те години на XIX в.)* [Bakardzhieva, T., Yordanov, S. Rouse. Space and History (late 14<sup>th</sup> - the 70s of the 19<sup>th</sup> century). Urban Development. Infrastructure. Sites]. Русе, 2001; Berki, A. Vakıfların Faideleri ve Gördüğü Hizmetler. – VD, 6, 1965; Çal, H. 1192 Numaralı 1697-1716 Tarihli Hurufat Defterine göre Bulgaristan'daki Türk Mimarısı. – In: *Културните взаимодействия на Балканите*..., T. 1; Ergin, O. Türk Şehirlerinde İmaret Sistemi. İstanbul,; Faroqhi, S. Vakif Administration..., Георгиева, Г., О. Събев. Мюсюлманските мистични братства в Шумен XVII-XIX в. [Georgieva, G., Sabev, O. Muslim Mystical Brotherhoods in the Town of Shumen 17<sup>th</sup>-19<sup>th</sup> Centuries]. – In: *История на мюсюлманската култура*..., Gökbilgin, M. T. Les institutions sociales et culturelles..., Imber, I. Op. cit., p. 140; Иванова, С. Християнска и мюсюлманска благотворителност..., Ivanova, Z. Bulgaristan'da Vakıf Kütüphaneleri Tarihinden XVIII-XIX. Yüzyıllarda Küstendil Vakıf Kütüphaneleri. – In: *Bilginin Serüveni: Dünü, Bugünü ve Yarının Türk Kütüphaneciler*

The archive at the Oriental Department of the National Library in Sofia preserves a considerable stock of documentation, related to the waqf, which is known to the academic community mainly through the publications of the documents, but also from the studies of Bulgarian and foreign scholars based on these sources.<sup>73</sup>

*Derneği'nin Kurucusunun 50. Yılı Uluslararası Sempozyum Bildirileri*, 17-21 Kasım 1999, Ankara. Yayına Hazırlayınları Ö. Bayram, E. Erkan. Ankara, 1999; Kazıcı, Z. İslâmi ve Sosyal ...; Kiel, M. *Studies on the Ottoman Architecture of the Balkans*; Idem. Urban Development in Bulgaria in the Turkish Period: the Place of Turkish Architecture in the Process. – *International Journal of Turkish Studies*, Vol. 4, P. 2, 1989; Idem. Hrazgrad-Hezargrad-Razgrad. The Vicissitudes of a Turkish Town in Bulgaria. – *Turcica*, Vol. 21-23, 1991; Idem. Jenice Vardr (Vardar Yenicesi – Gianitsa). A Forgotten Turkish Cultural Center in Macedonia of the 15<sup>th</sup> and 16<sup>th</sup> century. – *Byzantina Neerlandica*, 3, 1972; Мутаfoва, К. Средища на ислямския мистицизъм в старата столица Търново [Mutafova, K. Centres of Islamic Mysticism in the Old Capital of Tarnovo]. – *Ibidem...*; Ocak, A. Y. Zaviyeler: Dini, Sosyal ve Kültürel Tarih Açısından bir Deneme. – *VD*, 12, 1978; Първева, С. Завета “Кавак баба” и църквата “Св. Четиридесет мъченици” в реалния и въображаеми свят на търновци в периода на османското владичество [Parveva, S. The Kavak Baba Zaviye and the Church of SS Forty Martyrs in the Real and Imaginary World of Tarnovo Citizens in the Period of the Ottoman Rule] – *Ibidem ...*; Sabev, O. Ottoman Medreses in Rusçuk-Rousse. – *Arab Historical Review for Ottoman Studies*, 19-20, October, 1999; Idem. Ottoman Waqf and Muslim Education in Rumeli: Theory, Tradition, Practice. – *Et. balk.*, 1998, 3-4; Idem. Джамията на Шериф Халил паша (Томбул джамия) в Шумен: следи от диалога между Запада и Ориента [Şumnüdaki Şerif Halil Paşa (Tombul) Camisi: Batı-Doğu Diyaloğunun İzleri]. – In: *Културните взаимодействия на Балканите ...*, Т. 2; Idem. Нови архивни извори за османските библиотеки в българските земи през XVII-XIX в. [New Archival Sources about Ottoman Libraries in Bulgaria 17th and 18th century]. – *International Symposium on Islamic Civilization in the Balkans*. 21-23 April, 2000. Sofia, Abstracts; Idem. Османски обществени библиотеки в София (нови архивни сведения от XVIII-XIX век.) [Ottoman Public Libraries in Sofia (new archival evidence from the 18th and 19th centuries)]. – *Историческо бъдеще*, 2002, 1-2; Idem. *Османски училища в българските земи XV-XVIII век* [Ottoman Schools in Bulgarian Lands 15<sup>th</sup>-18<sup>th</sup> Centuries]. С., 2001; Idem. Родът Михалоглу и мюсюлманското образование в българските земи на Османската империя [The Family of Mihaloğlu and Muslim Education in Bulgarian Lands of the Ottoman empire]. – In: *История на мюсюлманската култура...*; Stajnova, M. Ottoman Libraries in Vidin. – *Et. balk.*, 1974; Eadem. *Османските вакъфски библиотеки в българските земи, XV-XIX в.* [Ottoman Libraries in the Bulgarian Lands (15<sup>th</sup> to 19<sup>th</sup> Century)]. С., 1982; Eadem. За вакъфската дейност на Осман Пазвантоглу във Видин и Видинския край [On the Waqf Founding Activities of Osman Pazvantoglu in Vidin and the Vidin area]. – *Векове*, 1982, 6; Eadem. Османска интелигенция и управници в българските земи в края на XVIII-XIX в. (Постановка на въпроса) [Intelligentsia et gouvernants ottomans dans les terres bulgares vers la fin du XVIIIe et XIXe s. (Présentation de la question)]. – *Проблеми на балканската история и култура*. *Studia balcanica*. Т. 14, Sofia, 1979; Stillman, N. Waqf and the Ideology of Charity in Medieval Islam. – In: *International seminar on...*; Tunçel, M. Türk Mimarisi'nde, Bulgaristan'daki Bedesten Binaları. – In: *Културните взаимодействия на Балканите и турската архитектура*. Международен симпозиум. Т. 2, Шумен, 2000; Yedi yıldız, B. Institution du waqf...; Ocak, A. Zaviyeler: Dini, Sosyal ve Kültürel Tarih Açısından bir Debene. – *VD*, 12, 1978; Yedi yıldız, B. Sosyal Teşkilâtlar Bütünlüğü Olarak Osmanlı Vakıf Külliyyeleri. – *Türk Kültürü*, Mart-Nisan, 1981, Sayı:219.

<sup>73</sup> Without attempting at exhausting the subject we shall mention some publications based on waqf documents from the Oriental Department and others archives in Bulgaria: Велков, А. *Видове османотурски документи* [Velkov, A. Types of Ottoman Turkish documents]. С., 1986 (documents

Having initially concentrated on the landed waqf and its place in the organisation of the socio-economic relations during the classical period of the Ottoman history, Bulgarian historiography has directed its interest also to the role of waqf in urban economy, in the construction of the economic and communicational infrastructure. A growing number of studies have been published more recently linking the waqf institution and its documentation related to culture, religion, education, art, in the Ottoman state.

from the Oriental department and from the Bulgarian Historical Archive); Гълъбов, Г. За основните начала на поземлената собственост в Османската империя и специално в България под турска власт [Galabov, G. On the Basic Principles of Landed Property in the Ottoman Empire, and Bulgaria in Particular, under Turkish Rule]. – ГСУ/ИФ, Т. 43, С., 1947, 57-58 (documents from the museum in the town of Karlovo); Idem. Турецкие документы по истории города Карлово [Turkish Documents on the History of the Town of Karlovo]. – In: *Восточные источники по истории Юго-восточной и Центральной Европы*, Т. 1, Москва, 1964; Грозданова, Е., С. Андреев. “Книгата на жалбите” от 1675 г. за вакъфите на Шах Султан в Източните Родопи [Grozdanova, E., Andreev, S. The “Book of Grievances” of 1675 about the Waqfs of Shah Sultan in the Eastern Rhodopes]. – Родопи, 1993, No 1-2; Idem. За вътрешните миграции на българите през XVII в. [On the Internal Migrations of Bulgarians in the 17<sup>th</sup> century]. – ИП, 2000, No 3-4, 50-56; Димитров, С. За аграрните отношения в България през XVIII в. [Dimitrov, S. On the Agrarian Relations in Bulgaria during the 18<sup>th</sup> century]. – In: *Паусий Хилендарски и неговата епоха*. С., 1962, 133-136; ИБИ, Т. 10; Ихчиев, Д. Акт на завещание на Карловския тевлиет...; Idem. Материали за историята ни под турско робство. (Султанска заповед, дадена за правата и привилегиите на ливницата за свещи в гр. София в полза на вакъфа) [Ihchiev, D. Materials about our History under the Turkish Yoke. (A sultan order about the rights and privileges of the candle works in Sofia in favour of the waqf)]. – ИИД, 1905, 1, 125-128; Idem. Материали за историята ни под турскоробство. (Султански ферман относно правата на раята християни, които живеели в землищата на селата, принадлежащи по завещание на двата свещени града Мека и Медина.) [Materials about our History under the Turkish Yoke (A sultan ferman concerning the rights of the Christian reaya who lived in the territories of the villages belonging to the two holy cities of Mecca and Medina)]. – ИИД, 1906, 2, 91-208; Idem. Материали за историята ни под турско робство. (Ферман до Румелийския вали за раята във вакъфа на Мека и Медина.) [Materials about our History under the Turkish Yoke (A ferman to the Rumili vali about the reaya in the waqf of Mecca and Medina)]. – ПСп, 1908, Т. 69, 147-159; Idem. Турските вакъфи в българското царство и документите върху тях [The Turkish Waqfs in the Bulgarian Tsardom and Documents about them]. – Минало; 1909, 3; 1910, 4; Idem. Турските документи на Рилския манастир [Turkish Documents about the Rila Monastery]. (documents from the archive of the Rila Monastery); Ихчиев, Д., Г. Баласчев. Привилегиите на раята в земите..., р. 141-156; 3, 239-261; Ivanova, S., Ivanova, Z. Nineteenth-Century Waqf Archives Preserved in the Oriental Department...; Мугафчиева, В. Нови османски документи за вакъфите в България под турска власт [Mutafchieva, V. New Ottoman Documents about Waqfs in Bulgaria under Turkish Authority]. – ИДА, Т. 16, 1962; Eadem. Опись хассов великого везира Синан-паша...; Райчевска, Ц. Вакъфите в Странджа [Rajchevska, Tz. Waqfs in Strandza]. – Известия на музеите в Южна България, Т. 13, Пловдив, 1987; Стойкова, Ц. Осmano-турски документи от селата Могилица и Буково, Смолянско... (based on documents from the Smolyan State Archive); Стайнова, М. За вакъфската дейност...; *ТИИПБЗ*, (Fontes turcici historiae iuris bulgarici) Съст. Г. Гълъбов; Б. Цветкова Т. 1-2. С., 1962, 1971.

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The *Inventory of Ottoman Turkish Documents about Waqf* includes 472 documents only from the funds of the Oriental Department at the National Library in Sofia.<sup>74</sup> They are written primarily in Ottoman, while several archival units are in the Arabic. Chronologically they range between the 15th and the 20th centuries. The documents are presented in a chronological order. One register containing the basic conditions of the *waqf* names of the period 1274-1544 elucidates the time before the emergence of the Ottoman state and reveals the waqf as a fundamental institution in classical Islamic society. Though only one, the document from the 15th century has a high scientific value. The so-called Karaman register of waqfs in the newly-conquered territories in Anatolia, which is well known to Ottoman scholarship, shows the pre-Ottoman Islamic and Turkic tradition.<sup>75</sup> Another unique document is the

<sup>74</sup> There are Ottoman and other types of documents on waqf in another archival department within the National Library - the Bulgarian Historical Archive (BHA): see for example: IIB 2814-2838, IIB 2588, F. 183, a.u. 199 etc. We have also to add the materials, both archival and printed, dating from the period after the independent Bulgarian state came into being, part of which is also preserved in the BHA. See for example: F. 200, a.u. 170, f. 5-49; F. 331, a.u. 5, f. 13A etc. The National Library also contains a good collection of newspapers published in the Ottoman Empire dating from the 19-20th c. where normative documents, official announcements on the administration of waqfs as well as materials reflecting the functioning of the waqf institution can be found. On the waqf in the press in the Ottoman Empire see in Bulgarian language: *Българска възрожденска книжнина. Аналитичен репертоар*. (Bulgarian Literature of the Revival. An Analytical Repertory of Bulgarian Books and Periodicals, 1806-1871.) Compiled by M. Stoyanov, Vol. 1-2, Sofia, 1957, 1959. For the more important legislative documents concerning land reforms in the second half of the 19th c. and especially on the waqf properties, published in the newspaper of the Danube vilayet "Дунав/ Tuna" see: *Турски извори за българската история* [Turkish Sources about Bulgarian History], T. 1, C., 1959. The *Inventory* does not include such materials as well as Ottoman documents on the waqf which are preserved in other Bulgarian archives. See: Inanova, S. and Ivanova, Z. Op. cit., p. 187.

Naturally, this *Inventory* does not reveal also the manuscripts kept at the Oriental Department the majority of which originate from waqf libraries. (See: Стайнова, М. *Османските вакъфски библиотеки...*; Иванова, З., Кендерова, С. *Из сбирките на османските библиотеки...*; Kenderova, S. *Bibliothèques et livres...*) Thus, very interesting information can be drawn from a handwritten catalogue of the Samokov library (OrO, Op. 1121), probably compiled in 1840-1841 and endowed to the library by a Zeyneb Hatun. It offers important information on the founding and the functioning of a waqf library from an institutional, cultural and religious point of view mainly due to the notes on the possessions, the making a waqf etc. - see: Ivanova, S. and Ivanova, Z. Op. cit., p. 197.

<sup>75</sup> On the basis of historical data included in it, prof. V. Mutafchieva refers the date of compilation of the monument to 1520. See: Mutafchieva, V. Die Wakfe in Karaman (XVe-XVIe Jahrhundert). - In: Eadem. *Le vakif...*; Dr. Nina Vutova, National Library-Sofia, has studied the water marks of the defter and established the following: 1/ Ox' head - very similar Mares No 264 (1514); 2/ Hat (I variant) - very similar Dečani No 175/6 (1515-1525); 3/ Hat (II variant) - very similar Briquet No 3502 (1518), very similar Mares No 1408 (1521); 4/ Cross-bow - very similar Briquet No 744 (1518); 5/ Anchor within circle - similar Briquet No 508 (1529). Last five folios: Hand - similar Mares No 1625 (1554-1557) On

register of revenues and expenditures of the waqf of Sultan Orhan in Bursa.<sup>76</sup> The material for the subsequent centuries can be grouped in the following way: 40 annotations are of documents from the 16th century; 283 – from the 17th century. Only 10 date from the 18th century which can probably be explained with the disruption in the functioning of the state institutions supervising the waqfs during that century. Actually, we must point out that this gap is compensated by some valuable documents in the second volume of the *Inventory* of the waqf documentation such as *wakfnames* and other, and we have also to bear in mind the abundance of information about waqfs in the *sicills* kept at the Oriental Department.<sup>77</sup> The annotations dating from the 19th century amount to 136. Of the same century are also the two registers compiled by the *kadis* of Ruse and Vidin, as well as a special record-book (*cedvel*) of the Chief Müftülük in Bulgaria from the first two decades of the 20th century, included in a separate part at the end of the *Inventory*. Generally, the documents from the 19th century are the largest stock in the archive at the Oriental Department. As for the waqf documentation its considerable number for that century is a logical consequence of the evolution of the institution during the reform age in the empire. It was then that the central institutions governing the foundations as well as the practices related to the penetration of the state in the management of the “private” waqf took their final form.<sup>78</sup> This is why a great variety of documentary types produced by the state bureaucratic machine were created during the 19th century. One single document from the first two decades of the 20th century has a high informative value for the history of the Turkish population in Bulgaria, its religious and cultural life. It offers a representative picture of the property of the Muslim foundations and the sites they supported in Bulgaria at that time as well as evidence about the role of the Muslim communities and the central Islamic religious institutions in this respect.

The geographical area covered by the documents included in the *Inventory* comprises in fact all territories of the Ottoman state during the respective period of its existence. The majority of the documents were compiled in Constantinople/ Istanbul (which following the established practices at the Oriental Department is not mentioned in the annotations), but also quite a few – in the provinces. The latter

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the basis of the filigranological analysis the defter should be dated 1515-1520. See also: Mutafchieva, V., M. Kalicin, M. Stajnova, P. Gruevski, A. Velkov, S. Andreev. Die Wakfe in Karaman (XV-XVI Jahrhundert). – Et. balk, 1975, 1; Uzluk, F. Karaman Eyaletine Ait Vakıfların Fihristi. – VD, 4, 1958; Idem. *Fatih Devrinde Karaman Eyaleti Vakıfları Fihristi Tapu ve Kadatro Umum Müdürlüğü Arşivindeki Deftere Göre*. Ankara, 1958.

<sup>76</sup> The document is published in: *Bulgaristan'daki Osmanlı Evrakı...*, 139-170; see also: Uzunçarşılı, I. Gazi Orhan Bey Waqfiyesi. – VD, 5, 1941.

<sup>77</sup> Some of these documents have been used in: Иванова, С. Християнска и мюсюлманска....

<sup>78</sup> Barnes, J. Op. cit.



reflects the level of autonomy of the waqf institution and the considerable role of the provincial bodies, the *kadı* in the first place, in its management.

The large imperial and vizier waqfs were in Istanbul, Edirne and several other important cities, among which we should mention the Islamic religious sanctuaries in Mecca and Medina. The Ottoman sultans who pretended on the caliphate directed their particular attention to the latter places. However, these waqfs collected their revenues from all regions of the empire, which made the geography of the waqf very large. The wide spread of the practice of donating among all strata of Ottoman society contributed to the same ends.

The efforts of the waqf founders were directed to the “provincial capitals” of the *ucbeys*, the territories conquered during the 15th-17th centuries, the Ottoman frontier, which needed ideological reinforcement and which started shrinking during the 18th century. The activities of the rising local Ottoman notables in the provinces, Rumili including, was motivated by the models of social benefaction but also by local “patriotism”. Ordinary people, men and women, made their donations usually adding them to foundations already in existence, in order to fulfil their religious duty or to make use of the legal advantages waqfs provided for an easier operation with private property. Indeed, every period contributed to a further diversification in the geography of the waqf documentation, relating it to even the smallest villages.

Those who donated and used the waqfs belonged to all layers of Ottoman society. Despite the state intervention in the Ottoman waqf, its essence of an individual donation, forming a foundation governed according to the will of the founder remained inviolable. Thus the name of the founder which became also the name of the foundation stayed invariably at the basis of the institution. This is why the waqf documentation connects the history of the waqf with a representative sample of Ottoman social structure, with very rich personalia reflected in our *Inventory*, and in a most concentrated way, in the name index.<sup>79</sup>

The diversity of the documentary types in the *Inventory of Ottoman Turkish Documents about Waqf* is in advance limited by the definition of the terms *register*,<sup>80</sup> *office correspondence* and *quires of documents*. The single documents on the subject will be represented in a future second volume of the *Inventory*. The arguments for such a selection are the high informative value of the registers and the office correspondences, of no less importance is also the wide geographical range of the material in this type of documents which allows the localisation and identification of numerous waqf sites on vast

<sup>79</sup> Мутафчиева, В. Аграрните отношения ..., 74-75; Eadem. За ролята на вакъфа..., с. 379, 394-5; Yediyıldız, В. Institution du Waqf..., 127-141.

<sup>80</sup> Недков, Б. *Османотурска дипломатика и палеография* [Nedkov, В. Ottoman Turkish Diplomats and Palaeography]. Т. 1, С., 1961, р. 168.

territories related to rich personalia and the comparison of the development of the institution at different periods of time and in different corners of the Empire.<sup>81</sup> Despite the above-described limitation, here we have presented a variety of diplomatic types and their variants, that is, in most general terms, *defters*, more voluminous office correspondence on waqf issues, quires, as well as two *sicills* and one *cedvel*.

If we have to lay stress on a particular type of *defter*, that can be representative for the *Inventory*, these should probably be the accounting books of waqfs and their varieties – debit records, registers of revenues and expenditures of one foundation or a group of foundations as well as the expenditure accounts of some foundations compiled on a specific occasion, such as the repairs of a structure maintained by a waqf, pay-roll ledgers, cash allowances, food, and other.<sup>82</sup> To our knowledge this *Inventory* is the first edition related to documents on the waqf containing such a considerable number of this documentary type in a wide chronological and territorial range (about one fourth of the annotations in the inventory): 17 for the 16th century, 51 for the 17th, and 42 for the 19th. Here we should also add a multitude of such balances in the *kadı* registers dedicated to waqf issues.<sup>83</sup> The waqf registers of revenues and expenditures represent single foundations or groups of them from a region. Apart from the *waqfnames* these are probably the documents that contribute most to the comprehensive elucidation of the waqf – its status, objects of charity, revenue sources. These documents provide unique information about the history of each foundation in the course of time as well as about the dynamic of its functioning.

The subjection of a given foundation to state control and under the unified management of the *dariissaade ağa*, of the State Mint and the later unification of the so-called *mazbuta* and *mülhak* waqfs under the Ministry of the Waqfs necessitated the compilation of complex balances of waqfs. There arose the need for the preparation of general balances and such of single waqfs subject to the management of one of the above-mentioned institutions. After the introduction of the Land Law in

<sup>81</sup> Радушев, Е. Концепция за изготвяне на “Опис на османските документи за вакъфа”....

<sup>82</sup> Barkan, Ö., Ayverdi, E. *İstanbul Vakıfları Tahrir Defteri 953 (1546) Tarihli*. İstanbul, 1970; Fotić, A. *Defteri fodula beogradskog imareta Mehmed-paše Jahjapašica* [Fotić, A. *Defters of the Belgrade İmaret of Mehmed Pasha Yahyapashich*]. – *Balkanica*, Vol. 22, 1991; Мутафчиева, В. Основни проблеми в изучаването на вакъфа..., p. 404, 423-4; Yerasimos, St. *Le waqf du Defterdar Ebu'l Fazl Efendi et ses bénéficiaires*. – *Turcica*, 2002, Vol. 33.

<sup>83</sup> Barkan, Ö. *Edirne ve Civarındaki Bazı İmaret Tesislerinin Yıllık Muhasebe Bilânçoları*. – *Belgeler*, C. 1, Sayı 2, 1964; Idem. *Ayasofya Camii ve Eyüb Türbesinin 1489-1491 Yıllarına ait Muhasebe Bilânçoları*. – *İktisat Fakültesi Mecmuası*, C. 23, Sayı 1-2, 1963; Idem. *Fatih Camii ve İmaret Tesislerinin 1489-1490 Yıllarına ait Muhasebe Bilânçoları*. – *İktisat Fakültesi Mecmuası*, C. 23, Sayı 1-2, 1963; Idem. *Süleymaniye Camii ve İmaret Tesislerine Ait Yıllık Bir muhasebe Balançosu 993/94 (585-1586)*. – *VD*, 9, 1; Marcus, A. *Op. cit.*

1858 there functioned also documents such as *vakf muhasebe*, *muhasebe-i vakf*, *muhasebe-i hazine-i vakf-i hümayun*.<sup>84</sup> The forms incorporated in quires for the foundations in one region are represented in the *Inventory* in independent annotations for each waqf. Thus, the waqfs in the Plovdiv and Sliven districts whose registers of revenues and expenditures were certified by the local *kadı* are represented in the *Inventory* with 15 annotations each.

There is diverse information about the functioning of one or several foundations in the course of relatively long periods in the two *kadı sicills* of the 19th century that are annotated at the end of the *Inventory* – of the Yahya Paşa mosque in Vidin and of the waqfs in Ruse. The two are formally separated from the rest, on the grounds of their being related to the *kadı* institution and in conformity with the prerogatives of the Ottoman *kadı* in overseeing the functioning of the Islamic religious-charitable foundations. These are documents that have been kept in the course of long periods and their existence was determined by the specific autonomy of the waqf institution. Apart from the accounting balance books of the respective foundations which are quite close to the above-mentioned annual forms of the registers of revenues and expenditures here we find also additional donations to the waqf, *kadı* records concerning appointments, restorations, transactions with waqf property, usurious operations and the variety of practices related to the existence of the waqf. It is interesting that these two monuments have a different level of representativeness. One of them comprises the annual balance sheets and documents of only one foundation, that of the Yahya Paşa waqf in Vidin, while the other reflects the same aspects of the life of the waqf foundations and their control on the part of the *kadı* but within the framework of one town, Ruse.<sup>85</sup> The *vakf sicills* reflect the activities of the local

<sup>84</sup> Ivanova, S., Ivanova, Z. Op. cit., p. 191.

<sup>85</sup> Sicill R11 in particular, as well as a similar one of a later period preserved in the History Museum in Ruse, Dept. 9, No 2922, have been used in: Бакърджиева, Т. Русе... See similar monuments or studies based on them in: Георгиева, Ц., С. Андреев, Някои страни от състоянието и дейността на вакъфите в гр. Хаджиоглу Пазарджик [Georgieva, Tz., Andreev, S. Some Aspects of the State and Activities of the Waqfs in the Town of Hacıoğlu Pazarcık]. – In: *Сборник в памет на проф. А. Бурмов*. С., 1973; Димитров, С. *Османски извори за историята на Добруджа и Североизточна България* [Dimitrov, S. Ottoman Sources on the History of Dobrudzha and Northeast Bulgaria]. С., 1981; Galabov, G., Duda, J. *Die Protokollbücher des Kadiamtes Sofia*. München, 1960; Gradeva, R. The Activities of a Kadi Court in 18th Century Rumeli: The Case of Hacıoğlu Pazarcık. – In: *The Ottoman Empire in the 18th Century*. Ed. K. Fleet. Oriente Moderno, Vol. 18 (79), 1999, p. 186-187; Иванова, С. Християнска и мюсюлманска...; Мутафчиева, В. За чифлиците върху поземления вакъф на Гази Евренос бей в началото на нашия век..., 55-56; Jennings, R. Pious Foundations in the Society and Economy of the Ottoman Trabzon, 1565-1640. A Study based on the Judicial Registers (şer'î mahkeme sicilleri) of Trabzon. – JESHO, Vol. 33, P. 3, 1990; Marcus, A. Op. cit.; Raymond, A. Les documents du Mahkama comme source pour l'histoire économique et sociale de l'Égypte au XVIII siècle. – *Les Arabes par leurs archives (XVe-XX siècles)*. Paris, 1976.

Sharia court bodies related to the management of the actual waqfs which really maintained structures in the province and were governed with the help of the Muslim community and the *kadı*. It is these *sicills*, indeed, that permit us peep into the everyday functioning of a waqf, even in the secrets of its management, the ways of diverging from the will of the donors and the legal basis for the financial operations of the waqf which not simply adapted the foundations to the changeable and not always favourable situation but also allowed the personal enrichment of the waqf employees. This is why the *sicill* is approached as a complex corpus where each of the documents is represented with an individual annotation. Here we should remember that actually all other monuments of the Sicill Collection at the Oriental Department of the National Library contain numerous documents related to the waqf institution but they, following the adopted practice, are not included in the *Inventory*.<sup>86</sup>

The *Inventory* represents the well known *tapu tahrir defters* where the foundations of a given region are included among the *timar* structures or as separate parts of the *defter* for the waqfs and *mülks* in the area. Thus, the principles of the *tahrir defters* are followed where various revenue-yielding sources are represented according to their territorial location while for each of them the form of the expenditure is indicated (seven of the 16th century). A variety of these are registers of the waqfs and *mülks* in a given district as well as the specialised waqf registers in a given region, called by Ö. Barkan *vakaflar tahrir defter*<sup>87</sup> (11 annotations). These documents are the waqf version of the *timar* registers of the classical period, only their life was longer and we see them as late as the 17th century when the docu-

<sup>86</sup> Иванова, С. Историята и съвременното състояние на колекция сиджили в Ориенталския отдел на НБКМ [Ivanova, S. Towards the History and the Contemporary State of Sigils Collection in Bulgarian National Libraris Oriental Department]. - ИДА, Т. 74, 1997; Ivanova, S. The Sicills of the Ottoman Kadis. Observations over the Sicill Collection at the National Library in Sofia, Bulgaria. – In: *Pax Ottoman. Studies in Memoriam Prof. Dr. N. Göyünc.* Ed. K. Çiçek. Ankara, 2001. To this group of monuments we may also add another one, kept at the Oriental Department and which is not included in the present edition – an inventory of the books at the waqf library in Vidin, known as the Pazvantoğlu Library. The inventory of the books was compiled to prevent misuse of waqf property, including their taking by users. Each of the books, divided in 22 sections, is described by its abridged title, number of pages and volumes, as well as the name of the donor. It is the ticks by each book that reveal the original purpose for the compilation of the catalogue related to the waqf status of the library. The monument is represented from the point of view of its contents as a kind of a catalogue of the books in the library in: Ivanova, S., Ivanova, Z. Op. cit., p. 197. *From the Collections of Ottoman Libraries in Bulgaria during the 18th-19th centuries.* Catalogue of the Exhibition of Manuscripts and Old Printed Books, May 1998. Compilers St. Kenderova & Z. Ivanova. Sofia, 1999, 20-25; Kenderova, S. *Bibliothèques et livres musulmans dans les territoires balkaniques de l'Empire otoman. Le cas de Samakov (XVIIIe – première moitié du XIXe siècle).* Strasbourg, 2002.

<sup>87</sup> Barkan, Ö., E. Ayverdi. Op. cit.; Imber, C. Op. cit., p. 157.

ments corresponded to the *avarız* ones. These *defters* contain in a summarised form all the basic conditions and the statutes of the foundations, sometimes even the very process of the formation of the waqf property has been outlined, including on *miri* land and with a *temlikname*; the status of the waqf *reaya* whose preservation was important for the welfare of the foundation but which was constantly encroached upon by the central authority; the methods of “recycling” of the waqfs, particularly the accumulation of numerous donations around one waqf. During the 19th century waqf registers were already compiled on occasion of the “nationalisation” of the foundations and their subjecting to the government of the Ministry of waqfs. The land reforms of the 19th century, which affected the waqfs as well, caused a series of property registrations, waqf including, during the 1860s-1870s. They make it clear that most of the independent waqfs (*mülhak*) maintained religious sites, *çeşmes*, schools, etc., and received their revenues from *dükkâns* and agrarian plots in the suburban areas such as gardens, vineyards, etc. Of similar type is also the information in the latest document in the *Inventory*, dating from the beginning of the 20th century and compiled in the Bulgarian state. Despite that it was compiled by the Müftülük, this in its essence is a waqf register – waqf property in Bulgarian settlements belonging to foundations, governed and used by the local Muslim *cemaats*, and which had a specified religious-charitable purpose, that is the maintenance of religious or educational institutions.

The fiscal pressure on the waqf institution found expression in the widely practised during the 17th century collection of the augmentation of the *cizye* tax initially granted to the waqfs, that was called *ziyade-i cizye*. The registers compiled on that occasion (60 of the 17th century) reveal the geography of the waqfs, the foundations themselves and the non-Muslim taxpayers.<sup>88</sup>

Also dating from the 17th century and in connection with the intervention of the state and the fisc in the waqfs is the practice of the collection of the so-called *caize*, that is the sums received by the *dariüssaade ağa* as *caize* (a present, payment) for

<sup>88</sup> ИБИ, Т. 26; ТИБИ. Архивите говорят [Archives speak]. Т. 13; *Опис на джизие регистри запазени в Ориенталския отдел на НБКМ*. Ред. Б Цветкова. Съставители: Велков, А. Груевски, П., Кендерова, С., Николова, Ц. [An Inventory of the Cizye Registers Preserved in the Oriental Department of “St. St. Cyril and Methodius” National Library]. С., 1983; Грозданова, Е. *Българската народност през XVII в.* [Grozdanova, E. The Bulgarian Nationality during the 17th century], С. 1989, 34-38; Eadem. Налог джизье с балканских земель в системе доходов государственной казны Османской империи (по турецким документам XVII-XVIII в.) [The Cizye Tax from the Balkan Territories in the System of the Revenues of the State Treasury of the Ottoman Empire (according to Turkish documents from the 17th – 18th centuries). – In: *Восточные источники по истории народов Юго-восточной и Центральной Европы*, Т. 3, 1974, 181-182; Kiel, M. Remarks on the Administration..., p. 73; Balta, E. “Açıl Susam, Açıl” – In: Eadem. *Peuple et Production...*, 13-16.

operations carried out with the *Haremeyn-i Şerifeyn* waqfs under his management, recorded in special registers. Of similar type are also the documents related to the collection and allocation of the *resm-i cülus-i hümayun* for the renewal of the *berats* of waqf officials (seven annotations). From the 19th century we also have documents concerning the collection of the waqf tithes by the fisc and their redistribution towards the respective waqfs under the form of the so-called *eşar bedeli* (33 annotations).

Though not numerous, of particular interest are the registers containing land waqfs where the boundaries of the waqf landed properties held by the villagers are delineated in a similar way as the *miri* land, the so-called *sinirnames* and *hududnames*. The documents allow the relatively rare opportunity to look not only into the details of the waqf land holding but also of the individual farm of the *reaya* peasants holding waqf land and land in general in the Ottoman state.<sup>89</sup>

Very high is also the informative value of the more voluminous office correspondences on waqf issues compiled by the central bureaus administrating foundations. Being documents with many components these office correspondences are sometimes defined in diplomatics as a kind of *defters*,<sup>90</sup> containing some *defters* of the waqf, excerpts or their synoptic versions (*icmal*). However, it can also be regarded as a single document. Thus, in a correspondence on waqf issues between the Ministry of Waqfs and the governors of the waqf of Karlızade Ali Bey dating from 1845 we find among the obligatory additional notes also references on issues raised in *arzuhals*, *defters* of the revenues of the waqf from various tithes on cereals, a list of the waqf villages and so on (No 375). A lot more documents of this type with a simplified structure and reduced content will be included in Part 2 of the *Inventory*.

The *Inventory* contains also quires of documents. In the archive of the Oriental Department we may also find single sheets similar to those included in them, which shall be included in the second volume of the *Inventory of Ottoman Turkish Documents about Waqf*. In the present volume, however, we have included different documentary types bound in quires which in their aggregate reproduce essential parts of the informative part of a given *defter*. We have included quires of petitions (*arzuhals*) dating from one period sent by the *darüssaade ağa* to the Grand Vizier

<sup>89</sup> Димитров, С. Сословия и классы болгарского общества в XVIII-XIX веках [Dimitrov, S. Social Estates and Classes in Bulgarian Society in the 18<sup>th</sup>-19<sup>th</sup> centuries]. – In: *Социальная структура общества в XIX в. стран Центральной и Юговосточной Европы*. Москва, 1982; Idem. За аграрните отношения в България през XVIII в...., 133-135; Мутафчиева, В. Към въпроса за статута на българското население в Чепинско... (incl. a hudutname); Eadem. Опись хассов великого везира Синан-паши...; Първева, С. За вакъфите в Източна Тракия...

<sup>90</sup> Недков, Б. Op. cit., p. 25.

concerning the appointment of people to vacant offices in various foundations indicated by their names, in the respective settlements or of officials holding waqf *mukataas* by way of the tax farming system (*iltizam*). Similar are the quires of orders for the appointment of men suggested by the *şeyhülislâm* and the *dariissaade ağa*. The content of such archival units is rendered in a summarised form in the annotations of the *Inventory* with only the most significant information about the waqf – the name of the foundation and the office in it. The excerpted data is confirmed by those among the registers of waqf employees or by the waqf registers in their expenditure part, in the item of the salaries of the waqf officials.

Another group of documents is formed by the *tahvils* and the *suret-i tahvils* containing information from single *tahvils*. Thus, a *suret-i tahvil* of 1668 is arranged in the following way: the beginning of the document elucidates the accounting procedure - depositing the revenues from *ziyade-i cizye* of the non-Muslims at the waqf of Sultan Süleyman I in *kaza* Drama carried out by Mehmed, proxy of Mehmed Bey. Then follows its tabular representation in numbers in two deposits under the rubric *an tahvil*. In a *suret-i tahvil* of 1626/27 for the annual revenues for the state treasury from the waqf *hases* in Talanda at the waqf of Sultan Ahmed I under the rubric *an tahvil* there follows a table with the deposits of various tax-farmers of parts of the waqf revenue sources. Before entering them into the *suret-i tahvil* the individual deposits were certified with individual *tahvils* which were collected in quires in the chancelleries. Then the summarised information from the *tahvils*, eventually collected in quires was registered in the general register of revenues and expenditures of the waqf as is the case with that of the *hases* of Yeni il at the waqf of Valide Sultan in Üsküdar for the 1649/50 annotated by us where the deposits of the tax farmers for each revenue source were accounted for. In a similar way all deposits from the *iltizam* of *mukataas*, grouped as waqf revenues, are accounted for in an accounting book for the sums entering the *hazine-i amire-i Tuna* from *mukataas* and waqfs for deposits from various taxes for the 1621/2. Thus, a register of the revenues from *ziyade-i cizye* (*muhasebe-i ziyade-i cizye*) reveals the deposits of various tax-farmers. At the same time we find the certified deposits of one tax farmer for various waqfs indicated by name in separate rubrics in a *suret-i tahvil*. It is the formal appearance and the content correspondence between the quires of separate *tahvils*, the *suret-i tahvil* and a register of expenditures and revenues that determined the inclusion of revenue-expenditures receipts in the *Inventory*.

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Along with the primary archival processing of Ottoman Turkish documents the specialists at the Oriental Department in the National Library in Sofia also prepare

thematic annotated inventories on specific important subjects. Documents about a particular geographical area have been revealed, such as documents about Cyprus; documents written in Arabic and related mainly to the Arabic provinces of the Empire; about the relations between the Ottoman state and Russia, the Czech lands and Poland. Represented are also documentary stocks related to fundamental problems of the Ottoman economy and society such as the *timar* system, the *cizye* tax, trade and crafts. Separate inventories are dedicated to the documents about Bulgarian national liberation struggles during the 19th century, education in the Empire and ecclesiastical problems. The present *Inventory of Ottoman Turkish Documents about Waqf* is a continuation of this series of the Oriental Department revealing its collections.<sup>91</sup>

The theme of this *Inventory* was determined at a representative collegium organised by the Centre for Manuscripts and Archives of Oriental department in 1986 where the perspectives for the development of the Oriental Department for the next

<sup>91</sup> Документи за просветното дело през XIX в. в Османската империя, съхранявани в Ориенталския отдел на НБКМ [Documents on the Education in the Ottoman Empire during the 19<sup>th</sup> c. Kept in the Oriental Department of the “St. St. Cyril and Methodius” National Library]. Състав. Михайлова-Мръвкарлова, М.–ИНБКМ, Т. 5/13/, 1967, 306-354; *Опис на тимарски регистри, запазени в Ориенталския отдел на НБКМ*. [An Inventory of the Timar Registers Preserved in the Oriental Department of the “St.St. Cyril and Methodius” National Library]. Състав. М. Михайлова, А. Велков, П. Груевски, С. Андреев, М. Стайнова. Ред. Б. Цветкова. С., 1970; *Опис на турски документи за църковно-националната борба на българския народ и за християнските църкви в Османската империя XV-XX в.* [An Inventory of Turkish Documents on the Struggle of the Bulgarian People for Freedom of the Church and on the Christian Churches in the Ottoman Empire during the 15<sup>th</sup>-20<sup>th</sup> c.] Състав. М. Стайнова. Ред. К. Възвъзова-Каратеодорова. С., 1971; *Опис на турски документи за Русия, Полша и Чехия, запазени в Ориенталския отдел на НБКМ*. [An Inventory of Turkish Documents About Russia, Poland and Czechoslovakia Preserved in the Oriental Department of the “St.St. Cyril and Methodius” National Library]. Състав. М. Михайлова-Мръвкарлова. Ред. К. Възвъзова-Каратеодорова. С., 1974; *Опис на джизие регистри, запазени в Ориенталския отдел на НБКМ*. [Repertoire de Registres de Cizye conservés dans le département Oriental] Съст. А. Велков, П. Груевски, С. Кендерова, Ц. Николова. С., 1983; *Опис на турски документи за съпротивата и национално-революционните борби на българския народ през XIX в.* [An Inventory of Turkish Documents on the Resistance and the Bulgarian National-Revolutionary Movement in the 19<sup>th</sup> c.] Състав. М. Михайлова-Мръвкарлова. Ред. К. Възвъзова-Каратеодорова. С., 1984; *Опис на османски документи за Кипър, запазени в архивите на Ориенталския отдел на НБКМ*. [An Inventory of the Ottoman Documents on Cyprus, Preserved in the “St. St. Cyril and Methodius” National Library]. Състав. Й. Теохаридис. Ред. С. Андреев. С., 1984 (this inventory is published also in Greek); *Inventory of the Documents in Arabic Language Kept in the Oriental Department of the “Cyril and Methodius” National Library in Sofia, 13th-20th cc.* Compiled by St. Kenderova. Ed. by V. Lebedev. Sofia, 1984; *Опис на османотурски документи за занаяти и търговия, XVI-XIX в., запазени в Ориенталския отдел на НБКМ* [Inventory of the Ottoman Turkish Documents on Trade and Crafts, 16<sup>th</sup>-19 c. Preserved in the Oriental Department of “St.St. Cyril and Methodius” National Library]. Състав. А. Велков, П. Груевски, С. Иванова, М. Михайлова-Мръвкарлова, Н. Робев, Е. Силянова. Ред. С. Андреев. С., 1993.



20 years were discussed. It was decided on the grounds of the outlined thematic circles but also of the importance of the waqf and the documentation related to it. In this forum participated specialists from the Institute of History and the Institute of Balkan Studies, Bulgarian Academy of Sciences, and from St Kliment Ohridski Sofia University, among whom V. Mutafchieva, S. Dimitrov, S. Andreev, M. Kalicin, A. Velkov, C. Gueorguieva, and others. The collegium agreed around the proposal of V. Mutafchieva who argued the importance of the “waqf issue” as the subject of the next thematic inventory of Ottoman documents from the Oriental Department. Consequently Prof. V. Mutafchieva undertook the project supervision.

The selection of the documents related to the subject from the archival collections of the Oriental Department was carried out in two stages.

First, in 1989-1991 were selected the documents related to waqfs from the fund of the Oriental Department (A. Minkov, B. Gueorguieva, E. Silyanova, Z. Ivanova, N. Robev, R. Kovachev, R. Tomova, S. Ivanova, S. Kenderova). This was done on the basis of the reference materials (inventory books and card-indices) for the following collections and funds<sup>92</sup>:

Oriental Archival Collection (OAK) – on the basis of the annotated inventory of the collection in an Inventory book;

Newly Acquired Turkish Archives (NPTA or HIITA) – on the basis of a card-index of annotations of the documents in the collection;

Sicill Collection – on the basis of a card-index of the monuments;

Defter Collection – on the basis of a card-index of the monuments;

Settlement Funds – the main series and the fund series A – on the basis of the Fund Books. According to the thematic rubricator of these funds have been selected the documents from the rubric waqfs. The documents from the rubrics “timars”, “zeamets”, “hases”, “other types of land”, as well as “cultural and educational issues”, “religion, Mohammedan” and the documents from the settlement funds without any identified subject were consulted de visu. The documents where the waqf institution is unambiguously mentioned were selected. Documents where the relationship to foundations is indirectly understood were not included in the selection (such as when it is not explicitly said that the revenue-sources of an imperial mosque have been shaped into waqfs).

Ottoman documents at the Oriental Department are being classified on the basis of only one theme of their content as included in the current scheme of

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<sup>92</sup> Иванова, С. Комплектуване, формиране и разкриване на сбирките на Ориенталския отдел на НБКМ (към Пътеводител на Ориенталския отдел на НБКМ) [Ivanova, S. Supplying, Formation and Exposure of Collections fo Oriental Department in National Library “St.St. Cyril and Methodius”. (Towrda the Guidebook of Oriental Department of National Library)]. – ИДА, Т. 79, 2002.

classification. This means that during the classification the connection to the foundations in materials related both to the waqf problematic or some other subject might not have been indicated. This entails the omission of these documents from the selection for the *Inventory*. It follows then, that the selection of documents about waqf does not exhaust all existing documents on the subject in the Oriental Department.

Due to the large amount of selected documents it was first planned that the inventory consisted of two parts where documents were to be divided chronologically, those from the period up to the 18th century in the first, and the rest – in the second. Meanwhile, in the course of work this concept was reconsidered following a suggestion by St. Andreev, and the waqf documentation was divided in two thematic groups: registers and single “textual” documents. Respectively, the thus defined thematic groups had to be revealed consequentially in two parts of the *Inventory of Ottoman Turkish Documents about Waqf*, which were to be published separately. This suggestion was caused by the following circumstances: the existing practice at the Oriental Department according to which registers concerning the functioning of the *timar* system and the fiscal activities related to the levy of the *cizye* tax were published in separate inventories; the large amount of documents about the waqf in the fund of the Oriental Department as well as the fact of the variety of their diplomatic types. The single, so-called “loose sheets” prevail (for example only in Fund 1 A consists of 1006 archival units with 3435 folios about the waqf, mostly of the *arzuhal* type). The processing of this material would have delayed the publication immensely. Besides, the single documents have a less informative value and eventually the form of their representation in the future second part of the *Inventory* may be rationalised.<sup>93</sup> After the adoption of St. Andreev’s suggestion by the collegia engaged in the preparation, the *defters*, quires and correspondence were detached from the stock of the already selected documents which were to be included in the first part of the Inventory (S. Ivanova, Z. Ivanova, R. Kovachev, E. Radushev).

The core of the work on the Inventory consists of the preparation of annotations of the selected documentary stock (E. Radushev – 355 annotations; R. Kovachev – 51; S. Ivanova – 64 annotations, as well as the annotations of the *kadi* registers related to the waqf at the end of the inventory, and the annotation of the *cedvel* from the 20th century). E. Radushev has carried out the final editing and unification of the annotations. Respectively, the authors have prepared also the ref-

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<sup>93</sup> See Радусhev, Е. Копцепция за изготвяне на “опис на османските документи за вакъфа”.

erence part for the edition: an index of personal names (E. Radushev); index of geographical names (R. Kovachev); index of subject matters (S. Ivanova) and a glossary of terms (S. Ivanova)

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The description of each document in the *Inventory of Ottoman Turkish Documents about Waqf* is in line with the practice established at the Oriental Department and consists of the following elements: date, type of the document, eventually the institution that has compiled it and the addressee, annotation and key. Separate annotations have been prepared in the cases when one archival unit comprises several detached parts concerning specific regions or foundations.

The date of the document is first given in accordance with the Christian system of chronology, and then as in the original, that is, according to the Muslim system or the dating of the Ottoman bureaucratic practice in the respective office. Rarely the original dating would include the month according to the Christian system and the year according to the Hegira. In these cases we have adapted the day and the month in the original according to the new style in the Christian system. The documents are arranged chronologically. Within one century we have put first the documents with an exact date; those dated in decades and trimesters are put in the place determined by the ending/ beginning date of the envisaged period. The documents without dating, dated according to their palaeographic and historical features, are arranged at the end of each century.

The place of issuance of the documents is not specifically indicated as it usually coincides with the seat of the person or institution which has issued it.

The structure of the annotations is relevant to the practice at the Oriental Department and the specific features of the documents. Our purpose has been to allow the adequate usage of the annotations by all specialists and a wider circle of people with interests in the field who are unable to work with the originals. The accent is laid on the information about the waqf in the respective monuments.

At the beginning of each annotation the type of the document has been identified: register (which is used instead of *defter*), detailed or synoptic; the fragments are indicated, but the modifier “draft” is missing because unlike other inventories we have included here only originals. The quires of *arzuhal*s are identified as written applications and in brackets we have put the number corresponding to the number of documents included in the respective archival unit, and respectively in the annotation. We have proceeded in the same way when representing archival units consisting of quires, that is with more than one document of one type such as *tahvil*, formular annual balances of waqfs and other.

In the first sentence of the annotation the type of the registers is represented following the original introductory formula of the monuments. Then follows an annotation of the content of the monument in line with the original structure of the monument. The geographical areas included are also identified, for Bulgarian lands in particular they are specified to a village level. The foundations themselves are also named, as well as the revenue sources attached to them and eventually, the structure of the expenditures. We may give as an example one of the documents that is most frequently found in the *Inventory* – the registers of revenues and expenditures of a given waqf. These usually have the following rubrics structuring the text of the original in terms of contents and visually, and which are immediately reproduced in the annotation. The register for the foundation of Sofu Mehmed Paşa in Sofia of 1620-22 begins with the following text: *Muhasebe-i mahsulât ve ihracat evkaf-i ...* Then follow the rubrics representing revenues and expenditures. In each of them the revenue sources of the waqf are described in groups – *dükkâns*, *hans*, and other, with their respective revenue. In the rubric for the expenditures are included the salaries of the waqf employees, religious and educational functionaries, expenditures for the maintenance and exploitation of the institutions supported by the waqf or of the waqf revenue sources (No 97). In the annotation these rubrics and sub-rubrics are reproduced “textually” along with the information about their concrete content: summarised listing of the revenue sources in the rubric “revenues” (*mahsulât*); the main expenditure items (*ihracat*) such as salaries of waqf and religious functionaries, repairs and maintenance, purchase of provisions etc.; also indicated are the major amounts deduced as a result of the drawing of the balances. The register of expenditures and revenues of the mosque, *imaret* and *medrese* at the waqf of Sultan Mehmed II in Istanbul is structured in the following way: the heading of the register – *Muhasebe-i mahsulât ve ihracat-i...*, then follows the rubric – *icmal* of the Greeks (*Rum*) with the total number of the full *hanes* of taxpayers and widows; rubric – salary of the employees at the *medrese* where the names of the respective functionaries are included with their positions and salaries; a separate rubric is dedicated to the expenditures for the purchase of particular foodstuffs for the *imaret*, etc. (No 10). Respectively, in the *Inventory* the document is represented in the following way “Register of the revenues and expenditures of the mosque, *imaret* and *medrese* at the waqf of Sultan...”; “Revenues from waqf *mukataas*”, “Expenditures for salaries”, “for maintenance and repairs”, “Inventory of the arrears from the *cizye* of the Greeks”.

In some cases we had to group together materials from different archival units at the Oriental Department as in the course of our work it turned out that they

belonged to one single document. And on the contrary, documentary material from one archival unit were included in different annotations to allow a better representation of those fragments that have some relationship to the waqf problematic.

Where possible and expedient in the text of the annotations the terms have been translated. Those left in the original version are rendered in italic according to the Ottoman Turkish transliteration of the Redhouse dictionary. We have proceeded in a similar way with the personal and geographic names which we have rendered according to their form in the document but written in Turkish Latin script.

The key contains archaeological data of the documents represented in the *Inventory* and bibliographical details for those translated *in extenso*. The call marks of the sources are also provided. The elements of the key are as follows:

1. Number of folios, described in one annotation, and their size in centimetres. When the folios are more than one and are of different size, we have indicated that. Damages are only indicated in cases when the paper of the documents is torn and parts of the text are missing.
2. Colour of the ink and usage of pencil; the forms are indicated; type of the script.
3. Bibliographic data about translations *in extenso* of the respective document, but not of those cited in studies or represented in annotated form. Besides, there are bibliographic data about those documents already included in the published inventories of the Oriental department and particularly those included in the inventory of the *cizye* registers, the *timar* registers and the documents in the Arabic language.
4. Call mark of the document at the Oriental Department. When the waqf problematic is concentrated only in parts of voluminous monuments, bringing together separate documents in one corpus, we have also indicated the respective pages. The folio and the number of the document are indicated, invariably after the annotation of each document from the two *sicills*, but no pages have been provided for the last document in the *Inventory*, the *cedvel*.

The work on the reference part includes the specifications of annotations done by each author as well as the final shaping of the respective indices and glossary. The indices and the glossary do not deal with words and terms used in the Preface and in the key to each annotation.

In the index of personal names, these are rendered as they are in the original, respectively in the annotation. After each name all known information about the person in terms of position, rank, profession is provided. Muslim names are not

inverted. The index is arranged in an alphabetical way, there are references to the name of the person where (s)he is called by nickname in the document. The honorary rank *elhac* and *seyyid* do not determine the place of the name in the index, although they remain in front of the name of the person. The name index is also enriched with information about people we find in the accessible reference books which lends it the features of a dictionary.

The geographical index includes the names of settlements, states, seas, rivers and administrative units as they are in the original. The individual settlements are also defined by their administrative position in the Ottoman Empire as indicated in the documents. The modern identifications of the places are referred to the old ones. In brackets are put the states where these places belong when outside Bulgaria; the settlements in Bulgaria are referred to the current administrative division. All forms of rendition of the old names in more than one document are referred to one, where the current identification is also provided in the Latin script. The geographical places only in Bulgarian lands are specified to village level.

The index of subjects represents major themes and objects, administrative units and positions. The terms are translated where possible in the text of the annotation but the specific ones and those which cannot be subjected to a one-word and one-meaning translation are rendered in the original following the phonetic of modern Turkish language.

The numbers in the indices correspond to the number of the annotation in the *Inventory*.

The glossary lays an accent on the meaning of the term relevant to the text of the document where it is used, and respectively, of the annotation, and with a view to the waqf problematic. In brackets after the terms in the index of subjects and in the glossary are also rendered the variants, which are referred to the form adopted as the basic one.

In the course of the work on the *Inventory* two meetings were held in order to adapt its content to the requirements of the Ottoman specialists and those from the Centre for Manuscripts and Archives to whom we owe gratitude. It is a particularly pleasant obligation to express our gratitude to the scientific leader of the project, Prof. V. Mutafchieva. Finally our thanks go to IMIR-Sofia and IRCICA-Istanbul for their support for the publication of this volume.

Svetlana Ivanova

## List of abbreviations:

- ГИНИ – Гласник на Институтот за Национална историја, Скопје  
 ИБИ – Извори за българската история  
 ИДА – Известия на Държавните архиви  
 ИИД – Известия на (Българското) Историческо дружество (в София)  
 ИНБКМ – Известия на Народната библиотека “Св. Св. Кирил и Методий”  
 ИП – Исторически преглед  
 М – Минало  
 ПСП – Периодическо списание на БАН  
 ТИБИ – Турски извори за българската история  
 AAS – Asian and African Studies  
 BHR – Bulgarian Historical Review  
 BS – Balkan Studies, Thessaloniki  
 Briquet – Briquet, Ch. Les filigranes. T. I-IV. Leipzig, 1923.  
 BSOAS – Bulletin of the School of Oriental and African Studies  
 Dečani – Гроздановић – Пајић, М., Р. Станковић. Рукописне књиге манастира Високи Дечани. Београд, 1995  
 EI 2 – Encyclopaedia of Islam, New Edition  
 EtBalk – Etudes Balkaniques, Sofia  
 JMES – International Journal of Middle Eastern Studies  
 JEH – Journal of Economic History  
 JESHO – Journal of Economic and Social History of the Orient  
 Mares – Mares, Al. Filigranele hîrtiei întrebuintate în țările române în secolul al XVI -lea. București, 1987.  
 POF – Prilozi za Orijentalnu Filologiju, Sarajevo  
 St. isl. – Studia islamica  
 VD – Vakıflar Dergisi





# **INVENTORY OF THE DOCUMENTS**



## I. REGISTERS, INVENTORIES, CORRESPONDENCE

### 1. 859 / 22. 12. 1454 – 10. 12. 1455

Register of revenues and expenditures of the waqf of Sultan Orhan in Bursa. Detailed inventory of the population in waqf villages in Southwestern Anatolia. Waqf revenues from *harac* and taxes on the economic activities of the population, from rent on *dükkâns* in the town of Bursa, from gardens and vineyards. Expenditures for salaries of the waqf employees and for the maintenance of the *imaret* of Sultan Orhan.

13 f., 11 x 29; black; *nesih* with elements of *talik*.

Published in: Bulgaristan'daki Osmanlı Evrakı. Ankara, 1994, pp. 139–170.

**OAK 27/34**

### 2. 1 Şaban 941 – 28 Ramazan 944 / 5. 02. 1535 – 28. 02. 1538

Fragment of a register of revenues and expenditures of the mosque, *imaret* and *medrese* at the waqf of Sultan Bayezid II in İstanbul. Income from waqf property in İstanbul, Galata, Kâğıthane, Kumburgaz, Selânik, in the *kazas* of Siroz and Silivri. Incomings from rent on *dükkâns*, houses, *hans*, *kervansaray*s, *odas*, plots of land, mills, *dolaps*, gardens, meadows and vineyards. Expenditures for salaries of waqf employees, for administration, purchase of provisions and equipment.

79 f., 12.5 x 34; black; *siyakat*.

**D 375, Parts I-II**

### 3. 941 / 13. 07. 1534 – 1. 07. 1535

Fragment of a register of revenues and expenditures of the waqf of Sultan Mehmed II in İstanbul. Income from the *cizye* tax levied on Greeks, Armenians and Jews living in İstanbul and Galata, and from the *ispenc* and *cizye* of the waqf *reaya* in villages of the *kazas* of Ereğli, Silivri, Çorlu and Rodosçuk; from waqf *mukataas* in Silivri, Çorlu, Rodosçuk and Tenedos; from saltworks in Silivri and Ereğli. Expenditures for the salaries of teachers at the waqf *medreses* and other employees, for the purchase of foods and for the maintenance of the waqf baths.

18 f., 12 x 34; black; *siyakat*.

**D 379**

**4. 941 – 949 / 13. 07. 1534 – 16. 04. 1542**

Registers of revenues and expenditures of vakfs: Revenues and expenditures of the waqf at the Aya Sofya mosque in İstanbul. Incomings from rent on *dükkâns* and *odas*, *kervansarays*, baths, *boza* shops, *hans* and *mukataas* in İstanbul and Galata. Expenditures for salaries, for supply of equipment and for the maintenance of the waqf properties. List of the names of the employees at the Aya Sofya mosque and their due daily payment. Register of revenues and expenditures of the mosque, *medrese*, hospital and *imaret* at the waqf of Sultan Mehmed II in İstanbul. Incomings from rent on *dükkâns*, from *mukataas* in Silivri and Rodosçuk, from the *ispenc* and *ziyade-i cizye* taxes of the waqf *reaya*. Expenditures for the salaries of waqf employees, for the supply of equipment and for the maintenance of waqf properties.

26 f., 12 x 34; black; *siyakat*.

**F. 1A, a. u. 65936**

**5. 1 Rebiülevvel 944 – 29 Safer 945 / 8. 08. 1537 – 27. 07. 1538**

Register of revenues and expenditures of the mosque, *imaret*, hospital and the *medreses* at the waqf of Sultan Mehmed II in İstanbul. Incomings from baths, from the *cizye* tax of the Greeks, Armenians and Jews living in İstanbul, from the *cizye* and *ispenc* taxes of the waqf *reaya* in Silivri, Ereğli, Çorlu, Rodosçuk, Fikle, Terkos. Revenues from waqf structures included in *mukataas*. Expenditures for salaries of waqf employees, for administration and for the supply of provisions and equipment.

20 f., 14 x 35.6; black; *siyakat*.

**D375, Part III**

**6. 5 Şevval 944 / 7. 03. 1538**

Fragment of a register of the waqfs in the *vilâyet* of Tiflis. The foundations were established at mosques, *mescids*, *zaviyes* and *medreses*. Inventory of the revenues from waqf villages and *dükkâns*, spent on the salaries of the waqf employees and the maintenance of the charitable institutions.

11 f., 11.5 x 33.2; black; *ince divani*, *siyakat*.

**F. 1, a. u. 15126**

**7. 1 Rebiülevvel – 29 Cemaziyel’ahir 946 / 17. 07. – 11. 11. 1539**

Register of revenues and expenditures of the mosque, *imaret* and the *medrese* at the waqf of Sultan Mehmed II in İstanbul. Incomings from waqf *mukataas*, baths and rent on *dükkâns* in İstanbul, Ereğli, Çorlu, Rodosçuk, and Bergos. Expenditures for salaries of the waqf employees, for maintenance and repairs of waqf prop-

erties and for the food supplies of the *imaret*. Inventory of the arrears of the *cizye* tax of the Greeks, Armenians and Jews in İstanbul due to the wakf.

20 f., 11.5 x 34.5; black; *siyakat*.

**F. 1, a. u. 15127**

**8. 1 Ramazan 946 – 29 Şaban 948 / 10. 01. 1540 – 18. 12. 1541**

Register of revenues and expenditures of the waqf of Sultan Mehmed II at the Aya Sofya mosque in İstanbul. Incomings from waqf *mukataas*, rent on *dükkâns*, *odas*, ice houses, barns, baths in İstanbul and Galata. Expenditures for salaries of waqf employees, for the maintenance and repairs of waqf buildings and properties. Means allotted by the waqf for the maintenance and repairs of some mosques in the capital.

24 f., 11.5 x 33; black; *siyakat*, *ince divani*.

**F. 1, a. u. 15125**

**9. 1 Receb 947 – 29 Cemaziyel'ahir 948 / 1. 11. 1540 – 20. 10. 1541**

Register of revenues and expenditures of the mosque, *imaret* and the *medrese* at the waqf of Sultan Mehmed II in İstanbul. Revenues from baths, rent on *dükkâns* and *hans*, from the *cizye* of the Greeks, Jews, Armenians and Frenks living in İstanbul, from the *cizye* of Rodosçuk, Silivri, Terkos and of the waqf villages. Incomings from waqf *mukataas* in Silivri, Çorlu, Rodosçuk and waqf villages included in *mukataas*. Expenditures for the maintenance of the *medrese* at the wakf, for salaries of waqf employees and for the purchase of products.

17 f., 13.5 x 36.5; black; *siyakat*.

**F. 1, a. u. 15128**

**10. 947 – 953 / 8. 05. 1540 – 20. 02. 1547**

Register of arrears from the revenues of waqfs of [Koca] Davud Paşa in İstanbul. Recorded were arrears from waqf revenue sources in the *kazas* of Brusa, Timur Hisarı and Üsküb.

4 f., 10.5 x 31.5, black; *siyakat*.

**HIITA XVI, 1/6**

**11. 673 – 950 / 7. 07. 1274 – 24. 03. 1544**

Fragment of a register of *evlâtlık* waqfs located in the regions of the towns of Beyrut, Hama and Sayda. The foundations consisted of arable land, mills, and others on condition of inherited position of the *mütevelli*. At the exhaustion of the line of descendants of the founder the income from the waqf property was to be re-allocated for the maintenance of the Holy Cities of Mekka and Medina.

2 f., 16.7 x 36.5; black; *nesih*, in Arabic.

Cf. also: Кендерова, С. Опис на документи на арабски език, запазени в Ориенталския отдел на Народната библиотека “Кирил и Методий” в София XIII–XX в. / Kenderova, S. Inventory of the Documents in Arabic Language Kept in the Oriental Department of the Cyril and Methodius National Library in Sofia, 13<sup>th</sup> – 20<sup>th</sup> c. С, 1984, p. 53.

**F. 278, a. u. 1**

### **12. 1–10 Cemaziyel’evvel 965/ 19–28. 11. 1556**

Fragment of a detailed register of the waqf at the mosque and *imaret* of Sultan Murad II in Edirne, at the mosque of Üç Şerefeli and at the waqf of Sultan Murad Yıldırım Bayezid in Edirne. Number of the villages at the waqf of Sultan Murad II in the *kazas*: Edirne – nine villages, one *mezraa*, one *cemaat*; Baba eskisi – three villages, Vize – five villages, one *mezraa*; Hayrebolu – one village, one *mezraa*; İpsala – four villages; Gümülcine – 24 villages, four *cemaats*; Filibe – four villages, one *mezraa*, one *cemaat*; Zağra-i Eskihisar – one village, one *mezraa*; Yanbolu – six villages, six *cemaats* and *reaya* from the villages in the *kaza* of Siroz. Lawbook of the waqfs of Sultan Murad II. Detailed inventory of the population of the waqf villages, inventory of the revenues from the levies on its agricultural activities.

8 f., 16.5 x 47, black, *divani*, *siyakat*

**OAK 154/14**

### **13. 1 Receb 975 / 1. 01. 1568**

Register of the waqfs and *mülks* in the *vilâyet* of Karaman, compiled after the conquest of the Karaman *Beylik* by the Ottomans. Waqfs in the *kazas* of: Konya, Larende, Akşehir, İlgun, Beyşehir, Kayseri, Kara Hisar-ı Develü, Kuş hisarı, Aksaray, Ereğli, Anduği, Eski il; in the towns of Konya, Bey şehir, Niğde. Inventory of the waqf property, revenues from taxes on the agricultural produce of the waqf villages, from *mezraas*, plots of land, vineyards, mills, baths and *dükkâns*. Expenditures for salaries of waqf employees. List of *derviş cemaats* settled in waqf properties.

162 f., 10.5 x 31; black; *ince divani*, *siyakat*

**D 713**

### **14. 6 Cemaziyel’ahir 985 / 21. 08. 1577**

Fragment of a detailed register of villages in the *nahiye* of Ayandon belonging to the waqfs of: Bayram Gazi, Şeyh Sadık, Dede Sultan, Şeyh Çoban, Derviş

and İsmail, son of İbrahim Bey. Revenues allocated to the allowances of waqf employees.

8 f., 15 x 40; black and red; *ince divani, siyakat*.

**F. 1A, a. u. 65935**

**15. 1–10 Ramazan 989 / 29. 09. – 8. 10. 1581**

Fragment of a detailed register of settlements belonging to the mosque, *türbe* and *imaret* at the waqf of Eby Eyyub Ansari in İstanbul. Villages in the *kazas* of Filibe and Yanbolu, the *nahiyes* of Göpseler, Lofça, Akça Kazanlık, Urusa Kesri, Aydos, Pilevne, Servi, Zıştovi, Rusçuk, Tatar Pazarı and in *liva* Hüdavendigâr. Detailed inventory of the population in the waqf villages and of the incomings from taxes on their economic activities.

10 f., 15 x 43, black; *siyakat, ince divani*.

Translated with abridgements in: Извори за българската история. Турски извори за българската история (ИБИ/ТИБИ). Т. 16/ 3. Съст. Б. Цветкова. С., 1972, pp. 207–231.

**OAK 265/69**

**16. 1 Muharrem 994 – 30 Rebiülevvel 995 / 23. 12. 1585 – 10. 03. 1587**

Register of revenues and expenditures of the waqf at the mosque and *imaret* of Sultan Süleyman I in Çorlu. Revenues from rent on waqf properties in the town. Expenditures for salaries of the waqf employees, for the supply of the *imaret* with provisions and for repairs of the waqf property.

3 f., 15 x 42; black; *siyakat, nesih*.

**F. 1, a. u. 15 129**

**17. 1 Receb 997 – 29 Cemaziyel'ahir 998 / 16. 05. 1589 – 5. 05. 1590**

Register of revenues and expenditures of the *Haremeyn-i Şerifeyn* waqfs in İstanbul, Rumili and Anadolu. Income: 4,206,102 *akçes*. As stipulated, part of the sum went for Mekka, another was spent on the salaries of palace officers and to meet administrative expenses.

2 f., damaged, restored, illegible at places; black; *nesih, siyakat*.

**OAK 104/5**

**18. 8 Zilkade 997 – 3 Şaban 999 / 18. 09. 1589 – 27. 05. 1591**

Register of the incoming correspondence of the Accounting Office of Rumili on financial and administrative issues related to the maintenance and exploita-

tion of waqfs and *mukataas*. Dispatches concerning various problems related to waqfs in Belgrad, Diyarbakır, Bagdad, İstanbul, settlement of problems arising around the *tevliyets* of the royal waqfs in İstanbul, Bursa and Edirne, conceded to the soldiers of the *sipah* corps of the *Altı Bölük Halkı*, dispatches concerning malpractices in the maintenance and exploitation of royal vakfs.

47 f., 17.5 x 28.5 – 20.5 X 31; black; *nesih, ince divani*.

**D 381**

**19. 1 Muharrem 1001 – 30 Zilhicce 1008 / 8. 10. 1592 – 12. 08. 1600**

Register of revenues and expenditures of the waqf of Münevvere Hatun in İstanbul. Incomings from rent on houses, *odas* and a slaughterhouse in the town. Expenditures for salaries of waqf employees.

2 f., 10 x 30.5; black; *siyakat* and *ince divani*.

**F. 1A, a. u. 17521**

**20. 1001 / 8. 10. 1592 – 26. 09. 1593**

Register of the primary revenues and expenditures of the waqf of Müşfike Hatun in İstanbul. Income from usurious operations, expenditures for salaries of waqf employees

2 f., 11 x 32.5; black; *siyakat*.

**F. 1A, a. u. 57935**

**21. 1 Mart 1003 / 1. 03. 1595**

Register of the revenues of the waqf at the mosque of Nişancı Mehmed Paşa in the *kazas* of Güynük, Göl Pazarı and Bilecik in *liva* Hüdavendigâr. Inventory of the incomings from the agricultural produce of 20 villages and three mills.

2 f., 27,5 x 43; black; *siyakat*.

**F. 231A, a. u. 2054**

**22. 1 Rebiülahır 1004 / 4. 12. 1595**

Detailed list-payroll of payments in cash conceded gratuitously by the waqf of Sultan Mehmed II to employees at the mosque of Aya Sofya in İstanbul. A list of waqf *mukataas* whose revenues were recorded together with those from Sultan Mehmed's vakfs.

13 f., 14.5 x 40.3; black, *siyakat*.

**F1A, a. u. 17513**



**23. 1 Receb 1004 – 29 Zilhicce 1007 / 1. 03. 1596 – 23. 07. 1599**

Fragment of a register of revenues and expenditures of the waqf of Mustafa Paşa in Kıbrıs. Income from rent on waqf *çiftlik*s, summer pastures, gardens, mills, baths, *bedestans* and *dükkâns*.

1 f., damaged; black, *siyakat*.

**F. 275A, a. u. 964**

**24. 1 Muharrem – 29 Zilhicce 1008 / 24. 07. 1599 – 12. 07. 1600**

Register of revenues and expenditures of the waqf at the mosque of İbrahim Paşa in *kaza* Hezargrad. Incomings from the taxes on the agricultural produce of the population of the waqf villages and the *ispenc*. Expenditures for the salaries of the waqf employees. Villages at the waqf of İbrahim Paşa: Hasanlar, Sofular, İnebegçi, Deşterak, Ada, Kayacık Pınarı and Dıbrava.

6 f., 15.5 x 42; black and red, *siyakat*.

**F. 117A, a. u. 58**

**25. 20–30 Receb 1008 / 5. 02. – 15. 02. 1600**

Fragment of a register of sums spent by the waqf at the mosque and *imaret* of Hasan Paşa in the town of Akşehir. Expenditures for salaries of waqf employees.

1 f., 10,5 x 30,5; black, *divani*.

**F. 255A, a. u. 915**

**26. Beginning of the 16th century**

Fragment of a detailed inventory of the population of villages in waqfs and *mülks* in the *kazas* of Zihna, Gelibolu and Siroz. Waqfs of Saruca Paşa, Turhan Bey, Ömer Bey son of Turhan, Evrenos Bey, Bahaeddin Paşa, Ali Paşa, Mevlâna Muhiddin. Inventory of the waqfs at the *mahalle* mosques and *mescids* to which was bequested immoveable property – *dükkâns*, *kervansaray*s, gardens, and vineyards. Expenditures for the maintenance of the charitable institutions and for salaries of the employees.

10 f., 15.5 x 44; black, *siyakat*, *ince divani*.

**F. 122A, a. u. 427**

**27. First half of the 16th century**

Fragment of a register of waqfs in Hama, compiled on occasion of the preparation of a new cadastre of the land possessions in the region after its conquest by the Ottomans. The pre-Ottoman waqfs were confirmed.

10 f., 16 x 35, restored; black, *siyakat* with elements of *divani*.

**F. 1, a. u. 15124**

### 28. First half of the 16th century

Fragment of a register of *hases* and *timars* in the *kaza* of Taş köprü, *vilâyet* Kastamonu. Inventory of revenues from rice-fields, detailed list of *Yürük cemaats*, settled in the *timars* and *hases*. Part of the revenues were allocated for salaries of waqf employees and for the maintenance of the waqf at the Muzafereddin *medrese*.

36 f., 15 x 43; black and red, *siyakat*, *ince divani*.

**D 383**

### 29. First half of the 16th century

Fragment of a register of *timars*, *zeamets*, waqfs and *voynuks* in *sancak* Sofia. Waqfs of: Zağanos Paşa in the village of Bane; of Hasboğa Bey in Sofia; the *zaviye* of Balaban Bey [in İhtiman]; the *muallimhane* of İlyas Bey in Sofia; Hacı Murad [in İhtiman]; Mahmud Bey son of Mihâl Bey in İhtiman. Synoptic inventory of the population in the villages at the waqf of Mahmud Bey son of Mihâl Bey. Inventory of the waqf revenues from rent on *dükkâns* and taxes on the agricultural produce of the waqf *reaya*.

4 f., damaged, restored; black, *ince divani*, *siyakat*.

Published in: ИБИ/ТИБИ, Т. 22/ 5. Съст. А. Велков, Б. Цветкова, В. Мутафчиева, Г. Гълъбов, М. Михайлова, М. Стайнова, П. Груевски, С. Андреев. С., 1974, pp. 137–140.

**Сф 26/30, ff. 4v–7v**

### 30. First half of the 16th century

Fragment of a detailed register of waqfs in the *kazas* of Tırnovi, Hezargrad-ı cedit, Lofça, Çernevi with Rus, Şumnu and Niğbolu. Waqfs of: Firuz Bey, villages at his *imaret* in the town of Tırnovi – Pavlikân, Mihaliçe-i büzürg, Murad Bey, Umur Bey and Mihaliçe-i küçük; of Kasım Paşa in the village of Diranova; of İbrahim Paşa in the town of Yenice with another name Hezargrad-ı cedit; of Maktul Mustafa Paşa in the village Doyran obası; of Abdüsselâm Bey in the village of Novasel; of Bali Bey, son of Yahya Paşa in the village of Sirneva; waqfs at *mescids*, *muallimhanes* in the towns of Tırnovi, Lofça, Çernevi with Rus; income from donated properties, bequeathed for the reading of prayers for the dead.

40 f., 38.5 x 16, damaged, the text is also affected, restored; black, *siyakat*, *ince divani*.

Published in: ИБИ/ТИБИ. Т. 16/3, pp. 427–473.

**ОАК 217/8**

**31. First half of the 16th century**

Fragment of a detailed register of waqf villages in the *kazas* of Silivri and İncegiz. Villages in the waqfs of Sultan Bayezid I, Ali Paşa [Hadım], Baba Nakkaş Muhiddin, Hüseyin Ağa and Şeyh Sinan. Detailed inventory of the waqf population and the revenues from taxes on the agricultural activities.

6 f., damaged; black, *siyakat*, *ince divani*.

**F. 109A, a. u. 37**

**32. Middle of the 16th century**

Fragment of a detailed register of the landed properties of the waqf foundations in *eyalet* Şam. Inventory of courtyards, *mezraas*, *bostans*, arable plots of land and mills. The revenues from the properties were allocated to the descendants of the founders and to the maintenance of waqf mosques, *medreses*, baths and *tekkes*.

8 f., 15.5 x 43; black, *siyakat*.

**F. 279A, a. u. 26**

**33. Middle of the 16th century**

Fragment of a detailed register of *timars* and *zeamets*. The customary taxes from some of the villages in *kaza* Taş köprü were collected for the *timar* holders while the tithes and rent on *diikkâns* in the town – for the waqf of the *medrese* and the mosque of Muzaffereddin.

10 f., 15,5 x 42cm.; black and red, *siyakat*.

**F. 244A, a. u. 20, F. 244A, a. u. 881**

**34. Middle of the 16th century**

Fragment of a detailed register of royal *hases*, *timars* and waqfs in the region of the town of Hit, *vilâyet* Bagdad. Waqf baths in the town, served by persons holding waqf *dolaps* at a reduced fiscal burden. The waqfs in the region had revenues from tithes, tax on *ırgats*, *ispenc* and other, levied on the households attached at the respective *dolaps*. At the time of the registration the revenues from some waqf *dolaps* were transferred to the royal *hases*.

8 f., damaged; black, *siyakat*.

**F. 265A, a. u. 1903, ff. 1–8**

**35. Second half of the 16th century**

Fragment of a synoptic (*icmal*) register of *sancak* İzvornik. Inventory of *timars*, fortress garrisons and waqfs in the *sancak*. Waqfs of: Hacı Mehmed,

Hacı Sinan and at the *zaviye* of Yahya Bey in the fortress of İzvornik.

5 f., 15.5 x 45; black, *siyakat*.

**F. 1, a. u. 14759**

### **36. Second half of the 16th century**

Fragment of a register of revenues and expenditures of waqfs in the *kaza* of Homs and *vilâyet* Haleb. Inventory of incomings from plots, arable land, *dükkâns* and baths. Expenditures for salaries of waqf employees.

3 f., 16 x 43, damaged; black, *siyakat*.

**F. 279A, a. u. 2057**

### **37. Second half of the 16th century**

Fragment of a register of waqfs in the *nahiyes* of Blagay and Gıble, *kaza* Novasin, in the *kazas* of Nove and Prepoliye, *liva* Hersek, in the town of Taşluca and the fortress of Klüç. Waqfs at the mosques of Sultan Bayezid II in the fortress of Nove and of Sultan Süleyman I in *kasaba* Blagay. Waqfs at mosques, *mescids* and *muallimhanes*, cash donated to religious functionaries to read prayers for the dead.

5 f., 17 x 32; black, *ince divani, siyakat*.

**F. 1, a. u. 15130**

### **38. Second half of the 16th century**

Fragment of a register of waqfs in *liva* Ana. Inventory of waqf revenues from *dolaps* for the irrigation of gardens and from taxes on agricultural produce.

8 f., 15 x 42; black, *siyakat*.

**F. 265A, a. u. 10**

### **39. Second quarter of the 16th century**

Fragment of a register of *hases*, *timars* and waqfs in *liva* Kır şehri. Waqfs at mosques, *medreses* and *zaviyes*, based on revenues from *malikânes*. Inventory of revenues from *malikânes* donated to the *zaviye* of Ahi Evren, the mosque in the village of Bazarcık and the *medrese* of Çaçâ Bey.

10 f., 17 x 40; black, *siyakat*.

**F. 255A, a. u. 896**

### **40. End of the 16th century**

Fragment of a detailed register of waqfs in *kaza* Mığalkara, compiled on occasion of the new registration of the structures belonging to the waqf founda-

tions. Properties in the same *kaza* belonging to the waqfs of: Mustafa Paşa in İstanbul – a village and *çiftliks* in the *nahiye* of İbri; Şehabeddin Paşa in Filibe – a village, *çiftliks* and *dükkâns* in Mığalkara; Şeyh Süleyman Halife in İbri; Sultan Murad II in Ergene – villages and *çiftliks* in the *nahiyes* of İbri and Harala; Mahmud Bey son of Kassab in İbri; Hacı Ahmed in the *nahiye* of Harala; Selçuk Hatun in Mığalkara; Rüstem Bey in Mığalkara; Ahi Musa in Mığalkara – *dükkâns* and *çiftliks*.

10 f., 17 x 46; black, *siyakat* and *ince divani*.

**F. 1A, a. u. 17502**

#### **41. 16th century**

Fragment of a register of waqf landed property. Inventory of revenues from landed properties transformed into an inherited waqf by the mother of İsfendiyar Bey. The documents of the descendants confirming their property rights were lost during an inflagation in the town of Sinop and restored following an application by the local *kadı*.

1 f., damaged; black and red, *ince divani*.

**F. 258A, a. u. 89**

#### **42. 16th century**

Fragment of a register of waqfs in *kaza* Niğde. Inventory of waqfs in the town of Niğde with their revenue sources. Revenues from baths, markets, *hans*, *dükkâns*, rent on waqf plots and from villages held as *malikâne*.

1 f., 10.5 x 31; black, *ince divani*, *siyakat*.

**F. 255A, a. u. 123**

#### **43. 16 Safer – 15 Rebiülahır 1011 / 5. 08. – 2. 09. 1603**

Register of the current tax revenues in the State Treasury from the *livas* of Paşa, Küstendil and Üsküb. Income of the waqf of Sultan Süleyman I from the wine tax and *ziyade-i cizye* in *kaza* Razlık.

4 f., 14.4 x 39.7, black, *siyakat*.

**D 31, f. 2r**

#### **44. 1012 / 11. 06. 1603 – 29. 05. 1604**

Fragment of a register of the waqfs of sultans, royal wives and *vezirs*, located in İstanbul, Edirne and the *vilâyets* of Rumili and Anadolu. The register was prepared following a complaint by the Christian population in the waqfs about malprac-

tices in the collection of the *cizye* and the wine tax. A total of 95,006 *hanes* of taxpayers were registered.

2 f., damaged; black, *nesih, siyakat*.

**F. 1, a. u. 15115**

**45. 1013 / 30. 05. 1604 – 18. 05. 1605**

Fragment of a register of sureties who stood bail with cash guarantees in a transaction for the farming out of the revenues from *nahiye* İnebolu of the waqf of Sultan Bayezid II in Amasya. Detailed list of the names of the guarantors and the sums of the cash guarantees.

2 f., damaged; black, *ince divani*.

**F. 224A, a. u. 162**

**46. 1 Şaban 1014 – 30 Receb 1017 / 12. 11. 1605 – 9. 11. 1608**

Register of the revenues and expenditures of the cash waqf of Cenane Hatun in İstanbul. Income from interest on waqf money, expenditures for salaries of waqf employees.

6 f., different sizes; black, *siyakat* and *divani*.

**F. 1A, a. u. 17553, ff. 1–6**

**47. 28 Cemaziel’evvel 1015 / 1. 10. 1606**

Inventory of 18 villages in *kaza* Menlik belonging to the waqf at the *türbe* of the sultans Selim II, Murad III and Mehmed III in İstanbul. The population was obliged to send beewax to the capital enjoying some tax concessions in return. An excerpt for the village Boboşeva, *kaza* Dupniçe, of the waqfs of İsmihan Sultan. The fifty *avarız hanes* of the village were replaced by the obligation to supply beewax for the storerooms of the royal palace.

2 f., 11 x 31; black, *siyakat, ince divani*.

**F. 125, a. u. 15**

**48. 4 Rebiülahır 1016 / 29. 07. 1607**

Register of villages belonging to the waqf at the *türbe* of Sultan Selim I in İstanbul located in *liva* Niğbolu, *kazas* Tırnovi, Pilevne, Rahova, Lofça, Hotalıç and Hezargrad. The register was compiled with a view to the collection of beewax from the waqf villages for the needs of the palace kitchen. The quantities were allotted according to the *avarız hanes* – a total of 116 *hanes*, 6 *okkas* of wax from each.

1 f., 10.1 x 30.3; black, *nesih, divani, ince divani, siyakat*.

**F. 1, a. u. 15135, f. 1 r–v**

**49. 19 Zilkade 1016 – 30 Zilhicce 1017 / 15. 03. 1608 – 5. 04. 1609**

Register of revenues and expenditures of the waqf at the mosque and *imaret* of Sultan Selim I in Sultaniye. Income from the taxes of the population of the town of Sultaniye and the adjacent villages, from waqf villages in the *kazas* of Sultaniye, Larende, Konya, Bayburd and *nahiye* Karacadağ. The revenues were collected on the basis of the *emanet* system. Expenditures for salaries of waqf employees and for the purchase of products.

6 f., 14.2 x 41; black, *siyakat*.

**F. 1, a. u. 15133**

**50. 15 Zilhicce 1017 – 28 Felvar 1018 / 22. 03. 1609 – 28. 02. 1610**

Register of the expenditures of the waqf of Mahmud Paşa in the town of Çatalca. Expenditures for salaries and the maintenance of the installations heating the water in the waqf bath.

2 f., 10.4 x 30; black, *siyakat*.

**F. 183A, a. u. 21**

**51. 1 Şaban 1019 – 30 Zilhicce 1021 / 19. 10. 1610 – 20. 02. 1613**

Register of revenues and expenditures of the cash waqf of Cenane Hatun in İstanbul. Income from interest on waqf money, expenditures for the salaries of waqf employees.

6 f., different sizes; black, *siyakat* and *divani*.

**F. 1A, a. u. 17553, ff. 7–12**

**52. 1 Şaban 1020 – 30 Receb 1021 / 9. 10. 1611 – 26. 09. 1612**

Register of revenues and expenditures of the mosque, *medrese* and bath at the waqf of Mahmud Paşa in *kaza* Hasköy. Income from rent on waqf land, from the waqf bath and *dükkâns*, from a mill, from the *cizye* and *ispenc* of the waqf *reaya*. Expenditures for salaries of the waqf employees and for the maintenance of the mosque, the bath and the mill.

2 f., 15.5 x 43; black, *siyakat*, *ince divani*.

**Xc 3/4**

**53. 1020 – 1021 / 16. 03. 1611 – 20. 02. 1613**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of İsa Bey, İshak Bey, Mustafa Paşa, Mehmed Paşa and Mehmed Çelebi in Üsküb. Income: 88,070 *akçes* from 800 *hanes*.

2 f., 10.4 x 30.2; black, *siyakat*.

See also: Опис на джизие регистри, запазени в Ориенталския отдел на НБКМ. Съст. А. Велков, П. Груевски, С. Кендерова, Ц. Николова. С., 1983, p. 26, № 17.

**F. 129A, a. u. 205**

**54. 1020 – 1021 / 16. 03. 1611 – 20. 02. 1613**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Sultan Bayezid I in Edirne, of Turhan Bey, of Ali Paşa-i Atik and from waqfs whose revenues were allocated for Medine-i Münevvere. Income: for 1020 / 16. 03. 1611 – 3. 03. 1612 – 127,930 *akçes* from 1,163 *hanes*; for 1021 / 4. 03. 1612 – 20. 02. 1613 – 129,580 *akçes* from 1,178 *hanes*.

2 f., 10.6 x 30.5, *siyakat*.

See also: Опис на джизие регистри ..., p. 25, № 11.

**F. 145, a. u. 14, f. 2v–3v**

**55. 6 Rebiülahır 1021 / 6. 06. 1612**

Receipts of revenues and expenditures (*suret-i tahvil*) for salaries paid to members of the *yeniçeri* corps from the revenues from the *ziyade-i cizye* collected in the villages belonging to the waqf of Gedik Ahmed Paşa.

5 f., different sizes; *siyakat*.

**F. 1A, a. u. 17560**

**56. 1021 / 4. 03. 1612 – 20. 02. 1613**

Register of revenues from the *ziyade-i cizye* tax from the population in villages at the waqf of Sultan Selim II in Edirne. Income: 54,210 *akçes* from 461 *hanes* with the newly appeared ones.

2 f., 10 x 30; black, *siyakat*.

**F. 79A, a. u. 1110**

**57. 1021 / 4. 03. 1612 – 20. 02. 1613**

Register of revenues from the *ziyade-i cizye* tax from the waqf of Sultan Süleyman I in İstanbul collected in the *kazas* of Dırama, Pravişte, Kavala, Nevrekob, Zihna, Timur Hisar, Selânîk and from waqfs of Mehmed Bey and Gedik Ahmed Paşa in Nevrekob. Income: 471,460 *akçes* from 4,286 *hanes*.

Also with the same document: a *tahvil* at the name of İbrahim Ağa, *mütevelli* of the waqfs of Sultan Süleyman I in İstanbul, and at the name of Yusuf Abdullah of the *sipah* corps, *emin* of the *cizye* of the infidels at the same vakf. *Ziyade-i cizye*



from the *kazas* of Dırama, Zihna, Filibe, Razlık, Aydos, the island of Ağrıboz, Semenderek, Parakin, Pravişte, Kavala, Nevrekob, Timur Hisar and Selânik.

4 f., different sizes; *siyakat*.

See also: Опис на джизие регистри ..., p. 25, 27, № 13 and 20.

**F. 1A, a. u. 22171**

**58. 1021 / 4. 03. 1612 – 20. 02. 1613**

Register of revenues from the *ziyade-i cizye* tax from the waqf of Gazi Ali Bey [son of] Mihal Bey in Pilevne, of Sofu Mehmed Paşa in Pilevne, from the village of Diranova at the waqf of Evliya Kasım Paşa in Edirne, from the waqf of Rakkas Sinan Bey [in Karınabad], from two villages in *kaza* İslimiye at the *Üç Şerefeli* waqf of Sultan Murad II in Edirne, and from the village Beşpınar at the waqf of Kadı İvaz. Income: 163,350 *akçes* from 1,485 *hanes*.

2 f., 10.7 x 31; black, *siyakat*.

See also: Опис на джизие регистри ..., p. 26, № 16.

**F. 179A, a. u. 195**

**59. 1021 / 4. 03. 1612 – 20. 02. 1613**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Sultan Murad II in Cisir-i Ergene. Income: 122,901 *akçes* from 1,117 *hanes*. From this sum were paid pensions of former members of the *sipah* corps.

2 f., 11 x 31; black, *siyakat*.

See also: Опис на джизие регистри ..., p. 25, № 15.

**Од 19/13, ff. 7–8**

**60. 1021 / 4. 03. 1612 – 20. 02. 1613**

Register of revenues from the *ziyade-i cizye* and *ispenc* taxes of the Jews in the waqf of Sultan Mehmed Han Gazi in İstanbul. Income: 344,101 *akçes* from 5,569 *cizye* and *ispenc hanes*.

2 f., 10.2 x 31, black, *siyakat*, *nesih*.

See also: Опис на джизие регистри ..., p. 26, № 18.

**F. 1A, a. u. 22169**

**61. 1021 / 4. 03. 1612 – 20. 02. 1613**

Register of revenues from the *ziyade-i cizye* tax from the *kazas* of Selânik, Timur Hisar, Dimetoka, Bergos, Zağra-i atik, Ahıyolu and Köprülü at the waqf

of the Grand Vezir [Sokollu] Mehmed Paşa in Galata. Income: 213,070 *akçes* from 1,937 *hanes*.

2 f., 10.2 x 30.4; black, *siyakat*, *ince divani*.

See also: Опис на джизие регистри ..., p. 26, № 19.

**F. 93A, a. u. 73**

**62. 1021 / 4. 03. 1612 – 20. 02. 1613**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Müselleh Ali Paşa in Tophane. Income: 117,150 *akçes* from 1,065 *hanes*.

2 f., 10.4 x 31; black, *siyakat*.

See also: Опис на джизие регистри ..., p. 27, № 22.

**F. 1A, a. u. 22170**

**63. 1021 / 4. 03. 1612 – 20. 02. 1613**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Sultan Selim II in Edirne. Income: 280,390 *akçes* from 2,549 *hanes*.

2 f., 10.7 x 29.8; black, *siyakat*, *ince divani*.

**F. 79A, a. u. 1176**

**64. 1021 / 4. 03. 1612 – 20. 02. 1613**

Register of revenues from the *ziyade-i cizye* tax from the *kazas* of Bergos and Dimetoka at the waqf of [Sokollu] Mehmed Paşa in Galata. Income: 157,750 *akçes* from 1,435 *hanes*.

2 f., 10.6 x 30.8; black, *siyakat*.

See also: Опис на джизие регистри ..., № 21.

**F. 123A, a. u. 41**

**65. 13 Şaban 1022 / 28. 09. 1613**

Register of revenues from the *ziyade-i cizye* tax from the Armenian population in *kaza* Ergene at the waqf of Sultan Murad II in the town of Ergene. The register was compiled according to the new cadastre of the waqf *cizye* – a total of 23 *hanes*.

1 f., 10.5 x 29; black, *ince divani*, *siyakat*.

**F. 82A, a. u. 27**

**66. 3 Rebiülahır 1022 / 23. 05 1613**

Register of villages located in the *kazas* of Cuma Pazarı, Çibri, Tırnovi, Pilevne, Rahova, Şumnu, Hezargrad, Lofça, Hotaliç, Prevadi, Hacıoğlu Pazarı, Kratova,

Zihna, Dırama, Radovişte, İştib, Menlik, Sidrekapsi and Selânîk belonging to the waqf at the *türbe* of Sultan Selim I in İstanbul. The register was compiled with a view to the collection of beeswax from the waqf villages for the needs of the palace kitchen. The amounts were allocated among the *avarız hanes* – a total of 252 *hanes*.

2 f., 9.7 x 30.5; black, *siyakat*.

**F. 1, a. u. 15135, f. 5**

**67. 1022 / 21. 02. 1613 – 10. 02. 1614**

Register of revenues from the *ziyade-i cizye*, *avarız* taxes and from vineyards in villages belonging to the waqf of Şehzade Sultan Mehmed Han in İstanbul. Villages in the *kazas* of Çirmen and Nevrekob and *nahiye* Terkos. Income: 671,385 *akçes* from 6,040 *hanes*.

2 f., 10.5 x 31, black; *siyakat*.

See also: Опис на джизие регистри ..., p. 28, № 25.

**F. 1A, a. u. 22174**

**68. 1022 / 21. 02. 1613 – 10. 02. 1614**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Mihal Bey in Edime and the waqfs of Hoca Hayreddin, Hatice Sultan, Hekim Yakub, Turhan Bey, Piri Paşa, Fatma Hatun and Gülşan Hatun. Income: 218,459 *akçes* from 1,986 *hanes*.

2 f., 10.3 x 30.6; black, *siyakat*.

See also: Опис на джизие регистри ..., p. 27, № 23.

**НПТА XVII, a. u. 3/60**

**69. 1022 / 21. 02. 1613 – 10. 02. 1614**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Şah Sultan, Şehabeddin Paşa, Yahya Paşa and Fadlullah Paşa in *kaza* Filibe. Income: 258,874 *akçes* from 2,653 *hanes*.

2 f., 10 x 30; black, *siyakat*.

**F. 88A, a. u. 757**

**70. 1022 / 21. 02. 1613 – 10. 02. 1614**

Register of revenues from the *cizye*, *ziyade-i cizye* and *adet-i ağnam* taxes from the waqf of Rüstem Paşa in İstanbul. Income: 296,696 *akçes* from 1,866 *hanes*.

2 f., 10.7 x 30.5; black, *siyakat*.

See also: Опис на джизие регистри ..., p. 27, № 24.

**F. 1A, a. u. 22176**

**71. 1022 / 21. 02. 1613 – 10. 02. 1614**

Register of revenues from the *ziyade-i cizye* tax allocated for the *Dar ül-Hadis* waqf of Sultan Murad II in Edirne. Income: 228,142 *akçes* from 2,074 *hanes* with the newly arrived ones.

2 f., 10 x 30; black, *siyakat*.

**F. 79A, a. u. 1905**

**72. 1022 / 21. 02. 1613 – 10. 02. 1614**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of [Valide-i] Sultan Süleyman Han in Yanbolu, of Sultan Murad II at the *Üç Şerefeliü* mosque in Edirne, of Sultan Murad II in İslimiye and of Mahmud [Paşa-i Veli]. Income: 187,340 *akçes* from 1,184 *hanes*.

2 f., 11.6 x 30.5; black, *siyakat*.

**F. 138A, a. u. 227**

**73. 1022 / 21. 02. 1613 – 10. 02. 1614**

Register of revenues from the *ziyade-i cizye* tax from the waqfs in Edirne of the sultans: Selim II – 308,440 *akçes* from 2,804 *hanes* with the newly appeared; Yıldırım Bayezid – 128,700 *akçes* from 1,170 *hanes* with the newly appeared; Murad II – 344,410 *akçes* from 3,131 *hanes* with the newly appeared.

2 f., 10 x 30.5; black, *siyakat*.

**F. 79A, a. u. 1907**

**73a. 1022 / 21. 02. 1613 – 10. 02. 1614**

Register of documents of financial and administrative nature on various issues related to the maintenance and exploitation of wakfs. Documents concerning the waqfs of: Sultan Orhan in Brusa, Yenişehir and İznik; of Sultan Murad II in Edirne, Brusa, Alaca Hisarı, Ustrumce, Erkene, Ostroviçe and Mağnisa; of Sultan Bayezid I in Edirne, Amasya, İstanbul, Ujiçe, Aydos; of Firuz Bey in *kaza* Üsküdar; Sultan Mehmed II in Brusa, İskenderiye, Bagdad, Ohri, Küstendil, Kara Hisar; of Ebu Eyyub Ansari in *kaza* Filibe; of Şehabeddin Paşa in *kaza* Filibe; of Sultan Selim II in Edirne and İstanbul; of Sultan Süleyman I in *kaza* Edirne, İstanbul, in the villages of Gradište, *kaza* Tırnovi, and Podgor, *kaza* Pravište; villages in the *kazas* of Gelibolu, Razlık and Filibe, the island of Rodos, Şam-ı Şerif, Morihova, Tokad, Ladik and Belgrad; of İshak Bey, in Üsküb and *kaza* Selânik; of Maktul İbrahim Paşa in Kavala; of Gazi Süleyman Paşa in Bolayır and Uzunca ova; of Mihrimah Sultan in *kaza* Filibe, Tatar Pazarı and Üsküdar; of Hayreddin Paşa in Brusa; of Asporca Hatun; of

Fadlullah Paşa in *kaza* Filibe and Tatar Pazarı; of Şehzade Sultan Mehmed Han in İstanbul; of Hanım Sultan in *kaza* Çirmen; of İbrahim Paşa in Hezargrad; of Davud Paşa in İstanbul; of Şah Sultan in *kaza* Filibe and Aydın; of Haseki Sultan in İstanbul; of [Gazi] Mustafa Paşa in İstanbul and Geybuze; of Selçuk Sultan in *kaza* Siroz; at the waqfs in the Holy Cities of Mekka and Medina; from the waqf settlements in the *kazas* of Hotaliç, Edirne, Ereğli, Tırhala, Edirne, Ferecik, Karaağaç, Bosna, Saray-i Bosna, Brusa, Dimetoka, Gelibolu, Kalkandelen, Trapezun, Balık Hisarı, Hatun ili, Söğüd, İstanköy, Zonguldak, Manisa, Fere, Kastamonu; Tatar Pazarı, Uzunca ova, İstanbul, Köprülü, Mosul, Kuds-i Şerif, Kızıl ağaç, Şam-ı Şerif, Selânik, Dukakin, Taraklu, İzmit, İne göl, Ahad, Ladik, Kefe, Zağra-i atik, Bolu, Modom, Baniçe, Sivas, Aydın and Amasya.

ff. 16v – 95v passim, 10.3 x 31.5, black, *siyakat*.

**D 631**

**74. 1 Muharrem 1023 – 30 Zilhicce 1026 / 11. 02. 1614 – 28. 12. 1617**

Register of revenues and expenditures of the cash waqf of Cenane Hatun in İstanbul. Income from interest on waqf money, expenditures for salaries of waqf employees.

4 f., different sizes; black, *siyakat* and *divani*.

**F. 1A, a. u. 17553, ff. 13–16**

**75. 6 Safer 1023 / 18. 03. 1614**

Register of villages belonging to the waqf of Sultan Murad II in Edirne prepared on the basis of an excerpt from the main register of the *Mevkufat* bureau at the Chief accounting office. Contains information which waqf villages obliged to pay *avarız* and those exempt from it.

2 f., 10 x 30; black, *siyakat*, *ince divani*.

**F. 79, a. u. 127**

**76. 1–10 Zilkade 1023 / 3–12. 12. 1614**

Register of revenues from the *avarız* tax from villages in *nahiyes* Aydos and Ahıyolu and from the town of Mesevri belonging to the waqf of Valide Sultan, the mother of Şehzade Sultan Mehmed. The population possessed a royal decree exempting them from the *avarız* tax, but this was not recorded in the central cadastre.

1 f., 20 x 30; black, *ince divani*, *siyakat*.

**Цг 19/39, f. 2**

**77. 2 Zilhicce 1023 / 3. 01. 1615**

Register of the villages belonging to the waqf of Haseki Sultan in the *kazas* of Mesevri and Ahiyolu prepared on occasion of the collection of the *avarız* tax. The population claimed to be exempt but a check-up with the central cadastre revealed that the villages belonging to this waqf were subject to the levy of *avarız*. This, however, was not reflected in the documentation of the local administration.

1 f., 21.2 x 30.5; black, *siyakat*, *ince divani*.

**ЦГ 19/39, f. 1**

**78. 1023 / 11. 02. 1614 – 30. 01. 1615**

Register of the revenues from the *ziyade-i cizye* tax of the infidels in the waqf of Haseki Sultan in İstanbul. Income: 318,780 *akçes* from 2,277 *hanes*.

2 f., 10 x 30; black, *siyakat*.

**ЦГ 19/39, f. 3**

**79. 1023 / 11. 02. 1614 – 30. 01. 1615**

Register of the revenues from the *ziyade-i cizye* tax from villages belonging to the waqf of Sultan Murad II in Edirne. Villages in the *kazas*: Edirne, Bergos, Enos, Zağra-i atik, İslimiye, Hayrebolu, Filibe, Gümülcine, Dimetoka, Çirmen and Hasköy with Uzunca ova. A total of *cizye hanes*: 2,189 in 62 villages.

2 f., 15 x 41; black, *siyakat*.

See also: Опис на джизие регистри ..., p. 30, № 37.

**F. 79, a. u. 988**

**80. 1023 / 11. 02. 1614 – 30. 01. 1615**

Register of the revenues from the *ziyade-i cizye* tax from the waqfs of Ali Paşa-i Atik, Valide-i Sultan Süleyman Han, Rakkas Sinan Bey and from the *Üç Şerefeliü* vakf. Income: 115,195 *akçes* from 820 *hanes*.

2 f., 10.5 x 30.5, black; *siyakat*.

See also: Опис на джизие регистри ..., p. 29, № 32.

**F. 1A, a. u. 22181**

**81. 1023 / 11. 02. 1614 – 30. 01. 1615**

Register of the revenues from the *ziyade-i cizye* tax pertaining to the waqfs of Şah Sultan in *kaza* Filibe. Income for the period 22 Şevval 1021 – 24 Şevval 1022 / 16. 12. 1612 – 7. 12. 1613: 171,032 *akçes* from 1,006 *hanes*.

2 f., 10.6 x 30.9; *siyakat*, *ince divani* and *divani*;

Published in: ИБИ/ТИБИ, Т. 16/3, pp. 195–196.

**F. 88A, a. u. 243**

**82. 1023 / 11. 02. 1614 – 30. 01. 1615**

Register of the revenues from the *ziyade-i cizye* tax from the waqfs of: Ali Paşa-i Atik in Yanbolu – two *çiftliks*, 67 *hanes*; Rakkas Sinan Bey in Karınabad – two *mahalles* in the village of Bey[köy], 301 *hanes*. The income was assigned to Medine-i Münevvere; Üç Şerefeli Sultan Murad Han – two villages in *kaza* İslimiye, 190 *hanes*; Valide-i Sultan Süleyman Han in Yanbolu – three villages, 249 *hanes*. Income: 115,195 *akçes*.

2 f., 10.5 x 30.5; black, *siyakat*, *ince divani*.

See also: Опис на джизие регистри ..., p. 30, № 35.

**F. 119, a. u. 1545, f. 1, 8**

**83. 1023 / 11. 02. 1614 – 30. 01. 1615**

Receipt of revenues and expenditures with an excerpt from the main register for revenues from the *ziyade-i cizye* tax from *kaza* İslimiye at the Edirne waqf of Sultan Murad II. Income: 64,186 *akçes* from 633 *hanes*.

1 f., 9.4 x 14.5; black, *siyakat*, *ince divani*.

See also: Опис на джизие регистри ..., p. 29, № 31.

**F. 138, a. u. 64**

**84. 1023 / 11. 02. 1614 – 30. 01. 1615**

Detailed register of the revenues from the *ziyade-i cizye* tax from villages belonging to the waqf of Sultan Selim II in Edirne. *Ziyade-i cizye* from the villages: Dede viran, with other name Yenice, in *kaza* Zağra-i cedit – 91 *hanes*; Gremnik, in *kaza* Aydos – 228 *hanes*; İçme Deresi – 54 *hanes* as a lump sum; Korahinovo – 101 *hanes*.

4 f., 10.5 x 30.5; black, *siyakat*, *divani*.

**Бр 4/5**

**85. 1023 – 1025 / 11. 02. 1614 – 8. 01. 1617**

Register of the revenues from the *ziyade-i cizye* tax from towns and villages belonging to the waqfs of Mahmud Paşa and Şehabeddin Paşa. It is noted that the waqf villages were subject to the payment of *avarız*. At the waqf of Mahmud Paşa: the villages Mihlij, Radogoşte, *kasaba* Çatalca and the town of [Mahmud Paşa-i] Hasköy. At the waqf of Şehabeddin Paşa: the villages of Kuklene, Banişte, Panakie, Vodene-i balâ with Vodene-i zir, Markova, Leskova, Dobralık, Giren, Karaağaç, Novasel, Belişe, Zabırde, Katuniçe, Voyvodine, Dedova, Kurd köy and Değirmen deresi. Income from the villages in the two vakfs: 286,046 *akçes*.

2 f., 10 x 30; black, *siyakat*.

**F. 88A, a. u. 180**

**86. 15 Şaban 1024 / 9. 09. 1615**

Fragment of a register of the revenues from the *ziyade-i cizye* tax from the waqfs of Sultan Süleyman I. *Ziyade-i cizye* from *kaza* Pirlepe: a total of 1,073 *hanes* in the *varoş* of the town of Pirlepe and 27 villages in the *kaza*.

1 f., 10.5 x 15, black, torn across; *siyakat*, *nesih* and *ince divani*.

See also: Опис на джизие регистри ..., p. 31, № 39.

**F. 16A, a. u. 60**

**87. 1025 / 20. 01. 1616 – 8. 01. 1617**

Fragment of a detailed register-payroll of those receiving allowance from the waqfs of: Sultan Bayezid II in Amasya; Mevlâna Celâleddin Rumi in Konya; Sultan Selim I in Konya; Fadlullah Paşa in Geybuze, Sultan Süleyman I in Şam-ı Şerif and the *Hatuniye* waqf in Trapezun. List of those who enjoyed the privilege, their daily allowance and changes in their membership taking place in the period 1022 – 1025/21. 02.1613 – 8. 01.1617.

6 f., 14.5 x 41; black, *siyakat*.

**F. 224A, a. u. 560**

**88. 1025 – 1026 / 20. 01. 1616 – 28. 12. 1617**

Register of revenues and expenditures of sums spent by the waqf of Sultan Murad III for provision of food for the functionaries of the İslamic cult and for students at the religious schools in the Holy Cities of Mekka and Medina. Income from the capitation tax of the waqf *reaya*. Expenditures for provision of food and its transportation to its destination

12 f., 15.5 x 42.5; black, *siyakat*.

**F. 1A, a. u. 17597**

**89. 1–30 Cemaziel'evvel 1026 / 7. 05. – 5. 06. 1617**

Applications (23) to the Grand Vezier's office concerning appointments of officers to vacant positions at the waqfs of: Sultan Selim I in İstanbul; the *türbe* of Sultan Selim II in İstanbul; the *türbe* of Şehzade Sultan Mehmed in İstanbul; the *türbe* of Ağa Hasan Paşa in İstanbul; Sultan Süleyman I in İstanbul; Sultan Mehmed II in İstanbul; Sultan Selim II in Edirne; Sultan Bayezid II in Edirne; Sultan Murad II in Brusa; Sultan Bayezid II in İstanbul and the *Hatuniye* waqf in Tokad.

23 f., different sizes; black, *ince divani*.

**Цг 30/16**



**90. 13 Zilhicce 1026 / 12. 12. 1617**

Receipts (*tahvil* and *suret-i tahvil*) for the revenues going to the State Treasury from the taxes on the renewal of the *berats* of functionaries in the waqfs in İstanbul on occasion of the accession to the throne (*cülus-u hümayun*) of Sultan Mustafa I. Income from the renewal of the *berats* in the waqfs of: Sultan Süleyman I, Valide Sultan, Hoca Rüstem, Mehmed Paşa, Nişancı Mehmed Paşa, Yakub Ağa, Abdurrahman Ağa, Ferik Ali Ağa, Murad Paşa, Hüseyin Ağa, Ayşe Sultan, İbrahim Paşa, Fatma Sultan, Süleyman Ağa, Sultan Selim I, Hasan Paşa, Kethüda Canfeda Hatun, Sultan Mehmed III, Daye Hatun, Rüstem Paşa, Abu el-Fazıl [Mehmed] Efendi, Sultan Bayezid II, the Grand Vezir Hasan Paşa, Şah Sultan, Fatma Sultan [Sofu], Hanım Sultan, Gedik Ahmed Paşa, [Nişancı] Mehmed Paşa, Ferruḥşad Hatun, Hamza Paşa, Yaver Mehmed Ağa, Mahmud Ağa, Küçük Abdülrezak Ağa, Abdullah Ağa, Server Ağa, Mercan Ağa, Ebu Eyyub Ansari, Sultan Mehmed II, Mehmed Ağa, Davud Ağa, Şehzade Sultan Mehmed, Gülizar Hatun, from the waqfs of Gülfem Hatun in Üsküdar, of Sultan Süleyman I in Çorlu, of Valide Sultan in Üsküdar and of Sultan Orhan in Gelibolu.

62 f., 10 x 15; black, *siyakat*.

**F. 1A, a. u. 17594**

**91. 1 Muharrem 1027 – 30 Zilhicce 1031 / 29. 12. 1617 – 4. 11. 1622**

Register of revenues and expenditures of waqfs of cash and rent at the mosque and *medrese* of Kasım Paşa [Güzelce] in Galata. Income from rent on *dükkâns*, houses, *odas*, mills, ice houses, baths, *bostans*, urban plots, bakeries, coffee houses and usurious operations with waqf money. Expenditures for salaries of waqf employees and for the maintenance of the waqf immoveable property.

6 f., 14.3 x 41.5; black, *siyakat*.

**D 62, f. 57v – 62r**

**92. 1 Ramazan 1027 – 29 Şaban 1028 / 2. 08. 1618 – 11. 08. 1619**

Register of revenues from the *cizye* tax from the waqfs of Sultan Bayezid II in Amasya. Income: 135,095 *akçes* from 659 *hanes*. Revenues of the same waqf from the [taxpayers] detached [from the register] in Amasya. Income: 80,155 *akçes* from 391 *hanes*. The revenues were collected along with the amounts due to the Treasury on occasion of the ascension to the throne (*cülus-u hümayun*) of Sultan Osman II.

2 f., 10.5 x 30.5; black, *siyakat*.

**HIITA XVIII, a. u. 9/16**

**93. 1 Şaban 1028 / 14. 07. 1619**

Fragment of a register of revenues allocated to cover financial expenses related to the maintenance of the *yeniçeri* corps and the palace. Inventory of waqf revenues from the waqf of Hanım Sultan in *nahiye* Palatimne; the *cizye* tax of the Christian population in the waqfs of İbrahim Paşa in Hezargrad, of Sekban Kara Ali in *kaza* Zıştovi, of Şehzade Sultan Mehmed in İstanbul, of the sultans Yıldırım Bayezid and Mehmed II, of Yakub Paşa in the town of İznikmid; of the waqf of Sultan Selim II in İstanbul, used for state needs.

7 f., damaged; black, *siyakat*, *ince divani*.

**F. 213A, a. u. 420**

**94. 12 Şaban 1029 – 30 Zilhicce 1030 / 13. 07. 1620 – 15. 11. 1621**

Register of revenues and expenditures of the waqfs of Sultan Süleyman I, Sultan Kayıtbay and Sultan Çakmak. The revenues came from the taxation of the producing population in the waqf and were allocated for the supply of food for the population of the Holy Cities of Mekka and Medina. Expenditures for the purchase of foodstuffs and their transportation to the Holy Cities.

6 f., 15.5 x 42; black, *siyakat*.

**F. 1A, a. u. 17613**

**95. 1 Ramazan 1029 – 29 Şaban 1030 / 31. 07. 1620 – 19. 07. 1621**

Register of revenues from the *cizye* tax of the population belonging to the waqf of Sultan Süleyman I in Morihova. Income: 200,223 *akçes* from 953 *hanes*.

2 f., damaged; black, *siyakat*.

**F. 11A, a. u. 350**

**96. 1029 – 1030 / 8. 12. 1619 – 15. 11. 1621**

Register of revenues from the *ziyade-i cizye* tax from the waqf of Mustafa Paşa in Gelgit. Income: 69,246 *akçes*.

2 f., 10.5 x 29.5; black, *siyakat*.

See also: Опис на джизие регистри..., p. 34, № 58.

**F. 1A, a. u. 22191**

**97. 1030/ 26. 11. 1620 – 15. 11. 1621**

Register of revenues and expenditures of the mosque, *medrese* and *imaret* at the waqf of Sofu Mehmed Paşa in Sofia. Income from rent on *hans*, *dükkâns*, baths, bakeries, mills, from villages in *kaza* Dimetoka, *odas* in Selânik, from waqf

*mukataas* in Dırama and the village of Dolna Diseviçe, *kaza* Pilevne, from the mineral bath in Küstendil. Expenditures for salaries of the waqf employees, for the supply of equipment, products and current repairs.

5 f., 14.5 x 41.8; black, *siyakat*.

**D 62, f. 127r – 131r**

**98. 1030 / 26. 11. 1620 – 15. 11. 1621**

Register of revenues from the *ziyade-i cizye* tax from the *reaya* without permanent residence in Gelibolu, the islands of Ağrıboz and Semenderek, and *kaza* Aydos at the waqf of Sultan Süleyman I in İstanbul. Income: 628,660 *akçes* from 4,354 *hanes*.

1 f., 10 x 28; black, *siyakat*.

**D 62, f. 98v**

**99. 1 Ramazan 1031 – 29 Şaban 1032 / 10. 07. 1622 – 28. 06.1623**

Register of revenues from the *ziyade-i cizye* tax from the population belonging to the waqf of Sultan Bayezid II. Income: 204,371 *akçes* from 916 *hanes*.

2 f., 10.2 x 29.4; black, *siyakat*.

See also: Опис на джизие регистри..., p. 37, № 73.

**F. 1A, a. u. 22197**

**100. 1031 / 16. 11. 1621 – 4. 11. 1622**

Receipt-book of sums received at the *Hazine-i Amire-i Tuna* from *mukataas* and vakfs. Waqf revenues from: the *cizye* tax of the infidels at the waqf of Ebu Eyyub Ansari; the *ziyade-i cizye* tax from the infidels at the waqf of Rakkas Sinan Bey in Karınabad; the *cizye* tax of the infidels at the waqf Sultan Selim II in Edirne; the *ziyade-i cizye* tax of the infidels at the waqf of Piyale Paşa in *kaza* Hezargrad; the *ziyade-i cizye* tax of the infidels at the waqf of İbrahim Paşa in *kaza* Hezargrad; the *ziyade-i cizye* tax of the infidels at the waqf of Kasım Paşa in *kaza* Tırnovi; the *ziyade-i cizye* tax of the infidels at the waqf of Ali Bey in Pilevne; the *cizye* tax of the infidels at the *Üç Şerefeli* waqf of Sultan Murad II in Edirne

2 f., 14 x 42; black, *siyakat*.

**D 62, f. 194r – 195r**

**101. 1031 / 16. 11. 1621 – 4. 11. 1622**

Register of waqfs of deceased sultans, *vezirs*, dignitaries and royal wives whose *tevlİYets* were granted to members of the *sipah* and *silâhdar* corps.

Waqfs of: Gazi Hüdavendigâr in Brusa; Sultan Yıldırım Bayezid in Brusa; Asporça Hatun in Brusa; Gülruh Hatun in Brusa; Umur Bey in Brusa; Hatice Hatun in İznik; Valide-i Sultan Süleyman I in Mağnisa; Mehmed Paşa in *kasaba* Bor; İsmail Bey in Kastamonu; Kasım Bey in Bozük; Yakub Bey in Konya; İbrahim Bey in Konya; Rüstem Paşa in İstanbul; Çaşnigir in Mağnisa; Fazıl Paşa in Kelkeit; Lala Sinan Paşa, Süleyman Paşa; Sultan Orhan in İznik; Sinan Paşa in Samanlı; the *Sultaniye* waqfs in Haleb; of İsa Bey in Kilis; of Mahmud Paşa in *kaza* Samanlı; Sultan Orhan in *kaza* Ak Hisarı; the waqfs of the royal sons in Brusa; of Şehzade Sultan Mehmed in Brusa; Ramazan-zade in Edirne; Nureddin Şehid in Haleb; Reyhan Paşa in Yenişehir; Karagöz Paşa in Kütahya; Abdüsselâm Bey in İznikmid; Gazi Ata Bey in Kastamonu; Mustafa Bey in Konya and Hafsa Hatun in Brusa.

1 f., 15 x 41; black, *siyakat*.

**D 62, f. 1v**

**102. 1032 / 5. 11. 1622 – 24. 10. 1623**

Register of provisions – wheat, oats and barley distributed among religious and administrative employees at the waqf of Şehzade Süleyman Paşa son of Sultan Orhan in Bolayır. A total of the allotted quantities: wheat – 2,228 *müds*; oats – 737 *müds*; barley – 400 *müds*.

2 f., 15.5 x 41; black, *siyakat*.

**F. 1A, a. u. 17630**

**103. 1032 / 5. XI. 1622 – 24. X. 1623**

Register of revenues and expenditures of the *mescid* at the waqf of Sultan Murad III in İstanbul. Income from rent on *odas*, expenditures for salaries of waqf employees and for the provision needs of the *mescid*.

2 f., 10.5 x 31; black, *siyakat* and *divani*.

**F. 1A, a. u. 17631**

**104. 1033 –1034 / 25. 10. 1623 – 2. 10. 1625**

Receipts (*tahvils* and *suret-i tahvils*) for sums paid to the State Treasury from the revenues of *hases* in Galata and Talanda at the waqf of the *türbes* of the sultans Selim II, Murad III and Mehmed III, located near the *Aya Sofya* mosque in İstanbul; at the waqf of the mosque of Sultan Ahmed I in İstanbul and at the waqf of the mosque of Şehzade Sultan Mehmed in İstanbul.

20 f., different sizes; black, *siyakat*.

**F. 1A, a. u. 17647**

**105. 1034 / 14. 10. 1624 – 2. 10. 1625**

Detailed register of revenues from the *ziyade-i cizye* tax of 74 *cemaats* of Armenians, Greeks, Karamans and *Efrenciyan* at the waqfs of Sultan Mehmed II in Istanbul. 8 f., 10.3 x 30; black, *siyakat*.

See also: Опис на джизие регистри..., p. 42, № 97.

**F. 1A, a. u. 22224**

**106. 1 Muharrem – 30 Zilhicce 1035 / 3. 10. 1625 – 21. 09. 1626**

Register of revenues and expenditures of the waqf at the mosque and *imaret* of Sultan Süleyman I in İstanbul. Income from rent on *dükkâns*, baths, houses, *odas* and from waqf *mukataas*. Expenditures for salaries of the waqf employees, for repairs, for the purchase of food provisions and equipment for the needs of the *imaret*.

18 f., 14 x 41.5; black, *siyakat*, *ince divani*.

**OAK 204/18**

**107. 1035 / 3. 10. 1625 – 21. 09. 1626**

Receipts (*tahvils* and *suret-i tahvils*) for sums paid to the State Treasury from *hases* in Atina, Galata, Lundor, Alasonye, Kasandra, Mudunec and Menemen belonging to the waqfs of: Sultan Ahmed I in İstanbul, of the *dariüssaade ağa* Gazanfer and of Handan Sultan.

22 f., 10 x 15; black, *siyakat*.

**F. 1A, a. u. 17652**

**108. 20 – 29 Şaban 1036 / 5 – 15. 05. 1627**

Register of the expenses for the repairs of a *mutafçı* workshop, candle workshop and a public *kantar* at the waqf of Hasan Paşa in Sofia. An inventory of various building materials – roof tiles, stone, lime, the sums for the salaries of the masters – carpenters and bricklayers, of the *ırgats*, and for hire of carts. The value of the repair works: 10,878 *akçes*.

2 f., 21 x 30; black, *ince divani*.

**СФ 26/50**

**109. 24 Receb 1036 – 3 Receb 1037 / 10. 04. 1627 – 9. 03. 1628**

Register of revenues and expenditures of the mosque and *imaret* at the waqf of Sultan Murad II in Brusa. Income from waqf *mukataas* in Söğüt, Edremid, Tavşanlı and Mihaliç, from rent on *dükkâns* and *odas*. Expenditures for salaries of the employees at the mosque and the *imaret*, and for the purchase of equipment and provisions.

8 f., 15 x 42; black, *siyakat*.

**F. 231, a. u. 112**

**110. 1036 / 22. 09. 1626 – 11. 11. 1627**

Register of revenues from the *cizye* tax from villages belonging to the waqf of Sultan Ahmet I in the *vilâyets* of Belgrad-ı Arnavud and Malakas. A total of 340 *hanes* in 12 villages.

2 f., restored, 10.5 x 30.5; black, *siyakat*.

See also: Опис на джизие регистри ..., p. 43, № 100.

**OAK 244/21**

**111. 1036 / 22. 09. 1626 – 11. 09. 1627**

Receipt for the annual revenues for the State Treasury from the waqf *hases* in Talanda belonging to the waqf of Sultan Ahmed I in İstanbul. Total annual income: 693,931 *akçes*.

1 f., 10.6 x 30.5; black, *siyakat*.

**F. 1A, a. u. 17661**

**112. 8 Cemaziyel'ahir 1037 / 14. 02. 1628**

Synoptic register of revenues from the *cizye* tax for 1035/3. 10. 1625–21. 09. 1626 from the waqfs of Sultan Süleyman I in Morihova. Included are the town of Morihova, the *varoş* and 27 villages in the region. Total: 953 *hanes*.

2 f., 10.2 x 30.3; black, *siyakat*, *ince divani* and *nesih*.

See also: Опис на джизие регистри ..., p. 44, № 105.

**F. 16, a. u. 95**

**113. 1037 / 12. 09. 1627 – 30. 08. 1628**

Receipt for the annual revenues from the waqf *hases* in Talanda belonging to the waqf of Sultan Ahmed I in İstanbul going for the State Treasury. Total annual income: 698,093 *akçes*.

1 f., 10.5 x 29.5; black, *siyakat*.

**F. 1A, a. u. 17659**

**114. 1 Muharrem 1037 – 30 Zilhicce 1038 / 12. 09. 1627 – 20. 08. 1629**

Register of revenues and expenditures of the waqf at the *mescid* of Firuz Ağa in İstanbul. Income from rent on *odas*, *dükkâns* and houses. Expenditures for salaries of waqf employees.

2 f., 10 x 29.5; black, *siyakat* and *divani*.

**F. 1A, a. u. 17657**

**115. 1 Receb 1038 – 29 Cemaziyel’ahir 1041 / 24. 02. 1629 – 22. 01. 1632**

Register of revenues and expenditures of the waqf of Safiye Hatun in İstanbul. Income from rent on *odas*, expenditures for salaries of waqf employees.

2 f., 10.6 x 30.5; black, *siyakat*.

Цr 35/4

**116. 1039 / 21. 08. 1629 – 9. 08. 1630**

Receipts (*tahvils* and *suret-i tahvils*) for sums from the income of the waqf *hases* in Atina belonging to the waqf of the mosque of Sultan Ahmed I in İstanbul paid to the State Treasury.

32 f., different sizes; black, *siyakat*.

F. 1A, a. u. 17682

**117. 1039 – 1041 / 21. 08. 1629 – 29. 07. 1631**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of: Ebu Eyyub Ansari and Rakkas Sinan Bey in Karinabad. Income: 22,726 *akçes* from 451 *hanes*; Sultan Bayezid I, Murad Paşa, Sinan Paşa and Rum Mehmed Paşa. Income: 118,933 *akçes* from 1,801 *hanes*; Mehmed Paşa, Mehmed Bey and Gedik Ahmed Paşa in Nevrekob and Timur Hisarı. Income: 32,505 *akçes* from 729 *hanes*; Şah Sultan, Şehabeddin Paşa, Yahya Paşa and Feyzullah Paşa in Filibe. Income: 102,914 *akçes*; Evliya Kasım Paşa and Firuz Bey in Tırnovi and of Kadı İvaz Bey in Niğbolu. Income: 39,046 *akçes* from 660 *hanes*; Isa Bey and İshak Paşa in Üsküb. Income 39,162 *akçes*; from the waqfs in Zihna and Pravişte. Income: 72,473 *akçes* from 1,406 *hanes*; of the sultans Murad I, Mehmed II, Murad II, Bayezid I and of Emir Sultan in Brusa. Income: 176,600 *akçes* from 4,235 *hanes*; Şehzade Sultan Mehmed in İstanbul. Income: 64,340 *akçes* from 6,040 *hanes*; Gazi Ali Bey son of Mihal Bey in Pilevne. Income: 19,590 *akçes*; Sultan Süleyman I on the islands of Rodos and İstanköy. Income, with the *cülus-u hümayun* and *adet-i gulâmiye*: 105,162 *akçes*; Yakub Çelebi son of Germiyan and *ziyade-i cizye* from the royal *hases* in Kütahya. Income: 15,188 *akçes*; Sitti Sultan in Edirne. Income: 23,305 *akçes* from 425 *hanes*; Mahmud Paşa in İstanbul. Income: 60,419 *akçes* from 1,038 *hanes*; Mahmud Bey, Sinan Paşa, Hekim Yakub, Hatice Sultan, Hoca Hayreddin and from waqfs dedicated to Mekka and Medina. Income: 50,421 *akçes*; Valide-i Sultan Süleyman. Income: 13,000 *akçes* from 316 *hanes*; Mehmed Paşa, Murad Paşa, Kılıç Paşa, Saruca Paşa and of Sultan Selim I. Income: 72,384 *akçes*

from 1,242 *hanes*; *ispenc* from Greeks and Armenians and from the *reaya* at the waqf of Sultan Mehmed II in İstanbul. Income: 8,884 *akçes* from 584 *hanes*. 6 f., 10 x 25, damaged, restored; black, *siyakat*, *ince divani*.

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**F. 116, a. u. 151**

**118. 1 Muharrem 1040 – 30 Zilhicce 1041 / 10. 08. 1630 – 18. 07. 1632**

Register of revenues and expenditures of the waqf of Hasan Paşa, *vezir* and former *kapudan*, in İstanbul. Income from rent on *odas*, *dükkâns*, houses and built-up plots; from vineyards and gardens; from taxes on transactions with waqf property. Expenditures for salaries of waqf employees and for the repairs of waqf buildings.

4 f., 14.5 x 42; black, *siyakat*.

**F. 1, a. u. 15085**

**119. 5 Zilkade 1041 – 29 Cemaziyel'ahr 1042 / 24. 05. 1632 – 11. 01. 1633**

Fragment of a register of revenues and expenditures of the waqf at the mosque and *imaret* of Sultan Süleyman I in Şam. Income from waqf villages, expenditures for the needs of the mosque.

2 f., damaged; black, *siyakat*.

**F. 279A, a. u. 1455**

**120. 1–10 Ramazan 1041 – 20 –29 Şaban 1042 /  
22–31. 03. 1632 – 2–11. 03. 1633**

Register of revenues from the *cizye* tax from the waqfs of Hanım Sultan in *kaza* Çirmen. Income: 137,382 *akçes* from 600 *hanes*.

2 f., 10.5 x 30.6; black, *siyakat*, *ince divani*.

See also: Опис на джизие регистри..., p. 46, № 114.

**F. 87A, a. u. 34**

**121. 1041 / 30. 07. 1631 – 18. 07. 1632**

Synoptic accounting register (*icmal-i muhasebe*) for the income from the *hases* in [*kaza*] Atina belonging to the waqf of Sultan Ahmed I. Income: 1,656,067 *akçes*;



the collection of the tax was assigned to members of the *bostancı* and *sipah* corps of the paid royal army.

2 f. 10.8 x 31; black, *siyakat*, *divani* and *ince divani*.

**F. 1A, a. u. 17704**

**122. 1041 – 1045 / 30. 07. 1631 – 4. 06. 1636**

Credit receipts (*tahvils* and *suret-i tahvils*) for sums from the income of the waqf *hases* in Alasonye, Atina, Ergerikasri and İzdin at the waqf of Sultan Ahmed I in İstanbul and from the waqf *hases* of Gazanfer Ağa, *ağa-i bab-ı saadet*, in Seferi Hisarı and Kasandra paid to the State Treasury.

12 f., 10 x 14.5; black, *siyakat*, *ince divani*.

**F. 1A, a. u. 17710**

**123. 1 Ramazan 1042 – 29 Şaban 1043 / 12. 03. 1633 – 28. 02. 1634**

Register of revenues from the *cizye* tax from the waqf of Sultan Bayezid II in Amasya. These were parcelled out (*ifraz*) from the total tax revenues from Amasya. Income: 110,000 *akçes* from 500 *hanes*. The revenues were used for salaries and pensions of military men.

6 f., 10 x 30; black, *siyakat*.

See also: Опис на джизие регистри..., p. 50, № 133.

**F. 224A, a. u. 189**

**124. 4 Zilhicce 1043 / 1. 06. 1634**

Synoptic register of revenues from the *ziyade-i cizye* tax for 1042 / 19. 07. 1632 – 7. 07. 1633 from the waqfs of Sultan Süleyman I in the town of Serfice and the *kazas* of Alasonye, Tırhala, Naseliç, Hurpişte and Karaferiye. A total of: 1,077 *hanes* in 12 urban *mahalles* and 20 villages.

2 f., 11 x 30; black, *siyakat*, *nesih*.

See also: Опис на джизие регистри..., p. 51, № 142.

**F. 152, a. u. 1**

**125. 12 Şevval 1044 / 31. 03. 1635**

Register of revenues from the *cizye* tax from the population in settlements belonging to the waqf of Sultan Selim Han in İstanbul. The register was compiled taking into account the newly appeared taxpayers in the *kazas* Aydos, Rusokasri, Varna and Karınabad.

2 f., 10,5 x 30; black, *siyakat*, *divani*.

**F. 213A, a. u. 418**

**126. 29 Zilhicce 1044 – 1 Şevval 1045 / 16. 06. 1635 – 9. 03. 1636**

Fragment of a register of revenues and expenditures of the waqf at the mosque of Sultan Süleyman I in Çorlu. Income from a bath in the town of Çorlu, rent on *dükkâns*, waqf *mukataas* and from rice fields in the *kaza* of Çorlu. Expenditures for salaries of the waqf employees, for the purchase of provisions and for food for the employees at the mosque and for the students at the *medrese* in the waqf complex.

3 f., 15 x 41; black, *siyakat*.

**F. 111A, a. u. 27**

**127. 1 Zilkade 1044 – 29 Zilhicce 1046 / 18. 04. 1635 – 25. 05. 1637**

Register of revenues and expenditures of the waqf of Vezier Hasan Paşa in İstanbul. Income from rent on houses, *odas*, *dükkâns*, baths, mills, gardens, dairy farms, vineyards, gardens and meadows, from the sale of sheep and goats. Expenditures for the salaries of the waqf employees, for the maintenance of the waqf property, for the purchase of products and equipment.

4 f., 15 x 40; black, *siyakat*.

**F. 1A, a. u. 17721**

**128. 1044 / 27. 06. 1634 – 16. 06. 1635**

Synoptic register for the levy of the *cizye* tax from the waqfs of Sultan Süleyman I in Serfice and villages in the *kazas* of Alasonye, Tırhala, Naseliç, Karaferiye and Hurpişte. A total of: 1,079 *hanes* in 12 urban *mahalles* and 20 villages.

2 f., 10.6 x 30.3; black, *siyakat*, *ince divani*.

See also: Опис на джизие регистри..., p. 55, № 159.

**F. 17A, a. u. 44**

**129. 20 Receb 1045 – 29 Rebiülahır 1047 / 30. 12. 1635 – 20. 09. 1637**

Fragment of a register of revenues and expenditures of the mosque, *imaret* and hospital at the waqf of Sultan Süleyman I in İstanbul. Income from: waqf *mukataas* in Filibe, Şam, Gelibolu, Aydos, Dırama and Ace abad; from rent on waqf land and taxes on the transfer of waqf property to new holders. Expenditures for salaries of waqf employees, for the maintenance of waqf properties, for the purchase of products and equipment.

10 f., 14 x 42.3, black, *siyakat*.

**F. 1A, a. u. 17724**

**130. 1045 / 17. 06. 1635 – 4. 06. 1636**

Synoptic register of revenues from the *cizye* tax from the waqfs of Hanım Sultan in *kaza* Çirmen. Included are 11 villages with a total of 600 *hanes*.

2 f., 10.3 x 29.8, *siyakat* and *ince divani*.

See also: Опис на джизие регистри..., p. 59, № 178.

**F. 87A, a. u. 36**

**131. 1 Muharrem 1048 – 30 Cemaziel'evvel 1049 / 15. 05. 1638 – 28. 09. 1639**

Register of revenues and expenditures of the waqf of Sultan Mehmed III founded with the purpose to provide food for the poor Muslims in the Holy City of Medina [*deşişe-i şerifvakf*]. Income from the taxation on waqf villages. Expenditures for the purchase of grain, for the payment of its transportation to the Holy City and for salaries of the waqf employees.

10 f., damaged; black, *nesih*.

**F. 328A, a. u. 13**

**132. 1048 – 1053 / 15. 05. 1638 – 9. 03. 1644**

Register of arrears from *cizye*, *ispenc* and *adet-i ağnam*. Arrears from *cizye* from the waqfs of Mustafa Paşa in Zadrime for 1050 – 1051 / 23. 04. 1640 – 31. 03. 1642 – 34,623 *akçes* as a lump sum; of Ahi Çelebi in *kaza* Yenice-i Karasu for 1051 / 12. 04. 1641 – 31. 03. 1642 – 45,000 *akçes* as a lump sum; of Sultan Bayezid II in Amasya for 1053 / 22. 03. 1643 – 9. 03. 1644 – 857 *hanes*.

2 f., 10.5 x 30; black, *siyakat*, *ince divani* and *nesih*;

See also: Опис на джизие регистри..., p. 67, № 216.

**F. 89A, a. u. 15**

**133. 1 Receb 1049 – 29 Cemaziyel'ahr 1050 / 28. 10. 1639 – 16. 10. 1640**

Register of revenues and expenditures of the waqfs and *imaret* of Şehabeddin Paşa in *kaza* Filibe. Income from *cizye*, *ispenc*, *adet-i ağnam*, from tithes on the agricultural produce of the waqf villages in *kaza* Filibe. Revenues of the waqf from rent on *dükkâns*, baths, urban plots and an ice house in the town of Filibe, and from trade with grain. Expenditures for salaries of waqf employees, for the repairs and maintenance of the waqf immoveables and for the purchase of provisions.

6 f., 10.5 x 30; black, *siyakat*.

**Пд 17/12**

**134. 1 Şaban 1049 – 30 Receb 1050 / 27. 11. 1639 – 15. 11. 1640**

Register of revenues and expenditures of the mosque, hospital and *imaret* at the waqf of Sultan Selim I in *kaza* Sultaniye. Income from rent on *dükkâns* and a bath; from the taxes *resm-i çift*, *bennak*, *adet-i ağnam*, *arusane*, *bad-ı hava* and *resm-i otlak* from the waqf villages, from tithes of the waqf villages farmed out at *iltizam*. Expenditures for salaries of the waqf employees, for the supply with provisions of the warehouse at the *imaret* and for the maintenance of the waqf properties.

4 f., 15.2 x 43.2; black, *siyakat*.

**İr 46/13**

**135. 1 Zilkade 1049 – 29 Şaban 1050 / 23. 02. – 14. 12. 1640**

Register of revenues and expenditures of the two mosques and the *medrese* at the waqf of Şah Sultan in İstanbul. Income from: the *mukataas* of Dağardı and Sultan yeri; rent on houses, *odas*, *dükkâns* and baths in İstanbul. Expenditures for salaries of the waqf employees. A list of the arrears of the waqf management from earlier years.

4 f., 15.5 x 42.2; black, *siyakat*.

**F. 1A, a. u. 17756**

**136. 15 Zilkade 1049 – 30 Zilkade 1051 / 17. 03. 1640 – 2. 03. 1642**

Register of revenues and expenditures of the waqf and *imaret* at the mosque and *türbe* of Şehzade Gazi Süleyman Paşa in *kaza* Bolayır. Income from waqf *mukataas*, from the *cizye* and *ispenc* of the waqf *reaya*, from the taxation on the residents in the town of Bolayır. Expenditures for salaries of the waqf employees and for the purchase of products for the needs of the waqf and the *imaret*.

12 f., restored, 15 x 31.5; black, *siyakat*.

**OAK 183/14**

**137. 8 Şaban 1050 – 30 Ramazan 1051 / 23. 09. 1640 – 2. 01. 1642**

Register of revenues and expenditures of the waqf at the mosque and *imaret* of Sultan Süleyman I in *kaza* Çorlu. Income from a bath in the town of Çorlu, from rent on *dükkâns*, from rice fields and waqf *mukataas*. Expenditures for salaries of the waqf employees, for the supply with provisions of the kitchen at the *imaret* of the waqf and for the food of the cult functionaries at the mosque and the *medrese* in the *imaret*.

5 f., 15 x 42.3; black, *siyakat*.

**F 111A, a. u. 28**

**138. 1 Ramazan 1050 – 29 Şaban 1051 / 15. 12. 1640 – 3. 12. 1641**

Register of revenues from the *cizye* tax from the *vilâyets* of Selânik, Avret Hisarı, Karaferiye, Çitroz, Vodane, Yenice-i Vardar, Serfice, Kesriye, Nevrekob, Morihova, Maleşeva, Alasonye, Manastır, Üsküb, İştib, Siroz, Tırhala and Yeni şehir. Revenues from *cizye* from the waqfs of Sultan Süleyman in Pirlepe. Income: 207,840 *akçes* from 708 *hanes*; from the waqfs of Mustafa Paşa in *nahiye* Aya Katrin. Income: 43,700 *akçes* as a lump sum.

2 f., 15.5 x 42; black, *siyakat*.

See also: Опис на джизие регистри..., p. 69, № 228.

**F. 146, a. u. 569, ff. 1, 3**

**139. 1 Ramazan 1050 – 29 Şaban 1051 / 15. 12. 1640 – 3. 12. 1641**

Register of revenues and expenditures of the waqf of Büyük Davud Ağa in İstanbul. Income from rent on *odas* and *dükkâns*. Expenditures for salaries of waqf employees, for the purchase of products and equipment.

2 f., 11 x 30.5; black, *siyakat*.

**F. 1A, a. u. 57944**

**140. 1–30 Muharrem 1052 / 1. 04. – 30. 04. 1642**

Applications (54) to the Grand Vezier's office concerning the appointment of officers to vacant positions at the waqfs of: Kara Mustafa Paşa in İlgun; Sultan Selim I in Sultaniye; Daye Hatun in İstanbul; Sultan Orhan in İznik; Sultan Mehmed II in Brusa; Sultan Ahmed I in İstanbul; Gülfem Hatun in Üsküdar; Mahmud Paşa in Akça Kazanlık; Sultan Bayezid II in Amasya; Sultan Selim I in Konya; Mevlâna [Celâleddin Rumi] in Konya; Sultan Mehmed II in İstanbul; Mahmud Paşa in İstanbul; Sultan Murad II in Edirne; Şehzade Sultan Mehmed in İstanbul; Valide Sultan in Üsküdar; Ebu Eyyub Ansari in İstanbul; Sultan Selim I in İstanbul; Bizeban Süleyman Ağa in Yakova; Sultan Mehmed I in Merzifon; Müstedam Hatun in İstanbul; Sultan Bayezid II in İstanbul; İbrahim Paşa [Gazi, Damad] in İstanbul; Sultan Süleyman I in İstanbul; Periruh Hatun in İstanbul; Elhac Mustafa, *dariüssaade ağa*, in İstanbul; Gazi Davud Paşa in İstanbul.

54 f., different sizes; black, *divani*, *siyakat*.

**Цг 73/3**

**141. 1 Şevval 1052 – 29 Zilhicce 1053 / 23. 12. 1642 – 9. 03. 1644**

Register of revenues and expenditures of the mosque and *imaret* at the waqf of Sultan Süleyman I in Çorlu. Income from waqf *mukataas* and *çiftliks*, from rent on

*dükkâns* and a bath in Çorlu. Expenditures for salaries of the employees at the mosque and the *imaret* and for the purchase of provisions.

4 f., 15 x 41; black, *siyakat*.

**F. 1A, a. u. 17751, ff. 1–4**

**142. 1 Zilkade 1052 – 30 Zilkade 1053 / 21. 01. 1643 – 9. 02. 1644**

Register of revenues and expenditures of the mosque, *medrese* and *imaret* at the waqf of Sultan Bayezid II in İstanbul. Income from: waqf *mukataas* in İstanbul, Selânik, Dimetoka, Aydıncık; from immoveables in Selânik; rent on houses, *odas*, *hans*, baths, barns and *dükkâns*; vineyards in İstanbul and Galata; rent paid for the cultivation of waqf land and for the issuance of *tapus* for the usage of waqf property. Expenditures for salaries of the waqf employees, for the maintenance of the waqf property and for the purchase of products and equipment. An inventory of sums of money from the waqf revenues paid to the State Treasury.

10 f., 15 x 41.5; black, *siyakat*.

**F. 1A, a. u. 17742**

**143. 1052 / 1. 04. 1642 – 21. 03. 1643**

Register of the sums deposited in the State Treasury by Mehmed Çelebi on behalf of Ahmed Ağa Turnacizade as a prepayment for the collection of the *ziyade-i cizye* tax from the waqfs of Sultan Murad II in Cisir-i Ergene, Azine and from the *reaya* at the *Dar ül-Hadis* waqf in Edirne, from the waqfs of Sultan Selim I in Prevadi and of Haseki Sultan.

1 f., 10.2 x 30; black, *siyakat* and *ince divani*.

**F. 25, a. u. 62**

**144. 1052 – 1053 / 1. 04. 1642 – 9. 03. 1644**

Register of revenues from the *ziyade-i cizye* tax from the waqf of Mustafa Paşa in *nahiye* Zadrime. Income: 69,528 *akçes* as a lump sum.

2 f., 10.5 x 31; black, *siyakat*.

See also: Опис на джизие регистри..., p. 71, № 235.

**F. 1A, a. u. 22373**

**145. 1 Muharrem – 29 Zilhicce 1053 / 22. 03. 1643 – 9. 03. 1644**

Register of revenues and expenditures of the waqfs of Ayşe Sultan and of Gazi İbrahim Paşa in İstanbul. Income from rent on houses, *odas*, a candle workshop

and *dükkâns* in İstanbul and Galata; from waqf *mukataas* in the *kazas* of Hirsovo and Filibe. Expenditures for salaries and for the maintenance of the waqf property.

5 f., 15 x 42; black, *siyakat*.

**F. 1A, a. u. 17751, ff. 5–10**

**146. 1 Ramazan 1054 – 29 Safer 1056 / 1. 11. 1644 – 16. 04. 1646**

Register of revenues and expenditures of the waqf at the *mescid* of Sultan Murad III near Meydan-i Esb in İstanbul. Income from rent on *odas* and a bakery. Expenditures for salaries of waqf employees.

4 f., 10.5 x 30.5; black, *siyakat*.

**F. 1A, a. u. 17770, ff. 1–4**

**147. 1 Muharrem 1055 – 30 Zilhicce 1056 / 27. 02. 1645 – 5. 02. 1647**

Fragment of a register of revenues and expenditures of the waqf of Gazi Murad Paşa in İstanbul. Income: 373,804 *akçes*. Expenditures: for the salaries of the waqf employees for two years – 346,320 *akçes*; for payments of rent (*mukataa*) – 12,180 *akçes*; for the maintenance of the waqf property – 32,980 *akçes*. Overdraft: 17,679 *akçes*.

2 f., damaged; black, *nesih*.

**F. 1A, a. u. 17769**

**148. 1 Ramazan 1055 – 29 Şaban 1056 / 21. 10. 1645 – 10. 10. 1646**

Register of revenues from the *cizye* tax from the waqf of Sultan Selim Han Atik in *vilâyet* Varna. Income: 541,807 *akçes* from 1,933 *hanes*.

2 f., 10.4 x 26; black, *siyakat*, *divani* and *ince divani*.

See also: Опис на джизие регистри..., p. 85, № 309.

**F. 20A, a. u. 273**

**149. 1 Ramazan 1055 – 29 Şaban 1056 / 21. 10. 1645 – 10. 10. 1646**

Register of revenues from the *cizye* tax from the waqfs of Sultan Bayezid II in Edirne and in İstanbul. Income: 803,624 *akçes* from 2,594 *hanes*. Sums spent on salaries of waqf employees and on pensions.

2 f., 10.5 x 29.5; black, *siyakat*.

**F. 1A, a. u. 17771**

**150. 1055 / 27. 02. 1645 – 16. 02. 1646**

Register of revenues from the *cizye* tax in *vilâyet* Amasya and from the *ifraz* of the *cizye* from the waqf of Sultan Bayezid II in Amasya for the period 1

Ramazan 1054 – end of Şaban 1055 / 1. 09. 1644 – 20. 10. 1645. Pensions and salaries of military men and functionaries of the Islamic cult were paid from the revenues.

4 f., 11 x 31; black, *siyakat*, *ince divani*.

See also: Опис на джизие регистри..., р. 69, № 288.

**F. 224A, a. u. 192**

**151. 1055 / 27. 02. 1645 – 16. 02. 1646**

Inventory of the waqfs in *kaza* Kara Yaka prepared on occasion of the collection of the part of the revenues of the waqf foundations in *eyalet* Rum due to the State Treasury. Share of the fisc from the revenues from waqf villages in the *kaza*.

2 f., 10.6 x 31; black, *ince divani*.

**F. 1A, a. u. 17760**

**152. 1056 / 17. 02. 1646 – 5. 02. 1647**

Registers (24) of sums spent on reconstruction, construction and town-development activities in the waqfs of Sultan Süleyman I in İstanbul. Expenditures for the supply of building materials and for wages of the workers.

42 f., different sizes; black, *siyakat*, *divani*.

**F. 1A, a. u. 17763**

**153. 1 Ramazan 1057 – 30 Cemaziel'evvel 1058 / 30. 09. 1647 – 22. 06. 1648**

Register of revenues and expenditures of the waqf at the *mescid* of Sultan Murad III near Meydan-i Esb in İstanbul. Income from rent on *odas* and a bakery. Expenditures for salaries of waqf employees.

2 f., 10.5 x 30; black, *siyakat*.

**F. 1A, a. u. 17770, ff. 3–4**

**154. 1 Safer 1059 – 30 Ramazan 1061 / 15. 01. 1649 – 16. 09. 1651**

Register of revenues and expenditures of the waqf at the mosque of Kethüda Canfeda Hatun in İstanbul. Income from rent on houses, *odas* and *dükkâns* in İstanbul. Expenditures for salaries of waqf employees, for maintenance of the foundation, for the rent of plots hired from other vakfs.

5 f., 15 x 41.5; black, *siyakat*.

**F. 1, a. u. 17798**



**155. 1059 / 15. 01. 1649 – 3. 01. 1650**

Synoptic accounting register of the *hases* Yeniil at the waqfs of Valide Sultan in Üsküdar. The position of *voyvoda* of the *hases* was farmed out for a year to Hasan Ağa. Expenditures for palace needs and salaries of waqf employees..

2 f., 10 x 30; black, *siyakat*.

**F. 1A, a. u. 17770, ff. 7–8**

**156. 8 Rebiülevvel 1060 – 18 Rebiülevvel 1061 / 11. 03. 1650 – 11. 03. 1651**

Register of revenues and expenditures of the mosque and *imaret* at the waqf of Sultan Bayezid II in İstanbul. Income from rent on waqf immoveable property in İstanbul, Brusa, Selânik; from waqf *mukataas* in Hayrebolu, Dimetoka, Ferecik and Aydıncık; from taxes on agricultural produce on waqf land; from issuance of *tapus* for holding waqf land. Expenditures for salaries of employees, for supply of provisions and repairs of waqf buildings.

8 f., 14.5 x 41; black, *siyakat, nesih*.

**F. 1, a. u. 15089**

**157. 1 Muharrem – 30 Zilhicce 1061 / 25. 12. 1650 – 13. 12. 1651**

Register of revenues and expenditures of the waqfs of Daye Hatun, Nafise Hatun and of Rüstem Baba in İstanbul. Income from rent on houses, *hans*, *odas* and *dükkâns*. Expenditures for salaries of the waqf employees and for ensuring the functioning of the foundations.

4 f., 14.5 x 41.3, damaged; black, *siyakat*.

**F. 1A, a. u. 17797, ff. 3–6**

**158. 1 Muharrem 1061 – 30 Zilkade 1062 / 25. 12. 1650 – 2. 11. 1652**

Register of revenues and expenditures of the waqf of Elhac Firuz Ağa in İstanbul. Income from rent on *odas*, *dükkâns* and a *han*. Expenditures for salaries of the waqf employees, for maintenance, purchase of provisions and equipment.

2 f., 15 x 41.1; black, *siyakat*.

**F. 1A, a. u. 17797, ff. 1–2**

**159. 22 Cemaziel'evvel 1061 – 29 Cemaziyel'ahır 1063 / 13. 05. 1651 – 27. 05. 1653**

Register of revenues and expenditures of the mosque, *imaret* and the hospital at the waqf of Sultan Bayezid II and the *Üç Şerefeli* waqf of Sultan Murad II in

Edirne. Income from taxation on the agricultural produce of the waqf settlements in *nahiye Üsküdar*, from rent on *dükkâns* and baths, from the *cizye* of the waqf population. Expenditures for salaries of the employees, for maintenance and repairs of the waqf buildings and properties.

12 f., 15 x 42; black, *siyakat*.

**F. 1, a. u. 15090**

**160. 1 Ramazan 1061 / 18. 08. 1651**

Register of revenues and expenditures of the waqf at the *mescids* of Çakır Ağa in İstanbul. Income from rent and other transactions with urban properties – *dükkâns*, houses, plots. Expenditures for salaries of the employees at the *mescids*.

4 f., torn across; black, *siyakat*.

**F. 1, a. u. 26055**

**161. 1 Rebiülevvel 1061 / 22. 02. 1651**

Register of revenues and expenditures of the mosque and *imaret* at the waqf of Sultan Murad II in Brusa. Income from rent on *dükkâns*, baths, *odas*, landed waqf *mukataas* in Edremid and Bergama, from the *mukataa* on the saltworks in Tavşanlı, from waqf villages in the *kazas* of Mihaliç and Manâs, and from taxes on *Yürük cemaats*. Expenditures for salaries of waqf employees, wages of those serving in the kitchen of the *imaret*, for supply of equipment and food products.

11 f., 15 x 42; black, *siyakat*.

**F. 1, a. u. 664**

**162. 1 Mart 1062 – 28 Felvari [1063] / 1. 03. 1652 – 28. 02. 1653**

Register of revenues and expenditures of the mosque, *türbe* and *imaret* at the waqf of Emir Sultan in Brusa. Income from rent on *dükkâns*, *hans*, gardens, vineyards and plots in Brusa, from rice-fields, from lease of waqf arable land, from taxes on the agricultural produce in the waqf villages. Expenditures for salaries of waqf employees and maintenance of the waqf properties.

7 f., 15 x 41.5; black, *siyakat*.

**F. 1, a. u. 15094**

**163. 1 Rebiülahır 1062 – 30 Ramazan 1063 / 12. 03. 1651 – 24. 03. 1653**

Register of revenues and expenditures of the mosque and *medrese* at the waqf of Sultan Selim II in Edirne. Income from a bath, a *han*, rent on *dükkâns*, houses, *odas*, *boza* shops, on plots and other urban immoveables; from the *cizye* of the

waqf *reaya*, from usurious operations with waqf money. Expenditures for salaries of the waqf employees and the administration, and for supply with provisions.

6 f., 15 x 41.8; black, *siyakat*.

**F. 79A, a. u. 67**

**164. 1 Rebiülahır 1062 – 30 Zilhicce 1064 / 12. 03. 1652 – 10. 11. 1654**

Register of revenues and expenditures of the mosque and *imaret* at the waqf of Şehzade Sultan Mehmed in İstanbul. Income from rent on *dükkâns* and a bath, and from 18 fiscal units farmed out at *iltizam*. Expenditures for salaries of the waqf employees, for the maintenance of the property and for supplying the warehouse at the *imaret* with provisions.

10 f., 14.5 x 41.5; black, *siyakat*.

**F. 1A, a. u. 17800**

**165. 1062 – 1065 / 14. 12. 1651 – 30. 10. 1655**

Applications (25) from the office of the *darüssaade ağa* to the Grand Vezir concerning appointments to vacant positions at the waqfs of: Şehzade Sultan Mehmed in İstanbul; Valide Sultan-i Atik in Üsküdar; Safiye Hatun in İstanbul; Aşçı Hasan Paşa in İstanbul; the *türbe* of Sultan Mehmed III in İstanbul; Sultan Süleyman in İstanbul; Sultan Murad II in Ergene; the *türbe* of Sultan Murad III in İstanbul; Sultan Murad II in Edirne; Sultan Selim I in İstanbul; the *türbe* of Sultan Ahmed I in İstanbul; [Öküz] Mehmed Paşa in İstanbul; Gazi Süleyman Paşa in Bolayır; Ayşe Sultan in İstanbul and in the waqf of the Aya Sofya mosque in İstanbul.

25 f., different sizes; black, *divani, siyakat*.

**F. 1A, a. u. 17795**

**166. 1 Muharrem – 30 Zilhicce 1063 / 2. 12. 1652 – 21. 11. 1653**

Register of revenues and expenditures of the waqfs of Daye Hatun, Nefise Hatun and of Rüstem Paşa in İstanbul. Income from rent on houses, *dükkâns* and plots, and from usurious operations. Expenditures for salaries of waqf employees and for the maintenance of the vakfs.

2 f., 15.5 x 41.5; black, *siyakat*.

**F. 1, a. u. 15093**

**167. 1 Safer 1063 – 30 Muharrem 1064 / 1. 01. – 21. 12. 1653**

Register of revenues and expenditures of the mosque at the waqf of Sultan Süleyman in Şam-ı Şerif. Income from rent, waqf *mukataas*, from taxes on the

agricultural produce in the waqf villages and from the *cizye* tax. Expenditures for salaries of the waqf employees and for maintenance and repairs.

4 f., 15 x 41; black, *siyakat*.

**F. 1, a. u. 15091**

**168. 3 – 30 Rebiülevvel 1063 / 1 – 28. 02. 1652**

Applications (41) from Behram Ağa, *darissaade ağa*, to the Grand Vezir concerning appointments to vacant positions and the arrangement of some administrative problems in the waqfs of: Sultan Mehmed II in İstanbul; Sultan Murad II in Brusa; Gevherhan Sultan in İstanbul; Sultan Guri in Haleb; Mehmed Ağa in İstanbul; Atik Valide Sultan in Üsküdar; Sultan Ahmed I in İstanbul; ismail Çelebi in İstanbul; Kapudan Hasan Paşa in İstanbul; Yemişçi Hasan Paşa in İstanbul; Mahmud Paşa-i Veli in Edirne; Sultan Bayezid II in İstanbul; Sultan Selim II in Edirne and İstanbul; Sultan Süleyman I in İstanbul and Şam-ı Şerif; Mevlâna [Celâleddin Rumi] in Konya; Hüseyin Ağa in İstanbul; Sultan Bayezid in Brusa; Sultan Selim I in Sultaniye; Zuhuri Mustafa Efendi in İstanbul; Sultan Osman II in İsakça; İbrahim Paşa in Orta köy; Emir Sultan in Brusa; Valide Handan Sultan in İstanbul and Valide Sultan-i cedid in Üsküdar.

51 f., different sizes; black, *divani, siyakat*.

**IIr 47/3**

**169. 1064 / 22. 11. 1653 – 10. 11. 1654**

Register for the collection of the *ziyade-i cizye* tax from villages belonging to the waqf of Sultan Selim I in the *kazas* of Varna, Balçık and Tuzla with other name Mangaliya. Inventory of the *cizye hanes* in the fortress, the *mahalles* in the town of Varna and in the villages Galata, Kürekçi, Çağlayık, Alâeddin-i kebir, Bolice, Firange-i kebir, Firange-i sağır, Kara gür, Sulice, Islimi, Çavuş, Dere istuvan, Boğaz with another name Kamçı derbend, Kümürlük, Acemler, Ustov, Kumluca, Kadı, Eğrisi, Salmancı. *Kaza* Balçık: the town of Balçık with the *mahalles* and the villages Yeni köy, Ala kilise and Müselleman. *Kaza* Tuzla with other name Mangaliya: the village of Tuzla.

2 f., damaged; black, *siyakat*.

**F. 20A, a. u. 242**

**170. 1 Mart 1065 – 28 Felvaris 1066 / 1. 03. 1655 – 28. 02. 1656**

Register of the expenditures of the waqf at the mosque of Sultan Osman II in İsakça. Expenditures for salaries of the waqf employees and for the mainte-

nance of the waqf buildings. The waqf money was also used for the repairs of the fortress of İsakça and for the payment of the salaries of the garrison guarding the same fortress.

2 f., 14.5 x 39.4; black, *siyakat*.

**F. 1, a. u. 15097**

**171. 1 Cemaziel'evvel 1065 – 9 Cemaziyel'ahır 1066 / 9. 03. 1655 – 4. 03. 1656**

Register of revenues and expenditures of the mosque and *imaret* at the waqf of Sultan Bayezid II in İstanbul. Income from rent on *dükkâns*, *odas*, houses, agricultural property, from taxes on the transfer of the temporary holding of waqf plots. Expenditures for salaries of the waqf employees, for the maintenance and for the supply with provisions of the waqf and the *imaret*.

6 f., 14 x 40; black, *siyakat*.

**F. 1, a. u. 15096**

**172. 2 – 30 Receb 1065 / 8. 05. – 5. 06. 1655**

Applications (30) from the bureau of the *darüssaade ağa* to the Grand Vezir concerning the appointments to vacant positions at the waqfs of: Sultan Mehmed II, Sultan Süleyman I, Sultan Selim I, Sultan Bayezid II, Seyyid İsmail Efendi, Yemişçi Hasan Paşa, Muhasebeci Ahmed Efendi, Ağa Hasan Paşa, Hanım Sultan, Sultan Selim II, all in İstanbul; of Sultan Orhan in Ak Hisarı; Valide Sultan in Üsküdar; Sultan Selim I in Tire and in *kaza* Sultaniye; Sultan Orhan in Brusa; Sultan Murad II in Edirne.

31 f., 20.5 x 30.5; black, *siyakat*.

**F. 1A, a. u. 18284**

**173. 1065 / 11. 11. 1654 – 30. 10. 1655**

Register for the collection of the *ziyade-i cizye* tax from the waqf of Kapudan [Kılıç] Ali Paşa in Tophane. Income: 117,150 *akçes* from 1,065 *hanes*.

2 f., 10 x 31; black, *siyakat*.

**F. 1A, a. u. 17561**

**174. 1065 – 1066 / 11. 11. 1654 – 19. 10. 1656**

Register for the collection of the *cizye* tax. The revenues from it were assigned to cover the needs for broadcloth of the *yeniçeri* corps. *Cizye* from the waqfs of

Sultan Süleyman I in Pirlepe, of Mustafa Paşa in *nahiye* Aya Katrin and from the waqfs in *vilâyet* Serfice.

2 f., 10.7 x 31.5; black, *siyakat*.

See also: Опис на джизие регистри ..., p. 95, № 358.

**F. 126A, a. u. 87**

**175. 1 Zilkade 1066 – 30 Zilhicce 1067 / 21. 08. 1656 – 8. 10. 1657**

Register of revenues and expenditures of the waqf at the mosque of Mehmed, *darüssaade ağa*, in İstanbul. Income from rent on *dükkâns*, *odas*, houses, *hans*, baths, gardens and vineyards. Expenditures for salaries of the waqf employees and for the maintenance of the waqf properties.

4 f., 14.5 x 39; black, *siyakat*.

**F. 1, a. u. 15098**

**176. 1066 – 1067 / 31. 10. 1655 – 8. 10. 1657**

Register of revenues from the *cizye* tax from the *vilâyet*s of Selânik, Sidirekapsi, Avret Hisarı, Yenice-i Vardar, Vodane, Karaferiye, Çitroz, Üsküb, Kesriye, Serfice, Alasonye, Nevrekob and Morihova. Income from the *cizye* from the waqfs of: Mustafa Paşa in *nahiye* Aya Katrin: 43,700 *akçes* as a lump sum; Sultan Süleyman I in Pirlepe: 237,840 *akçes* from 680 *hanes*; from the waqfs in *vilâyet* Serfice: 131,271 *akçes* from 399 *hanes*. Income from the *ziyade-i cizye* tax from the waqfs of Gazi Evrenos Bey in Selânik: 775,938 *akçes* from 3,675 *hanes*. All revenues were assigned for the supply of broadcloth for the needs of the *yenîçeri* corps.

2 f., 10.3 x 30; black, *siyakat*.

**F. 129A, a. u. 224**

**177. 1 Zilkade 1067 – 29 Zilhicce 1069 / 11. 08. 1657 – 17. 09. 1659**

Register of revenues and expenditures of the waqf at the *türbe* of Kapudan Hasan Paşa in İstanbul. Income from rent on houses, *dükkâns*, *odas*, workshops, a tavern, vineyards and mills in the capital. Expenditures for salaries of employees, for the supply with provisions and for the maintenance of the waqf property.

4 f., 14.6 x 41.3; black, *siyakat*.

**F. 1A, a. u. 17818**

**178. 1 Cemaziyel'ahr 1068 – 29 Cemaziyel'ahr 1069 / 6. 03. 1658 – 24. 03. 1659**

Register of revenues and expenditures of the mosque and *imaret* at the waqf of Sultan Murad II in Cizr-i Ergene. Income: from rent on *dükkâns*, workshops, a

bath and plots of land in Cısr-i Ergene and Edirne; from taxes on the peasant population grouped in *mukataas* and farmed out at *iltizam*. Expenditures for salaries of waqf employees, for the supply with provisions and for repairs of the waqf property.

6 f., 15.5 x 41.5, damaged; black, *siyakat*.

**F. 1A, a. u. 17819, ff. 3–6**

**179. 1 Cemaziyel’ahır 1068 – 30 Receb 1069 / 6. 03. 1658 – 23. 04. 1659**

Register of revenues and expenditures of the waqf of Kethüda Canfeda Hatun in İstanbul. Income from rent on *dükkâns*, *odas*, houses and baths. Expenditures for salaries of the waqf employees and for the maintenance of the waqf properties.

4 f., 14 x 41; black, *siyakat*, *divani*, *nesih*.

**F. 1, a. u. 15102**

**180. 1 Receb – 30 Ramazan 1068 / 4. 04. – 1. 07. 1658**

Register of revenues and expenditures of the waqf at the *zaviye* of Sofu Fatma Sultan in the İstanbul quarter of Âşık Paşa. Income from rent on *odas*. Expenditures for salaries of waqf employees.

2 f., 14.7 x 40.7; black, *siyakat*.

**F. 1A, a. u. 17814**

**181. 1 Zilhicce 1068 – 30 Cemaziel’evvel 1069 / 30. 08. 1658 – 23. 02. 1659**

Register of revenues and expenditures of the mosque and *imaret* at the waqf of Sultan Murad II in Brusa. Income from rent on *dükkâns*, *odas*, baths, coffee houses. Expenditures for salaries of waqf employees, for the supply with provisions and equipment of the waqf warehouse.

4 f., 14 x 42; black, *siyakat*.

**İİr 42/9**

**182. 1 Muharrem – 29 Cemaziyel’ahır 1069 / 29. 09. 1658 – 24. 03. 1659**

Register of revenues and expenditures of the waqf at the mosque and *imaret* of Sultan Bayezid II in İstanbul. Income from waqf properties at the expense of the previous year; from waqf *mukataas*, rent on *dükkâns*, baths and waqf plots of land. Expenditures for salaries of waqf employees, for the maintenance of the properties and for the supply with provisions of the warehouse at the *imaret* of the vakf.

6 f., 14.4 x 40; black, *siyakat*.

**F. 1, a. u. 15099**

**183. 1 Rebiülahır – 30 Ramazan 1069 / 27. 12. 1658 – 21. 06. 1659**

Register of revenues and expenditures of the waqf at the *türbe* of Gazi Murad Paşa in İstanbul. Income from rent on *odas*, *dükkâns*, a *han* and gardens. Expenditures for salaries of the waqf employees and for rent on properties hired from other vakfs.

2 f., 14 x 41.6; black, *siyakat*.

**F. 1A, a. u. 17819, ff. 1–2**

**184. 1 Rebiülahır 1069 – 30 Rebiülevvel 1070 / 27. 12. 1658 – 15. 12. 1659**

Register of revenues and expenditures of the waqf at the mosque and the *medrese* of Sultan Selim II in Edirne. Income from rent on baths, houses, *dükkâns*, bakeries, *odas*, from nine waqf revenue sources, farmed at *iltizam* and from the *cizye* of the waqf *reaya*. Expenditures for salaries of waqf employees and for the supply with provisions and equipment.

4 f., 14 x 41; black, *siyakat*.

**F. 1A, a. u. 17825**

**185. 1 Cemaziyel’ahır 1069 – 1 Cemaziel’evvel 1070/ 24. 02. 1659 – 12. 02. 1660**

Register of revenues and expenditures of the waqf of Elhac İbrahim Paşa in the village Orta, *kaza* Galata. Income from rent on *odas*, houses, *dükkâns* and plots of land. Expenditures for provisions and salaries of the waqf employees.

2 f., 10 x 30; black, *siyakat*.

**F. 1A, a. u. 18087**

**186. 1 Cemaziyel’ahır 1069 – 1 Cemaziyel’ahır 1070 / 24. 02. 1659 – 13. 02. 1660**

Register of revenues and expenditures of the waqf at the mosque of Hüseyin Ağa in İstanbul. Income from rent on houses, *dükkâns*, *odas* and plots of land, from interest on loans. Expenditures for salaries of the waqf employees.

4 f., torn across; black, *siyakat*.

**F. 1A, a. u. 17823**

**187. 1069 / 29. 09. 1658 – 17. 09. 1659**

Register of the revenues from the collection of the *ziyade-i cizye* tax of infidels in *kaza* Dırama belonging to the waqf of Sultan Süleyman I in İstanbul. *Hanes* – 700, income with the *gulâmiye* of the newly recorded *hanes* – 102,664 *akçes*.

2 f., 9.7 x 29.2; black, *siyakat*.

**F. 41A, a. u. 52**



**188. 1 Muharrem – 30 Zilhicce 1070 / 18. 09. 1659 – 5. 09. 1660**

Register of revenues and expenditures of the waqf at the *türbe* of Sultan Murad IV Gazi in İstanbul. Income from waqf *mukataas*. Expenditures for the maintenance of the *türbe* of Sultan Murad IV and the *türbes* of the sultans Mustafa I and İbrahim; sums sent to the Holy Cities of Mekka and Medina.

4 f., 14 x 39.5; black, *siyakat, divani, nesih*.

**F. 1, a. u. 15104**

**189. 16 Muharrem 1070 / 3. 10. 1659**

A written application from the *kadı* of Medine-i Münevvere and a list of waqfs in Şam-ı Şerif, whose income was allocated for allowances of persons in Medine-i Münevvere. The document was compiled in response to a complaint that the *mütevellis* and *nazırs* of the waqfs did not redeem the sums bequeathed for the needs of the Holy City regularly.

1 f., 15 x 32; black, *ince divani*.

**F. 278, a. u. 2**

**190. 28 Muharrem – 28 Zilhicce 1070 / 15. 10. 1659 – 4. 09. 1660**

Applications (27) from the bureau of the *darüssaade ağa* to the office of the Grand Vezir concerning appointments to vacant positions at the waqfs of: Canfeda Hatun in İstanbul; Yusuf Ağa in İstanbul; Valide Sultan-i Atik in Üsküdar; Sultan Selim I in Şam-ı Şerif; Valide Sultan, Deli Hüseyin Paşa and Sultan İbrahim on the island of Girid; Sultan Alâeddin in Konya; Sultan Bayezid II in Edirne; Sultan Mehmed II in İstanbul; Sultan Ahmed I in İstanbul; Hoca Ömer Efendi in İstanbul; Şehzade Sultan Mehmed in İstanbul; Sultan Selim I in Kara Pınarı; Kasım Subaşı in Brusa; Behram Kethüda in Kuds-i Şerif; Sultan Bayezid II in Amasya and Edirne; Süleyman Şah Gazi in Bolayır and of Ebu Eyyub Ansari in İstanbul.

27 f., 28 x 38; black, *divani*.

**F. 1A, a. u. 17824**

**191. 1 – 30 Zilhicce 1070 / 8. 08. – 5. 09. 1660**

Applications (41) from the bureau of the *darüssaade ağa* Mehmed Ağa to the Grand Vezir concerning appointments to vacant positions and farming out operations at the waqfs of: Sultan Murad III, Sultan Mehmed II, Gevherhan Sultan, Şehzade Sultan Mehmed, Davud Paşa, Sultan Bayezid II, Sultan Ahmed I, Sultan Selim I, Mahmud Paşa-i Veli, Sultan Süleyman I, Ayşe Sultan, Hanzade Sultan and the waqf at the Aya Sofya mosque, all in İstanbul; the waqfs of Sultan Murad II in Edirne; Aşçı Hasan Paşa in Yakova; Karamanoğlu İbrahim

Bey in Konya; Murad Paşa in Şam-ı Şerif; Sultan Selim II in Edirne; Sultan Murad II in Brusa; Sultan Orhan in Brusa; Bülbül Hatun in *kaza* Ladik and of Sultan Bayezid I in Brusa.

53 f., different sizes; black, *divani*, *siyakat*.

IIr 77/5

**192. 1070 / 18. 09. 1659 – 5. 09. 1660**

Register for the collection of the *nüzül* tax from villages belonging to the waqf at the *türbe* of the sultans Selim II, Murad III and Mehmed III in İstanbul. From *kaza* Tırnovi: Travna, Kilifar, Yeni köy, Çatma-i büzürg and Çatma-i zir. From *kaza* Pilevne: Prekopan, Zimniçe, Staroselçe, Blasiçe. From *kaza* Rahova: Strupen, Tırnava. From *kaza* Lofça: Ostoreç-i kebir, Vrace, Pavlikân-i kebir, Raleva, Bivol-i balâ, Bivol-i zir and Yürükân-i geberan. The villages: Küçük Ostoreç in *kaza* Hotaliç; Balabancı in *kaza* Eski Cuma; Uzun İsmail in *kaza* Şumnu; Karahaslar in *kaza* Hezargrad.

2 f., 10.5 x 31; black, *siyakat*.

**F. 114, a. u. 406**

**193. 1–29 Rebiülahır 1073 / 13. 11. –11. 12. 1662**

Applications (56) to the office of the Grand Vezir concerning the appointments to vacant positions at the waqfs of: Ayşe Sultan in Edirne; Sultan Alâeddin in Konya; Gazi Süleyman Paşa in İznikmid; Sultan Mehmed II in İstanbul; Sultan Bayezid II in İstanbul; Ridvan Efendi son of Abdullah in İstanbul; Seyyid İsmail in Develü Kara Hisar; Mirahur İlyas Bey in İstanbul; Seyyid Gazi Battal in Eskişehir; Emir Sultan in Brusa; Gedik Ahmed Paşa in Kara Hisar-ı Sahib; Sultan Orhan in İznik; Sultan Murad III in İstanbul; Sultan Mustafa I in İstanbul; Zülfikâr Hoca in İstanbul; Sultan Ahmed I in İstanbul; Sultan Orhan in Brusa; Sultan Alâeddin in Konya; the Halil el-Rahman waqf in Kuds-i Şerif; Gazi Süleyman Paşa in İznik; Ebu Eyyub Ansari in İstanbul; Sultan Selim I in Sultaniye; Sultan Mehmed II in Merzifon and of Gedik Ahmed Paşa in İstanbul.

56 f., different sizes; black, *divani*, *siyakat*.

IIr 75/1, ff. 1–56

**194. 1073 / 16. 08. 1662 – 4. 08. 1663**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Sultan Murad II in Cisir-i Ergene. Income: 509,491 *akçes* from 2,426 *hanes*.

2 f., 10 x 31; black, *siyakat*.

**F. 82A, a. u. 12**

**195. 1073 / 16. 08. 1662 – 4. 08. 1663**

Applications (94) from the bureau of the *darüssaade ağa* to the Grand Vezir concerning the appointment and re-appointment of waqf employees and other issues related to the activities of the waqfs of: Sultan Bayezid II in İstanbul, Tokad, Edirne and Amasya; Sultan Süleyman Han in İstanbul, Ahıyolu, Şam-ı Şerif and Çorlu; Öküz Mehmed Paşa in Kuşadası; Şehzade Sultan Mehmed in İstanbul; Seyyid İsmail Efendi in İstanbul; Sultan Murad II in Brusa; Sultan Ahmed I in İstanbul; Valide-i Sultan-i Cedid in Üsküdar; Sultan Mehmed II in Merzifon and Brusa; Süleyman Ağa in İstanbul; Sultan Kayıtbay in Mısır; Atik Valide-i Sultan in Üsküdar; Ayşe Sultan in İstanbul; Abdülbaki Paşa in Edirne; Sultan Selim I in İstanbul; Sultan Murad II in Edirne; [Rum] Mehmed Paşa in İstanbul; Mahmud Paşa in İstanbul; [Sokollu] Mehmed Paşa in Prizrin; Malkoç Ağa in İstanbul; Sultan Selim I in İstanbul, Edirne and Sultaniye; Saruca Paşa in Gelibolu; Sultan Mehmed II in İstanbul; Es-Seyyid Mehmed Buhari in Edirne; Emir Sultan in Brusa; Ömer Efendi, *hoca-i şehriyari*, in İstanbul; Hanım Sultan in İstanbul; Sultan Osman II in İsakça; Hoca Muhiddin in İstanbul; Yakub Ağa in İstanbul; Valide Handan Sultan in İstanbul; Periruh Hatun in İstanbul; of Rukiye Hatun and of Nişancı Paşa; of the mosque of Sultan Orhan in Bilecik; of the *mescid* of Sultan Osman I in Bilecik.

97 f., different sizes, black; *divani*, *siyakat*.

**F. 1A, a. u. 17844**

**196. 21 Zilhicce 1076 / 24. 06. 1666**

Register for the collection of the *ziyade-i cizye* tax from the villages Sarmasakçı, Umur Bey, Ejova, Metoh and Yaltoroz in *kaza* Siroz at the waqf of Sultan Bayezid II in İstanbul. Total: 437 *hanes*.

6 f., 10.7 x 30.7; black, *siyakat*.

See also: Опис на джизие регистри ..., p. 110, № 418.

**F. 122, a. u. 11**

**197. 1076 – 1078 / 14. 07. 1665 – 10. 06. 1668**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of: Rakkas Sinan Bey in *kaza* Karınabad for 1076/14. 07. 1665–3. 07. 1666. Income: 60,260 *akçes* with the *gulâmiye*, from 262 *hanes*; of Gazi Ali Bey in *kaza* Pilevne for 1078 / 23. 06. 1667 – 10. 06. 1668. Income: 179,440 *akçe* with the *gulâmiye*, from 814 *hanes*.

2 f., 10 x 31.5; black, *siyakat*.

**F. 116A, a. u. 28**

**198. 18 Safer 1077 / 20. 08. 1666**

Register of the *cizye hanes* in villages at the waqfs of Sultan Bayezid II in İstanbul. Waqf villages in the *kazas* of: Ferecik, Siroz, Makri and Gümülcine. Total: 1,291 *hanes*.

2 f., 10.5 x 31; black, *siyakat*.

**IIr 41/16**

**199. 1 – 29 Cemaziyel’ahir 1077 / 29. 11. – 27. 12. 1666**

Applications (88) from the bureau of the *darüssaade ağa* to the Grand Vezir’s office concerning the appointment of employees to vacant positions at the waqfs of: Şehzade Sultan Mehmed in İstanbul; Sultan Murad II in Cisir-i Ergene; Sultan Selim II in Edirne; Ebu Eyyub Ansari in İstanbul, Şah Sultan in İstanbul; Sultan Murad II in Edirne; Ahmed Ağa in İsmail geçidi; Sultan Süleyman I in İstanbul; Mustafa Paşa in Geybuze; Mehmed Ağa, *darüssaade ağa*, in İsmail geçidi; Sultan Bayezid II in Edirne; Atik Valide Sultan in Üsküdar; Sultan Selim I in Şam-ı Şerif; Musahib Mehmed Ağa in İstanbul; Bülbül Hatun in Ladik; Sultan Ahmed I in İstanbul; Gülbahar Hatun in Trapezun; Sultan Bayezid II in Amasya; Sultan Orhan in Brusa; Emir Sultan in Brusa; Valide Sultan in İstanbul; Arakiyeci İbrahim Çavuş in İstanbul; Server Ağa in İstanbul; Kara Mustafa Paşa in Geybuze; Karamanioğlu İbrahim Bey in Konya; Cedid Valide Sultan in Üsküdar; Sultan Alâeddin in Konya; Sultan Bayezid II in İstanbul; Gevherhan Sultan in İstanbul; Sultan Selim I in İstanbul; Sultan Murad II in Edirne; Valide Sultan-i atik in Üsküdar; Sultan Mehmed II in Merzifon; Mirahur İlyas Bey in İstanbul; Sultan Süleyman I in Şam-ı Şerif; Süleyman Şah Gazi in Bolayır; Murad Paşa in Niğde; appointments to positions at waqfs in the Holy Cities of Mekka, Medina, Kuds-i Şerif and in the Aya Sofya mosque in İstanbul.

88 f. different sizes; black, *divani*.

**OAK 156/10**

**200. 1077 – 30 Zilhicce 1078 / 4. 07. 1666 – 12. 06. 1668**

Register of revenues and expenditures of the mosque and school at the waqf of Bizeban Süleyman ağa in the town of Yakova. Income from rent on *dükkâns* and waqf land, from mills, from the *bac-ı bazar*, *cizye*, *ispenc* taxes and from levies on the agricultural produce. Expenditures for salaries of the waqf employees, for the maintenance and repairs of the property.

4 f., 31 x 41.5; black, *ince divani*.

**F. 49A, a. u. 4**

**201. 1077 – 1080 / 4. 07. 1666 – 20. 05. 1670**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Şehabeddin Paşa, Şah Sultan, Yahya Paşa, Fadlullah Paşa and Ali Paşa in the *kazas* of Edirne and Filibe. Income: 509,354 *akçes* from 2,270 *hanes*.

2 f., damaged; black, *siyakat*.

**F. 79A, a. u. 1133**

**202. 1–29 Cemaziyel’ahr 1078 / 18. 11. – 16. 12. 1667**

Applications (19) from the bureau of the *dariüssaade ağa* to the Grand Vezir concerning appointments to vacant positions at the waqfs of: Ali Kethüda in Şam-ı Şerif, Sultan Ahmed I in İstanbul, Kapudan Hasan Paşa in İstanbul, Nureddin Şehid in Şam-ı Şerif, Abdülbaki Paşa in Edirne, Süleyman Ağa in Üsküdar, the *türbe* of Sultan Ahmed I in İstanbul, the Aya Sofya mosque in İstanbul, Cedide Valide Sultan in Üsküdar, Mehmed, *dariüssaade ağa*, in İstanbul, Hüseyin Ağa in İstanbul, Şehzade Sultan Mehmed in İstanbul and of Atik Valide Sultan in Üsküdar.

19 f., different sizes; black, *divani*.

**F. 1A, a. u. 17855**

**203. 21 Şevval 1078/ 6. 03. 1668**

Receipt (*tahvil*) for incomings for the State Treasury of sums from the *ziyade-i cizye* tax from the waqf of Sultan Süleyman I in *kaza* Dırama. Income: 128,570 *akçes*.

1 f., 10 x 15.5; black, *siyakat*.

**F. 41A, a. u. 53**

**204. 1078 / 23. 06. 1667 – 10. 06. 1668**

Register of revenues from the *ziyade-i cizye* tax from *kaza* Filibe at the waqf of Sultan Süleyman I in İstanbul. Income: 611,027 *akçes* from 3,339 *hanes*.

2 f., 10.5 x 31; black, *siyakat*, *ince divani*.

See also: Опис на джизие регистри ..., p. 114, № 440.

**F. 88A, a. u. 274**

**205. 1078 / 23. 06. 1667 – 10. 06. 1668**

Register of revenues from the *ziyade-i cizye* tax from the islands of Rodos, İstanköy, Retinemahie, from the fortresses of Tilos, Kalimnos, Hereke, İncirli and İlâki at the waqf of Sultan Süleyman I in İstanbul. Income: 1,354,891 *akçes* from 6,870 *hanes*.

2 f., 10.4 x 31.6; black, *siyakat*.

See also: Опис на джизие регистри ..., p. 114, № 439.

**F. 207A, a. u. 189**

**206. 1078 / 23. 06. 1667 – 10. 06. 1668**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Abdullah Ağa, Fadlullah Kadı and Yakub Paşa in Üsküdar. Income: 103,862 *akçes* from 467 *hanes*.

2 f., 10.5 x 31.5; black, *siyakat*.

**F. 1A, a. u. 17860**

**207. 1 – 29 Cemaziyel’ahir 1079 / 6. 11. – 4. 12. 1668**

Applications (78) from the bureau of the *darüssaade ağa* to the Grand Vezir concerning appointments to vacancies in the waqfs of: Arakiyeci İbrahim Çavuş; Sultan Bayezid II; Sultan Mehmed III; Feridun Kethüda; Şehzade Sultan Mehmed; Sultan Ahmed I; Hüseyin Ağa; Mehmed Ağa; Mahhuban Hatun; Mahi Hatun; Nişancı Mehmed Paşa; Cendereci Mahmud Efendi; Şehid Ali Paşa; Mustafa Ağa; Sultan Selim I; Ali Çavuş; Sünbül ağa; Mahpeyker Hatun; Valide Sultan-i Cedid; Yaver Mehmed Ağa; Aşube Hatun; Hoca Ömer Efendi; Sultan Murad IV; Valide Sultan-i Atik; Musa Çavuş, all in İstanbul; of Emir Sultan in Brusa; of Gazi Süleyman Paşa in Bolayır; Lala Mustafa Paşa in İlgun, Şam, Kuneytra, Erzurum and Konya; Germiyanoglu Yakub Çelebi in Kütahya; Karamanoğlu İbrahim Bey in Larende; the waqf at the Saidiye *medrese* in Haleb; Talil Hatun in Ladik; Sultan Bayezid II in Edirne; Sultan Alâeddin in Konya, Sultan Orhan in İznik; Valide Sultan-i Atik in Üsküdar; Sultan Guri in Haleb.

78 f., 23 x 36; black, *divani*.

**F. 1, a. u. 15105**

**208. 1 – 28 Receb 1079 / 5. 12. 1668 – 1. 01. 1669**

Applications (41) from the bureau of Ayas Ağa, *darüssaade ağa*, to the Grand Vezir concerning the appointment of employees and farming operations with the waqfs of: Valide Sultan in Brusa; Sultan Mustafa I in İstanbul; Kapudan Hasan Paşa in İstanbul; Mahpeyker Hatun in İstanbul; Sultan Ahmed I in İstanbul; Mahmud Paşa-i Veli in İstanbul; Sultan Orhan in İznik; Sultan Mehmed II in Merzifon; Öküz Mehmed Paşa in Haleb; Yakub Ağa in İstanbul; Murad Paşa-i cedid in İstanbul; Sultan Guri in Haleb; Sultan Selim I in Şam-ı Şerif; Sultan Süleyman I in Şam-ı Şerif; Valide Sultan in İstanbul; the *Hatuniye* waqf [of Gülbahar Hatun] in Trapezun; Hacı Ahmed in İstanbul; Mahmud Bey in Brusa; Sultan Ahmed I in Medine-i Münevvere; Sultan Orhan in Brusa; Gazi Süleyman Paşa in Bolayır; Saruca Paşa in Gelibolu and the waqf at the Aya Sofya mosque in İstanbul.

41 f., different sizes; black, *divani*, *siyakat*.

**IIr 76/11**

**209. 1079 / 11. 06. 1668 – 31. 05. 1669**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Evliya Kasım Paşa, Sofu Mehmed Paşa and Kadı İvaz in *kaza* Tırnovi. Income: 91,104 *akçes* from 500 *hanes*. Revenues from the *nüzül* tax from villages at the waqf of Sultan Selim I in the *kazas* of Menlik and Tırnovi. Income: 211,800 *akçes*.

3 f., restored, 10 x 16, 10.4 x 28.5; black, *siyakat*, *ince divani*.

See also: Опис на джизие регистри ..., p. 115, № 446.

**F. 179A, a. u. 211**

**210. 1079 / 11. 06. 1668 – 31. 05. 1669**

Receipt (*tahvil*) for an advanced payment of 100,000 *akçes* to the State Treasury as a prepayment for the right to collect the revenues from the *ziyade-i cizye* tax from the waqfs of Şehabeddin Paşa, Şah Sultan and Fadlullah Paşa in *kaza* Filibe.

1 f., 10 x 15.5; black, *siyakat*.

**F. 88A, a. u. 181**

**211. 1079 / 11. 06. 1668 – 31. 05. 1669**

Register of the revenues from the *ziyade-i cizye* tax from the waqf of Gazi Hüdavendigâr in the town of Brusa. Income: 652,371 *akçes* from 3,706 *hanes*.

2 f., 10.5 x 30.5; black, *siyakat*.

**F. 231A, a. u. 876**

**212. 1079 – 1080 / 11. 06. 1668 – 20. 05. 1670**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of: Rakkas Sinan Bey in the town of Karinabad – 60,260 *akçes* from 262 *hanes*; of Mehmed Paşa and Ahmed Bey son of Gedik Ahmed Paşa in *kaza* Timur Hisarı – 183,719 *akçes* from 763 *hanes*; of Gazi Hüdavendigâr in *kaza* Mudanya – 62,932 *akçes* from 377 *hanes*.

2 f., 20 x 31.5; black, *siyakat*.

**F. 142A, a. u. 38**

**213. 1–30 Ramazan 1080 / 23. 01. – 22. 02. 1670**

Applications (94) from the bureau of the *darüssaade ağa* to the Grand Vezir concerning the appointment of employees to vacant positions and farming out operations at the waqfs of: Sultan Süleyman I, Ayşe Sultan, Gazi İbrahim Paşa, Sultan Selim I, Sultan Mehmed II, Sultan Murad III, Mahmud Paşa-i Veli, Sünbül Ağa, Sultan Ahmed I, Valide Sultan, Mohammed Ağa, *darüssaade ağa*, Mercan Ağa, Frenk Ali Ağa and of Murad Paşa-i cedit, all in İstanbul; of

Şehzade Sultan Mehmed Han in Terkos; Yasemin Hatun in Anadolu Hisarı; Sultan Murad II in Brusa; Sultan Selim I in Sultaniye; Halil Efendi in Bergama; Sultan Orhan in Brusa; Sultan Mehmed II in Merzifon; Hüseyin Bey in Kayseri; Mevlâna [Celâleddin] Rumi in Konya; Nalçeci Şeyh Halil in Üsküdar.

63 f., different sizes; black, *divani*.

**F. 1A, a. u. 11248**

**214. 1080 / 1. 06. 1669 – 20. 05. 1670**

Detailed register-inventory of the population and the land in the villages in *nahiye* Üsküdar belonging to the waqfs of: Sinan Paşa, Balaban Paşa in Edirne, Murad Paşa in İstanbul and of the sultans Bayezid I and Bayezid II. The boundaries of the waqf properties are delineated in detailed *hudutnames*.

5 f., 10.5 x 31.5; black, *ince divani, siyakat*.

**F. 160, a. u. 12, ff. 3–12**

**215. 1080 / 1. 06. 1669 – 20. 05. 1670**

Register of the revenues from the *ziyade-i cizye* tax from the islands of Rodos, İstanköy, Tilos and Retinemahie at the waqf of Sultan Süleyman I in İstanbul. Income: 1,354,896 *akçes* from 6,870 *hanes*.

2 f., 10.5 x 31.3; black, *siyakat*.

See also: Опис на джизие регистри ..., p. 116, № 447.

**F. 207A, a. u. 574**

**216. [1670]**

Register of the arable land in the village Karaağaç belonging to the waqf of [Gazi] Murad Paşa. Inventory of the agricultural plots – fields and vineyards, their holders, and the amount of the land they possessed; detailed *sınırname* of the village territory.

4 f., 11 x 31.5; black, *divani, siyakat*; dated on the grounds of palaeographical and historical data.

**F. 89, a. u. 33**

**217. [1670]**

Register of the arable land in the village Kâfir Hacı in *nahiye* Üsküdar belonging to the waqf of Sultan Eyyub. It contains descriptions of the agricultural plots – fields and vineyards, their holders, and information what part of the land was sown



and what was left as fallow land. The territory of the village is delineated according to a detailed *sınırname*.

2 f., 15.2 x 42; black, *divani*, *siyakat*; dated on the grounds of palaeographical and historical data.

**F. 79, a. u. 1393**

**218. 1081 / 21. 05. 1670 – 9. 05. 1671**

Register of the arable land in villages in *nahiye* Üsküdar belonging to the waqf of Sultan Bayezid II in Edirne. It contains descriptions of the agricultural plots, their holders, and information what part of the land was sown and what was left as fallow land. The territories of the villages are delineated according to detailed *sınırnames*.

10 f., 11 x 32; black, *siyakat*, *ince divani*.

**F. 1, a. u. 15114**

**219. 1081 / 21. 05. 1670 – 9. 05. 1671**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Evliya Kasım Paşa and Sofu Mehmed Paşa in the *kazas* of Niğbolu, Pilevne and Tırnovi. Income: 91,622 *akçes* from 500 *hanes*.

1 f., 9.5 x 30.5; black, *siyakat*, *ince divani*.

See also: Опис на джизие регистри ..., p. 117, № 451

**F. 114A, a. u. 160**

**220. 1081 / 21. 05. 1670 – 9. 05. 1671**

Register of revenues from the *ziyade-i cizye* tax from *kaza* Menlik at the waqfs of the sultans Mehmed III and Murad III in İstanbul. Income: 236,597 *akçes* from 1,370 *hanes*.

2 f., 10.6 x 30.6; black, *siyakat*, *ince divani*.

See also: Опис на джизие регистри ..., p. 117, № 452.

**F. 1A, a. u. 26124, ff. 3–4**

**221. 1081 / 21. 05. 1670 – 9. 05. 1671**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Sultan Selim I in the *kazas* of Prevedi and Aydos. Income: 69,997 *akçes* from 300 *hanes*.

2 f., 10.6 x 29.4; black, *siyakat*.

See also: Опис на джизие регистри ..., p. 123, № 480.

**F. 139, a. u. 9, ff. 2–3**

**222. 1081 / 21. 05. 1670 – 9. 05. 1671**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Şehid Mehmed Paşa, Mehmed Bey and İsmihan Sultan in the *kazas* of Ahıyolu, İpsala, Küstendil and Timur Hisarı for the period between 1077 and 1081 / 4. 07. 1666 – 9. 05. 1671. Income: 3,311,442 *akçes* from 4,542 *hanes*.

2 f., 15.5 x 32.3; black, *siyakat*.

See also: Опис на джизие регистри ..., p. 111, № 423.

**F. 140A, a. u. 111**

**223. 5 Şaban 1082 / 7. 12. 1671**

Register of revenues from the *ziyade-i cizye* tax for 1081 / 21. 05. 1671 – 9. 05. 1672 from *liva* Niğbolu, the *kazas* of Hacıoğlu Pazarı, Hezargrad, Şumnu, Rahova and Lofça, at the waqf of the *türbe* of the sultans Selim II, Murad III and Mehmed III in the neighbourhood of Aya Sofya mosque in İstanbul. Income: 195,033 *akçes* from 1,393 *hanes*.

2 f., 10.5 x 31.4; black, *siyakat*, *ince divani*.

See also: Опис на джизие регистри ..., p. 116, № 450.

**F. 114, a. u. 528, f. 1**

**224. 25 Şaban 1082 / 27. 12. 1671**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Kasım Paşa and Firuz Bey in the *kazas* of Tırnovi, Pilevne and Niğbolu for 1083 / 29. 04. 1672 – 17. 04. 1673. Income: 83,517 *akçes* from 484 *hanes*.

2 f., 10.5 x 30.7; black, *siyakat* and *ince divani*.

See also: Опис на джизие регистри ..., p. 118, № 458.

**F. 114, a. u. 528, f. 2**

**225. 28 Şaban 1082 / 30. 12. 1671**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Maktul İbrahim Paşa in Hezargrad for 1082 / 10. 05. 1671 – 28. 04. 1672. Income: 157,141 *akçes* from 873 *hanes*.

2 f., 10.3 x 31.1; black, *siyakat*, *ince divani*.

See also: Опис на джизие регистри ..., p. 118, № 459.

**F. 117, a. u. 264**

**226. 1–30 Ramazan 1082 / 1. 01 – 30. 01. 1672**

Decrees (19) for appointments proposed by the *Şeyhülislâm* and the *darüssaade ağa* to vacant positions at the waqfs of: Sultan Bayezid II in İstanbul;

Süleyman Ağa in İstanbul; Mahpeyker Hatun in İstanbul; Ferruḥşad Hatun in İstanbul; Sultan Ahmed I in İstanbul; Sultan Bayezid II in Amasya; Mahi Hatun in İstanbul; Kethüda Canfeda Hatun in İstanbul and the *Hatuniye* waqf in Tokad.

19 f., different sizes; black, *ince divani*, *siyakat*.

**F. 1A, a. u. 17876**

**227. 24 Zilhicce 1082 / 22. 04. 1672**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Mirahur İlyas Bey, Hami Bey and of Mustafa Paşa in the *kazas* of Görice, Ohri, İlbasan and Manastır for 1074/5. 08. 1663 – 24. 07. 1664. Income: 196,562 *akçes* from 984 *hanes*.

2 f., 10.7 x 32; black, *siyakat*.

See also: Опис на джизие регистри ..., p. 103, № 392.

**F. 11A, a. u. 1028**

**228. 1082 / 5. 10. 1671 – 28. 04. 1672**

Register of revenues from the *ziyade-i cizye* tax from: *kaza* Pınar Hisarı at the *Dar ül-Hadis* waqf of Sultan Murad II in the town of Edirne; the waqfs of Gazi Mihal Bey in the town of Edirne; the waqfs of Gazi Süleyman Paşa in *kaza* Bolayır. Income: 693,360 *akçes* from 3,791 *hanes*.

2 f., 10.5 x 30.8; black, *siyakat*, *ince divani*.

See also: Опис на джизие регистри ..., p. 119, № 460.

**F. 1A, a. u. 26124, ff. 1–2**

**229. 1082 / 5. 10. 1671 – 28. 04. 1672**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Sultan Yıldırım Bayezid in *kaza* Edirne and of Şehabeddin Paşa and Şah Sultan in *kaza* Filibe. Income: 942,541 *akçes* from 4,458 *hanes*.

2 f., 10 x 31; black, *siyakat*.

**F. 88A, a. u. 182**

**230. 1082 / 5. 10. 1671 – 28. 04. 1672**

Receipt (*suret-i tahvil*) for the revenues from the *avarız* taxes from the villages in the waqfs of Mihrimah Sultan and Rüstem Paşa in the *kazas* of Yenişehir, Filibe and Hezargrad with the village Dura beğli. Income: 40,013 *akçes*.

1 f., 10 x 15; black, *siyakat*.

**F. 117A, a. u. 59**

**231. 1082 / 5. 10. 1671 – 28. 04. 1672**

Register of revenues from the *ziyade-i cizye* and *ispenc* taxes of the Jews in the waqf of Sultan Mehmed II in İstanbul. Income: 477,273 *akçes* from 5,514 *hanes*.

2 f., 11 x 31.5; black, *siyakat*.

See also: Опис на джизие регистри..., p. 123, № 479.

**F. 1A, a. u. 22555, ff. 3–4**

**232. 8 Muharrem 1083 / 6. 05. 1672**

Register of revenues from the *ziyade-i cizye* tax from the Longoz Peninsula belonging to *kaza* Selânik at the waqfs of Sultan Ahmed I in İstanbul for 1080 – 1082 / 1. 06. 1669 – 28. 04. 1672. Income: 66,030 *akçes* from 200 *hanes*.

2 f., 10.6 x 30.6, damaged; black, *siyakat*, *ince divani*.

See also: Опис на джизие регистри ..., p. 116, № 448

**F. 146, a. u. 522**

**233. 1 Şaban – 4 Zilkade 1083 / 22. 11. 1672 – 21. 02. 1673**

Applications (14) to the Grand Vezir from Yusuf, *darüssaade ağa* and head of the Directorate of the *Haremeyn-i Şerifeyn* vakfs, and from Osman, *ağa* of the Old Palace, concerning the appointment of employees to vacant positions at the waqfs of: Arabacı Şuca Bey; Daye Hatun; Ayşe Hatun and Gazi İbrahim Paşa; the *türbe* of Selçuk Sultan; Sultan Selim I; Sultan Ahmed I; Cedide Valide Sultan; Sultan Bayezid II; Sultan Süleyman I; Musa Çavuş; Süleyman Subaşı; Firuz Ağa, all in İstanbul.

14 f., different sizes; black, *siyakat*, *divani*.

**F. 1A, a. u. 17882**

**234. 2–29 Ramazan 1083 / 22. 12. 1672 – 18. 01. 1673**

Applications (35) from the bureau of the *darüssaade ağa* to the Grand Vezir's office concerning the appointment of employees to vacant positions and farming out operations at the waqfs of: Sultan Bayezid II in Edirne; Sultan Murad III in İstanbul; Mevlâna Celâleddin Rumi in Konya; Saruca Paşa in Gelibolu; Sultan Ahmed I in İstanbul; Sultan Murad II in Edirne; Ayşe Sultan in İstanbul; Valide Sultan in Üsküdar; Cendereci Mahmud Efendi in İstanbul; Aşube Sultan in İstanbul; Ağa Hasan Paşa in İstanbul; Ebu Eyyub Ansari in İstanbul; Kethüda Canfeda Hatun in İstanbul; Emir Sultan in Brusa; Maktul Hasan Paşa in İstanbul; Sultan Selim I in Kara Pınarı; Mehmed, *darüssaade ağa*, in İstanbul; Sultan Selim I in İstanbul;

Mahmud Paşa-i Veli in İstanbul; Sultan Mehmed II in İstanbul; Sultan Bayezid II in İstanbul; Nişancı Mehmed Paşa in İstanbul and of Sultan Süleyman I in İstanbul.

35 f., different sizes; black, *divani*.

Цг 75/2

**235. 5–30 Zilkade 1083 / 22. 02. – 19. 03. 1673**

Applications (63) from the bureau of the *dariüssaade ağa* to the Grand Vezir's office concerning the appointment of employees to vacant positions at the waqfs of: Münevvere Hatun in İstanbul; *sadaret kaymakamı* Mustafa Paşa in Merzifon and İnce Su; Sultan Bayezid II in İstanbul; Gülbahar Hatun in Trapezun; the *türbe* of Sultan İbrahim in İstanbul; Zülnun Ağa in İstanbul; Mercan Ağa in İstanbul; Atik Valide Sultan in Üsküdar; Şah Sultan in İstanbul; Sultan Ahmed I in İstanbul; Pertev Paşa in İstanbul; Sultan Selim I in İstanbul; Şehzade Sultan Mehmed in İstanbul; Bizeban Süleyman Ağa in Yakova; Sultan Selim I in Sultaniye; Server Ağa in İstanbul; Öküz Mehmed Paşa in Kuşadası; Sultan Murad II in Edirne; Mahmud Paşa-i Veli in Edirne; Emir Sultan in Brusa; Cedid Valide Sultan in Üsküdar; Sultan Orhan in Brusa; Sofu Mehmed Bey in İstanbul; Sultan Bayezid II in Amasya; Murad II in Brusa; *sadaret kaymakamı* Mustafa Paşa in Edirne; Sultan Süleyman I in İstanbul.

63 f., different sizes; black, *divani*.

F. 1A, a. u. 17861, ff. 1–63

**236. 1083 / 29. 04. 1672 – 17. 04. 1673**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Sultan Süleyman I in *kaza* Dırama, of Mehmed Paşa and Mehmed Bey son of Gedik Ahmed Paşa in *kaza* Timur Hisarı and of Sitti Sultan in Keşan. Income: 437,743 *akçes* from 1,910 *hanes*.

2 f., 10.6 x 31.1; black, *siyakat*, *divani* and *ince divani*. See also: Опис на джизие регистри..., p. 120, № 466.

F. 1A, a. u. 22564, ff. 3–4

**237. 1083 / 29. 04. 1672 – 17. 04. 1673**

Register of revenues from the *ziyade-i cizye* and *ispenc* taxes from the Jews in the waqf of Abu el-feth Sultan Mehmed Han Gazi in İstanbul. Income: 572,694 *akçes* from 5,514 *hanes*.

2 f., 10.7 x 32; black, *siyakat*, *divani* and *ince divani*.

See also: Опис на джизие регистри..., p. 120, № 467.

F. 1A, a. u. 22564, ff. 5–6

**238. 1083 / 29. 04. 1672 – 17. 04. 1673**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Gazi Hüdavendigâr, Sultan Alâeddin, Sultan Mehmed II, Sultan Bayezid I and Sultan Orhan in Brusa. Income 678,872 *akçes* from 3,706 *hanes*.

2 f., 10.5 x 31, damaged; black, *siyakat*.

See also: Опис на джизие регистри..., p. 119, № 464.

**F. 231A, a. u. 2295**

**239. 1083 / 29. 04. 1672 – 17. 04. 1673**

Register of revenues from the *ziyade-i cizye* tax of the *perakendes* in Gelibolu at the waqfs of Sultan Süleyman I in İstanbul. Income for the period 15 Ramazan 1082 – 5 Şevval 1084 / 15. 01. 1672 – 13. 01. 1674: 551,460 *akçes* from 3,000 *hanes*.

2 f., 10.5 x 30.7; black, *siyakat*, *ince divani* and *divani*.

See also: Опис на джизие регистри..., p. 121, № 469.

**F. 33A, a. u. 429**

**240. 1083 / 29. 04. 1672 – 17. 04. 1673**

Register of revenues from the *ziyade-i cizye* tax from *kaza* Filibe at the waqf of Sultan Süleyman I in İstanbul and the waqfs of Şehabeddin Paşa, Şah Sultan and Yahya Paşa. Income: 1,007,686 *akçes* from 5,503 *hanes*.

2 f., 10.8 x 31.5; black, *siyakat*, *ince divani* and *divani*.

See also: Опис на джизие регистри..., p. 120, № 465.

**F. 88A, a. u. 278**

**241. 1083 / 29. 04. 1672 – 17. 04. 1673**

Register of revenues from the *ziyade-i cizye* tax from: the waqfs in *liva* Niğbolu, *kazas* Prevadi, Hacıoğlu Pazarı, waqfs in the *kazas* of Dimetoka and Edirne, from waqfs dedicated to Medina and the waqfs of Hamza Bey and Hatice Sultan; the waqf of Maktul İbrahim Paşa in the town of Hezargrad; the waqfs of Mirahur İlyas Bey, Sinan Paşa, Sinan Çelebi and Hacı Bey in *kazas* Ohri, Manastır and Görice; the waqfs of Evliya Kasım Paşa and Firuz Bey in *kaza* Tırnovi. Income: 840,058 *akçes* from 4,971 *hanes*.

2 f., 11 x 31; black, *siyakat*.

See also: Опис на джизие регистри..., p. 120, № 468.

**F. 117A, a. u. 104, ff. 2–3**

**242. 1083 / 29. 04. 1672 – 17. 04. 1673**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Sultan Selim I in İstanbul. Income: 132,899 *akçes* from 721 *hanes*.

2 f., 10.5 x 30.8; black, *siyakat*.

**F. 1A, a. u. 17885**

**243. 1083 / 29. 04. 1672 – 17. 04. 1673**

Receipt (*tahvil*) for sums from the *ziyade-i cizye* tax from villages in *kaza* Filibe at the waqf of Sultan Süleyman I in İstanbul and the waqfs of Şehabeddin Paşa, Şah Sultan and Yahya Paşa in the same *kaza*.

1 f., 10.5 x 15; black, *siyakat*.

**F. 88A, a. u. 183**

**244. 1083 – 1084 / 29. 04. 1672 – 6. 04. 1674**

Register of revenues from the *ziyade-i cizye* tax from the islands of Rodos, İstanköy, Retinemahie and the fortress Tilos at the waqf of Sultan Süleyman I in İstanbul. Income: 2,709,780 *akçes*.

2 f., 10.8 x 31.5; black, *siyakat*.

See also: Опис на джизие регистри..., p. 121, № 470.

**F. 207A, a. u. 144**

**245. 1083 – 1084 / 29. 04. 1672 – 6. 04. 1674**

Register of revenues from the *ziyade-i cizye* tax from the Longoz Peninsula at the waqf of Sultan Ahmed I in İstanbul. Income: 44,002 *akçes* from 200 *hanes*.

1 f., 10.8 x 31; black, *siyakat*.

See also: Опис на джизие регистри..., p. 121, № 471.

**F. 214A, a. u. 154, f. 1**

**246. 1083 – 1084 / 29. 04. 1672 – 6. 04. 1674**

Synoptic register for the collection of the *avarız* taxes from villages belonging to the waqfs of Mihrimah Sultan and Rüstem Paşa in the *kazas* of Yenişehir, Filibe and Hezargrad with the village Dura beğli. Income for 1083 / 29. 04. 1672 – 17. 04. 1673: 41,013 *akçes* from 123 *hanes*. Income for 1084 / 18. 04. 1673 – 6. 04. 1674: 41,013 *akçes* from 123 *hanes*.

2 f., 10.5 x 31; black, *siyakat*.

**F. 117A, a. u. 60**

**247. 1084 / 18. 04. 1673 – 6. 04. 1674**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Sitti Sultan in *kaza* Keşan. Income: 89,683 *akçes* from 427 *hanes*.

2 f., 10.8 x 30; black, *siyakat*.

See also: Опис на джизие регистри..., p. 122, № 476.

**F. 35A, a. u. 48**

**248. 1084 / 18. 04. 1673 – 6. 04. 1674**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Maktul İbrahim Paşa in *kaza* Hezargrad. Income: 157,140 *akçes* from 873 *hanes*.

2 f., 10.5 x 31; black, *siyakat*.

**F. 117A, a. u. 61**

**249. 1084 / 18. 04. 1673 – 6. 04. 1674**

Register of revenues from the *ziyade-i cizye* tax from the *kazas* of Edirne, Keşan and Cisir-i Ergene at the waqf of Sultan Selim II in Edirne. Income: 132,898 *akçes* from 721 *hanes*.

2 f., 10.5 x 31; black, *siyakat*.

See also: Опис на джизие регистри..., p. 122, № 475.

**F. 79A, a. u. 1212**

**250. 1084 / 18. 04. 1673 – 6. 04. 1674**

Register of revenues from the *ziyade-i cizye* tax from the *kazas* of Çorlu, Ereğli, Rodosçuk, Edirne, Silivri and Vize at the waqf of Sultan Mehmed II in İstanbul. Income: 651,484 *akçes* from 3,332 *hanes*.

2 f., 10 x 32; black, *siyakat*.

See also: Опис на джизие регистри..., p. 122, № 474.

**F. 111A, a. u. 39**

**251. 1084 / 18. 04. 1673 – 6. 04. 1674**

Register of revenues from the *ziyade-i cizye* tax from the *kazas* of Prevadi and Aydos at the waqfs of Sultan Selim I in İstanbul. Income: 69,001 *akçes* from 300 *hanes*.

2 f., 10.8 x 31; black, *siyakat*.

See also: Опис на джизие регистри..., p. 122, № 477.

**F. 25A, a. u. 98**



**252. 1084 / 18. 04. 1673 – 6. 04. 1674**

Register of revenues from the *ziyade-i cizye* tax from the waqf of Sultan Murad Hüdavendigâr in Brusa. Income: 656,865 *akçes* from 3,531 *hanes*.

2 f., 10.6 x 30.8; black, *siyakat*.

See also: Опис на джизие регистри..., p. 121, № 473.

**F. 231A, a. u. 2293**

**253. 1084 / 18. 04. 1673 – 6. 04. 1674**

Applications (35) to the Grand Vezir from Yusuf, *dariüssaade ağa* and head of the Directorate of the *Haremeyn-i Şerifeyn* vakfs, and from Osman, *ağa* of the Old Palace, concerning the appointment of employees to vacant positions at the waqfs of: Eğlence Hatun in İstanbul; Ağa Hasan Paşa in İstanbul; Mirahur İlyas Bey in İstanbul; Feridun Ağa in Üsküdar; Atik Valide Sultan in Üsküdar; Emir Sultan in Brusa; Sultan Selim I in İstanbul; Şehzade Sultan Mehmed in İstanbul; Ömer Efendi [*hoca-i şehriyari*] in İstanbul; Şehzade Gazi Süleyman Paşa in Bolayır; Sultan Süleyman I; Cemşid Hatun in İstanbul; Eyyub Ansari in İstanbul; Sultan Ahmed I in İstanbul; Kilâri Mehmed Ağa in İstanbul; Ayşe Sultan and Gazi İbrahim Paşa in İstanbul; Çavuşbaşı Ali Ağa in İstanbul; Frenk Ali Ağa in İstanbul; Cedid Valide Sultan in Üsküdar; the waqf at the Aya Sofya mosque and the *Hatuniye* [of Gülbahar Hatun] waqf in Trapezun.

35 f., different sizes; black, *divani, siyakat*.

**F. 1A, a. u. 17889**

**254. 27 Ramazan – 1 Şevval 1085 / 25. 12. 1674 – 26. 01. 1675**

Applications (63) from the bureau of the *dariüssaade ağa* to the Grand Vezir's office concerning the appointment of employees to vacant positions at the waqfs of: Ayşe Hatun, Valide Handan Sultan, Sultan Bayezid II, Abu el-Fazıl Efendi, Elhacce Gevherhan Sultan, Sultan Ahmed I, Sofu Fatma Sultan, Sultan Süleyman I, Şehzade Sultan Mehmed, Sultan Osman II, Kâtib Ömer Efendi, Abdülkerim Ağa, all in İstanbul; of Süleyman Paşa in İznik; Hazinesdar Ali Ağa in Üsküdar; Atik Valide Sultan in Üsküdar; Valide Handan Sultan in Beşiktaş.

21 f., different sizes; black, *divani*.

**F. 1 A, a. u. 17895**

**255. 1085 / 7. 04. 1674 – 27. 03. 1675**

Register of revenues from the *ziyade-i cizye* tax from the *kazas* Mesevri and Varna at the waqfs of Haseki Sultan in İstanbul. Income: 373,132 *akçes* from 1,523 *hanes*.

2 f., 10.7 x 30.8; black, *siyakat*.

See also: Опис на джизие регистри..., p. 123, № 482.

**F. 143A, a. u. 17**

**256. 1085 / 7. 04. 1674 – 27. 03. 1675**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Örgüç Paşa in Lefke. Income: 62,000 *akçes* from 269 *hanes*. Part of the income was spent on pensions of retired members of the corps of the *acemis*.

2 f., 10.5 x 31; black; *siyakat*, *divani* and *ince divani*.

See also: Опис на джизие регистри..., p. 125, № 490.

**F. 1A, a. u. 22576, ff. 3–4**

**257. 1085 / 7. 04. 1674 – 27. 03. 1675**

Register of revenues from the *ziyade-i cizye* tax from the waqf of Çelebi Sultan Mehmed in the town of Merzifon. Income: 206,963 *akçes* from 713 *hanes*.

2 f., 10.5 x 30.7; black, *siyakat*.

See also: Опис на джизие регистри..., p. 123, № 483.

**F. 257A, a. u. 2877**

**258. 7 – 29 Safer 1086 / 2 – 24. 04. 1675**

Applications (18) from the bureau of the *darüssaade ağa* to the Grand Vezir's office concerning the appointment of employees to vacant positions at the waqfs of: Sultan Süleyman I in Kuds-i Şerif; Sultan Bayezid II in Edirne; Atik Valide Sultan in Üsküdar; Ebu Eyyub Ansari in İstanbul; Gülşirin Hatun in *nahiye* Terkoz; Ibrahim Bey son of Karamanoğlu in Larende; Gülbahar Hatun in Trapezun and of Bülbül Hatun in Amasya.

19 f., different sizes; black, *divani*.

**F. 1A, a. u. 17861, ff. 64–82**

**259. 2 Ramazan 1087 – 27 Muharrem 1088 / 8. 11. 1676 – 1. 04. 1677**

Register of revenues from the *ziyade-i cizye* tax from the population in the waqfs of Sitti Sultan in *kaza* Keşan. Income: 89,628 *akçes* from 727 *hanes*.

2 f., 10.5 x 31; black, *siyakat*, *ince divani*.

**F. 35A, a. u. 38**

**260. 14 Şevval 1087 – 4 Şaban 1092 / 20. 12. 1676 – 19. 08. 1681**

Register of revenues from the *ziyade-i cizye* tax from the *kazas* of Prevedi, Hacıoğlu Pazarı, Hezargrad, Tirnovi and Hotaliç due to the waqf at the *türbe* of the

sultans Selim II, Murad III and Mehmed III in the neighbourhood of Aya Sofya mosque in İstanbul. Income: 195,020 *akçes* from 1,392 *hanes*.

2 f., 11.3 x 32, *siyakat*, *ince divani* and *divani*.

See also: Опис на джизие регистри..., № 506.

**F. 25A, a. u. 102**

**261. 1087 / 16. 03. 1676 – 5. 03. 1677**

Register of revenues from the *ziyade-i cizye* tax from *kaza* Gelibolu due to the waqfs of Sultan Süleyman I in İstanbul. Income for the period 11 Şevval 1085 – 4 Receb 1087 / 8. 01. 1675 – 12. 09. 1676: 652,642 *akçes*.

2 f., 10.7 x 31.8, damaged, restored; black, *siyakat*, *ince divani* and *divani*.

See also: Опис на джизие регистри..., p. 126, № 494.

**F. 33A, a. u. 431**

**262. 1087 / 16. 03. 1676 – 5. 03. 1677**

Register of revenues from the *ziyade-i cizye* tax from the population in the *kazas* of Prevedi, Hacıoğlu Pazarı, Hezargrad, Tırnovi, Hotaliç and Pilevne, belonging to the waqf of the *türbes* of the sultans Selim II, Mehmed III and Murad III in İstanbul. Income: 214,522 *akçes* from 1,392 *hanes*.

2 f., 10.2 x 29.2; black, *siyakat* and *ince divani*.

See also: Опис на джизие регистри..., p. 126, № 495.

**F. 125A, a. u. 100**

**263. 1087 / 16. 03. 1676 – 5. 03. 1677**

Register of revenues from the *ziyade-i cizye* tax from the waqf of Yakub Çelebi son of Germiyan in *liva* Kütahya. Income: 113,270 *akçes* from 534 *hanes*.

2 f., 10.9 x 31.7; black, *siyakat*.

See also: Опис на джизие регистри..., p. 126, № 496.

**F. 247A, a. u. 838**

**264. 1 Cemaziel'evvel – 29 Zilkade 1088 / 2. 07. 1677 – 23. 01. 1678**

Applications (58) from the bureau of the *dariüssaade ağa* to the Grand Vezir's office concerning the appointment of employees to vacant positions at the waqfs of: Ayşe Sultan and Gazi İbrahim Paşa; Mahmud Paşa-i Veli; Ebu Eyyub Ansari; Sirkeci İsmail Efendi; Gedik Ahmed Paşa; Sultan Ahmed I; Şehzade Sultan Mehmed; Sultan Bayezid II; Şah Sultan; Hanım Sultan; Yakub Ağa; Şehid Ali Paşa; the *türbe* of the sultans Selim II, Murad III and Mehmed III; Sultan Mehmed II; Cedid Valide Sultan; Cafer Çelebi; Çakır Ağa; Mirahur

İlyas Bey, all in İstanbul. At the waqfs of: Atik Valide Sultan in Üsküdar; Sultan Orhan in Geybuze; Öküz Mehmed Paşa in Kuşadası; Hazinedar Ali Ağa in Kara Mürsel; Karaman İbrahim Bey in Konya; Sultan Alâeddin in Konya; Seyyid Gazi Battal in Seyyidgazi; Gazi Süleyman Paşa in Bolayır; Cedid Valide Sultan in Üsküdar; Mehmed Ağa, *darüssaade ağa*, in İsmail geçidi; Bülbül Hatun in Ladik; Sultan Selim I in Kara Pınarı and of Sultan Murad II in Edirne.

58 f., different sizes; black, *divani*, *siyakat*.

**F. 1A, a. u. 17909**

**265. 1 Şaban 1088 / 29. 09. 1677**

Detailed register of the names of the employees at the waqf of Molla Şemseddin Gürani in İstanbul. The document was compiled on occasion of an audit of the salaries received by the waqf employees. By a royal decree it was ordered that the amount of the salaries be arranged in compliance with the bequeathal of the founder of the vakf. The amounts above the determined payment of the employees are listed.

2 f., 21.5 x 60; black, *divani*, *talik* and *nesih* with elements of *talik*.

**OAK 164/7**

**266. 1088 / 6. 03. 1677 – 22. 02. 1678**

Register of revenues from the *ziyade-i cizye* tax from the *kazas* of Yenice-i Vardar, Yenice-i Karasu, Palatimne and Gümülcine at the waqfs of Gazi Evrenos Bey, Turhan Bey, Mehmed Paşa and Mustafa Paşa in Selânik. Income: 1,482,412 *akçes* from 3,675 *hanes*.

2 f., 11 x 31.5, *siyakat*, *ince divani* and *divani*.

See also: Опис на джизие регистри..., p. 122, № 478.

**F. 1A, a. u. 22599, ff. 1–2**

**267. 1088 / 6. 03. 1677 – 22. 02. 1678.**

Register of revenues from the *ziyade-i cizye* tax from the islands of Imroz and Semadirek, and from the *kazas* of Gelibolu, Edirne, Mığalkara, Cisr-i Ergene and Dimetoka at the waqfs of Sultan Süleyman I in İstanbul. Income: 661,342 *akçes*.

2 f., 12 x 33; black, *siyakat*, *ince divani* and *divani*.

See also: Опис на джизие регистри..., p. 128, № 507.

**F. 1A, a. u. 22599, ff. 3–4**

**268. 1088 / 6. 03. 1677 – 22. 02. 1678.**

Register of revenues from the *ziyade-i cizye* tax from the *kazas* of Edirne, Havas-i Mahmud Paşa, Vize, Kırk Kilise, Çorlu, Ereğli, Rodosçuk and Silivri at

the waqf of Sultan Mehmed II in İstanbul. Income of the same waqf from the *cizye* and *ispenc* of the Greeks and Armenians in İstanbul. Total: 738,491 *akçes*.

2 f., 10.5 x 31.4; black, *siyakat*, *divani* and *ince divani*.

See also: Опис на джизие регистри..., p. 129, № 508.

**F. 1A, a. u. 22599, ff. 5–6**

**269. 1088 / 6. 03. 1677 – 22. 02. 1678.**

Register of revenues from the *ziyade-i cizye* tax from the *kazas* of Zihna and Pravište at the waqf of Sultan Süleyman I in İstanbul. Income: 94,601 *akçes* from 400 *hanes*.

2 f., 10.6 x 15, damaged; black, *siyakat*, *divani*.

See also: Опис на джизие регистри..., p. 128, № 505.

**F. 44A, a. u. 31**

**270. 1088 / 6. 03. 1677 – 22. 02. 1678**

Register of revenues from the *ziyade-i cizye* tax from the waqf of İsmihan Sultan in İstanbul, from the waqfs of Şehid Mehmed Paşa and from the waqfs of Mehmed Bey son of Gedik Ahmed Paşa in *kaza* Timur Hisarı. Income: 788,968 *akçes* from 4,201 *hanes*.

2 f., 11 x 30.7; black, *siyakat* and *ince divani*.

See also: Опис на джизие регистри..., p. 129, № 510.

**F. 123, a. u. 6**

**271. 1–29 Rebiülahır and 1–30 Ramazan 1089 / 23. 05. – 20. 06. and 17. 10 – 16. 11. 1687**

Applications (19) from the bureau of the *darüssaade ağa* to the Grand Vezir's office concerning the appointment of employees to vacant positions at the waqfs of: Sultan Selim I in Konya; Ali Bey in *kaza* Niğde; Sultan Mehmed II in İstanbul; Atik Valide Sultan in Üsküdar; Sultan Murad III in İstanbul; Şehzade Sultan Mehmed in İstanbul; Sultan Ahmed I in İstanbul; Hüseyin Ağa in İstanbul; Gedik Ahmed Paşa in İstanbul; Hoca Rüstem in İstanbul; Mevlâna [Celâleddin Rumi] in Konya; Şeyh Sadreddin Konevi in Konya; Yasemin Sima Hatun in Anadolu Hisarı; Sultan Bayezid II in Amasya; Fadlullah Paşa in Geybuze.

20 f., different sizes; black, *divani*.

**F. 1A, a. u. 17912**

**272. 1089 / 23. 02. 1678 – 11. 02. 1679**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Sultan Yıldırım Bayezid in the town of Edirne and from *kaza* Dırama at the waqf of Sultan Süleyman I in İstanbul. Income: 644,987 *akçes* from 2,552 *hanes*.

2 f., 11.1 x 31.7; black, *siyakat*.

See also: Опис на джизие регистри..., p. 130, № 512.

**F. 41A, a. u. 107**

**273. 1089 / 23. 02. 1678 – 11. 02. 1679**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of: the sultans Mehmed III and Murad III in *kaza* Menlik; the sultans Selim II, Mehmed III and Murad III in the *kazas* of Prevadi, Hacıoğlu Pazarı and Hezargrad; Haseki [Hürrem Sultan] in the *kazas* of Mesevri and Varna and of Sitti Sultan in *kaza* Keşan. Income: 894,434 *akçes* from 4,649 *hanes*.

2 f., 11 x 31; black, *siyakat*.

See also: Опис на джизие регистри..., p. 129, № 511.

**F. 125A, a. u. 39**

**274. 1089 / 23. 02. 1678 – 11. 02. 1679**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Gazi Ali Bey and Sofu Mehmed Paşa in *kaza* Pilevne. Income: 184,692 *akçes* from 850 *hanes*.

2 f., 11 x 32, damaged, restored; black, *siyakat*, *ince divani*.

See also: Опис на джизие регистри..., p. 130, № 514.

**F. 116A, a. u. 39, ff. 1–2**

**275. 1089 – 1090 / 23. 02. 1678 – 1. 02. 1680**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Gazi Ali Bey and Sofu Mehmed Paşa in *kaza* Pilevne. Income: 184,692 *akçes* from 850 *hanes*.

2 f., 11 x 32, damaged, restored; black, *siyakat*, *ince divani*.

**F. 116A, a. u. 39, ff. 3–4**

**276. 1089 – 1093 / 23. 02. 1678 – 30. 12. 1683**

Register of revenues and expenditures of the waqf of Kızıl Delü Sultan in *nahiye* Cebel, *kaza* Dimetoka. Income from the taxes: *avarız*, *nüzüül*, *raiyet* taxes and tithes, collected from the waqf villages. Income: 158,181 *akçes* of which 84,040 were paid as pensions to *yeniçeris*.

2 f., 10.5 x 31; black, *siyakat*.

**F. 83A, a. u. 66**

**277. 1089 – 1093 / 23. 02. 1678 – 30. 12. 1683**

Register of revenues from the *ziyade-i cizye* and *ispenc* taxes of the Jews at the waqf of Sultan Mehmed II in İstanbul. Income: 548,045 *akçes* from 5,514 *hanes*.

2 f., 12 x 33; black, *siyakat*.

See also: Опис на джизие регистри..., p. 130, № 513.

**F. 1A, a. u. 22605**

**278. 1089 / 23. 02. 1678 – 11. 02. 1679**

Register for the levy of the *bedel-i nüzül* tax in the *vilâyets* of Rumili, Anadolu, Sivas and Karaman. Revenues from *bedel-i nüzül* from villages at the waqfs of: Sultan Selim I in Menlik – 118 *hanes* and Tırnovi – 127 *hanes*; Hanım Sultan in Çirmen – 100 *hanes*; Sultan Osman II in İsakça – 116.5 *hanes*; [Şehid] Mehmed Paşa in Ahıyolu and Rusokasri – 21 *hanes*.

38 f., 41.2 x 15. 2; black, *siyakat*, *ince divani*.

**D 148, f. 5v, f. 12 r–v, f. 13r–v**

**279. 1090 / 12. 02. 1679 – 1. 02. 1680**

Register of revenues from the *ziyade-i cizye* tax from *kaza* Filibe at the waqf of Sultan Süleyman I in İstanbul and at the waqfs of Şehabeddin Paşa and Şah Sultan. Income: 1,008,203 *akçes* from 5,505 *hanes*.

2 f., 11 x 32.8; black, *siyakat*, *divani* and *ince divani*.

See also: Опис на джизие регистри..., p. 131, № 517.

**F. 88A, a. u. 285**

**280. 1090 / 12. 02. 1679 – 1. 02. 1680**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Sultan Yıldırım Bayezid Han and Fatma Hatun in the *kazas* of Uzuncaabad-ı Hasköy, Dimetoka, Şumnu, Prevadi and Çirmen, from waqfs in Edirne, dedicated to Medina, from *kaza* Dırama at the waqf of Sultan Süleyman I in İstanbul. Income: 644,987 *akçes* from 2,562 *hanes*.

2 f., 11.5 x 32.3, black, damaged, restored; black, *siyakat*, *ince divani*.

See also: Опис на джизие регистри ..., p. 130, № 516.

**F. 96A, a. u. 82**

**281. 1090 / 12. 02. 1679 – 1. 02. 1680**

Register of revenues from the *ziyade-i cizye* tax from the *kazas* of Pınar Hisarı and Kırk Kilise belonging to the waqf of Gazi Mihal Bey in Edirne and to the waqfs

of Gazi Süleyman Paşa in *kaza* Bolayır. Income for the period 1–10 Muharrem 1090 – 6 Cemaziyel’ahır 1091 / 12 – 21. 02. 1679 – 4. 07. 1680: 446,431 *akçes* from 2,420 *hanes*.

2 f., 11.2 x 31.7, restored; black, *siyakat*, *ince divani* and *divani*.

See also: Опис на джизие регистри..., p. 131, № 518.

**F. 85A, a. u. 60**

**282. 1090 / 12. 02. 1679 – 1. 02. 1680**

Register of waqfs and *mukataas* in *vilâyet* Bagdad compiled on occasion of illegal interference of local administrative officials with the financial affairs of the institutions. The provincial governors collected forcibly money from the vakfs, *mukataas* and *esnaf* for their personal treasuries.

2 f., 20 x 60; black, *nesih*.

**F. 265, a. u. 13**

**283. 1090 / 12. 02. 1679 – 1. 02. 1680.**

Register of revenues and expenditures of the waqf at the mosque and *imaret* of İbrahim Paşa [Maktul] in the town of Kavala. Income from rent and usurious operations. Expenditures for salaries of waqf employees.

2 f., damaged; black, *siyakat*.

**F. 43A, a. u. 29**

**284. 11 Muharrem 1091 / 12. 02. 1680**

Fragment of a detailed register of slaves and slave women manumitted with a *hüccet* by their owner – Mehmed Paşa who had died in Rodosçuk. A list of slaves and slave women living in the house and the *çiftlik* of the deceased *paşa*, who according to his *vakfiye* were to be considered property of the waqf founded by him.

1 f., torn across; black, *nesih*.

**OAK 24/68**

**285. 14 Receb [10]92 / 30. 07. 1681.**

Register of revenues from the *ziyade-i cizye* tax from the *kazas* of Kalkandelen and Üsküb at the waqfs of İshak Paşa and İsa Bey in Üsküb for 1088 / 22. 02. 1678. Income: 144,002 *akçes* from 800 *hanes*.

2 f., 10.7 x 31.3; black, *siyakat*, *ince divani*.

See also: Опис на джизие регистри..., p. 129, № 509

**F. 129, a. u. 303, f. 1**



**286. 1092 / 21. 01. 1681 – 9. 01. 1682**

Register of revenues from the *ziyade-i cizye* tax from *kaza* Gelibolu and the islands of Imroz and Semenderek at the waqfs of Sultan Süleyman I in İstanbul. Income: 698,090 *akçes* from 3,130 *hanes*.

2 f., 11 x 31; black, *siyakat*, *ince divani*.

See also: Опис на джизие регистри..., p. 131, № 521.

**F. 114A, a. u. 167**

**287. 1092 / 21. 01. 1681 – 9. 01. 1682**

Register of revenues from the *ziyade-i cizye* tax from the waqf of Sultan Mehmed I in the town of Merzifon. Income: 210,870 *akçes* from 713 *hanes*.

2 f., 10.6 x 29; black, *siyakat*.

**F. 224A, a. u. 1160**

**288. 18 Safer 1093 / 26. 02. 1682**

Register of revenues from the *ziyade-i cizye* tax from the *kaza* of Pınar Hisarı at the *Dar ül-Hadis* waqf of Sultan Murad II in Edirne and at the waqf of Mehmed Bey son of Mihal [Bey] in Edirne for 1092 / 21. 01. 1681 – 9. 01. 1682. Income: 475,760 *akçes* from 2,543 *hanes*.

2 f., 11 x 31.3; black, *siyakat*, *ince divani*.

**F. 129, a. u. 303, f. 2**

**289. 18 Ramazan 1093 / 20. 09. 1682**

Register of revenues from properties in İstanbul and *kaza* Galata, allocated for the maintenance of the mosque and the employees at the waqf of Şeyh Şemseddin Efendi in *kasaba* Küre ül–has, *liva* Kastamonu. The inventory was compiled on occasion of a complaint from the waqf employees of malpractices during the collection of the taxes. Inventory of waqf revenues in İstanbul and Galata from rent on *dükkâns* and bakeries. Conclusion of the central administration concerning the complaint of the waqf employees after the inspection.

2 f., 16 x 43; black, *nesih*, *divani*.

**F. 1A, a. u. 17927**

**290. 1093 / 10. 01. 1682 – 30. 12. 1682.**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Şehid Mehmed Paşa, İsmihan Sultan and Mehmed Bey son of Gedik Ahmed Paşa in

the *kazas* of Timur Hisarı, Dupniçe, Mangaliya and Ahıyolu. Income: 870,439 *akçes* from 4,636 *hanes*.

1 f., 10.6 x 31.2; black, *siyakat*, *divani* and *ince divani*.

See also: Опис на джизие регистри..., p. 132, № 524.

**F. 140, a. u. 136, f. 2**

**291. 1096 / 8. 12. 1684 – 27. 11. 1685**

Fragment of a register for the collection of the *ziyade-i cizye* tax from the waqfs of: Şehabeddin Paşa in Filibe; Gazi Mihal Bey in Edirne; Sultan Murad II in Edirne; Sultan Murad II in Cisir-i Ergene; Sultan Murad II in İslimiye; Sinan Bey in Karinabad; Gazi Süleyman Paşa in Bolayır; revenues from *liva* Niğbolu and *kaza* Menlik, allocated to the waqf of the *türbe* of the sultans Selim II, Murad III and Mehmed III in İstanbul; of Sultan Selim II in Edirne; Evliya Kasım Paşa in Tırnovi; Gazi Evrenos Bey in Selânik; Mirahur İlyas Bey in Görice; Kılıç Ali Paşa on the island of Sisam; İshak Paşa in Üsküb; Sitti Sultan in Keşan; Gazi Ali Bey in Pilevne; Valide-i Sultan Süleyman Han in Yanbolu; Sultan Murad II in Brusa; Haseki Sultan in Mesevri; from the waqfs of Maktul İbrahim Paşa, Saruca Paşa, Mesih Paşa, Mahmud Paşa-i Veli, Abdullah Ağa and Feyzullah Paşa. The revenues were spent on the purchase of meat for the needs of the royal kitchen and on pensions of *yeniçeris*.

2 f., damaged; black, *siyakat*.

**F. 138A, a. u. 41**

**292. 1096 / 8. 12. 1684 – 27. 11. 1685**

Credit receipt (*suret-i tahvil*) for sums from the *avarız* tax of villages in the waqfs of Mihrimah Sultan and Rüstem Paşa in the *kazas* of Yenişehir, Filibe and Hezargrad.

1 f., 10.5 x 15.5; black, *siyakat*.

**F. 117A, a. u. 62**

**293. 1096 / 8. 12. 1684 – 27. 11. 1685**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Şehid Mehmed Paşa, İsmihan Sultan and Mehmed Bey son of Gedik Ahmed Paşa. Income: 878,940 *akçes* with the *gulâmiye*.

1 f., 10.5 x 30; black, *siyakat*.

**F. 1A, a. u. 17932**

**294. 1097 / 28. 11. 1685 – 16. 11. 1686**

Register of revenues from the *ziyade-i cizye* tax from *kaza* Timur Hisarı at the waqfs of Şehid Mehmed Paşa, İsmihan Sultan and Mehmed Bey son of Gedik Ahmed Paşa. Income: 879,187 *akçes* from 4,315 *hanes*.

2 f., 10.9 x 32.3, black; *siyakat, divani*.

See also: Опис на джизие регистри ..., p. 133, № 529.

**F. 123, a. u. 8**

**295. 1097 / 28. 11. 1685 – 16. 11. 1686**

Register of revenues from the *ziyade-i cizye* tax from the *kazas* of Pınar Hisarı, Mıgalkara and Tırnovi at the waqfs of Rüstem Paşa and Elhac Ayşe [Hatun] in İstanbul. Income: 506,530 *akçes* from 1,535 *hanes*.

2 f., 10.5 x 30.9, black; *siyakat, ince divani*.

See also: Опис на джизие регистри ..., p. 133, № 528.

**F. 1A, a. u. 22638**

**296. 30 Ramazan 1098 / 9. 08. 1687**

Fragment of a journal of revenues and expenditures of the State Treasury. Inventory of revenues from the *ziyade-i cizye* tax from *kaza* Pınar Hisarı at the *Dar'ül-Hadis* waqf of Sultan Murad II in Edirne and at the waqf of Gazi Mihal Bey in the same town.

2 f., 11.8 x 31.7; black, *siyakat*.

**F. 213A, a. u. 36**

**297. 1098 / 17. 11. 1686 – 6. 11. 1687**

Register of revenues from the *ziyade-i cizye* tax from *kaza* Filibe at the waqf of Sultan Süleyman Han Gazi in İstanbul and the waqfs of Şehabeddin Paşa, Elhac Feyzullah Paşa, Yahya Paşa and Şah Sultan in the same *kaza*. Income: 1,123,773 *akçes* from 5,503 *hanes*.

2 f., 10.8 x 30.5, black; *siyakat* and *ince divani*.

See also: Опис на джизие регистри ..., p. 134, № 530.

**F. 88A, a. u. 833**

**298. 1098 / 17. 11. 1686 – 6. 11. 1687**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Abdullah Ağa, Hacı Fadlullah Paşa and Yakub Paşa in the *kazas* of Üsküdar and İznikmid. Income: 115,358 *akçes* with the *gulâmiye*.

2 f., 11 x 31.8; black, *siyakat*.

**F. 1A, a. u. 17940**

**299. 1098 / 17. 11. 1686 – 6. 11. 1687**

Register of revenues from the *ziyade-i cizye* tax from the waqfs of Yakub Çelebi son of Germiyan and of Sultan Orhan, from royal *hases* and other in the *kazas* of Kütahya, Hamid and Kara hisar-ı [Sahib]. Income: 114,396 *akçes* from 534 *hanes*.

2 f., 11 x 32; black, *siyakat*.

See also: Опис на джизие регистри ..., p. 134, № 531.

**F. 247A, a. u. 847**

**300. 28 Şaban 1099 / 28. 06. 1688**

Register of the revenue sources of the waqf of Ebu İshak Kazruni in the town of Brusa. The register was compiled on occasion of a royal decree to prepare a new inventory of the revenue sources included in the foundation. It contained 16 houses, six *odas* in the town and revenues from the *cürm-ü cinayet*, *yuva*, *bad-ı hava* and *beytülmal ve kaçkun* taxes.

2 f., 13 x 33; black, *ince divani*.

**F. 231A, a. u. 609**

**301. 1099 / 7. 11. 1687 – 25. 10. 1688**

Fragment of a register of the sums received as a *caize* (officially allowed reward) by Ali Ağa, *dariüssaade ağa*, for the transactions carried out with the *Haremeyn-i Şerifeyn* waqfs and royal waqfs under his supervision.

1 f., damaged; black, *nesih*.

**F. 1A, a. u. 17942**

**302. 1100 / 26. 10. 1688 – 14. 10. 1689**

Credit receipt for 400,000 *akçes* from the incomings of the *ziyade-i cizye* tax from the waqfs of Şehid Mehmed Paşa and İsmihan Sultan. The money was used for repairs of the royal marquees and the tents for a field camp.

1 f., 14 x 22; black, *siyakat*, *divani*.

**F. 1A, a. u. 17946**

**303. 26 Ramazan 1102 / 13. 06. 1691**

Register of revenues from the *resm-i cülus-u hümayun*. The cash incomings for the State Treasury were received in connection with the renewal of the *berats* of the waqf employees in İstanbul, Galata, Üsküdar and the waqf of Ebu Eyyub Ansari on occasion of the accession to the throne of Sultan Ahmed II. Income from the

waqfs in İstanbul – 3,222,139 *akçes*; from the waqfs in Galata – 81,595 *akçes*; from the waqf of Ebu Eyyub Ansari – 27,126 *akçes*.

5 f., damaged; black, *siyakat*, *ince divani*.

**F. 1A, a. u. 17935**

**304. 26 Ramazan 1102 / 13. 06. 1691**

Fragment of a register of revenues from the *resm-i cülus-u hümayun*. Cash incomings for the State Treasury in connection with the renewal of the *berats* of the waqf employees in İstanbul, Galata, Üsküdar and the waqf of Ebu Eyyub Ansari on occasion of the accession to the throne of Sultan Ahmed II. Total income: 3,384,969 *akçes*.

2 f., damaged; black, *siyakat*.

**F. 1A, a. u. 17953**

**305. 1102 / 5. 10. 1690 – 23. 11. 1691**

Register of cash incomings from the taxation on the waqfs on occasion of the accession to the throne of Sultan Ahmed II (*cülus-u hümayun*). Revenues from the waqfs in the *kazas* of Brusa, Yenişehir, İnegöl, Mihaliç, Balıkesri, Mudanya, Gemlik, Kemer-i Edremid, Ayazmend, Edremid, Karadağ, Biga, Kızılca Tuzla and Güğercinlik. Total: 419,235 *guruş*.

2 f., 16 x 43; black, *siyakat*.

**F. 231A, a. u. 37**

**306. 22 Safer 1103 / 14. 11. 1691**

Fragment of a register of the monthly salaries of the trustees (*mütevellis*) of the royal and other waqfs under the supervision of various departments of the Central financial office (*Defterhane-i Amire*). The register was compiled on occasion of the collection of *resm-i cülus-u hümayun* and for the renewal of the *berats* of the *mütevellis*. The State Treasury received sums amounting to the monthly salary of the *mütevellis*. Also recorded were the foundations for which the financial office was unable to carry out the necessary administrative and financial operations.

11 f., damaged; black and red, *siyakat*.

**F. 1A, a. u. 17955**

**307. 10–20 Cemaziyel'ahir 1103 / 28. 02. –10. 03. 1692**

Register of cash revenues for the renewal of the *berats* of waqf employees in *kaza* Samako on occasion of the accession to the throne of Sultan Ahmed II. The money was

used for the payment of the traditional *cülus bahşisi* – the royal gift for the *yeniçeri* corps and the guards from the *Altı Bölük Halkı* at the accession to the throne. The waqf employees were obliged to submit one monthly salary to the State Treasury. A list of the waqf employees at the Old and New mosque in Samako, at the Yunus Voyvoda and Şeyh mosques, in the town *mahalles* Mehmed Çavuş, Nazır Cafer, Elhac Safer, Abdülcabar, Musalla; in the villages Köstence-i muslim, Bane-i has and Çamurlu.

3 f., 10.5 x 31.5, *ince divani* and *siyakat*.

**F. 165, a. u. 307**

### **308. 14 Cemaziyel'ahir 1103 / 4. 03.1692**

Registers (4) of waqfs in the towns Amid, Mardin and the *kazas* Cermik and Cezit. The documents were compiled on occasion of the collection of cash sums for the renewal of the *berats* of waqf employees at the accession to the throne of Sultan Ahmed II. The money was used for the payment of the traditional *cülus bahşisi* – the royal gift for the *yeniçeri* corps and the guards from the *Altı Bölük Halkı* at the accession to the throne of a new ruler. The waqf employees were obliged to submit one monthly salary to the State Treasury. Number of the registered waqfs in the town of Amid – 40, in the town of Mardin – 11, in *kaza* Cermik – 12 and in *kaza* Cezit – 26.

7 f., different sizes; black, *ince divani*.

**F. 235A, a. u. 1779**

### **309. 1 Muharrem 1105 – 8 Ramazan 1121 / 2. 09. 1693 – 11. 11. 1709**

Register of revenues and expenditures of the waqf at the mosque and *imaret* of Sofu Mehmed Paşa in Sofia. Inventory of the waqf revenues and expenditures compiled following an order from the central authority for the purpose of the supervision and inspection of the waqf activities. Revenues from waqf villages and *mezraas*, mills, rent on *dükkâns*, *hans* and baths, and from waqf *mukataas*. Expenditures for salaries of waqf employees, for the repairs and maintenance of waqf properties. Additional inscriptions in the register of orders from the capital concerning waqf problems.

6 f., 15 x 43.5; black, *siyakat*, *nesih*, *ince divani*.

**F. 1, a. u. 15110**

### **310. Beginning of the 17th century.**

Register for the collection of revenues from the *ziyade-i cizye* tax from villages belonging to the waqf of Şehzade Sultan Mehmed in the *nahiyes* of Bergos, Kapudağı and in the *kazas* of Haslar, Çirmen and Nevrekob. Total: 6,037 *cizye hanes*.

4 f., 10.5 x 30; black, *siyakat*, *ince divani*.

**F. 1A, a. u. 17982**

**311. First quarter of the 17th century**

Register of villages in *kaza* Menlik belonging to the waqf at the *türbe* of Sultan Selim I in İstanbul. The register was compiled for the collection of beeswax for the needs of the palace kitchen. Included are 100 *hanes* in 17 waqf villages.

1 f., 10.5 x 27.5; black, *siyakat*.

**F. 1, a. u. 15135, f. 3**

**312. First half of the 17th century**

Register for the collection of the *cizye* tax from the Christian population in villages belonging to the waqfs of Şah Sultan, Fadlullah Paşa, Yahya Paşa and Şehabeddin Paşa. Inventory of the households subject to taxation in the waqf villages of Şah Sultan: Presadin, Pavlikân, Derecik, Peruştiçe, Dorulte, Leşniçe, Poroşkova, Stobor, Fotine, Vasilkova, Durbalı, Tımraş, Bratvar, Lıkaviçe, Küçük selçe, Pavelçe, Çavuş köy and Baldeva. Inventory of the waqf villages of Fadlullah Paşa: Pataleniçe, Batkun and Raslıçe. Inventory of the waqf villages of Yahya Paşa: Kalugerova and Arnaud. Inventory of the waqf villages of Şehabeddin Paşa: Kuklene, Banişte, Panakie, Vodene-i balâ, Yavorova, Leskova, Dobralık, Giren, Karağağaç, Novasel, Beliçe, Zabırde, Katuniçe, Voyvodine, Dedova, Kurd köy and Değirmen deresi.

2 f., 21 x 30; black, *siyakat*.

**ИД 17/31**

**313. First half of the 17th century**

Register of the number of *hanes* for the collection of the *ziyade-i cizye* tax from villages at the waqf of the *türbe* of Sultan Selim I in İstanbul. The register was compiled for the collection of beeswax for the needs of the palace kitchen. The quantities were distributed according to the *ziyade-i cizye hanes* as follows: *kaza* Zihna – 468, *kaza* Dırama – 92, *kaza* Sidrekapsi – 206, *kaza* Selânik – 20, *kaza* Kratova – 22, *kaza* Radovişte – 158, *kaza* İştib – 123, the town of Menlik – 446 and villages in *kaza* Menlik – 613.

2 f., 11 x 30; black, *siyakat, nesih*.

**F. 1, a. u. 15135, f. 14**

**314. Middle of the 17th century**

Inventory of the territory of the village Kaya Oyuk in *nahiye* Ada belonging to the waqf of Sultan Bayezid II. Boundaries of the territory and a list of the persons

holding agricultural possessions. Included is also description of the type and size of the agricultural plots.

2 f., 10.5 x 30.8; black, *siyakat*, *ince divani*.

**F. 1, a. u. 15112**

### **315. Second half of the 17th century**

Register for the collection of sums for the local administration from the waqfs and *mülks* in *kaza* Niksar. The waqfs include entire villages or parts of them. Their cash obligations were prepaid by a local moneylender, a Hacı Efendizade Mehmed Ağa.

2 f., 10.5 x 30.5; black, *ince divani*.

**F. 260A, a. u. 300**

### **316. Second half of the 17th century**

Fragment of a register of waqfs in *vilâyet* Trablus-i Şam. Inventory of the waqf foundations and a list of the persons receiving allowance from the waqf revenues.

4 f., 15 x 41.5, damaged; black and red, *nesih*.

**F. 279A, a. u. 2058**

### **317. Second half of the 17th century**

Fragment of a register of waqf property in the *vilâyets* of Haleb and Şam-ı Şerif. Inventory of waqf villages, parts of villages, mills, rice fields and *mezraas*.

2 f., damaged; black and red, *nesih*.

**F. 279A, a. u. 38**

### **318. Second half of the 17th century**

Fragment of a register for the collection of the compulsory state provisions of barley, hay and wood. Included are the quantities of the provisions and the number of the tax units (*hanes*) from various *kazas* subject to taxation. The register includes, among other, the waqf villages in the *kazas* of Çirmen and Bergos.

2 f., damaged; black, *siyakat*.

**F. 213A, a. u. 75, ff. 8–9**

### **319. Second half of the 17th century**

Fragment of a register of waqfs in the *livas* of Kilis and Bosna. Waqfs in the town of Ahluna belonging to: Ak Ali, Nasuh son of Yusuf, Hacı Mehmed Ağa at his mosque, Mehmed, *sipahi*, at his mosque, Sultan Mehmed II at his *mescid* in the fortress of the town, Bali Ağa at his mosque and at the waqf *çeşmes* and a bridge



near the town constructed by him. In the fortress of Sin belonging to: Hacı Hamza at his *mescid*, Sultan Bayezid II at his mosque and Kadı Ali at his mosque. Waqf revenues from a *kervansaray*, a bath, *hans* and *dükkâns*.

2 f., damaged; black, *ince divani*, *siyakat*.

**F. 287A, a. u. 1921**

### **320. Third quarter of the 17th century**

Register of the village territory within the boundaries of the waqf possessions in the region of Edirne. Detailed inventory of the agricultural possessions in the waqfs of Mahmud Ağa and Sultan Bayezid II. The waqf territories are delineated in detailed *sınırnames*.

6 f., 10.5 x 31; black, *siyakat*, *rika*.

**OAK 182/10**

### **321. 17th century**

Register of villages in *kaza* Palatimne, *liva* Tırhala. Villages at the waqfs of: Mihrimah Sultan – three villages and the town of Palatimne; Hanım Sultan – three villages; [Gazi] Mustafa Paşa – one village with a *derbend*.

1 f., 10 x 30; black, *ince divani*.

**F. 166A, a. u. 487**

### **322. 17th century**

Fragment of a register of revenues and expenditures of waqf foundations. Revenues and expenditures of the waqf at the mosque of Tavaşi with other name Şeyh Ali son of Muatık. Revenues from waqf villages and *dükkâns* in *nahiye* Cebel-i Şamaan, expenditures for the salaries of the employees at the mosque.

1 f., damaged; black, *siyakat*.

**F. 281A, a. u. 6**

### **323. 17th century**

Fragment of a register of the waqfs in the Ottoman state. Inventory of waqfs in the Asian and European provinces and of the *mütevellis* governing them at the time of the registration. Waqfs of: Emir Sultan in Brusa, Valide Sultan in Üsküdar, Gülfem Hatun in Üsküdar, Sultan Selim II in Edirne and of Osman, *darüssaade ağa*, in Mısır.

2 f., damaged; black and red, *nesih*.

**F. 265A, a. u. 1332**

**325. 29 Cemaziyel'ahr 1115 / 9. 11. 1703**

Register of revenues from the tithe on wheat, oats, barley and millet from nine villages and a *çiftlik* in *kaza* Hayrebolu belonging to the waqf of Sultan Selim I in İstanbul. These were transformed into a waqf *mukataa* which in 1703 was farmed (*iltizam*) by the former commander of the *cebeci* corps İbrahim Ağa. On his behalf he appointed representatives in the waqf villages to carry out the fiscal activities in place.

2 f., 16 x 44.5; black, *ince divani*.

**F. 1A, a. u. 17999**

**326. 1115 / 17. 05. 1703 – 5. 05. 1704**

Receipts (*suret*) from the Chief financial office (*Bab-ı defteri*), compiled on occasion of the reduction of the *cülus-u hümayun* tax on some waqf employees because of their bad financial state. The levy of the tax was carried out on occasion of the accession to the throne of Sultan Ahmed III.

10 f., 10.5 x 31; black, *siyakat, ince divani*.

**F. 1A, a. u. 17996**

**327. 1127 – 1134 / 7. 01. 1715 – 11. 10. 1722**

*Berats* (21) issued by Sultan Ahmed III for the appointment of employees to the waqf of the mosque of Sultan Mehmed II in Kara Hisar-ı Şarkı. The *berats* were verified by the local *kadı* in 1133–1134 / 2. 11. 1720 – 11. 10. 1722, when the annual salaries of the employees were paid. The means were provided by state *mukataas* in the region.

21 f., 22 x 32.5; black, *divani, ince divani* and *siyakat*.

**F. 218, a. u. 67**

**328. 8 Rebiülahır 1130 / 11. 03. 1718**

Inventory of waqfs from whose revenues the State Treasury borrowed money to meet the needs for the preparation of a military campaign. The treasury incurred debts to the waqfs of: Sultan Süleyman I in İstanbul – 14,000 *guruş*; Sultan Selim I in İstanbul – 1,000 *guruş*; the son of Sultan İbrahim – 20,000 *guruş* and Cağaloğlu – 5,000 *guruş*.

1 f., 15 x 44.5; black, *siyakat, divani*.

**F. 1A, a. u. 18023, f. 1**

**329. 1 Muharrem 1133 – 30 Zilhicce 1136 / 2. 11. 1720 – 19. 09. 1724**

Register of the expenditures of the mosque and *imaret* at the waqf of the Grand Vezir Hasan Paşa in Karamut. Expenditures for the repairs and the supply of the

mosque and *imaret* with the necessary materials and provisions.

2 f., 16 x 41.5, *siyakat* and *divani*.

**F. 1A, a. u. 6811**

**330. 1144 – 1145 / 6. 07. 1731 – 13. 06. 1733**

Register of waqf immoveables in İstanbul (*dükkâns*, houses, *hans*) whose rent was collected by the waqf at the Aya Sofya mosque.

1 f., 16 x 49; black, *nesih*.

**F. 1A, a. u. 18059**

**331. 1187 – 1188 / 25. 03. 1773 – 3. 03. 1775**

Fragment of an accounting register of the revenues at the State Mint (*Darbhane-i Amire*) from royal and other waqfs farmed out as *malikâne*. The waqf *malikânes* were divided in shares among different vendees. Shares of the waqfs of: Sultan Bayezid II in Edirne; Ayşe Sultan and Gazi İbrahim Paşa in İstanbul; Sultan Bayezid II in Amasya; Mehmed Paşa in Cedit İslâmlu; Ebu Eyyub Ansari in İstanbul; Sultan Selim II in Edirne; Sultan Mehmed II in İstanbul; Emir Sultan in Brusa; Şehzade Sultan Mehmed Han in İstanbul; Hacı Ömer Ağa in Üsküb; Sultan Orhan in Geybuze; Sultan Murad III in İstanbul; Elhac Beşir Ağa in İstanbul; Sultan Mehmed II in Brusa; Sultan Murad II in Edirne; Sultan Selim I in Tire; Atik Valide Sultan in Üsküdar; Sultan Süleyman I in Çorlu; Sultan Murad II in Cizr-i Ergene; Sultan Orhan in Adapazarı; Şarabdar Hamza Bey in Edirne; Valide Sultan in İstanbul; Sultan Selim I in Kara Pınarı; Valide Sultan in Galata; the waqf at the *türbe* of the sultans Selim II, Murad III and Mehmed III in İstanbul; Şehzade Gazi Süleyman Paşa in Bolayır; Sultan Mehmed I in Brusa; Elhac Mustafa in İzmir; Hacı Ahmed and Hacı Mustafa in Aydın; Halil Bey in Manâs; Gazi Ahmed Bey in Yenice-i Vardar; Sultan Ahmed I in İstanbul; Sultan Mahmud I in İstanbul; Şah Sultan in Eyyub; Sultan Bayezid I in Brusa; Sultan Murad II in Brusa; Mahmud Paşa-i Veli in Çatalca; the *Haremeyn-i Şerifeyn* waqfs in Edirne; Sultan Murad IV in İstanbul; Saruca Paşa in Gelibolu; Sofu Fatma Sultan in İstanbul; Bülbül Hatun in Amasya; Mahmud Paşa-i Veli in İstanbul; Sultan Murad II in Brusa; Emir Sultan in Brusa; Sultan Mehmed I in Merzifon; Ayşe Hanım daughter of Mehmed Paşa in İzmir; Gazi Turhan Bey and Ömer Bey in Yenişehir-i Fanarı; Fatma Sultan in İstanbul; Saruca Paşa in Geybuze; Şah Sultan in Edirne; *darüssaade ağa* Hacı Mustafa in İstanbul; the *Haremeyn-i Şerifeyn* waqfs in Eğri Bucak; the *Haremeyn-i Şerifeyn* waqfs in Bagdad; Sultan Selim II in İstanbul; Guri Sultan in Haleb; the *Haremeyn-i Şerifeyn* waqfs in Balık Hisarı; Valide Handan Sultan in İstanbul; Valide Sultan, mother of Sultan Ahmed III, in Galata; Gazi Mustafa Paşa in Geybuze; the *Haremeyn-i Şerifeyn* waqfs in

Kastamonu; Sultan İbrahim in Girid; Sultan Osman II in İstanbul; Sultan Ahmed III; the *Haremeyn-i Şerifeyn* waqfs in Ereğli-i Karaman; the *Haremeyn-i Şerifeyn* waqfs in Gelgit; the *Haremeyn-i Şerifeyn* waqfs in Brusa, were sold as *malikâne*.

20 f., damaged; black, *siyakat*.

**F. 88A, a. u. 764**

**332. 1 – 30 Zilhicce 1190 / 11. 01. – 8. 02. 1777**

Register of the salaries of the employees at the mosque, *medrese* and *tekke* at the waqf of Çorlulu Ali Paşa. The waqf was included in the *nazaret* of the *Şeyhülislâm* who for that reason received cash remuneration from the revenues of the vakf.

2 f., 13 x 37.5; black, *ince divani*.

**F. 111A, a. u. 34**

**333. 12 Safer 1202 / 23. 11. 1787**

Register of the expenditures needed for the repairs of the road facilities from the capital İstanbul to the town of Edirne. Part of the repair works had to be undertaken by the administration of the waqfs of the sultans Bayezid II and Süleyman I.

2 f., 19 x 53.5; black, red, *nesih* with elements of *rika*.

**F. 79, a. u. 1372**

**334. Second half of the 18th century**

Fragment of a register of the waqfs supervised by the accounting office at the *Haremeyn-i Şerifeyn* Directorate and by the *Maktu* Department at the same directorate. The waqf revenue sources were grouped in *mukataas*. The waqfs of: Sultan Ahmed I in İstanbul; the waqf at the palace library of Sultan Ahmed III; Valide Sultan in İstanbul; waqfs of Sultan Murad IV, Ayşe Sultan and Gazi İbrahim Paşa; Mahmud Paşa-i Veli in İstanbul; Valide Handan Sultan; Ebu Eyyub Ansari; Şah Sultan in İstanbul; Sofu Fatma Sultan in İstanbul; Cedid Valide Sultan in İstanbul; the waqf at the *türbes* of sultans Selim II, Murad III and Mehmed III near the Aya Sofya mosque in İstanbul; Atik Valide Sultan in Üsküdar; Valide Sultan, mother of Sultan Ahmed III, in Üsküdar and Galata; Fatma Sultan daughter of Sultan Ahmed III; Valide Sultan, mother of Sultan Mahmud I Gazi, in Galata; the waqf of the library of Sultan Mahmud I Gazi; of Sultan Osman III at the Nur-i Osmaniye mosque in İstanbul; Şehzad Babadağı e Sultan Mehmed in İstanbul; Hanım Sultan, Ferruhşad Hatun and *dariüssaade ağa* Beşir Ağa; of the sultans Murad II, Bayezid II and Selim II in Edirne; Sultan Murad II in Timur Hisarı; Saruca Paşa in Gelibolu; Şehzade Gazi Süleyman Paşa; Sultan Bayezid II in Babadağı; Sultan Süleyman I in Çorlu;

Sultan Murad II in Cisir-i Ergene; Sultan Ahmed II in Anabolu; Mehmed Paşa in Cedid İslâmlu; Sultan İbrahim and Sultan Mehmed IV on the island of Girid; Sultan Selim I in Kara Pınarı; the *Hatuniye* waqf in Tokad; Sultan Bayezid II in Amasya; Sultan Mehmed I in Merzifon and Brusa; the sultans Orhan, Bayezid I and Mehmed II in Brusa; Sultan Orhan in Geybuze; Sultan Selim I in Tire; İbrahim Bey son of Karaman in Konya and Larende; Emir Sultan in Brusa; Hasan Paşa in Akşehir; Sultan Selim I and Sultan Alâeddin in Konya; Fatma Sultan daughter of Sultan Ahmed III, İbrahim Paşa and Ali Paşa in İstanbul, were all supervised by the Accounting office at the *Haremeyn-i Şerifeyn* Directorate.

Vakfs at the *Maktu* Department at the *Haremeyn-i Şerifeyn* Directorate in Eğri Bucak, Brusa, Edirne, Gelkiras, Niğde, Ereğli-i Karaman, İstanbul and Diyarbakır; waqfs at the same directorate of: Fatma Sultan daughter of Sultan Selim II; *dariüssaade ağa* Mustafa and Bayezid Çelebi.

8 f., 14 x 40.5; black, *ince divani*, *siyakat*.

**F. 1A, a. u. 18117**

**335. 29 Cemaziel'evvel 1217 / 27. 09. 1802**

Register of the urgent construction works and the building materials needed for repairs and restoration activities at the mosque, school and bath at the waqf of Valide Sultan in İstanbul located in the fortress of Seyyid ül-bahr, *kaza* Gelibolu.

2 f., 21.5 x 60; black, *rika*.

**F. 33A, a. u. 104**

**336. 18 Cemaziyel'ahir 1226 / 10. 07. 1811**

Inventory of food products consumed at the *imaret* at the waqf of Mihrişah Valide Sultan in İstanbul. According to an order, the expenditures were to be included in the accounting register of the vakf.

1 f., 12.7 x 26.7; black and red, *rika*.

**F. 1A, a. u. 53122**

**337. 1227 – 1233 / 16. 01. 1812 – 30. 10. 1818**

Register of sums remaining as arrears from the revenues of the *Hamidiye* waqf of Sultan Abdülhamid I. Arrears from sites farmed out under the *iltizam* system, from rent on immoveable properties in İstanbul, from rent on properties of other waqfs included in the *Hamidiye* vakf. Total arrears: 183,955 *guruş*.

1 f., 25.4 x 36.5; black, *siyakat*.

**F. 1A, a. u. 18154**

**338. 1 Mart 1227 – 28 Şubat 1228 / 1. 03. 1813 – 28. 02. 1814**

Register of revenues and expenditures of a *mukataa* of waqfs of Sultan Murad II in *kaza* Urla and of waqfs of Valide-i Sultan Süleyman Han in Manisa. By a royal decree these waqf revenue sources were submitted at the disposal and for exploitation by the State Mint. Expenditures for salaries of the waqf employees and for the payment of the interest on a contractual loan guaranteed with the waqf revenues.

2 f., 16 x 43; black, *siyakat*.

**F. 1A, a. u. 18146**

**339. 1 Muharrem – 29 Zilhicce 1231 / 3. 12.1815 – 20. 12. 1816.**

Register of the expenditures of the waqf at the mosque of Sultan Mustafa III in Rodos. Expenditures for salaries of the employees at the mosque, for candles, olive oil and current maintenance. Total: 916 *guruş*.

1 f., 14 x 35; black, *talik*.

**F. 207A, a. u. 571**

**340. 1231 / 3. 12. 1815 – 20. 11. 1816**

Register for the payment of cash allowances to 40 poor and in need religious functionaries in the Holy City of İslam, Mekka, from the revenues of the waqf of Nevres Kadın, the third wife of Sultan Abdülhamid I. Her foundation was part of the *Hamidiye* waqf complex founded by her husband. Amount of the allowance – 1,000 *guruş* yearly.

2 f., 19 x 54.5; black, *divani*.

**F. 277A, a. u. 1272**

**341. 1231 – 1263 / 3. 12. 1815 – 8. 12. 1847**

Fragment of a register of revenues from *bedel-i hasılât* of waqfs in the *kazas* of Gerde, Ciga and Akça şehir, *liva* Bolu. An inventory of the holders of waqfs and the persons who had farmed the collection of the *bedel*.

2 f., damaged; black and red, *nesih* and *divani*.

**F. 230A, a. u. 621**

**342. 1–10 Receb 1233 / 7–16. 05. 1817**

Detailed register of the population and revenues from the village Raduşane, *nahiye* Üsküb, belonging to the waqf at the mosque and *imaret* of Yahya Paşa in the town of Üsküb. Inventory of the names of the waqf *reaya* and of the revenues from the taxes due to the vakf.

4 f., 12.3 x 36.9; black, *ince divani*.

**F. 129A, a. u. 518**

**343. 25 Şevval 1235 / 5. 08. 1820**

Inventory of the expenditures of the trusteeship of the waqf at the mosque Yahya Efendi in İstanbul. The expenditures were done on occasion of the visit of Sultan Mahmud II to the mosque, accompanied by a suite including one of his wives, two of his daughters, his grandson and courtiers.

1 f., 23.5 x 37; black, *nesih*.

**F. 1A, a. u. 18159**

**344. 1235 – 1237 / 20. 10. 1819 – 17. 09. 1822**

Register of revenues and expenditures of the *Hamidiye*, *Lâleli* and *Selimiye* waqfs of the sultans Abdülhamid I, Mustafa III, Selim III and of the waqf of Mihrişah Valide Sultan, all in İstanbul. Revenues from waqf *mukataas* and *çiftlik*s, expenditures for salaries of waqf employees and for the maintenance of the *imarets*.

4 f., 19 x 54.5; black, *siyakat*, *ince divani*.

**OAK 190/4**

**345. 1235 – 1237 / 20. 10. 1819 – 17. 09. 1822**

Register of arrears from the rent on waqf immoveable property at the *Selimiye* waqf of Sultan Selim III in Mağnisa. A list of the names of the debtors and the borrowed sums.

2 f., 17.5 x 50.5, damaged; black, *rika*.

**F. 250A, a. u. 133**

**346. 1236 / 9. 10. 1820 – 27. 09. 1821**

Fragment of a register of the expenditures of the royal waqfs *Mecidiye*, *Lâleli* and *Selimiye* of the sultans Abdülhamid I, Mustafa III, Selim III and of the waqf of Mihrişah Valide Sultan. Expenditures for provisions, for the maintenance of the waqf property and for salaries of waqf employees.

9 f., damaged; black, *rika*.

**F. 1A, a. u. 18162**

**347. 1236 / 9. 10. 1820 – 27. 09. 1821**

Register of the expended sums from the revenues of the customs in İzmir belonging to the revenue sources of the *Lâleli* waqf of Sultan Mustafa III. The waqf revenue source was farmed out at *iltizam* by *kapıcıbaşı* Mehmed Ağa and the expenditures were made by his proxy.

1 f., 17 x 31; black and red, *rika*.

**F. 238A, a. u. 813**

**348. 1236 / 9. 10. 1820 – 27. 09. 1821**

Fragment of a register of the expenditures of the royal waqfs in *liva* Saruhan. Expenditures for maintenance and repairs of the waqf properties and for salaries of the staff.

1 f., 19 x 52.5; black, *rika*.

**F. 1A, a. u. 18136**

**349. 1 Muharrem – 29 Zilhicce 1239 / 7. 11. 1823 – 25. 08. 1824**

Fragment of a register of revenues and expenditures of the waqfs governed by the State Mint (*Darbhane-i Amire*). Revenues from rent on immoveable properties, from the farming out of waqf *çiftlik*s at *iltizam*, from the sale of *gediks*. Expenditures for the purchase of products and heating, for the repairs and maintenance of the waqf properties and for salaries of the employees.

6 f., damaged; black, *rika*.

**F. 1A, a. u. 18165**

**350. 1 Muharrem – 29 Zilhicce 1239 / 7. 11. 1823 – 25. 08. 1824**

Fragment of a register of revenues and expenditures of the waqfs of Sultan Selim III. By royal order their administration was entrusted with the State Mint (*Darbhane-i Amire*). The *nazır* of the mint Mehmed Esad Efendi became deputy of the *mütevelli*. Inventory of revenues from rent on gardens, *çiftlik*s, *dükkâns*, plots, workshops in Hayrebolu, Tatar Pazarı, İzmir, Mağnisa, Üsküdar, Çatalca, Brusa and Rodosçuk. Expenditures for salaries of the waqf employees.

4 f., damaged; black, *ince divani*.

**F. 95A, a. u. 52**

**351. 1 Şaban 1240 – 9 Rebiülevvel 1252 / 21. 03. 1825 – 24. 06. 1836**

Register of properties of scattered and executed denizens of the island of Sakız following a rebellion which were confiscated by the state. Inventory of waqf property in the fortress of Sakız and the *varoş* which suffered from the disturbances.

408 f., 17 x 57.5; black and red, *siyakat*, *nesih*, *ince divani*.

**D 330**

**352. 9 Receb 1242 / 6. 02. 1827**

Fragment of a register of the properties of the Bektaşî order in Anadolu, compiled following an order of the central authority for the elimination of the Bektaşî *tekkes* and *zaviyes* after the liquidation of the *yeniçeri* corps. The decree com-



mandated that the Bektaşî *tekkes* and *zaviyes* be destructed while the arable land, *mezraas* and villages donated to them had to be inventorised in order to take measures to avoid the abandonment of the properties.

1 f., damaged; black and red, *rika*.

**F. 231A, a. u. 805**

**353. 1249 / 21. 05. 1833 – 9. 05. 1834.**

Register of revenues from the town of Dırama and villages in *kaza* Nevrekob allocated to the mosque, *imaret* and hospital at the waqf of Sultan Süleyman I in İstanbul. The waqf revenue sources were grouped in *iltizams* and annually farmed out by the *nazır* of Dırama, ismail. Number of the taxpaying population according to their religious affiliation and revenues.

2 f., 14 x 23.5, 19 x 37; black, *siyakat*, *rika*, *ince divani*.

**F. 41, a. u. 152**

**354. 1249 – 1284 / 21. 05. 1833 – 23. 04. 1868**

Register for the collection of the monetary value of the tithe (*eşar bedeli*) in the Ottoman state. Inventory of the obligations to the fisc of waqfs located in the *livas* of Tekfur dağı, Edirne, Kırk Kilise, Silistre, İzmid, Hüdavendigâr, Kara Hisar-ı Sahib, Tırnovi, Sofia, Üsküb, Prizrin, Bosna, Saray-i Bosna, Yanya, Tırhala, Selânik, in *eyalet* Girid and on the island Sakız.

10 f., torn across; black, *rika*.

**F. 156, a. u. 911**

**355. 1250 / 10. 05. 1834 – 28. 04. 1835**

Inventory of the incomings for the treasury at the royal waqfs from the surpluses of the waqf foundations in the town of Antalya. The waqfs in Antalya were attached to the trusteeship of the royal waqfs for financial administration by the state. Recorded surpluses: 3,216 *guruş* from 47 waqfs in the town.

1 f., 20.2 x 38.5; black and red, *siyakat*.

**F. 225A, a. u. 178**

**356. 1 – 30 Rebiülevvel 1251 / 27. 06. – 26. 07. 1835**

Excerpt from the newly compiled register of the waqfs in *liva* Paşa for the waqf of Yahya Paşa in the village Kalvire. Included are the village *mahalles* with the number of the taxpayers and the Gypsy *cemaats* belonging to the vakf.

2 f., 10.5 x 34; black, *siyakat*, *rika*.

**F. 88, a. u. 826**

**357. 1 – 30 Rebiülevvel 1251 / 27. 06. – 26. 07. 1835**

Register of revenues from *liva* Niğbolu due to the waqf of Yahya Paşa in Üsküb. Revenues from the village Paşa from the tithes on the agricultural produce, from *resm-i arus*, *mal-ı gaib*, *resm-i Bojik*, *adet-i ağnam*, *resm-i ağıl-ı ağnam*, *adet-i deştibani* and *bad-ı hava*. Part of the waqf revenues went for the State Treasury for the salaries of military men in the fortress garrisons in the same *liva*. Revenues from a *kervansaray* in Niğbolu, and from rent on *dükkâns* in Şumnu and Niğbolu which went entirely for the maintenance of the mosque and the *imaret* at the waqf of Yahya Paşa in Üsküb.

2 f., 10 x 33; black, *rika*.

**F. 114, a. u. 87**

**358. 1 – 30 Ramazan 1253 / 29. 11. – 28. 12. 1837**

Register of the revenues of the *Cami-i kebir* waqf in the town of Kiğı. Income from rent on baths, agricultural plots, gardens and bee-gardens.

2 f., damaged; black, *rika*.

**F. 236A, a. u. 2455**

**359. 1 – 30 Muharrem 1255 / 17. 03. – 15. 04. 1839**

Fragment of a register for the collection of tithe from the agricultural produce in villages belonging to *zeamets*, *timars* and *mülhak* waqfs in the *kazas* of *liva* Bolu. The tithe was levied as *maktu*.

2 f., 24,5 x 25; damaged, black and red, *rika*.

**F. 230A, a. u. 614**

**360. 18 Safer – 18 Cemaziel’evvel 1254 / 13. 05. – 10. 08. 1838**

Register of expenditures compiled at the accounting office of the royal waqfs for the payment of the salaries of the employees at the royal waqfs in Kayseri, İstanbul, Ada-i Kebir and İzmir. The means were provided by revenues from the *cizye* in İstanbul, Vidin, İzmir, Belgrad and Kuds-i Şerif.

1 f., 20 x 38; black, *siyakat*, *divani*.

**F. 1A, a. u. 18206**

**361. 1255 / 17. 03. 1839 – 4. 03. 1840**

Register of the revenues at the waqf of Murad Molla in *liva* Kângır. The waqf was farmed out at *iltizam* by the *mütesellim* of İzzet Paşa for 20,720 *guruş*. Income from wheat and barley, from rent on waqf fields, irrigation installations and *dükkâns*.

2 f., damaged; black and red, *rika*.

**F. 248A, a. u. 304**

**362. 11 Safer 1256 – 5 Şevval 1262 / 14. 04. 1840 – 26. 09. 1846**

Applications (16) from the trusteeship of the waqf and *imaret* of Haseki Sultan in Kuds-i Şerif to the Ministry of Finances concerning some waqf affairs. Inventories of religious functionaries receiving food provisions at the expense of the waqf revenues.

16 f., different sizes; black, *rika*, *ince divani*, *siyakat*.

**F. 283A, a. u. 82**

**363. 1256 / 5. 03. 1840 – 22. 02. 1841**

Fragment of a register of revenues from the tithe in *timars*, *zeamets* and waqf properties in *muhasıllık* Barla. Inventory of revenues from tithe belonging to waqfs founded at mosques and *zaviyes* in the region.

1 f., torn across; black, red, *rika*.

**F. 262A, a. u. 178**

**364. 1256 / 5. 03. 1840 – 22. 02. 1841**

Register of revenues from the tithe in *çiftlik*s and royal properties in *kaza* Çatalca. Inventory of the incomings from the tithe of the *çiftlik*s at the royal waqfs in the *kaza*.

1 f., 45 x 77; black, *nesih*, *rika*.

**İr 19/23**

**365. 1256 / 5. 03. 1840 – 22. 02. 1841**

Register of villages included in the vakfs, *mukataas*, *timars* and *zeamets* in Brusa and the *nahiyes* of Kete, Cebel-i cedid and Cebel-i atik belonging to it. The register was compiled in order to establish the revenues from the agricultural produce in compliance with the new requirements in the accounting and fiscal activities enforced with the Tanzimat reforms in the Ottoman offices. Inventory of the revenues in villages belonging to the waqfs of Emir Efendi, Sultan Orhan, Sultan Murad I, Sultan Bayezid I, Hayreddin Paşa, Sultan Murad II, Sultan Mehmed I, Sultan Alâeddin, Timurtaş Paşa, Hançerli Sultan, Isa Bey, İshak Paşa-i Veli, Gülruh Sultan, Umur Bey and Ali Bey – sons of Timurtaş Paşa, Hasboğa Çavuş, Koca Mehmed Paşa, Cezari Kasım Paşa, Uruc Bey Gazi, Kara Ali Paşa, İzeddin Bey, Ali Paşa, Hasan Ağa, Cem Sultan, Örgüç Paşa, Asporça Hatun, Lala Sinan, Has odalı Hasan Ağa, Şemsi Bey Fanari, Berak Fakih, Gazi Hıdır, Kara İne Bey, Fatma Sultan, Süleyman Paşa, Hacı İvaz Paşa, Gülçiçek Hatun, Mihri Hanım, *mufti* Abdülaziz Efendi, Firuz Paşa.

49 f., 17 x 49; black and red, *rika*.

**D 339**

**366. 1256 / 5. 03. 1840 – 22. 02. 1841**

Register for the collection of the *temettüât* tax from the denizens of the towns Vidin, Arçar and Filordin. Inventory of properties in Vidin possessed by the waqfs at the mosques: Cami-i Cedid, Sultan Ahmed, Hacı Ferrah, Yeni Cami, Mustafa Paşa, Elhac İbrahim, Hacı Mune, Ayşe Kadın, Şeyh Ahmed, Yahya Paşa, Abubekir Ağa, İç kale, Çarşu, Yalı, Hacı Osman, Debbağhane, Muradiye, Kulluk and Ak Cami. Inventory of the waqf properties at the town clock, the *sebil* and the ice house in Vidin.

765 p., 19 x 53; black and red, *talik*.

**S 6 bis I-II**

**367. 9 Receb 1257 / 27. 08. 1841**

Register of royal decrees and state normative documents concerning the financial and administrative order in the Ottoman state. A list of the offices in the waqfs under the supervision of the *Evkaf-ı Hümayun Nazareti* and the amount of the salaries of the employees working at the waqf administrations. The list includes the waqf foundations in the *kazas* of Brusa, Konya, Kayseri, Tokad, Kara Hisar-ı Sahib, Gemlik, Kütahya, Antalya, Menteşe, İzmid, Ankara, Kastamonu and İzmid.

1 f., 17.5 x 37.5; black and red, *nesih*.

**D 354**

**368. 1257 / 23. 02. 1841**

Register of revenues and expenditures of the *mazbuta* waqfs of Köprülüzade Mehmed Paşa and Gazi Süleyman Paşa in the *kaza* of Zafranborlu, *vilâyet* Kastamonu. Revenues from taxes on the agricultural activities of the waqf population. Expenditures for the salaries of the waqf employees.

4 f., 16 x 48.5; black, *rika*.

**F. 244A, a. u. 478**

**369. 1257 / 23. 02. 1841**

Excerpt from the tax register of the revenues from the village of Soteva, *kaza* Loçça for 1256 and 1257 / 5. 03. 1840 – 11. 02. 1842. The revenues from the tithes of the village were allocated to the funds of the waqf at the Hüdaverdi mosque in the town of Tırnovi. Tithes on the wheat, oats, barley, rye, millet and maize, calculated in their cash value according to the current prices.

1 f., 21.5 x 35.5, *rika*.

**F. 181, a. u. 158**

**370. 22 Rebiülahır 1258 / 2. 06. 1842**

Copy-excerpt from the register of the Accounting Office of the Revenues (*Varidat muhasebesi*) for the balance sheets of the *mülhak* waqf of İbrahim Paşa in *kaza* Hezargrad. After the deduction of the waqf expenditures a balance of 41,269 *akçes* was established which had to be paid to the State Treasury.

2 f., 12 x 35; black, *siyakat*, *ince divani*.

**F. 117, a. u. 93**

**371. 3 Receb 1258 / 10. 08. 1842.**

Excerpt from the registers of the Chief accounting office (*Defterhane-i Amire*) for the revenues of the waqf of Sultan İbrahim in *liva* Hanye. Waqf revenues in the towns of Hanye, Resmo, Kandiye and villages in the region.

1 f., 18.5 x 36.3; black, *siyakat*, *divani*.

**F. 211A, a. u. 831**

**372. 1258 – 1259 / 12. 02. 1842 – 21. 01. 1844**

Register of revenues and expenditures of the waqfs in *sancak* Kandiye. Inventory and balance sheets of the waqfs of: the mother of Sultan Mehmed IV Hatice Turhan Sultan, the *defterdar* Ahmed Paşa, Ankebut Ahmed Paşa, Balta Ahmed Ağa, the *reisülküttab* Hüseyin Efendi, İbrahim Paşa, Ali Paşa, Ali Ağa, the *defterdar* Ahmed Efendi, Gazi Hüseyin Paşa, Ahmed Ağa and Ali Ağa – sons of Mustafa Ağa, and of Ahmed Ağa. Revenues from rent on houses, *dükkâns* and waqf land. Expenditures for salaries of waqf employees and for the purchase of wax, olive oil and other products.

12 f., damaged; black, *rika*.

**F. 209A, a. u. 446**

**373. 21 Rebiülevvel 1259 / 12. 04. 1843**

Fragment of a register of the revenues from villages in the *kazas* of *sancak* Hamid compiled in order to determine the obligations of the tax farmers to the State Treasury. Inventory of the part of the revenues belonging to the waqfs in the *sancak*.

9 f., torn across; black, *rika*.

**F. 262A, a. u. 641**

**374. 15 Şevval 1259 – 30 Zilhicce 1260 / 8. 11. 1843 – 9. 01. 1845**

Register of revenues and expenditures of the waqf and *imaret* of Molla Abdurrahman in Şumnu. Income from *dükkâns* and bakeries. Expenditures for the

salaries of the waqf employees, for equipment and the repairs of the waqf properties.  
2 f., 12 x 34.5; black, red, *rika*.

**Kr 9/25**

**375. 1260 / 22. 01. 1844 – 9. 01. 1845**

Correspondence on various waqf affairs between the Ministry of Waqfs (*Evkaf-ı Hümayun Nazareti*) and the administration of the waqf of Karlızade Ali Bey in *nahiye* Göpsa, *kaza* Filibe.

Scroll, 27 x 119; black, *siyakat*, *divani*, *ince divani* and *rika*.

**F. 88, a. u. 824**

**376. 1 Mart 1261 – 28 Şubat 1262 / 1. 03. 1845 – 28. 02. 1846**

Register of the expenditures of a mosque and *medrese* at the *mülhak* waqf of Hamza Bey. Expenditures for salaries of the waqf employees, for repairs in the mosque and the *medrese* and for supply with provisions.

2 f., 12,5 x 34,5; black and red, *rika*.

**F. 231A, a. u. 2138**

**377. 1 Mart – 31 May 1262 / 1. 03. – 31. 05. 1846**

Fragment of a register of the revenues from *sancak* Kandiye, *eyalet* Girid. Revenues from market duties and transportation taxes, from state revenue sources farmed out at *iltizam*. Inventory of the revenues of the waqfs in the *sancak*. Revenues from “nationalised” vakfs: 8,006 *guruş* 24 *paras*. Revenues from waqfs governed by their legal *mütevellis*: 844 *guruş* 21 *paras*.

1 f., damaged; black and red, *rika*.

**F. 209A, a. u. 703**

**378. 1262 – 1263 / 30. 12. 1845 – 8. 12. 1847**

Inventory of the biennial revenues from the *bedel* of villages belonging to the waqfs of Emir [Sultan], Sultan Orhan and Sultan Mehmed I in Brusa. The revenues were collected in favour of the State Treasury.

1 f., 22 x 65; black and red, *rika*.

**F. 231A, a. u. 923**

**379. 5 Receb 1263 / 19 06. 1847**

Register of revenues and expenditures of the waqf of Damadzade Murad Mehmed Efendi in the town of Kângırı and in the *kazas* of the same *liva*. Revenues

from rent on *dükkâns*, *hans*, coffee houses, *odas* and baths. Rent on waqf landed property – fields and *çiftlik*s. Expenditures for repairs of waqf property and for administrative purposes.

4 f., 17.5 x 47; black and red, *rika*.

**F. 248A, a. u. 299**

**380. 7 Receb 1265 / 29. 05. 1849**

Fragment of a register of revenues from *eşar bedeli* of the waqfs in *kazas* of *liva* Bolu. Waqfs in the *kazas* of Bolu, Alablı, Eskübi, Akça şehir, Ereğli, Dirgene and Dört Divan. It specifies what part of the *bedel* was due to the descendants of the founders or to the employees at the foundations. The sums are recorded as income-expenditures of the *mal sandığı* in *liva* Bolu.

1 f., damaged; black, *rika*.

**F. 237A, a. u. 622**

**381. 1265 – 1266 / 27. 11. 1848 – 5. 11. 1850**

Fragment of a register of waqfs in the *kazas* of Niğde, Nevşehir, Aksaray and Kır şehri, compiled with the purpose of allotting the due part of the revenues from the cash equivalent of the tithe to the waqf administrations.

1 f., torn across; black, *rika*.

**F. 255A, a. u. 818**

**382. 1 Temmuz – 31 Ağustos 1266 / 13. 07. – 12. 09. 1850**

Register of the expenditures of the waqf of Şehzade Gazi Süleyman Paşa in the town of Bolayır, *kaza* Gelibolu. Expenditures for the maintenance and repairs of the *imaret* at the waqf and for salaries of the waqf employees.

4 f., different sizes; black, *rika*, *siyakat*.

**F. 33A, a. u. 106**

**383. 1266 / 17. 11. 1849 – 5. 11. 1850**

Register–journal of incoming correspondence on financial and administrative issues set for solution before the central authorities. Correspondence from the *sancaks* Hüdavendigâr, Kütahya, Bolu, Kastamonu, Aydın, Kara Hisar-ı Sahib, Kocaili, Viran şehir, Ayntab, İzmir, Saruhan, Suğla, Menteşe and Mağnisa on fiscal and administrative problems with the waqfs of Sultan Bayezid I, Lala Sinan Paşa, Dede Sultan and Ahi Çelebi.

117 f., 32.7 x 54.2; black and red, *ince divani*.

**D 347, f. 2v, 13r, 17v, 36v, 45r, 46r, 47v, 68v, 71v, 80r, 97v, 108v**

**384. 1 – 31 Mart 1267 / 1 – 31. 03. 1851**

Register-inventory of the revenues and expenditures of the mosque and *imaret* at the waqf of Sultan Murad II in the *kaza* of Cısr-i Ergene. Revenues from the *cizye* tax from *kazas* in the region of Edirne, expenditures for the purchase of products for the *imaret*.

3 f., different sizes; black and red, *rika*, *siyakat*.

**F. 82A, a. u. 18**

**385. 1268 / 27. 10. 1851 – 14. 10. 1852**

List of nine waqf in *sancak* Kara Hisar-ı Şarkı compiled for the purpose of covering waqf expenditures with revenues from *eşar bedeli*.

1 f., damaged; black, *rika*.

**F. 242A, a. u. 377**

**386. 1268 / 27. 10. 1851 – 14. 10. 1852.**

Register of waqfs in *vilâyet* Ankara compiled for the purpose of the payment of cash sums from the *eşar bedeli* due to the waqf foundations. The sums were paid to the *mütevellıs* by the *mal sandığı* in Ankara.

Scroll, 18.3 x 136; black, *rika*, *siyakat* and *divani*.

**F. 218A, a. u. 767**

**387. 10 Muharrem 1269 / 24. 10. 1852**

List of functionaries of the İslamic cult getting salaries from the tax revenues from villages and *mezraas* in the *kaza* of Antakya belonging to the waqf of Sultan Süleyman I in *nahiye* Bakraz.

2 f., 14 x 45; black, *siyakat*, *rika*.

**F. 281A, a. u. 7**

**388. 26 Rebiülahır 1269 – 8 Şaban 1275 / 6. 02. 1853 – 13. 03. 1859.**

Fragment of annual inventories of the revenues from taxes on the agricultural produce and *bedel* in the waqfs of Saruca Paşa and his son Umur Bey in the *kazas* of Çirmen, Akça Kazanlık and Cısr-i Mustafa Paşa. The revenues at the amount of 15,730 *guruş* were due to the *mal sandığı* of *eyalet* Edirne.

2 f., damaged; black, red, *rika*, *siyakat*, *ince divani*.

**F. 86, a. u. 17**

**389. 24 Şaban 1269 / 2. 06. 1853**

Register for the collection of the revenues from the tithe in the *kazas* and from the waqfs in *sancak* Alaye going for the State Treasury. The levy was entrusted to



tax farmers who were determined in the capital or in the *sancak* itself. Correspondence concerning the order of determining the farmers of the tithe and its size.

3 f., different sizes; black and red, *rika*, *divani*.

**F. 259A, a. u. 451**

**390. 1269 / 15. 10. 1852 – 3. 10. 1853**

Fragment of a register of the revenues from *eşar bedeli* collected in the waqf villages in the *kazas* of Düzce, Alaplı, Ereğli, Yılanlıca, Pavli and Medreni. Included are the names of the tax collectors.

8 f., damaged; black and red, *rika*.

**F. 1A, a. u. 18294**

**391. 27 Cemaziyel'ahır 1271 / 17. 03. 1855**

Register of the revenues from the tithe of villages and waqfs in the *kaza* of Aksaray, *sancak* Niğde. The collection of the tax was farmed out at auction by the *sancak* administration.

1 f., 12.5 x 21; black, *divani*.

**F. 255A, a. u. 126**

**392. 11 Zilkade 1271 / 25. 08. 1855**

A list of waqf villages in the *kaza* of Kara Hisar-ı Naallu compiled on occasion of the application of the new order in the collection of the *bedel*. The fiscal activities in the waqf settlements were entrusted with private persons approved by the *kaza* administration.

1 f., damaged; black, *rika*.

**F. 218A, a. u. 1047**

**393. 1271 / 24. 09. 1854 – 12. 09. 1855.**

Fragment of a register of the revenues from the tithe of the waqf villages, *mezraas* and agricultural plots in *sancak* Urfa, the *kazas* of Urfa, Rumkale and Sürüc. The collection of the taxes was farmed out and guarantors were indicated.

2 f., damaged; black and red, *rika*.

**F. 287A, a. u. 1964**

**394. 1271 – 1279 / 24. 09. 1854 – 17. 06. 1863**

Register of revenues of waqfs in the *kazas* of Ankara, Mihaliçecik and Seferi Hisarı. A list of deserted waqfs in *sancak* Ankara whose revenues from the *bedel* were kept for the State Treasury.

f. 1, 19.2 x 63.5; black and red, *siyakat*, *ince divani*.

**F 218A, a. u. 1048**

**395. 1 Mart 1272 – 28 Şubat 1289 / 1. 03. 1856 – 28. 02. 1874**

Inventories (18) of revenues and expenditures of the mosque, *zaviye* and *çeşmes* at the waqf of Mümün Baba in the town of Zağra-i Atik. Revenues from the waqf village Mümün Baba farmed out at *iltizam*. Expenditures for salaries of the waqf employees, for the maintenance and repairs of the property.

18 f., 19.5 x 39.5; black, *rika*.

**Пд 13/10, ff. 103–122**

**396. 1 Muharrem 1272 – 29 Zilhicce 1275 / 13. 09. 1855 – 30. 07. 1859**

Register of revenues and expenditures of the waqf at the mosque of Solak Sinan in Şumnu, *eyalet* Silistre. Revenues from rent on waqf *dükkâns* in the town. Expenditures for salaries of waqf employees, for wax, repairs and maintenance of the mosque.

2 f., 12 x 37.5; black, *siyakat*.

**F. 121A, a. u. 1049**

**397. 1 Muharrem 1272 – 30 Zilhicce 1280 / 13. 09. 1855 – 5. 06. 1864**

Inventories (9) of revenues and expenditures of the waqf of Aydın Şeyhi in the *kaza* of Çirpan. Revenues from tithes on the yield of wheat, rye, maize, barley and oats. Expenditures for food for the poor and travellers and for the maintenance of boats for crossing the river Meriç.

9 f., 19 x 38.5; black, *siyakat*.

**Пд 13/10, ff. 48–56**

**398. 15 Şevval 1272 / 19. 06. 1856**

Fragment of a list of villages and *mezraas* in the *kaza* of Baalbek, the revenues from whose tithe were due to the waqfs of Lala Mustafa Paşa and Cani Bey.

1 f., torn across; black, *rika*.

See also: Кендерова, Ст. Опис на документи на арабски език, запазени в Ориенталския отдел ..., p. 178, № 352.

**F. 282A, a. u. 19**

**399. 1272 / 13. 11. 1855 – 31. 08. 1856**

Register of the waqfs in the *kaza* of Malatya, *sancak* Harput, compiled on occasion of the allocation of the cash received from the taxes on the agricultural

produce in the waqf villages (*bedel-i hasılât*). The money was handed over to the *mütevellîs* by the administration of the *mal sandığı* in Harput.

Scroll of 23 f. with different sizes, glued together; black, *rika*.

**F. 249A, a. u. 326**

**400. 1272 – 1274 / 13. 09. 1855 – 10. 08. 1858**

Fragment of a register of the waqf villages and *mezraas* in *eyalet Şam-ı Şerif* whose revenues were re-allocated among the *mütevellîs*, the holders and the tenants of the waqf properties and the State Treasury.

4 f., torn across; black, *rika*.

**F. 279A, a. u. 44**

**401. 1272 – 1276 / 13. 09. 1855 – 19. 07. 1860**

Register of revenues from *bedel-i eşar* from waqf villages and *çiftlik*s in the *kaza* of Görice, *sancak* Kesriye. Inventory of the annual revenues and a calculation of the average income.

2 f., 24.5 x 36.5; black, *rika*.

**F. 52A, a. u. 95**

**402. 1 Mart 1272 – 29 Şubat 1283 / 1. 03. 1856 – 29. 02. 1868**

Inventories (12) of revenues and expenditures of the waqf at the *medrese* and *dershane* of Ömer Paşa in the town of Filibe. Revenues from rent on *odas* and *dükkâns*. Expenditures for salaries of waqf employees, for repairs and maintenance of the *medrese*.

12 f., 19.5 x 39; black, *rika*.

**ПД 13/10, ff. 69–80**

**403. 1 Muharrem 1273 / 1. 09. 1856**

Register of revenues and expenditures of the waqf at the mosque of Solak Sinan in Şumnu. Revenues from rent on waqf *dükkâns* in the town. Expenditures for salaries of waqf employees, for wax, repairs and maintenance of the mosque.

2 f., 11 x 33; black, *siyakat*.

**F. 121A, a. u. 1048**

**404. 1 Muharrem 1274 – 30 Zilhicce 1282 / 22. 08. 1857 – 17. 05. 1866**

Fragment of a register of revenues and expenditures of the waqf of Hacı Turgud in the town of Filibe under the financial and administrative supervision of

*Evkaf-ı Hümayun Nezareti*. Revenues from rent on a *dükkân* and a house. Expenditures for salaries of İslamic religious functionaries and for the purchase of equipment.

8 f., 19.4 x 38.5, black, *rika*.

**F. 88A, a. u. 1279**

**405. 9 Ramazan 1275 / 12. 04. 1859**

Register for the collection of the tithe from waqf and other villages in *sancak* Maraş. The collection of the tithe from the waqf villages was farmed out. The guarantors of the farmers and the cash equivalent of the tithe for each village are indicated.

13 f., different sizes; black and red, *rika*.

**F. 251A, a. u. 399**

**406. 1 Muharrem 1276 – 29 Zilhicce 1280 / 31. 07. 1859 – 5. 06. 1864**

Inventories (4) of revenues and expenditures of the waqf at the Cami-i Atik mosque in the *mahalle* of the same name in the town of İslimiye. The expenditures were carried out by the *mütevelli* Emin Ağa for the salaries of the mosque employees and for supply of equipment. Revenues from rent on *dükkâns* and waqf cash.

3 f., 18.2 x 40.5; black, *rika*.

**F. 138A, a. u. 342, ff. 47 – 51**

**407. 1 Teşrin-i Evvel 1277 – 1–29 Şevval 1282 / 1. 10. 1861 – 17. 02. – 17. 03. 1866**

Fragment of a register of the monthly remuneration of employees at mosques who received their salaries on the grounds of founding records (*vakfiye*) of waqf foundations. The sums came from *Evkaf-ı Hümayun Hazinesi*. A list of employees at mosques in the *sancaks* of Rusçuk, Vidin, Tulça, the *kaza* of Arçar and the fortress Feth ül-İslâm.

1 f., damaged; black and red, *rika*.

**F. 112A, a. u. 2032**

**408. 1277 / 20. 07. 1860 – 8. 07. 1861**

Fragment of a register of the revenues from the tithe of the waqf villages, *mezraas* and agricultural plots in *sancak* Rakka. The collection of the tithe was farmed out and the guarantors of the cash equivalent were indicated.

1 f., damaged; black and red, *rika*.

**F. 287A, a. u. 1970**

**409. 1277 – 1280 / 20. 07.1860 – 5. 06.1864**

Registers (4) of revenues and expenditures of the *mülhak* waqf at the mosque of Haseki Sultan in the town of Mesevri, *kaza* Ahiyolu, *sancak* İslimiye. The waqf was under the financial and administrative supervision of *Evkaf-ı Hümayun Nazareti*. Expenditures for salaries of the employees at the mosque, *medrese* and *mekteb* and for routine repairs. Expenditures for salaries of the employees at the mosque, *medrese* and *mekteb* and for routine repairs. Revenues from rent on a waqf bath and interest on cash.

4 f, 18 x 40,5; black, *rika*.

**F. 143A, a. u. 49**

**410. 1 Muharrem 1277 – 28 Şubat 1291 / 20. 07. 1860 – 28. 02. 1876**

Inventories (15) of revenues and expenditures of the waqf of İbrahim Fakıh in *nahiye* Göpsa, *kaza* Filibe. Revenues from tithes on agricultural produce. Expenditures for salaries of the waqf employees and for the maintenance of the waqf mosque.

15 f., 19.5 x 39.5; black, *rika*.

**ПД 13/10, ff. 12–26**

**411. 1 Mart 1277 – 28 Şubat 1287 / 1. 03. 1861 – 28. 02. 1872.**

Inventories (10) of revenues and expenditures of the waqf at the *tekke* and *türbe* of Evhad Baba in the *kaza* of Sultan Yeri, *liva* Filibe. Revenues from tithes on grain produce and tobacco in a waqf *mezraa*. Expenditures for supplies of provisions for the *tekke* and for the maintenance of the *türbe* at the vakf.

10 f., 19.5 x 39; black, *rika*.

**ПД 13/10, ff. 59–68**

**412. 9–20 Zilkade 1277/ 19–30. 05. 1861**

Correspondence between the Ministry of Finances (*Maliye Nazareti*) and the financial administration of *kaza* Hezargrad concerning the sale at an auction of the collection of the tithe from five villages belonging to the waqf at the mosque of İbrahim Paşa in the town of Hezargrad.

8 f., different sizes; black and red, *rika*.

**Pr 7/6**

**413. 1 Muharrem 1278 – 30 Zilhicce 1284 / 9. 07. 1861 – 23. 04. 1868**

Inventories (7) of revenues and expenditures of the waqf at the mosque, bridge and *çeşmes* of Tahir Ağa in the village of Germiyanlı in *sancak* İslimiye. Revenues from rent on a mill, *hans* and a *dükkân*. Expenditures for salaries in

the schools at the mosque and for the maintenance of the waqf immoveable property.

7 f., 18.2 x 40.5; black, *rika*.

**F. 138A, a. u. 342, ff. 35–41**

**414. 17 Safer – 11 Cemaziel’evvel 1278 / 24. 08. – 14. 09. 1861.**

Fragment of a register of waqfs in *sancak* Siverek and receipts for a share of *the bedel-i eşar* due to the waqf administrations. The waqfs in the *sancak* were of the *mülhak* category and they were disposed of by the Ministry of waqfs (*Evkaf-ı Hümayun Nazareti*).

21 f., damaged; black, *rika*, *divani*.

**F. 235A, a. u. 1580**

**415. 21 Kanun-i sani 1279 / 21. 01. 1863**

Inventory of cash revenues from the tithe of villages at the *mülhak* waqf of Kadi İskender in *kaza* Divriği. A list of the revenues as divided between the State Treasury and the waqf administration.

3 f., different sizes; black, *rika*.

**F. 257A, a. u. 1749**

**416. 1 Mart 1279 – 28 Şubat 1288 / 1. 03. 1863 – 28. 02. 1873**

Inventories (11) of revenues and expenditures of the waqf at the mosque of İskender Bey in the town of Filibe. Income from rent on *dükkâns* and the *kapan* in the town. Expenditures for salaries of the religious functionaries at the waqf mosque, for repairs and maintenance.

11 f., 19.5 x 38; black, *rika*.

**ИД 13/10, ff. 81–91**

**417. 1 Muharrem 1279 – 29 Zilhicce 1285 / 29. 06. 1862 – 12. 04. 1869**

Inventories (5) of revenues and expenditures of the waqf at the school and the mosque of Ayşe Hatun in the *mahalle* of Ayşe Hatun in the town of İslimiye. Income from usurious operations with waqf cash. Expenditures for salaries of employees at the mosque and the school, for repairs and maintenance.

7 f., 18.4 x 38.8; black, *rika*.

**F. 138A, a. u. 342, ff. 1–7**

**418. 1 Mart 1280 – 28 Şubat 1290 / 1. 03. 1864 – 28. 02. 1875**

Inventories (11) of revenues and expenditures of the mosque and the *medrese* at the waqf of Şeyh Nureddin and Musliheddin in the town of Filibe.

Revenues from a rice-husking works. Expenditures for salaries of the religious functionaries at the mosque, for the supply of food for the poor, for repairs and maintenance of the waqf property.

11 f., different sizes; black, *rika*.

**№ 13/10, ff. 132–142**

**419. 1 Muharrem – 29 Zilhicce 1280 / 18. 06. 1863 – 5. 06. 1864**

Inventory of revenues and expenditures of the waqf at the *çeşmes* of Abdurrahman Efendi in İslimiye. Income from usurious operations with waqf cash. Expenditures for salaries allocated for the repairs and maintenance of the *çeşmes*.

1 f., 18.2 x 40.5; black, *rika*.

**F. 138A, a. u. 342, f. 13**

**420. 1 Muharrem – 29 Zilhicce 1280 / 18. 06. 1863 – 5. 06. 1864**

Inventory of revenues and expenditures of the waqf of Mehmed Ağa in the town of İslimiye allocated for the payment of the salaries of the employees at the mosques of İbrahim Ağa and Ayşe Hatun. Income from rent on waqf properties.

1 f., 18.2 x 40.5; black, *rika*.

**F. 138A, a. u. 342, f. 20**

**421. 1 Muharrem – 29 Zilhicce 1280 / 18. 06. 1863 – 5. 06. 1864**

Register of revenues and expenditures of cash waqfs in İslimiye governed by the *mütevelli* Yahya Efendi. In pursuance of the will of the founders were made expenditures for salaries of teachers at *medreses* and of mosque functionaries, for repair works and for the purchase of equipment. Income from waqf money and usurious operations.

1 f., 18.2 x 40.5; black, *rika*.

**F. 138A, a. u. 342, f. 46**

**422. 1 Muharrem – 29 Zilhicce 1280 / 18. 06. 1863 – 5. 06. 1864**

Inventory of revenues and expenditures of the waqf at the *medrese* of Hacı Hüseyin in the *mahalle* of Cami-i Atik in the town of İslimiye. Income from waqf money, expenditures for lighting up float lamps and for salaries.

1 f., 40.5 x 18.2, damaged, black, *nesih*.

**F. 138A, a. u. 342, f. 52**

**423. 1 Muharrem – 29 Zilhicce 1280 / 18. 06. 1863 – 5. 06. 1864**

Inventory of revenues and expenditures of the waqf at the mosque of Hacı Ahmed in the *mahalle* of Hacı Mustafa in the town of İslimiye. Income from

rent on 15 *dükkâns*, four mills, warehouses and plots of land. Expenditures for salaries of the mosque employees and for the maintenance of the waqf immovable property.

1 f., 18.2 x 40.5; black, *rika*.

**F. 138A, a. u. 342, f. 53**

**424. 1 Muharrem 1280 – 29 Zilhicce 1283 / 18.06. 1863 – 4. 05. 1867**

Inventories (4) of revenues and expenditures of the mosque at the waqf of Çorbacı Hacı Mehmed Ağa in the *mahalle* of Hacı Mustafa in the town of İslimiye. Income from rent on *dükkâns* and usurious operations with waqf money. Expenditures for salaries of the mosque employees and for the purchase of equipment.

4 f., 18.2 x 40.5; black, *rika*.

**F. 138A, a. u. 342, ff. 42–45**

**425. 1 Muharrem 1280 – 30 Zilhicce 1284 / 18. 06. 1863 – 23. 04. 1868**

Inventories (5) of revenues and expenditures of the waqf at the Nalbant Hacı Halil Ağa *medrese* in the *mahalle* of Hacı Mustafa in the town of İslimiye. Income from rent on *dükkâns* and usurious operations. Expenditures for salaries of the teachers at the *medrese* and for allowance for the pupils.

5 f., 40.5 x 18.2; black, *rika*.

**F. 138A, a. u. 342, ff. 30 – 34**

**426. 1 Muharrem 1280 – 30 Zilhicce 1284 / 18. 06. 1863 – 23. 04. 1868**

Inventory of revenues and expenditures of the waqf at the mosque of Hacı Hüseyin in the *mahalle* of Cami-i Atik in the town of İslimiye. Income from usurious operations with waqf money and rent on *dükkâns*. Expenditures for salaries of the mosque employees and for the purchase of equipment.

5 f., 18.2 x 40.5; black, *rika*.

**F. 138A, a. u. 342, ff. 16–19**

**427. 1 Muharrem 1280 – 30 Zilhicce 1284 / 18. 06. 1863 – 23. 04. 1868**

Inventories (5) of revenues and expenditures of the waqf at the mosque of Şeytan Duşmanı Hacı Ahmed Ağa in the *mahalle* of Hacı Mahmud in the town of İslimiye. Revenues from rent on waqf *dükkâns* and *odas*. Expenditures for salaries of the mosque employees, for repairs and maintenance.

6 f., 18.2 x 40.5; black, *rika*.

**F. 138A, a. u. 342, ff. 21–26**



**428. 1 Muharrem 1280 – 30 Zilhicce 1284 / 18. 06. 1863 – 23. 04. 1868**

Inventories (5) of revenues and expenditures of the waqf at the *medrese* of Elhac Osman Ağa in the Cami-i Atik *mahalle* in the town of İslimiye. Income from rent on waqf *dükkâns*. Expenditures for salaries of the teachers at the *medrese* and for maintenance of the waqf property.

5 f., 18.2 x 40.5, black, *rika*.

**F. 138A, a. u. 342, ff. 8–12**

**429. 1 Muharrem 1280 – 28 Şubat 1289 / 18. 06. 1863 – 28. 02. 1874**

Inventories (7) of revenues and expenditures of the mosque and bath in the village of Markovo and the mosque and *medrese* in the town of Filibe at the waqf of İsmail Bey in the villages Markovo, Yeni köy and İzvor belonging to *nahiye* Konuş, *kaza* Filibe. Income from the tithe of the waqf villages and from operations with waqf properties. Expenditures for salaries of the waqf employees, for repairs and maintenance of the buildings.

7 f., 19 x 40.5; black, *rika*.

**ПД 13/10, ff. 96–104**

**430. 1 Muharrem 1280 – 29 Şubat 1287 / 18. 06. 1863 – 29. 02. 1872**

Inventories (8) of revenues and expenditures of the *zaviye* at the waqf of Hacı Ahmed Ağa in the town of Tatar Pazarı. Income from rent on a rice-husking works, *dükkâns* and a mill. Expenditures for salaries of the waqf employees, for repairs and maintenance of the rice-husking works and the mill.

8 f., 19.2 x 39; black, *rika*.

**ПД 13/10, f. 124–131**

**431. 1 Muharrem 1280 – 29 Zilhicce 1290 / 18. 06. 1863 – 17. 02. 1874**

Inventories (11) of revenues and expenditures of the waqf of Halaçoğlu in the *kaza* of Akça Kazanlık. Revenues from rent on *dükkâns* in the town of Akça Kazanlık. Expenditures for the cleaning, repairs and lighting up the public convenience in the town.

11 f., 20 x 37; black, *rika*.

**ПД 13/10, ff. 1–11**

**432. 1280 – 1281 / 18. 06. 1863 – 26. 05. 1865**

Applications (60), dealing with the affairs of the *mülhak* waqfs in *sancak* Bolu. Documents related to the supervision of the financial affairs of the waqf foundations

in Bolu issued by the director of the waqfs in Bolu; royal *berats* for the appointment of waqf employees and renewed *berats* of employees at the waqfs on occasion of the ascension to the throne of Sultan Abdülmecid.

60 f., different sizes; black, *rika*, *divani*.

**F. 230A, a. u. 626**

**433. 1280 – 1282 / 18. 06. 1863 – 15. 05. 1866**

Fragment of a register of incomings from the tithe of waqf villages in *sancak* Erzurum and the *kazas* of Bayburd and İspir. A list of the villages at each of the waqf foundations and revenues from the tithe.

1 f., damaged; black and red, *rika*.

**F. 236, a. u. 3190**

**434. 1 Muharrem 1281 – 30 Zilhicce 1290 / 6. 06. 1864 – 17. 02. 1873**

Inventories (10) of revenues and expenditures of the waqf of Sinan Efendi in the town of [Akça] Kazanlık including a *medrese* and a bath. Income from the waqf bath, expenditures for the maintenance of the waqf *medrese* and for repairs of the bath.

10 f., 19.5 x 37.5; black, *rika*.

**ИД 13/10, ff. 38–47**

**435. 1 Muharrem – 29 Zilhicce 1282 / 27. 05. 1865 – 15. 05. 1866**

Inventory of revenues and expenditures of the waqf at the mosque and the school of Mehmed Bey in the town of İstanımıka, *nahiye* Konaş. Income from rent on houses, *dükkâns* and workshops. Expenditures for salaries of the waqf employees and for repairs of the mosque and the school.

1 f., 19.2 x 40; black, *rika*.

**ИД 13/10, f. 123**

**436. 1 Muharrem 1282 – 30 Zilhicce 1284 / 27. 05. 1865 – 23. 04. 1868**

Inventories (3) of revenues and expenditures of the waqf at the mosque of Hacı Halil in the town of İslimiye. Income from rent on *dükkâns* and from usurious operations. Expenditures for salaries of the mosque employees and for the supplies of provisions and equipment.

3 f., 18.2 x 40.5, black, *rika*.

**F. 138A, a. u. 342, ff. 27 – 29**

**437. 1 Muharrem 1282 – 29 Zilhicce 1289 / 24. 05. 1865 – 28. 02. 1873**

Inventories (8) of revenues and expenditures of the mosque, *medrese* and *imaret* at the waqf of Gazi Ahmed Bey in the town of Zağra-i atik, *liva* Filibe.

Revenues from rent on *dükkâns*, a mill and urban immovable property. Expenditures for salaries of employees at the waqf mosque and for the maintenance of the *imaret*.

8 f., 19.5 x 38; black, *rika*.

ИД 13/10, ff. 30–37

**438. 25 Temmuz 1282 / 25. 07. 1867**

Fragment of a register of the expenditures of the *Haremeyn-i Şerifeyn* waqfs in *vilâyet Şam-ı Şerif*. The expenditures were for salaries of waqf employees. Total expenditures: 491,653 *guruş 7 paras*.

1 f., damaged; black, *talik*.

F. 279A, a. u. 1821

**439. 24 Şaban 1282 / 13. 12. 1865**

Fragment of a register of sums allocated by *Evkaf-ı Hümayun Nazareti* for salaries of employees at mosques, *medreses* and *zaviyes* and to cover typical expenditures of the waqf foundations on the territory of *sancak Van*. The granted money was part of the *bedel-i hasılât* collected in the waqf villages and agricultural properties in the *kazas* of Karçıyan, Güvaş, Ahlay, Verciş and Vesay.

2 f., 17.2 x 28.6; black, *talik*.

F. 233A, a. u. 548

**440. 1282 / 27. 05. 1865 – 15. 05. 1866**

Form–model sent to *sancak Rusçuk* by the government of *vilâyet Tuna* specifying the manner of the registration of the cash revenues from the tithe of the waqf villages and of the distribution of the money among the State Treasury, local authority and the waqf administrations. The names of the settlements in the form are non-existent serving only as an example.

2 f., 29.5 x 45.5, form; black, *rika*.

F. 112, a. u. 162

**441. 1 Muharrem 1283 – 30 Zilhicce 1285 / 16. 06. 1866 – 12. 04. 1869**

Inventories (3) of revenues and expenditures of the waqf of Hatice Hatun in the town of Filibe. Revenues from rent on *dükkâns* in the towns of Filibe and [Tatar] Pazarçık. Expenditures for salaries of employees at the mosque of Şehabeddin Paşa and for the maintenance of persons indicated by the founder of the vakf.

3 f., 18.3 x 40.5, a form; black, *rika*.

ИД 13/10, ff. 27–29

**442. 1 Mart 1284 – 29 Şubat 1287 / 1. 03. 1868 – 29. 02. 1872**

Inventories (4) of revenues and expenditures of the waqf at the bridge of Gökçe Hamza in the vilage Gökçeli, *kaza* Filibe. Income from the tithe of the waqf village Gökçeli. Expenditures for the supply of timber for the repairs and maintenance of the bridge.

4 f., 19 x 40, a form; black, *rika*.

**ИД 13/10, ff. 92–95**

**443. 1 Muharrem – 30 Zilhicce 1284 / 5. 05. 1867 – 23. 04. 1868**

Inventory of revenues and expenditures of the waqf of Küçük Hacı Mehmed Ağa allocated to the payment of the salaries of employees at mosques and teachers at *medreses* in the town of İslimiye. Expenditures for salaries, for the purchase of equipment and repairs. Income from operations with waqf money.

1 f., 18.2 x 40.5, a form; black, *rika*.

**F. 138A, a. u. 342, f. 14**

**444. 1 Muharrem – 30 Zilhicce 1284 / 5. 05. 1867 – 23. 04. 1868**

Inventory of revenues and expenditures of the waqf at the mosque of Çorbacı Hacı Mehmed Ağa in the *mahalle* of Hacı Mustafa in the town of İslimiye. Revenues from usurious operations with waqf money and from rent on *dükkâns*. Expenditures for the salaries of the employees at the mosque, for the supply of equipment and repairs.

1 f., 18.2 x 40.5, a form; black, *rika*.

**F. 138A, a. u. 342, f. 15**

**445. 1 Muharrem 1284 – 29 Zilhicce 1285 / 5. 05. 1867 – 12. 04. 1869**

Inventories (2) of revenues and expenditures of the waqf at the *medrese* of Mustafa Saraceddin in the town of Filibe. Income from rent on a house and *dükkâns*. Expenditures for salaries of the teachers at the *medrese* and for repairs.

2 f., 19.5 x 31.5, a form; black, *rika*.

**ИД 13/10, ff. 57–58**

**446. 21 Receb 1284 / 28. 11. 1864**

Register for the collection of the *eşar bedeli* from villages belonging to *mazbuta* waqfs in *vilâyet* Tuna, *sancak* Sofia, *kazas* Sofya, Radomir and İhtiman. The collection of the *bedel* was farmed out at an auction. Included is the sum of the tax from the previous two years and its augmentation following the auction. The main sum was to enter the State Treasury while the augmentation was received by the *müdürs*

and the *mütevellis* of the vakfs. Revenues from the villages Lozene-i balâ, Beyler çiftliği, Mehmed Paşa çiftliği and the *mezraas* Ovalı, Mercan and Koru bağlar in kaza Sofia; the village of Vidriçe in kaza Radomir; the town of İhtiman, the villages Kaba bebli, Karalar, Kırılılar, Havlı köy, Hacı Hamza, Tacılar, Çamcaz, Kırınlar, Belişe, Fafuna, the *mezraas* Kapucuk and Vakarel in kaza İhtiman.

2 f., 28.5 x 40, damaged; black and blue, *nesih*, *rika*.

**Cϕ 22/7**

**447. 29 Ağustos 1284 / 29. 08. 1868**

Register for the collection of the *eşar bedeli* from villages in *mazbuta* waqfs in *sancak* Sofia, *kazas* Sofia, Dupniçe, Radomir and İhtiman. The collection of the *bedel* was farmed out at an auction. Included is the sum of the tax from the previous year and its augmentation following the auction. The main sum was to enter the State Treasury while the augmentation was received by the *müdürs* and the *mütevellis* of the vakfs.

2 f., 28.5 x 39.7; *nesih*, *rika*.

**OAK 45/20**

**448. 1284 – 1285 / 5. 05. 1867 – 23. 04. 1868**

Correspondence of documents (95), outgoing from the Directorate of the waqfs in the kaza of Kara Hisar-ı Şarkı. The waqfs in the region were under the supervision of the *Evkaf-ı Hümayun Nazareti* and of the *mülhak* category. The documents arrange the payment of the share of the tax revenues from the waqf villages in the kaza due to the waqf foundations.

95 f., 14 x 24; black, *rika*.

**F. 261A, a. u. 49**

**449. 22 Nisan 1285 / 22. 04. 1869**

Fragment of a detailed register of the revenues from the *bedel-i eşar* from waqf villages in the kaza of Çorum, *sancak* Bozauk. Calculated is the tax revenue due to the waqf administrations on the basis of the revenues from 1283 /1. 03. 1867 – 28. 02. 1868. Total waqf income due to the foundations in the kaza: 149,695 *guruş*.

3 f., 18.5 x 36.5; black, red, *rika*.

**F. 229A, a. u. 220**

**450. 5 Safer 1286 / 17. 05. 1869**

List of schools in Vidin compiled on occasion of an inspection of the educational institutions maintained by vakfs. Inventory of the edifices and specifica-

tion of the needs for repairs. Number of the teachers, syllabus, means for salaries and the state of the revenue sources.

1 f., 39.5 x 49.5; black, pencil, *talik*.

**F. 26, a. u. 16192**

**451. 12 Kanun-i sani 1287 / 22. 01. 1872**

Register of the revenues from the cash value of the tithe from the waqf villages waqf köy and Beypınarı in the *kaza* of Manastır at the waqf of the mosque of Çavuş Bey in Manastır. One fourth of the revenues were due to the State Treasury, the remainder, 32,000 *guruş*, should go for the vakf.

2 f., 16.5 x 42; black, *rika*.

**F. 11A, a. u. 351**

**452. 22 Ağustos 1287 / 22. 08. 1872**

Inventory of sums from the revenues of waqfs in *sancak* Kara Hisar-ı Şarki granted to their *mütevellis*. The sums were accounted for as an expenditure of the State Treasury.

2 f., different sizes; black, *rika*.

**F. 257A, a. u. 1746**

**453. 15 Nisan 1288 / 15. 04. 1872**

Register of revenues and expenditures of waqfs in *sancak* Ankara that were not included in the register compiled in 1271 / 24. 09. 1854–12. 09. 1855. Waqf revenues from *eşar bedeli*, part of which the central financial office left at the disposal of the waqf administrations to cover the typical expenses of the foundations.

1 f., damaged; black, *rika*.

**F. 218A, a. u. 1050**

**454. 15 Kanun-i evvel 1289 / 15. 12. 1873.**

Register of the incomings from the tithe of waqfs in the *sancaks* of Şam-ı Şerif, Hama, Balka, Horan, Akka and Beyrut, compiled on the basis of data from previous years and with a view to the preparation for the transfer of the administration of the waqfs to the state.

5 f., 38 x 53.8; black, *rika*.

**F. 279A, a. u. 47**

**455. 5 Şubat 1292 / 17. 02. 1876**

Register of the waqfs in the *kazas* of Niğde, Nevşehir and Aksaray. The register was compiled following the changes in the waqf land holding and as part of the

procedure to collect the tithe from the waqf villages. The register also includes a list of the waqf villages and the cash value of their tithe.

14 f., different sizes; black, *rika*.

**F. 1A, a. u.18406**

**456. 11 Şaban 1293 / 1. 09. 1876**

Register of the waqfs in the *kaza* of İvraca. Full registration of the Muslim and Christian charitable foundations compiled for the *vilâyet* administration's information. The Muslim waqfs in İvraca were founded for the maintenance of the mosques in the town and for the maintenance of the public *çeşmes* in good working order.

2 f., 18 x 49; black, *rika*.

**F. 29, a. u. 287**

**457. 15 Teşrin-i evvel 1292 / 15. 10. 1876**

Model-form how to keep a register of the entire proprietorial and the financial state of the waqf property in a given financial and administrative unit. The form was filled in the name of a village in the *kaza* of Mihaliç, *vilâyet* Hüdavendigâr.

4 f., 35 x 40, a form; black, *rika*.

**OAK 162/1**

**458. 18 Şevval 1292 – 21 Mayıs 1295 / 17. 11. 1875 – 21. 05. 1879**

Applications (10) between the *vali* administration of *vilâyet* Suriye and the Accounting office of the revenues at the Ministry of finances concerning the granting of revenues from the waqf village at the *mazbuta* waqf of Bayi Hatun daughter of Nasreddin in the *kaza* of Vadi ül-acem to functionaries of the İslamic cult.

10 f., different sizes; black, *rika*.

**F. 279A, a. u. 51**

**459. 1292 – 1294 / 7. 02. 1875 – 15. 01. 1877**

Correspondence of documents (28), originating from the Directorate of waqfs in the *kaza* of Tokad. The documents concern various problems of the waqf property in the *kaza*: appointment of employees to vacancies, inheriting the trusteeship of vakfs, accounting for the tithe from waqf villages, etc.

28 f., damaged; black, *rika*.

**F. 260A, a. u. 693**

**460. 29 Ağustos 1297 / 29. 08. 1881**

Register of the waqfs on the island of Girid. Inventory of the revenues of the charitable foundations from taxes on the agricultural produce in waqf vil-

lages, from mills, *dükkâns* and houses. Waqfs of: Sultan İbrahim in the towns of Hanya, Resmo and Kandiye; Valide Sultan in Kandiye, in the *varoş* of the fortress of Resmo, in the fortress of Hanya and in *nahiye* Milopotamo; Hüseyin Paşa in the *nahiyes* of Resmo and Kisamo; Şeyh Abdülkadir in *nahiye* Resmo and the *kaza* of Ayo Vasil; Sofu Mehmed Paşa, former *defterdar* of the island of Girid, in *nahiye* Temnos; Kapudan Yusuf Paşa in the towns of Resmo and Hanya; Musa Paşa, *vezir*, in the fortress of Hanya. Inventory of the land *mülks* of: the Grand Vezir, Fazıl Ahmed Paşa in *nahiye* Milopotamo; Sofu Mehmed Paşa in the *nahiyes* of Maloiz and Temnos; Ahmed Bey, son of the *vezir* Hüseyin Paşa in the *kaza* of Pediye and the land *mülks* of the *vezir* Murad Paşa in *liva* Hanya, submitted by a royal decree of 9 Muharrem 1158/ 11. 02. 1745 to the *dariüssaade ağa* Beşir Ağa who donated them to a waqf dedicated to the Holy City of Medina.

6 f., 19 x 41; black, *rika*.

**F. 209A, a. u. 702**

#### **461. 23 Mart 1298 / 23. 03. 1882**

Register of revenues from *eşar bedeli* in *mülhak* waqfs in *liva* İsparta. Total: 404,685 *guruş* revenues from 143 vakfs.

4 f., 17 x 42; black, *rika*.

**OAK 225/4**

#### **462. 1303 / 10. 10. 1885 – 29. 09. 1886**

List of *mazbuta* waqfs under the supervision of the *mal sandığı* in Kayseri. The document was compiled on occasion of the payment of sums collected as *maktu* from the waqfs in the treasury of the royal waqfs (*Evkaf-ı Hümayun Hazinesi*).

1 f., 20 x 30.5; black, *rika* and *ince divani*.

**F. 240A, a. u. 263**

#### **463. Middle of the 19th century**

Register-inventory of inhabitants of the village of Karaağaç, *kaza* Edirne, cultivating arable land belonging to the waqf of Gazi Murad Paşa. List of the names of the users of fields, vineyards and gardens. Indicated is also the date when the waqf plots had been given for cultivation to the inhabitants of the village. The earliest date refers to a transaction concerning the cultivating of waqf land in 1025/ 20. 01. 1616–8. 01. 1617, the latest is from 1246/ 22. 06. 1830 – 11. 06. 1831.

4 f., damaged; black, *rika*.

**F. 79A, a.u. 1159, ff. 1–4**



**464. Second half of the 19th century**

Inventory of the revenues, expenditures and the cash surplus in the waqfs of Çelebizade and Ramazanzade in villages in the *kaza* of Kara İsalu, *vilâyet* Adana.

1 f., damaged; black, *rika*.

**F. 219A, a. u. 889**

**465. Second half of the 19th century**

Register of roofed property in the town of Rusçuk belonging to the waqf foundations in the town. Properties of the waqfs at the mosques of Hacı Musa, Rüstem Ağa, Mustafa Paşa, Tophane, of the waqf foundations Kapu kıran, Bazubendçi and at the *sebil* in Rusçuk. Location of each property and a list of the *mütevellis*.

2 f., 22,5 x 59,5; black and red, *rika*.

**F. 112A, a. u. 16**

**466. Second half of the 19th century**

Fragment of a register of the revenues from the tithe of waqfs in the *kaza* of Eğridir. With most of the waqfs the tithe was disposed of by the trusteeship of the foundations. The revenues of some of the waqfs were at the disposal of the *Evkaf-ı Hümayun Hazinesi*.

1 f., damaged; black and red, *rika*.

**F. 245A, a. u. 2274**

**467. Second half of the 19th century**

Fragment of a register of *mülk* and waqf *dükkâns* in the town of Ayntab. Detailed register of the *dükkâns* according to the trade *esnaf* in the town and amount of the monthly rent due to the *mülks* and vakfs.

10 f., damaged; black, *rika*.

**F. 225A, a. u. 92**

**468. 19th century**

Fragment of a register of revenues of waqfs in the *kaza* of Taş köprü. Revenues from wheat, barley and vegetables. The tithe and the expenses related to its collection are deducted.

6 f., damaged; black, *rika*.

**F. 1A, a. u. 18493**

### 469. 19th century

Inventory of the annual revenues of the *Hamidiye* waqf of Sultan Abdülhamid I from urban immoveables in İstanbul. Revenues from rent on *odas*, *dükkâns*, warehouses and mills.

2 f., 21.3 x 31; black, *rika*.

**F. 262A, a. u. 176**

## II. WAQF SICILLS\*

### 470. 1263 – 1292 / 20. 12. 1846 – 27. 01. 1876

Register of the revenues, expenditures and the property of the waqf at the Yahya Paşa mosque in the *mahalle* of the same name in Vidin and of the *mekteb* at it built by Elhac Rüstem Ağa:

1 Muharrem 1269 / 15. 10. 1852. Registration of the donations to the *mekteb* built by the late Elhac Rüstem Ağa on the site in front of the Yahya Paşa mosque in Vidin:

1 Rebiülahır 1269 – 15 Cemaziel'evvel 1272 / 12. 01. 1853 – 22. 01. 1856. Refiya Hatun daughter of Mehmed Ağa, from the *mahalle* of Yahya Paşa, donated one third of her property amounting to 1,000 *guruş*, which were submitted to the *mütevelli* of the mosque (f. 1r, doc. I); Hacı İbrahim Alemdar, from *mahalle* Lonca, of the *esnaf* of the salt traders, donated one third of his property, amounting to 500 *guruş*, allocated for the salary of the *hoca* taught the Koran to the children. The sum was delivered to the *mütevelli* of the mosque by his son Mehmed Bey (f. 1r, doc. II); Ahmed Ağa, from *mahalle* Yahya Paşa donated one third of his property amounting to 200 *guruş* and a worn-out kilim allocated for the *hoca* (f. 1r, doc. III); Necit Hanım, wife of Boşnak Halil Ağa, from *mahalle* Ayşe Hatun, donated 300 *guruş* allocated for the teacher, to read a *sura* of the Koran at certain days. (f. 1r, doc. IV)

No date (n. d.). Registration of the donation of a cauldron of 13.5 *okkas*, property of the *mahalle*, to the mosque of Yahya Paşa. (f. 1r, doc. V)

N. d. Hüseyin Ağa, *kavasbaşı* of Pasbanzade Osman Paşa, donated a worn-out kilim to the mosque provided that parts of the Koran be read. (f. 1v, doc. I)

22 Rebiülahır 1265 / 17. 03. 1848. Emine Hanım, wife of *topçu miralay* Mustafa Bey donated a worn-out kilim provided that parts of the Koran be read. (f. 1v, doc. II)

1 Cemaziyel'ahır 1288 / 18. 08. 1871. İbrahim Efendi donated a *seccade* handed over to the *hatib* of the mosque Elhac Hafız Sabri Efendi. (f. 1v, doc. IV)

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\* registers on waqf affairs

N. d. Inventory of the equipment in a *dükkân* with a monthly rent of 40 *guruş* on the *çarşu* of the *kalkancı*s donated to the mosque of Yahya Paşa by Hacı Hüseyin ağa, *kavasbaşı* of Pazbanzade Osman Paşa, on condition that a *sura* of the Koran be read. (f. 2r, doc. I)

N. d. Bosnevi Halil Ağa of the *mahalle* Mustafa Paşa donated the revenues from a *saraç dükkân* – 20 *guruş* monthly, provided that two copper float lamps be installed in the mosque to be lit up with two cardboard candles of three *okkas* each, while the remainder of the revenues be spent on salaries for the waqf employees. (f. 2r, doc. II)

1269 / 15. 10. 1852 – 3. 10. 1853. An income of 15 *guruş* monthly from a *bakkal dükkân* at the Kalkancı Çarşu was donated to the mosque of Yahya Paşa provided that olive oil be bought for the mosque while the remainder be spent on the salaries of waqf employees and for routine repairs. (f. 2r, doc. III)

N. d. The revenues from the rent on three *dükkâns* at Şeytan Çarşu in the fortress of Vidin were donated to the Yahya Paşa mosque, on condition that the revenues of 7 *guruş* 20 *paras* be used for the purchase of two cardboard candles of five *okkas* each to light up the two copper candlesticks in the mosque. (f. 2r, doc. IV)

N. d. Inventory of the equipment in the Yahya Paşa mosque: brass candlesticks for cardboard candles (large and small) – 49; large and small brass candlesticks for wax – 31; a large kilim; big and small kilims – nine; *seccades* – eight; a rug; a small mattress; wooden candlesticks – 18; a desk; float lamps – 147. (f. 2r, doc. V)

[Register of the waqfs at the mosque of Yahya Paşa]:

25 Safer 1269 / 8. 12. 1852. Mehmed Ağa was appointed *mütevelli* of the waqf at the mosque of Yahya Paşa. The waqf money – 3,200 *guruş* as well as 1,283 *guruş*, remainder in the safe of the late *mütevelli* Ahmed Ağa from the revenues of the waqf for 1261 – 1267 / 10. 01. 1845 – 26. 10. 1851, were handed over to him. Total: 4,483 *guruş*. (f. 2v, doc. I)

1 Muharrem 1263 / 20. 12. 1864. During his lifetime Molla Mahmud had given 156 *guruş* to the late Ahmed ağa, *mütevelli* of the mosque of Yahya Paşa. Following the compilation of the inventory of the equipment of the mosque the sum was handed over to the officers. (f. 2v, doc. II)

1 Muharrem 1269 / 15. 10. 1852. Ahmed Efendi, of the stone cutters in İstanbul, handed over the sum of 100 *guruş* to the *mütevelli* of the waqf of the mosque of Yahya Paşa. (f. 2v, doc. III)

19 Cemaziyel'ahir 1267 / 21. 04. 1851. The shopkeeper Ali donated one third of his property at the amount of 1,000 *guruş* to the waqf at the mosque of Yahya Paşa. (f. 2v, doc. IV)

N. d. The sum of 5,739 *guruş* waqf money was delivered with a *temessük* to the *mütevelli*. (f. 2v, doc. V)

15 Muharrem 1263 / 3. 01. 1847. Meryem Hatun mother of Balıkçı İbrahim Ağa, from the *mahalle* of Yahya Paşa, donated one third of her property at the amount of 500 *guruş* provided that cardboard candles of three *okkas* each and olive oil be bought with the money. (f. 2v, doc. VI)

18 Muharrem 1266 / 4. 12. 1848. Hatice Hatun of the *mahalle* of Yahya Paşa donated one third of her property – 400 *guruş*; on condition that they be spent on two cardboard candles of two *okkas* each. (f. 2v, doc. VII)

15 Rebiülahır 1267 / 17. 02. 1851. The trader Mahmud of the *mahalle* Yahya Paşa donated 500 *guruş* on condition that they be spent on the purchase of wax candles for the two big brass candlesticks, for the 14 float lamps at the Solomon's medalion and olive oil for the nights of the Ramazan. (f. 3r, doc. I)

N. d. 1,400 *guruş* were donated to the mosque of Yahya Paşa for cardboard candles and for the float lamps. (f. 3r, doc. II)

1 Ramazan 1267 / 30. 06. 1851. Molla Mahmud, a merchant from the *mahalle* of Yahya Paşa donated one third of his property at the amount of 2,000 *guruş* on condition that *cüzes* from the Koran be read. (f. 35r, doc. III)

15 Safer 1268 / 10. 12. 1851. Molla Kahraman, a merchant from the *mahalle* of Tatar donated one third of his property at the amount of 1,000 *guruş* on condition that *suras* from the Koran be read. (f. 3r, doc. IV)

1 Muharrem 1266 / 17. 11. 1848. Hacı Mehmed Ağa of the Solak *mahalle* donated one third of his property at the amount of 600 *guruş* to the waqf at the mosque of Yahya Paşa provided that *suras* from the Koran be read. (f. 3r, doc. V)

1 Muharrem 1269 / 15. 10. 1853. Hacı İbrahim, *alemdar* from Lonca *mahalle* donated 1,500 *guruş* on condition that a *sura* from the Koran be read during the afternoon and evening prayer. (f. 3r, doc. VI)

N. d. The sums donated for the recitation of *suras* from the Koran at a time specified by the donors amounted to 5,100 *guruş*. (f. 3r, doc. VII)

15 Safer 1269 / 28. 11. 1852. Inventory of the cash available in the funds of the waqf at the Yahya Paşa mosque: cash handed over to the *mütevelli* with a *temessük* – 5,739 *guruş*; cash for cardboard candles, float lamps and wax – 1,400 *guruş*; cash for the recitation of *suras* from the Koran, handed over to the *mütevelli* with a *temessük* – 5,100 *guruş*; a total of 12,239 *guruş* received in the presence of inhabitants of the *mahalle*. (f. 3r, doc. VIII)

1269 / 15. 10. 1852 – 3. 10. 1853. Ahmed Ağa of the Yahya Paşa *mahalle* donated one third of his property at the amount of 300 *guruş* for the purchase of olive oil. (f. 3v, doc. I)

1269 / 15. 10. 1852 – 3. 10. 1853. Nebiya Hatun of the Şeyh Ahmed *mahalle* donated one third of her property at the amount of 155 *guruş* to meet the expenses for the maintenance of the waqf mosque of Yahya Paşa. (f. 3v, doc. II)

25 Şevval 1270 / 21. 05. 1854. The *odabaşı* of the First artillery regiment located in Vidin donated 100 *guruş* for wax for the float lamps in the mosque. (f. 3v, doc. III)

1272 / 13. 09. 1855– 31. 10. 1856. Rukiye Hanım of the Yahya Paşa *mahalle* donated 400 *guruş* for cardboard candles of two *okkas* each to be lit up for her and for the soul of her mother Hatice Hanım. (f. 3v, doc. IV)

1–30 Ramazan 1272 / 6. 05. – 4. 06. 1856. Abdülfetah, a cook from the Lonca *mahalle*, donated 100 *guruş* for the purchase of oil for 11 float lamps in the mosque. (f. 3v, doc. V)

N. d. A total of 1,150 *guruş* were donated to the Yahya Paşa mosque for the purchase of cardboard candles and olive oil. (f. 3v, doc. VI)

1 Receb 1274 / 15. 02. 1858. A total of 5,500 *guruş* allocated for the salaries of the *hatibs* and *müezzins* at the Yahya Paşa mosque were handed over to the *mütevelli* Mehmed Ağa with a *temessük*. (f. 3v, doc. VII)

1 Ramazan 1274 / 15. 04. 1858. Emine Hatun of the Yahya Paşa *mahalle* donated 100 *guruş* to the waqf at the Yahya Paşa mosque. (f. 3v, doc. VIII)

1 Muharrem 1277 / 20. 07. 1860. Rukiye Hanım donated one third of her property at the amount of 1,300 *guruş* provided that *suras* from the Koran be read. (f. 4r, doc. I)

1274 / 22. 08. 1857 – 10. 08. 1858. Çelebi Bey Efendi donated one third of his property at the amount of 1,000 *guruş* for the purchase of cardboard candles. (f. 4r, doc. II)

3 Muharrem 1292 / 9. 02. 1875. Emine Hatun of the Yahya Paşa *mahalle* donated one third of her property at the amount of 500 *guruş* to light up candles in the mosque and another 200 *guruş* for the needs of the waqf *mekteb*. (f. 4r, doc. IV)

13 Safer 1292 / 20. 03. 1875. Fatma Hatun, daughter of Hacı İsmail and wife of Ali Molla, donated 200 *guruş* to light up wax candles in the Yahya Paşa mosque. (f. 4r, doc. V)

13 Safer 1292 / 20. 03. 1875. Fatma Hanım, wife of Ali Molla donated 200 *guruş* to light up wax candles for the late legal wife of her husband, Rukiye Hanım. (4r, doc. VI)

[Balance sheets of revenues and expenditures at the mosque of the late Yahya Paşa at the *Haremeyn-i Şerifeyn* Treasury in Vidin]:

1 Muharrem 1269 / 15. 10. 1852. Register of the annual expenditures of the waqf at the Yahya Paşa mosque: administrative and office expenses, expenses for

the maintenance of the float lamps, the candlesticks, for cotton, cardboard, oil, candles, olive oil and wax, for the salaries of the first and second *imam*, for the *müezzin*, the *cabi* and the *mütevelli*. Total: 1,606 *guruş* 32 *paras*. (f. 4v, doc. I)

1 Muharrem 1269 / 15. 10. 1852. Register of the annual revenues of the waqf from interest and rent on *dükkâns*. Total: 1,612 *guruş*. (f. 5r, doc. I)

1 Muharrem 1270 / 4. 10. 1853. Register of the annual expenditures of the waqf at the Yahya Paşa mosque. Expenses for the repair of the curtain at the door, for five *okkas* of wax, for window frames, for oil, cardboard, to paint the float lamps and for a chain for the hanging float lamps, *varak* for candlesticks and cotton, for a doorkey, for the salaries of the first and the second *imam*, the *cabi* and the *müezzin*. Total 1,562 *guruş* 26 *paras*. (f. 4v, doc. II)

1 Muharrem 1270 / 4. 10. 1853. Register of the annual revenues of the vakf. Currently available means from the previous year – 12,239 *guruş*. Income from interest – 12,622 *guruş*, rent on *dükkâns* – 1,702 *guruş* 30 *paras*. (f. 5r, doc. II)

1 Muharrem 1271 / 24. 09. 1854. Register of the annual expenditures of the waqf at the Yahya Paşa mosque: for lime and other materials for the repairs of the mosque, for the payment of a master to arrange the roof tiles and for varnishing; for the wage of a master of float lamps; for cardboard, olive oil, cotton; for salaries of the first and second *imam*, the *hatib*, *müezzin* and *cabi*. (f. 5v, doc. I)

1 Muharrem 1271 / 24. 09. 1854. Register of the annual revenues of the vakf: available cash in the funds 12,582 *guruş*. Income from waqf cash and properties, interest and rent on *dükkâns*. 353 *guruş* were deducted from the available means – the difference between the revenues and expenditures for 1267 A.H., spent on reconstruction works as well as 5,100 *guruş* allocated for the *imams*. Four-year balance sheets – from the beginning of 1268 to the end of 1271 (27. 10. 1851 – 12. 09. 1855), were prepared with the participation of the waqf *müdür*. (f. 6r, doc. I)

29 Şevval 1272 / 2. 07. 1856. A register of the current financial operations for the period between 1268 and 1271, compiled with the participation of the waqf *müdür*. Inventory of the revenues from waqf properties, cash, interest and rent on waqf properties. Expenditures for olive oil, wax, candles and oil, for repair works and salaries of the employees. (f. 6r, doc. II)

1 Muharrem 1272 / 13. 09. 1855. Register of the annual expenses of the waqf at the Yahya Paşa mosque. Expenditures for cardboard candles, oil, wax, cotton, float lamps, bookbinding, repair works and for salaries of the employees. Total: 2,021 *guruş* 33 *paras*. (f. 6v, doc. I)

1 Muharrem 1272 / 13. 09. 1855. Register of the waqf revenues, interest and rent on *dükkâns*. Total: 1,645 *guruş* 20 *paras*. (f. 7r, doc. I).

1 Muharrem 1273 / 1. 09. 1856. Register of the annual expenditures of the waqf at the Yahya Paşa mosque: for oil and cotton for the float lamps during the Ramazan, for construction and repair works and for salaries of the waqf employees. (f. 6v, doc. II)

1 Muharrem 1273 / 1. 09. 1856. Register of the waqf income from interest and rent on waqf *dükkâns*. (f. 7r, doc. II)

1 Muharrem 1274 / 22. 08. 1857. Register of the annual expenditures of the waqf at the Yahya Paşa mosque. Expenses for: olive oil during the Ramazan, for bookbinding, cardboard, oil and cardboard candles and for salaries of the waqf employees. Total 1,929 *guruş* 20 *paras*. (f. 7b, doc. III)

1 Muharrem 1274 / 22. 08. 1857 r. Register of the waqf income from interest and rent on *dükkâns*, a total of 1,953 *guruş*. (f. 8r, doc. I)

1 Ramazan 1275 / 4. 04. 1858. Register of the annual expenditures of the waqf at the Yahya Paşa mosque. Expenses for a *berat* of the Yahya Paşa mosque, for olive oil during Ramazan, for bookbinding, for oil, for cardboard candles, brooms, float lamps, for construction and reconstruction works and for salaries of the waqf employees. Total: 5,520 *guruş* 10 *paras*. (f. 7v, doc. II)

1 Muharrem 1275 / 11. 08. 1858. Register of the annual waqf income from interest and rent on waqf properties. Total: 2,554 *guruş*. (f. 8r, doc. II)

1 Şaban 1276 / 23. 03. 1859 3. Register of the annual expenditures of the waqf at the Yahya Paşa mosque. Expenditures for olive oil and cardboard candles during Ramazan, for reconstruction works of the waqf properties, for administrative and office expenses and for salaries of the waqf employees. (f. 8v, doc. I)

1 Muharrem 1276 / 31. 07. 1859. Register of the annual waqf income from interest and rent on waqf properties. Total: 3,856 *guruş*. (f. 9r, doc. I)

1277 / 20. 07. 1860 – 7. 07. 1861. Register of the annual expenditures of the waqf at the Yahya Paşa mosque. Expenditures for olive oil, candles and for salaries of the waqf employees. Total: 4,147 *guruş*. (f. 8v, doc. II)

1277 / 20. 07. 1860 – 7. VII. 1861 r. Register of the annual waqf income from interest and rent on waqf properties. (f. 9r, doc. II)

9 f., 16.5 x 47.5; black and red, pencil, *rika*.

**D 648, ff. 1–9**

**471. 20 Şevval 1219 – 20 Zilhicce 1320 / 22. 01. 1805 – 20. 03. 1903**

Register of *kadı* documents related to the activities of the waqfs in the town of Rusçuk. The registrations are grouped according to the public and cult places in the town maintained by the waqfs in Rusçuk:

[Vakfs at the *çeşmes* in Rusçuk]

20 Rebiülahır 1225 / 25. 05. 1811. Copy of a *temessük* by the *ayan* of Rusçuk, the *kethüda*, *hazinedar* and other people who guaranteed with their properties a loan of 5,000 *guruş* from the waqf dedicated to the *çeşmes* in Rusçuk. The money was received through the *nazır* of the foundation Seyyid Hüseyin Efendi, current *müfti* of the town. (f. 1r, doc. I)

1 Cemaziyel'ahr 1235 / 16. 03. 1820. Register of the waqf of the late Tristeniklizade Seyyid İsmail Ağa providing the town with drinking water. The balance for 1234 / 31. 10. 1818 – 19. 10. 1819 was compiled by the representative of the *mütevelli* of the waqf Seyfizade Abdi Ağa. Waqf revenues from a *han* and *dükkâns*. Expenditures for salaries, the remainder was kept in the waqf funds. (f. 1r, doc. II)

1 Muharrem 1236 / 9. 10. 1820. Register of the salaries paid from the revenues of the waqf of Tristeniklizade Seyyid İsmail Ağa. The waqf revenues were spent without any remainder. (f. 1r, doc. III)

1 Muharrem 1237 / 7. 04. 1821. Inventory of the revenues of the waqf at the *çeşmes* in Rusçuk compiled by the proxy Abdi Ağa. No money remained in the waqf funds after the payment of the salaries of the waqf employees. (f. 1r, doc. IV)

N. d. Inventory of the annual revenues of the cash waqfs allocated for the payment of the salaries of the officers of the İslamic cult at the *mescid* in the village of Chervena voda. Cash donated by Hacı Ahmed, another Ahmed and the sister of Hacı Cafer. Total: 350 *guruş*. Revenues from interest 52 ½ *guruş*, spent on the salaries of an *imam*, a *hatib*, a *mütevelli* and a *müezzin* – 30 *guruş*, for lighting up the float lamps and for supplies with wax – 22 ½ *guruş*. (f. 1v, doc. I)

N. d. Revenues from rent on a field belonging to a mosque – 50 *guruş*, received by Imam Ali Efendi. (f. 1v, doc. II)

N. d. Register of the current accounts for 1224 / 16. 02. 1809 – 5. 02. 1810 of the waqf at the *çeşmes* in Rusçuk. 3,570 *guruş* remained after the deduction of the salaries and the traditional expenditures which were handed over to the town *müfti* who was also *nazır* of the foundation. (f. 1v, doc. III)

N. d. Register of the waqf money spent: 5,000 *guruş* were loaned at interest; 60 *guruş* were given to Ibiş Efendi for the monthly salaries of the workers maintaining the waqf *çeşmes*; 416 ½ *guruş* for repair works on the *çeşmes*; a detailed inventory of expenditures at the amount of 4,413 *guruş*; remainder of 587 *guruş*. Revenues from the nine-month rent on a *han* and a stable – 600 *guruş*. (f. 1v, doc. IV)

10–20 Cemaziel'evvel 1227 / 22. 05. – 1. 06. 1812. İsmail, *mütevelli* of the waqf at the *çeşmes* in the town testified in the Sheriat court that the accounts of the



foundation for the period 1221 – 1224 / 21. 03. 1806 – 5. 02. 1810 had been checked in the presence of the *nazır* of the waqf at the *çeşmes* in Rusçuk, Seyyid Hacı Hüseyin Efendi, *müfti* of the town. Hüseyin Efendi received first 5,000 *guruş*. To them were added also the revenues from a waqf *han* and a stable. After the deduction of the typical waqf expenditures it was established that Hüseyin Efendi did not owe any waqf money to the *mütevelli*. (f. 1v, doc. IV)

N. d. Register of properties donated to the waqf at the *çeşmes* in the town of Rusçuk. Inventory of the annual revenues and expenditures for salaries. Revenues from a *han* by the fortress, a *han* near the *çarşu* of the cauldron makers, the Big Han, the Small Han, two *dükkâns* under the old clock across the *çarşu* of the *hallaçes*, other *dükkâns*. Total revenue: 6,601 *guruş*. After the deduction of the expenditures for salaries there remained 4,360 *guruş* allocated for repair works and maintenance. The remainder was received by the *mütevelli*, Mustafa Paşa, to keep them in the waqf fund. List of those who received salaries from the vakf: a *mütevelli*, a *nazır*, a *kâtib*, a collector of the waqf revenues (*cabi*), a *nazır* of the *çeşmes*, three workers (*suyucus*), an *imam*, a *hatib*, a *müezzin*, a *kayıym* in the village of Tristenik and other. (f. 2r, doc. I)

N. d. Additional expenditure of 280 *guruş* for the repair of a burnt-down waqf building. After the completion of the repair works Mehmedzade Molla İbiş was to receive a remuneration of 100 *guruş*. (f. 2r, doc. II)

N. d. Annual accounts of the waqf at the *çeşmes* in Rusçuk for 1221 – 1223 / 21. 03. 1806 – 6. 02. 1810. After the payment of the salaries and the deduction of the expenditures 11,140 *guruş* were left in the waqf funds. Additional expenditures for the repair of some *çeşmes*. (f. 2r, doc. III)

1 Muharrem 1220 / 1. 04. 1805. Copy of the founding deed of the waqf at 48 *çeşmes*, *şadırvans* and water sources in Rusçuk of the *ayan* Tristeniklizade İsmail Ağa, son of Mustafa Ağa. Donated were: 49 *odas* in Mahmud Voyvoda *mahalle* near the fortress; a *han* with 49 storerooms; the *han* of the cauldron makers, including 49 *odas*, 20 storerooms and 20 *dükkâns*; a *han* in Arık Ramazan *mahalle* with 32 *odas* and six storerooms purchased from Hacı Hüseyin Ağa; a *han* with 18 *odas* and four storerooms purchased from Hacı Hüseyin Ağa; two *dükkâns* under the Old Clock and 75 by the graveyard. The properties became waqf on the condition that they be rented; 500 *guruş* of the revenues were due to the *mütevelli* Mustafa Ağa son of Kara Hacı Hasan Ağa, palace *kapıcıbaşı*. His descendants inherited the *mütevelli* position; following the exhaustion of his line it was to pass to the manumitted slaves in the family, and after the exhaustion of their line it went to some suitable Muslim; 120 *guruş* were allocated for the salary of the *imam* Seyyid

Hafiz Süleyman Efendi son of Osman, scribe (*kâtib*) at the vakf; 200 *guruş* for the collector of the waqf revenues (*cabi*), Molla İsmail son of Mustafa Efendi; 120 *guruş* for the *nazır* of the *çeşmes* Hacı Süleyman Ağa son of Hacı Osman ağa. The positions of the above-mentioned people should be undertaken by their descendants, and after the exhaustion of their lines the Sheriat court was to appoint appropriate Muslims. Waqf revenues at the amount of 750 *guruş* were allocated for three workers on the *çeşmes* (*suyucu*); 120 *guruş* for the *müfti* of Rusçuk, who was also *nazır* of the waqfs in the town. Once in a year he convoked the *mütevelli*, the *kâtib* and the *cabi* of the foundation in the court for a check-up of the annual balances. 120 *guruş* were allocated for the salary of the astronomer Seyyid Hafiz Osman Efendi; 30 *guruş* – for the teacher at the Muslim school (*mekteb*) and 60 *guruş* for the purchase of mattings, wood and charcoal. The remainder of the revenues was to be spent by the *mütevellis* for maintenance and repair works. Waqf funds were provided for the maintenance of the mosque of Tristeniklizade İsmail in the village of Tristenik: 50 *guruş* for the salary of the *imam*, 25 *guruş* – of the *hatib*, 40 *guruş* – of the *müezzin* and the *kayyim*, 40 *guruş* – for the purchase of wax and oil during Ramazan, 80 *guruş* for the teacher at the Muslim school in the village of Yeni köy, 96 *guruş* for the watchmaker at the clock constructed by İsmail Ağa. (f. 2r, doc. I)

N. d. List of 39 waqf *çeşmes* in the town of Rusçuk. (f. 4r, doc. I)

1219 / 12. 04. 1804 – 31. 03. 1805. List of waqf sites in the town of Rusçuk. Mosques: Kapu Camii, Cami-i Atik, Hüseyin Hoca Camii, Cami-i Cedid – demolished, Cami-i Suk, Tekke or Kara Camii – demolished, Friday mosque Elhac Ali, Gümrük Camii, Nikhisari Camii, Mehmed Ali Bey Camii, Benli Elhac Memiş Camii, Elhac Mehmed Camii, Eskicizade Hacı Ahmed Camii, the mosque of Kazgancı Hacı Süleyman, Hacı Bekir Camii – demolished, Saraçhane Camii – demolished, Kapıcıbaşı İbrahim Paşa Camii, Mesih Voyvoda Camii, Bali Bey Camii, Yorgani Camii, Kuzu Elhac Hüseyin Ağa Camii, Yekçioğlu Camii, Kız Mezaristanı Camii – demolished, Tekke Camii, Kadı Camii, Abdelcalil Camii, Küçük İmam Camii, Talâni Camii, Kara Ali Bey Camii, Nalband Hacı Abdullah Camii, Şeyh Ahmed Camii – demolished, Çavuşzade Camii, Kureyşzade Camii – demolished, Kırık Camii – demolished, Debbağ Camii – demolished, Kale Camii – demolished, İbrahim Ağa Camii. Total – 38 mosques, of which 26 in good order. (f. 4v – 5v) List of *mescids* in Rusçuk: *mescid* at Hıdır Baba Tekke – demolished, Hacı Receb Mescid, *mescid* at Köprü Bağır – demolished, a *mescid* near the well in the Bacdarlık, Konyazade Mescid, Taş Mescid, *mescid* of Kahveci Elhac Hüseyin, *mescid* of Hacı Musa, waqf at the *tekke* of Şeyh Ahmed Amiş Baba of the Saadi sect. Total *mescids* –

eight. (f. 6r) *Medreses*: *medrese* of Çelebi Ağa, *medrese* at Eski Camii, *medrese* of Çavuşzade, *medrese* at Hüseyin Hoca Camii. List of waqfs at: the town clock, the roofed properties of the late Can Arslan Paşa, the *çeşme* at Konuk Bunar, the well in Elhac Musa *mahalle*, the well by the mosque of Küçük Imam, the Papas well, warehouses near Çarşı Camii, waqf of Amiş Baba at the *tekke* of Kaygulu. (f. 4v – 5v)

20 Şevval 1219 / 22. 01. 1805. Note by Hüseyin, deputy of the *kadı* of Rusçuk. No routine financial control had been carried out over the waqfs in Rusçuk, and the officers did not fulfill their obligations. That was why the *müftü*, Seyyid Hacı Hüseyin Efendi, appointed the Rusçuk *ayan*, Kapıcıbaşı Seyyid İsmail Ağa, to inspect the waqfs and put their financial affairs in order. The mosques, *mescids* and other waqf sites should be inventorised with the participation of the waqf founders. (f. 7v, doc. I)

[Waqf at Kubbeli Camii, built at the Cami-i Cedid by the late Hacı Yusuf]

N. d. Inventory of the properties and revenues of the waqf at Kubbeli Camii, compiled by the *mütevelli* Babadağlı Seyyid Hacı Hüseyin: revenues from usurious operations with waqf money, rent on six *dükkâns* and sale of a waqf plot. Total annual income: 306 *guruş*. 90 *guruş* remain in the waqf funds after the payment of the salaries of the waqf employees. (f. 9r, doc. I)

N. d. List of the employees receiving salaries from the vakf: an *imam*, a *hatib*, a *müezzin* and a *mütevelli* – 216 *guruş* annually. The remainder of 90 *guruş* was allocated for repair works and maintenance expenses. (f. 10r, doc. I)

29 Rebiülahır 1224 / 13. 06. 1808. Copy of the *vakfname* of Hacı Abdiş Ağa son of Yakub from the *mahalle* of Cami-i Cedid. The *ağa* donated his house at the price of 220 *guruş* to the Muslim school (*mekteb*) at the mosque. The teacher was appointed as *mütevelli*. (f. 10r, doc. II)

11 Zilhicce 1236 / 9. 09. 1821. Registration of a newly appointed *mütevelli*. The *mütevelli* of the waqf at Kubbeli Camii Babadağlı Hacı Hüseyin had died. The court appointed Seyyid Ahmed Efendi in his place. Written statement concerning the damages on waqf properties. Inventory of the waqf property and revenues. Expenditures for salaries of the waqf employees. (f. 10r, doc. III)

[Waqf of Hacı Halil Ağa – *nazır* of Silistra, one of the notables in Yergöğü]

1–30 Muharrem 1234 / 31. 10. – 29. 11. 1818. The *mütesellim* of Rusçuk İbrahim Bey hired a plot belonging to the waqf of the late *nazır* of Silistra Halil Ağa. The plot was dedicated for the construction of a customs point. The annual rent was 80 *guruş* to be paid to the *mütevelli* Hacı Abdullah Ağa. (f. 10v, doc. I)

1 Muharrem 1234 / 31. 10. 1818. Kosta Çorbacı, Dragomir Çorbacı, Hacı Kamen and Dragan Taleoğlu, inhabitants of Tutrakan, hired a plot near the *konak* of the *voyvoda* in the village of Tutrakan from Çelebi Seyyid Hacı Abdulla Ağa, *mütevelli*

of the waqf of the late *nazır* of Silistra Hacı Halil ağa. The annual rent amounting to 100 *guruş* was collected by the *mütevelli*. (f. 10v, doc. II)

1234 / 31. 10. 1818– 19. 10. 1819. Kahveci İbrahim, *ağa* of Tutrakan, hired the courtyard of a coffee house in the village of Tutrakan, which was part of the waqf of the late *nazır* of Silistra Hacı Halil ağa. The annual rent at the amount of 24 *guruş* was collected by the *mütevelli*. (f. 10v, doc. III)

1234 / 31. 10. 1818 – 19. 10. 1819. Uzun Mehmed, *alemdar* of Tutrakan, hired a plot with a *dükkân* in the village, which formed part of the waqf of the late *nazır* of Silistra, Hacı Halil Ağa. The annual rent at the amount of 21 *guruş* was collected by the *mütevelli* Hacı Abdullah Ağa. (f. 10v, doc. IV)

1234 / 31. 10. 1818 – 19. 10. 1819. Kıyas, inhabitant of the village of Tutrakan, hired a plot for a bakery in the village that was part of the waqf of the late *nazır* of Silistra, Hacı Halil Ağa. The annual rent at the amount of 40 *guruş* was collected by the *mütevelli* of the vakf. (f. 11r, doc. I)

1234 / 31. 10. 1818 – 19. 10. 1819. The Jew Aslan, a merchant, hired a *han* in Yergöği, part of the waqf of the late *nazır* of Silistra, Hacı Halil Ağa. The annual rent at the amount of 20 *guruş* was collected by the *mütevelli* Hacı Abdullah Ağa. (f. 11r, doc. II)

1234 / 31. 10. 1818 – 19. 10. 1819. İbrahim Bey, the *mütesellim* of Rusçuk, hired a plot for a customs office in Tutrakan that formed part of the waqf of the late *nazır* of Silistra, Hacı Halil Ağa. The annual rent at the amount of 80 *guruş* was collected by the *mütevelli* Hacı Abdullah Ağa. (f. 11r, doc. III)

1234 / 31. 10. 1818 – 19. 10. 1819. İsmail Alemdar from Yergöği hired a plot for a coffee house and a *mağaza* at the port of Yergöği that formed part of the waqf of the late *nazır* of Silistra, Hacı Halil Ağa. The annual rent at the amount of 36 *guruş* was collected by the *mütevelli* Hacı Abdullah Ağa. (f. 11r, doc. IV)

[Vakf at Cami-i Atik constructed by the late *defterdar* Abdülbaki Paşa]

N. d. Inventory of the properties and monthly revenues of the waqf at Cami-i Atik constructed by the late *defterdar* Abdülbaki Paşa. A list of the properties donated to the mosque and revenues from them: *dükkân* at the beginning of the *çarşu* donated to the mosque by the mother of the late Sünbül Ağa – monthly rent of one *guruş* to light up a candle; the plots of 138 *dükkâns* from which 2 *akçes* daily, or 20 *paras* monthly, were collected. 20 *guruş* remained after the deduction of 52 1/4 *guruş* for salaries which were kept by the *mütevelli* for lighting up candles and routine repairs. The plots on which the *çarşu* of the cauldron makers was located were also waqf properties. That was why Seyyid Aliş Ağa was giving 15 *okkas* of oil to light up the float lamps on the minaret during the holy month Ramazan. (f. 12v, doc. I)

N. d. Inventory of the salaries of the employees at the Cami-i Atik: for the *mütevelli* of the vakf, the *şeyh*, the *cabi*, the scribe, the first and the second *imam*, the *müezzins*, the *kayyim*, the *müderris* at the *medrese* at the mosque and for the *vaiz* at Cami-i Suk. Total: 37 *guruş* monthly. (f. 13r, doc. I)

N. d. List of the employees at the mosque of Hüseyin Hoca getting salaries from the revenues of the waqf at Cami-i Atik: a *hatib* and an *imam*, first and second *müezzin*, a *kayyim* – a total of 11 *guruş* 70 *paras* monthly. (f. 13r, doc. II)

1 Şevval 1233 / 4. 08. 1818. Çatalcalı Ali Paşa donated 100 *guruş* for the giving of a sermon and instruction at Cami-i Atik. The money was received by Küçük Hacı Ali Efendi to preach on Fridays. (f. 13v, doc. I)

N. d. Inventory of the annual revenues and expenditures of the waqf at Cami-i Atik for the periods till end of Şevval 1220 / 20. 01. 1806, from 1 Zilkade 1220 to 30 Zilhicce 1221 / 21. 01. 1806 – 8. 03. 1807, from 1 Muharrem 1222 till 29 Zilhicce 1222 / 11. 03. 1807 – 7. 02. 1808 and from 1 Muharrem 1223 till Zilhicce 1223 / 28. 02. 1808 – 15. 02. 1809. After the deduction of the routine expenditures the *mütevelli* received incomings at the amount of 78, 109, 141 and 164 *guruş* respectively. (f. 13v, doc. II)

N. d. Inventory of the expenditures for the repairs of the minaret, the roof-tiles and woodwork of the windows in Cami-i Atik. Expenditures for olive oil and the salaries of the employees at the mosque. Total: 1,316 *guruş* for the period of 1228 – 1232 / 4. 01. 1813 – 10. 11. 1817. (f. 14r, doc. I)

N. d. Müfti Hüseyin Efendi, *mütevelli* of the waqf at Cami-i Atik, provided part of the means for repairs in the waqf mosque from the revenues for the issuance of permits for the construction of *dükkâns* on waqf plots. (f. 14r, doc. II)

1 Zilkade 1233 / 2. 09. 1818. After the death of the *mütevelli* of the waqf at Cami-i Atik Hacı Hüseyin Efendi the *tevliyet* was transferred to his son Seyyid Abdullah. (f. 14r, doc. III)

N. d. Cash spent by the *mütevelli* of the waqf at Cami-i Atik. According to the books of expenditures during 1233 / 11. 11. 1817 – 30. 10. 1818 was spent money for the salaries of the waqf employees and for repair works. Nothing remained at the disposal of the *mütevelli*. The accounts for 1234 / 31. 10. 1818 – 19. 10. 1919 were settled with a remainder of 40 *guruş*, while for 1235 / 20. 10. 1819 – 8. 10. 1820 – 39 1/2 *guruş*. (f. 14r, doc. IV, V, VI)

25 Rebiülahır 1196 / 9. 04. 1781. Waqfname of Hatice, daughter of Mustafa, from Cami-i Atik *mahalle* registered in court by the *kadı* of Rusçuk Ahmed. Ahmed Ağa son of Mehmed was appointed *mütevelli*. Hatice donated a *dükkân* for *çubuks* in Bacanak *mahalle* which was her property on the condition that the *dükkân* be

rented out by the *mütevelli* for 90 *akçe* monthly. 66 *akçes* should go for the purchase of olive oil and candles to be lit up in Cami-i Atik, 24 *akçes* went for the *kayyim* of the mosque to light them up. At the death of the *mütevelli* his position should be taken by his son Süleyman Ağa, and after the exhaustion of his line – by some wealthy Muslim. (f. 17r, doc. I)

[Vakf at the mosque of Hüseyin Hoca in Cami-i Cedid *mahalle*]

N. d. According to the old custom the salaries of the employees at the mosque of Hüseyin Hoca were paid by the waqfs of Abdülbaki Paşa. This was being done to avoid misuse and the unnecessary expending of waqf cash. (f. 17v, doc. I-II)

1 Zilkade 1219 / 1. 02. 1805. The waqf at the mosque of Hüseyin Hoca collected 60 *paras* monthly from rent on waqf houses. The annual revenue of 12 *guruş* was spent entirely to light up float lamps in the mosque. (f. 17v, doc. III)

29 Cemaziel'evvel 1236 / 4. 03. 1820. The allowance of the *müderris* at the Hüseyin Hoca *medrese*, which was part of the waqfs of Kavanozzade Hüseyin Paşa, *vali* of Rumili, was provided by the rent on a *dükkân* in Cami-i Cedid *mahalle* in Rusçuk. (f. 17v, doc. IV)

N. d. The monthly rent on the *dükkân* of Karacaoğlu Süleyman Ağa in Cami-i Cedid *mahalle* provided the salary of the *imam* and the *kayyim* at the Hüseyin Hoca mosque. (f. 17v, doc. V)

N. d. Inventory of the expenditures of the waqf at Cami-i Cedid built by Hurmuz Hanım in Rusçuk. Expenditures for salaries of the waqf employees, for lighting up float lamps and candles, for the preparation of food distributed gratuitously and for repair works. (f. 19v – 20r)

N. d. Records of donations of *dükkâns* and a house to the waqf at Cami-i Cedid. The revenues from the rent were allocated for the supply of olive oil and other products for the needs of the mosque. (f. 20r, doc. II – 20v, doc. I)

[Çarşu Camii or Cami-i Suk]

N. d. Inventory of the properties and revenues of the waqf at Çarşu Camii, built by Ahmed Efendi: 40 *dükkâns* and four plots for *dükkâns*. Monthly revenue – 58 *guruş* 35 *paras*. Expenditures for salaries of the waqf employees – 35 *guruş*. The remainder was to be accumulated and serve for repair works and maintenance of the mosque. (f. 22v, doc. I – f. 23v)

N. d. List of the positions at the waqf at Çarşu Camii and their monthly remuneration: a *mütevelli*, two *imams*, two *müezzins*, two *kayyims*, a *hatib* and readers of the Koran. Total amount of the monthly salaries – 35 *guruş*. (f. 24r, doc. I)

1–29 Şevval 1233 / 4. 08. – 1. 09. 1818. Inventory of cash donated to the waqf at Çarşu Camii: 120 *guruş* donated by Belgradi Hacı Ahmed Ağa for giving a

sermon; 100 *paras* for the salary of the *vaiz* İsmail Efendi coming from the waqf of Abdülbaki Paşa; 400 *guruş* from Konyazade Hacı İbrahim for a *vaiz*; 400 *guruş* from Kumbazade to be lent at interest; Hacı İbrahim donated a *dükkân* from whose rent 50 *paras* monthly were to be paid to the *vaiz* to give a sermon and instruction at the Çarşı Camii. (f. 24r, doc. II)

N. d. Astarıcı Kara Mustafa Alemdar donated a *dükkân* in Kara Mustafa *mahalle* to Çarşı Camii provided that it be rented for 50 *paras* monthly. The cash was to be expended for the reading of half a *cüz* from the Koran. (f. 24v, doc. I)

N. d. Inventory of the revenues of five *dükkâns* donated to Çarşı Camii – 14 *guruş* monthly. The cash was spent for the everyday reading of parts of the Koran. (f. 24v, doc. II)

N. d. Inventory of the accounts of the late *mütevelli* Seyyid Hafız Osman Efendi. He had received 276 1/2 *guruş* from his predecessor as *mütevelli* Molla Ali, who lent waqf money at interest, while the revenues were spent for repairs in the Çarşı Camii. (f. 25r, doc. I)

15 Zilkade 1236 / 14. 08. 1821. During the Russian occupation of Rusçuk Çarşı Camii was entirely demolished and the *mütevelli* Seyyid Molla Mehmed Efendi had to reconstruct it. The needed means were to be provided from the properties of the vakf: 24 *dükkâns* and two plots for *dükkâns* providing an income of 69 *guruş*. List of the positions at the waqf and the salaries provided by the waqf funds: a *mütevelli*, a *hatib*, two *imams*, two *müezzins*, two *kayyıms*, a Koran reader and a *vaiz*. Total: 38 *guruş*. (f. 25r, doc. II)

20–29 Cemaziyel’ahr 1234 / 6. 04. – 25. 04. 1818. Copy of the *vakfname* of Rukiye Hatun daughter of Ömer, from Arık Ramazan *mahalle* in Rusçuk. Rukiye Hatun donated a two–storeyed house with a courtyard on the condition that the *mütevelli* Seyyid İsmail rent the property and use the revenue for the maintenance and repairs of the waqf property. The remainder was given to the *imam* of the mosque in the *mahalle* in favour of the poor Muslims. (f. 25v, doc. I)

[Tekke Camii or Kara Camii]

N. d. The waqf at the Tekke mosque in Mahmud Voyvoda *mahalle* had decayed and was demolished. The sums allocated for salaries in the *medrese* should be spent on salaries at the waqf mosque. Inventory of the waqf property: 16 *dükkâns*, a bakery and cash. (f. 27v, doc. I)

N. d. After the deduction of the monthly salaries five *guruş* remain with the *mütevelli* for repair works. A list of the employees receiving salaries: a *hatib*, an *imam*, a *müezzin*, a *kayyim*, a *vaiz*, a *mütevelli* and for the religious education on Fridays. Total: 21 *guruş* monthly. (f. 28r, doc. I)

N. d. Evaluation of the income of the waqf at Tekke Camii. The revenues from the waqf *dükkâns* should be used for salaries and repairs at the mosque. Since the waqf did not dispose of any means for urgent repairs a waqf plot was sold to Tristenikli İsmail Ağa. The money received was lent at interest. (f. 28r, doc. I)

N. d. Inventory of the cash kept in the waqf funds at the Tekke Camii – 350 *guruş*, donated money and revenues from sale of waqf plots. The cash was lent at interest which provided a profit of 153 *guruş*. After the deduction of the typical waqf expenditures 97 *guruş* remained in the waqf funds in 1223 – 1224 / 28. 02. 1809 – 5. 02. 1810. (f. 28v, doc. II and III)

N. d. Inventory of the roofed properties of the waqf at Tekke Camii and the revenues from them. Revenues from *dükkâns*, built on waqf plots. Revenues from sale of waqf properties – a house and a plot purchased by Tristeniklizade İsmail ağa. The cash from the sale of the waqf properties was lent at interest. The expenditures of the waqf were for salaries and repairs of the waqf mosque. (f. 29r, doc. I)

18 Ramazan 1222 / 19. 11. 1807. Rabiya Hatun, daughter of Mehmed – *mütevelli* by inheritance of the waqf at the *medrese* in the Cami-i Cedid *mahalle*, sold via his deputy *mütevelli* Seyyid Osman Efendi seven *dükkâns* and a waqf bakery, bringing an income of 180 *guruş* from rent. The vendee was the *vali* and *serasker* of Silistra Mustafa Paşa. The sale of the waqf property was justified with the motive that nobody wanted to hire them because they were demolished and the waqf did not dispose of sufficient means for repair works. That was why a procedure was started for the sale of waqf property at the amount of 1,500 *guruş* which entered the waqf funds. After this operation the property was considered purchased property of the *vali*. (f. 29v, doc. I)

10 Ramazan 1222 / 11. 11. 1807. Gazi Mustafa Paşa, *vali* of Silistra and *serasker*, sold two bakeries at the price of 1,500 *guruş* to the waqf at the *medrese* in Cami-i Cedid *mahalle*. The *medrese* was demolished and its revenues were re-allocated to Kara Cami. (f. 30r, doc. I)

[Vakf at the mosques constructed by Hacı Ali in Cami-i Cedid *mahalle*]

N. d. Inventory of the roofed properties of the waqf at the mosques built by Hacı Ali in Cami-i Cedid *mahalle* and the revenues from them: 33 *dükkâns*, a coffee house, a bakery and ten plots for *dükkâns*. The revenues from the properties and from the waqf cash lent at interest amounted to 714 *guruş*. (f. 31v, doc. I)

N. d. Annual balance sheets of the waqf at the mosques of Hacı Ali for 1221 – 1224 / 21. 03. 1806 – 5. 02. 1810. Inventory of the annual remainder in the waqf funds after the deduction of the expenses. (f. 32v, doc. I)



N. d. Inventory of the salaries of the employees in the mosque of Hacı Ali at the square: a *hadım*, a *hatib* and an *imam*, two *müezzins*, two *kayyıms*. Total: 17 *guruş* monthly. (f. 33r, doc. I)

N. d. Inventory of the salaries of the employees in the mosque of Hacı Ali at the *çarşu*: a *hatib*, an *imam*, a *müezzin*, a *kayyim* and a *vaiz*. Total: 45 *guruş* monthly. (f. 33r, doc. II)

N. d. The late Zaimoğlu Hasan Ağa owed 160 *guruş* to the waqf at the mosques of Hacı Ali. Since his debts exceeded the value of his estate an agreement was reached with his heirs for a final settlement of his debt for 100 *guruş*. (f. 33r, doc. III)

N. d. A waqf vineyard of three *dönüms* was sold for 60 *guruş* as the revenues from it did not exceed the expenses around it. The sum was to be spent for the waqf mosques. (f. 33r, doc. IV)

N. d. The amount of the waqf cash increased by 60 *guruş*, the revenue from a sold waqf vineyard, and became 610 *guruş*. The monthly difference between revenues and expenses at the amount of 17 *guruş* was not sufficient to light up the float lamps and for repair works. It was necessary that expenses be covered by the 100 *guruş* received from the estate of Zaimoğlu. (f. 33r, doc. V)

N. d. Molla Veliüddin donated 100 *guruş* to the waqf at the mosques of Hacı Ali. The interest on them was received by the reader of sermons Mustafa Efendi but he had died. Hafız Abdi Efendi was appointed in his place. (f. 33v, doc. I)

[Vakf at the mosque of Hacı Mehmed Ağa]

N. d. Inventory of the properties and monthly revenues of the waqf at the mosque of Hacı Mehmed Ağa: a bakery, six *dükkâns*, nine plots for *dükkâns* (of which seven in Yergöği). Total revenue – 57 ½ *guruş*, of which 32 *guruş* were spent on salaries. Two of the *dükkâns* in Yergöği had burnt down and the revenue diminished by 12 *guruş*. (f. 36v, doc. I)

N. d. Balance of the waqf at the mosque of Hacı Mehmed Ağa for 1220 – 1224 / 1. 04. 1805 – 15. 02. 1809. The expenditures for salaries of a *hatib*, an *imam*, a *müezzin*, a *kayyim*, a *cabi* and a *mütevelli*, 32 *guruş* altogether, were deducted from the income. Inventory of the remainder in the waqf funds. (f. 37r, doc. I)

[Vakf at the mosque of Nikhisari Hacı Halil]

N. d. Inventory of the properties and the monthly revenues of the waqf at the mosque built by Nikhisari Hacı Halil in Rusçuk: nine *dükkâns* with 19 *guruş* revenue. (f. 39v, doc. I)

N. d. Inventory of the expenses for salaries of the waqf employees: a *hatib*, an *imam*, a *müezzin*, a *kayyim*, a teacher of the children in the *medrese* at the mosque, a total of 19 *guruş*. (f. 40r, doc. I)

N. d. Deli Mehmedoğlu Ahmed Ağa had not submitted to the waqf the rent from a plot for a *han* which was a debt of his late father. By order of the court were demanded 999 *guruş* from the estate of the debtor. The sum was lent at interest. (f. 40r, doc. II)

N. d. The plot of the *han* of Deli Mehmedoğlu near Cami-i Cedid was the property of the waqf at the mosque of Nikhisari Hacı Halil. Monthly revenue of 9 *guruş* 10 *paras*. (f. 40r, doc. III)

N. d. Accounts of the waqf at the mosque Nikhisari for 1220 – 1223 / 1. 04. 1805 – 27. 02. 1808. No cash available in the waqf funds, all revenues were spent on typical waqf expenses. (f. 40r, doc. IV)

4 Şevval 1220 / 26. 12. 1805. Akkanat Ahmed Ağa donated his *dükkân* to the Nikhisari mosque. The monthly rent of the donated property was to be used for the weekly giving of sermons and instructions at the Nikhisari mosque. (f. 40v, doc. I)

N. d. Fatma Hatun donated a *dükkân*, two rooms and a warehouse. The rent on the waqf property should go for the payment of the weekly sermon at the Nikhisari mosque and for lighting up of candles. The repair works were at the expense of the tenants. The grandson of Fatma Hatun was appointed as *mütevelli* of the vakf. (f. 40v, doc. II)

[Vakf at the Hacı Musa *mescid*]

N. d. Inventory of the properties and monthly revenues of the waqf at the Hacı Musa *mescid* in Rusçuk. The building was demolished, but Çelebi Efendizade Mehmed Ali Bey erected it anew, already as a mosque. Süleyman son of Halil was appointed *mütevelli* of the established vakf. The waqf property comprised: six *dükkâns* and six plots with a revenue of 33 *guruş* 33 *paras*. (f. 43v, doc. I)

N. d. Inventory of the employees receiving salaries from the vakf: a *hatib*, an *imam*, a *müezzin*, a *kayyım*, a reader of the Koran and a collector of the waqf revenues (*cabi*), total revenue – 18 ½ *guruş*. After the deduction of the expenses for salaries there remained 15 *guruş* 10 *paras* which went for the lighting up of the float lamps and for repair works. (f. 44r, doc. I)

N. d. Inventory of the annual accounts of the vakf: for 1220 / 1. 04. 1805 – 20. 03. 1806 – the *mütevelli* received 195 *guruş* from rent, of which 102 *guruş* were spent on oil, float lamps and other expenses; for 1221 / 21. 03. 1806 – 10. 03. 1807 – the remainder was 93 *guruş* spent on repair works; for 1222 / 11. 03. 1807 – 27. 02. 1808 – the remainder was 81 *guruş*; for 1223 / 28. 02. 1808 – 15. 02. 1809 – 84 *guruş*. (f. 44r, doc. II)

N. d. Heva Hatun donated a *dükkân* on the condition that a sermon and an instruction be read on Tuesdays in the waqf mosque. Seyyid Hacı Hüseyin Efendi

was appointed *mütevelli*. Upon his death his descendants were to undertake the *tevliyet*. (f. 44v, doc. I)

N. d. Keçecizade Hacı Mehmed donated 100 *guruş* provided that a sermon be read by Müftizade Ahmed Efendi in the waqf mosque. The latter received the interest from the waqf cash that was lent at interest. (f. 44v, doc. II)

N. d. Halil Ağa donated a *dükkân* in Rusçuk provided that the *vaiz* Kara Efendi give a sermon on Wednesdays. (f. 44v, doc. III)

N. d. Inventory of salaries of waqf employees: for an *imam*, a *hatib*, a *müezzin* and a *kayyim*. Total: 9 *guruş* 22 *paras*. (f. 47r, doc. I)

N. d. Fatma daughter of Hacı Ali donated a coffee house provided that float lamps and candles be lit in the waqf mosque. Kethüdazade Mehmed Ağa was appointed *mütevelli*. He was to collect the monthly rent of three *guruş*. (f. 47r, doc. II)

N. d. The monthly rent of two *guruş* on a *dükkân* near the Kürdoğlu *han* was spent on lighting up of float lamps in the waqf mosque. (f. 47r, doc. III)

N. d. Annual accounts of the waqf prepared with the participation of the *mütevelli*: the revenue for 1221 / 21. 03. 1806 – 10. 03. 1807 at the amount of 36 *guruş* was not sufficient to cover the expenditures. For 1222 / 11. 03. 1807 – 27. 02. 1808 the revenue corresponded to the expenditure. After the deduction of the expenses for 1223 / 28. 02. 1808 – 15. 02. 1809 the *mütevelli* was to receive 10 *guruş*. Since the remainder amounted to only four *guruş* the *mütevelli* was to receive four *guruş* more. (f. 47r, doc. IV)

[Vakf at the Elhac Mehmed mosque]

29 Şaban 1247 / 2. 02. 1832. *Waqfname* of Seyyid Mustafa Paşa, *sancakbey* of Üsküb and *muhafiz* of Rusçuk. The *paşa* built a mosque and a *mekteb* on the empty site of the former mosque and *mekteb* in Bacanak *mahalle* in Rusçuk. He founded a waqf at them from the revenues of 33 *dükkâns* in his possession. The revenues were allocated as follows: 40 *akçes* daily for the salary of Memiş Efendi as a *hatib* and *devr-i han* and 80 *akçes* daily as *imam*; 40 *akçes* daily salary for a *müezzin*; 32 *akçes* daily salary for Hacı Ahmed Efendi as *vaiz*; for the salary of a servant in the mosque who during the nights of Ramazan should light up the float lamps inside the building and on the minaret spending wax, oil and olive oil at the amount of 137 *guruş*; 40 *akçes* salary of the teacher at the *mekteb*; 30 *guruş* annually for charcoal and wood for the heating of the *mekteb* in winter; 10 *akçes* for the collector of the waqf revenues (*cabi*); six *akçes* daily salary for the master maintaining the waqf *çeşme*; 10 *akçes* daily salary for the inherited *mütevelli* Mehmed Şekir Bey. At the exhaustion of his line the *kadı* and the Muslims were to appoint a Muslim suitable for the position. (f. 47v, doc. I)

[Vakf at the Hacı Mehmed Efendi mosque]

N. d. Inventory of the properties and the revenues of the waqf at the mosque built by Hacı Mehmed in Hacı Musa *mahalle*. Alemdar Mustafa was appointed *mütevelli*. The waqf property included 11 plots and three *dükkâns* providing a monthly income of 11 *guruş* 25 *paras*. (f. 50v, doc. I)

N. d. List of the employees receiving a salary from the vakf: a *mütevelli*, a *müezzin*, a *kayyım*, a teacher of the children at the *mekteb* near the mosque, an *imam*, a *vaiz*, a *hatib*. Total: 19 *guruş* 35 *paras*. (f. 51r, doc. I)

N. d. The revenues from the waqf properties were insufficient to cover the salaries. Half of the revenues from a waqf mill amounting to 8 *guruş* 5 *paras* was added to the cash allocated for salaries, lighting up the float lamps and repair works. (f. 51r, doc. II)

N. d. Müftizade İsmail Efendi gave sermons on Tuesdays and Thursdays in return for the interest on 100 *guruş* donated by the wife of Hacı İbiş ağa. The *müfti* Hacı Hüseyin Efendi gave a sermon and an instruction on Saturdays for three *guruş* monthly from the revenues from the roofed properties donated by Can Arslan Paşa. The *müfti* had died and was replaced by his son Ziyatullah Efendi. (f. 51r, doc. III-IV)

N. d. Inventory of the routine annual accounts of the waqf at the mosque of Elhac Mehmed for 1220 – 1224 / 1. 04. 1805 – 5. 02. 1810. In 1220 / 1. 04. – 20. 03. 1806 the revenue from the mill was not collected in order to meet the expenses for its repair. For that purpose the *mütevelli* borrowed 429 *guruş* which were to be paid back the following year from the revenues of the mill. In 1221 / 21. 03. 1806 – 10. 03. 1807 there were no revenues for the waqf funds and the *mütevelli* borrowed another 174 *guruş* which, along with the loan from the previous year, amounted to a debt of 603 *guruş*. The remainder from the difference between the revenues and the expenditures for 1222 / 11. 03. 1807 – 27. 02. 1808 was 262 *guruş* which covered part of the debts of the vakf. In 1223 / 28. 02. 1808 – 15. 02. 1809 the balance of the waqf was compensated and the debts were paid back. In 1224 / 16. 02. 1809 – 5. 02. 1810 the revenues did not cover the expenditures and the *mütevelli* was in debt for 272 *guruş*, of which 200 *guruş* were covered by the estate of the late Hacı Ahmed Efendi. Inventory of the difference between revenues and expenditures of the waqf for 1228 – 1230 / 4. 01. 1813 – 2. 12. 1815, amounting to 558 *guruş*. The operating accounts of the waqf for 1231 – 1237 / 3. 12. 1815 – 17. 09. 1822 were prepared with the participation of the former *mütevelli* Mustafa Alemdar and the current – Hafiz İbrahim Efendi. Estimated was also the difference between revenues and expenditures at the amount of 500 *guruş* which the former *mütevelli* handed over to the next one. (f. 51r, doc. II – f. 51v)

[Vakf at the mosque of Eskiçizade Hacı Ahmed]

N. d. Inventory of the cash waqf at the mosque constructed by Eskiçizade Hacı Ahmed in Elhac Musa *mahalle*. Cash revenues from loans – 741 *guruş*; revenue from a sold waqf house – 80 *guruş*. 838 ½ *guruş* remained after the payment of the salaries of the waqf employees which were lent at interest. 50 *guruş* were missing which were a debt of the deceased İbrahim Alemdar. (f. 54v, doc. I)

N. d. Inventory of the operating accounts of the waqf at the mosque of Eskiçizade Hacı Ahmed for 1220 – 1223 / 1. 04. 1805 – 15. 02. 1809. In 1220 / 1. 04. 1805 – 20. 03. 1806 the remainder of 79 ½ *guruş* was spent on salaries. In 1221 / 21. 03. 1806 – 10. 03. 1807 918 *guruş* were spent on oil, a kilim, coal, repairs and salaries. In 1222 / 11. 03. 1807 – 27. 02. 1808 the remainder of 55 *guruş* was lent at interest. The remainder of 40 *guruş* for 1223 / 28. 02. 1808 – 15. 02. 1809 was spent to light the float lamps up and on repairs of the waqf *dükkâns*. (f. 54v, doc. II)

N. d. The late Hacı Memiş, a merchant, donated six *dükkâns* to the *muallimhane* at the mosque of Eskiçizade Ahmed. The revenue amounted to nine *guruş* of which one went for the salary of the *mütevelli* and six were for the salary of the *muallim*. The difference between revenues and expenditures at the amount of 17 *guruş* 60 *paras* remained in the waqf funds. (f. 54v, doc. III)

N. d. Expenditures of the waqf at the mosque of Eskiçizade: 315 *guruş* for the repairs of the minaret and the roof of the mosque. Inventory of the monthly salaries of a *hatib*, a *mütevelli*, an *imam* and a *müezzin*. Total: nine *guruş*. The remainder for 1224 / 16. 02. 1809 – 5. 02. 1810 amounting to 935 *guruş* along with the revenues from the waqf *dükkâns* was spent on the repairs of the mosque which had suffered damages after the capture of Rusçuk by the Russians; 10 *guruş* from the revenues of the waqf of Can Arslan Paşa were handed to the *imam* to pay the salaries of the teacher at the *muallimhane* and to three servants at the mosque. (f. 55r, doc. I)

1 Ramazan 1225 / 30. 09. 1810. Registration of a vakf. The mosque of Eskiçizade Hacı Ahmed was demolished as a very strong wind pulled down the minaret on the roof. The *vali* of Silistra Mustafa Paşa reconstructed the mosque and donated the revenue of two *dükkâns* – 90 *guruş*. The *mütevelli* collected the rent and the revenues went for the lighting up of the float lamps during the holy months. When the Russians captured the town the waqf *dükkâns* were burnt down and Hüseyin Molla restored them. Their monthly rent served for repair works on waqf property, and the rest was to enter the waqf funds. (f. 55r, doc. II)

1 Zilkade 1233 / 19. 12. 1808. Registration carried out by Şeyhzade Seyyid Mehmed, deputy *kadı* of Rusçuk. According to a *temessük* the *müfti* Seyyid Hacı

Hasim Efendi had borrowed 953 *guruş* which he owed to the waqf at the mosque of Eskicizade Hacı Ahmed. The sum was paid back by the son of Hasim Efendi – Sunullah Efendi. (f. 55v, doc. I)

1 Zilkade 1233 / 19. 12. 1808. The late *müfti* Seyyid Hacı Hasim Efendi, former *mütevelli* of the waqf at the mosque of Eskicizade, owed 350 *guruş* waqf cash. The adult son of the deceased man submitted the sum to the Sheriat court and settled the debts of his father. (f. 55v, doc. II-III)

[Vakf at the mosque of Kazgancı Hacı Süleyman]

N. d. Inventory of the properties and monthly revenues of the waqf at the mosque of Kazgancı Hacı Süleyman in Elhac Musa *mahalle*: three *dükkâns* and warehouses at the *çarşu* of the coopers donated to the waqf by Acemzade Mustafa Efendi; a burnt-down waqf house near the mosque whose plot was bringing 10 *paras* monthly from the rent; 200 *guruş* bequeathed by Hacı Süleyman; 80 *guruş* – by the late Keçecizade Hacı Mehmed; 50 *guruş* – from Zümbül Hatun; 50 *guruş* from Rukiye Hatun. (f. 58v, doc. I)

N. d. Inventory of salaries, operating accounts and expenses of the waqf at the mosque of Kazgancı Hacı Süleyman. Salaries for a *hatib*, an *imam*, a *kayyım* and a *vaiz*. Remainder in the waqf funds for 1222 / 11. 03. 1807 – 27. 02. 1808 of 29 *guruş*; for 1223 / 28. 02. 1808 – 15. 02. 1809 – 31 *guruş*, and for 1224 / 16. 02. 1809 – 5. 02. 1810 – 25 ½ *guruş*. The sums were spent for repair works on the mosque. (f. 59r, doc. I)

N. d. Inventory of revenues and expenditures of the waqf at the mosque of Kazgancı Hacı Süleyman prepared on occasion of the death of the *mütevelli*, Müftizade İsmail Efendi. His position was occupied by his son-in-law Seyyid Hafız Feyzullah Vahib Efendi. Waqf immoveables and cash: four *dükkâns*, 562 *guruş* lent at interest. List of the employees receiving salary from the vakf: an *imam*, a *müezzin*, a *kayyım*, a *hatib*, a *mütevelli* and a *vaiz*. (f. 59v, doc. I)

1 Ramazan 1236 / 2. 06. 1821. Copy of the *vakfname* of İbrahim Bey, *mütesellim* of Rusçuk. He donated ¼ of a mill on the Çilingir Lom river by the village Kadı near Rusçuk. Hacı Ali Efendi was appointed *mütevelli*. He was to spend the waqf revenues to light up the float lamps in the Hüsameddin mosque in Kara Mustafa *mahalle* in Rusçuk. The remainder was divided among the *imam*, the *hatib*, the *müezzin* and the *kayyım*. Upon his death the position of the *mütevelli* was to be assumed by his children and by their children, and at the exhaustion of his descendants a suitable Muslim was to be appointed by the court. (f. 60r, doc. I)

## [Vakf at the Elhac Bekir mosque]

N. d. Inventory of the property and monthly revenues of the waqf at the Elhac Bekir mosque. Revenues from rent on a *dükkân*, a house and a plot – 17 *guruş*. The house was demolished and the waqf sold it for 3,000 *guruş* and bought two *dükkâns* which were rented. (f. 61v, doc. I)

N. d. List of the employees receiving salaries from the vakf: a *hatib*, an *imam*, a *müezzin* and a *kayyim* – a total of 11 ½ *guruş* monthly. The remainder of the revenues was allocated for the lighting of the float lamps up and for repair works. (f. 62r, doc. I)

N. d. Operating annual accounts of the waqf at the Elhac Bekir mosque for 1220 – 1224 / 1. 04. 1805 – 5. 02. 1810. Remainder in the waqf funds – 103 ½ *guruş*. (f. 62r, doc. II)

N. d. The wooden minaret of the waqf mosque was repaired with the participation of the *mütevelli* Kethüdazade Mehmed Ağa for the price of 95 *guruş*. The sum was met by the rent on the waqf *dükkâns*. (f. 62r, doc. III)

N. d. 40 *guruş* were provided by the *mukataa* of Çadırcızade in Yergöği for Hafız Mehmed son of Hacı Ali Efendi, *muallim* at the waqf who was reading the 27th *sura* from the Koran at the afternoon prayer. (f. 62r, doc. IV)

N. d. Inventory of the waqf cash donated to the mosque of Hacı Bekir: 60 *guruş* donated by Hanife Kadın and 60 *guruş* donated by Rukiye Kadın – loaned at interest. The revenue was spent on the remuneration of the *vaiiz* Hafız Abdullah Efendi to give sermons on Saturdays. (f. 62v, doc. I)

## [Vakf at the mosque of Elhac Mustafa Ağa]

N. d. Inventory of the property and the monthly revenues of the waqf at the mosque of Elhac Mustafa Ağa: three *saraç* and nine *terzi dükkâns* with a monthly revenue of 13 *guruş* 5 *paras*, annually 157 ½ *guruş*. (f. 65v, doc. I)

8 Receb 1273 / 4. 03. 1857. The waqf *dükkâns* were burned down during the Russian occupation in 1235 / 6. 02. 1810 – 25. 01. 1811. The plot remained empty and with a court permission in 1266 / 17. 11. 1849 – 5. 11. 1850 one of the sons of Hacı Mustafa Ağa – Hüссam İbiş Ağa built *dükkâns* and *odas* on the site bringing an annual revenue of 150 *guruş* from rent to the vakf. (f. 65v, doc. II)

N. d. List of the waqf employees getting a salary: a *hafiz*, an *imam* and a *müezzin* – eight *guruş* monthly; five *guruş* were spent to light up float lamps, the remainder went for repair works. (f. 66r, doc. I)

N. d. Operating annual accounts of the waqf at the mosque of Elhac Mustafa for 1220 – 1224 / 1. 04. 1805 – 5. 02. 1810. Part of the difference between revenues and expenditures was spent on the purchase of a kilim for 150 *guruş*. (f. 66r, doc. II)

[Vakf at the mosque of Kapıcıbaşı İbrahim Paşa]

N. d. Inventory of the property and the monthly revenues of the waqf at the Kapıcıbaşı İbrahim Paşa mosque: a gallery of ten *dükkâns* at the salt *çarşu* and two warehouses. Monthly revenue of 33 ½ *guruş*. After the payment of the salaries the remainder of six *guruş* was spent on the lighting up of float lamps and candles and for repair works. (f. 68r, doc. I)

N. d. Operating annual accounts of the waqf at the mosque of Kapıcıbaşı İbrahim Paşa for 1222 – 1224 / 11. 03. 1807 – 5. 02. 1810. Cash in the waqf funds – 103 *guruş*; 105 *guruş* from the estate of Hacı Ali Efendi were spent to remove and repair the ruins after the Russian occupation. (f. 68v, doc. II)

N. d. List of the employees receiving a salary from the vakf: a *mütevelli*, a *hatib*, an *imam*, a *müezzin* and a *kayyim* – 27 *guruş* monthly. (f. 69r, doc. I)

N. d. 10,000 *kiles* of Wallachian salt annually were received as waqf income. This provided the salary of an *imam* and a *hatib* at the Kapıcıbaşı İbrahim Paşa mosque. (f. 69r, doc. II)

[Vakf at the mosque of Mesih Voyvoda]

N. d. Inventory of the property and monthly revenues of the waqf at the mosque of Mesih Voyvoda: the yard of the court – no rent was collected as the building of the court was demolished; a *dükkân* and the plots of six *dükkâns*, a house and a warehouse. Revenues from rent – 11 ½ *guruş* monthly. Expenditures for salaries of waqf employees – seven *guruş*. A remainder of 3 ½ *guruş* was spent on the lighting up of float lamps. (f. 70v, doc. I)

N. d. Operating annual accounts of the waqf at the Mesih Voyvoda mosque for 1221 – 1224 / 21. 03. 1806 – 5. 02. 1810. (f. 70v, doc. II)

N. d. The rent on the yard of the court was allocated for the monthly salaries and for lighting float lamps in the mosque. Since the building of the court was demolished there were no revenues. The incomings from rent were allocated for salaries. The remainder of 60 *paras* was spent on repair works. (f. 70v, doc. III)

N. d. List of the employees receiving salaries at the Mesih Voyvoda mosque: a *hatib*, an *imam*, a *müezzin*, a *kayyim* and a *mütevelli*. Total: 7 *guruş*. (f. 71r, doc. I)

N. d. The *kadı* records of 1159 / 24. 01. 1746 – 12. 01. 1747 contain the *vakfname* of the late İsmail son of Ali son of Abdurrahman. He donated a *dükkân* and a house to a *mekteb* in Mesih Voyvoda *mahalle* he had constructed. The *mütevelli* did not comply with the stipulations of the *vakfname* and the house was sold without permission from the court. An order was issued for the restoration of the waqf status of the property. The house was to be rented for 20 *paras* monthly while the *dükkân* – for 4 ½ *guruş*. Since the revenues of the waqf at the Mesih



Voyvoda mosque were too small the rent was allocated for the salaries of an *imam*, a *müezzin* and a *kayyim*. (f. 71r, doc. II)

[Vakf at the mosque of Bali Bey]

N. d. Inventory of the properties and the monthly revenues of the waqf at the mosque of Bali Bey in Kara Mustafa *mahalle*: five *dükkâns* and 100 *guruş* lent at interest. Revenue: 20 *guruş*. (f. 74v, doc. I)

N. d. Inventory of salaries and other expenditures of the waqf at the Bali Bey mosque: for the salaries of a *hatib*, an *imam*, a *müezzin* and a *kayyim* – 18 *guruş*, the remainder of two *guruş* went for repairs. Cash kept in the waqf funds by the end of Zilhicce 1224 / 5. 02. 1810 – 30 *guruş*. (f. 75r, doc. I)

[Vakf at the mosque of Elhac Muharrem]

N. d. Inventory of the properties, monthly revenues and expenditures of the waqf at the mosque of Hacı Muharrem in Kara Mustafa *mahalle*: 4 *dükkâns*, a plot for a *dükkân* and 180 *guruş* waqf cash lent at interest. Total revenue: 7 ½ *guruş*. Salaries of a *hatib*, an *imam*, a *kayyim* and a *müezzin*. (f. 76v, doc. I)

[Vakf at the mosque of Kuzu Elhac Hüseyin Ağa]

N. d. Inventory of the properties and monthly revenues of the waqf at the mosque of Kuzu Elhac Hüseyin Ağa in Kara Mustafa *mahalle*: two *dükkâns*, a warehouse, 225 *guruş* waqf cash, 50 *guruş* received from the sale of a courtyard and a garden and 200 *guruş* from a debt of the former *mütevelli* İmamzade Molla Hüseyin. (f. 79v, doc. I)

N. d. Inventory of salaries and other expenditures of the waqf at the mosque of Kuzu Elhac Hüseyin ağa. Salaries of a *hatib*, an *imam*, a *müezzin*, a teacher at the *mekteb*, total – 7 ½ *guruş*. The difference between the annual revenue and the expenditures were allocated for the lighting up of float lamps and candles – 70 *paras*. (f. 80r, doc. I)

N. d. The revenues of the waqf at the *çeşmes* of Can Arslan Paşa provided means for lighting up the float lamps in the mosque of Kuzu Elhac Hüseyin Ağa. Three *guruş* monthly were set aside for the salary of an *imam*. (f. 80r, doc. II)

N. d. Operating annual accounts of the waqf for 1221 – 1224 / 21. 03. 1806 – 5. 02. 1810. For 1221 the revenues did not balance the expenditures and the *mütevelli* owed 21 ½ *guruş*. For 1222 / 11. 03. 1807 – 27. 02. 1808 the remainder was 21 *guruş* which was to meet also the debt from the previous year. For 1223 – 1224 / 28. 02. 1808 – 5. 02. 1810 the remainder went for the maintenance of the waqf mosque. (f. 80r, doc. III)

27 Şevval 1232 / 9. 09. 1817. Halil Alemdar son of İbrahim from Rusçuk donated a coffee house and eight *dükkâns* provided that four *guruş* from the rev-

venues were spent on candles in the mosque of Kuzu Elhac Hüseyin Ağa and one *guruş* be given to the *müezzin*. (f. 80r, doc. IV)

[Vakf at the Hüsameddin mosque]

N. d. Inventory of the property and the monthly revenues of the waqf at the Hüsameddin mosque in Elhac Musa *mahalle*: waqf money lent at interest – 487 *guruş*, a coffee house and three *dükkâns*. (f. 81v, doc. I)

N. d. List of the the employees receiving salaries from the vakf: a *mütevelli*, a *hatib*, an *imam*, a *müezzin* and a *vaiz*. (f. 82r, doc. I)

[Vakf at the Elhac Halil mosque]

N. d. Sale of waqf property. Tristenikli Hüseyin Efendi – *mütevelli* and *imam* of the Elhac Halil mosque, sold a waqf plot for 100 *guruş*. The cash received was to be lent at interest. (f. 83v, doc. I)

N. d. Since the waqf at the mosque was a small one, three *guruş* monthly from the properties of the waqf at the *çeşmes* of Can Arslan Paşa were to be allocated for the *imam*. (f. 83v, doc. II)

[Vakf at the Tekke Camii]

N. d. The waqf at the Tekke Camii possessed a house near the mosque and an *oda* which provided the allowance of the *imam* and the *hatib*. Four *guruş* monthly from the revenues of the waqf properties of Can Arslan Paşa which did not belong to the waqf of Tekke Camii went for the salary of an *imam*. (f. 84r, doc. I)

[Vakf at the Kadı Camii known also as Şöhret-i Kadı]

N. d. Inventory of the property and monthly revenues of the waqf at the Şöhret-i Kadı mosque built by Kadı Hacı Hüseyin Efendi on the site of the demolished Baltacıoğlu mosque: five *dükkâns* and a plot. The remainder of 40 *akçes* monthly, after the payment of the salaries of an *imam*, a *hatib*, a *müezzin* and a *kayyim*, went for lighting up of float lamps and candles. The incomings from the sale of the fruit of the mulberry trees in the yard of the mosque were used for repair works. (f. 85v, doc. I)

N. d. The revenues of Şöhret-i Kadı were small. For that reason three *guruş* monthly from the waqf at the *çeşmes* of Can Arslan Paşa were re-allocated for the salary of an *imam* and for lighting up the float lamps. (f. 86r, doc. I)

1 Rebiülevvel 1235 / 18. 12. 1818. Mano Ali Ağa donated a *dükkân* provided that its revenues go into the funds of the waqf at the mosque of Şöhret-i Kadı. (f. 86r, doc. II)

26 Cemaziel'evvel 1223 / 20. 07.1818. Hacı Hasim Alemdar donated 110 *guruş* to the mosque for the allowance of a *müezzin*. (f. 86r, doc. III)

23 Şaban 1234 / 17. 06. 1818. Hatice Hatun daughter of Abdullah donated one third of a house to Şöhret-i Kadı mosque. The revenue from the rent went for the allowance of an *imam*. (f. 86r, doc. IV)

[Vakf at the mosque of Abdülhalilzade Elhac Halil]

N. d. Inventory of the property and monthly revenues of the waqf at the Abdülhalilzade Hacı Halil mosque: a *dükkân* in front of the entrance of the mosque with a revenue of two *guruş*. (f. 87v, doc. I)

[Vakf at the Küçük İmam mosque]

N. d. Inventory of the property and the monthly revenues of the Küçük İmam mosque: 80 *guruş* waqf cash lent at a monthly interest of 1 *guruş* 25 *paras*; 52 *guruş* in the waqf funds; on 11 Rebiülevvel 1236 / 17. 12. 1820 another 40 *guruş* were lent at interest, the revenues from them went for salaries of the waqf employees. (f. 88v, doc. I)

[Vakf at the Talâni mosque]

N. d. Inventory of the property and the monthly revenue of the waqf at the Talâni mosque: eight shops, two *dükkâns* and half a house bringing a revenue of 14 ½ *guruş*. Six *guruş* were spent on the salaries of a *hatib*, an *imam* and a *müezzin*. (f. 89v, doc. I)

[Vakf at the Kara Ali Bey mosque]

N. d. Inventory of the property and monthly revenues of the waqf at the mosque of Kara Ali Bey: 795 *guruş* waqf money lent at interest, a plot for a coffee house rented for 10 *paras*; another 40 *guruş* lent at interest donated by Fatma Kadın. (f. 90v, doc. I)

N. d. Operating annual accounts of the waqf for 1222 – 1224 / 11. 03. 1807 – 5. 02. 1810. The revenues were spent entirely. (f. 90v, doc. II)

N. d. List of the employees receiving remuneration from the vakf: a *hatib*, an *imam*, two *müezzins*, a *kayyım* and a *vaiz*. (f. 91r, doc. I)

N. d. Keçecizade donated 100 *guruş* for the giving of a sermon on Saturdays. On 1 Şevval 1233 / 4. 08. 1818, after the death of the *müfti*, the sum was handed over to Kara Hasim Efendi. (f. 91r, doc. II)

N. d. The waqf at the mosque of Kara Ali Bey had a small revenue. That was why three *guruş* monthly from the revenues of the waqf at the *çeşmes* of Can Arslan Paşa were re-allocated for the salaries of a *müezzin* and an *imam*. (f. 91r, doc. III)

N. d. Inventory of the property and monthly revenues of the waqf at the mosque of Kara Ali Bey: 800 *guruş* cash lent at interest, four *odas* donated by the wife of Hüseyin Ağa, a plot for a coffee house, 100 *guruş* donated by Keçecizade. (f. 91v, doc. I)

[Vakf at the mosque of Nalband Elhac Abdullah]

N. d. Inventory of the property and monthly revenues of the waqf at the mosque of Elhac Abdullah: 200 *guruş* cash lent at interest. Expenditures for salaries of a *hatib*, an *imam*, a *müezzin* and a *kayyim*, a total of 40 *guruş*. (f. 93v, doc. I)

[Vakf at the mosque of Şeyh Ahmed]

N. d. List of the employees receiving a salary from the vakf: a *hatib*, an *imam* and a *müezzin*, a total of 15 *guruş*. (f. 94v, doc. I)

N. d. The revenues of the mosque of Şeyh Ahmed were insufficient. That was why sums were transferred from the waqf of Can Arslan Paşa. (f. 94v, doc. II)

N. d. Katrancıoğlu donated a plot whose revenues were allocated for the salary of the *imam* at the mosque of Şeyh Ahmed. (f. 94v, doc. III)

[Vakf at the mosque of Çavuşzade]

N. d. Inventory of the property and monthly revenues of the waqf at the mosque of Çavuşzade: six *odas* and 17 *dükkâns*. Inventory of the cash in the waqf funds after the death of the *mütevelli* Hacı İsmail in Şevval 1222 / 2–30. 12. 1807 – 401 *guruş*. With the new cash revenues the sum at the disposal of the new *mütevelli* increased to 782 *guruş*. (f. 95v, doc. I)

N. d. List of the employees receiving remuneration from the vakf: a *hatib*, an *imam*, a *müezzin*, a *mütevelli* and a *müderriş* at the *medrese* Çavuşzade. (f. 96r, doc. I)

N. d. 77 *guruş* from the estate of the late Hacı Ahmed were submitted to the new *mütevelli* Şeyh Mehmed via the *kadı* court. (f. 96r, doc. II)

[Vakf at the Kureyşzade mosque]

N. d. Inventory of the property and monthly revenues of the waqf at the Kureyşzade mosque: 10 *dükkâns*, a plot near the mosque allocated for a Muslim school. The monthly revenue of 3 *guruş* 10 *paras* was spent on lighting up float lamps and candles, and for repair works. The revenues for 1221 – 1224 / 11. 03. 1807 – 5. 02. 1810 were entirely spent. (f. 98v, doc. I)

N. d. List of the salaried employees at the vakf: a primary teacher, a *müezzin*, a *kayyim*, a *hatib* and an *imam*. Total: 13 *guruş*. (f. 99r, doc. I)

[Vakf at the Kırık mosque]

N. d. No waqf revenue sources were known – be it cash or roofed property, at Kırık mosque. A man was appointed by the court to serve as *imam* and *hatib*, and a monthly salary was allocated to him. (f. 100v, doc. I)

N. d. No waqf was established at Kırık mosque. This was why 11 *guruş* from the revenues of the waqf of Can Arslan Paşa were re-allocated for the salary of a *hatib*, an *imam*, a *müezzin* and a *kayyim*. (f. 100v, doc. II)

N. d. The revenues from a waqf house went for the allowance of an employee at Kırık mosque. (f. 100v, doc. III)

[Vakf at the Debbaghane mosque]

N. d. Inventory of the property and monthly revenues of the waqf at the mosque of the Debbaghane: 900 *guruş* lent at interest. Waqf funds for 1221 – 1222 / 21. 03. 1806 – 27. 02. 1808: 956 *guruş*. (f. 101v, doc. I)

N. d. List of the salaried waqf employees: a *hatib*, an *imam*, a *müezzin*, a *kayyim* and a *mütevelli*, a total of 150 *guruş*. The annual interest on 956 *guruş* was 150 *guruş*. The remainder after the payment of the salaries was spent on lighting up float lamps and candles and for repair works. (f. 101v, doc. II)

N. d. After the death of the *mütevelli* the accounts of the waqf for 1223 – 1224 / 28. 02. 1808 – 5. 02. 1810 were not kept. (f. 101v, doc. III)

[Vakf at the Kalâ Camii]

N. d. The *hatib* and the *müezzin* at the Kalâ Camii were missing. According to their *berats* they received salaries from the state revenue-sources along with the *topçus* at the fortress. However the salaries were not being paid and the mosque employees had abandoned their office while the mosque stayed closed. Consequently, reliable men were appointed, the payment of salaries was renewed and prayers were already read at the mosque. (f. 103v, doc. I)

[Vakf at the mosque of Ükerdiçzade İbrahim]

N. d. Inventory of the property and monthly revenues of the waqf at the mosque of Ükerdiçzade İbrahim: two *dükkâns*, a house, 130 *guruş* waqf cash and a vineyard of 1 ½ *dönüms*. (f. 104v, doc. I)

N. d. List of the salaried waqf employees: a *hatib*, an *imam*, a *müezzin* and a *kayyim*, a total of 5 *guruş* 7 *paras* for monthly salaries. (f. 105r, doc. I)

[Vakf at the *mescid* at the *tekke* and *türbe* of Seyyid Hıdır Baba]

N. d. Inventory of the revenues from cash donated to the *mescid* at the *tekke* and *türbe* of Seyyid Hıdır Baba: 300 *guruş* donated by Gelibolulu Süleyman Ağa; 50 *guruş* donated by Ali Paşa; 100 *guruş* donated by Çelebi Ağa, a total of 450 *guruş*. The revenues from interest were allocated for repair works. (f. 106r, doc. I)

N. d. Abdülhıdır Ağa from Amasya, a *zaim*, donated 100 *guruş* to light up candles in the *tekke* of Hıdır Baba. (f. 106v, doc. III)

N. d. Operating annual accounts of the waqf at the *tekke* of Hıdır Baba: for 1223 – 1224 / 28. 02. 1808 – 5. 02. 1810. Cash available in the waqf funds – 700 *guruş*. (f. 106v, doc. IV)

1 Zilkade 1233 / 2. 09. 1818. Review of the accounts of the waqf at the *tekke* of Hıdır Baba: of the 700 *guruş* waqf cash, 430 were lent to the deceased Amiş

Dede; a house in the *tekke* was built. It was decided that the remainder was to be lent at interest. (f. 107r, doc. I)

[Vakf at the *mescid* of Elhac Receb]

N. d. The waqf at the *mescid* of Elhac Receb had no *mütevelli*. The court appointed Molla Ahmed son of Mustafa as such. Operating annual accounts of the vakf: a revenue of 70 *guruş* waqf cash lent at interest, a *dükkân* near the Armenian *mahalle* with a monthly rent of 80 *paras*. (f. 108v, doc. I)

[Vakf at the *mescid* on Köprü bağır]

N. d. The *mescid* on Köprü bağır was repaired by Hacı Ahmed Ağa. An inventory of the waqf property was compiled with the participation of the *mütevelli* appointed by court – Tütüncü Hacı Ömer: a *dükkân* under the town clock and 100 *guruş* donated by Hacı Ahmed Ağa. The revenues covered the salaries of an *imam* and a *mütevelli*, the remainder went for lighting up of float lamps. (f. 109v, doc. I)

[*Mescid* at the well in the Bacdarlık]

N. d. No waqf was established at the *mescid* located near the well in the Bacdarlık. Three *guruş* were allocated monthly for the allowance of an *imam* from the revenues of the waqf of Can Arslan Paşa. Besides, the interest on 100 *guruş* bequeathed by Hacı Yahya Ağa also were allocated for the allowance of the *imam*. (f. 110v, doc. I)

[Vakf at the *mescid* of Konyazade Hacı İbrahim]

N. d. Inventory of the property and the monthly revenues of the waqf at the *mescid* of Konyazade Hacı İbrahim: a house and a *dükkân*. (f. 111v, doc. I)

N. d. List of the salaried waqf employees: an *imam* and a *mütevelli*. Expenditures for lighting up float lamps and for repair works. Total: 6 *guruş*. (f. 111v, doc. II)

[Vakf at the Taş *mescid*]

N. d. The *mütevelli* of the waqf at the Taş *mescid* in Arık Ramazan *mahalle* had died. His wife Rukiye Kadın declared that the deceased owed 200 *guruş* to the foundation. The monthly interest on the cash amounted to 3 *guruş* which were being spent on the salary of an *imam*. (f. 112v, doc. I)

[*Mescid* of Kahveci Hacı Hüseyin Ağa]

N. d. Kahveci Hacı Hüseyin Ağa built a *mescid* in Cami-i Cedid *mahalle* but there was no established waqf at it. Every month Hacı Hüseyin gave two *guruş* for an *imam* at the *mescid*. (f. 113v, doc. I)

[Vakf at the *mescid* of Elhac Musa]

N. d. Inventory of the property and monthly revenues of the waqf at the *mescid* of Elhac Musa in Cami-i Cedid *mahalle*: rent on two houses, a *dükkân* and 25 *paras* paid monthly by the *mütevelli*, total – 100 *paras*. The revenues were spent on an *imam* and a *müezzin*. (f. 114v, doc. I)

[Vakf at the *medrese* of Çelebi Ağa]

N. d. The *medrese* of Çelebi Ağa possessed half a mill near the village of Kadı. The *müderriş* received one fifth of the revenues, the remainder was divided among the pupils. (f. 115v, doc. I)

N. d. Waqfname of Şeyh Ahmed Baba son of Abdullah from Hacı Musa *mahalle*. A house and two *bakkal dükkâns* were donated to a *derviş tekke*. The founder of the waqf became *mütevelli*, he was to be succeeded by his wife Ayşe daughter of Ahmed. At her death the position was to be overtaken by the *şeyh* of the *tekke*. The *mütevelli* lived in the house. The revenue from the rent of the *dükkâns* was to cover the repairs of the house and the *tekke*, the *şeyh* of the *tekke* received 10 *guruş*, 12 were allocated for alms and for candles in the *tekke*. (f. 116r, doc. I)

[*Medrese Eski Cami*]

N. d. The *müderriş* at the *medrese Eski Cami* was getting a salary from the revenues of the waqf of Abdülbaki Paşa, and six *kiles* of flour were taken from the Şüca mill to be distributed among the pupils. (f. 116v, doc. I)

[Çavuşzade *medrese*]

N. d. The *müderriş* at the Çavuşzade *medrese* received his salary from the *mütevelli* of the Çavuşzade mosque. (f. 117v, doc. I)

[Vakf at the *medrese* at the Hüseyin Hoca mosque]

7 Rebiülahır 1236 / 14. 01. 1821. Arnaud Hüseyin Alemdar donated four *dükkâns* to the *medrese* at the Hüseyin Hoca mosque. The *müderriş* at the *medrese* received the rent on the *dükkâns*. (f. 118v, doc. II)

[Vakf at the town clock]

N. d. Inventory of the property and monthly revenues of the waqf at the town clock: warehouses bringing a revenue of 60 *paras* from rent. (f. 119v, doc. I)

N. d. The property of the waqf at the town clock did not provide sufficient revenues for its maintenance. The *ayan* Kapıcıbaşı İsmail Ağa carried out overhaul of the clock and assigned 5 *guruş* monthly salary to the watchmaker. (f. 119v, doc. II)

4 Şevval 1220 / 26. 12. 1805. Inventory of the revenues donated by Kapıcıbaşı Seyyid İsmail Ağa to the clock repaired by him. Revenues from rent on warehouses allocated as a salary of the watchmaker. (f. 120r, doc. I)

[Vakf of Can Arslan Paşa and Seyyid İsmail Ağa at the town *çeşmes*]

N. d. Inventory of the property and monthly income of the waqf of Can Arslan Paşa at the town *çeşmes*. The rent on 14 *dükkâns* was allocated for the repairs of *çeşmes* and for the salaries of the *çeşmecis*. The roofed properties had burned down and the *ayan* of Rusçuk, Kapıcıbaşı Seyyid İsmail Ağa restored them so that they could provide revenues for the *çeşmes* repaired by him and were suitable for

usage. Half of the rent on the properties was deducted for those of the tenants who had participated in the restoration of the buildings. When the expenditures were thus met the rent were to go entirely to the vakf. List of the *dükkâns* with the due rent and the discount for the tenants. (f. 120v, doc. I)

N. d. List of 14 mosques and *mescids* in Rusçuk which received cash monthly from the revenues of Can Arslan Paşa. (f. 121r, doc. I)

1 Receb 1228 / 30. 06. 1813. Kebeklizade Derviş Ağa hired the yard of the clock and the *dükkân* of the late Alemdar Osman from the vakf. Derviş Ağa had permission to rebuild the *dükkân* and spent 361 *guruş* on that. In the course of 15 years the tenant was to pay a reduced rate of the annual rent at the amount of 30 *guruş*. After that he was to pay the full rent of 54 *guruş*. (f. 121r, doc. II)

N. d. The roofed properties of the waqf of the late Can Arslan Paşa provided 500 *guruş* annually from rent. The annual revenues from the Şüca mill was 12 ½ *kiles* of grain. Earlier the revenues had been spent on the repairs of the *çeşmes*. Since the repairs of the *çeşmes* and of the properties donated to them undertaken by Seyyid İsmail Ağa the revenues from the mill were to be distributed in the following way: six *kiles* were given to the pupils at the *medrese* at Eski Cami, the rest of 6 ½ *kiles* were taken by the *naib* of Rusçuk Hacı Hüseyin for fulfilling the obligation to prepare the operating accounts of the *mütevelli*. (f. 121v, doc. I)

N. d. 150 *guruş* from the revenues of the waqf of the late Can Arslan Paşa were spent on the reconstruction of the demolished *mescid* in the Bacdarlık. The four-month interest on the remaining 350 *guruş* waqf cash amounted to 24 *guruş*. The sum of 374 *guruş* in the balance accounts for 1221 / 21. 03. 1806 – 10. 03. 1807 was submitted to Hacı İsmail Ağa for the reconstruction of the roofed properties at the waqf of Can Arslan Paşa. İsmail Ağa died in Şevval 1222 / 2. 12. – 30. 12. 1807 and the sum was deducted from his estate and then lent at interest of 5 *guruş* monthly. The *vali* of Silistra Mustafa Paşa added 429 *guruş* to the accumulated sum of 471. The cash was used for the purchase of a furrier's *dükkân* and the revenue from it was spent on lighting up float lamps in the mosque constructed by Mustafa Paşa. (f. 122r, doc. I-II)

[Vakf at the Konuk well and other water resources]

N. d. Inventory of the property and monthly revenues of the waqf at the Kunuk well: half a *dükkân* with a monthly revenue of 1 ½ *guruş*. The sum was spent on the maintenance of the well. (f. 123v, doc. I)

N. d. Kayazade İsmail Alemdar donated a *dükkân* to the *çeşme* near Köstekli Hamam constructed by him. Damadi Ahmed Başe was appointed as *mütevelli*. He was to spend 3 *guruş* of the revenues for repairs of the *çeşme* and submit the remainder to Fatma, daughter of the founder. (f. 123v, doc. I)



N. d. A well and a house located in Elhac Musa *mahalle* were waqf of Molla Ali. The *mütevelli* Halil Hoca spent the rent of the house to repair the well. (f. 124v, doc. I)

1 Rebiülevvel 1280 / 16. 08. 1863. The waqf house in the Elhac Musa *mahalle* was demolished and 2,085 *guruş* were needed for its reconstruction. Since the waqf did not dispose of the needed means the Sheriat court allowed the *mütevelli* Kule Babazade Rüstem Ağa repair the house with his own means. After the reconstruction the house was to be rented for 25 *guruş* of which 5 were to be spent on the needs of the waqf well while the remainder should meet the expenses of Rüstem Ağa. (f. 124v, doc. II)

N. d. Some people had built warehouses along the public road to Çarşu Camii and rented them. The situation was investigated by Seyyid İsmail Ağa. The rent was to be spent on the raising of a *bayrak* during the evening prayer in the mosque of Mesih Voyvoda and in the *mescid* of Arab Şeyh Mehmed because the revenues of the two cult buildings were insufficient. List of the warehouses and their tenants. (f. 124v, doc. III)

[Vakf at the well of the mosque of Küçük İmam]

N. d. Inventory of the property and monthly revenues of the waqf at the well of the mosque of Küçük İmam: 52 *guruş* and a vineyard on Sarı bağır. (f. 125v, doc. I)

3 Zilkade 1232 / 14. 09. 1817. Seyyid Şeyh Ahmed Amiş Baba son of Abdullah donated a house with a courtyard and an orchard with fruit-trees, and two *bakkal dükkâns* to a *derviş tekke*. According to the stipulations of the waqf the founder was also *mütevelli* and lived in the house to the end of his life. After him his wife Ayşe daughter of Abdullah was to become *mütevelli*. Then the position was assumed by the *şeyh* of the *tekke* who, too, should live in the house. The annual rent of the *dükkân* at the amount of 72 *guruş* should be divided as follows: 40 *guruş* for the maintenance and repairs in the *tekke* and the house, 10 *guruş* for the *şeyh* of the *tekke*, 12 *guruş* alms for the poor and for lighting up of candles, the remainder was due to the *mütevelli*. (f. 126r, doc. I)

20 Zilhicce 1320 / 20. 03. 1903. It was recorded that during her lifetime the late Münevvere daughter of Salih from Kara Ali Cami *mahalle* had donated a worn-out kilim to Kara Ali Camii. (f. 126v, doc. I)

14 Zilhicce 1320 / 14. 03. 1903. In her lifetime the late Rabiya daughter of Torlaklı had donated a worn-out small kilim to the waqf at the Kadı Camii. (f. 126v, doc. II)

128 f., 15.5 x 43; black, *divani*, *nesih*.

**R 11**

**472. 1339/ 15. 09. 1920 – 3. 09. 1921**

Register prepared at the Office of the Chief Müfti (*Baş Müftülük*) of Muslims in the Tsardom of Bulgaria. Included are the revenue-sources which supported the İslamic religious, educational and charitable institutions. The revenue-sources, their location, constituent parts, the waqf they belonged to and the name of the founder are all listed in a table form. Also recorded are: the names of their founders – the data covers a period from the 16th century to the 1920s; additional information about changes in the status of the revenue-sources such as sale, liquidation following indebtedness, destruction as a result of natural disasters or military activities, deprivation in favour of the municipalities, etc. Waqf revenue-sources are in the following towns and villages:

Abdalar Hamitler, Ağababa, Akçar, Akçayar, Akdere, Akdere yeni mahalle, Akıncılar, Akyar karyesi, Alıgır dere, Alvanlar, Almadere, Arabacı, Asparuhovo, Aşıklar, Aydınköy, Aydos, Ayvacık, Ayvaplı, Azaplı, Baçeva, Bağır Yeni mahalle, Balaban, Balabanlar, Balpınar, Bara, Barutin, Batak, Bayramalan, Bayramdere, Bayramlı, Bazirgân karyesi, Beda İslatina, Beden, Behadırlar, Bejanova, Bekirli, Bela, Bele reka, Belice, Belene, Belogradçik, Berkofça, Beştepe, Bilek mahalle, Boğazdere, Breze, Brestniçe karyesi, Bulanlık, Büyük obası, Ceferler, Celep Köprü, Cuma-i Balâ, Çadırılı, Çalıkavak, Çamla, Çanakçı, Çanakçiler, Çavdar mahalle, Çavusköy, Çepelce, Çırpan, Çitak, Çiftlik, Çiftlik mahalle, Çoban Nasuh, Çulha Yusuf, Çutalar, Dagadlar, Dağı köy, Darıdere, Delâl, Demirciler, Demirciler, Dere, Dereköy, Dobral, Dobriciler, Dobrofçe, Doğan Kaya, Dospat, Dospatlar, Dövlên, Dubrava, Durak, Durakçı, Dülger mahallesi, Düşükdere, Efrac Kestane, Efrac Keçiler, Eğridere, Emir mahalle, Ereğli, Eski Cuma, Eski İstanbulluk, Eski Zağra, Eşilova, Ferdinand, Fındıklı, Filibe, Galata, Gerdeme, Gradeşniçe, Gradişçe mahalle, Gökviran, Güceci, Gücenler, Güceri, Gümölcine, Hacı karyesi, Hacı mahalle, Hacı Musa, Hamza karyesi, Has, Hasan Ali karyesi, Hasan Fakı, Haskeçiler, Hasköy, Hezargrad, Hıdır karyesi, Hırsova, Hibili, Hireva, Hotal, Hotaliç, Huyven, Hüseyinler, İçme-i Vakıf, İçme-i Zeamet, İlyas Karalar, İncik, İslimiye, İsliva, İsmail Pınarı, İsmiler, İvraca, İzlatar, İzvor-i Müslim, Jilençe, Kabdağı, Kademler, Kadıköy, Kalaycı, Kalika-i Müslim, Kaluger, Kalugerova, Kamçı mahalle, Karaağaç, Kara Aliler, Karabaş, Kara Bulak, Kara Gözler, Kara Gözler, Kara Hocalar, Kara Ohadlar, Karamihçe, Kara Timur, Kara Veliler, Karınabad, Kasaplı, Kasım Baba kariesi, Kasırgalar, Kaspiçan, Katran Çukur, Kayacık Has mahallesi, Kayık-i Müslim, Kayrak mahalle, Keremedin, Keremenli, Keremetlik, Kerimeldin, Kızılcılar, Kızıl Kaya, Kiliciler, Kilisecik, Koru Veli, Korudere, Koyun yuğı, Kramolin, Kulağuzlar, Kulfallar, Kus, Kuşlak, Koşu kavak, Kırcalı, Kırışme, Kısak, Kızılcılar, Kölemen, Köstencik,

Köse Muradlu, Küçük Ahmed, Küçükler, Küteş, Leşniçe, Lofça, Lom, Lukovit, Macarlar, Madara, Makak, Malkoc, Malo Kutlofçe, Mahmuzli, Marafta, Menet, Mogila, Muradere, Mutalar, Nasırlar, Nevrekob, Niğbolu, Novasel, Novgrad, Ohri, Oreshets, Oreş, Ortaköy, Orta mahalle, Osikovo, Osmanlar, Pamukçi, Paskaline, Petvar, Peshtera, Pıyıklı, Pilevne, Prevadi, Radençe, Radomirçe, Rahova, Rakitovo, Resiler, Rish, Rupça, Rusçuk, Sadıklar, Sadoveç, Sağıralan, Sahrane Bey, Salihler, Samakov, Sapanca, Sarhanli, Sarı Kaya, Sarı Yusekli, Sefer Yurdu, Selça, Senebirlık, Servi, Sırt mahalle karyesi, Sirice karyesi, Slokoştıçe, Smırdeşiçe, Sofia, Sofiler, Sofular, Suhundol, Süleyman, Şarlı, Şehid karyesi, Şeyh Veliler, Şumnu, Tamar göz, Taşara, Taşlık, Taşlık, Tatar Pazarı, Tavşancı karyesi, Teke karyesi, Teke-i Kozluca, Tekeler-i Kebir, Tekeler-i Sağır, Tekenlik, Tekfur, Tekri Mehmed, Terbie, Topçi mahalle, Toros, Toyköy, Trigrad, Turice, Türbe Karalar, Türbe karyesi, Uzunca Alan, Üsküb, Värbovka, Vardim, Varna, Veledler, Veli Bey, Veli Bey, Veysler, Vidin, Voyvoda, Yacılar, Yağcılar, Yakorit, Yanbolu, Yankovo, Yankovo Yeni Mahalle karyesi, Yassenkovo, Yayla, Yazıcı, Yazla, Yeni Zağra, Yeni Pazarı, Yeniceköy, Yenice-i Müslim, Yenice-i Müslim, Yılandı, Yılandılar, Yiycik, Yuci Hasan, Yukarı mahalle, Yunus, Yuren, Yükler, Zıştovi.

196 f. 31 x 47.5, black, rika

**D 720**



# **INDICES AND GLOSSARIES**



## INDEX OF PERSONAL NAMES

### A

**Abdi Ağa (Seyfizade)**, proxy of the *mütevelli* of the waqf at the *çeşmes* in Rusçuk – 471

**Hacı Abdiş Ağa son of Yakub**, donated property to the waqf at the Kubbeli Camii in Rusçuk – 471

**Abdullah Ağa**, *bostancıbaşı* during the reign of Sultan Murad III (1574-1595), founder of a waqf in İstanbul – 90

**Abdullah Ağa**, founder of a waqf in Üsküdar – 206, 291, 298

**Hacı Abdullah Ağa**, *mütevelli* of the waqf of Hacı Halil Ağa, *nazır* of Silistra – 471

**Abdullah Efendi**, *vaiz* at Elhac Bekir mosque in Rusçuk – 471

**Molla Abdurrahman**, founder of a waqf in Şumnu – 374

**Abdurrahman Ağa**, founder of a waqf during the reign of Sultan Selim I (1512-1520) – 90

**Abdurrahman Efendi**, founder of a waqf at the *çeşmes* in the town of İslimiye – 419

**Abdülaziz Efendi (müfti)**, *müfti* who founded waqf of landed properties in Bursa *vilâyet*.

He came from the family of a Muslim scholar and theologian. His father Kara Çelebizade Hüsameddin Efendi, was *kadıasker* of Rumili. The son received good education and for a certain period was teacher (*müderres*) at a high theological school. In 1633 he became *kadı* of İstanbul but the next year was exiled to the island of Sakız. He returned to the capital and in 1647 was appointed *kadıasker* of Rumili. In 1651 was promoted to the post of *şeyhülislâm*, but remained in office only four months when he was again dismissed and exiled to the island of Sakız. There he managed to become *kadı* (in 1652) but was soon dismissed again. He was granted a small allowance and interned to Gelibolu. Died in January 1658 in Bursa. He is the author of theological and history works. Ottoman historical chronicles claim that Abdülaziz's failures in office were due to his intervention in the political struggles, where he sided with the *yeniçeri ağas* who managed to subdue the state government to their interests in 1648-51 – 365

**Abdülbaki Paşa**, trained at the *yeniçeri* corps, he had his career at the Central Financial Office (*Defterhane*). He was a good financier, was conferred the title of *vezir* and was appointed as *vali* of Bosnia (1613). Later he was thrice appointed as *başdefterdar* (in 1615, 1621, and 1625). The second appointment of the *paşa* as *başdefterdar* coincided with the great *yeniçeri* mutiny of 1622 against Sultan Osman II when the ruler lost his life. Abdülbaki resigned from the post and hid because he was included in the *yeniçeri* list of high state officials subject to liquidation. The next sultan, Murad IV (1623-1640), re-appointed the *paşa* as *başdefterdar*. In 1625, he took part in the military campaign led by the Grand Vezir Çerkez Mehmed Paşa for the subjection of the rebellion of Abaza Mehmed Paşa, the *beylerbey* of Erzurum. The *paşa* died at the age of 60 in a military camp at Tokad – 471

**Abdülbaki Paşa (Efendi)**, performed the function of *molla* of Mecca and Medina, and in 1584 was appointed *kadı* of İstanbul. His career continued as *kadıasker* of Anadolu and of Rumili. He was regarded as one of the best poets of his time. In the literary circles he was known under the sobriquet of Baki – 195, 202

**Abdülfetah**, a cook, who donated 100 *guruş* to the waqf of Yahya Paşa mosque in Vidin – 470

**Abdülhamid I**, Sultan (1774-1789), son of Sultan Ahmed III. Grand Vezirs: Muhsinzade Mehmed Paşa, İzzet Mehmed Paşa, Derviş Mehmed Paşa, Darendeli Mehmed Paşa, Kalafat Mehmed Paşa, Silâhdar Seyyid Mehmed Paşa, İzzet Mehmed Paşa (second time), Yeğen Hacı Mehmed Paşa, Halil Hamid Paşa, Şahin Ali Paşa, Koca Yusuf Paşa – 337, 340, 344, 346, 469

**Abdülhıdır Ağa (Zaim)**, donated cash to the waqf at the *tekke* of Hıdır Baba in Rusçuk – 471

**Şeyh Abdülkadir**, founder of a waqf on the island of Crete – 460

**Abdülkerim Ağa**, founder of a waqf in İstanbul. This is probably the *yeniçeri ağa* from the time of the reign of Sultan Süleyman I (1520-1566), dismissed in 1564. He died in the first years of the reign of Sultan Murad III (1574-1595) – 254

**Abdülrezak Ağa (Küçük)**, *dariüssaade ağa* during the reign of Sultan Mehmed III (1595-1603), founder of a waqf in İstanbul – 90

**Abdüselâm Bey**, a Jew or Arab, officer at the financial bureaus who rose to the post of *başdefterdar* during the reign of Sultan Süleyman I (1520-1566). He introduced some changes in the *siyakat* script used in the Ottoman financial offices. Founder of waqfs in the capital and some adjacent villages – 30, 101

**Ağa Hasan Paşa**, see **Hasan Paşa (Ağa, Tırnakçı)**

**Ahi Çelebi**, personal physician of the sultans Bayezid II and Selim I, died at the beginning of the reign of Süleyman I; founder of waqfs in Eastern Thrace and the Rhodopes – 132, 383

**Ahi Evren**, founder of a *zaviye* in *kaza* Kır Şehri at which later was founded a waqf – 39

**Ahi Musa**, a close associate of Sultan Murad I (1359-1389), founder of a landed waqf in *kaza* Mıgalkara granted to him by the rulers – 40

**Ahmed**, donated a sum in cash to the *mescid* in the village of Chervena voda – 471

**Hacı Ahmed**, founder of a waqf at a mosque in the town of İslimiye – 420

**Hacı Ahmed**, founder of a waqf in *kaza* Mıgalkara in a *mülk* village granted to him by Sultan Bayezid – 40

**Hacı Ahmed**, donated a sum in cash to the *mescid* in the village of Chervena voda – 471

**Hacı Ahmed (Eskicizade)**, built the mosque of the same name in Rusçuk with a waqf dedicated to it – 471

**Ahmed I**, Sultan (1603-1617), son of Sultan Mehmed III. Grand Vezirs: Yavuz (Malkoç) Ali Paşa, Bosnalı Lala Mehmed Paşa, Derviş Mehmed Paşa, Kuyucu Murad Paşa, Nasuh Paşa, Öküz Mehmed Paşa, Kayserili Halil Paşa – 104, 107, 110, 111, 113, 116, 121, 122, 140, 165, 168, 190, 191, 193, 195, 202, 207, 208, 213, 226, 232, 233, 234, 235, 245, 253, 254, 264, 271, 303, 304, 305, 307, 331, 334

**Ahmed II**, Sultan (1691-1695), son of Sultan İbrahim Grand Vezirs: Köprülüzade Fazıl Mustafa Paşa, Arabacı Ali Paşa, Merzifonlu Hacı Ali Paşa, Bıyıklı (Bozoklu) Mustafa Paşa, Sürmeli (Defterdar) Ali Paşa – 305, 307, 308, 334



- Ahmed III**, Sultan (1703-1730), son of Sultan Mehmed IV Grand Vezirs: Damad (Enişte) Hasan Paşa, Kalaylıkoz Ahmed Paşa, Baltacı Mehmed Paşa, Çorlulu Ali Paşa, Köprülüzade Nüman Paşa, Baltacı Mehmed Paşa, Ağa Yusuf Paşa, Süleyman Paşa, Hoca İbrahim Paşa, Damad (Şehid) Ali Paşa, Halil Paşa, Nişancı Mehmed Paşa, Nevşehirli Damad İbrahim Paşa, Silâhdar Mehmed Paşa – 326, 327, 331, 334
- Ahmed Ağa**, donated one third of his property to Yahya Paşa mosque in Vidin – 470
- Ahmed Ağa**, founder of a waqf in the *sancak* of Kandiye – 372
- Hacı Ahmed Ağa**, founder of a waqf at a *zaviye* in the town of Tatar Pazarı – 430
- Hacı Ahmed Ağa**, repaired the *mesjid* on Köprü Bağır in Rusçuk – 471
- Ahmed Ağa (Akkanat)**, donated a property to the Nikhisari mosque in Rusçuk – 471
- Ahmed Ağa (Balta)**, founder of a waqf in the *sancak* of Kandiye – 372
- Hacı Ahmed Ağa (Belgradi)**, donated a sum in cash to Çarşu Camii in Rusçuk – 471
- Ahmed Ağa (Deli Mehmedoğlu)**, debtor to the mosque of Nikhisari Hacı Halil – 471
- Hacı Ahmed Ağa (Şeytan Duşmanı)**, founder of a waqf at a mosque in the Hacı Mahmud *mahalle* in the town of İslimiye – 427
- Ahmed Ağa son of Mustafa Ağa**, founder of a waqf in the *sancak* of Kandiye – 372
- Ahmed Ağa Turnacızade**, deposited a sum of money as a prepayment for the right to collect the *ziyade-i cizye* tax in imperial waqfs – 143
- Seyyid Şeyh Ahmed Amiş Baba son of Abdullah**, donated a house, a garden and two *dükkâns* to a *derviş tekke* in Rusçuk – 471
- Şeyh Ahmed Baba son of Abdullah**, donated a house and two *dükkâns* to a *derviş tekke* in Rusçuk – 471
- Ahmed Başe (Damadi)**, *mütevelli* of the waqf of the *çeşme* constructed by İsmail Alemdar (Kayazade) in Rusçuk – 471
- Ahmed Bey (Gazi)**, founder of a waqf in Yenice-i Vardar and Zağra-i Atik – 331, 437
- Ahmed Bey**, son of *vezir* Hüseyin Paşa, owner of a landed *mülk* in *nahiye* Pediye on the island of Crete. He is probably the son of Deli Hüseyin Paşa, appointed as commander-in-chief of the Ottoman troops on the island of Crete after the execution of Kapudan Yusuf Paşa in 1646 – 460
- Ahmed Efendi**, founder of a waqf in the *sancak* of Kandiye. This is probably the *defterdar* who was in office in the province during the reign of Sultan Ahmed II – 372
- Ahmed Efendi**, stonemason from İstanbul who delivered 100 *guruş* to the funds of the waqf at the Yahya Paşa mosque in Vidin – 470
- Ahmed Efendi (Muhasebeci)**, founder of a waqf in İstanbul – 172
- Ahmed Efendi (Müftizade)**, reader of sermons at the *mesjid* of Hacı Musa in Rusçuk – 471
- Seyyid Ahmed Efendi**, *mütevelli* of the waqf at the Kubbeli Camii in Rusçuk – 471
- Hacı Ahmed Efendi**, employee at the waqf of **Mustafa Paşa** in Rusçuk – 471
- Ahmed Paşa**, founder of a waqf in the *sancak* of Kandiye. This is probably Hezarpare Ahmed Paşa, *başdefterdar* and Grand Vezir during the reign of Sultan İbrahim, executed in 1648 – 372
- Ahmed Paşa (Ankebut)**, high officer in the Ottoman military and administrative system – *vali* of Konya and Crete, founder of a waqf in the *sancak* of Kandiye – 372
- Ahmed Paşa (Fazıl)**, Albanian, son of the Grand Vezir Köprülü Mehmed Paşa, born in 1635. Graduated from a high theological school (*medrese*) in İstanbul, in 1657 became teacher (*müderris*). However, his father was not on good terms with the religious

functionaries and introduced him into the Ottoman administration. In 1659 Ahmed Paşa was raised to a *vezir* and became *vali* of Erzurum, then *vali* of Damascus and Aleppo. His father Köprülü Mehmed foreboded his end and managed to persuade Sultan Mehmed IV (1648-1687) to appoint his son as Grand Vezir. In October 1661 the sultan was in Edirne together with the old and sick Köprülü. There, the illness aggravated and Ahmed Paşa was summoned urgently from the capital to replace his father. Soon the father died and the son assumed the high post (31 October 1661). Fazıl Ahmed Paşa was *vezir* for 15 years of which he spent nine at the fronts in Austria, Hungary, Poland and Crete. Unlike his father who followed a policy of the “firm hand” the son listened to others’ opinion, was an enemy of the oppression and injustice, or at least this is how he is described by the Ottoman chroniclers. He was also known for his respect for the learned people, constructed a library in the capital to which he bequeathed numerous valuable manuscripts. He did not spare his own money to encourage the Ottoman soldiers. At the battlefield he gave 40 *guruş* for a captive and 20 – for the head of a soldier of the enemy. During the long years of military life the *paşa* became an alcohol-addict and died at the age of 43 (3 November 1676) – 101, 460

**Ahmed Paşa (Gedik)**, Albanian or Greek, *devşirme* conscript. He became famous as a talented commander who participated in the Ottoman conquests during the reign of Sultan Mehmed II (1444-1446; 1451-1481). Through the *yeniçeri* corps he tried to exert political pressure on the successor of Mehmed – Bayezid II and this caused his extinction “by imperial command” – 55, 57, 90, 117, 193, 212, 236, 264, 271, 290, 293, 294

**Alâeddin (Sultan)**, ruler of Karaman, who ascended the throne in 1361-2, married Melek Hatun, daughter of Murad I (1381). Initially he maintained good relations with the Ottomans but soon tried to take advantage of their engagement in the Balkans and enlarge his possessions in Asia Minor at their expense. In 1397, Sultan Bayezid I (1389-1402) undertook a military campaign against Alâeddin. The two adversaries met near Konya. Nobody won in the two-day battle till the night of the third when Bayezid’s army managed to surround the Karamans. Alâeddin Bey hid behind the walls of Konya. Bayezid besieged the fortress for eleven days without success. Meanwhile his messengers got in contact with the population of Konya promising that the lives and properties of the inhabitants of the town would be spared in case they opened the gates of the fortress. The Ottomans entered Konya, Alâeddin attempted to flee but fell from his horse and was caught. When he was taken in front of Bayezid he was asked why he did not submit to Bayezid’s authority. The *bey* of Karaman replied with a question: “Why should I submit, am I not a ruler like you?” Alâeddin Bey was married to Melek Hatun, sister of Bayezid, who was trying to help her husband in his relations with the Ottomans. This time, however, Bayezid was firm in his decision to put an end to the Karaman problems and ordered his execution. Alâeddin’s head was stuck onto a spear and shown around for edification. The Karaman *bey* built numerous cult and charitable structures to which he dedicated revenues from his waqf – 190, 193, 207, 238, 264, 334, 365

**Ali**, merchant, donated one third of his property to the waqf at Yahya Paşa mosque in Vidin – 470

**Hacı Ali**, constructed a mosque in Cami-i Cedid mahalle in Rusçuk, at which a waqf was founded – 471

**Molla Ali**, *mütevelli* of the waqf at Çarşu Camii in Rusçuk – 471

- Molla Ali**, founder of a waqf at a well and houses in Rusçuk – 471
- Ali (Ak)**, founder of a waqf in the town of Ahluna – 319
- Ali (kadı)**, founder of a waqf at a mosque in the fortress of Sin – 319
- Ali Ağa (Hadım)**, *darüssaade ağa* during the reign of Sultan Mehmed IV – 301
- Ali Ağa**, founder of a waqf in the *sancak* of Kandiye – 372
- Ali Ağa son of Mustafa Ağa**, founder of a waqf in the *sancak* of Kandiye – 372
- Ali Ağa (Çavuşbaşı)**, founder of a waqf in İstanbul – 253
- Ali Ağa (Frenk)**, founder of a waqf in İstanbul – 213, 253
- Ali Ağa (Hazinedar)**, founder of a waqf in Üsküdar and Karamürsel – 254, 264
- Ali Ağa (Mano)**, donated a *dükkân* to Şöhret-i kadı mosque in Rusçuk – 471
- Ali Bey (Gazi, son of Mihal Bey)**, of the famous family of Köse Mihal Bey, petty Byzantine aristocrat, a convert to Islam and companion of the first Ottoman ruler, Osman. Ali Bey's grandfather is Gazi Mihal Bey, *akıncı* commander and dignitary during the reign of the sultans Mehmed I (1413-1421) and Murad II (1421-1444; 1446-1451), his father's name is Hıdır Bey. Ali Bey had four brothers – Abdullah, Bali, İskender and Firuz, who were all famous as commanders of *akıncı* detachments in Rumili under the sultans Murad II and Mehmed II (1444-1446; 1451-1481). In the Ottoman historical chronicles the name of Ali Mihaloğlu is related to events during the reign of Mehmed II. In 1462 he participated in a punitive expedition against the Wallachian vojvoda Vlad Drakula. In an armed conflict with the Hungarian troops in Bosnia Ali Bey and his brother İskender managed to capture the uncle of Matthias Corvinus and took him to Constantinople (1466). An historical chronicle even claims that the king's daughter also fell in captivity with his uncle. Mihaloğlu Ali Bey converted her to Islam under the name of Mehtab Hanım. He married her and she bore him a son, Hasan. The same chronicle also says that Mehtab was buried in Pleven in the tomb of her husband. In 1472-3 the brothers Ali and İskender with their Rumili forces participated in the wars of Mehmed II against the Anatolian state of the Akkoyunlu ruled by Uzun Hasan. The sultan entrusted them with the administration of the border territories because of their ability to control the situation in the peripheral regions whence they started intensive military activities against the enemy or where they encountered his first attacks. In 1474, Ali Bey returned to Rumili and undertook incursions in Wallachia and Hungary across the Danube. That same year his fame spread following a raid in the Hungarian possessions along the Tisza. The lands under attack were devastated and the *akıncıs* returned with spoils, which according to the chroniclers amounted to 32,000 slaves, 900,000 head of sheep and goats. Sacks full of noses and ears of soldiers of the enemy were sent to the capital as a proof of the great military success. In the summer of 1476 Ali and İskender Mihaloğlu again led a band of 5,000 men to the Hungarian territories devastating the region of Temeshvar. However, this time the *akıncıs* were intercepted by Hungarian and Bosnian troops and completely routed. Ali Bey himself had a narrow escape. The two brothers also participated in the siege of Shkodër in 1478, and then set off to the north leading a large detachment, reaching as far as Carinthia and the Lower Styria, at the foot of the Alps, where the surprise attack of the Muslims panicked the local population. The last *akıncı* incursions of Ali were in Wallachia and Moldavia (1479-85). Different versions exist of the last years of the *bey*. According to J. von Hammer, his last campaign was in 1492 when his *akıncıs* were routed by a detachment of Maximilian I Hapsburg. Ali Bey fell in captivity and was

executed. The Ottoman chroniclers, however, claim that he led the campaigns of the Rumili *akuncis* till the end of the 15th century when he retired to his waqf properties in Pleven where he passed away at an advanced age in 1507. As for the execution in 1492 it is quite probable that this was a rumor spread by the Ottomans' adversaries to calm down the population which scattered at the news of the fierce *bey*. The official career of Ali Mihaloğlu in Rumili can be described in the following way: *sancakbey* in Vidin (1460-63, 1467-72); *sancakbey* of Smederevo (1463-64, 1467-72, 1475-79, 1481-86, 1498-99). From 1462 Ali Bey settled in Pleven where he arranged his family properties. The development of this settlement during the early Ottoman period is related to his name. At the time it had no more than twentyish households. Near the place there was a medieval fortress which probably served as a military base of Ali Bey. During the 1480s Ali Mihaloğlu received this region as unconditional property (*mülk*) and settled several hundred settlers - Bulgarians and Turks-Muslims who founded villages in the new place. In 1496, Ali Bey bequeathed the revenues of his *mülk* to his religious and charitable foundation. Pleven started developing around the buildings with socio-religious functions constructed by the waqf. The tax alleviations secured for the population by Ali drew new settlers. The denizens of Pleven did not pay the so-called extraordinary taxes, while the Christian population of the town and villages paid half of the poll tax (*cizye*). Sixty-nine Jewish families came to the town from Salonica via Sofia (1516) – 117

**Ali Bey (Karlizade, Lala)**, founder of the waqf in Karlovo. *See* Извори за българската история. Т. XIII, С., 1966, 480-497 – 375

**Ali Bey son of Timurtaş Paşa**, who was Rumili *beylerbey* and *vezir* during the reign of the sultans Murad I (1359-1389) and Bayezid I (1389-1402) – 365

**Ali Çavuş**, founder of a waqf in İstanbul – 207

**Ali Kethüda**, founder of a waqf in Şam-ı Şerif – 202

**Şeyh Ali, son of Muatık**, founder of a waqf at a mosque in the *nahiye* of Cebl-i Şamaan – 322

**Ali Paşa**, founder of a waqf in Bursa *vilâyet* – 365

**Ali Paşa**, founder of a waqf in the *sancak* of Kandiye. This is probably the high Ottoman administrator Ali Paşa, a Greek from Morea, who held the posts of *vali* of Haleb, Kandiye, Van, Mosul, Eğriboz, Özi, Adana and *mustahfiz* of Resmo during the reign of Sultan Ahmed III – 372

**Ali Paşa (Ali Paşa -i Atik, Hadım)**, *devşirme* (blood levy) conscript who rose in the Ottoman administrative system reaching during the reign of Sultan Bayezid II the posts of *beylerbey* of Rumili and Grand Vezir. Founder of numerous waqfs in Rumili and Anatolia – 54, 80, 82,

**Ali Paşa (Çatalcalı)**, donated 100 *guruş* for the reading of a sermon and instruction in Cami-i Atik mosque in Rusçuk – 471

**Ali Paşa (Çorlulu)**, born in 1669-70, the son of a villager or barber from Çorlu. He came to the palace quite young with the help of his patron Türkmen Kara Bayram Ağa, who was an imperial officer, studied in the palace schools and managed to rise to the position of sultan's armour-bearer (*silâhdar*). Having become member of the closest circle of the ruler, Ali earned his trust and started interfering with the political schemes. This earned him the animosity of the Grand Vezir Rami Mehmed Paşa who sought opportunities to remove him from the post of *silâhdar*. Meanwhile, when Sultan Mustafa II (1695-1703) was in Edirne a *yeniçeri* mutiny broke out in the capital. The Grand Vezir used it to

involve the name of the imperial *silâhdar* in the events and to secure decision for his appointment to the position of *vali* of Aleppo. However, Çorlulu Ali managed to remain in İstanbul and even to become deputy of the new Grand Vezir Damad Hasan Paşa. Under the next Grand Vezir – Kalaylıkoz Ahmed Paşa, however, he was forced to leave the capital as *vali* of Trabzon. In less than two months Ali Paşa again managed to return to the capital, his position as *vezir* was restored and in 1705 he became deputy of the Grand Vezir for the second time. After the dismissal of the titular holder of the office Baltacı Mehmed Paşa, Çorlulu Ali became Grand Vezir (3 May 1706). Two years later he married Emine Sultan, daughter of Mustafa II. In his foreign policy the Grand Vezir was initially against Russia and sought alliance with her traditional enemy – Sweden. Later, however, he changed his orientation and under the influence of the Russian ambassador Count Tolstoy undertook some measures against the Swedish king Karl XII who had sought political asylum with the Ottomans. However, the king sent a messenger to inform Sultan Ahmed III (1703-1730) of the hostile attitude of the Grand Vezir attributing it to the large bribes he received from the Russians. These were sufficient grounds for the dismissal of Ali Paşa (16 June 1710). He retired to the villa of his wife where he received an order to set immediately off for his new appointment in Caffa. He set on route to Edirne with his personal guard of 500 men but meanwhile his enemies had persuaded Ahmed III that Ali should not be allowed such an easy escape and near Tulça he was again ordered to return. In Edirne his suite was dispersed and he was exiled to the island of Mytilene where he was imprisoned in the local fortress. Here he was informed that the sultan demanded a huge sum from him. This was considered as a kind of monetary punishment for his pro-Russian policy, which was regarded as high treason in the palace. Ali Paşa was unable to pay the redemption and on 27 December 1711 he was executed and his head was sent to the palace. Apart from his foreign policy affairs Ali Paşa is also famous for some achievements in state government. He managed to introduce some order in the army and the fleet, limited the malpractice in the finances, and regulated the state budget. Nearly all his wealth the Paşa dedicated to his religious charitable foundation constructing two mosques, a library, a school, a *şadırvan*, a bath, and several *çeşmes* in the capital. In his native town he built a school and a *çeşme* – 332

**Ali Paşa (Kara)**, donated 100 *guruş* for the reading of sermons and instructions at Cami-i Atik in Rusçuk – 471

**Ali Paşa (Kılıç, Kapudan, Müselleh)**, one of the disciples of the famous sefarer and commander of the Ottoman fleet Hayreddin Hıdır Paşa Barbarossa. Western sources claim that he was an Italian from Calabria, while the Ottoman sources are unanimous that Ali Paşa is a Turk from Anatolia. At the time of the disasters for the Ottoman naval forces at the battle of Lepanto (7 October 1571) he was *beylerbey* of Algeria and participated with the men-of-war from the *vilâyet* under his government. He managed to save from destruction part of the Ottoman ships and for that reason Sultan Selim II (1566-1574) appointed him as admiral of the fleet (*kapudan paşa*). In the winter of 1571-2 the Grand Vezir Sokollu Mehmed Paşa, with the active assistance of Kılıç Ali, managed to reconstruct the naval forces. Then the *kapudan paşa* went out in open sea and again imposed the Ottoman domination in the Mediterranean. Thus the war with Venice and Spain ended with a success for the Ottomans. According to the peace treaty Venice lost Cyprus and had to pay a contribution of 300,000 ducats to the Ottomans. Ali Paşa remained at the

head of the fleet to his death on 21 June 1587. He died during *namaz* in the mosque he had built. He bequeathed all his property to his waqf for religious and charitable purposes. At his order the famous architect Sinan built a mosque complex in the Tophane neighbourhood in the capital which consisted, apart from the mosque, also of a *medrese*, a *türbe* and a bath – 62, 117, 173, 291

**Ali Paşa (Şehid)**, high military and administrative officer, appointed in 1616 as *yeniçeri ağa*. Soon afterwards he was sent as *vali* of Bosnia where he died in a battle – 207, 264

**Arslan**, a Jewish merchant, tenant of a *han* in Yergöği belonging to the waqf of Hacı Halil Ağa, *nazır* of Silistra – 471

**Arslan Paşa (Can)**, trained at the palace *yeniçeri* schools, appointed in 1650 as chief imperial falconer, then *vali* of Ankara, and in 1069 (1658-59) became *vali* of Silistra. Meanwhile Georg Rakoczi II, the *voyvoda* of Transylvania, taking advantage of his strong influence on Wallachia and Moldavia declared himself the suzerain of the principalities. His aim was to unite Transylvania with Wallachia and Moldavia but the Porte was not pleased with this move. Uprisings of partisans of Rakoczi broke out in Braila, Giurgiu and Târgovişte. They exterminated both the Ottoman administration and the boyars who disagreed with the contemplated union. The situation in the Principalities became critical and then the *vali* of Silistra Can Arslan Paşa was charged with restoring the order in the region. His troops joined the 50-thousand detachment of the Crimean han. This armed force managed to deal with the rebels destroying their centre in the town of Târgovişte. Following these events the seat of the Wallachian *voyvoda* was moved to Bucarest. Can Arslan Paşa died soon afterwards. He is the founder of the waqf at the *çeşmes* in Rusçuk – 471

**Asporça Hatun**, wife of the second Ottoman ruler Orhan (1326 - 1359). Historical chronicles claim that she was daughter of the Byzantine emperor Andronicus III Palaeologus (1328-1341). The date of her marriage to Orhan is unknown. She had a daughter Fatma and a son İbrahim. Founder of a religious and charitable institution whose government she entrusted to her son İbrahim – 73a, 101, 365

**Aşube Hatun**, founder of a waqf in İstanbul. *See Aşube Sultan*

**Aşube Sultan**, the third wife of Sultan İbrahim (1640-1648), and mother of Prince Süleyman, the future Sultan Süleyman II (1687-1691). In some of the Ottoman chronicles she is called Saliha Dilâşub or Aşub, and is described as “a simple-hearted woman of unruly character” After the deposition of İbrahim Aşube Sultan was imprisoned in the Old Palace. She was hoping that the conflict between the first wife of İbrahim, the Russian Hatice Turhan, and the mother of the sultan Mahpeyker Kösem Sultan would change her fortune in that she became mother of the sultan herself. Kösem Sultan was planning to kill her daughter-in-law and poison her grandson Sultan Mehmed IV (1648-1687) with the help of some high officers in the *yeniçeri* corps, and to place Prince Süleyman, the son of Aşube Sultan, on the throne. However, a slavegirl from the Harem warned Hatice Turhan who managed to strangle her mother-in-law with the help of the eunuchs in the Harem. This brought Aşube 39 years of imprisonment in the Old Palace. In 1687 Mehmed IV was deposed and the throne was overtaken by Süleyman II, the son of Aşube. Only then could she leave the Old Palace and settle in Topkapı Saray as the mother of the sultan, but died two years later (1689) – 234

**Ata Bey (Gazi)**, founder of a waqf in Kastamoni – 101

**Atik Valide Sultan**, *see* **Valide Sultan**

**Ayas Ağa**, *dariüssaade ağa* during the reign of Sultan Mehmed IV (1648-1687), founder of a waqf in İstanbul – 208

**Aydın Şeyhi**, founder of a waqf in the *kaza* of Çırpan – 397

**Ayşe (Elhac, Hatun)**, founder of a waqf in İstanbul – 295

**Ayşe Hanım daughter of Mehmed Paşa**, founder of a waqf in İzmir – 331

**Ayşe Hatun**, founder of a waqf in İstanbul. *See* **Ayşe Sultan (Hatun)** – 233, 254

**Ayşe Hatun**, founder of a waqf at a school and a mosque in the town of İslimiye – 417, 420

**Ayşe Sultan**, daughter of Sultan Bayezid II, married to **Sinan Paşa (Güvey)** whom she followed during his career in Anatolia and Rumili. In 1504 she was widowed and returned to the capital, and Sultan Selim I, her brother, granted her an allowance. In her lifetime she built a mosque in Edirne, a *mescid* and a school in Gelibolu to which she bequeathed her property – 193

**Ayşe Sultan (Hatun)**, daughter of Sultan Murad III (1574-1595) from Safiye Sultan (Hatun).

In 1586, she was married to **İbrahim Paşa (Damad)** who, thanks to his marriage, three times held the post of Grand Vezir. After the death of the *paşa* Ayşe Sultan was engaged to **Hasan Paşa (Yemişçi)** but he was executed and the wedding never took place. In 1603, the sultan's daughter married Güzelce Mahmud Paşa and died two years later. Ayşe Sultan was famous for her charity. In her testament she gave the following instructions for her inheritance: her slaves and slavegirls were to be manumitted unconditionally; 10,000 *akçes* were bequeathed to cover the cash debts of people detained in prison for debts of up to 500 *akçes*; 2,000 *akçes* were for the poor, sick and orphans, and the remainder – for the poor in the Holy Cities of Mecca, Medina and Jerusalem. A certain amount of money was allocated to pay the ransom for Muslim women taken in captivity – 90, 145, 165, 191, 195, 213, 234, 253, 331, 334

## B

**Baba Nakkaş Mühiddin**, founder of a waqf in *kaza* Has – 31

**Bahaeddin Paşa**, founder of a waqf in the town of Siroz – 26

**Balaban Bey**, founder of a waqf at the *zaviye* of the same name in *nahiye* İhtiman. Cf also

Радусев, Евг., Р. Ковачев. Опис на регистри от истанбулския османски архив към Генералната дирекция на държавните архиви на Република Турция. С., 1996, p. 62 – 29

**Balaban Paşa**, high Ottoman administrator from the time of Sultan Murad II, who was appointed as *sancakbey* of Menteşe, then of Tokad. He was founder of a waqf in Edirne, built a mosque, an *imaret* and a *medrese* in Gelibolu – 214

**Bali Ağa**, founder of a waqf at a mosque, *çeşmes* and a bridge in the town of Hluna – 319

**Bali Bey son of the Yahya Paşa (Abdülhay)**, the famous Ottoman administrator from the time of Sultan Bayezid II. Bali Bey had the reputation of a talented commander of the Ottoman frontline in the Ottoman European territories. During the reign of Sultan Süleyman I, he was *beylerbey* of Bosna and Budin and *muhafiz* of Belgrade. He was married to the granddaughter of Sultan Selim I. Yahya Paşa and his descendants possessed numerous waqfs in Rumili – in the districts of Lovech, Skopje, Plovdiv, Pazardzhik and Gelibolu – 30

**Bayezid I (Han, Yıldırım)**, Sultan (1389-1402), son of Sultan Murad I. Grand Vezirs: Çandarlı Ali Paşa – 12, 73, 73a, 93, 101, 229, 272, 280

**Bayezid II**, Sultan (1481-1512), son of Sultan Mehmed II. Grand Vezirs: İshak Paşa, Davud Paşa, Hersekzade Ahmed Paşa, Çandarlı İbrahim Paşa, Mesih Paşa, Hadım Ali Paşa, Hersekzade Ahmed Paşa (second term), Hadım Ali Paşa (second term), Hersekzade Ahmed Paşa (third term), Koca Mustafa Paşa – 2, 37, 45, 87, 90, 92, 99, 123, 132, 140, 142, 149, 150, 156, 159, 168, 171, 172, 182, 190, 191, 193, 195, 196, 198, 207, 214, 216, 226, 233, 234, 235, 254, 258, 264, 271, 314, 319, 320, 331, 333, 334

**Bayezid Çelebi**, member of the Anatolian Turkic dynasty of the Candaroğulları known also as the İsfendiyaroğulları. During the reign of Sultan Murad II (1421-1444; 1446-1451) the Ottoman relations with the İsfendiyars were friendly – the sultan married **Hatice Hatun**, the granddaughter of İsfendiyar Bey, giving two of his sisters as wives of the sons of the bey. The good relations were preserved also during the reign of Mehmed II who endowed members of the dynasty, among whom Bayezid Çelebi, with *mülks* in Rumili, which they turned into waqfs – 334

**Bayi Hatun daughter of Nasreddin**, founder of a waqf in *nahiye* Vadi ül-Acem, *liva* Şam, *vilâyet* Suriye – 458

**Bayram Gazi**, founder of a waqf in *nahiye* Ayandon – 14

**Behram Kethüda**, founder of a waqf in Kuds-i Şerif – 190

**Berrak Fakih**, founder of a waqf in the region of Bursa – 365

**Elhac Beşir Ağa**, palace eunuch who served with the *darüssaade ağa* Yapraksız Ali. Sultan Ahmed III (1703-1730) chose him for a companion and in July 1707 entrusted him with the guard of the imperial privy treasury. In 1717 he was appointed as overseer of the imperial harem (*darüssaade ağa*) at which post he remained till his death on 3 June 1746. Beşir Ağa was an intelligent and educated man and interfered skilfully with the political life. He had considerable influence over Sultan Ahmed III and especially over his successor Mahmud I (1730-1754). Mahmud drew a lesson from the fate of his predecessors and avoided trusting too much the Grand Vezir and the *seyhülislâm*, trying to exert personal control over the state affairs. He did frequent changes in the ruling elite every time consulting with Beşir Ağa. Thus the *darüssaade ağa* became the key figure in the appointment of many Grand Vezirs and other high administrators. Beşir Ağa was very careful in the selection and suggested only people whose personal qualities he knew well or who were personally indebted to him. Thus he did not commit “cadre” faults and did not mislead the ruler. For his part the sultan valued highly and listened to the opinion of the *ağa*. Beşir Ağa founded a large charitable foundation whose revenues maintained a theological school, a mosque, a library and numerous *çeşmes* in the capital – 331, 334, 460

**Bülbül Hatun**, one of the wives of Sultan Bayezid II. Her full name is Bülbül Hatun, daughter of Abdullah, an indicator that she was one of slavegirls in the harem who had converted to Islam. She gave birth to Prince Ahmed and a daughter, Hundi Sultan. In 1513, Sultan Selim I murdered Prince Ahmed in line with the Ottoman tradition to liquidate the numerous pretenders to the throne. The mother buried her son in Bursa where she built a *türbe*. She stayed in the town for the rest of her life and in 1515 was buried next to her son. Founder of waqfs in Amasya and Bursa – 191, 258, 264, 331

**Büyük Davud Ağa**, founder of a waqf in İstanbul – 139



## C

**Cafer Çelebi**, famous Muslim scholar and theologian, who held the office of *müfti* and *kadı* in various administrative centres of the Ottoman state during the reign of Sultan Süleyman I (1520-1566). His career ended as *kadıasker* of Anadolu. Founder of a waqf in İstanbul – 264

**Cağaloğlu (Yusuf Sinan Paşa)**, an Italian, son of the Genoese corsair Visconti di Cigala. During the reign of Sultan Süleyman I (1520-1566), the admiral of the fleet Piyale Paşa captured the corsair and his son Scipione Cigala. The boy entered the Ottoman palace where he converted to Islam and remained in palace office. He became armourer of the sultan. In 1579 he was appointed commander of the *yeniçeri* corps. Then he held the posts of *vali* of Diyarbekir, Budin, Van, Erzurum, Bagdad. In 1591 he was appointed admiral of the fleet and in 1595 became *vezir*, on 27 October 1596 he rose to the post of Grand Vezir but remained in office only a little longer than a month. On 8 April 1598 he was again appointed as admiral of the fleet. In 1603 he was the commander-in-chief of the Ottoman army against Iran. He died in 1605 in Diyarbekir. European diplomacy tried to take advantage of the position of Cağaloğlu in the high Ottoman administration for its anti-Ottoman plans. Pope Clement VIII planned to destabilise the Ottoman state with the help of the Italian convert who was expected to organise an uprising to overthrow the Ottoman dynasty. Nothing of the schemes of the Pope came true, and Cağaloğlu himself lacked the courage to enter the conspiracy. The waqf of the *paşa* built and maintained a bath in one of the neighbourhoods in the capital which still bears his name – 329

**Canfeda Hatun (Kethüda)**, Circassian, slave of Nurbanu Sultan, the mother of Sultan Murad III (1574-1595). She managed to earn the trust of the mother of the sultan and to become her right hand in the harem. She was so influential that a special post was created for her – *kethüda* (*kâhya*) of the harem. During the reign of Murad III (1574-1595) two “female” parties competed in the palace political struggles: of Nurbanu, her daughter İsmihan Sultan and Canfeda, and of Safiye Sultan, the wife of Murad III. At that time Canfeda was one of the four most influential women in the palace. The contest between the two groups was bitter, often at life and death. Historical tradition says that Safiye Sultan finally managed to poison Nurbanu. At her deathbed the mother of the sultan insisted in front of her son and daughter-in-law to keep the position of Canfeda in the Harem. The woman-*kâhya* managed to win the trust of her former adversary, and even to increase her influence on the palace affairs under her protection. As a clever intriguer Canfeda used her proximity to the women from the imperial dynasty to receive bribes and expensive gifts. She amassed extraordinary wealth and this earned her the animosity of part of the high administration and the commandment of the *yeniçeri* corps. During one of the *yeniçeri* mutinies caused by a delay in the payment of the salaries the discontented soldiers demanded the heads of the Grand Vezir, the *başdeftardar* and the loathsome Kethüda Canfeda. Only with great efforts did Murad III manage to calm down the mutineers and save the lives of his associates (1593). After the death of the ruler (1595) his entire harem was sent to the Old Palace where the members of the dynasty were kept in isolation except for the harem and the mother of the reigning sultan. Here came also Canfeda

Hatun to spend the rest of her life. Part of her huge wealth she dedicated to her charitable foundation, whose revenues went for the construction and maintenance of a mosque and a *çeşme* in the capital. Only the building of these two structures cost two million *akçes* – 90, 154, 180, 191, 226, 234

**Canı Bey**, founder of a waqf in *kaza* Baalbek – 398

**Cedide (Cedid) Valide Sultan**, *see* Valide Sultan-ı Cedid

**Celâleddin Rumi (Mevlâna)**, Persian poet-mystic, born in 1207 in the town of Belh (Horassan). After long wanderings he settled in Konya, the capital of the Seldjuk Sultanate in Anatolia, where he founded the Mevlevi *derviş* order. The works of Celâleddin Rumi are characterised by a strong mystical and religious impact and perfection of the poetic forms. The Mevlevi order had numerous adherents in the Ottoman state. The tomb of the poet in Konya at which was founded a large waqf became a place of pilgrimage – 87, 140, 168, 213, 234, 271

**Cem Sultan**, the third son of Mehmed II, born on 23 December 1459 in Edirne. He was *sancakbey* of Kastamonu and Konya till the death of his father in 1481. He entered a contest with his brother Bayezid claiming that in his lifetime Mehmed II had designated him as his heir to the throne. His army was routed near Yenişehir (June 1481) and the prince was forced to flee to Cairo whence he went on *hac* to Mecca. In 1482 he failed to capture Konya. After his second failure the prince had to seek asylum on the island of Rhodes with the knights of St. John (29 July 1482). Bayezid II tried hard to keep his brother in captivity with the knights. He concluded an agreement to pay them annually 40,000 ducats, granted them free trade access to the Ottoman territories and sent the relics of St John the Baptist to the island. When Cem was transferred to Europe a busy correspondence and diplomatic activity began among the Ottoman palace, Rhodes, Venice, France and the Papacy. Bayezid II sent secret spies to find out whether his brother was still alive, and in case of opportunity – to kidnap or kill him. The European courts for their part were hoping to squeeze some concessions from the Ottoman sultan with the help of their noble captive, some circles even saw chances to drive the Ottomans away from Constantinople. This made Bayezid II particularly careful in his foreign policy refraining from large-scale military campaigns west- and eastwards. Cem who turned into a hostage of the European political schemes concentrated in his personality the interests of the Papacy, Venice and Naples, of the Hungarian king, France and the Mamluk Sultan. His price constantly rose: the Mamluk Sultan offered 20,000 ducats for the valuable captive, while Bayezid II paid 120,000 ducats for three years to the Papacy to keep him outside any political schemes. Cem died in Italy on 25 February 1495. It is claimed that he was poisoned. In 1499 his mortal remains were transported to Bursa and entered in the courtyard of the Muradiye mosque. A waqf was founded at his grave – 365

**Cemşid Hatun**, founder of a waqf in İstanbul – 253

**Cenane Hatun**, founder of a cash waqf in İstanbul – 46, 51, 74

**Cendereci Mahmud Efendi**, founder of a waqf in İstanbul – 207, 234

**Çaça Bey**, founder of a waqf at a *medrese* of the same name in *kaza* Kır Şehri – 39

**Çakır Ağa**, military commander during the reign of Sultan Mehmed II (1444-1446; 1451-1481). Constructed six *mescids* in İstanbul and founded a waqf at them – 160, 264

- Çakmak** (Çakmak al-Malik al-Zahir Seyfeddin), Egyptian sultan and caliph of Mamluk background. After the death of Sultan Barsbay he managed to remove his heir and ascend the throne (1438). Died in 1453 – 94
- Çaşnigir**, founder of a waqf in Mağnisa – 101
- Çavuş Bey**, founder of a waqf at a mosque in *kaza* Manastır – 451
- Çelebi Beyefendi**, donated one third of his property to the waqf at the mosque of Yahya Paşa in Vidin – 470
- Çelebi Sultan Mehmed**, *see* Mehmed I
- Çelebizade**, founder of a waqf in *kaza* Kara İsalu, *vilâyet* Adana – 464
- Şeyh Çoban**, founder of a waqf in *nahiye* Ayandon – 14

## D

- Damadzade Murad Mehmed Efendi**, *see* Murad Mehmed Efendi (Damadzade)
- Darüssaade Ağa Elhac Mustafa Ağa**, *see* Elhac Mustafa Ağa (*darüssaade ağa*)
- Davud Ağa**, founder of a waqf in İstanbul. This is probably the student of the famous Ottoman architect of the same name. Davud died of plague in 1599 during the construction of Yeni Cami, one of the largest mosques in the capital on the Golden Horn – 90, 140
- Davud Paşa (Gazi)**, founder of a waqf in İstanbul. No one among the known statesmen of the name Davud Paşa bore the title “Gazi”, that is, champion in the battles for the right faith. Probably he is identical with **Davud Paşa (Koca, see)**, founder of numerous waqfs in the capital and in the interior of the state – 73a, 140, 191
- Davud Paşa (Koca)**, Albanian, *devşirme* conscript. During the reign of Sultan Mehmed II (1444-1446; 1451-1481) he held the posts of *beylerbey* of Rumili and *vezir*, the next ruler Bayezid II raised him to the post of Grand Vezir. Founder of numerous waqfs in İstanbul, Rumili and Anatolia – 10
- Daye Hatun**, the wet nurse of Sultan Mehmed II; together with her daughter Hundi Hatun founded waqfs in Edirne, İstanbul and Harala – 90, 140, 157, 167, 233
- Dede Sultan**, founder of a waqf in *nahiye* Ayandon – 14, 383
- Derviş**, founder of a waqf in *nahiye* Ayandon – 14
- Derviş Ağa (Kebeklizade)**, tenant of properties belonging to the waqf of Can Arslan Paşa in Rusçuk – 471
- Dragan Taleoğlu**, inhabitant in Tutrakan, tenant of a plot belonging to the waqf of Halil Ağa, *nazır* of Silistra – 471
- Dragomir Çorbacı** inhabitant in Tutrakan, tenant of a plot belonging to the waqf of Halil Ağa, *nazır* of Silistra – 471

## E

- Ebu Eyyub Ansari**. Islamic religious tradition considers him companion of the Prophet Muhammad who had participated in the first Arab siege of Constantinople where he died in a battle. After the conquest of the city by the Ottomans a mosque was built

on the site of his supposed tomb. It was supported with revenues from vast waqf lands. *See also* **Sultan Eyyub** – 15, 73a, 90, 100, 116, 140, 190, 193, 234, 253, 258, 264, 303, 304, 331, 334

**Ebu el-Fazıl (Mehmed) Efendi**, son of İdris Bitlisi. He began his career as a *müdürris*, held the posts of *kadı* of Manisa and Trablus-i Garb, *defterdar* of Anatolia, rising to the position of *başdefterdar*. Founder of a waqf in İstanbul – 90, 254

**Ebu el-Feth Sultan Mehmed Gazi**, *see* **Mehmed II**

**Ebu İshak Kazruni**, leader of a Muslim *derviş* order with considerable influence in Bursa at the time of the conquest of the city by the Ottomans. After his death a waqf was dedicated to Ebu İshak in the first Ottoman capital – 300

**Eğlence Hatun**, founder of a cash waqf in İstanbul – 253

**Emin Ağa**, *mütevelli* of the waqf at the Cami-i Atik mosque in the town of İslimiye – 406

**Emine Hanım**, donated a worn-out rug to the waqf at the Yahya Paşa mosque in Vidin – 470

**Emine Hatun**, donated one third of her property to the waqf at the Yahya Paşa mosque in Vidin – 470

**Emir Sultan (Emir Efendi, Mehmed Şemseddin Buhari)**, a Muslim mystic, born in Buhara in 1368. Settled in the neighbourhood of Bursa and soon won the trust of the local population and the religious circles. He married the daughter of Sultan Bayezid I (1389-1402) and enjoyed the trust of the Ottoman rulers. The Muslim population venerated him as a saint. In his honour his disciples and followers constructed cult buildings at which a waqf was founded – 117, 162, 168, 193, 195, 207, 234, 235, 253, 323, 331, 334, 365, 378

**Evhad Baba**, founder of a waqf in *kaza* Sultan Yeri, *liva* Filibe – 411

**Evrenos Bey (Gazi)**, Ottoman military commander of the second half of the 14th century, who led the Left Branch of the army during the Ottoman conquest in the Balkans. He conquered the territories along the Aegean Sea, in Macedonia and Northern Greece, and received large landed possessions as a gift which he turned into waqfs – 26, 176, 266, 291

**Eynebeği (Kara)**, founder of a waqf in the region of Bursa – 365

**Eyyub Ansari**, *see* **Ebu Eyyub al-Ansari**

## F

**Hacı Fadlullah Paşa (Kadı)**, *kadı* in Geybuze who came to the palace during the reign of Sultan Murad II (1421-1444; 1446-1451) and rose to the rank of *vezir*. Founder of waqfs in Geybuze, Üsküdar, possessed waqf villages in the region of Plovdiv – 69, 73a, 87, 201, 207, 210, 271, 298, 312

**Fatma, daughter of Hacı Ali**, donated a coffee house to the *mescid* of Hacı Musa in Rusçuk – 471

**Fatma Hanım, wife of Ali**, donated 200 *guruş* to the waqf at the mosque of Yahya Paşa in Vidin – 471

**Fatma Hatun**, founder of a waqf in Edirne – 68

**Fatma Hatun**, donated a waqf at the mosque of Nikhisari in Rusçuk – 471

**Fatma Hatun, daughter of Hacı İsmail**, donated 200 *guruş* to the waqf at the mosque of Yahya Paşa in Vidin – 470

**Fatma Sultan**, founder of a waqf in *vilâyet* Brusa – 365

- Fatma Sultan**, daughter of Sultan Selim I (1512-1520). Married to the *sancakbey* of Antalya Mustafa Paşa. But he preferred sexual contacts with men and neglected his wife. Fatma complained to her father and was allowed a divorce. Her second marriage was to Kara Ahmed Paşa – Grand Vezir during the reign of the next sultan Süleyman I (1520-1566). The sultan's daughter constructed a mosque in the Topkapı neighbourhood in the capital and established a waqf at it – 90, 331
- Fatma Sultan**, daughter of Sultan Selim II (1566-1574) and Nurbanu Sultan. Married to the Grand Vezir Siyavuş Paşa. She died in childbirth in 1580. Founder of waqfs in İstanbul – 334
- Fatma Sultan**, daughter of Sultan Ahmed III (1703-1730) and Emetullah Sultan. At the age of five she was married to Silâhdar Ali Paşa. The *paşa* symbolically entered her chambers because the bride had not yet reached puberty. In 1713, Silâhdar Ali became Grand Vezir but was unable to exercise his marital rights as in 1716 he perished in the battle at Peterwardein with the Austrians. In 1717, the 13-year old Fatma was married to the 50-year old Nevşehirli İbrahim Paşa, but he too had to wait. Meanwhile he was appointed as Grand Vezir and soon Fatma was ready to enter marital relations. The couple spent several happy and affluent years during the notorious for its splendour and lavishness Tulip Age (*Lâle Devri*) which became the symbol of the reign of Ahmed III. The *yeniçeri* mutiny of Patrona Halil (1730) put an end to the family life of Fatma – the *yeniçeris* deposed her father, Nevşehirli İbrahim was executed and the family property was confiscated. Soon after these events the sultan's daughter died (1733). During her lifetime she founded waqfs in the capital bequeathing *mülk* properties she had received from her father – 334
- Fatma Sultan (Sofu)** daughter of Sultan Bayezid II (1481-1512). Founded charitable waqfs with a large part of her properties – 180, 254, 331, 334
- Fazıl Paşa**, founder of a waqf in Kelkit – 101
- Feridun Ağa**, founder of a waqf in Üsküdar – 253
- Feridun Kethüda**, founder of a waqf in İstanbul – 207
- Ferruḫşad Hatun**, wife of Sultan Bayezid II and mother of Prince Mehmed who died in 1507 as *sancakbey* of Kefe. Founder of a waqf in İstanbul – 90, 226, 334
- Feyzullah Paşa**, *see* Fadlullah Paşa (*kadı*)
- Seyyid Hafız Feyzullah Vahib Efendi**, *mütevelli* of the waqf at the mosque of Kazancı Hacı Süleyman in Rusçuk – 471
- Firuz Ağa**, eunuch in the palace. He rose to the post of head of the sultan's guard during the reign of the sultans Bayezid II (1481-1512) and Selim I (1512-1520). He left the job and started working as a calligrapher. He built three mosques in the capital and founded a waqf at them – 114, 233
- Elhac Firuz Ağa**, founder of a waqf in İstanbul. He was probably the treasurer-in-chief of the palace during the reign of Sultan Bayezid II (1481-1512) – 158
- Firuz Bey**, an outstanding military commander during the reign of Sultan Murad II (1421-1444; 1446-1451), *sancakbey* of Nikopol. Possessed *mülk* and waqf properties in the region of Târnovo. Some scholars believe that the family of the Târnovo Firuz Bey were a branch of that of Köse Mihal Bey. *See* **Gökbilgin, M. T.** Mihaloğulları. İslam Ansiklopedisi, 8. Cilt, İstanbul, 1960, 289-281 – 30, 73a, 117, 224, 241
- Firuz Paşa**, founder of a waqf in the region of Bursa – 365

## G

**Gazanfer Ağa**, Hungarian by origin, overseer of the sultan's harem (*dariissaade ağa*). He was known for his political influence in the palace during the reign of the sultans Murad III (1574-1595) and Mehmed III (1595-1603). Executed in 1603 as a result of palace intrigues – 107, 122

**Gazi Ali Bey**, *see* **Ali Bey (Gazi, son of Mihal Bey)**

**Seyyid Gazi Battal**, Omayyad military commander, participant in the battles of the Muslims against Byzantium during the 8th century. The personality of Gazi Battal occupies central place in the mythological complex of Anatolian Turkmen. Hence, through the folklore, it influenced also Ottoman historical writing. In Eskisehir, where the hero had supposedly died in battle, is located a religious and charitable complex – 193, 264

**Gazi Davud Paşa**, *see* **Davud Paşa (Gazi)**

**Gazi Evrenos Bey**, *see* **Evrenos Bey (Gazi)**

**Gazi Hıdır**, founder of a waqf in the district of Bursa – 365

**Gazi Hüdavendigâr**, Hüdavendigâr (P. master, ruler) was usually a name for Sultan Murad I (1359-1389), but in some cases it was also used as a title for Murad II (1421-1444; 1446-1421). Often scholars can judge only from the context of the documents to find out which one of the two was meant by the Ottoman scribes – 101, 211, 212, 238, 252

**Gazi Mihal Bey**, *see* **Mihal Bey (Gazi)**

**Gazi Murad Paşa (Has)**, *see* **Murad Paşa (Gazi, Has)**

**Gazi Mustafa Paşa**, *see* **Mustafa Paşa (Alemdar)**

**Gazi Süleyman Paşa**, *see* **Süleyman Paşa (Gazi)**

**Gazi Turhan Bey**, *see* **Turhan Bey (Gazi)**

**Germiyanoğlu Yakub Çelebi**, *see* **Yakub Çelebi (Germiyanoğlu)**

**Gevherhan Sultan (Elhacce)**, daughter of Sultan Selim II (1566-1574) from Nurbanu Sultan and granddaughter of Sultan Süleyman I (1520-1566), born in 1544. In 1566 her grandfather married her to the Hungarian Piyale Paşa. The State Treasury covered the expenses for the imperial wedding and granted 10,000 florins as a wedding gift to the imperial son-in-law. Two daughters - Ayşe and Fatma were born from this marriage. In 1578 Piyale Paşa died and Gevherhan Sultan married the *vezir* Boyalı Mehmed Paşa. She died while married to him. From her properties she constituted a religious and charitable foundation with whose revenues built and maintained a high theological college (*medrese*) in the İstanbul neighbourhood of Caoğlu – 168, 191, 254

**Gökçe Hamza**, founder of a waqf at a bridge in the village of Gökçeli, *kaza* Filibe. The waqf was established during the reign of Sultan Bayezid II; *see* **Gökbilgin, M. T. XV. - XVI. Asırlarda Edirne ve Paşa Livası. İstanbul, 1952, p. 414 – 442**

**Guri (Sultan)**, founder of a waqf in Haleb. This is probably Dilâver Han Hüseyin Guri, member of the Afghan Muslim dynasty Guri which spread its authority over parts of India at the beginning of the 14th century – 168, 207, 208, 331

**Gülbahar Hatun**, one of the wives of Bayezid II (1481-1512). Her full name is Gülbahar daughter of Abdüssamed, which suggests that she had come to the Harem as a slavegirl. Some scholars consider her the mother of Sultan Selim I (1512-1520). They claim that she

had died in Trabzon where Selim I built the Hatuniye *türbe* over her grave. Ottoman documentation confirms this – 208, 235, 253, 258

**Gülçiçek Hatun**, Greek, wife of Sultan Murad I (1359-1389), mother of Sultan Bayezid I (1389-1402). In her lifetime she established a religious and charitable foundation. With its revenues she built a mosque and a tomb in Bursa where she was buried – 365

**Gülfem Hatun**, a Christian convert, slavegirl of Sultan Süleyman I (1520-1566), who became imperial wife for a certain period. After the death of Hürrem Sultan, the favourite wife of Süleyman (1558), it seems that Gülfem replaced her, along with several other concubines. Meanwhile she built a mosque in the capital but the revenues from her charitable foundation were insufficient and she sold her turn with the sultan to one of the concubines. Süleyman I was very irritated deciding that she was neglecting him and ordered her death (1562). Some scholars do not accept this version of the death of the imperial wife but cannot reveal the true reason which made the sultan order the execution of Gülfem. She is the founder of a religious and charitable foundation to which Gülfem bequeathed the revenues from 34 rented *odas*, six houses, one bakery, six *dükkâns* and a garden – 90, 140, 323

**Gülizar Hatun**, founder of a waqf in İstanbul – 90

**Gülruh Hatun (Gülruh Sultan)**, wife of Sultan Bayezid II (1481-1512). Her full name, Gülruh daughter of Abdülhay, suggests that she was a convert. She gave birth to a boy – Alemşah, and a girl – Kamer Sultan. She accompanied her son in the province where his father sent him as a *sancakbey*. The young man became alcohol- addict and his mother in vain tried to deflect him from the vice. In 1510 Alemşah died. His mother settled in Bursa and the next Ottoman sultan, Selim I (1512-1520), assigned an allowance to her and to the family of her late son. She died during the first years of the reign of Sultan Süleyman I (1520-1566). In her lifetime she founded a charitable foundation to which she bequeathed the revenues from a bath, several *dükkâns* and a *kervansaray*. The waqf built and then maintained three *mesçids* and a charitable complex (*imaret*) – 101, 365

**Gülşirin Hatun**, founder of a waqf in *nahiye* Terkoz – 258

## H

**Hacı Bey**, founder of a waqf in *kaza* Manastır – 241

**Hafsa Hatun**, daughter of Sultan Mehmed I (1413-1421). Her brother Sultan Murad II (1421-1444; 1446-1451) married her to Mahmud Çelebi, the son of the Grand Vizir Çandarlızade Halil Paşa. Murad II endowed his sister with numerous villages which were subsequently transformed into waqfs – 101

**Halaçoğlu**, founder of a waqf in the town of Akça Kazanlık – 431

**Hacı Halil**, founder of a cash waqf at the *mesçid* of Hacı Musa in Rusçuk – 471

**Hacı Halil (Nikhisari)**, built a mosque in Rusçuk at which was established a waqf – 471

**Halil Ağa**, donated a waqf to the *mesçid* of Hacı Musa in Rusçuk – 471

**Hacı Halil Ağa**, founder of a waqf at a mosque in the town of İslimiye – 425, 436

**Hacı Halil Ağa**, *nazır* of Silistra and founder of a waqf in Tutrakan and Yergöğü – 471

**Halil Ağa (Bosnevi)**, donated the revenue from a saddler's *dükkân* to the mosque of Yahya Paşa in Vidin – 470

- Hacı Halil Ağa (Nalbant)**, founder of a waqf at a *medrese* in the *mahalle* of Hacı Mustafa in the town of İslimiye – 425
- Halil Alemdar son of İbrahim**, donated a coffee house and eight *dükkâns* to the mosque of Kuzu Elhac Hüseyin Ağa in Rusçuk – 471
- Halil Bey**, founder of a waqf in Manyas – 331
- Halil Efendi**, founder of a waqf in Bergama – 215
- Halil Hoca**, *mütevelli* of the waqf of Molla Ali in Rusçuk – 471
- Şeyh Halil (Nalçeci)**, founder of a waqf in Üsküdar – 231
- Hacı Hamza**, founder of a waqf at a *mescid* in the fortress of Sin – 319
- Hamza Bey (Şarabdar)**, high officer during the reign of Sultan Murad II (1421-1444; 1446-1451) and Mehmed II (1444-1446; 1451-1481). His family possessed *mülks* and waqfs in the region of Didimoteichon – 231, 331, 376
- Hamza Paşa**. During the reign of the sultans Murad III (1574-1595) and Mehmed III (1595-1603) was *sancakbey* of Küstendil and for a short period – *beylerbey* of Anadolu. Also occupied high positions in the palace bureaus – 90
- Hançerli Sultan** (Hançerli Fatma Sultan), daughter of Prince Mahmud, son of Sultan Bayezid II (1481-1512). Married to the *sancakbey* of Balıkesir Mehmed Bey. Founder of a waqf in the region of Bursa – 365
- Handan Sultan (Valide)**, wife of Sultan Mehmed III (1574-1595) and mother of Sultan Ahmed I (1603-1617). She was declared *Valide Sultan* at the accession to the throne of her son. Died in 1605. Founder of waqfs in İstanbul – 107, 168, 195, 254, 331, 334
- Hanife Kadın**, donated cash to the mosque of Elhac Bekir in Rusçuk – 471
- Hanım Sultan (Hanım Hatun)**, daughter of Sultan Selim I and wife of **Mustafa Paşa (Gazi, Çoban)**. The sultans Bayezid II (1481-1512), Selim I (1512-1520) and Süleyman I (1520-1566) endowed the family with vast *mülks* transformed into waqfs – 73a, 90, 93, 120, 130, 172, 195, 264, 278, 321, 334
- Hanzade Sultan**, daughter of Sultan Ahmed I (1603-1617), married to Bayram Paşa. Died in 1650, founder of a waqf in İstanbul – 191
- Hasan Ağa**, founder of a waqf in *vilâyet* Bursa – 365
- Hasan Ağa**, farmer of the post of *voyvoda* in the waqf of **Valide Sultan** in Yeni II in 1649-1650 – 155
- Hasan Ağa (Hasodalı)**, head of the sultan's chambers during the reign of Sultan Süleyman II (1687-1691), who had donated landed properties in *vilâyet* Brusa – 365
- Hasan Ağa (Zaimoğlu)**, debtor to the waqf at the mosque of Hacı Ali in Rusçuk – 471
- Hasan Paşa**, founder of a waqf in the town of Akşehir – 25, 334
- Hasan Paşa**, high official and military commander during the reign of Bayezid II (1481-1512), who held consequently the posts of *beylerbey* of Konya, of Anadolu and of Rumili. Founder of a waqf in Sofia – 108
- Hasan Paşa (Ağa, Tırnakçı)**, *yeniçeri ağa* during the reign of Sultan Mehmed III (1595-1603), who rose to the post of *vezir*. Founder of a waqf in İstanbul – 89, 172, 234, 253
- Hasan Paşa (Aşçı)**, founder of waqfs in İstanbul and Yakova – 165, 191
- Hasan Paşa (Damad-ı Padişahi)**, Greek convert from Morea. He began his career as imperial armourer and rose to the post of Grand Vezir (1703). He married the daughter of Sultan Mehmed IV, **Hatice Sultan**, fell into disgrace and was exiled with his wife to İzmit.



In three years he was allowed to go back to the capital, and then occupied the posts of *vali* of Egypt, Damascus and Rakka – 90, 127, 329

**Hasan Paşa (Kapudan)**, admiral of the naval forces and *vezir* under Sultan Selim II (1566-1574), founder of a waqf in İstanbul – 168, 177, 202, 208

**Hasan Paşa (Maktul, Hadım)**. During the reign of Sultan Mehmed III (1595-1603) managed to become Grand Vezir having offered huge bribe to the mother of the sultan. Dismissed in 1598 and murdered as a result of political strife – 234

**Hasan Paşa (Yemişçi)**, Albanian, *devşirme* conscript. During the reign of the sultans Murad III (1574-1595) and Mehmed III (1595-1603) consecutively held the posts of chief cup-bearer, head of the palace guard, *yeniçeri ağa*, *vali* of Belgrade and finally managed to become Grand Vezir. Engaged to the daughter of Murad III, Ayşe Sultan, but in 1603 was executed without ever becoming sultan's son-in-law – 168, 172

**Hasboğa Bey**, founder of a waqf at the mosque of the same name in Sofia. *See also Радусев, Евг. Р. Ковачев*. Опис на регистри от истанбулския османски архив към Генералната дирекция на държавните архиви на Република Турция. С., 1996, p. 92 – 29

**Hasboğa Çavuş**, founder of a waqf in the region of Bursa – 365

**Haseki Sultan (Hurrem Sultan)**. There is no unanimity on her ethnic background, in all probability – Ukrainian. She came to the court of Sultan Süleyman I (1520-1566) as a slavegirl after an *akıncı* incursion in Christian territories. She became the favourite wife of the ruler and master of his harem. She tried hard to secure the throne for her son Prince Bayezid, involving the palace in intrigues and schemes. Died in 1558 without having seen any of her sons at the head of the Ottoman state. During her lifetime she constructed a mosque, a hospital and a *medrese* in Aksaray, İstanbul, to which she dedicated the revenues from her numerous waqfs – 73a, 77, 78, 143, 255, 273, 291, 362, 409

**Hacı Haşim Alemdar**, donated cash to the Şöhret-i Kadı mosque in Rusçuk – 471

**Seyyid Hacı Hasim Efendi**, *müfti* of Rusçuk and *mütevelli* of the waqf at the mosque of Eskicizade Hacı Ahmed in the town – 471

**Hatice, daughter of Mustafa**, donated a *dükkan* to Cami-i Atik in Rusçuk – 471

**Hatice Hatun**, one of the wives of Sultan Murad II (1421-1444; 1446-1451), granddaughter of İsfendiyar Bey, member of the Anatolian Turkic dynasty of the Candaroğulları (İsfendiyaroğulları) – 101

**Hatice Hatun**, founder of a waqf in the town of Filibe – 441

**Hatice Hatun**, donated one third of her property to the waqf at the mosque of Yahya Paşa in Vidin – 470

**Hatice Sultan** daughter of Sultan Bayezid II (1481-1512), founder of a waqf in Edirne – 68, 117, 241

**Hatice Turhan Sultan**, Russian, taken to the Ottoman capital after a Tatar incursion in Christian lands. The captive was very attractive and was presented as a gift to Mahpeyker Kösem Sultan who, in her turn, gave her to her son Sultan İbrahim (1640-1648). She became the first wife of the sultan and gave birth to the heir to the throne Mehmed IV (1648-1687). Quickly she learnt the palace intrigues and managed to remove her rivals in the harem. In her time the Köprülü family managed to acquire the post of the Grand Vezir and this is regarded as her contribution to the stabilisation of Ottoman statehood during that period – 372

**Hoca Hayreddin**, teacher of Sultan Mehmed II (1444-1446; 1451-1481), founder of waqfs in İstanbul and Edirne – 117

**Hayreddin Paşa** (Çandarlı Kara Halil Hayreddin Paşa). The first member of the outstanding Çandarlı family which gave four Grand Vezirs and contributed considerably to the development of the Ottoman state during the 14th – 15th century. Hayreddin Paşa was the first Ottoman *kadıasker* appointed in 1362 by Sultan Murad I (1359-1389). Historical tradition claims that he was related to the establishment of the *yeniçeri* corps. In 1372, Hayreddin Paşa became *vezir* (at the time the post of the Grand Vezir was not yet existent) and commander-in-chief of the Right Wing of the Ottoman advance in the Balkans. The *paşa* acted in West Thrace, Macedonia and Albania till 1386. In 1387, he fell ill in the military camp near Yenice-i Vardar, was accommodated in Serrais where he soon died. Founder of waqfs in İznik, Gelibolu and Serrais – 73a, 365

**Heva Hatun**, donated a *dükkân* to the mescid of Hacı Musa in Rusçuk – 471

**Hüdavendigâr Sultan Murad**, *see* **Gazi Hüdavendigâr**

**Hurmuз Hanım**, constructed the mosque Cami-i Cedid in Rusçuk at which was established a waqf – 471

**Hacı Hüseyin**, founder of a waqf at a mosque in the *mahalle* of Cami-i Atik in the town of İslimiye – 426

**Molla Hüseyin**, *mütevelli* of the waqf at the mosque of Kuzu Elhac Hüseyin Ağa in Rusçuk – 471

**Hüseyin Ağa**, founder of a waqf in *kaza* İncegiz – 31

**Hüseyin Ağa**, high palace dignitary during the reign of Sultan Murad III (1574-1595), founder of a waqf at a mosque in İstanbul – 90, 168, 186, 202, 207, 271

**Hacı Hüseyin Ağa**, commander of the guard of Pazbanzade Osman Paşa, donated a worn-out rug to the waqf at the mosque of Yahya Paşa in Vidin – 470

**Hüseyin Ağa (Kahveci)**, constructed a *mescid* in the *mahalle* of Cami-i Cedid in Rusçuk, at which was also established a waqf – 471

**Hüseyin Alemdar (Arnaud)**, donated four *dükkâns* to the *medrese* at the mosque of Hüseyin Hoca in Rusçuk – 471

**Hüseyin Bey**, founder of a waqf in Kayseri – 213

**Hüseyin Efendi**, founder of a waqf in *sancak* Kandiye. This is probably the *kâhya* of Hatice Turhan Sultan, also founder of a waqf in the same *sancak* – 372

**Seyyid Hüseyin Efendi**, *müfti* of Rusçuk and *nazır* of the waqf at the *çeşmes* in the town – 471

**Hüseyin Efendi**, *kadı* of Rusçuk who constructed Şöhret-i Kadı mosque on the site of the demolished mosque of Baltacıoğlu in Rusçuk – 471

**Hacı Hüseyin Efendi**, *mütevelli* of the waqf at the Cami-i Atik in Rusçuk – 471

**Hacı Hüseyin Efendi**, *müfti* of Rusçuk and *nazır* of the waqf at the *çeşmes* in the town – 471

**Seyyid Hacı Hüseyin Efendi (Babadağlı)**, *mütevelli* of the waqf at Kubbeli Camii in Rusçuk – 471

**Hüseyin Efendi (Tirsenkli)**, *mütevelli* of the waqf at the mosque of Elhac Halil and *imam* in the same mosque – 47100

**Hüseyin Paşa (Gazi, Deli)**, held important military and administrative posts during the reign of the sultans İbrahim (1640-1648) and Mehmed IV (1648-1687) such as admiral of the naval forces, *vali* of Egypt, Bosnia, Bagdad and Rumili, commander-in-chief of the Ottoman troops on Crete, and for a short time Grand Vezir. Founded a waqf in Crete – 372

**Hüseyin Paşa (Kavanozzade)**, member of an influential family from Tatar Pazarı, who participated with his own detachments in the military operations of the central authorities. This brought him the title of *vezir* and appointment as *beylerbey* of Rumili (1819). Then he occupied the post of *vali* of Selânik (1821), Niş (1823) and in 1832 became *vali* of Rumili. Died in 1835 – 471

**Hüssam İbiş Ağa**, constructed *dükkâns* and *odas* on a plot belonging to the waqf at the mosque of Elhac Mustafa in Rusçuk – 471

## İ

**İbiş Efendi**, responsible for the workers maintaining the waqf *çeşmes* in Rusçuk – 471

**İbrahim**, Sultan (1640-1648), son of Sultan Ahmed I Grand Vezirs: Kemankeş Kara Mustafa Paşa, Sultanzade Mehmed Paşa, Salih Paşa, Kara Musa Paşa, Hezarpare Ahmed Paşa, Sofu Mehmed Paşa – 188, 191

**Hacı İbrahim**, donated cash to Çarşu Camii in Rusçuk – 471

**İbrahim (Kahveci)**, tenant of a plot belonging to the waqf of Halil Ağa, *nazır* of Silistra – 471

**Hacı İbrahim (Konyazade)**, donated cash to Çarşu Camii in Rusçuk – 471

**İbrahim Ağa**, *mütevelli* of the waqfs of Sultan Süleyman I in İstanbul, in 1612-1613 – 57

**İbrahim Ağa**, former commander of the *cebeci* corps, in 1703 farmer of a waqf *mukataa* consisting of nine villages and one *çiftlik* in *kaza* Hayrebolu belonging to the waqf of Sultan Selim I in İstanbul – 325

**İbrahim Alemdar**, debtor to the waqf at the mosque of Eskicizade Hacı Ahmed in Rusçuk – 471

**Hacı İbrahim Alemdar**, donated one third of his property and 1500 *guruş* to the waqf at the mosque of Yahya Paşa in Vidin – 470

**İbrahim Bey**, *mütesellim* of Rusçuk in 1818, donated one fourth of a mill to Hüsameddin mosque in the town – 471

**İbrahim Bey son of Karaman (Karamanoğlu)**, ruler of the Karaman Beylik. Died in 1464. Conducted active policy regarding the Ottomans and the Mamluks. Under his rule the *beylik* experienced one of its most brilliant periods. In 1434 İbrahim Bey founded a waqf and an *imaret* in Konya – 258, 334

**İbrahim Çavuş (Irakiyeci)**, founder of a waqf in İstanbul – 209

**İbrahim Efendi**, donated a *seccade* to the waqf at the mosque of Yahya Paşa in Vidin – 470

**İbrahim Fakih**, founder of a waqf in *nahiye* Göpsa, *kaza* Filibe – 410

**İbrahim Paşa**, see **İbrahim Paşa (Pargalı, Maktul, Frenk)**

**İbrahim Paşa**, founder of a waqf in Orta köy – 168

**Elhac İbrahim Paşa**, from the post of *defterdar* of the *vilâyets* Tuna and Haleb he rose to become *başdefterdar*. Four times he was dismissed and appointed to that post (1583-1596), then became *beylerbey* of Konya, *vali* of Haleb and *vezir*. In 1600 as a commander-in-chief of the troops trying to suppress the uprising of Kara Yazıcı and Deli Hasan in Anatolia he was routed and exiled to Konya. In 1603 was appointed *vali* of Egypt where he lost his life during unrest of the local population – 185

**İbrahim Paşa** (Elhac, Aşçı), born in Tripolitsa, Morea. Very young he came to the palace kitchen, whence his sobriquet “aşçı”, cook. During the reign of Sultan Ahmed III (1703-1730) he held the posts of admiral of the naval forces, *vali* of Egypt, Aleppo, Sayda and Kandiye; founder of a waqf in the capital and in Morea – 145, 334, 371

**İbrahim Paşa (Gazi, Damad)**, Bosnian, held various high positions in the Ottoman army and in the state administration such as *vali* of Diyarbekir, of Damascus and of Egypt, admiral of the naval forces and *vezir* during the reign of Selim II (1566-1574) and Murad III (1574-1595). Under Mehmed III (1595-1603) became three times Grand Vezir. Married to **Ayşe Sultan**, daughter of Murad III, whence the sobriquet *damad* (son-in-law) – 213, 233, 253, 264, 331

**İbrahim Paşa (Pargalı, Maktul, Frenk)**, Greek or Italian, *devşirme* conscript. During the reign of Sultan Süleyman I (1520-1566) he quickly rose from a palace servant to Grand Vezir, married Hatice Sultan, daughter of Selim I and sister of Süleyman I. He acquired immense influence in the palace, combining the post of Grand Vezir with those of a commander-in-chief of the army and the fleet, *beylerbey* of Rumili; executed as a result of political strife. Founded waqfs in the capital and in Razgrad where he built a mosque – 24, 30, 73a, 90, 93, 100, 225, 241, 248, 283, 291, 334, 370, 412

**İlyas Bey**, founder of a waqf in Sofia; see also **Радусев, Евг., Р. Ковачев**. Опис на регистри от истанбулския османски архив към Генералната дирекция на държавните архиви на Република Турция. С., 1996, p. 88 – 29

**İlyas Bey (Mirahur)**, husband of Hundi Hatun, daughter of Daye Hatun, wet nurse of Sultan Mehmed II (1444-1446; 1451-1481). The family founded waqfs in İstanbul and in the region of Edirne – 193, 227, 241, 253, 264, 291

**İsa Bey**, founder of a waqf in the region of Bursa – 365

**İsa Bey**, founder of a waqf in Kilis – 101

**İsfendiyar Bey**, the eponym founder of a Turkic Muslim dynasty in Anatolia (the İsfendiyaroğulları), known also as the Candaroğulları. During the reign of Murad II (1421-1444; 1446-1451) the Ottomans kept friendly relations with the İsfendiyaroğulları – the sultan married a granddaughter of İsfendiyar Bey, **Hatice Hatun**, giving in marriage two of his sisters to sons of the *bey*. The good relations were preserved during the reign of the next sultan Mehmed II who endowed members of the dynasty with *mülks* in the region of Plovdiv and Didimoteichon, later transformed into waqfs. See **Радусев, Евг., Р. Ковачев**. Опис на регистри от Истанбулския османски архив към Генералната дирекция на държавните архиви на Република Турция. С., 1996, annotations Nos 8, 19 – 41

**İshak Bey**, military commander of the Ottoman front line in Bosnia during the reign of Sultan Murad II (1421-1444; 1446-1451). Founder of a waqf in the region of Edirne, whose revenues his descendants bequeathed to the *imaret* they built in Skopje – 53, 73a

**İshak Paşa**, Croat or Greek, *devşirme* conscript. From a companion of Sultan Murad II (1421-1444; 1446-1451) and overseer of the Treasury he rose to a *vezir* and Grand Vezir (1453). He occupied the highest state post twice more (1481 and 1483). He ended his career as *sancakbey* of Selânik where he died in 1487. Founder of waqfs in İstanbul, İnegöl, Selânik and other – 117, 285, 291

**İshak Paşa -i Veli**, founder of a waqf in the region of Bursa – 365

**İsmail**, *mütevelli* of the waqf at the *çeşmes* in Rusçuk – 471

**Seyyid İsmail**, founder of a waqf in Develü Kara Hisar – 193

**Hacı İsmail**, *mütevelli* of the waqf at the mosque of Çavuşzade in Rusçuk – 471

**Seyyid İsmail Ağa (Tirseniklizade, kapıcıbaşı)**. *Kapıcıbaşı*, in 1795 *ayan* of Rusçuk.

During the *dağlı* unrest in the European possessions of the Ottoman state (end of 18th – beginning of 19th century) remaining faithful to the Porte he was involved in a bitter contest with the secessionist from Vidin, Osman Pazvantoğlu. Beginning from 1800 he was *voyvoda* of Târnovo. He also spread his authority over the regions of Svishtov, Târgovishte, Novi Pazar, Razgrad and Shumen, soon becoming the chief *ayan* of NE Bulgaria. After 1805 he stretched his influence over Varna, Kavarna, Balchik, the entire Deli Orman and the region of Dobrich, for a short time also over Stara and Nova Zagora, Anhialo and Burgas. Adversary to the reforms in the army of Sultan Selim III (1789-1807). Murdered from an ambush in his *çiftlik* near the village of Trâstenik. Founder of waqfs in Rusçuk, restored the waqfs of **Arslan Paşa (Can)** in the town – 471

**İsmail Alemdar**, tenant of a plot belonging to the waqf of Hacı Halil Ağa, *nazır* of Silistra – 471

**İsmail Alemdar (Kayazade)**, donated a *dükkân* to a *çeşme* built by him in Rusçuk – 471

**İsmail Bey**, descendant of the Anatolian Turkic dynasty of the Candaroğulları, also known as İsfendiyaroğulları. Sultan Murad II (1421-1444; 1446-1451) married **Hatice Hatun**, granddaughter of İsfendiyar Bey, giving two of his sisters in marriage to the sons of the *bey* – İbrahim and Kasım. İsmail Bey was the son of İbrahim. From the next sultan Mehmed II he received a *mülk* centred in the village of Markovo, which he soon transformed into an inherited waqf – 429

**İsmail Bey**, founder of a waqf in Kastamoni – 101

**İsmail Efendi**, *vaiz* in Çarşu Camii in Rusçuk – 471

**Seyyid İsmail Efendi**, founder of a waqf in İstanbul – 172, 195

**İsmail Efendi (Müftizade)**, employee at the waqf of the mosque of Hacı Mehmed in Rusçuk and *mütevelli* of the waqf at the mosque of Kazancı Hacı Süleyman in Rusçuk – 471

**Hacı İsmail son of Ali son of Abdurrahman**, donated a *dükkân* and a house to the *mekteb* he had constructed in Rusçuk – 471

**İsmail son of İbrahim Bey**, founder of a waqf in *nahiye* Ayandon – 14

**İsmail Çelebi**, founder of a waqf in İstanbul – 168

**İsmihan Sultan**, daughter of Sultan Selim II (1566-1574) and wife of **Mehmed Paşa (Sokollu)**.

After the death of the *paşa* she married the *vali* of Budin Ali Paşa (Kalaylıkoz). She was very influential in the harems of Selim II and of her brother Murad III, and was at the bottom of many palace schemes – 47, 222, 270, 290, 293, 294, 302

**Hacı İvaz Paşa**, founder of a waqf in the region of Bursa – 366

**İzeddin Bey**, founder of a waqf in the region of Bursa – 365

**İzzet Paşa**, high military and administrative officer, admiral of the Ottoman naval forces, and then twice Grand Vezir during the reign of the sultans Mahmud II (1808-1839) and Abdülmecid (1839-1861) – 361

**Kadı İskender**, founder of a waqf in *kaza* Divriği – 412

**Kadı İvaz**, held as waqf the village of Beş Pınar, Popovo district. This is probably Ivaz Efendi, *kadı* of İstanbul, and later *kadıasker* of Anadolu and of Rumili during the reign of Sultan Murad III (1574-1595) – 58, 117, 209

## K

**Molla Kahraman**, donated one third of his property to the waqf at the mosque of Yahya Paşa in Vidin – 470

**Hacı Kamen**, inhabitant of Tutrakan, tenant of a plot belonging to the waqf of Halil Ağa, *nazır* of Silistra – 471

**Kara Efendi**, *vaiz* at the *mescid* of Hacı Musa in Rusçuk – 471

**Karagöz Paşa**, founder of a waqf in Kütahya – 101

**Karamanoğlu İbrahim Bey**, *see* **İbrahim Bey son of Karaman (Karamanoğlu)**

**Kasım Bey**, founder of a waqf in Bozük – 101

**Kasım Paşa (Cezari, Sofu, Koca)**, high officer in the Ottoman administration during the reign of Sultan Bayezid II; *sancakbey* of Silistra, *defterdar*, who rose to the position of *vezir* under Selim I (1512-1520) and Süleyman I (1520-1566). He built a mosque and a theological school in İstanbul donating part of Trnovo for their maintenance. The inventories of the town from the beginning of the 16th century contain a *mahalle* of **Kasım Paşa**, bearing the name of this man because of some social activity he had performed in the region of Târnovo, probably the founding of a waqf. However, B. Tsvetkova explains that the *mahalle* bears the name of Kasım Paşa, Rumili *beylerbey* from the time of Sultan Murad II (1421-1444; 1446-1451) who was dismissed after the Ottoman defeat by the crusaders at the Zlatitsa Pass. The *paşa* received in *mülk* the village of Drianovo in the Târnovo district which he later donated as waqf. *See* Извори за българската история. Т. 14, С., 1966, с. 337. *See also* **Kasım Paşa (Evliya)** – 30, 58, 100, 117, 209, 218, 224, 241, 290, 365

**Kasım Paşa (Evliya)**, high Ottoman dignitary during the reign of the sultans Mehmed II (1444-1446; 1451-1481) and Bayezid II (1481-1512); died in 1485. During his lifetime he established religious and charitable foundations in Târnovo and Edirne – 58, 117, 209, 218, 241, 290

**Kasım Paşa (Güzelce)**, personal slave of Sultan Bayezid II (1481- 1512), educated in the palace; *beylerbey* of Anadolu and then of Rumili, in 1521 rose to *vezir*, then followed appointments as *vali* of Egypt (1523) and Budin (1525). He died in 1532; founder of a waqf in the İstanbul neighbourhood which still bears his name – 91

**Kasım Subaşı**, founder of a waqf in Brusa – 190

**Katrancıoğlu**, donated a plot to the mosque of Şeyh Ahmed in Rusçuk – 471

**Kayıtbay**, Sultan of Egypt and Syria (1468-1495). Conducted an active policy regarding the Ottomans in Asia Minor; spent considerable sums on the construction of public and cult buildings – 94, 195

**Keçecizade**, donated cash to the mosque of Kara Ali Bey in Rusçuk. *See also* **Hacı Mehmed (Keçecizade)** – 471

**Kılıç Paşa**, *see* **Ali Paşa (Kılıç, Kapudan, Müselleh)**

**Kıyas**, inhabitant of Tutrakan, tenant of a plot belonging to the waqf of Hacı Halil Ağa, *nazır* of Silistra – 471

**Kızıl Deli Sultan**, *derviş* from Anatolia, convert, who participated in the early colonisation of Rumili during the reign of Sultan Bayezid I (1389-1402). The ruler endowed him with a *mülk* consisting of three villages in *nahiye* Cebel which he transformed into an inherited waqf – 275

**Kosta Çorbacı**, inhabitant of Tutrakan, tenant of a plot belonging to the waqf of Halil Ağa, *nazır* of Silistra – 471

## L

**Lala Sinan**, founder of a waqf in the region of Bursa. *See also Sinan Paşa (Lala)* – 101, 365, 383

## M

**Mahhuban Hatun**, founder of a waqf in İstanbul – 207

**Mahi Hatun**, founder of a waqf in İstanbul – 207, 226

**Molla Mahmud**, merchant, donated 500 *guruş* and one third of his property to the waqf at the mosque of Yahya Paşa in Vidin – 470

**Mahmud I (Gazi)**, Sultan (1730-1754), son of Sultan Mustafa II. Grand Vezirs: Silâhdar Mehmed Paşa, Kabakulak İbrahim Paşa, Topal Osman Paşa, Hekimoğlu Ali Paşa, İsmail Paşa, Silâhdar Seyyid Mehmed Paşa, Muhsinzade Abdullah Paşa, Yeğen Mehmed Paşa, İvazzade Hacı Mehmed Paşa, Hacı Ahmed Paşa, Hekimoğlu Ali Paşa (second term), Seyyid Hasan Paşa, Tirâki Hacı Mehmed Paşa, Seyyid Boynueğri Abdullah Paşa, Dividdar Mehmed Emin Paşa, Köse Bahir Mustafa Paşa – 331, 334

**Mahmud II**, Sultan (1808-1839), son of Sultan Abdülhamid I. Grand Vezirs: Alemdar Mustafa Paşa, Memiş Paşa, Yusuf Ziya Paşa, Ahmed Paşa, Hurşid Ahmed Paşa, Mehmed Emin Rauf Paşa, Derviş Mehmed Paşa, Seyyid Ali Paşa, Benderli Ali Paşa, Hacı Salih Paşa, Deli Abdullah Paşa, Silâhdar Ali Paşa, Mehmed Said Galib Paşa, Benderli Mehmed Selim Sırrı Paşa, Topal Mehmed İzzet Paşa, Reşid Mehmed Paşa, Mehmed Emin Rauf Paşa (second term) – 343

**Mahmud Ağa**, constructed in 863/ 1458 – 1459 a *mescid* in Edirne. Around it emerged the *mahalle* of Mescid-i Mahmud Ağa. His waqf possessed villages in the Edirne region – 320

**Mahmud Ağa**, founder of a waqf in İstanbul – 90

**Mahmud Bey**, founder of a waqf in Bursa – 208

**Mahmud Bey son of Kassab**, founder of a waqf in *kaza* Mığalkara during the reign of Sultan Murad II (1421-1444; 1446-1451) – 40

**Mahmud Bey son of Mihal Bey**, descendant of the family of the Mihaloğulları, founder of a waqf in *nahiye* İhtiman. *See Mihal Bey (Gazi)* – 29

**Mahmud Paşa**, founder of a waqf, part of whose revenues came from *kaza* Akça Kazanlık – 140

**Mahmud Paşa (Veli)**, Croat or Greek, trained in the palace in the closest circle of Murad II (1421-1444; 1446-1451). The next ruler Mehmed II appointed him Grand Vezir and thus Mahmud was the first man of non-Turkic ethnic background to occupy the highest post in the state administration. This set the beginning of a long period in Ottoman governmental history known as the “*devşirme* age” when most of the high administrative and military posts were held by *devşirme* conscripts. At the end of his career as a result of palace intrigues Mahmud Paşa fell into disgrace and was executed on the order of the

sultan. Founder of waqfs in İstanbul, Edirne and the district of Edirne – 50, 52, 85, 117, 140, 168, 191, 195, 208, 213, 234, 235, 264, 291, 331, 334

**Mahmud Paşa**, founder of a waqf in İstanbul. *See* **Mahmud Paşa (Veli)**

**Mahmud Paşa**, founder of a waqf in *kaza* Samanlı – 101

**Mahmud Paşa**, founder of a waqf in *kaza* Hasköy. *See* **Mahmud Paşa (Veli)**

**Mahmud Paşa-i Veli**, *see* **Mahmud Paşa (Veli)**

**Mahpeyker Hatun**, founder of a waqf in İstanbul. Quite probably the same person as Kösem Sultan who was known in the harem as Mahpeyker. The daughter of a Christian priest, born in Greece or Bosnia. The girl was very attractive and soon after coming to the palace she was noticed by Sultan Ahmed I (1603-1617) becoming his wife. She had four boys and two girls of him. Mahpeyker was the master of the harem. After the death of her husband she was sent to the Old Palace (*see* **Valide Sultan**). Six years later, after the accession to the throne of her son Murad IV (1623-1640), she came out with a lavish ceremony. After the death of Handan Sultan, the mother of her husband Ahmed I, Mahpeyker was unrivalled master of the harem. Since her son was only twelve year-old, she dealt even with the state affairs and took the needed decisions in his stead. Her impact on the imperial affairs did not diminish even when Murad IV took the authority in his hands. After his death the throne was occupied by another son of Mahpeyker – İbrahim. He, too, was under the strong influence of his mother who allowed him to have his amusements with the slavegirls in the harem while she was ruling. The women from the harem encouraged İbrahim to divert Mahpeyker from the capital but this cost him the throne. He was replaced by Mehmed IV (1648-1687), son of İbrahim, who was only at the age of seven. Thus the power remained in the hands of Mahpeyker. The mother of Mehmed IV – Turhan Sultan, never accepted the domination of her mother-in-law and finally managed to strangle her with the assistance of the palace servants – 207, 208, 226

**Malkoç Ağa**, commander of the guard at the palace gates at the beginning of the 17th century, founder of a waqf in İstanbul – 195

**Hacı Mehmed**, built the mosque of the same name in Rusçuk at which was founded a waqf – 471

**Hacı Mehmed**, founder of a waqf in *sancak* Izvornik – 34

**Mehmed (darüssaade ağa)**, *see* **Mehmed Ağa (Habeşi)**

**Mehmed (Sipahi)**, founder of a waqf at a mosque in the town of Ahluna – 319

**Mehmed I**, Sultan (1413-1421), son of Sultan Bayezid I. Grand Vezirs: Osmancıklı İmamzade Halil Paşa, Çandarlı İbrahim Paşa, Tokatlı Mehmed Paşa, Bayezid Paşa – 140, 287, 331, 334, 365, 378

**Mehmed II**, Sultan (1444-1446; 1451-1481), son of Sultan Murad II. Grand Vezirs: Çandarlı Halil Paşa, Mahmud Paşa, Rum Mehmed Paşa, İshak Paşa, Mahmud Paşa (second term), Gedik Ahmed Paşa, Karamanlı Mehmed Paşa – 4, 5, 6, 7, 9, 10, 11, 73a, 89, 105, 117, 140, 168, 190, 193, 195, 208, 213, 231, 234, 250, 268, 271, 277, 319, 327, 331, 334

**Mehmed III**, Sultan (1595-1603). Grand Vezirs: Koca Sinan Paşa, Ferhad Paşa, Koca Sinan Paşa (second term under Mehmed III and fourth in his career), Lala Mehmed Paşa, Koca Sinan Paşa (third term under Mehmed III), Damad İbrahim Paşa, Cağalazade Sinan Paşa, Damad İbrahim Paşa (second term), Hadım Hasan Paşa, Cerrah Mehmed Paşa, Damad İbrahim Paşa (third term), Yemişçi Hasan Paşa, Yavuz (Malkoç) Ali Paşa – 47, 165, 192, 219, 223, 260, 262, 273, 291, 331, 334



- Mehmed IV**, Sultan (1648-1687), son of Sultan İbrahim. Grand Vezirs: Sofu Mehmed Paşa, Kara Murad Paşa, Melek Ahmed Paşa, Siyavuş Paşa, Gürcü Mehmed Paşa, Tarhoncu Ahmed Paşa, Derviş Mehmed Paşa, İpşir Mustafa Paşa, Kara Murad Paşa, Süleyman Paşa, Deli Hüseyin Paşa, Zurnazen Mehmed Paşa, Siyavuş Paşa (second term), Boynueğri Mehmed Paşa, Köprülü Mehmed Paşa, Köprülüzade Fazıl Ahmed Paşa, Merzifonlu Kara Mustafa Paşa, Kara İbrahim Paşa, Sarı Süleyman Paşa, Abaze Siyavuş Paşa – 334, 372
- Hacı Mehmed (Keçecizade)**, founder of a cash waqf at the *mescid* of Hacı Musa and the mosque of Kazancı Hacı Süleyman in Rusçuk – 471
- Seyyid Mehmed (Şeyhzade)**, deputy *kadı* of Rusçuk – 471
- Mehmed Ağa**, founder of a waqf in the town of İslimiye, dedicated to the payment of the salaries of mosque employees – 420
- Mehmed Ağa**, founder of a waqf in İstanbul – 90, 168, 207
- Mehmed Ağa**, *mütevelli* of the waqf at the mosque of Yahya Paşa in Vidin – 470
- Hacı Mehmed Ağa**, founder of a waqf at a mosque in the town of Ahluna – 319
- Hacı Mehmed Ağa**, donated one third of his property to the waqf at the mosque of Yahya Paşa in Vidin – 470
- Mehmed Ağa (darüssaade ağa)**, eunuch who started his career as a companion of Mehmed IV (1648-1687), later became overseer of the privy treasury of the sultan and finally rose to the post of *darüssaade ağası* (overseer of the sultan's harem). His advancement in the palace career was due to the Grand Vezir Köprülü Mehmed Paşa. In 1663, Mehmed Ağa was dismissed and exiled to Egypt where he died – 191
- Hacı Mehmed Ağa (Çorbacı)**, founder of a waqf at the mosque in the *mahalle* of Hacı Mustafa in the town of İslimiye – 443
- Mehmed Ağa (Habeşi)**, *darüssaade ağası* (overseer of the sultan's harem) during the reign of Sultan Murad III (1574-1595). In 1586 he was placed at the head of the newly-established Directorate of the Haremeyn waqfs. Founder of a waqf in İstanbul – 90, 168, 207
- Mehmed Ağa (Hacı Efendizade)**, usurer from *kaza* Niksar who pre-paid the obligations of the waqfs and *mülks* in the region to the local administration – 315
- Mehmed Ağa (Kethüdazade)**, *mütevelli* of the waqf at the mosque of Elhac Bekir in Rusçuk – 471
- Mehmed Ağa (Kilâri)**, founder of a waqf in İstanbul – 253
- Hacı Mehmed Ağa (Küçük)**, founder of a waqf in the town of İslimiye, dedicated to the payment of the salaries of mosque employees and teachers at the Muslim schools in the town – 443
- Mehmed Ağa (Yaver)**, founder of a waqf in İstanbul – 90
- Mehmed Alemdar (Uzun)**, tenant of a plot at the waqf of Halil Ağa, *nazır* of Silistra – 471
- Mehmed Ali Bey (Çelebi Efendizade)**, restored the *mescid* of Hacı Musa in Rusçuk and transformed it into a mosque at which was founded a waqf – 471
- Mehmed Bey**, founder of a waqf at a mosque and school in the town of İstanımıka – 435
- Mehmed Bey**, founder of a waqf in the region of Nevrekob. *See Mehmed Bey son of Gedik Ahmed Paşa*
- Mehmed Bey**, founder of a waqf in İstanbul – 235
- Mehmed Bey (Sofu)**, founder of a waqf in İstanbul – 236

- Mehmed Bey son of Gedik Ahmed Paşa.** Son of the commander-in-chief and Grand Vezir during the reign of Sultan Mehmed II (1444-1446; 1451-1481) **Ahmed Paşa (Gedik).** Mehmed Bey founded of a waqf in the region of Nevrekob – 212, 236, 270, 290, 293, 294
- Seyyid Molla Mehmed Efendi, mütevellî** of the waqf at Çarşu Camii in Rusçuk – 471
- Mehmed Paşa,** founder of a waqf in Üsküb – 53
- Mehmed Paşa,** founder of a waqf in İstanbul – 90
- Mehmed Paşa,** founder of a waqf in Timur Hisarı – 117, 212, 237
- Mehmed Paşa,** founder of a waqf in *kasaba* Bor – 101
- Mehmed Paşa,** manumitted slaves and slavegirls belonging to the waqf founded by him. This is probably Pirinççi Mehmed Paşa, *beylerbey* of Temeşvar and Silistra during the reign of Sultan Mehmed IV (1648-1687) – 284
- Mehmed Paşa,** founder of a waqf in Selânik – 266
- Mehmed Paşa,** founder of a waqf in Cedid İslâmlu – 334
- Mehmed Paşa (Karamani, Tevki, Nişancı).** Descendant of the Karaman dynasty, Grand Vezir during the reign of Sultan Mehmed II (1444-1446; 1451-1481), executed by the *yenîçeris* in 1481 – 90, 195, 207, 234
- Mehmed Paşa (Koca), beylerbey** of Anadolu and Grand Vezir during the reign of Sultan Murad II (1421-1444; 1446-1451). Founder of a waqf in Bursa – 365
- Mehmed Paşa (Köprülüzade),** founder of a waqf in *kaza* Zafranbolu, *vilâyet* Kastamonu. Probably this is Mehmed Paşa Köprülü, Grand Vezir during the reign of Sultan Mehmed IV (1648-1687) – 368
- Mehmed Paşa (Nişancı),** chief secretary of the imperial council (*Divan*) during the reign of Sultan Süleyman I (1520-1566), *nişancı* and *vezir* under Selim II (1566-1574). Founder of a waqf in *liya* Hüdavendigâr – 21
- Mehmed Paşa (Öküz),** son of an ox-farrier whence his sobriquet “öküz”, that is, “ox”. He began his career in the palace as head of the food storehouse rising to admiral of the naval forces, *vezir* and Grand Vezir under the sultans Ahmed I (1603-1617) and Osman II (1618-1622). Married to one of the daughters of Sultan Ahmed I Gevherhan Sultan. Twice dismissed from the post of Grand Vezir, at the end of 1619 he was appointed *vali* of Aleppo and soon died. Constructed a mosque in İstanbul and founded a waqf at it – 165, 195, 208, 235, 264
- Mehmed Paşa (Rum),** Greek, *devşirme* conscript. Under Sultan Mehmed II (1444-1446; 1451-1481) held the posts of *beylerbey* and commander-in-chief of the army. In 1466 he became Grand Vezir. Led the military campaign against the Karaman dynasty in Anatolia (1467) and became notorious for his hatred for and the cruelties over the local Turco-Muslim population. He put a lot of effort to prevent the settlement of Muslim colonists from Anatolia to Constantinople. Executed in 1470. Founder of waqfs in İstanbul and the region of Didimoteichon – 90, 117
- Mehmed Paşa (Sofu), devşirme** conscript. During the reign of Sultan Süleyman I (1520-1566) became *vezir* and was appointed as *beylerbey* of Bosna, later – of Budin. Constructed a mosque and an *imaret* in Sofia to which he bequeathed revenues from his waqf properties in the districts of Sofia, Drama and Didimoteichon – 58, 97, 208, 218, 235
- Mehmed Paşa (Sofu), defterdar** on the island of Crete, founder of a waqf at a mosque in the fortress of Kandiye to which he dedicated revenues from villages in *nahiye* Temnos. During his lifetime Mehmed Paşa occupied the post of *başdefterdar* and at

an advanced age rose to Grand Vezir. He organised the deposition of Sultan İbrahim (1640-1648) and the accession to the throne of Mehmed IV (1648-1678), but was suspected in lust for power and an attempt to establish personal rule, was deposed, exiled and finally executed – 460

**Mehmed Paşa (Sokollu)**, Bosnian, high administrator, *beylerbey* of Rumili and Grand Vezir under the sultans Süleyman I (1520-1566), Selim II (1566-1574) and Murad III (1574-1595). Married to **İsmihan Sultan**, the daughter of Selim II. This marriage was the prize for the *paşa*'s support for Selim II at his accession to the throne. Sokollu Mehmed Paşa was murdered at an advanced age as a result of palace schemes – 61, 64, 195

**Mehmed Paşa (Şehid)**, *see* **Mehmed Paşa (Sokollu)**

**Hafız Mehmed son of Hacı Ali Efendi**, *muallim* at the mosque of Elhac Bekir in Rusçuk – 471

**Mehmed Çelebi**, deposited pre-payment for the collection of the *ziyade-i cizye* tax in 1052 [1. 04. 1642 - 21. 03. 1643] on behalf of Ahmed Ağa Turnacızade – 143

**Mehmed Çelebi**, grandson of **İshak Bey**, military commander of the Ottoman front line in Bosnia during the reign of Sultan Murad II (1421-1444; 1446-1451). Founded a waqf at the *imaret* of his father İsa Bey in Skopje – 53

**Mehmed Şakir Bey**, *mütevelli* of the waqf of **Mustafa Paşa** in Rusçuk – 471

**Hacı Memiş**, merchant, donated six *dükkâns* to the *muallimhane* at the mosque of Eskicizade Hacı Ahmed in Rusçuk – 471

**Memiş Efendi**, employee at the waqf of **Mustafa Paşa** in Rusçuk – 471

**Mercan Ağa**, founder of a waqf in İstanbul – 90, 213, 235

**Meryem Hatun**, donated one third of her property to the waqf at the mosque of Yahya Paşa in Vidin – 470

**Mesih Paşa**, eunuch in the harem of Sultan Selim II (1566-1574), appointed in 1574 as *vali* of Egypt, and in 1585 became Grand Vezir. Founder of a waqf in İstanbul and Egypt – 291

**Mevlâna**, *see* **Celâleddin Rumi (Mevlâna)**

**Mevlâna Muhiddin**, founder of a waqf in Siroz – 26

**Mihal Bey (Gazi)**, grandson of Köse Mihal Bey, petty Byzantine feudal lord in NW Asia Minor who joined the Ottomans and became companion of Sultan Osman I (1299 - 1326). The grandson Gazi Mihal was high Ottoman dignitary during the reign of Sultan Murad II (1421-1444; 1446-1451). He built a bridge over the river Tundža near Edirne and founded waqfs in the district of Edirne. He died in 839 [27. 07. 1435 - 15. 07. 1436]. Members of the family of the Mihaloğulları occupied high military and administrative posts in Rumili. They are founders of waqfs in the districts of Pleven and İhtiman. *See* **Ali Bey (Gazi, son of Mihal Bey)** – 228, 281, 291, 296

**Mihri Hanım**, founder of a waqf in the region of Bursa – 366

**Mihrimah Sultan**, daughter of Sultan Süleyman I (1520-1566) and **Haseki Sultan**. Married to Rüstem Paşa, Grand Vezir during the reign of Sultan Süleyman I; very influential in the palace, also after the death of her father. She was at the bottom of many palace intrigues and schemes – 73a, 230, 246, 292, 321

**Mihrişah Valide Sultan**, wife of Sulan Mustafa III (1757-1774) and mother of Sultan Selim III (1789-1807). After the death of her husband she was sent, along with the whole harem, to the Old Palace where she stayed till the accession to the throne of Selim III in 1789 when she was declared *Valide Sultan*. Founder of numerous charitable waqfs in İstanbul – 336, 344, 346

**Hoca Muhiddin**, founder of a waqf in İstanbul – 195

**Hacı Murad**, founder of a waqf in *nahiye* İhtiman. See also Радусев, Евг., Р. Ковачев.

Опис на регистри от истанбулския османски архив към Генералната дирекция на държавните архиви на Република Турция. С., 1996, p. 89 – 29.

**Murad I (Hüdavendigâr)**, Sultan (1359-1389), son of Sultan Orhan. Grand Vezirs: Sinaneddin Yusuf Paşa, Çandarlı Kara Halil Hayreddin Paşa, Çandarlı Ali Paşa – 117, 365

**Murad II**, Sultan (1421-1444; 1446-1451), son Sultan Mehmed I. Grand Vezirs: Bayezid Paşa, Çandarlı İbrahim Paşa, Çandarlı Halil Paşa, Lala Örgüç Paşa, Amasyalı Koca Mehmed Paşa, Çandarlı Halil Paşa (second term) – 12, 40, 58, 59, 65, 71, 72, 73a, 75, 79, 83, 88, 89, 100, 109, 117, 140, 143, 159, 161, 165, 168, 172, 178, 181, 191, 194, 195, 213, 228, 234, 235, 264, 288, 291, 296, 331, 334, 338, 365, 384

**Murad III**, Sultan (1574-1595), son of Sultan Selim II Grand Vezirs: Sokollu Mehmed Paşa, Semiz Ahmed Paşa, Lala Mustafa Paşa, Koca Sinan Paşa, Kaniyeli Siyavuş Paşa, Özdemiroğlu Osman Paşa, Hadım Mesih Paşa, Kaniyeli Siyavuş Paşa (second term), Koca Sinan Paşa (second term), Ferhad Paşa, Kaniyeli Siyavuş Paşa (third term), Koca Sinan Paşa (third term) – 47, 88, 103, 104, 146, 153, 165, 191, 192, 193, 213, 219, 223, 234, 260, 262, 271, 273, 291, 331, 334

**Murad IV (Gazi)**, Sultan (1623-1640), son of Sultan Ahmed I. Grand Vezirs: Kemankeş Kara Ali Paşa, Çerkez Mehmed Paşa, Hafız Ahmed Paşa, Kayserili Halil Paşa, Hüsrev Paşa, Hafız Ahmed Paşa (second term), Topal Recep Paşa, Tabanıyassı Mehmed Paşa, Bayram Paşa, Tayar Mehmed Paşa, Kemankeş Kara Mustafa Paşa – 188, 207, 331, 334

**Murad Hüdavendigâr**, see Murad I (Hüdavendigâr)

**Murad Mehmed Efendi (Damadzade)**, member of the high judicial and religious administration during the reign of the sultans Mahmud I (1730-1754), Osman III (1754-1757), Mustafa III (1757-1774) and Abdülhamid I (1774-1789). Occupied the posts of *mişfi* of Edirne, *kadı* of İstanbul, *kadiasker* of Anadolu and of Rumili – 379

**Murad Molla**, founder of a waqf in *liva* Kângari – 361

**Murad Paşa**, owner of *mülk* lands in *liva* Hanya – 460

**Murad Paşa**, see Murad Paşa (Gazi, Has)

**Murad Paşa -i Cedid**, founder of a waqf in İstanbul – 208, 213

**Murad Paşa (Gazi, Has)**, Greek, brought up and trained at the palace. He began his career in the administration of the government and during the reign of Sultan Mehmed II (1444-1446; 1451-1481) rose to the post of *beylerbey* of Rumili. Owner of waqf villages in the region of Edirne and Didimoteichon whose revenues he dedicated to the mosque, *imaret* and *medrese* in İstanbul he had constructed – 147, 183, 463

**Murad Paşa (Gazi, Kuyucu)**, Croat, *devşirme* conscript. During the reign of Sultan Murad III he was appointed as *vali* of Yemen. Taking advantage of his position, here he managed to amass huge wealth. This caused his deposition and imprisonment and the confiscation of his property. However the *paşa* managed to restore his career and in 1585 became *beylerbey* of Karaman, later of Cyprus and then *vali* of Diyarbakır. After the accession to the throne of Ahmed I (1603-1617) he was appointed as commander-in-chief of the Ottoman front line against Austro-Hungary. In 1606 he became Grand Vezir with the task to suppress the anti-Ottoman rebellions in Anatolia. The *paşa* did it with an exceptional cruelty. According to some sources the *yeniçeri*

detachments commanded by him killed nearly 70,000 rebels, whose corpses were thrown in pits specially dug for the purpose by order of Murad. Hence his sobriquet “Kuyucu”, that is, “digger of pits” – 147, 183,

**Musa Çavuş**, Ottoman military commander who distinguished himself in the battles with the Wallachian *voyvoda* Michael the Brave. Founder of a waqf in İstanbul – 207, 233

**Musa Paşa (Kara)**, trained in the palace schools; his career improved after his marriage to the concubine of Sultan İbrahim Şekerpare Hatun. He occupied the posts of head of the dockyard, *yeniçeri ağa*, admiral of the naval forces and *vezir* – 260

**Musliheddin**, founded, along with **Şeyh Nureddin**, a waqf at a mosque and a *medrese* in the town of Filibe – 418

**Mustafa I**, Sultan (1617-1618; 1622-1623), son of Sultan Mehmed III Grand Vezirs: Kayserili Halil Paşa, Kara Davud Paşa, Mere Hüseyin Paşa, Lefkeli Mustafa Paşa, Gürcü Mehmed Paşa, Mere Hüseyin Paşa (second term), Kemankeş Kara Ali Paşa – 90, 188, 193, 208

**Mustafa III**, Sultan (1757-1774), son of Sultan Ahmed III Grand Vezirs: Koca Ragıp Paşa, Tevki Hamza Hamid Paşa, Köse Bahir Mustafa Paşa, Muhsinzade Mehmed Paşa, Silâhdar Mahir Hamza Paşa, Yağlıkçızade Hacı Mehmed Emin Paşa, Moldavancı Ali Paşa, İvazzade Halil Paşa, Silâhdar Mehmed Paşa, Muhsinzade Mehmed Paşa (second term) – 339, 344, 346

**Elhac Mustafa Ağa (Hacı, darüssaade ağa)**, black eunuch, who was appointed in 1605 as chief overseer of the sultan’s harem. Founder of a waqf in İstanbul – 140

**Mustafa Ağa son of Kara Hacı Hasan Ağa**, *mütevelli* of the waqf at 48 *çeşmes*, *şadırvans* and water resources in Rusçuk – 471

**Mustafa Alemdar (Kara, Astarci)**, donated a *dükân* to Çarşu Camii in Rusçuk – 471

**Mustafa Bey**, founder of a waqf in Konya – 101

**Mustafa Efendi (Acemzade)**, donated a *dükân* and warehouses to the waqf at the mosque of Kazancı Hacı Süleyman in Rusçuk – 471

**Mustafa Efendi (Zuhuri)**, founder of a waqf in İstanbul – 168

**Mustafa Paşa**, founder of a waqf in Gelgit – 96

**Mustafa Paşa**, founder of a waqf in *nahiye* Zadprime – 132, 144

**Mustafa Paşa**, *sancakbey* of Üsküb and *muhafiz* of Rusçuk, founder of a waqf at a mosque and *mekteb* in the town – 471

**Mustafa Paşa (Alemdar)**, *yeniçeri* from Rusçuk, standard-bearer of 42 *bölük* during the Russo-Turkish war of 1768-1774, whence his sobriquet *Alemdar* (Ar. *alem* – standard). He accumulated wealth in trade with agricultural products and cattle and became one of the most influential men in Danube Bulgaria. He supported the *ayan* of Rusçuk **Seyyid İsmail Ağa (Tirseniklizade)** in the latter’s conflict with the secessionist in Vidin Osman Pazvantoglu. After the death of Tirseniklizade Alemdar Mustafa replaced him as chief *ayan* in NE Bulgaria. In 1806 he rose to *vezir* and *vali* of Silistra. Along with other men sharing his views he organised the political circle of the Rusçuk Friends aiming at reforms in the Ottoman state and at the establishment of a modern army. In June 1808 Alemdar Mustafa and his troops entered the capital, he occupied the post of Grand Vezir and appointed his companions at the key places in the government. However the Rusçuk Friends were not very good on power: Mustafa Alemdar revealed himself as a cruel dictator while most of his men were tempted to take advantage of their high positions for personal enrichment and incessant feasts. The admiral of the naval forces Abdullah

Ramiz Paşa, for example, became notorious in the capital for sending around his officers in search of a mythical odalisque who constantly renewed her virginity. The ill-considered acts of the Rusçuk Friends facilitated their enemies. On 15 November 1808 a *yeniçeri* mutiny broke out ending with the death of Mustafa Alemdar and some of his closest milieu – 471

**Mustafa Paşa (Gazi)**, *serasker* and *vali* of Silistra during the Russo-Turkish war of 1806-1812 – 471

**Mustafa Paşa (Gazi, Çoban)**, Bosnian, *devşirme* conscript, son-in-law of Sultan Selim I (1512-1520), married to the latter's daughter **Hanım Sultan**. *Beylerbey* and *vezir* under Süleyman I. The *paşa* constructed a mosque and *imaret* in Skopje, built a bridge at Svilengrad known as *Cisr-i Mustafa Paşa*. His family possessed numerous *mülks* and waqfs in Rumili – 40, 53, 73a, 227, 266, 321, 331

**Mustafa Paşa (Kara)**, trained in the palace schools, personal slave of Sultan Süleyman I. During his career he held the posts of *beylerbey* of Erzurum, Diyarbakır and *vali* of Egypt – 140

**Mustafa Paşa (Lala, Kara)** *see* **Mustafa Paşa (sadaret kaymakamı)**

**Mustafa Paşa (Maktul, Koca)**, *devşirme* conscript. From a bath attendant (*tellâk*) he rose to *vezir* and Grand Vezir during the reign of Sultan Bayezid II (1481-1512). Executed for political reasons by Sultan Selim I (1512-1520). The *paşa* built a mosque and *medreses* in İstanbul, Nevrokop and Yenice-i Karasu to which he dedicated revenues from his numerous waqfs in Rumili – 30, 138, 174, 176

**Mustafa Paşa (sadaret kaymakamı)**, Bosnian, *devşirme* conscript. For six years he had been the chief barber of Sultan Süleyman I (1520-1566). His career went through the sultan's guard, then various posts in the high administration. He was appointed as tutor (*lala*) of Prince Selim – the future Sultan Selim II (1566-1574). In the course of the palace struggles around the naming of the heir to the throne of Sultan Süleyman I he was removed from the capital as a *vali* of Temeşvar, then governed the *vilâyets* of Van, Erzurum and Şam. He was given the title of *vezir* and commanded the Ottoman army during the military operations for the conquest of Cyprus. The *paşa* managed to conquer the island which increased his prestige as a military commander and he was appointed as commander-in-chief of the Ottoman troops in the military campaigns against Iran. After the death of the Grand Vezir **Mehmed Paşa (Sokollu)** he performed for a certain period the obligations of a deputy Grand Vezir (*sadaret kaymakamı*) but could not attain the post of its titular holder. He died in August 1580. Founder of waqfs in Erzurum, Şam, Kütahya and on the island of Cyprus – 23, 140, 207, 235

**Mustafa Saraceddin**, founder of a waqf at a *medrese* in the town of Filibe – 445

**Muzaffereddin**, Muslim *şeyh*, founder of a waqf at a mosque and *medrese* in *kaza* Taş Köprü, *vilâyet* Kastamonî. The revenues of the waqf came from taxes on the agricultural produce in the region – 28, 33

**Mümün Baba**, founder of a waqf in the town of Zagra-i Atik – 395

**Münevvere daughter of Salih**, donated a worn-out rug to Kara Ali Camii in Rusçuk – 471

**Münevvere Hatun**, founder of a waqf in İstanbul – 19, 235

**Müselleh Ali Paşa**, *see* **Ali Paşa (Kılıç, Kapudan, Müselleh)**

**Müstedam Hatun**, founder of a waqf in İstanbul – 140

**Müşfike Hatun**, founder of a waqf in İstanbul – 20

## N

- Nasuh son of Yusuf**, founder of a waqf in the town of Ahluna – 319
- Nebiya Hatun**, donated one third of her property to the waqf at the mosque of Yahya Paşa in Vidin – 470
- Necid Hanım**, wife of Boşnak Halil Ağa. Donated 300 *guruş* to the waqf at the mosque of Yahya Paşa in Vidin – 470
- Nefise Hatun**, founder of a waqf in İstanbul during the reign of Sultan Süleyman I (1520-1566) – 166
- Nevres Kadın**, the third wife of Sultan Abdülhamid I (1774-1789) and treasurer of the Harem. Died in 1797 without having born any children to the sultan – 340
- Nişancı Paşa**, *see* **Mehmed Paşa (Nişancı)**
- Nureddin Şehid**, founder of a waqf in Haleb and Şam-ı Şerif. This was probably the Seljuk *atabeg* Nureddin Mahmud b. Zengi who declared himself independent ruler when the state of the Great Seljuks disappeared in 1157. Founder of numerous waqfs – 101, 202
- Şeyh Nureddin**, founder of a waqf at a mosque and a *medrese* in the town of Filibe – 418

## O

- Orhan**, Sultan (1326-1359), son of Sultan Osman I. Grand Vezirs: Alâeddin Paşa, Süleyman Paşa, Mahmudoğlu Ahmed Paşa, Hacı Paşa, Sinanüddin Yusuf Paşa – 1, 73a, 90, 101, 102, 140, 172, 191, 193, 195, 207, 208, 213, 235, 236, 265, 299, 331, 334, 365, 378
- Osman**, superintendent of the Old Palace during the reign of Sultan Mehmed IV (1648-1687). At the same time he also governed the *Haremeyn-i Şerifeyn* waqfs – 233
- Osman I**, Sultan (1281-1326), son of Ertuğrul Bey – 195.
- Osman II**, Sultan (1618-1622), son of Sultan Ahmed I. Grand Vezirs: Kayserili Halil Paşa, Öküz Mehmed Paşa, Çelebi (Güzlerce) Ali Paşa, Ohrili Hüseyin Paşa, Dilâver Paşa – 168, 170, 195, 278, 331
- Osman III**, Sultan (1754-1774), son of Sultan Mustafa II. Grand Vezirs: Köse Bahir Mustafa Paşa, Hekimoğlu Ali Paşa, Naili Abdullah Paşa, Bıyıklı Ali Paşa, Yirmisekiz Çelebizade Mehmed Said Paşa, Köse Bahir Mustafa Paşa (second term), Koca Ragıp Paşa – 334
- Osman Ağa**, founder of a waqf at a *medrese* in the *mahalle* of Cami-i Atik in the town of İslimiye – 429
- Seyyid Hafız Osman Efendi**, astronomer who received a salary from the waqf at the *çeşme* in Rusçuk and *mütevelli* of the waqf at Çarşu Camii in the town – 471
- Hacı Ömer (Tütüncü)**, *mütevelli* of the waqf at the *mescid* on Köprü Bağır in Rusçuk – 471
- Hacı Ömer Ağa**, founder of a waqf in Üsküb – 331
- Ömer Bey**, founder of a waqf in Yenişehir Fanarı – 331
- Ömer Bey son of Turhan**, the son of the famous Rumili *uçbeyi* Turhan from the time of Sultan Murad II (1421-1444; 1446-1451). Founder of a waqf in the region of Serrais – 26
- Ömer Efendi (Kâtib)**, founder of a waqf in İstanbul – 254
- Hoca Ömer Efendi (Hoca-i Şehriyari)**, founder of a waqf in İstanbul – 190, 207

**Ömer Paşa**, founder of a waqf at a *medrese* and a *dershane* in the town of Filibe. This is probably the *ayan* of Plovdiv Ömer who rose to the post of *vali* of Rumili in 1802, and was later appointed as *vali* of Anadolu but was soon dismissed. He ended his life as a *muhafiz* of Lemnos – 402

**Örgüç Paşa (Lala)**, tutor of the sons of Sultan Murad II (1421-1444; 1446-1451), founder of a waqf in Lefke – 256, 365

## P

**Periruh Hatun**, founder of a waqf in İstanbul – 140, 195

**Pertev Paşa**, *vezir* during the reign of the sultans Süleyman I (1520-1566) and Selim II (1566-1574), admiral of the naval forces, dismissed after the defeat of the Ottomans at the battle of Lepanto – 235

**Piyale Paşa**, admiral of the naval forces during the reign of Sultan Süleyman I (1520-1566), married to Gevherhan Sultan, daughter of Sultan Selim II (1566-1574) – 100

## R

**Rabiya daughter of Torlaklı**, onated a worn –out rug to Kadı Camii in Rusçuk – 471

**Rabiya Hatun daughter of Mehmed**, *mütevelli* of the waqf at the *medrese* in the *mahalle* of Cami-i Cedid in Rusçuk – 471

**Ramazanzade**, founder of a waqf in *kaza* Kara İsalu, *vilâyet* Adana – 101

**Ramazanzade**, founder of a waqf in Edirne – 464

**Refiyya Hatun daughter of Mehmed Ağa**, donated one third of her property to the waqf at the mosque of Yahya Paşa in Vidin – 470

**Reyhan Paşa**, eunuch, one of the superintendents of the harem of Sultan Murad II (1421-1444; 1446-1451), founder of a waqf in Yeni Şehir – 101

**Rıdvan Efendi son of Abdullah**, founder of a waqf in İstanbul – 193

**Rukiye Hanım**, donated 400 *guruş* and one third of her property to the waqf at the mosque of Yahya Paşa in Vidin – 470

**Rukiye Hatun**, donated cash to the mosque of Kazancı Hacı Süleyman in Rusçuk – 471

**Rukiye Hatun daughter of Ömer**, founded a waqf with her own house in Rusçuk – 471

**Hoca Rüstem**, founder of a waqf in İstanbul – 90, 272

**Rüstem Ağa**, built a *mekteb* as a part of the waqf at the mosque of Yahya Paşa in Vidin – 470

**Rüstem Baba**, founder of a waqf in İstanbul – 157

**Rüstem Bey**, founded a waqf in *kaza* Mığalkara during the reign of Sultan Mehmed II (1444-1446; 1451-1481). His sister **Selçuk Hatun** is also a founder of a waqf in that *kaza* – 40

**Rüstem Paşa**, Croat, *devşirme* conscript, high administrator during the reign of Sultan Süleyman I (1520-1566), who held the posts of *vezir* and Grand Vezir. He was married to Mihrimah Sultan, the daughter of Süleyman I and **Haseki Sultan** (Hurrem Sultan). Along with his wife Rüstem Paşa participated in the schemes of Haseki Sultan leading to the death of Prince Mustafa. The family of Rüstem Paşa was very rich and possessed numerous *mülks* and waqfs – 70, 90, 101, 166, 230, 246, 292, 295



## S

- Sabri Efendi**, *hatib* in the mosque of Yahya Paşa in Vidin – 470
- Şeyh Sadık**, founder of a waqf in *nahiye* Ayandon – 14
- Şeyh Sadreddin Konevi**, outstanding Muslim scholar, theologian and mystic, disciple of Ibn al-Arabi. For a certain period he stayed in the capital of the Anatolian Seljuk Sultanate, Konya (around mid-13th century) where he founded a school and taught disciples. Author of works on the theory of Sufi Islam – 271
- Safiye Hatun**, founder of a waqf in İstanbul – 165
- Saruca Paşa**, *sancakbey* of Çirmen, *beylerbey* of Anadolu and *vezir* during the reign of the sultans Murad I (1359-1389) and Bayezid I (1389-1402). One of the first founders of waqfs in the Balkan lands conquered by the Ottomans – 26, 117, 195, 208, 234, 291, 331, 334, 388
- Sekban Kara Ali**, founder of a waqf in *kaza* Zıştovi – 93
- Selçuk Hatun**, founder of a waqf in *kaza* Mığalkara during the reign of Sultan Mehmed II (1444-1446; 1451-1481) – 40
- Selçuk Sultan**, daughter of Sultan Bayezid II (1481- 1512), married in 1485 to Mustafa Paşaoğlu Mehmed Bey. Founder of waqfs in Siroz, Bursa and İstanbul. Selçuk constructed her own tomb (1500-1505) in the courtyard of the mosque built by her father in the capital. In 1508 she prepared the *waqfiye* to her tomb and died the same year – 73a, 233
- Selim I**, Sultan (1512-1520), son of Sultan Bayezid II. Grand Vezirs: Koca Mustafa Paşa, Hersekzade Ahmed Paşa, Dukaginoğlu Ahmed Paşa, Hadım Sinan Paşa, Hersekzade Ahmed Paşa (fifth term in office and second under Selim I), Hadım Sinan Paşa (second term), Yunus Paşa, Piri Mehmed Paşa – 48, 49, 66, 87, 134, 140, 143, 165, 168, 172, 190, 193, 195, 208, 209, 213, 234, 235, 253, 264, 271, 278, 311, 313, 325, 328, 331, 334
- Selim II**, Sultan (1566-1574), son of Sultan Süleyman I. Grand Vezirs: Sokollu Mehmed Paşa – 56, 63, 73, 84, 89, 93, 100, 163, 168, 184, 191, 291, 323, 331, 334
- Selim III**, Sultan (1789-1807), son of Sultan Mustafa III. Grand Vezirs: Koca Yusuf Paşa, Kethüda Cenaze Hasan Paşa, Cezairli Gazi Hasan Paşa, Rusçuklu Çelebizade Hasan Paşa, Koca Yusuf Paşa (second term), Melek Mehmed Paşa, İzzet Mehmed Paşa, Yusuf Ziya Paşa, Hafız (Bostancıbaşı) İsmail Paşa, Keçiboynuzu Ağa İbrahim Hilmi Paşa – 344, 345, 346, 350
- Selim Han-ı Atik**, *see* Selim I
- Server Ağa**, held the post of *dariüssaade ağa* during the reign of Sultan Murad III (1574-1595) – 90, 235
- Seyyid Mehmed Buhari**, *see* Emir Sultan (Emir Efendi, Mehmed Şemseddin Buhari)
- Hacı Sinan**, founder of a waqf in *sancak* Izvornik – 35
- Şeyh Sinan**, founder of a waqf in *kaza* Silivri – 31
- Sinan (Solak)**, founder of a waqf at a mosque in Shumen – 396, 403
- Sinan Bey (Rakkas)**, *sancakbey* in Silistra and Trabzon under Sultan Mehmed II (1444-1446; 1451-1481), tutor of Prince Bayezid (the future Sultan Bayezid II). Founder of a waqf in the region of Karnobat – 58, 80, 82, 100, 117, 197, 212
- Sinan Çelebi (Ohrizade)**, founder of a waqf in the region of Ohrid – 241
- Sinan Efendi**, founder of a waqf in Kazanlak – 434
- Sinan Paşa**, founder of a waqf whose revenues came from villages in *nahiye* Üsküdar. *See* also Sinan Paşa (Güvey) – 214
- Sinan Paşa**, founder of a waqf in Samanlı – 101

**Sinan Paşa (Güvey)**, son-in-law of Sultan Bayezid II (1481-1512), married to his daughter **Ayşe Sultan**. The son-in-law received from the sultan villages in *nahiye* Üsküdar as a *mülk*. Consequently Sinan donated them to the mosque and *kervansaray* he constructed. The *paşa* established also a waqf at a *zaviye* in Gelibolu to which he bequeathed *mülk* villages purchased from his wife – 117, 214

**Sinan Paşa (Lala)**, founder of a waqf in NW Anatolia – 101, 365, 383

**Sirkeci İsmail Efendi**, founder of a waqf in İstanbul – 264

**Sitti Sultan**, daughter of Süleyman Bey, the ruler of the Zülkadir Beylik. Sultan Murad II (1421-1444; 1446-1451) chose her for a wife of his son Mehmed (the future Sultan Mehmed II) and arranged a magnificent wedding which according to the tradition continued nearly three months. When Mehmed ascended the throne his wife settled in Edirne living in seclusion. She founded waqfs in Edirne and its region. Her waqf in the old Ottoman capital constructed a mosque finished in 1485. Two years after the conclusion of the building works Sitti Sultan died – 117, 236, 247, 259, 273, 291

**Sultan Eyyub**, *see Ebu Eyyub Ansari*

**Süleyman I**, Sultan (1520-1566), son of Sultan Selim I Grand Vezirs: Piri Mehmed Paşa, Maktul İbrahim Paşa, Ayas Mehmed Paşa, Lütfi Paşa, Hadım Süleyman Paşa, Rüstem Paşa, Kara Ahmed Paşa, Rüstem Paşa (second term), Semiz Ali Paşa, Sokollu Mehmed Paşa – 16, 17, 43, 57, 73a, 87, 89, 90, 95, 98, 101, 106, 112, 117, 119, 124, 126, 128, 129, 137, 140, 141, 152, 167, 168, 174, 176, 187, 203, 208, 234, 235, 236, 239, 240, 243, 258, 261, 268, 269, 279, 328, 331, 334, 353, 387

**Süleyman son of Halil**, *mütevelli* of the waqf at the *mescid* of Hacı Musa in Rusçuk – 471

**Süleyman Ağa**, *dariüssaade ağa* during the reign of Sultan Osman II (1618-1622), known for his influence in the palace, founder of a waqf in İstanbul – 195, 202, 226

**Hacı Süleyman Ağa son of Hacı Osman Ağa**, *nazır* of the waqf *çeşmes* in Rusçuk – 471

**Süleyman Ağa (Bizeban)**, founder of a waqf in Yakova – 140, 200, 235

**Seyyid Hafız Süleyman Efendi son of Osman**, scribe at the waqf of the 48 *çeşmes*, a *şadırvan* and water sources in Rusçuk – 471

**Şeyh Süleyman Halife**, founder of a waqf in *nahiye* İbri during the reign of Sultan Bayezid II – 40

**Süleyman Han Gazi**, *see Süleyman I*

**Süleyman Paşa**, founder of a waqf in the *vilâyet* of Brusa. This is probably **Süleyman Paşa (Gazi)**, the son of Sultan Orhan – 101, 136, 254, 365

**Süleyman Paşa (Şehzade, Gazi)**, son of Sultan Orhan (1326 - 1359), founded waqfs during the Ottoman invasion in the Balkans in the regions of Gelibolu and Bolair – 102, 136, 165, 193, 207, 208, 228, 253, 264, 281, 291, 331, 334, 368, 382

**Süleyman Subaşı**, founder of a waqf in İstanbul – 233

**Süleyman Şah Gazi**, *see Süleyman Paşa (Şehzade, Gazi)*

**Sünbül Ağa**, founder of a waqf in İstanbul. This is probably the overseer (*dariüssaade ağa*) of the harem of Sultan İbrahim. In 1644 he was sent to Egypt on some state commission but the ship was attacked and the *ağa* died in the battle – 207

**Şah Sultan** daughter of Sultan Selim II (1566-1574). Her grandfather Süleyman I (1520-1566) married her to Çakırcı Hasan Paşa giving 15,000 florins to the groom. The *paşa* died in 1574 and Şah Sultan married Zal Mahmud Paşa. She constructed a mosque in Eyyub, İstanbul, to which she bequeathed waqf villages in the region of Plovdiv and the Eastern Rhodopes – 69, 73a, 81, 90, 117, 135, 201, 210, 229, 235, 240, 243, 264, 279, 297, 312, 331, 334

- Şehabeddin Paşa**, *devşirme* conscript. He was initially eunuch in the harem of Sultan Murad II (1421-1444; 1446-1451), then moved to the military and administrative career. In 847/ 1. 05. 1443 - 19. 04. 1444 he was appointed as *vezir* and assumed the post of *beylerbey* of Rumili. After the conquest of Constantinople Sultan Mehmed II deposed him (1453). Founder of waqfs in the region of Edirne and Plovdiv – 40, 69, 73a, 85, 117, 133, 201, 210, 229, 240, 243, 279, 291, 297, 312, 441
- Şehid Mehmed Paşa**, *see Mehmed Paşa (Sokollu)*
- Şehzade Gazi Süleyman Paşa**, *see Süleyman Paşa (Şehzade, Gazi)*
- Şehzade Sultan Mehmed** son of Sultan Süleyman I (1520-1566). The ruler regarded him as his heir to the throne but in 1543 Prince Mehmed died as the age of 22. In his memory his father constructed a mosque complex in the capital and founded a waqf at it – 67, 73a, 76, 89, 90, 93, 101, 104, 117, 140, 164, 165, 190, 191, 202, 207, 213, 235, 253, 264, 271, 310, 331, 334
- Şehzade Süleyman Paşa**, *see Süleyman Paşa (Gazi)*
- Şeyh Şemseddin Efendi**, founder of a waqf at a mosque in *kasaba* Küre ül-has, *liva* Kastamonu, whose revenues came from waqf immoveables in İstanbul and Galata – 289
- Şemseddin Gürani (Molla)**, teacher of Sultan Mehmed II (1444-1446; 1451-1481). Upon his accession to the throne Mehmed offered him the post of Grand Vezir as he relied very much on his opinion on state affairs but Molla Şemseddin declined. He held the posts of *kadı* of Bursa and *şeyhülislâm* – 265
- Şemsi Bey Fanari**, founder of a waqf in the region of Bursa – 365
- Şüca Bey (Arabacı)**, founder of a waqf in İstanbul – 233

## T

- Tahir Ağa**, founder of a waqf at a mosque, a bridge and *çeşmes* in the village of Germiyanlı, *sancak* İslimiye – 413
- Talil Hatun**, founder of a waqf in Ladik – 207
- Timurtaş Paşa**, high Ottoman administrator and military commander, *beylerbey* of Rumili and *vezir* during the reign of the sultans Murad I (1359-1389) and Bayezid I (1389-1402). He participated in the struggles for the throne between the successors of Bayezid I and was murdered in 808/29. 06. 1405 - 17. 06. 1406. Founder of a waqf in the region of Bursa – 365
- Hacı Turgud**, founder of a waqf in Filibe – 404
- Turhan Bey (Gazi)**, *uçbey* in Rumili during the reign of Sultan Murad II (1421-1444; 1446-1451). He was very influential along the border periphery of the Ottoman state. Accused in maintaining secret relations with Serbia, after the battle of Zlatitsa he was imprisoned. Owner of numerous *mülks* and founder of waqfs – 26, 54, 68, 266, 331

## U

- Umur Bey**, founder of a waqf in Bursa. This is probably the son of **Timurtaş Paşa**, *beylerbey* of Rumili at the time of the sultans Murad I (1359-1389) and Bayezid I (1389-1402) – 101

**Umur Bey son of Timurtaş Paşa.** The son of the Rumili *beylerbey* and *vezir* during the reign of the sultans Murad I (1359-1389) and Bayezid I (1389-1402) **Timurtaş Paşa**. He constructed a *mescid* in one of the neighbourhoods in Edirne which still bears his name. As a *beylerbey* of Anadolu he founded waqfs in Edirne, Bergama, Biga and Kara Hisar-i Sahib – 365

**Uruc Bey Gazi**, founder of a waqf in the region of Bursa – 365

## V

**Valide Handan Sultan**, *see* **Handan Sultan**

**Valide Sultan**, title used for the mother of the reigning Ottoman sultan. Historical chronicles inform that the first to receive this title was Nurbanu Sultan, the mother of Sultan Murad III (1574-1595). According to the tradition in the Ottoman court each new ruler accommodated his mother and harem in Topkapı Saray, called New Palace, with a special ritual. Until then the women stayed in the Old Palace located on the site of the modern İstanbul University. When the new *Valide Sultan* and the harem entered the Topkapı Saray the female circle of the former ruler took their place in the Old Palace. The mothers of the sultans exerted strong impact on the political life, taking an active part in the palace schemes and struggles. Thus Nurbanu Sultan was one of the key figures in the political combinations during the reign of her husband Selim II (1566-1574) and of her son Murad III (1574-1595). She directed the moves of one of the palace cliques against the other strong grouping, that of her daughter-in-law, Safiye Sultan. Nurbanu Sultan has left numerous charitable waqfs in the capital, the most famous amongst them being the mosque of Atik Valide Sultan in Üsküdar, İstanbul – 90, 140, 155, 168, 172, 201, 208, 234, 235, 254, 258, 264, 271, 323, 331, 334, 337, 460

**Valide Sultan, mother of Sultan Ahmed III**, *see* **Valide-i Sultan-ı Cedid**

**Valide Sultan, mother of Sultan Mahmud I Gazi.** This is Saliha, one of the wives of Sultan Mustafa II (1695-1703) and mother of Mahmud I (1730- 1754). After the deposition of Sultan Mustafa II in 1703 his harem was sent to the Old Palace (*see* **Valide Sultan**). The great *yeniçeri* mutiny of Patrona Halil in 1730 deposed Ahmed III and Saliha Sultan returned to Topkapı Saray as mother of the sultan (*Valide Sultan*) what she remained to the end of her life in 1739. Founder of charitable foundations in İstanbul – 334

**Valide Sultan, mother of Şehzade Sultan Mehmed.** *See* **Haseki Sultan** (Hurrem Sultan)

**Valide-i Sultan-ı Atik.** *See* **Valide Sultan**

**Valide-i Sultan-ı Cedid.** Under this name is known Gülnüş Sultan, the wife of Sultan Mehmed IV (1648-1687). Italian woman from the famous Venetian family of the Versisi she was born in 1642 on the island of Crete. The commander-in-chief of the Ottoman troops on the island captured the girl (1646) and gave her as a gift in the palace where she was converted to Islam and received the name of Gülnüş. She was growing up very beautiful and drew the attention of Mehmed IV becoming his chief wife. In 1664 she gave birth to Prince Mustafa, the future Sultan Mustafa II (1695-1703), and in 1673, to Prince Ahmed, the future Sultan Ahmed III (1703-1730). Mehmed IV was very attached to Gülnüş and at some point contemplated the murder of his brothers Süleyman and Ahmed in order to secure the throne directly for the children of his favourite wife, but his mother

Turhan Sultan stopped him. Gülnüş was, too, very attached to Mehmed IV and did not hesitate when she had to defend her positions in the harem. She ordered the slavegirl Gülbeyaz thrown in the sea because of the short-lived benevolent interest of the sultan. After the death of the mother of the sultan Turhan Sultan (1682) Gülnüş became full master of the harem, but, unlike her predecessors, she avoided interfering with the politics. The chief occupation of Mehmed IV as a ruler was hunting in his vast empire and he often took Gülnüş during his hunting expeditions in the Balkans. The favourite place of the imperial wife was Edirne where she was waiting for the ruler while he prowled about the Rhodopes and Thrace. The happy days ended in 1687 when Mehmed IV was deposed from the throne and kept in prison in Edirne while Gülnüş was imprisoned in the Old Palace. She could go out only in 1695 when her son Mustafa II ascended the throne and she returned in the harem as the mother of the sultan. She kept the position also under her son Ahmed III. In 1715 she went with him to Edirne where she fell ill and died. In her honour her elder son Mustafa constructed a mosque in Galata, in the capital, and the younger one built in her memory the mosque of Valide-i Cedid in İstanbul – 168

**Valide-i Sultan Süleyman Han**, Hafsa Sultan, the famous for her beauty wife of Sultan Selim I and mother of Süleyman I. Her ethnic background is not clear, it is only known that she was one of the convert slavegirls in the Harem. She purchased numerous properties in the regions of Bursa, Manisa and Menteşe whose revenues she dedicated to her charitable foundations – 80, 82, 101, 117, 291

**Molla Veliüddin**, donated cash to the waqf at the mosque of Hacı Ali in Rusçuk – 471

## Y

**Yahya Bey**, *see* **Yahya Paşa (Abdülhay, Yahya Bey)**

**Yahya Efendi**, milk brother of Sultan Süleyman I (1520-1566). The waqf complex dedicated to him, including his *türbe* and a theological school (*medrese*), is located in Beşiktaş, İstanbul, and is still visited by many pilgrims – 343

**Yahya Efendi**, *mütevelli* of cash waqfs dedicated to religious and charitable institutions in the town of İslimiye – 421

**Yahya Paşa (Abdülhay, Yahya Bey)**, high administrator during the reign of Sultan Bayezid II (1481-1512), who consecutively held the posts of *sancakbey* of Bosnia, *beylerbey* of Rumili and *vezir*. Son-in-law of Sultan Bayezid II. Possessed waqfs in the region of Plovdiv, Nikopol, Lovech, Skopje and other. The *paşa* had six sons – Mustafa, Hasan, Bali, Mehmed, Yusuf and İskender who enlarged the waqf properties of the family – 69, 117, 201, 240, 243, 297, 312, 342, 356, 357, 366

**Yahya Paşa (Hatibzade)**, son of Mustafa Efendi, *hatib* in the mosque in Eyyub, in the capital. At the death of his father (1728) he managed to win the protection of the palace circles marrying the daughter of the Grand Vezir Hekimoğlu Ali Paşa. In 1733 he was elevated to a *vezir* and assumed the post of *vali* in Revan, and later in Trabzon. He was soon transferred to Rumili as *vali* of Özü (1736) but during the war with Austria and Russia (1735-1739) the *paşa* fell in captivity. At the conclusion of the military activities he was freed and became *vali* of Bursa. In 1743 he was admiral of the Ottoman naval forces for about three months, then was sent as *muhafız* of Belgrade. Then follow appointments

to the *vali* post in Rumili (1746), Aydın and Mosul (1748), Anatolia (1749), Vidin (1753), again Rumili (1754) and finally, in Yanina and Tirhala where he died (1755). He was notorious for his ill administration and greed. He constructed residences and kiosks in the administrative centres of Rumili. In Vidin he built a mosque and founded a waqf at it dedicating some of his properties in the town – 470

**Yakub (Hekim, Paşa)**, the personal physician of Sultan Mehmed II (1444-1446; 1451-1481). He had some knowledge in mathematics and for that reason, for a certain period, he also performed the duties of the *defterdar* – 68, 117

**Yakub Ağa**, founder of a waqf in İstanbul. This was probably the commander of the palace guard during the reign of Sultan Selim I (1512-1520) – 90, 195, 208, 264

**Yakub Bey**, founder of a waqf in Konya – 101

**Yakub Çelebi (Germiyanoglu)**, founder of a waqf and *imaret* in Kütahya – 117, 207, 263, 299

**Yakub Paşa**, founder of a waqf in İstanbul. This is probably Hadım Yakub Paşa, manumitted slave of Sultan Mehmed II (1444-1446; 1451-1481), who occupied the posts **Ağa**, founder of a waqf in İstanbul – 190

**Yusuf Paşa**, of head of the palace guard, then *beylerbey* of Bosnia and of Rumili. At the end of his career he became *vezir*. See also **Yakub (Hekim, Paşa)** – 93, 207, 298

**Yasemin (Sima) Hatun**, founder of a waqf in Anadolu Hisarı – 213, 268

**Yıldırım Bayezid**, see **Bayezid I**

**Yusuf**, *darüssaade ağa* and head of the Directorate of the *Haremeyn-i Şerifeyn* waqfs during the reign of Sultan Mehmed IV (1648-1687) – 233, 253

**Yusuf Abdullah**, officer who collected the *ziyade-i cizye* tax from the waqf of Sultan Süleyman I (1520-1566) in İstanbul – 57

**Yusuf Kapudan, Silâhdar**, Bosnian, born in Dalmatia. As a child he was slave of the *yenicheri ağa* Ermeni Mustafa Ağa. After the death of his master he was approved to serve in the palace and rose to the post of *silâhdar*. Entering the close circle of Sultan İbrahim (1640-1648) he became his favourite. The ruler betrothed Yusuf to his two-year old daughter Fatma Sultan. During the Cretan war the *paşa* managed to capture the town of Hanya. This increased his fame in the palace but also the jealousy of his rivals. They succeeded in discrediting him with the unbalanced Sultan İbrahim who ordered his execution in 1646 – 460

## Z

**Zağanos Paşa**, high Ottoman administrator and military commander. During the reign of the sultans Murad II (1421-1444; 1446-1451) and Mehmed II (1444-1446; 1451-1481) he held the posts of *sancakbey*, treasurer and *vezir*, founder of a waqf in *sancak* Sofia – 29

**Zülnun Ağa**, founder of a waqf in İstanbul – 235

**Zülfikâr Hoca**, founder of a waqf in İstanbul – 193

**Zümbül Hatun**, donated cash to the mosque Kazancı Hacı Süleyman in Rusçuk – 471

## INDEX OF GEOGRAPHICAL NAMES

### A

- Abdalar Hamitler**, village, probably mod. Orach, Antonovo municipality, Tărgovishte district – 472
- Abdülcabbar**, *mahalle* in the town of Samokov – 307
- Aceabad**, village, mod. town Ece abad, *vilâyet* Çanakkale, Turkey; town – 129
- Acemler**, village, mod. Aksakovo, Varna district – 169
- Ada** (Golyama ada), village, probably mod. Ostrovo, Zavet municipality, Razgrad district – 24
- Ada**, *nahiye* SW of Edirne, between the rivers Arda and Maritsa – 314
- Ada-i kebir (Ada kale)**, the island of Ada kale on the Danube, today nonexistent – 360
- Adakale**, island on the Danube – *see* **Ada-i kebir**
- Adana**, town, Turkey; *vilâyet* – 464
- Adapazarı**, town, Turkey – 331
- Afyonkarahisar**, town, Turkey – *see* **Kara Hisar-ı Sahib**
- Ağababa**, village, probably mod. Pliska, Kaspichan municipality, Shumen district – 472
- Ahad**, village, mod. town of Ahat, *vilâyet* Uşak, Turkey; town – 73a
- Ahat**, town, Turkey – *see* **Ahad**
- Ahyolu**, town, mod. Pomorie; town – 195, 278; *nahiye* – 76; *kaza* – 61, 77, 222, 290, 409
- Ahlat**, town, *vilâyet* Bitlis, Turkey – *see* **Ahlay**
- Ahlay**, village, mod. town of Ahlat, *vilâyet* Bitlis, Turkey; *kaza* – 439
- Ahluna**, town, mod. Livno, Bosnia; fortress – 319; town – 319
- Akça Kazanlık**, town, mod. *Kazanlâk*; town – 140, 431; *nahiye* – 15; *kaza* – 388, 431, 434
- Akça şehir**, village, mod. Akçaşehir, *vilâyet* Konya, Turkey; *kaza* – 341, 380
- Akçar** – *see* **Arçar**
- Akçayar**, village, mod. Aleksovo, Svishtov municipality, Veliko Tărnovo district – 472
- Akdere**, village, mod. Byala reka, Vărbitsa municipality, Shumen district – 472
- Ak dere yeni mahalle**, village, mod. Nova byala reka, Vărbitsa municipality, Shumen district – 472
- Ak Hisarı**, town, *vilâyet* Izmit, Turkey; town – 172; *kaza*, – 101
- Akıncılar**, village, mod. Petko Slaveykovo, Sevlievo municipality, Gabrovo district – 472
- Akka**, town, Syria; *sancak* – 454
- Aksakovo**, village, Varna district – *see* **Acemler**
- Aksaray**, town, *vilâyet* Niğde, Turkey; *kaza* – 13, 381, 391, 455
- Ak Şehir**, town, Turkey – *see* **Akşehir**
- Akyar karyesi**, village, mod. Byal bryag, Smyadovo municipality, Shumen district – 472
- Akşehir**, town, *vilâyet* Afyonkarahisar, Turkey; town – 334; *kaza* – 13, 25

- Alablı**, *kaza*, *sancak* Bolu, unidentified – 380
- Alaca Hisarı**, town, mod. Kruševac, Serbia i Cherna gora; *kaza* – 73a
- Alâeddin-i kebir**, village, mod. Strashimirovo, Varna district – 169
- Ala kilise**, village, mod. Tsârkva, Balchik municipality, Dobrich district – 169
- Alanya**, town, *vilâyet* Antalya, Turkey – *see Alaye*
- Alaplı**, village, mod. town of Alpullu, *vilâyet* Kırklareli, Turkey; *kaza* – 390
- Alasonye**, town, mod. Elasson, Greece; town – 107, 122; *kaza* – 124, 128; *vilâyet* – 138, 176;
- Alaye**, town, mod. Alanya, *vilâyet* Antalya, Turkey; *sancak* – 389
- Aleksandrovo**, village, Straldzha municipality, Yambol district – *see Hasan Ali karyesi*
- Aleksovo**, village, Svishtov municipality, Veliko Târnovo district – *see Akçayar*
- Aleppo (Halab)**, town, Syria – *see Haleb*
- Alğır dere**, village, mod. Zhrebovo, Devin municipality, Smolyan district – 472
- Almadere**, village, mod. Yabâlchevo, Ruen municipality, Burgas district – 472
- Alpullu**, town, *vilâyet* Kırklareli, Turkey – *see Alaplı*
- Alvanlar**, village, mod. Alvanovo, Târgovishte district – 472
- Alvanovo**, village, Târgovishte district – *see Alvanlar*
- Amasya**, town, Turkey; town – 45, 73a, 87, 92, 123, 132, 140, 150, 190, 195, 199, 226, 235, 258, 271, 331; *vilâyet* – 150
- Amid**, town, another name for the modern town of Diyarbakır, Turkey; town – 308
- Ana**, town, today in Iraq; *liva* – 38
- Anadolu**, mod. town of Navplion, Greece; town – 334
- Anadolu (Anatolia)**, Asia Minor; *vilâyet* – 1, 44, 352; *eyalet* – 17, 278
- Anadolu Hisarı**, fortress on the Asia Minor coast of the Bosphorus, today part of Istanbul – 213, 271
- Anatolia** – *see Anadolu*
- Anduği**, village, probably mod. Ortaköy, *kaza* Bor, *vilâyet* Niğde, Turkey; *kaza* – 13
- Ankara**, town; town – 386; *kaza* – 367, 394; *vilâyet* – 386; *sancak* – 394, 453
- Antakya**, town, Turkey; *kaza* – 387
- Antalya**, town, Turkey; town – 355; *kaza* – 367
- Antonovo**, town – *see İsmiler*
- Arabacı**, village, probably mod. Kolarovo, Radnevo municipality, Stara Zagora district – 472
- Archar**, town – *see Akçar*
- Arçar (Akçar)**, village, Archar, Dimovo municipality, Vidin district; town – 366, *kaza* – 407; village – 472
- Argos Orestikon**, town, Greece – *see Hurpište*
- Arik Ramazan**, *mahalle* in the town of Ruse – 471
- Armeniyân mahalle**, *mahalle* in the town of Ruse – 471
- Arnauvud**, village, mod. Gornoslav and Dolnoslav, Asenovgrad municipality, Plovdiv district – 312
- Asia Minor** – *see Anadolu*
- Asparuhovo**, village, Levski municipality, Pleven district – 472
- Asenovgrad**, town – *see İstanımika, Vodene-i balâ, Vodene-i zir*
- Âşık Paşa**, part of Istanbul – 180
- Âşıklar**, village, mod. Lyubichevo, Antonovo municipality, Târgovishte district – 472
- Athens** – *see Atina*



- Atina**, town, mod. Athens, Greece; town – 107, 116, 122; *kaza* – 121  
**Atlanti**, town, Greece – *see* **Talanda**  
**Avret Hisarı**, town, mod. Paleon Ginekokastron, district Serrai, Greece; *vilâyet* – 138, 176  
**Aya Katrin**, village, unidentified; *nahiye* – 138, 174, 176  
**Ayandon**, town, *sancak* Kastamonu, unidentified; *nahiye* – 14  
**Ayazmend**, *kaza*, *sancak* Izmir, unidentified; *kaza* – 305  
**Aydın**, town, Turkey; town – 331; *sancak* – 73a, 383  
**Aydıncık**, town, *vilâyet* Balıkesir, Turkey; town – 142, 156  
**Aydıncıköy**, village, mod. İsparihovo, Bratsigovo municipality, Pazardzhik district – 472  
**Aydos**, town, mod. Aytos; town – 73a, 129; *nahiye* – 15, 76; *kaza* – 57, 84, 98, 125, 221, 251, 472  
**Ayantab**, town, mod. Gaziantep, Turkey; town – 467; *sancak* – 383  
**Ayo Vasil**, village, mod. Ayo Vasiliias, Crete, Greece; *kaza* – 460  
**Ayo Vasiliias**, Crete – *see* **Ayo Vasil**  
**Ayşe Hatun**, *mahalle* in the town of Sliven – 417, 470  
**Ayşe Hatun**, *mahalle* in the town of Vidin – 470  
**Aytos**, town – *see* **Aydos**  
**Ayvacık**, village, mod. Dyulya, Ruen municipality, Burgas district – 472  
**Ayvaplı**, village, mod. Buynovo, Borino municipality, Smolyan district – 472  
**Azaplı**, village, mod. Karanovo, Aytos municipality, Burgas district – 472  
**Azine**, town, mod. Ezine, *vilâyet* Biga, Turkey; town – 143

## B

- Baalbek**, town, Lebanon; *kaza* – 398  
**Babadag** – *see* **Babadağı**  
**Babadağı (Baba)**, mod. town of Babadag, Romania, town – 334  
**Baba eskisi**, town, mod. Babaeski, Turkey; *kaza* – 12  
**Babaeski**, town, Turkey – *see* **Baba eskisi**  
**Bacanak**, *mahalle* in the town of Ruse – 471  
**Bacdarlık**, locality near the town of Ruse – 471  
**Bachevo**, village, Razlog municipality, Blagoevgrad district – *see* **Baçeva**  
**Baçeva**, village, mod. Bachevo, Razlog municipality, Blagoevgrad district – 472  
**Bagdad**, town, Iraq, town – 18, 34, 73 a, 331; *vilâyet* – 34, 282  
**Bağarası** – *see* **Bakraz**  
**Bağır Yeni mahalle**, village, today nonexistent, Aytos municipality – 472  
**Bakraz**, village, probably mod. Bağarası, *vilâyet* Izmir, Turkey; *nahiye* – 387  
**Balaban**, village, mod. Yagodina, Borino municipality, Smolyan district – 472  
**Balabanç (Balabanlar)**, village, probably mod. Razdeltsi, Antonovo municipality, Tărgovishte district – 192, 472  
**Balabanlar** – *see* **Balabanç**  
**Balchik** – *see* **Balçık**  
**Balçık**, town, mod. Balchik; the *mahalles* of the town – 169; town – 169; *kaza* – 169  
**Baldeva**, village, mod. Rosen, Pazardzhik district – 312  
**Bălgaranovo**, village, Omurtag municipality, Tărgovishte district – *see* **Kademler**

- Bălgarski izvor**, village, Teteven municipality, Lovech district – see **İzvor-i Müslim**
- Balık Hisarı**, unidentified; town – 73a, 331
- Balıkesir** – see Balıkesir
- Balıkesri**, town, mod. Balıkesir, Turkey; *kaza* – 305
- Balka**; name of a *sancak*, which consisted of parts of Palestine, Syria and Jordan – 454
- Balpınar**, village, mod. Kubrat, town – 472
- Bane**, village, probably Gorna Banya, today part of the town of Sofia – 29
- Bane-i has**, village, mod. town of Dolna banya, Samokov municipality, Sofia district – 307
- Baniçe**, village, unidentified, *kaza* – 73a
- Banişte**, village, probably mod. Banya, Panagyurishte municipality, Pazardzhik district – 85, 312
- Bankovets**, village, Antonovo municipality, Tărgovishte district – see **Hamza karyesi**
- Banya** – see **Banişte**
- Bara**, village, Sevlievo municipality, deserted in 1952 – 472
- Barla**, name of a *muhassıllık* and of a *kaza* in *sancak* İsparta, *vilâyet* Konya – 363
- Barutın**, village, Dospat municipality, Smolyan district – 472
- Bashtino**, village, Opan municipality, Stara Zagora district – see **Mümün Baba**
- Batak**, village, today in Pavlikeni municipality, Veliko Tărnovo district – 472
- Batkun**, village, today part of the village of Patalenitsa, Pazardzhik district – 312
- Bayburd**, town, *vilâyet* Gümüşhane, Turkey; *kaza* – 49, 433
- Bayramalan**, village, mod. Dobra polyana, Ruen municipality, Burgas district – 472
- Bayramdere**, village, mod. Veselinovo, Smyadovo municipality, Shumen district – 472
- Bayramlı**, village, mod. Velikdenche, Omurtag municipality, Tărgovishte district – 472
- Bazarcık**, village, *vilâyet* Kırşehir, unidentified – 39
- Bazirgân karyesi**, village, mod. Tăpchileshtovo, Omurtag municipality, Tărgovishte district – 472
- Beda İslatine**, village, mod. Byala Slatina, town – 472
- Beden**, village, Devin municipality, Smolyan district – 472
- Behadırlar**, village, today part of Dłăzhka polyana, Antonovo municipality, Tărgovishte district – 472
- Bejanova**, village, mod. Bezhanovo, Lukovit municipality, Lovech district – 472
- Bekirli**, village, mod. Konevo, Vărbitsa municipality, Shumen district – 472
- Bela**, village, Dimovo municipality, Vidin district – 472
- Belanitsa**, a village, Radomir municipality, Pernik district – see **Mehmed Paşa çiftliği**
- Belene**, town – 472
- Bele reka**, village, mod. Byala reka, Suhindol municipality, Veliko Tărnovo district – 472
- Belgrad**, town, mod. Beograd, Belgrade; town – 18, 73a, 360
- Belgrad-ı Arnavud**, town, mod. Berat, Albania; *vilâyet* – 110
- Beliçe**, village, mod. town of Belitsa, Sofia district – 312, 446, 472
- Beliçe**, village, probably mod. Belitsa, Lăki municipality, Smolyan district – 85
- Beli Lom**, river – see **Çilingir Lom**
- Belitsa** – see **Beliçe**
- Belogradçik**, town – 472
- Belozem**, village, Plovdiv district – see **Giren**
- Beograd** – see **Belgrad**
- Berat**, town, Albania – see **Belgrad-ı Arnavud**

- Bergama**, town, *vilâyet* Izmir, Turkey; town – 161, 213
- Bergos**, town, mod. Lüleburgaz, *vilâyet* Kırklareli, Turkey; town – 7; *nahiye* – 310; *kaza* – 61, 64, 79, 318
- Berkofça**, town, mod. Berkovitsa – 472
- Berkovitsa**, town – *see* **Berkofça**
- Beşiktaş**, part of Istanbul – 254
- Beşpinar**, probably mod. village Petokladentsi, Belene municipality, Pleven district – 58
- Beştepe**, village, mod. Pet mogili, Nikola Kozlevo municipality, Shumen district – 472
- Beyköy**, village, probably mod. Bolyarino, Yambol district – 82
- Beyler çiftliği**, village, Simeonovo, today part of the town of Sofia – 446
- Beypinarı**, village, *kaza* Manastır, unidentified – 451
- Beyruth** – *see* **Beyrut**
- Beyrut**, town, mod. Beirut (Beyruth); town – 11; *sancak* – 454
- Beyşehir**, town, *vilâyet* Konya, Turkey; town – 13, *kaza* – 13
- Bezhanovo**, village, Lukovit municipality, Lovech district – *see* **Bejanova**
- Biga**, town, *vilâyet* Çanakkale, Turkey; *kaza* – 305
- Bilecik**, town, Turkey; town – 195; *kaza* – 21
- Bilek mahalle**, village, mod. Kitka, Ruen municipality, Burgas district – 472
- Bilka**, village, Ruen municipality, Burgas district – *see* **Çiftlik mahalle**
- Bitola**, town, Macedonia – *see* **Manastır**
- Bivol-i balâ**, village, mod. Dăbrava, Lovech district – 192
- Bivol-i zir**, village, mod. Prelom, Lovech district – 192
- Blagaj** – *see* **Blagay**
- Blagay**, *kasaba*, mod. town of Blagaj, Bosnia; *kasaba* – 37; *nahiye* – 37
- Blagoevgrad**, town – *see* **Cuma-i balâ**
- Blagovo**, village, Shumen district – *see* **Keremedin**
- Blasiçe**, village, probably mod. Goran, Lovech district – 192
- Bliznatsi**, village, Varna district – *see* **Eğrisi**; **Boğaz**, with another name **Kamçı derbend**
- Boboshevo** – *see* **Boboşeva**
- Boboşeva**, village, mod. town of Boboshevo, Kyustendil district – 47
- Bodrovo**, village – *see* **Kaba bebli**
- Boeritsa**, village, Sofia district – *see* **Hacı Hamza**
- Boğaz**, with another name **Kamçı derbend**, village, situated near the mod. village of **Bliznatsi**, Varna district, today nonexistent – 169
- Boğazdere**, village, mod. Shivarovo, Ruen municipality, Burgas district – 472
- Bogomiltsi**, village, Razgrad district – *see* **Sofular**
- Bolayır**, town, Turkey; town – 73 a, 102, 136, 165, 190, 199, 207, 208, 253, 264, 291, 331, 382; *kaza* – 136, 228, 281
- Bolice**, village, probably mod. Stozher, Varna district – 169
- Bolu**, town, Turkey; town – 73 a, 432; *kaza* – 380; *liva* (*sancak*) – 341, 359, 380, 383, 432
- Bolyarino**, village, Yambol district – *see* **Beyköy**
- Bor**, town, mod. *vilâyet* Niğde, Turkey; *kasaba* – 101
- Borika**, village, Ihtiman municipality, Sofia district – *see* **Çamcaz**
- Borino**, village, Smolyan district – *see* **Kara Bulak**
- Borislav**, village, Pordim municipality, Pleven district – *see* **Smırdeşiçe**

- Bortsi**, village, Venets municipality, Shumen district – *see* **Pıyıklı**
- Borushtitsa**, village, Măglizh municipality, Stara Zagora district – *see* **Büyük obası**
- Bosanski novi**, town, Bosnia – *see* **Nove**
- Bosilkovtsi**, village, Byala municipality, Ruse district – *see* **Çatma-i zir, Çatma-i büzürg**
- Bosnia** – *see* **Bosna; Hersek**
- Bosna**, today part of Bosnia; *kaza* – 73a; *sancak*– 73a, 319, 354
- Boyan Botevo**, village, Mineralni bani municipality, Haskovo district – *see* **Durakçı**
- Bozauk**, mod. town Yozgat, Turkey; *sancak* – 449
- Bozcaada**, island, *vilâyet* Çanakkale, Turkey – *see* **Tenedos**
- Bozöyük** – *see* **Bozük**
- Bozük (Bozöyük)**, town, mod. Bozöyük, *vilâyet* Bilecik, Turkey; town – 101
- Bozveliysko**, village, Varna district – *see* **Kadı**
- Branichevo**, village, Kaolinovo municipality, Shumen district – *see* **Şarlı**
- Bratanitsa**, village, Pazardzhik district – *see* **Köse Muradlı**
- Bratvar**, village, in the *vakf* of Şah Sultan, unidentified – 312
- Brestnik**, village, Plovdiv district – *see* **Karaağaç**
- Brestniçe karyesi**, mod. Gorna Brestnitsa, Kyustendil district – 472
- Brestovene**, village, Zavet municipality, Razgrad district – *see* **Karaağaç**
- Breze**, village, Devin municipality, Smolyan district – 472
- Brusa**, town, – *see* **Bursa**
- Budonisa**, village, district Lamia, Greece – *see* **Mudunec**
- Bulanlık**, village, Mătnitsa, today part of the town of Shumen – 472
- Burhaniye**, town, *vilâyet* Balıkesir, Turkey – *see* **Kemer-i Edremid**
- Bursa**, town, Turkey; town – 1, 18, 73a, 89, 100, 101, 109, 117, 140, 156, 161, 162, 168, 172, 181, 190, 191, 193, 195, 199, 207, 208, 211, 213, 235, 238, 252, 253, 291, 300, 323, 331, 334, 350, 365, 378; *kaza* – 10, 305, 367; *liva* – 15, 21, 354, 383; *vilâyet* – 457; – *see* also **Brusa, Hüdavendigâr**
- Burya**, village, Dryanovo municipality, Gabrovo district – *see* **Malkoç**
- Buynovo**, village, Borino municipality, Smolyan district – *see* **Ayvaplı**
- Büyük obası**, village, probably Borushtitsa, Măglizh municipality, Stara Zagora district – 472
- Byal bryag**, village, Smyadovo municipality, Shumen district – *see* **Akyar karyesi**
- Byala cherkva**, village, Pavlikeni municipality, Veliko Tărnovo district – *see* **Murad Bey**
- Byala reka**, village, Suhindol municipality, Veliko Tărnovo district – *see* **Bele reka**
- Byala reka**, village, Vărbitsa municipality, Shumen district – *see* **Ak dere**
- Byala Slatina**, town – *see* **Beda Islatine**

## C

- Cami-i Atik**, *mahalle* in the town of Sliven – 406, 422, 426, 428
- Cami-i Atik**, *mahalle* in the town of Ruse – 471
- Cami-i Cedid**, *mahalle* of the town of Ruse – 471
- Cebel**, village, today town; *nahiye* – 276
- Cebel-i atik**, district in *vilâyet* Hüdavendigâr; *nahiye* – 365
- Cebel-i cedid**, district in *vilâyet* Hüdavendigâr; *nahiye* – 365
- Cebel-i Şamaan**, mod. district in *vilâyet* Haleb (administrative centre, the town of Haleb), Syria; *nahiye* – 322

- Cedid İslâmlu**, unidentified; town – 331, 334  
**Ceferler**, village, probably mod. Sevar, Kubrat municipality, Razgrad district – 472  
**Celeb Köprü**, village, Aytos municipality, today nonexistent – 472  
**Cermik**, village, mod. town Çermik, *vilâyet* Diyarbakır, Turkey; *kaza* – 308  
**Cezit**, village, mod. town Dzhezim, Lebanon – 308  
**Chavdar**, village, Dospat municipality, Smolyan district – *see* **Çavdar mahalle**  
**Chayka**, village, Provadia municipality, Varna district – *see* **Çağlayık**  
**Cherasha**, village, Ruen municipality, Burgas district – *see* **İçme-i Vakıf**  
**Cherna**, village, Dobrich district – *see* **Yenice-i Müslim**  
**Chernokaptsi**, village, Omurtag municipality, Tărgovishte district – *see* **Karabaş**  
**Chernyovo**, village, Sofia district – *see* **Karalar**  
**Cherven**, village, Ivanovo municipality, Ruse district – *see also* **Çernevi with Rus**  
**Chervena voda**, village, Ruse district – *see* **Çervena voda**  
**Cherventsi**, village, Vălchi dol municipality, Varna district – *see* **Kızılçılar**  
**Chiflik**, village, Belogradchik municipality, Vidin district – *see* **Çiftlik**  
**Chintulovo**, village, Sliven district – *see* **Kasım baba karyesi**  
**Chios**, island, Greece – *see* **Sakız**  
**Chirpan**, town – *see* **Çırpan**  
**Cide** – *see* **Ciga**  
**Ciga**, village, mod. Cide, *vilâyet* Kastamonu, Turkey; *kaza* – 341  
**Cisr-i Ergene** – *see* **Ergene**  
**Cisr-i Mustafa Paşa**, town, mod. Svilengrad; *kaza* – 388  
**Crete**, island, Greece – *see* **Girid**  
**Cuma-i balâ**, town, mod. Blagoevgrad – 472  
**Cuma Pazarı (Eski Cuma)**, town, mod. Tărgovishte, town; *kaza* – 66, 192; town – 472  
**Cyprus**, island – *see* **Kıbrıs**

## Ç

- Çadırılı**, village, mod. Sennik, Sevlievo municipality, Gabrovo district – 472  
**Çağlayık**, village, mod. Chayka, Provadia municipality, Varna district – 169  
**Çahkavak**, village, mod. Rish, Smyadovo municipality, Shumen district – 472  
**Çamcaz**, village, mod. Borika, Ihtiman municipality, Sofia district – 446  
**Çamla**, village, Smolyan district, today nonexistent – 472  
**Çamurlu**, probably village Shishmanovo, Sofia district, deserted in 1954 – 307  
**Çanakçı**, village, mod. Krasen dol, Nikola Kozlevo municipality, Shumen district – 472  
**Çanakçılar**, village, mod. Panichevo, Omurtag municipality, Tărgovishte district – 472  
**Çankarı**, town, Turkey – *see* **Kângarı**  
**Çatalca**, *kasaba*, mod. town, *vilâyet* Istanbul, Turkey – town – 50, 331, 350; *kaza* – 364  
**Çatma-i büzürg**, village, today part of the village Bosilkovtsi, Byala municipality, Ruse district – 192  
**Çatma-i zir**, village, today part of the village Bosilkovtsi, Byala municipality, Ruse district – 192  
**Çavdar mahalle**, village, mod. Chavdar, Dospat municipality, Smolyan district – 472

- Çavuş**, village, mod. Metodievo, Vărbitza municipality, Shumen district – 169
- Çavuşköy**, village, mod. Dobrostan, Asenovgrad municipality, Plovdiv district – 312
- Çavuşköy**, village, mod. Tsenovo, Ruse district – 472
- Çepelce**, village, today Planinitsa, Ruen municipality, Burgas district – 472
- Çermik**, town, *vilâyet* Diyarbakır, Turkey – *see Cermik*
- Çernevi with Rus**, village, mod. Cherven, Ivanovo municipality, Ruse district; town – 30;  
*kaza* – 30
- Çervena voda**, village, mod. Chervena voda, Ruse district – 471
- Çirpan**, town, mod. Chirpan; *kaza* – 397; town – 472
- Çibri**, town, probably mod. village Gorni Tsibăr, Vălchedrăm municipality, Montana district;  
*kaza* – 66
- Çiftlik**, village, mod. Chiflik, Belogradchik municipality, Vidin district – 472
- Çiftlik mahalle**, village, mod. Bilka, Ruen municipality, Burgas district – 472
- Çilingir Lom**, river, probably mod. river Beli Lom – 470
- Çirmen**, town, today nonexistent settlement near the modern town of Ormenion, district Alexandroupolis, Greece; town – 278; *kaza* – 67, 73a, 79, 120, 130, 280, 310, 318, 388
- Çitak**, village, mod. Ticha, Kotel municipality, Sliven district – 472
- Çitroz**, village, mod. town Kitros, district Veroia, Greece; *vilâyet* – 138, 176
- Çoban Nasuhu**, village, mod. Zagoriche, Kaolinovo municipality, Shumen district – 472
- Çorlu**, town, Turkey; town – 3, 5, 7, 9, 16, 90, 126, 137, 141, 195, 331, 334; *kaza* – 3, 126, 137, 250, 268
- Çorum**, town, Turkey; *kaza* – 449
- Çulha Yusuf**, village, probably mod. Sushina, Vărbitza district, Shumen district – 472
- Çutalar**, village, probably mod. Tăkach, Kaolinovo municipality, Shumen district – 472

## D

- Dăbrava**, village, Lovech district – *see Bivol-i balâ*
- Dăbravka**, village, Belogradchik municipality, Vidin district – *see Dubrava*,
- Dagadlar**, village, probably mod. Lyublen, Opaka municipality, Tărgovishte district – 472
- Dağardı**, *kaza (nahiye)* SE of mod. town of Kărdzhali, between the towns of Krumovgrad and Momchilgrad, *mukataa* – 135
- Dağı köy**, village, mod. Gorsko selo, Omurtag municipality, Tărgovishte district – 472
- Dakovica**, town, Serbia i Cherna gora – *see Yakova*
- Damascus (Dimashq)**, town, Syria – *see Şam-ı Şerif*
- Daridere**, village, mod. Zlatograd, town – 472
- Debărshitsa**, village, Pazardzhik district – *see Derecik*
- Dede viran, with another name Yenice**, village, mod. Stoil voyvoda, Sliven district – 84
- Dedova**, village, mod. Dedovo, Plovdiv district – 85, 312
- Dedovo** – *see Dedova*
- Değirmen deresi**, village, mod. Părvenets, Plovdiv district – 85, 312
- Delâl**, village, mod. Glashatay, Antonovo municipality, Tărgovishte district – 472
- Demirciler**, village, mod. Strahilitsa, Venets municipality, Shumen district – 472
- Demirciler**, village, mod. Kovachevo, Septemvri municipality, Pazardzhik district – 472

- Demirciler**, village, mod. Morovitsa, Antonovo municipality, Tărgovishte district – 472
- Dere**, village, mod. Struyno, Shumen district – 472
- Derecik**, village, mod. Debărshtitsa, Pazardzhik district – 312
- Dere istuvan**, village, probably mod. Konstantinovo, Varna district – 169
- Dereköy**, village, probably mod. Rechitsa, Ruen municipality, Burgas district – 472
- Deşterak**, village, probably mod. Yasenovets, Razgrad district – 24
- Develi**, *vilâyet* Kayseri, Turkey – *see* **Develü Kara Hisar**
- Develü Kara Hisar**, village, mod. town Develi, *vilâyet* Kayseri, Turkey; town – 193
- Devin**, town – *see* **Dövlên**
- Dibrava**, village, near the town of Razgrad, today nonexistent – 24
- Dirama (Dirama)**, town, mod. Drama, Greece; town – 97, 129, 350; *kaza* – 57, 66, 187, 203, 236, 272, 280, 313
- Didimoteichon**, town, Greece – *see* **Dimetoka**
- Dimetoka**, town, mod. Didimoteichon, Greece; town – 73 a, 142, 156; *kaza* – 61, 64, 79, 97, 241, 267, 276, 280
- Dirama** – *see* **Dirama**
- Diranova**, village, mod. town Dryanovo – 30, 58
- Dirgene**, village, mod. town Dirgene, *vilâyet* Zonguldak, Turkey; *kaza* – 380
- Disevitsa**, village, Pleven district – *see* **Dolna Diseviçe**
- Divriği**, town, *vilâyet* Sivas, Turkey; *kaza* – 415
- Diyarbakır**, town, Turkey; town – 18, 334; *vilâyet*; – *see* also **Amid**
- Dlăzhka polyana**, village, Antonovo municipality, Tărgovishte district – *see* **Uzunca Alan** and **Behadırlar**
- Dlăzhko**, village, Gara Hitrino municipality, Shumen district – *see* **Uzun İsmail**
- Dobral**, village, mod. Prilep, Sungurlare municipality, Burgas district – 472
- Dobralăk**, village, Plovdiv district – *see* **Dobralık**
- Dobralık**, village, Dobralăk, Plovdiv district – 85, 312
- Dobra polyana**, village, Ruen municipality, Burgas district – *see* **Bayramalan**
- Dobrevtsi**, village, Yablanitsa municipality, Lovech district – *see* **Dobrofçe**
- Dobrich**, town, – *see* **Hacıoğlu Pazarı**
- Dobriciler**, village, mod. Dobrotitsa, Antonovo municipality, Tărgovishte district – 472
- Dobri-Voynikovo**, village, Gara Hitrino municipality, Shumen district – *see* **Has**
- Dobrofçe**, village, mod. Dobrevtsi, Yablanitsa municipality, Lovech district – 472
- Dobromir**, village, Ruen municipality, Burgas district – *see* **Kayrak mahalle**
- Dobrostan**, village, Asenovgrad municipality, Plovdiv district – *see* **Çavuşköy**
- Dobrotitsa**, village, Antonovo municipality, Tărgovishte district – *see* **Dobriciler**
- Doğan Kaya**, village, mod. Sokolets, Ruen municipality, Burgas district – 472
- Dolina**, village, Kaolinovo municipality, Shumen district – *see* **Kalika-i Müslim**
- Dolna Banya**, town, Samokov municipality, Sofia district – *see* **Bane-i has**
- Dolna Diseviçe**, village, today part of the village Disevitsa, Pleven district – 97
- Dolna Hubavka**, village, Omurtag municipality, Tărgovishte district – *see* **Hüseyinler**
- Dolna Kabda**, village, today Popovo municipality, Tărgovishte district – *see* **Kabdağı**
- Dolna Vasilitsa**, village, Sofia district – *see* **Vasilkova, Kapucik**
- Dolno Kozarevo**, village, Omurtag municipality, Tărgovishte district – *see* **Haskeçiler**
- Dolno Novkovo**, village, Omurtag municipality, Tărgovishte district – *see* **Efraz Kestani**

- Dolnoslav**, village, Asenovgrad municipality, Plovdiv district – *see* **Arnavud**
- Dorulte**, village, mod. Pravishte, Plovdiv district – 312
- Dospat**, village, today town – 472
- Dospatlar**, village, mod. Rositsa, Omurtag municipality, Tărgovishte district – 472
- Doyran obası**, village, mod. Doyrentsi, Lovech district – 30
- Doyrentsi**, village, Lovech district – *see* **Doyran obası**
- Dört divan**, village, *vilâyet* Bolu, Turkey; *kaza* – 380
- Dövlən**, village, mod. Devin, town – 472
- Drama**, town, Greece – *see* **Dırama**
- Dropla**, village, Ruen municipality, Burgas district – *see* **Toyköy**
- Dryanovo**, town – *see* **Diranova**
- Dubrava**, village, mod. Dăbravka, Belogradchik municipality, Vidin district – 472
- Dukakin** – historical geographical district, NE of mod. town Lësh, Albania; *vilâyet* – 73a
- Dupnitsa**, town – *see* **Dupniçe**
- Dupniçe**, town, mod. Dupnitsa; *kaza* – 47, 290, 447
- Dura beğli**, village, probably mod. Ravno selo, Antonovo municipality, Tărgovishte district – 230, 246
- Durak**, village, mod. Stanets, Omurtag municipality, Tărgovishte district – 472
- Durakçı**, village, probably mod. Boyan Botevo, Mineralni bani municipality, Haskovo district – 472
- Durbalı**, village, part of the vakf of Şah Sultan, unidentified – 312
- Dülger mahallesi**, village, mod. Zidari, Tărgovishte district, today nonexistent – 472
- Düşükdere**, village, mod. Vodni pad, Devin municipality, Smolyan district – 472
- Düzce**, town, *vilâyet* Bolu, Turkey; *kaza* – 390
- Dyulya**, village, Ruen municipality, Burgas district – *see* **Ayvacı**
- Dzhezim**, town – *see* **Cezit**

## E

- Ece abad**, town, *vilâyet* Çanakkale, Turkey – *see* **Accabad**
- Edessa**, town, Greece – *see* **Vodane**
- Edirne**, town, Turkey; town – 12, 18, 44, 54, 56, 58, 63, 68, 71, 73, 73 a, 75, 83, 84, 89, 100, 101, 117, 140, 143, 149, 159, 163, 165, 168, 172, 178, 184, 190, 191, 193, 195, 199, 202, 207, 214, 218, 228, 234, 235, 249, 258, 264, 272, 280, 281, 288, 291, 296, 323, 331, 333, 334; *kaza* – 12, 73 a, 79, 201, 229, 241, 249, 250, 267, 268, 463; *vilâyet* – 320, 384; *liva* – 354, 388
- Edremid**, town, mod. *vilâyet* Balıkesir, Turkey; town – 109, 161; *kaza* – 305
- Efraz Keçiler**, village, mod. Gorno Kozarevo, Omurtag municipality, Tărgovishte district – 472
- Efraz Kestane**, village, mod. Dolno Novkovo, Omurtag municipality, Tărgovishte district – 472
- Eğriboz**, island, mod. Euboea, Greece – 57, 98
- Eğri bucak**, village, mod. Nea Apolonia, district Thessaloniki, Greece; *kaza*, part of *vilâyet* Yanya (mod. Yoannina) and İskenderiye (mod. Shkodër) – 331, 334
- Eğridere**, town, mod. Kriva palanka, Macedonia – 472
- Eğridere**, village, mod. Kriva reka, Nikola Kozlevo municipality, Shumen district – 472
- Eğridir**, town, *vilâyet* İsparta, Turkey; *kaza* – 466



- Eğrisi**, village, probably mod. Bliznatsi, Varna district – 169  
**Egypt** – *see* **Mısır**  
**Ejova**, village, mod. Neroplatana, district Serrai, Greece – 196  
**Elasson**, town, Greece – *see* **Alasonye**  
**Elbasan**, town, Albania – *see* **İlbasan**  
**Elefteroupolis**, town, Greece – *see* **Pravište**  
**Elhac Musa**, *mahalle* of the town of Ruse – 471  
**Elhac Safer**, *mahalle* of the town of Samokov – 307  
**Elhovo**, town – *see* **Kızıl ağaç**  
**Emir mahale**, village, Burgas district, today nonexistent – 472  
**Enes**, town, *vilâyet* Edirne, Turkey – *see* **Enos**  
**Enos**, village, mod. town Enes, *vilâyet* Edirne, Turkey; *kaza* – 79  
**Erciş**, town, *vilâyet* Van, Turkey – *see* **Verciş**  
**Ereğli**, town, mod. Marmara Ereğlisi, *vilâyet* Tekirdağ, Turkey; town – 3, 5, 7, 73a; *kaza* – 3, 13, 250, 268, 380, 390  
**Ereğli**, *vilâyet* Konya, Turkey; town – *see* **Ereğli-i Karaman**  
**Ereğli**, town, *vilâyet* Zonguldak, Turkey – 247  
**Ereğli**, village, mod. Slivak, Gara Hitrino municipality, Shumen district – 472  
**Ereğli-i Karaman (Ereğli)**, town, mod. Ereğli, *vilâyet* Konya, Turkey; town – 331, 334  
**Ergene (Cisr-i Ergene)**, town, mod. Uzunköprü, Turkey; town – 40, 59, 65, 143, 165, 178, 194, 199, 291, 331, 334; *kaza* – 65, 249, 267, 384  
**Ergerikasri**, town, mod. Girokastër, Albania; town – 122  
**Erik Ramazan**, *mahalle* of the town of Ruse – 471  
**Erzurum**, town, Turkey; town – 207; *sancak* – 433  
**Esbiye**, village, *vilâyet* Giresun, Turkey – *see* **Eskübi**  
**Eski Cuma** – *see* **Cuma Pazarı**  
**Eski il**, town, Turkey; *kaza* – 13  
**Eski İstanbulluk**, town, mod. Preslav – 472  
**Eski karyesi**, village, mod. Vehtovo, Shumen district – 472  
**Eskişehir**, town, Turkey; town – 193  
**Eski Zağra** – *see* **Zağra-i atik**  
**Eskübi**, village, probably mod. Esbiye, *vilâyet* Giresun, Turkey; *kaza* – 380  
**Eşilova**, village, mod. Zelena Morava, Omurtag municipality, Tărgovishte district – 472  
**Euboea**, island, – *see* **Eğriboz**  
**Eyyub**, today part of Istanbul – 328  
**Ezine**, town, Turkey – *see* **Azine**

## F

- Fafuna**, village, mod. Muhovo, Sofia district – 446  
**Feodosia**, town, Ukrain – *see* **Kefe**  
**Ferdinand**, town, mod. Montana – 472  
**Fere**, village, district Evros, Greece – *see* **Ferecik**  
**Ferecik**, village, probably mod. Fere, district Evros, Greece; town – 73a, 156; *kaza* – 198

- Fethiye**, town, *vilâyet* Muğla, Turkey – *see* **Makri**  
**Feth ül-Islam**, fortress, mod. town Kladovo, Serbia i Cherna gora; fortress – 407  
**Fındıklı**, village, mod. Tenevo, Tundzha municipality, Yambol district – 472  
**Fikle**, mod. village Matochina, Svilengrad municipality, Haskovo district – 5;  
**Filibe**, town, mod. Plovdiv; town – 40, 117, 129, 133, 145, 291, 292, 402, 404, 410, 416, 418, 429, 441, 442, 445, 472; *kaza* – 12, 15, 57, 69, 73 a, 79, 81, 133, 201, 204, 210, 229, 230, 240, 243, 246, 279, 297, 375, 429; *liva* – 411, 437  
**Filordin**, village, mod. Florentin, Vidin district; town – 366  
**Firange-i kebir**, village, mod. Kamenar, Varna district – 169  
**Firange-i sağır**, village, mod. Yarebichna, Varna district – 169  
**Florentin**, village, Novo selo municipality, Vidin district – *see* **Filordin**  
**Fotine**, village, mod. Fotinovo, Batak municipality, Pazardzhik district – 312  
**Fotinovo**, village, Batak municipality, Pazardzhik district – *see* **Fotine**

## G

- Gabela**, town, Bosnia and Herzegovina – *see* **Gible**  
**Galata**, part of Istanbul and a separate *kaza* within the boundaries of the city – 2, 3, 4, 8, 61, 64, 73a, 91, 104, 107, 142, 145, 289, 303, 304, 331, 334; *kaza* – 185, 289  
**Galata**, village, Teteven municipality, Lovech district – 472  
**Galata**, village, today part of the town of Varna – 169  
**Gaziantep**, town, Turkey – *see* **Ayntab**  
**Gebze**, town, Turkey – *see* **Geybuze**  
**Gelgir**, village, *vilâyet* Erzurum, Turkey – *see* **Gelkiras**  
**Gelgit (Kelkeyt)**, kasaba, mod. town Kelkit, *vilâyet* Gümüşhane; town – 96, 101, 331  
**Gelibolu**, town, *vilâyet* Çanakkale, Turkey; town – 73a, 90, 98, 129, 195, 208, 234, 239, 331; *kaza* – 26, 73a, 261, 267, 286, 334, 335, 382  
**Gelkiras**, village, probably mod. Gelgir, *vilâyet* Erzurum, Turkey; town – 334  
**Gemlik**, town, *vilâyet* Bursa, Turkey; *kaza* – 305, 367  
**Genisea**, village, Greece – *see* **Yenice-i Karasu**  
**Gerde**, village, mod. town Gerede, *vilâyet* Bolu, Turkey; *kaza* – 341  
**Gerdeme**, village, mod. Yasenovo, Ruen municipality, Burgas district – 472  
**Gerede**, town, *vilâyet* Bolu, Turkey – *see* **Gerde**  
**Germiyanlı**, village, mod. town Kermen, Sliven district – 410  
**Getsovo**, village, today part of the town of Razgrad – *see* **Hasanlar**  
**Gevaş**, town, *vilâyet* Van, Turkey – *see* **Güvaş**  
**Geybuze**, town, mod. Gebze, Turkey; town – 73a, 87, 199, 264, 271, 331, 334  
**Gible**, town, mod. Gabela, Bosnia; *nahiye* – 37  
**Giannitsa (Yanitsa)**, town, Greece – *see* **Yenice-i Vardar**  
**Giren**, village, mod. Belozem, Plovdiv district – 85, 312  
**Girid**, mod. island of Crete, Greece; island – 190, 331, 334, 460; *eyalet* – 354, 377  
**Girokastër**, town, Albania – *see* **Ergerikasri**  
**Giurgiu**, town, Rumania – *see* **Yergögi**  
**Glashatay**, village, Antonovo municipality, Tărgovishte district – *see* **Delâl**

- Golyama ada**, village – *see* **Ada**
- Golyamo tsärkvishte**, village, Omurtag municipality, Tärgovishte district – *see* **Tekeler-i Sağır**
- Goran**, village, Lovech district – *see* **Blasiçe**
- Gorna Banya**, today part of the town of Sofia – *see* **Bane**
- Gorna Brestnitsa**, village, Kyustendil district – *see* **Brestniçe karyesi**
- Gorna Kabda**, village, Tärgovishte district – *see* **Kabdağı**
- Gorna Vasilitsa**, village, Sofia district – *see* **Vasilkova**, **Kapucik**
- Gorni Lozen**, today part of Lozen, village – *see* **Lozene-i balâ**
- Gorni Tsibâr**, village, Vâlchedrâm municipality, Montana district – *see* **Çibri**
- Gorno Kozarevo**, village, Omurtag municipality, Tärgovishte district – *see* **Efraz Keçiler**
- Gorno Pavlikene**, village, Lovech district – *see* **Pavlikân-i Kebir**
- Gornoslav**, village, Asenovgrad municipality, Plovdiv district – *see* **Arnavud**
- Gorsko Kalugerovo**, village, Suhindol municipality, Veliko Tärново district – *see* **Kalugerova**
- Gorsko selo**, village, Omurtag municipality, Tärgovishte district – *see* **Dağ köy**
- Gorsko Slivovo**, village, Letnitsa municipality, Veliko Tärново district – *see* **Sliva**
- Gotse Delchev**, town – *see* **Nevrekob**
- Gökçe ada**, island in the Aegean Sea, Turkey – *see* **İmroz**
- Gökçeli**, village, *kaza* Filibe, deserted in 1889 – 442
- Gökviran**, village, mod. Gyovren, Devin municipality, Smolyan district – 472
- Göl Pazarı**, town, *vilâyet* Bilecik, Turkey; *kaza* – 21
- Gönen**, town, *vilâyet* Balıkesir, Turkey – *see* **Güynün**
- Göpsa (Göpseler)**, the name of the medieval Kopsis, the river Stryama in its upper course.  
From mid-15th century, also an administrative unit (*nahiye*) in the vast *kaza* of Filibe. Its administrative centre was probably the mod. town of Karlovo (Karlı ova); *nahiye* – 15, 375, 410
- Görice**, town, mod. Korça, Albania; town – 291; *kaza* – 227, 241, 401
- Gradesniçe**, village, mod. Gradezhnitsa, Teteven municipality, Lovech district – 472
- Gradezhnitsa**, village, Teteven municipality, Lovech district – *see* **Gradesniçe**
- Gradishte**, village, Sevlievo municipality, Gabrovo district – *see* **Gradişte**
- Gradişte mahalle** – *see* **Gradişte**
- Gradişte (Gradişte mahalle)**, village, today Gradishte, Sevlievo municipality, Gabrovo district – 73a, 472
- Grafitovo**, village, Nova Zagora municipality, Sliven district – *see* **Teke kayesi**
- Gremnik**, village, probably mod. Lyulyakovo, Ruen municipality, Burgas district – 84
- Güceci**, village, mod. Stan, Novi Pazar municipality, Shumen district – 472
- Gücenler**, village, mod. Zaychar, Ruen municipality, Burgas district – 472
- Güceri**, village, mod. Preselka, Novi Pazar municipality, Shumen district – 472
- Güğercinlik**, *kaza* in *sancak* Biga, Turkey, unidentified; *kaza* – 305
- Güller**, village, mod. Ruzhitsa, Nikola Kozlevo municipality, Shumen district – 472
- Gümülcine**, town, mod. Komotini, Greece; *kaza* – 12, 79, 198, 266; town – 472
- Günen**, town, *vilâyet* Van, Turkey – *see* **Güynün**
- Güynün**, village, probably mod. town Günen, *vilâyet* Balıkesir, Turkey; *kaza* – 21
- Güvaş**, village, mod. town Gevaş, *vilâyet* Van, Turkey; *kaza* – 439
- Gyovren**, village, Devin municipality, Smolyan district – *see* **Gökviran**

## H

- Hacı Hamza**, village, mod. Boeritsa, Sofia district – 446
- Hacı karyesi**, village, mod. Pirinets, Antonovo municipality, Tărgovishte district – 472
- Hacı mahalle**, village, mod. Struya, Ruen municipality, Burgas district – 472
- Hacı Mahmud Ağa**, *mahalle* in the town of Sliven – 420
- Hacı Musa**, *mahalle* in the town of Ruse – 471
- Hacı Musa**, village, mod. Morava, Svishtov municipality, Veliko Tărnovo district – 472
- Hacı Mustafa**, *mahalle* in the town of Sliven – 423, 424
- Hacıoğlu Pazarı**, town, mod. Dobrich; *kaza* – 66, 223, 241, 260, 262, 273
- Haleb**, mod. town Aleppo (Halab), Syria; town – 101, 168, 207, 208, 331; *vilâyet* – 36, 317
- Halki**, island of the Southern Sporades in the Aegean Sea, Greece – *see Hereke*
- Hama**, town, Syria; town – 11, 27; *sancak* – 454
- Hamid**, *sancak* in Anatolia, administrative centre – İsparta, Turkey; *kaza* – 299, 373; *sancak* – 373
- Hamza karyesi**, village, mod. Bankovets, Antonovo municipality, Tărgovishte district – 472
- Hania**, town, island Crete, Greece – *see Hanye*
- Hanye (Hanya)**, mod. town Hania, island Crete, Greece; fortress – 460; town – 371, 460; *liva* – 371, 460
- Harala**, village, today in *vilâyet* Edirne, Turkey; *nahiye* – 40
- Harput**, town, today *vilâyet* Elâziğ, Turkey; town – 399; *sancak* – 399
- Hârsovo**, village, Nikola Kozlevo municipality, Shumen district – *see Hirsova*
- Has**, village, probably mod. Dobri-Voynikovo, Gara Hitrino municipality, Shumen district – 472
- Hasan Ali karyesi**, village, probably mod. Aleksandrovo, Straldzha municipality, Yambol district – 472
- Hasan Fakı**, village, mod. Kamburovo, Omurtag municipality, Tărgovishte district – 472
- Hasanlar**, village, Getsovo, today part of Razgrad – 24
- Haskeçiler**, village, mod. Dolno Kozarevo, Omurtag municipality, Targovishte district – 472
- Haskovo**, town – *see Hasköy*
- Hasköy** – *see Havas-ı Mahmud Paşa*
- Hasköy (Hasköy with Uzunca ova)**, mod. Haskovo, town; *kaza* – 52, 79, 472; – *see also Uzuncaabad-ı Hasköy*
- Haslar** – *see Havas-ı Mahmud Paşa*
- Havas-ı Mahmud Paşa, (Hasköy, Haslar)**, town, mod. Havsa, *vilâyet* Edirne, Turkey; town – 85; *kaza* – 268, 310
- Havlhköy**, village, mod. Zhivkovo, Ihtiman municipality, Sofia district – 446
- Havsa**, town, Turkey – *see Havas-ı Mahmud Paşa*
- Hayrebolu**, town, Turkey; town – 156, 350; *kaza* – 12, 79, 325
- Heraklion**, town, Crete, Greece – *see Kandiye*
- Hereke**, mod. Halki, an island of the Southern Sporades in the Aegean Sea, Greece; fortress – 205
- Hersek**, today part of Bosnia; *liva* – 37
- Hezargrad**, town, mod. Razgrad; town – 73a, 93, 225, 241, 412, 472; *kaza* – 24, 30, 48, 66, 100, 192, 223, 230, 246, 248, 260, 262, 273, 292, 370, 412

- Hıdır karyesi**, village, probably mod. Ugledno, Omurtag municipality, Tărgovishte district – 472
- Hırsova**, town, mod. Hirşova, Romania; town – 145
- Hırsova**, village, Nikola Kozlevo municipality, Shumen district – 472
- Hibili**, village, mod. Strahilovo, Polski Trămbesh municipality, Veliko Tărnovo district – 472
- Hireva**, village, Hirevo, Sevlievo municipality, Gabrovo district – 472
- Hirevo**, village, Sevlievo municipality, Gabrovo district – *see* **Hireva**
- Hirşova**, town, Romania – *see* **Hırsova**
- Hit**, town, Iraq; town – 34
- Homs**, town, Syria; *kaza* – 36
- Horan**, *sancak*, administrative centre in Şeyh Sayd, Syria; *sancak* – 454
- Hotal**, village, today part of Săedinenie, village, Sungurlare municipality, Burgas district – 472
- Hotaliç**, (with another name **Servi**), town, mod. Sevlievo; *nahiye* – 15; *kaza* – 48, 66, 73a, 192, 260, 262; town – 472
- Hüdavendigâr**, town (14th-19th centuries), Turkey; – *see* **Bursa**
- Hurpişte**, town, mod. Argos Orestikon, Greece; *kaza* – 124, 128;
- Huyven**, village, mod. Ivanovo, Vărbitsa municipality, Shumen district – 472
- Hüseynler**, village, mod. Dolna Hubavka, Omurtag municipality, Tărgovishte district – 472

## İ

- İbri**, village, *vilâyet* Tekirdağ, unidentified; town – 40; *nahiye* – 40
- İçme deresi**, village, today part of the village of Kipilovo, Kotel municipality, Sliven district – 84
- İçme-i Vakıf**, village, mod. Cheresha, Ruen municipality, Burgas district – 472
- İçme-i Zeamet**, village, mod. Zaimchevo, Ruen municipality, Burgas district – 472
- İgrika**, village, Venets municipality, Shumen district – *see* **Kalaycı**
- İhtiman**, town; town – 29, 446; *kaza* – 446, 447
- İlâki**, island, mod. Tilos, Greece; fortress – 205
- İlbasan**, town, mod. Elbasan, Albania; *kaza* – 227
- İlgun**, town, today in *vilâyet* Konya, Turkey; town – 140, 207; *kaza* – 13
- İliya Blăskov**, village, Shumen district – *see* **Yiyicik**
- İlyas Karalar**, village, mod. Panayot Hitovo, Omurtag municipality, Tărgovishte district – 472
- İmroz**, island, mod. Gökçe ada, Turkey – 267, 286
- İncegiz**, village, mod. town İncecik, *vilâyet* Tekirdağ, Turkey; *kaza* – 31
- İnce su**, today town in *vilâyet* Kayseri, Turkey; *kasaba* – 235
- İncirli**, island in the Aegean Sea, mod. Nisiros, Greece; fortress – 205
- İnebegçi**, village, today part of the town of Razgrad – 24
- İnebolu**, town, *vilâyet* Kastamonu, Turkey; *nahiye* – 45
- İnecik**, village, probably mod. Stroyno, Elhovo municipality, Yambol district – 472
- İnecik**, town, *vilâyet* Tekirdağ, Turkey – *see* **İncegiz**
- İnegöl**, town, *vilâyet* Brusa, Turkey; *kaza* – 73a, 305
- İpsala**, town, *vilâyet* Edirne, Turkey; *kaza* – 12, 222
- İsakcea**, town, Romania – *see* **İsakça**

- İsakça**, town, İsakcea, Romania; fortress – 170; town – 168, 170, 195, 278
- İskenderiye**, mod. town Shkodër, Albania; fortress – 73a
- İslimi**, village, today part of the village of Konstantinovo, Varna district – 169;
- İslimiye**, town, mod. Sliven; town – 72, 291, 406, 417, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 436, 443, 444, 472; *kaza* – 58, 72, 79, 82, 83; *sancak* – 409, 413; – see also **Ayşe Hatun**, **Hacı Ali Ağa**, mosque of, **Cami-i atik**, **Hacı İbrahim Ağa**, mosque of, **Çorbacı Hacı Mehmed Ağa**, mosque of, **Hacı Mahmud Ağa**, **Hacı Mustafa**
- İsliva**, village, mod. Gorsko Slivovo, Letnitsa municipality, Veliko Tărnovo district – 472
- İsmail geçidi**, mod. town İzmail, Ukraine; town – 199, 264
- İsmail Pınarı**, village, today the town of Knezha – 472
- İsmiler**, probably the village of Semertsi, today part of Antonovo – 472
- İsparta**, town, Turkey; *liva* – 461; – see also **Hamid**
- İsperihovo**, village, Bratsigovo municipality, Pazardzhik district – see **Aydnköy**
- İspir**, town, *vilâyet* Erzerum, Turkey; *kaza* – 433
- İstanbul**, town, – 2, 3, 4, 5, 7, 8, 9, 10, 15, 17, 18, 19, 20, 22, 40, 44, 46, 47, 48, 51, 57, 60, 66, 67, 70, 73 a, 74, 78, 89, 90, 93, 98, 101, 103, 104, 105, 106, 107, 111, 113, 114, 115, 116, 117, 118, 122, 125, 127, 129, 135, 139, 140, 142, 145, 146, 147, 149, 152, 153, 154, 156, 157, 158, 160, 164, 165, 166, 168, 171, 172, 175, 176, 177, 179, 180, 182, 183, 186, 187, 188, 190, 191, 192, 193, 195, 196, 198, 199, 202, 204, 205, 207, 208, 213, 214, 220, 223, 226, 231, 232, 233, 234, 235, 237, 239, 240, 242, 243, 244, 245, 250, 251, 253, 254, 255, 258, 260, 261, 262, 264, 265, 267, 268, 269, 270, 271, 272, 277, 279, 280, 286, 289, 291, 295, 300, 303, 304, 311, 313, 325, 328 330, 331, 333, 334, 335, 336, 337, 343, 344, 353, 360, 469, 470; see also **Aşık Paşa**, **Anadolu Hisarı**, **Beşiktaş**, **Demirkapı**, **Eyyub**, **Galata**, **Kâğıthane**, **Kasım Paşa**, **Meydan-i Esb**, **Tophane**, **Üsküdar**
- İstanımika**, town, mod. Asenovgrad; town – 435
- İstanköy**, today the island of Kos, the Aegean Sea, Greece – 73a, 117, 205, 215
- İştib**, town, mod. Shtip, Macedonia; *kaza* – 66, 313; *vilâyet* – 138
- İvanovo**, Vrbitsa municipality, Shumen district – see **Huyven**
- İvaylo**, village, Pazardzhik district – see **Kasaplı**
- İvaylovgrad**, town – see **Ortaköy**
- İvraca**, town, mod. Vratsa; *kaza* – 456; town – 472
- İzbul**, village, Novi Pazar municipality, Shumen district – see **Teke-i Kozluca**
- İzdin**, mod. town Lamia, Greece; fortress, town – 122
- İzlatar**, village, mod. Zlatar, Preslav municipality, Shumen district – 472
- İzmail**, town, Ukraine – see **İsmail geçidi**
- İzmid (İznikmid)**, town, mod. İzmit, Turkey; town – 93, 101, 193; *kaza* – 298, 367; *vilâyet* – 73a; *liva* – 354
- İzmir**, town, Turkey; town – 331, 347, 350, 360; *sancak* – 383
- İzmit**, town, Turkey – see **İzmid**
- İznik**, town, Turkey; town – 73a, 101, 140, 193, 206, 207, 254
- İznikmid**, town – see **İzmid**
- İzvor**, village, Plovdiv district – 429
- İzvor-i Müslim**, village, mod. Bălgarski izvor, Teteven municipality, Lovech district – 472
- İzvornik**, mod. town Zvornik, Bosnia; fortress – 35; *sancak* – 35

## J

- Jerusalem**, town – *see* **Kuds-i Şerif**  
**Jilence**, village, mod. Zhilentsi, Kyustendil district – 472

## K

- Kaba bebli**, village, Kabaaplii, mod. Bodrovo, Sofia district – 446  
**Kabdağ****ı**, village, mod. Gorna Kabda, Tărgovishte municipality, and Dolna Kabda, Popovo municipality, Tărgovishte district – 472  
**Kademler**, village, mod. Bălgaranovo, Omurtag municipality, Tărgovishte district – 472  
**Kadı (Kadı köy)**, village, mod. Bozveliysko, Varna district – 169, 472  
**Kadı**, village, probably mod. Sădievo, Nova Zagora municipality, Sliven district – 169  
**Kadı**, village, mod. Shtrăklevo, Ruse district – 471;  
**Kâfir Hacı**, village, probably mod. Yerusalimovo, Lyubimets municipality, Haskovo district – 217  
**Kâğithane**, part of Istanbul, at the Golden Horn – 2  
**Kalaycı**, village, mod. İglıka, Venets municipality, Shumen district – 472  
**Kalimnos**, island in the Aegean Sea, Greece; fortress – 205  
**Kalika-i Müslim**, village, probably mod. Dolina, Kaolinovo municipality, Shumen district – 472  
**Kalkandelen**, town, mod. Tetovo, Macedonia; *kaza* – 73a, 285  
**Kaluger**, village, probably mod. Kalugeritsa, today part of Kaspichan – 472  
**Kalugero****vo**, village, Lesichovo municipality, Pazardzhik district – *see* **Kalvire**  
**Kalvire (Kalugero****va)**, village, mod. Kalugerovo, Lesichovo municipality, Pazardzhik district – 312, 356  
**Kamburo****vo**, village, Omurtag municipality, Tărgovishte district – *see* **Hasan Faki**  
**Kamchiya**, village, Sungurlare municipality, Burgas district – *see* **Kamçı mahalle**  
**Kamçı derbend** – *see* **Boğaz**  
**Kamçı mahalle**, village, mod. Kamchiya, Sungurlare municipality, Burgas district – 472  
**Kamenar**, village, Varna district – *see* **Firange-i kebir**  
**Kamensko**, village, Sungurlare municipality, Burgas district – *see* **Taşlık**  
**Kamenyak**, village, Ruen municipality, Burgas district – *see* **Taşlık**  
**Kandiye**, town, mod. Heraklion, Crete, Greece; town – 371, 460; *sancak* – 372, 377  
**Kângırı**, town, mod. Çankarı, Turkey; town – 379; *liva* – 361  
**Kaolinovo**, village, Kaolinovo municipality, Shumen district – *see* **Mahmuzli** and **Kus**  
**Kapıdağ****ı**, peninsula, *vilâyet* Balıkesir, Turkey – *see* **Kapudağ****ı**  
**Kapishte**, village, Antonovo municipality, Tărgovishte district – *see* **Türbe karyesi**  
**Kapitan Petko**, village, Shumen district – *see* **Terbie**  
**Kapucik**, *mezraa*, probably part of the village Kapucik, mod. Vasilita, Sofia district – 446  
**Kapudağ****ı**, mod. peninsula Kapıdağ, *vilâyet* **Balıkesir**, Turkey; *nahiye* – 310  
**Kara Ali Cami**, *mahalle* in the town of Ruse – 471  
**Kara Aliler**, village, mod. Listets, Ruen municipality, Burgas district – 472

- Kara Bulak**, village, mod. Borino, Smolyan district – 472
- Karaca bey**, town, Turkey – *see* **Mihaliç**
- Kara Gözler**, village, mod. Karavelovo, Nikola Kozlevo municipality, Shumen district – 472
- Kara Gözler**, village, probably mod. Veselina, Loznitsa municipality, Razgrad district – 472
- Kara Gür**, village, Varna district, deserted in 1894 – 169
- Kara Hıdırlar** – *see* **Kara Ohadlar**
- Kara Hisar** – *see* **Kara Hisar-ı Develü**, **Kara Hisar-ı Naallu**, **Kara Hisar-ı Sahib**, **Kara Hisar-ı Şarkî**
- Kara Hisar-ı Develü**, town, mod. Yeşilhisar, *vilâyet* Kayseri, Turkey; *kaza* – 13
- Kara Hisar-ı Naallu**, village, *kaza* in *sancak* Ankara, unidentified; *kaza* – 392
- Kara Hisar-ı Sahib**, mod. town Afyonkarahisar, Turkey; town – 73a, 193; *kaza* – 299, 367; *liva (sancak)* – 354, 383
- Kara Hisar-ı Şarkî**, town, mod. Şebinkarahisar, *vilâyet* Giresun, Turkey; town – 327; *kaza* – 448; *sancak* – 385, 452
- Kara Hocalar**, village, probably mod. Kitino, Antonovo municipality, Târgovishte district – 472
- Kara İsalu**, mod. town Karaisalı, *vilâyet* Adana, Turkey; *kaza* – 464
- Kara Mustafa**, *mahalle* in the town of Ruse – 471
- Kara Mürsel**, town, mod. Karamürsel, *vilâyet* Ismi, Turkey; town – 264
- Kara Ohadlar**, village, probably mod. Moravka, Antonovo municipality, Târgovishte district – 472
- Kara Pınarı**, village, mod. town Karapınar, *vilâyet* Konya, Turkey; town – 190, 234, 264, 331, 334
- Kara Timur**, village Vinitsa, Preslav municipality, today nonexistent – 472
- Kara Veliler**, village, mod. Karavelyovo, Ruen municipality, Burgas district – 472
- Kara Yaka**, town, Karayaka, *vilâyet* Kayseri, Turkey; *kaza* – 151
- Karaağaç**, village, mod. town Orestias, district Alexandroupolis, Greece; *kaza* – 463
- Karaağaç**, village, mod. Brestnik, Plovdiv district – 85, 312
- Karaağaç**, village, *vilâyet* Edirne, Turkey – 216, 463; *kaza* – 73a
- Karaağaç**, mod. Brestovene, Zavet municipality, Razgrad district – 472
- Karabaş**, village, mod. Chernokaptsi, Omurtag municipality, Târgovishte district – 472
- Karacadağ**, probably today village, *vilâyet* Urfa, Turkey; *nahiye* – 49
- Karadağ**, town, mod. Karadağ, *vilâyet* Antalya, Turkey; *kaza* – 305
- Karadağ**, town, *vilâyet* Antalya, Turkey – *see* **Karadağ**
- Karaferiye**, town, mod. Veroia, Greece; *kaza* – 124, 128; *vilâyet* – 138, 176
- Karahaslar**, village, probably related to the village of Hasanlar, today part of the town of Razgrad – 192
- Karaisalı**, town, *vilâyet* Adana, Turkey – *see* **Kara İsalu**
- Karalar**, village, mod. Chernyovo, Sofia district – 446
- Karaman**, historical and geographical district in Central Anatolia; *vilâyet* – 13, 278; *see also* **Larende**
- Karaman Beyliği**, till the end of the 14th century an independent principality in SE Asia Minor – 13
- Karamihçe**, village, mod. Mokresh, Preslav municipality, Shumen district – 472
- Karamut**, town, mod. Kırnkhan, *vilâyet* Antakya, Turkey; town – 329



- Karamürsel** – *see* **Kara Mürsel**
- Karanovo**, village, Aytos municipality, Burgas district – *see* **Azaph**
- Karapınar**, town, *vilâyet* Konya, Turkey – *see* **Kara Pınarı**
- Karavelovo**, village, Nikola Kozlevo municipality, Shumen district – *see* **Kara gözler**
- Karavelyovo**, village, Ruen municipality, Burgas district – *see* **Kara Veliler**
- Karayaka** – *see* **Kara Yaka**
- Karçıyan**, village, probably mod. town Kardağan, *vilâyet* Van, Turkey; *kaza* – 439
- Kardağan**, town, *vilâyet* Van, Turkey – *see* **Karçıyan**
- Karinabad**, town, mod. Karnobat; town – 58, 82, 100, 117, 212, 291, 472; *kaza* – 125, 197
- Karnobat**, town – *see* **Karinabad**
- Kasandra**, village, probably mod. Kasandrión, district Saloniki, Greece; town – 107, 122
- Kasandrión**, town, district Saloniki, Greece – *see* **Kasandra**
- Kasaplı**, village, mod. probably Ivaylo, Paardzhik district – 472
- Kasım Baba karyesi**, village, mod. Chintulovo, Sliven district – 472
- Kasırgalar**, village, mod. Treskavets, Antonovo municipality, Tãrgovishte district – 472
- Kaspiçan**, village, mod. town – 472
- Kastamonu**, town, Turkey; town – 73a, 101, 331; *kaza* – 367; *vilâyet* – 28, 368; *liva (sancak)* – 289, 383
- Kastonohorion**, village, district. Serrai, Greece – *see* **Umur Bey**
- Kastoria**, town, Greece – *see* **Kesriye**
- Katran Çukur**, village, Devin municipality, Smolyan district, nonexistent – 472
- Katuniçe**, village, mod. Katunitsa, Plovdiv district – 85, 312
- Katunitsa**, village, Plovdiv district – *see* **Katuniçe**
- Kavala**, town, Greece; town – 73a, 283; *kaza* – 57
- Kayacık Pınarı**, during the 15th century unidentified *mezraa*, later village, probably today part of the town of Razgrad – 24
- Kayacık Has mahallesi**, village, mod. Ravnets, Gara Hitrino municipality, Shumen district – 472
- Kaya Oyuk**, village, *nahiye* Ada, *vilâyet* Edirne, unidentified – 314
- Kayık-i Müslim**, village, mod. Stoyan Mihaylovski, Novi Pazar municipality, Shumen district – 472
- Kayrak mahalle**, village, probably mod. Dobromir, Ruen municipality, Burgas district – 472
- Kayseri**, town, Turkey; town – 213, 360, 462; *kaza* – 13, 367
- Kazanlãk**, town – *see* **Akça Kazanlık**
- Kefe**, town, mod. Feodosia, Ukraine; *kaza* – 73a
- Kelkeyt** – *see* **Gelgit**
- Kelkit**, town, *vilâyet* Gümüřhane, Turkey – *see* **Gelgit**
- Kemer-i Edremid**, town, mod. Burhaniye, *vilâyet* Aydın, Turkey; *kaza* – 305;
- Keremenli**, village, mod. Kermen, town, Sliven district – 472
- Keremetlik**, village, mod. Lyulyakovo, Ruen municipality, Burgas district – 472
- Kerimeldin**, village, mod. Milino, Antonovo municipality, Tãrgovishte district – 472
- Kermen**, town, Sliven district – *see* **Keremenli**; **Germiyanlı**
- Kesriye**, town, mod. Kastoria, Greece; *vilâyet* – 138, 176; *sancak* – 401
- Kesten**, village, Devin municipality, Smolyan district – *see* **Köstencik**
- Keřan**, town, *vilâyet* Edirne, Turkey; town – 236, 291; *kaza* – 247, 249, 259, 273

- Kete**, *nahiye* in *sancak* Bursa, unidentified – 365
- Kıbrıs**, mod. island Cyprus; *sancak* – 23
- Kıranlar**, village, mod. Verinsko, Sofia district – 446
- Kırçali**, town – 472
- Kırçme**, village, mod. Krichim, town – 472
- Kırıkhan**, town, *vilâyet* Antakya, Turkey – see **Karamut**
- Kırk kilise**, village, mod. town, Kırklareli, Turkey; *kaza* – 268, 281; *liva* – 354
- Kırklareli**, town, Turkey – see **Kırk kilise**
- Kırlılar**, village, mod. Polentsi, Sofia district – 446
- Kırşehir**, town, Turkey – see **Kır şehri**
- Kır şehri**, town, Kırşehir, Turkey; *kaza* – 381; *liva* – 39
- Kısak**, village, Dospat municipality, Smolyan district – 472
- Kızıl ağaç**, village, mod. town Elhovo, Yambol district; *kaza* – 73a
- Kızılca tuzla**, town, probably mod. Tuzla, Bosnia and Herzegovina; *kaza* – 305
- Kızılçılar**, village, probably mod. Cherventsi, Vâlchi dol municipality, Varna district – 472
- Kızıl kaya**, village, mod. Zhivkovo, Gara Hitrino municipality, Shumen district – 472
- Kığı**, village, probably mod. town, *vilâyet* Bingöl, Turkey; town – 358
- Kiliciler**, village, mod. Krasposeltsi, Omurtag municipality, Târgovishte district – 472
- Kilifar**, village, mod. Kilifarevo, town, Veliko Târnovo district – 192
- Kilifarevo**, town, Veliko Târnovo district – see **Kilifar**
- Kilis**, town, *vilâyet* Gaziantep, Turkey; town – 101
- Kilis**, town, mod. Klis, Croatia; name of *sancak* including part of Dalmatia to the middle course of the Neretva, (mod. Bosnia and Herzegovina); *liva* – 319
- Kilisecik**, village, mod. Tsârkvitsa, Nikola Kozlevo municipality, Shumen district – 472
- Kipilovo**, village, Kotel municipality, Sliven district – see **İçme deresi**
- Kisamo**, village, mod. Kisamos, Crete, Greece; *nahiye* – 460
- Kisamos**, village, Crete, Greece – see **Kisamo**
- Kitino**, village, Antonovo municipality, Târgovishte district – see **Kara Hocalar**
- Kitka**, village, Ruen municipality, Burgas district – see **Bilek mahalle**
- Kitros**, town, Greece – see **Çitroz**
- Kladenets**, village, Shumen district – see **Yunus**
- Kladovo**, town, Serbia i Cherna gora – see **Feth-ül İslam**
- Klis**, town, Croatia – see **Kilis**
- Klüç**, mod. town Kulić, Serbia i Cherna gora; fortress – 37
- Knezha**, town – see **İsmail Pınar**
- Kocaili**, town, mod. İzmit, Turkey; *sancak* – 383 – see also **İzmid**
- Kochovo**, village, Preslav municipality, Shumen district – see **Kütes**
- Kolarovo**, village, Radnevo municipality, Stara Zagora district – see **Arabacı**
- Komotini**, town, Greece – see **Gümülcine**
- Konevo**, village, Vârbitsa municipality, Shumen district – see **Bekirli**
- Konstantinovo**, village, Varna district – see **İslimi; Dere istuvan**
- Konuş**, village, Plovdiv district; *nahiye* – 429, 435;
- Konya**, town, Turkey; town – 13, 87, 101, 140, 168, 190, 191, 193, 199, 207, 213, 234, 264, 271, 334; *kaza* – 13, 49, 367
- Korahinovo**, village, Sliven district, unidentified – 84

- Korça**, town, Albania – *see* **Görice**
- Koru bağlar**, *mezraa*, mod. Losenets, part of the town of Sofia – 446
- Koru dere**, village, mod. Suha reka, Preslav municipality, Shumen district – 472
- Koru Veli**, village, mod. Velyovo, Antonovo municipality, Tărgovishte district – 472
- Kos**, island in Aegean sea, Greece – *see* **İstanköy**
- Kostenets**, town, Sofia district – *see* **Köstence-i Müslim**
- Kovachevo**, village, Septemvri municipality, Pazardzhik district – *see* **Demirciler**
- Koyun yuđı**, village, mod. Ovcha mogila, Svishtov municipality, Veliko Tărnovo – 472
- Kölemen**, village, mod. Kyolemen, Vărbitsa district, Shumen district – 472
- Köprülü**, town, mod. Veles, Macedonia; town – 73a; *kaza* – 61
- Köse Muradlı**, village, mod. Bratanitsa, Pazardzhik district – 472
- Köstencik**, village, mod. Kesten, Devin municipality, Smolyan district – 472
- Köstence-i Müslim**, village, probably today part of the town of Kostenets, Sofia district – 307
- Kramolin**, village, Sevlievo municipality, Gabrovo district – 472
- Krasen dol**, village, Nikola Kozlevo municipality, Shumen district – *see* **Yanakçı**
- Krasnoseltsi**, village, Omurtag municipality, Tărgovishte district – *see* **Kiliciler**
- Kratova**, town, mod. Kratovo, Macedonia; *kaza* – 66, 313
- Kratovo**, town, Macedonia – *see* **Kratova**
- Kraypole**, village, Antonovo municipality, Tărgovishte district – *see* **Kulağuzlar**
- Krichim**, town – *see* **Kırçme**
- Kriva palanka**, town, Macedonia – *see* **Eğridere**
- Kriva reka**, village, Nikola Kozlevo municipality, Shumen district – *see* **Eğridere**
- Krumovgrad**, town – *see* **Kuşukavak**
- Krumovo**, village, Plovdiv district – *see* **Paşa**
- Kruševac**, town, Serbia i Cherna gora – *see* **Alaca Hisarı**
- Kubrat**, town – *see* **Balpinar**
- Kuds-i Şerif**, town, mod. Jerusalem; town – 73 a, 190, 193, 199, 258, 360, 362
- Kuklen**, village, Plovdiv district – *see* **Kuklene**
- Kuklene**, village, mod. Kuklen, Plovdiv district – 85, 312
- Kulağuzlar**, village, mod. Kraypole, Antonovo municipality, Tărgovishte district – 472
- Kulfallar**, village, mod. Razvigorovo, Gara Hitrino municipality, Shumen district – 472
- Kulić**, town, Serbia i Cherna gora – *see* **Klüç**
- Kumburgaz**, town, probably mod. Kumkale, *vilâyet* Çanakkale, Turkey; town – 3
- Kumkale**, town, *vilâyet* Çanakkale, Turkey – *see* **Kumburgaz**
- Kumluca**, village, mod. Zvezditsa, Varna district – 169
- Kuneytra**, name of a district in *sancak* Basra, today part of Kuwait – 207
- Kurdköy**, village, probably mod. Kurtovo konare, Plovdiv district – 85, 312
- Kurtovo konare**, village, Plovdiv district – *see* **Kurdköy**
- Kus**, village, today part of Kaolinovo, town – 472
- Kuşadası**, town, mod. Kuşadası, *vilâyet* Aydın, Turkey; town – 195, 235, 264
- Kuşadası**, town, *vilâyet* Aydın, Turkey – *see* **Kuşadası**
- Kuş Hisarı**, unidentified, *kaza* – 13
- Kuşlak**, village, probably mod. Ptichevo, Omurtag municipality, Tărgovishte district – 472
- Kuşukavak**, village, mod. Krumovgrad, town – 472

- Küçük Ahmed**, village, mod. Tsani Ginchevo, Nikola Kozlevo municipality, Shumen district – 472
- Küçükler**, village, mod. Marchino, Popovo municipality, Tărgovishte district – 472
- Küçük Ostoreç**, village, probably today part of village Malinovo, Lovech district – 192
- Küçük selçe**, village, probably today part of village Seltsi, Sadovo municipality, Plovdiv district – 312
- Kümürlük**, village, mod. Văglen, Varna district – 169
- Küre**, town, *vilâyet* Kastamonu, Turkey – *see* **Küre ül-has**
- Kürekçi**, village, probably mod. Rosenovo, Dobrich district – 169
- Küre ül-has**, *kasaba*, mod. town, Küre, *vilâyet* Kastamonu, Turkey; *kasaba* – 289
- Küstendil**, town; Kyustendil; town – 73a, 97, 472; *kaza* – 222; *sancak* – 43
- Kütahya**, town, Turkey; town – 101, 117, 207; *kaza* – 299, 367; *sancak* – 263, 383
- Küteş**, village, mod. Kochovo, Preslav district, Shumen district – 472
- Kyosevtsi**, village, Antonovo municipality, Tărgovishte district – *see* **Yukarı mahalle**
- Kyustendil**, town – *see* **Küstendil**

## L

- Ladik**, town, mod., *vilâyet* Samsun, Turkey; town – 73a, 199, 207, 264; *kaza* – 191
- Lamia**, town, Greece – *see* **İzdirin**
- Larende**, historical name of the mod. town of Karaman, Turkey; town – 207, 258, 334; *kaza* – 13, 49
- Larissa**, town, Greece – *see* **Yenişehir**
- Lazarovo**, village, Knezha municipality, Vratsa district – *see* **Strupen**
- Lefke**, village, mod. Levka, Svilengrad municipality, Haskovo district – 256
- Leskova**, village, mod. Lyaskovo, Asenovgrad municipality, Plovdiv district – 85, 312
- Leşniçe**, village, probably Eleshnitsa, Plovdiv district, today nonexistent – 312
- Leşniçe**, village, mod. Leshnitsa, village, Lovech district – 472
- Leshnitsa**, village, Lovech district – *see* **Leşniçe**
- Levka**, village, Svilengrad municipality, Haskovo district – *see* **Lefke**
- Likaviçe**, village, mod. Likavitsa, Lăki municipality, Smolyan district – 312
- Likavitsa**, village, Lăki municipality, Smolyan district – *see* **Likaviçe**
- Listets**, village, Ruen municipality, Burgas district – *see* **Kara Aliler**
- Livno**, town, Bosnia and Herzegovina – *see* **Ahluna**
- Lofça**, town, mod. Lovech; town – 30, 472; *nahiye* – 15; *kaza* – 48, 66, 192, 223, 369
- Lom**, town – 472
- Lonca**, *mahalle* in the town of Vidin – 470
- Longoz**, mod. Sitoniya, the middle part of the Haldiki Peninsula, Greece – 232, 245
- Lovech**, town – *see* **Lofça**
- Lovets**, village, Vărbitsa municipality, Shumen district – *see* **Yuci Hasan**
- Lozen**, village, Sofia district – *see* **Lozene-i balâ**
- Lozene-i balâ**, village, Gorni Lozen, today part of the village Lozen, Sofia district – 446
- Lukovit**, town – 472
- Lundor**, village, Greece, unidentified – 107

- Lüleburgaz**, town, *vilâyet* Kırklareli, Turkey – *see* **Bergos**  
**Lyaskovo**, village, Asenovgrad municipality, Plovdiv district – *see* **Leskova**  
**Lyatno**, village, Kaolinovo municipality, Shumen district – *see* **Yazla**  
**Lyubichevo**, village, Antonovo municipality, Tărgovishte district – *see* **Âşıklar**  
**Lyublen**, village, Opaka municipality, Tărgovishte district – *see* **Dagadlar**  
**Lyulyakovo**, village, Ruen municipality, Burgas district – *see* **Gremnik** and **Keremetlik**

## M

- Macarlar**, mod. Zetyovo, Aytos municipality, Burgas district – 472  
**Madara**, village, Kaspichan municipality, Shumen district – 472  
**Mâglizh**, town – *see* **Mihlij**  
**Mağnisa (Manisa)**, town, mod. Manisa, Turkey; town – 101, 338, 345, 350; *kaza* – 73a; *sancak* – 383  
**Mahmud Paşa-i Hasköy** – *see* **Havas-ı Mahmud Paşa**  
**Mahmud Voyvoda**, *mahalle* in the town of Ruse – 471  
**Mahmuzli**, village, mod. Todor Ikodistrictovo, Kaolinovo municipality, Shumen district – 472  
**Makak**, village, today part of Shumen, town – 472  
**Makri**, village, mod. town Fethiye, *vilâyet* Muğla, Turkey; *kaza* – 198  
**Malakas**, village, probably mod. town Malkasion, district Trikala, Greece; *kaza*; *vilâyet* – 110  
**Malatya**, town, Turkey; *kaza* – 399  
**Maleşeva**, name of a *kaza (nahiye)*, mountain locality of the same name in modern Southwest Bulgaria and East Macedonia; *vilâyet* – 138  
**Malez**, village, Crete, Greece – *see* **Maloiz**  
**Malinovo**, village, Lovech district – *see* **Küçük Ostoreç, Ostoreç-i kebir**  
**Malkara**, town, *vilâyet* Tekirdağ, Turkey – *see* **Mıgalkara**  
**Malkasion**, town, district Trikala, Greece – *see* **Malakas**  
**Malkoç**, village, mod. Burya, Dryanovo municipality, Gabrovo district – 472  
**Maloiz**, village, probably mod. Malez, Crete, Greece; *nahiye* – 460  
**Malo Kutlofçe**, village, today part of Montana, town – 472  
**Malomir**, village, Vărbitsa municipality, Shumen district – *see* **Sofiler**  
**Manastr**, name of a *kaza (nahiye)*, comprising villages north of Edirne, administrative centre mod. village Golyam Manastir, Burgas district – 451  
**Manastr**, town, mod. Bitola, Macedonia; town – 451; *kaza* – 227, 241, 451; *vilâyet* – 138  
**Manâs**, town, Turkey *kaza* – 161  
**Mangalia**, town, Romania – *see* **Mangaliye**  
**Mangaliye**, town, mod. Mangalia, Romania, *kaza* – 169, 290; – *see also* **Tuzla with another name Mangaliye**  
**Manisa**, town, Turkey – *see* **Mağnisa**;  
**Marafta**, village, today part of Săedinenie, village, Sungurlare municipality, Burgas district – 472  
**Maraş**, town, Turkey; *sancak* – 402  
**Marchino**, village, Popovo municipality, Tărgovishte district – *see* **Küçükler**  
**Mardin**, town, Turkey – 308

- Maritsa**, river – *see* **Meriç**
- Markova**, village, mod. Markovo, Plovdiv district – 85, 429
- Markovo**, village, Plovdiv district – *see* **Markova**
- Marmara Ereğlisi**, town, *vilâyet* Tekirdağ, Turkey – *see* **Ereğli**
- Maslarevo**, village, Polski Trămbesh municipality, Veliko Tărnovo district – *see* **Yağciler**
- Matochina**, village, Slivengrad municipality, Haskovo district – *see* **Fikle**
- Mecca**, town, Saudi Arabia – *see* **Mekka**
- Medina**, town, Saudi Arabia – 11, 73 a, 88, 94, 117, 131, 188, 199, 241, 280, 460
- Medine-i Münevvere**, Mecca and Medina, the Holy Islamic cities, Saudi Arabia – 54, 82, 189, 208; *see also* **Mekka**, **Medina**, **Mekka and Medina**
- Medreni**, probably mod. town Mudurnu, *vilâyet* Bolu, Turkey; *kaza* – 390
- Mekka and Medina** – *see* **Medine-i münevvere**
- Mehmed Çavuş**, *mahalle* in the town of Samokov – 307
- Mehmed Paşa çiftliği**, village, probably Petrunovo, today part of the village of Belanitsa, Radomir municipality, Pernik district – 446
- Mekka** (Mecca), town, Saudi Arabia – 11, 17, 199, 340
- Melnik**, town – *see* **Menlik**
- Menemen**, town, mod. *vilâyet* İzmir, Turkey; town – 107
- Menet**, village, mod. Tihovets, Antonovo municipality, Tărgovishte district – 472
- Menlik**, town, mod. Melnik; town – 278, 313; *kaza* – 47, 66, 209, 220, 273, 291, 311, 313
- Menteşe**, *sancak*, centre in the mod. town of Muğla, Turkey; *kaza* – 367; *sancak* – 383
- Mercan**, *mezraa*, probably connected with *Mercan mahalle* in the town of Sofia; *mezraa* – 446
- Meriç**, the river Maritsa – 397
- Merzifon**, town, Turkey; town – 140, 193, 195, 199, 208, 213, 235, 257, 287, 331, 334
- Mesevri**, town, mod. Nesebăr; town – 76, 291, 409; *kaza* – 77, 255, 273
- Mesih Voyvoda**, *mahalle* in the town of Ruse – 471
- Metodievo**, village, Vărbitsa municipality, Shumen district – *see* **Çavuş**
- Metoni**, town, district Tripolis, Greece – *see* **Modom**
- Metoh**, village, mod. Metohi, district Serrai, Greece – 196
- Metohi**, village, district Serrai, Greece – *see* **Metoh**
- Meydan-i Esb**, name of the Hippodrome in Constantinople, today part of İstanbul – 146, 153
- Mıgalkara**, town, mod. Malkara, *vilâyet* Tekirdağ, Turkey; town – 40; *kaza* – 40, 267, 295
- Mihlij**, village, mod. town Măglizh – 85
- Mısır**, Egypt – 195, 323
- Mihalıççık**, village, *vilâyet* Eskişehir, Turkey – *see* **Mihaliçecik**
- Mihaliç**, mod. town Karacabey, Turkey; town – 109; *kaza* – 161, 305, 457
- Mihaliçecik**, village, mod. Mihaliççık, *vilâyet* Eskişehir, Turkey; *kaza* – 394
- Mihaliçe-i büzürg**, village, today part of the village of Mihaltsi, Pavlikeni municipality, Veliko Tărnovo district – 30
- Mihaliçe-i küçük**, village, today part of the village of Mihaltsi, Pavlikeni municipality, Veliko Tărnovo district – 30
- Mihaltsi**, village, Pavlikeni municipality, Veliko Tărnovo district – *see* **Mihaliçe-i büzürg**, **Mihaliçe-i küçük**
- Milanovo**, village, Preslav municipality, Shumen district – *see* **Veli Bey**

- Milino**, village, Antonovo municipality, Tărgovishte district – *see* **Kerimeldin**
- Milopotamo**, village, *sancak* Girit, *kaza* Resmo, unidentified; *nahiye* – 460
- Modom**, town, Metoni, district Tripolis, Greece; town – 73a
- Mogila**, village, Kaspichan municipality, Shumen district – 472
- Mogilets**, village, Omurtag municipality, Tărgovishte district – *see* **Veledler**
- Mokresh**, village, Preslav municipality, Shumen district – *see* **Karamihçe**
- Montana**, town – *see also* **Malo Kutlofçe, Ferdinand**
- Morava**, village, Svishtov municipality, Veliko Tărnovo district – *see* **Hacı Musa**
- Moravitsa**, vilage, Antonovo municipality, Tărgovishte district – *see* **Demirciler**
- Moravka**, village, Antonovo municipality, Tărgovishte district – *see* **Kara Ohadlar**
- Morihova** (Morihoovo), name of a locality along the middle course of the river Cherna, Macedonia; *vilâyet* – 73a, 95, 112, 138, 176
- Mosul**, town, Iraq – 73a
- Mudanya**, town, mod. Mudanya, *vilâyet* Brusa, Turkey; *kaza* – 212, 305
- Mudunec**, village, mod. Budonisa, district Lamia, Greece; town – 107
- Mudurnu**, town, *vilâyet* Bolu, Turkey – *see* **Medreni**
- Muğla**, village, Smolyan district – 472
- Muhovo**, village, İhtiman municipality, Sofia district – *see* **Fafuna**
- Murad Bey**, village, mod. Byala cherkva, Pavlikeni municipality, Veliko Tărnovo district – 30
- Muradere**, village, Karnobat municipality, today nonexistent – 472
- Musalla**, *mahalle* in the town of Samokov – 307
- Mutalar**, village, probably mod. Plăstina, Omurtag municipality, Tărgovishte district – 472
- Mümün Baba**, village, probably mod. Bashtino, Opan municipality, Stara Zagora district – 395;
- Müselleman**, village, *kaza* Balçık, unidentified – 169

## N

- Naseliç**, village, mod. Neapolis, district Kozani, Greece; *kaza* – 124, 128
- Nasırlar**, village, mod. Radko Dimitriev, Shumen district – 472
- Nauchene**, village, Nova Zagora municipality, Sliven district – *see* **Yuren**
- Navplion**, town, Greece – *see* **Anabolu**
- Nazir Cafer**, *mahalle* in the town of Samokov – 307
- Nea Apolonia**, village, district Thessaloniki, Greece – *see* **Eğri bucak**
- Neapolis**, village, district Kozani, Greece – *see* **Naseliç**
- Nea Zihni**, town, Greece – *see* **Zihna**
- Neroplatana**, village, district Serrai, Greece – *see* **Ejova**
- Nesebăr**, town – *see* **Mesevri**
- Nevesine**, town, Bosnia and Herzegovina – *see* **Novasin**
- Nevrekob**, town, mod. Gotse Delchev; town – 57, 117, 472; *kaza* – 57, 67, 310, 353; *vilâyet* – 138, 176
- Nevşehir**, town, Turkey; *kaza* – 381, 455
- Niğbolu**, town, mod. Nikopol; town – 117, 354, 472; *kaza* – 30, 219, 224; *liva* – 48, 223, 241, 291, 357
- Niğde**, town, Turkey; town – 13, 42, 199; *kaza* – 42, 271, 334, 381, 455; *sancak* – 391

- Nikolaevo**, village, Gorna Oryahovitsa municipality, Veliko Tŕrnovo district – *see* **Yŕrŕkŕn-i geberan**
- Nikopol**, town – *see* **Niĝbolu**
- Niksar**, town, mod. *vilâyet* Tokat, Turkey; *kaza* – 315
- Nisiros**, island in the Aegean Sea, Greece – *see* **İncirli**
- Nova Byala reka**, village, Vŕrbitsa municipality, Shumen district – *see* **Akdere yeni mahalle**
- Novasel**, village, mod. Novo selo, Plovdiv district – 85, 312
- Novasel**, village, probably mod. Novo selo, Veliko Tŕrnovo district – 30
- Novasel**, village, mod. Novosel, Shumen district – 472
- Novasin**, village, mod. town Nevesine, Bosnia and Herzegovina; *kaza* – 37
- Nova Zagora**, town – *see* **Zaĝra -i cedit**
- Novo**, probably mod. town Bosanski novi, Bosnia and Herzegovina; fortress – 37; *kaza* – 37
- Novgrad**, village, today in Tsenovo municipality, Ruse district – 472
- Novi Pazar**, town – *see* **Yeni Pazarı**
- Novosel**, village, Shumen district – *see* **Novasel**
- Novo selo**, village, Plovdiv district – *see* **Yeniköy**; **Novasel**
- Novo selo**, village, Ruse district – *see* **Yeniköy**
- Novo selo**, village, Veliko Tŕrnovo district – *see* **Yeniköy**; **Novasel**
- Novo Yankovo**, village, Smyadovo municipality, Shumen district – *see* **Yankovo yeni mahalle karyesi**

## O

- Obitel**, village, Omurtag municipality, Tŕrgovishte district – *see* **Tekeler-i kebir**
- Obnova**, village, Levski municipality, Pleven district – *see also* **Radençe**
- Ohri**, town, Ohrid, Macedonia; town – 73a, 472; *kaza* – 227, 241
- Ohrid**, town, Macedonia – *see* **Ohri**
- Orach**, village, Antonovo municipality, Tŕrgovishte district – *see* **Abdalar Hamitler**
- Oreshets**, village, Dimovo municipality, Vidin district – 472
- Oreş**, village, Svishtov municipality, Veliko Tŕrnovo district – 472
- Orestias**, town, district Alexandroupolis, Greece – *see* **Karaaĝaç**
- Orlovo**, village, Kotel municipality, Sliven district – *see* **Veysler**
- Orta**, village, probably mod. *vilâyet* Kocaili, Turkey – 185
- Ortaköy**, town, mod. İvaylovgrad; town – 168, 472
- Ortaköy**, village, mod. Sredishte, Omurtag municipality, Tŕrgovishte district – 472
- Ortaköy**, village, *kaza* Bor, *vilâyet* Niĝde, Turkey – *see* **Anduĝi**
- Orta mahalle**, village, mod. Sredna mahala, Ruen municipality, Burgas district – 472
- Oryahovo**, town – *see* **Rahova**
- Osikovo**, village, Devin municipality, Smolyan district – 472
- Osmanlar**, mod. Visok, Omurtag municipality, Tŕrgovishte district – 472
- Ostoreç-i kebir**, village, probably today part of Malinovo, Lovech district – 192
- Ostrets**, village – *see* **Küçük Ostoreç**, **Ostoreç-i kebir**
- Ostrovica**, village, Bihać municipality, Bosnia and Herzegovina – *see* **Ostroviçe**



- Ostroviçe**, village, probably mod. Ostrovica, Bihać municipality, Bosnia and Herzegovina; *kaza* – 73a
- Ostrovo**, village, Zavet municipality, Razgrad district – *see* **Ada**
- Ovali**, *mezraa* in *kaza* Sofia, unidentified – 446
- Ovcha mogila**, village, Svishtov municipality, Veliko Tŕrnovo district – *see* **Koyun yuđi**

## P

- Palatimne**, mod. village Platamon, district. Pirea, Greece; *nahiye* – 93; *kaza* – 266, 321
- Paleon Ginekokastron**, town, Greece – *see* **Avret Hisari**
- Pamukchii**, village, Novi Pazar municipality, Shumen district – *see* **Pamukçi**
- Pamukçi**, village, mod. Pamukchii, Novi Pazar municipality, Shumen district – 472
- Panakie**, village, mod. Ruen, Plovdiv district – 85, 312
- Panayot Hitovo**, village, Omurtag municipality, Tŕrgovishte district – *see* **İlyas Karalar**
- Panichevo**, village, Omurtag municipality, Tŕrgovishte district – *see* **Çanakçilar**
- Paraçin**, town, Serbia i Cherna gora – *see* **Parakin**
- Parakin**, town, Paraçin, Serbia i Cherna gora; *kaza* – 57
- Pŕrvenets**, village, Plovdiv district – *see* **Deđirmen deresi**
- Paskalevets**, village, Pavlikeni municipality, Veliko Tŕrnovo district – *see* **Paskaline**
- Paskaline**, village, mod. Paskalevets, Pavlikeni municipality, Veliko Tŕrnovo district – 472
- Paša**, *sancak (liva)* including vast territories of modern Bulgaria, Macedonia, Greece, Turkey; *liva* – 43, 356
- Paša**, village, Paša mahalle, mod. Krumovo, Plovdiv district – 357
- Pataleniçe**, mod. village Patalenitsa, Pazardzhik municipality, Plovdiv district – 312; *see also* **Batkun**
- Patalenitsa**, village, Pazardzhik municipality, Plovdiv district – *see* **Pataleniçe**, **Batkun**
- Pavelçe**, probably mod. village Pavelsko, Chepelare municipality, Smolyan district – 312
- Pavelsko**, village, Chepelare municipality, Smolyan district – *see* **Pavelçe**
- Pavli**, probably mod. village Pavlje, Serbia i Cherna gora, *kaza* – 390
- Pavlikeni**, town, – *see* **Pavlikân**
- Pavlikân**, village, near the village of Dăbene, Karlovo minicipality, Plovdiv district, till the middle of the 17th century, today nonexistent – 312
- Pavlikân**, village, mod. Pavlikeni – 30
- Pavlikân -i kebir**, village, probably mod. Gorno Pavlikene, Lovech district – 192
- Pavlje**, village, Serbia i Cherna gora – *see* **Pavli**
- Pazardzhik**, town – *see* **Tatarpazarcık**
- Pchelin**, village, Sungurlare municipality, Burgas district – *see* **Taşara**
- Pedie**, village, *kaza*, Crete, unidentified; *kaza* – 460
- Pendapolis**, village, district. Serrai, Greece – *see* **Sarmasakçı**
- Perushtitsa**, town – *see* **Peruşıçe**
- Peshtera**, town – 472
- Peruşıçe**, village, mod. town Perushtitsa – 312
- Petokladentsi**, village, Byala municipality, Ruse district – *see* **Beşpınar**

- Petko Slaveykovo**, village, Sevlievo municipality, Gabrovo district – *see Akıncılar*
- Pet mogili**, village, Nikola Kozlevo municipality, Shumen district – *see Beştepe*
- Petokladentsi**, village, Belene municipality, Pleven district – *see Beşpınar*
- Petvar**, village, Devin municipality, Smolyan district, today nonexistent – 472
- Pilevne**, village, mod. town Pleven; town – 58, 100, 117, 291, 472; *nahiye* – 15; *kaza* – 48, 66, 97, 192, 197, 219, 224, 262, 274, 275
- Pirinets**, village, Antonovo municipality, Tărgovishte district – *see Hacı karyesi*
- Pirlepe**, town, mod. Prilep, Macedonia; town – 86, 138, 174; *kaza* – 86; *vilâyet* – 176
- Pisarevo**, village, Novi Pazar municipality, Shumen district – *see Yazıcı*
- Pınarhisar**, town, *vilâyet* Kırklareli, Turkey – *see Pınar Hisarı*
- Pınar Hisarı**, town, mod. Pınarhisar, *vilâyet* Kırklareli, Turkey; *kaza* – 228, 281, 288, 295, 296
- Pıyıklı**, village, mod. Bortsi, Venets municipality, Shumen district – 472
- Planinitsa**, village, Ruen municipality, Burgas district – *see Çepelce*
- Plăstina**, village, Omurtag municipality, Targovishte district – *see Mutalar*
- Platamon**, village, district. Pireia, Greece – *see Palatimne*
- Pleven**, town – *see Pilevne*
- Plevlja**, town, Montenegro, Yugoslavia – *see Taşluca*
- Pliska**, village, Kaspichan municipality, Shumen district – *see Ağa baba*
- Plovdiv**, town – *see Filibe*
- Podgor**, village, probably mod. Podohori, district. Serrai, Greece – 73a
- Podohori**, village, district. Serrai, Greece – *see Podgor*
- Polentsi**, village, Sofia district – *see Kırllılar*
- Pomorie**, town – *see Ahıyolu*
- Poplajeni**, village, Macedonia – *see Vakıf köy*
- Poroşkova**, village, in the vakf of Şah Sultan, unidentified – 312
- Poroyno**, village, Antonovo municipality, Tărgovishte district – *see Sefer Yurdu*
- Pravishte**, village, Plovdiv district – *see Dorulte*
- Pravişte**, village, mod. town Elefteroupolis, Greece; town – 117; *kaza* – 57, 73a, 269
- Prekopan**, village, probably related to the village of Prekopatinche, unidentified, *kaza* Pleven – 192
- Prekopatinche** – *see Prekopan*
- Prelom**, village, Lovech district – *see Bivol-i zir*
- Prepolje**, town, Serbia i Cherna gora – *see Prepolye*
- Prepolye**, town, mod. Prepolje, Serbia i Cherna gora; *kaza* – 37
- Presadin**, village, in the vakf of Şah Sultan, unidentified – 312
- Preselka**, village, Novi Pazar municipality, Shumen district – *see Güceri*
- Preslav**, town – *see Eski İstanbulluk*
- Prevadi**, town, mod. Provadiya; town – 143, 472; *kaza* – 66, 221, 241, 251, 260, 262, 273, 280
- Prilep**, village, Sungurlare municipality, Burgas district – *see Dobral*
- Prilep**, town, Macedonia – *see Pirlepe*
- Prizren**, town, Serbia i Cherna gora – *see Prizrin*
- Prizrin**, town, mod. Prizren, Serbia i Cherna gora; town – 195; *liva* – 354
- Provadiya**, town – *see Prevadi*
- Ptichevo**, village, Omurtag municipality, Tărgovishte district – *see Kuşlak*

## R

- Radence**, village, today part of Obnova, Levski municipality, Pleven district – 472
- Radinovo**, village, Plovdiv district – *see Radogošte*
- Radko Dimitriev**, village, Shumen district – *see Nasırlar*
- Radogošte**, village, probably mod. Radinovo, Plovdiv district – 85
- Radomir**, town; *kaza* – 446, 447
- Radovish**, town, Macedonia – *see Radovište*
- Radovište**, village, mod. town Radovish, Macedonia; *kaza* – 66, 313
- Radomirçe**, village, mod. Radomirtsi, Cherven bryag municipality, Pleven district – 472
- Radomirtsi**, village, Cherven bryag municipality, Pleven district – *see Radomirçe*
- Radushan**, village, Macedonia – *see Raduşane*
- Raduşane**, probably mod. village Radushan, Macedonia – 342
- Rahova**, mod. town Oryahovo; *kaza* – 48, 66, 192, 223; town – 472
- Rahova**, village, mod. Ryahovtsite, Sevlievo municipality, Gabrovo district – 472
- Rakitovo**, village, today town – 472
- Rakka**, town, Syria; *sancak* – 408
- Raklitsa**, village, Karnobat municipality, Burgas district – *see Şehid karyesi*
- Raleva**, village, mod. Ralevo, Pleven district – 192
- Ralevo**, village, Pleven district – *see Raleva*
- Raslıçe**, village, in the vakf of Fadlullah Paşa, unidentified – 312
- Ravnets**, village, Gara Hitrino municipality, Shumen district – *see Kayacık Has mahallesi*
- Rătlina**, village, Omurtag municipality, Tărgovishte district – *see Sağıralan*
- Ravno selo**, village, Antonovo municipality, Tărgovishte district – *see Dura beğli*
- Razdeltsi**, village, Antonovo municipality, Tărgovishte district – *see Balabancı*
- Razgrad**, town – *see Hezargrad*; **İnebeğçi**, Yenice with another name Hezargrad-i cedid, Kayacık Pınarı, Hasanlar, Karahaslar
- Razlık**, mod. town Razlog; *kaza* – 43, 57, 73a
- Razlog**, town – *see Razlık*
- Razvigorovo**, village, Gara Hitrino municipality, Shumen district – *see Kulfallar*
- Rechitsa**, village, Ruen municipality, Burgas district – *see Dereköy*
- Resiler**, village, mod. Snyagovo, Ruen municipality, Burgas district – 472
- Resmo**, town, mod. Rethymno, Crete, Greece; fortress – 460; town – 371, 460; *nahiye* – 460
- Rethymno**, town, Crete, Greece – *see Resmo*
- Retinemahie**, island of the Southern Sporades in the Aegean Sea, Greece, unidentified – 205, 215, 244
- Rhodes**, island, Greece – *see Rodos*
- Rish**, village, Smyadovo municipality, Shumen district – *see Çalıkavak*
- Rodos**, island, Rhodes, Greece – 73 a, 117, 205, 215, 244, 339
- Rodosçuk**, (**Tekfur dağı**) mod. town Tekirdağ, Turkey; town – 3, 4, 5, 7, 9, 10, 284, 350; *kaza* – 3, 250, 268;
- Rosen**, village, Pazardzhik district – *see Baldeva*
- Rosenovo**, village, Dobrich district – *see Kürekçi*
- Rositsa**, village, Omurtag municipality, Tărgovishte district – *see Dospatlar*

- Rum**, *eyalet* in Anadolu, administrative centre mod. town Sivas; *vilâyet*; *eyalet* – 151
- Rumeli** – *see* Rumeli
- Rumili**, the European Ottoman possessions without Bosnia, Herzegovina and the Peloponnese; *eyalet* – 17, 18; *vilâyet* – 44, 278, 471
- Rumkale**, village, *kaza* in the region of mod. town Urfa, unidentified; *kaza* – 393
- Rupça**, village, Ruen municipality, Burgas district – 472
- Rupça**, village, Karnobat municipality, today nonexistent – 472
- Ruşçuk**, town, mod. Ruse; fortress – 471; town – 465, 471, 472; *nahiye* – 15; *sancak* – 407, 440; – *see also* **Arik Ramazan**, **Armeniyan mahalle**, **Bacanak**, locality **Bacdarlık**, **Cami-i atik**; **Cami-i cedit**, **Elhac Musa**, **Erik Ramazan**, **Hacı Musa**, **Kara Ali Cami**, **Kara Mustafa**, **Mahmud Voyvoda**, **Mesih Voyvoda**,
- Ruse**, town – *see* **Ruşçuk**
- Rusikasri (Urusa kesri)**, village, mod. Rusokastro, municipality Kameno, Burgas district; town – 278; *nahiye* – 15; *kaza* – 125
- Rusokastro**, village, municipality Kameno, Burgas district – *see* **Rusikasri**
- Ruzhitsa**, village, Nikola Kozlevo municipality, Shumen district – *see* **Güller**
- Ryahovtsite**, village, Sevlievo municipality, Gabrovo district – *see* **Rahova**

## S

- Sadıklar**, village, mod. Verentsi, Omurtag municipality, Tărgovishte district – 472
- Şadıevo**, village, Nova Zagora municipality, Sliven district – *see* **Kadı**
- Sadoveç**, village, mod. Sadovets, Dolni Dăbnik municipality, Pleven district – 472
- Sadovets**, village, Dolni Dăbnik municipality, Pleven district – *see* **Sadoveç**
- Sadovo**, village, Avren municipality, Varna district – *see* **Sulice**
- Săedinenie**, village, Sungurlare municipality, Burgas district – *see* **Marafta**; **Hotal**
- Safranbolu**, town, *vilâyet* Zonguldak, Turkey – *see* **Zafranborlu**
- Sağıralan**, village, mod. Ratlina, Omurtag municipality, Tărgovishte district – 472
- Sahrane Bey**, mod. Septemvri, town – 472
- Sakız**, island, mod. Chios, Greece; – 351, 354; fortress – 351
- Salihler**, village, Karnobat municipality, today nonexistent – 472
- Salmancı**, village, mod. Salmanovo, Shumen district – 169
- Salmanfakalı**, village, *vilâyet* Yozgat, Turkey – *see* **Samanlu**
- Salmanovo**, village, Shumen district – *see* **Salmancı**
- Samako (Samakov)**, town, mod. Samokov; town – 307, 472; *kaza* – 307; – *see also* **Abdülcabar**, **Elhac Safer**, **Mehmed Çavuş**, **Musalla**, **Nazır Cafer**
- Samanlu**, village, probably mod. Salmanfakalı, *vilâyet* Yozgat, Turkey; *kaza* – 101
- Samokov**, town – *see* **Samako**
- Samos**, island, Greece – *see* **Sisam**
- Samothrace**, island, the Aegean Sea, Greece – *see* **Semadirek**
- Sapanca**, village, today Snezha, Ruen municipality, Burgas district – 472
- Sarajevo**, town, Bosnia – *see* **Saray-i Bosna**
- Saransko**, village, Straldzha municipality, Yambol district – *see* **Sarhanlı**
- Saray-i Bosna**, mod. Sarajevo, Bosnia; *kaza* – 73a; *liva* – 354; *see also* **Bosnia**

- Sarhanlı**, village, mod. Saransko, Straldzha municipality, Yambol district – 472
- Sarı Kaya**, village, mod. Skalak, Ruen municipality, Burgas district – 472
- Sarı Yusekli**, village, probably mod. Tserovishte, Omurtag municipality, Tărgovishte district – 472
- Sarmasakçı**, village, probably Sarmusaklı, mod. Pendapolis, district Serrai, Greece – 196
- Sărnevo**, village, Radnevo municipality, Stara Zagora district – *see* **Sırneva**
- Saruhan**, town, Turkey; *liva (sancak)* – 348, 383
- Sayda**, town, Lebanon; town – 11
- Sechishte**, village, Novi Pazar municipality, Shumen district – *see* **Süleyman**
- Seddülbahir**, town, *vilâyet* Çanakkale, Turkey – *see* **Seyyid ül-bahr**
- Seferi Hisarı**, town, mod. Sivrihisar, *vilâyet* Eskişehir, Turkey; town – 122; *kaza* – 394
- Sefer Yurdu**, village, probably mod. part of Poroyno, village, Antonovo, Tărgovishte district – 472
- Selânik**, town, mod. Thessaloniki, Greece; town – 2, 73 a, 97, 142, 156, 176, 266, 291; *kaza* – 57, 61, 66, 73a, 232, 313; *liva* – 354; *vilâyet* – 138, 176
- Selcha**, village, Devin municipality, Smolyan district – *see* **Selça**
- Selça**, village, Selcha, Devin municipality, Smolyan district – 472
- Seliminovo**, village, Sliven district – *see* **Sirice karyesi**
- Seltsi**, village, Sadovo municipality, Plovdiv district – *see* **Küçük selçe**
- Semadirek (Semenderek)**, island, mod. Samothrace, the Aegean Sea, Greece – 267, 286; *kaza* – 57, 98
- Senebirlilik**, village, mod. Sini vir, Kaolinovo municipality, Shumen district – 472
- Sennik**, village, Sevlievo municipality, Gabrovo district – *see* **Çadırılı**
- Septemvri**, town – *see* **Sahrane Bey**
- Serfice**, town, mod. Servia, Greece; town – 124, 128; *vilâyet* – 138, 174, 176
- Serrai**, town, Greece – *see* **Siroz**
- Servi** – *see* **Hotaliç**
- Servia**, town, Greece – *see* **Serfice**
- Sevar**, village, Kubrat municipality, Razgrad district – *see* **Ceferler**
- Sevlievo**, town – *see* **Hotaliç**
- Seyyid ül-bahr**, fortress, mod. town Seddülbahir, *vilâyet* Çanakkale, Turkey; fortress – 335
- Seyyidgazi**, village, mod. town Seyitgazi, *vilâyet* Eskişehir, Turkey; town – 264
- Seyitgazi**, town, *vilâyet* Eskişehir, Turkey – *see* **Seyyidgazi**
- Shivarovo**, village, Ruen municipality, Burgas district – *see* **Boğazdere**
- Shkodër**, town, Albania – *see* **İskenderiye**
- Shtip**, town, Macedonia – *see* **İştib**
- Shtit**, village, Slivengrad municipality, Haskovo district – *see* **Üsküdar**
- Shtrăklevo**, village, Ruse district – *see* **Kadı**
- Shumen**, town – *see* **Şumnu**
- Sırneva**, village, probably mod. Sărnevo, Radnevo municipality, Stara Zagora district – 30
- Sırt mahalle karyesi**, village, mod. Vetrishite, Shumen district – 472
- Siderokavsia**, village, district Halkidiki, Greece – *see* **Sidirekapsi**
- Sidirekapsi**, mod. village Siderokavsia, district Halkidiki, Greece; *kaza* – 66, 313; *vilâyet* – 176
- Sidirokastron**, town, Greece – *see* **Timur Hisarı**
- Silistra**, town – *see* **Silistre**

- Silistre**, town, mod. Silistra; town – 471; *liva* – 354, *eyalet* – 396;
- Silivri**, town, Turkey – town – 4, 5, 6, 9, 10; *kaza* – 2, 3, 31, 250, 268
- Simeonovo**, village, today part of the town of Sofia – *see* **Beyler çiftliği**
- Sin**, town, Split district, Croatia; fortress – 319
- Sini vir**, village, Kaolinovo municipality, Shumen district – *see* **Senebirlık**
- Sinop**, town, Turkey; town – 41
- Sirice karyesi**, village, mod. Seliminovo, Sliven district – 472
- Siroz**, mod. town, Serrai, Greece; *kaza* – 2, 12, 26, 73a, 196, 198; *vilâyet* – 138
- Sisam**, island, mod. Samos, Greece – 291
- Sitoniya**, part of the Halkidiki peninsula, Greece – *see* **Longoz**
- Sivas**, town, Turkey; *kaza* – 73a; *vilâyet* – 278; – *see also* **Rum**
- Siverek**, town, mod. *vilâyet* Urfa, Turkey; *kaza*, *sancak* – 414
- Sivrihisar**, town, Turkey – *see* **Seferi Hisarı**
- Skalak**, village, Ruen municipality, Burgas district – *see* **Sarı Kaya**
- Skopje**, town – *see* **Üsküb**
- Slavyani**, village, Lovech district – *see* **Soteva**
- Slivak**, village, Gara Hitrino municipality, Shumen district – *see* **Ereğli**
- Sliven**, town – *see* **Islimiye**
- Slokoshtitsa**, village, Kyustendil district – *see* **Slokoştıçe**
- Slokoştıçe**, village, mod. Slokoshtitsa, Kyustendil district – 472
- Smırdeşiçe**, village, mod. Borislav, Pordim municipality, Pleven district – 472
- Snezha**, village, Ruen municipality, Burgas district – *see* **Sapanca**
- Snyagovo**, village, Ruen municipality, Burgas district – *see* **Resiler**
- Sofia**, town; town – 29, 97, 108, 309, 446, 447; *kaza* – 446, 447; *liva* (*sancak*) – 29, 354, 446; – *see also* **Beyler çiftliği**; **Bane**; **Mercan**, *mezraa*; **Ovalı**, *mezraa*; **Koru bağlar**, *mezraa*
- Sofiler**, village, mod. Malomir, Värbitsa municipality, Shumen district – 472
- Sofular**, village, mod. Válnari, Nikola Kozlevo municipality, Shumen district – 472
- Sofular**, village, mod. Bogomiltsi, Razgrad district – 24
- Sokolets**, village, Ruen municipality, Burgas district – *see* **Doğan Kaya**
- Solak**, *mahalle* in the town of Vidin – 470
- Soteva**, village Sotevo, today part of the village of Slavyani, Lovech district – 369;
- Sögüt**, village, *vilâyet* Bilecik, Turkey – *see* **Sögüt**
- Sögüt**, village, mod. Sögüt, *vilâyet* Bilecik, Turkey; town – 109; *kaza* – 73a
- Sredishte**, village, Omurtag municipality, Tărgovishte district – *see* **Ortaköy**
- Sredna mahala**, village, Ruen municipality, Burgas district – *see* **Ortaköy**
- Stambolovo**, village, Pavlikeni municipality, Lovech. district – *see* **Umur Bey**
- Stan**, village, Novi Pazar municipality, Shumen district – *see* **Güceci**
- Stanets**, village, Omurtag municipality, Tărgovishte district – *see* **Durak**
- Stara Zagora**, town – *see* **Zağra -i atik**
- Staroselçe**, mod. village Staroseltsi, Iskăr municipality, Pleven district – 192
- Staroseltsi**, village, Iskăr municipality, Pleven district – *see* **Staro selçe**
- Stefanovo**, village, Lovech district – *see* **Vrace**
- Stobor**, village, in the vakf of Şah Sultan, unidentified – 312

- Stoil voyvoda**, village, Burgas district – *see* **Dede viran, with another name Yenice**
- Stoyan Mihaylovski**, village, Novi Pazar municipality, Shumen district – *see* **Kayık-i Müslim**
- Stozher**, village, Varna district – *see* **Bolice**
- Strahilitza**, village, Venets municipality, Shumen district – *see* **Demirciler**
- Strahilovo**, village, Polski Trămbesh municipality, Veliko Tărnovo district – *see* **Hibili**
- Strashimirovo**, village, Varna district – *see* **Alâeddin-i kebir**
- Stroyno**, village, Elhovo municipality, Yambol district – *see* **İncik**
- Strumitsa**, town, Macedonia – *see* **Ustrumce**
- Strupen**, village, mod. Lazarovo, Knezha municipality, Vratsa district – 192
- Struya**, village, Ruen municipality, Burgas district – *see* **Hacı mahalle**
- Struyno**, village, Shumen district – *see* **Dere**
- Suğla**, name of a district on the western coast of Asia Minor, between the towns of İzmir and Söke, belonged to Cezayir-i Bahr-i Sefid, İzmir or Saruhan; probably administrative centre – the modern town of Söke, *vilâyet* Muğla, Turkey; *sancak* – 383
- Suha reka**, village, Preslav municipality, Shumen district – *see* **Koru dere**
- Suhindol**, town – *see* **Suhundol**
- Suhundol**, village, today Suhindol, town – 472
- Sulice**, village, Suluca alı, mod. Sadovo, Avren municipality, Varna district – 169
- Sultanhanı**, town, *vilâyet* Niğde, Turkey – *see* **Sultaniye**
- Sultaniye**, town, probably mod. Sultanhanı, *vilâyet* Niğde, Turkey; town – 49, 140, 168, 193, 195, 213, 235; *kaza* – 49, 134, 172
- Sultan yeri**, district S and SE of the modern town of Kărdzhali; *mukataa* – 135; *kaza* – 411
- Suriye**, Syria; *vilâyet* – 455
- Suruc**, town, *vilâyet* Urfa, Turkey – *see* **Sürüc**
- Sushina**, village, Vărbitsa municipality, Shumen district – *see* **Çulha Yusuf**
- Süleyman**, village, mod. Sechishte, Novi Pazar municipality, Shumen district – 472
- Sürüc**, village, mod. town Suruc, *vilâyet* Urfa, Turkey; *kaza* – 393
- Svilengrad**, town – *see* **Cisr-i Mustafa Paşa**
- Svishtov**, town, – *see* **Ziştovi**
- Syria** – *see* **Suriye**

## Ş

- Şam**, region in Syria with main town Damascus; *eyalet* – 32, 119, 129, 207
- Şam-ı Şerif**, town, mod. Dimashq (Damascus), Syria; town – 73 a, 87, 167, 189, 191, 195, 199, 202, 208; *vilâyet* – 317, 438; *sancak* – 454, *eyalet* – 400
- Şarlı**, village, mod. Branichevo, Kaolinovo municipality, Shumen district – 472
- Şebinkarahisar**, town, *vilâyet* Giresun, Turkey – *see* **Kara hisar-ı Şarkî**
- Şehid karyesi**, village, mod. Raklitsa, Karnobat municipality, Burgas district – 472
- Şeyh Ahmed**, *mahalle* in the town Vidin – 470
- Şeyh Veliler**, village, mod. Tsarevtsi, Omurtag municipality, Tărgovishte district – 472
- Şumnu**, town, mod. Shumen; town – 357, 374, 396, 403, 472; *kaza* – 30, 66, 192, 223, 280; *see* also Bulanlık; Makak

## T

- Tacılar**, village, mod. Venkovets, Sofia district – 446
- Tākach**, village, Kaolinovo municipality, Shumen district – *see* **Çutalar**
- Talanda**, village, mod. town Atlanti, Greece; town – 104, 111, 113
- Tamar göz**, village, mod. Zhilino, Novi Pazar municipality, Shumen district – 472
- Tāmrāsh**, village – *see* **Timraş**
- Tāpchileshtovo**, village, Omurtag municipality, Tārgovishte district – *see* **Bazirgân karyesi**
- Taraklı**, town, *vilâyet* Adapazarı (Sakarya), Turkey – *see* **Taraklu**
- Taraklu**, village, mod. town Taraklı, *vilâyet* Adapazarı (Sakarya), Turkey; *kaza* – 73a
- Tārgovishte**, town – *see* **Cuma Pazarı**
- Taşara**, village, mod. Pchelin, Sungurlare municipality, Burgas district – 472
- Taş köprü**, town, mod., *vilâyet* Kastamonu, Turkey; *kaza* – 28, 33, 471
- Taşlık**, mod. Kamensko, Sungurlare municipality, Burgas district – 472
- Taşlık**, village, mod. Kamenyak, Ruen municipality, Burgas district – 472
- Taşluca**, village, mod. town Plevlja, Serbia i Cherna gora; town – 37
- Tatar**, *mahalle* in the town of Vidin; – 470
- Tatar Pazarcık** – *see* **Tatar Pazarı**
- Tatar Pazarı (Tatar Pazarcık)**, town, mod. Pazardzhik; town – 350, 430, 441, 472; *nahiye* – 15, *kaza* – 73a,
- Tavşancı karyesi**, village, probably mod. Zaychevo oresha, Novi Pazar municipality, Shumen district – 472
- Tavşanlı**, town, *vilâyet* Kutahya, Turkey – *see* **Tavşanlı**
- Tavşanlı**, town, mod. Tavşanlı, *vilâyet* Kütahya, Turkey; town – 109, 117, 161
- Taymishte**, village, Antonovo municipality, Tārgovishte district – *see* **Türbe karalar**
- Tbilisi**, town – *see* **Tiflis**
- Teke karyesi**, village, mod. Grafıtovo, Nova Zagora municipality, Sliven district – 472
- Teke-i Kozluca**, village, mod. Izbul, Novi Pazar municipality, Shumen district – 472
- Tekeler-i Kebir**, village, mod. Obitel, Omurtag municipality, Tārgovishte district – 472
- Tekeler-i Sağır**, village, mod. Golyamo tsārkvishte, Omurtag municipality, Tārgovishte district – 472
- Tekenler**, village, mod. Trānak, Ruen municipality, Burgas district – 472
- Tekfur**, village, probably mod. Tsarevets, Svishtov municipality, Veliko Tārnovo district – 472
- Tekfur dağı** – *see* **Rodoscuk**
- Tekirdağ**, town, Turkey – *see* **Rodoscuk**
- Tekri Mehmed**, village, probably mod. Zlatna niva, Kaspichan municipality, Shumen district – 472
- Temnos**, village, Crete, Greece, unidentified; *nahiye* – 460
- Tenedos**, island, mod. Bozcaada, *vilâyet* Çanakkale, Turkey – 3
- Tenevo**, village, Tundzha municipality, Yambol district – *see* **Fındıklı**
- Terbie**, village, mod. Kapitan Petko, Venets municipality, Shumen district – 472
- Terkos (Terkoz)**, village, mod. town, *kaza* Çatalca, Turkey; town – 5, 9, 213; *nahiye* – 67, 258
- Tetovo**, town, Macedonia – *see* **Kalkandelen**
- Thessaloniki**, town, Greece – *see* **Selânik**



- Timraş**, village, Tămrăşh, Asenovgrad district, deserted after 1912 – 312  
**Tırhala**, town, mod. Trikala, Greece; town – 73a; *kaza* – 124, 128; *vilâyet* – 138; *liva* – 321, 354  
**Tırnava**, village, mod. Byala Slatina municipality, Vratsa district – 192;  
**Tırnovi**, town, mod. Veliko Tărnovo; town – 30, 117, 278, 291, 369; *kaza* – 30, 48, 66, 73 a, 100, 192, 209, 219, 224, 241, 260, 262, 295; *liva* – 354  
 Ticha, village, Kotel municipality, Sliven district – *see* **Çitak**  
**Tiflis**, town, mod. Tbilisi, Georgia; *vilâyet* – 6  
**Tihovets**, village, Antonovo municipality, Tărgovishte district – *see* **Menet**  
**Tilos**, island, the Aegean Sea, Greece – 205, 215, fortress – 244; *see also* **İlâki**  
**Timur Hisarı**, town, mod. Sidirokastron, Greece; town – 117, 334; *kaza* – 10, 57, 61, 212, 222, 236, 270, 290, 294  
**Tire**, town, *vilâyet* İzmir, Turkey; town – 172, 331, 334  
**Tırhala** – *see* **Tırhala**  
**Titovo Užice**, town, Serbia i Cherna gora – *see* **Ujiçe**  
**Todor İkodistrictovo**, village, Kaolinovo municipality, Shumen district – *see* **Mahmuzli**  
**Tokat**, town, mod. Tokat, Turkey; town – 73a, 89, 195, 226, 334; *kaza* – 367, 459; – *see also* **Samarkand**  
**Tokat**, town, Turkey – *see* **Tokat**  
**Topchiysko**, village, Ruen municipality, Burgas district – *see* **Topçi mahalle**  
**Topçi mahalle**, village, mod. Topchiysko, Ruen municipality, Burgas district – 472  
**Tophane**, arsenal, Istanbul – 62, 173, 465  
**Toros**, village, Lukovit municipality, Lovech district – 472  
**Toyköy**, village, mod. Dropla, Ruen municipality, Burgas district – 472  
**Trablus-i Şam**, town, mod. Tripoli, Lebanon; town – 73a; *vilâyet* – 316  
**Trabzon**, town, Turkey; – *see* **Trapezun**  
**Trănak**, village, Ruen municipality, Burgas district – *see* **Tekenlik**  
**Trapezun**, town, mod. Trabzon, Turkey; town – 73 a, 87, 199, 208, 235, 253, 258; *kaza* – 73a  
**Travna**, village, mod. town Tryavna – 192  
**Trăstenik**, mod. Ivanovo municipality, Ruse district – *see* **Tristenik**  
**Treskavets**, village, Antonovo municipality, Tărgovishte district – *see* **Kasırgalar**  
**Tristenik**, village, Ivanovo municipality, Ruse district – 471;  
**Trigrad**, village, Zlatograd municipality, Smolyan district – 472  
**Trikala**, town, Greece – *see* **Tırhala**  
**Tripoli**, town, Lebanon – *see* **Trablus-i Şam**  
**Troitsa**, village, Preslav municipality, Shumen district – *see* **Turice**  
**Tryavna**, town – *see* **Travna**  
**Tsani Ginchevo**, village, Nikola Kozlevo, Shumen district – *see* **Küçük Ahmed**  
**Tsarev brod**, village, Shumen district – *see* **Yeniceköy**  
**Tsarevets**, village, Svishtov municipality, Veliko Tărnovo district – *see* **Tekfur**  
**Tsarevtsi**, village, Omurtag municipality, Tărgovishte district – *see* **Şeyh Veliler**  
**Tsărkva**, village, Varna district – *see* **Ala kilise**  
**Tsărkvitsa**, village, Nikola Kozlevo municipality, Shumen district – *see* **Kilisecik**  
**Tsenovo**, village, Ruse district – *see* **Çavuşköy**  
**Tserovishte**, village, Omurtag municipality, Tărgovishte district – *see* **Sarı Yusekli**  
**Tulça**, town, mod. Tulcea, Romania; *sancak* – 407

**Tulcea**, town, Romania – *see* **Tulça**

**Tuna vilâyet**, administrative unit during the 19th century in modern North Bulgaria, administrative centre in the town of Ruse; *vilâyet* – 440, 446

**Turice**, village, mod. Troitsa, Preslav municipality, Shumen district – 472

**Tutrakan**, town – 471

**Tuzla**, village, mod. town, Romania – 169; *see also* **Tuzla, with another name Mangaliye**

**Tuzla**, town, Bosnia – *see* **Kızılca tuzla**

**Tuzla, with another name Mangaliye**, village, mod. town Tuzla, Romania; *kaza* – 169

**Türbe Karalar**, village, mod. Taymishte, Antonovo municipality, Tărgovishte district – 472

**Türbe karyesi**, village, mod. Kapishte, Antonovo municipality, Tărgovishte district – 472

## U

**Ugledno**, village, Omurtag municipality, Tărgovishte district – *see* **Hıdır karyesi**

**Ujiçe**, village, probably mod. town Titovo Užiçe, Serbia i Cherna gora; town – 730

**Umur Bey**, village, mod. Stambolovo, Pavlikeni municipality, Lovech district – 30

**Umur Bey**, village, mod. Kastonorion, district Serrai, Greece – 196

**Urfa**, town, Turkey; *kaza* – 393; *sancak* – 393

**Urfa**, village, mod. town, *vilâyet* Izmir, Turkey; *kaza* – 338

**Urusa kesri** – *see* **Rusikasri**

**Ustov**, village, Varna district, unidentified – 169

**Ustrumce**, town, mod. Strumitsa, Macedonia; town – 73a

**Uzunca Alan**, village, mod. Dłāzhka polyana, Antonovo municipality, Tărgovishte district – 472

**Uzunca ova (Uzuncaabad-ı Hasköy)**, town, mod. Uzundzhovo, village, Haskovo district; town – 73a; *kaza* – 79, 280

**Uzundzhovo**, village, Haskovo district – *see* **Uzunca ova**

**Uzun İsmail**, village, probably mod. Dłāzhko, Gara Hitrino municipality, Shumen district – 192

**Uzunköprü**, town, Turkey – *see* **Ergene**

## Ü

**Üsküb**, town, mod. Skopje, Macedonia; town – 53, 73a, 117, 285, 291, 342, 357, 472; *nahiye* – 342; *kaza* – 10, 285; *liva* – 43, 354; *vilâyet* – 138, 176

**Üsküdar**, part of Istanbul – 73a, 90, 140, 155, 165, 168, 172, 190, 195, 199, 202, 206, 207, 213, 214, 235, 253, 254, 258, 264, 271, 303, 304, 323, 331, 334, 350; *kaza* – 73a, 298

**Üsküdar**, village, mod. Shtit, Haskovo district; *nahiye* – 159, 217, 218

## V

**Vadi ül-acem**, name of a *kaza* in *liva* Şam-ı Şerif, *vilâyet* Suriye, administrative centre the mod. town of Kattina, Syria; *kaza* – 458

**Vāglen**, village, Varna district – *see* **Kümürlük**

- Vakarel**, village, today İhtiman municipality, Sofia district – 446
- Vakıf köy**, village, probably mod. Poplajeni, Macedonia – 451
- Välnari**, village, Nikola Kozlevo municipality, Shumen district – *see Sofular*
- Van**, town, Turkey; *sancak* – 439
- Värbovka**, village, Pavlikeni municipality, Veliko Tärново district – 472
- Vardim**, village, Svishtov municipality, Veliko Tärново district – 472
- Varna**, town; fortress – 169; town – 169; the *mahalles* of the town – 169; *kaza* – 125, 169, 255, 273; *vilâyet* – 148; town – 472; *see also Galata*
- Vasil Drumev**, village, Shumen district – *see İncik*
- Vasilitsa**, village, (Gorna and Dolna), Sofia district – *see also Kapucik*
- Vasilkova**, village, today probably one of the villages Gorna or Dolna Vasilitsa, Sofia district – 312
- Vehtovo**, village, Shumen district – *see Eski karyesi*
- Veledler**, village, mod. Mogilets, Omurtag municipality, Tärğovishte district – 472
- Veles**, town, Macedonia – *see Köprülü*
- Veli Bey**, village, mod. Velichka, Omurtag municipality, Tärğovishte district – 472
- Veli Bey**, village, mod. Milanovo, Preslav municipality, Shumen district – 472
- Velichka**, village, Omurtag municipality, Tärğovishte district – *see Veli Bey*
- Velikdenche**, village, Omurtag municipality, Tärğovishte district – *see Bayramlı*
- Veliko Tärново**, town – *see Tırnovi*
- Velyovo**, village, Antonovo municipality, Tärğovishte district – *see Koru Veli*
- Venkovets**, village, İhtiman municipality, Sofia district – *see Tacılar*
- Verciş**, village, mod. town Erciş, *vilâyet Van*, Turkey; *kaza* – 439
- Verentsi**, village, Omurtag municipality, Tärğovishte district – *see Sadıklar*
- Verinsko**, village, Sofia district – *see Kırınlar*
- Veroia**, town, Greece – *see Karaferiye*
- Vesay**, village, *vilâyet Van*, unidentified; *kaza* – 439
- Veselets**, village, Omurtag municipality, Tärğovishte district – *see Yağcılar*
- Veselina**, village, Loznitsa municipality, Razgrad district – *see Kara Gözler*
- Veselinovo**, village, Smyadovo municipality, Shumen district – *see Bayramdere*
- Vetrishte**, village, Shumen district – *see Sırt mahalle karyesi*
- Veysler**, village, mod. Orlovo, Kotel municipality, Sliven district – 472
- Vidin**, town; fortress – 470; town – 360, 366, 450, 470, 472; *sancak* – 407; *see also Ayşe Hatun, Lonca, Solak, Şeyh Ahmed, Tatar, Yahya Paşa*
- Vidriçe**, village, mod. Vidritsa, Breznik municipality, Pernik district – 446
- Vidritsa**, village, Breznik municipality, Pernik district – *see Vidriçe*
- Viran Şehir**, town, mod. *vilâyet Kayseri* or *vilâyet Urfa*, Turkey; *sancak* – 383
- Visok**, village, Omurtag municipality, Tärğovishte district – *see Osmanlar*
- Vize**, town, Turkey; *kaza* – 12, 250, 268
- Vodane**, town, mod. Edessa, Greece; *vilâyet* – 138, 176
- Vodene-i balâ**, village Gorni Voden, today part of the town of Asenovgrad – 85, 312
- Vodene-i zir**, village Dolni Voden, today part of the town of Asenovgrad – 85
- Vodni pad**, village, Devin municipality, Smolyan district – *see Duşükdere*
- Voyvoda**, village, Novi Pazar municipality, Varna district – 472
- Voyvodine**, village, mod. Voyvodinovo, Plovdiv district – 85, 312

**Voyvodinovo**, village, Plovdiv district – *see* **Voyvodine**

**Vrace**, village, mod. Stefanovo, Lovech district – 192

**Vratsa**, town – *see* **İvraca**

## Y

**Yabälchevo**, village, Ruen municipality, Burgas district – *see* **Almadere**

**Yağcılar**, village, mod. Veselets, Omurtag municipality, Târgovishte district – 472

**Yağcılar**, village, probably mod. Maslarevo, Polski Trâmbesh municipality, Veliko Târnovo district – 472

**Yagnilo**, vilage, Vetren municipality, Varna district – *see* **Yayla**

**Yagodina**, village, Borino municipality, Smolyan district – *see* **Balaban**

**Yahya Paşa**, *mahalle* in the town of Vidin – 470

**Yakorit**, mod. Yakoruda, town – 472

**Yakoruda**, town – *see* **Yakorit**

**Yakova**, town, mod. Dakovica, Serbia i Cherna gora; town – 140, 191, 200, 235

**Yaltoroz**, village, *kaza* Serrai, unidentified – 196

**Yambol**, town – *see* **Yanbolu**

**Yanbolu**, town Yambol; town – 72, 82, 291, 472; *kaza* – 12, 15

**Yanitsa**, town, Greece – *see* **Yenice-i Vardar**

**Yankovo**, village, Smyadovo municipality, Shumen district – 472

**Yankovo Yeni Mahalle**, village, mod. Novo Yankovo, Smyadovo municipality, Shumen district – 472

**Yanye**, mod. town Yoannina (Yanina), Greece; *liva* – 354

**Yarebichna**, village, Varna district – *see* **Firange-i sağır**

**Yasenovo**, village, today in Venets municipality, Shumen district – 472

**Yasenovo**, village, Ruen municipality, Burgas district – *see* **Gerdeme**

**Yasenovets**, village, Razgrad district – *see* **Deşterak**

**Yavorova**, village, mod. Yavrovo, Plovdiv district – 312

**Yavrovo**, village, Plovdiv district – *see* **Yavorova**

**Yayla**, village, mod. Yagnilo, Vetren municipality, Varna district – 472

**Yazıcı**, village, mod. Pisarevo, Novi Pazar municipality, Shumen district – 472

**Yazla**, village, mod. Lyatna, Kaolinovo municipality, Shumen district – 472

**Yenice** – *see* **Dede viran**

**Yeni Pazari**, town, mod. Novi Pazar – 472

**Yenice with another name Hezargrad-ı cedit**, town, today part of the town of Razgrad – 30

**Yenice-i Karasu**, town, mod. Genisea, Greece; town- 266; *kaza* – 132, 266

**Yenice-i Müslim**, village, probably mod. Zlatina, Vetrino municipality, Varna district – 472

**Yenice-i Müslim**, village, probably mod. Cherna, Dobrich district – 472

**Yenice-i Vardar**, town, mod. Giannitsa, Greece; town – 331; *kaza* – 266; *vilâyet* – 138, 176

**Yeniceköy**, village, mod. Tsarev brod, Shumen district – 472

**Yeniil**, name of a *kaza* with unidentified administrative centre in *vilâyet* Rum, Turkey; *kaza* – 155

**Yeniköy**, village, mod. Novo selo, Veliko Târnovo district – 192

- Yeniköy**, village, mod. Novo selo, Plovdiv district – 429  
**Yeniköy**, village, probably mod. Novo selo, Ruse district – 471  
**Yeniköy**, village, *kaza* Balçık, unidentified – 169  
**Yeni Pazarı**, town, mod. Novi Pazar – 472  
**Yenişehir**, town, mod. Larissa, Greece; town – 331; *kaza* – 246, 292; *vilâyet* – 138  
**Yenişehir**, town, mod. *vilâyet* Bursa, Turkey; town – 73a, 101; *kaza* – 230, 305  
**Yenişehir -i Fanarı** – *see* **Yenişehir**  
**Yeni Zağra** – *see* **Zağra-i cedit**  
**Yergöği**, fortress, mod. town Giurgiu, Romania; port – 471; town – 471  
**Yerusalimovo**, village, Haskovo district – *see* **Kâfir Hacı**  
**Yeşilhisar**, town, *vilâyet* Kayseri, Turkey – *see* **Karahisar-i Develü**  
**Yılandı**, village, mod. Zmeitsa, Dospat municipality, Smolyan district – 472  
**Yılandılar**, village, mod. Zmeino, Omurtag municipality, Târgovishte district – 472  
**Yılanlıca**, village, probably mod. Yilica, *vilâyet* Kocaeli, Turkey; *kaza* – 390  
**Yilica**, village, *vilâyet* Kocaeli, Turkey – *see* **Yılanlıca**  
**Yiyicik**, village, mod. Vasil Drumev (Gorni Yiyicik) and İliya Blăskov (Dolni Yiyicik), Shumen district – 472  
**Yoannina (Yanina)**, town, Greece – *see* **Yanye**  
**Yozgat**, town, Turkey – *see* **Bozöyük**  
**Yuci Hasan**, village, mod. Lovets, Vărbitsa municipality, Shumen district – 472  
**Yukarı mahalle**, village, mod. Kyosevtsi, Antonovo municipality, Târgovishte district – 472  
**Yunus**, village, probably mod. Kladenets, Shumen district – 472  
**Yuren**, village, mod. Nauchene, Nova Zagora municipality, Sliven district – 472  
**Yükler**, village, probably Staroselska, Preslav municipality, today nonexistent – 472  
**Yürükân-i geberan**, village, probably mod. Nikolaevo, Gorna Oryahovitsa municipality, Veliko Târnovo district – 192

## Z

- Zabârdo**, village, Chepelare municipality, Smolyan district – *see* **Zabırde**  
**Zabırde**, village, mod. Zabârdo, Chepelare municipality, Smolyan district – 85, 312 **Zadrime**, historical and geographical region south of the territory of *sancak (liva)* İskenderiye (Shkodër), mod. Albania; *nahiye (kaza)* – 132, 144  
**Zafranborlu**, mod. town Safranbolu, *vilâyet* Zonğuldak, Turkey; *kaza* – 368  
**Zagoriche**, village, Kaolinovo municipality, Shumen district – *see* **Çoban Nasuh**  
**Zağra-i atik (Zağra-i eskihisar, Eski Zağra)**, town, mod. Stara Zagora; town – 73a, 395, 437, 472; *kaza* – 12, 61, 73a, 79  
**Zağra-i cedit (Yeni Zağra)**, town, mod. Nova Zagora; *kaza* – 84; town – 472  
**Zağra-i eskihisar** – *see* **Zağra-i atik**  
**Zaimchevo**, village, Ruen municipality, Burgas district – *see* **İçme-i Zeamet**  
**Zaychar**, village, Ruen municipality, Burgas district – *see* **Gücenler**  
**Zaychevo oreshe**, village, Novi Pazar municipality, Shumen district – *see* **Tavşancı karyesi**  
**Zelena morava**, village, Omurtag municipality, Târgovishte district – *see* **Eşilova**  
**Zetyovo**, village, Aytos district, Burgas district – *see* **Macarlar**

- Zhilentsi**, village, Kyustendil district – *see* **Jilence**  
**Zhilino**, village, Novi Pazar, Shumen district – *see* **Tamar göz**  
**Zhivkovo**, village, İhtiman municipality, Sofia district – *see* **Havlıköy**  
**Zhivkovo**, village, Gara Hitrino municipality, Shumen district – *see* **Kızıl kaya**  
**Zhrebovo**, village, Devin municipality, Smolyan district – *see* **Alğır dere**  
**Zihna**, town, mod. Nea Zihni, Greece; town – 117; *kaza* – 26, 57, 66, 269, 313  
**Zimniçe**, village, *kaza* Plevne, unidentified – 192  
**Zıştovi**, town, mod. Svishtov; *nahiye*; *kaza* – 15, 93; town – 472  
**Zlatar**, village, Preslav municipality, Shumen district – *see* **İzlatar**  
**Zlatina**, village, Vetrino municipality, Varna district – *see* **Yenice-i Müslim**  
**Zlatna niva**, village, Kaspichan municipality, Shumen district – *see* **Tekri Mehmed**  
**Zlatograd**, town – *see* **Daridere**  
**Zmeino**, village, Omurtag municipality, Tărgovishte district – *see* **Yılancılar**  
**Zmeitsa**, village, Dospat municipality, Smolyan district – *see* **Yılançı**  
**Zonguldak**, town, Turkey; fortress – 73a  
**Zvezditsa**, village, Varna district – *see* **Kumluca**  
**Zvornik**, town, Bosnia and Herzegovina – *see* **İzvornik**

## INDEX OF SUBJECT MATTERS

### A

- accounting office** – 334; *see also* *Defterhane*;  
of the revenues (*Varidat Muhasebesi*) – 379, 458;  
of the royal waqfs – 360;  
of Rumili – 18; *see also* administrative and ruling institutions
- accounts, operating** – 471
- acemi** – *see* corps
- adet-i ağnam** – 70, 132, 133, 134, 357; *see also* tax
- adet-i deştibani** – 357; *see also* tax
- adet-i gulâmiye** – 117; *see also* tax
- administration** – 2, 5, 77, 282, 283, 289, 311, 315, 392, 399, 440, 458;  
financial, of a *kaza* – 412; *see also* administrative and ruling institutions  
of the royal waqfs – 355; *see also* administrative and ruling institutions  
waqf (trusteeship) – 135, 343, 362, 375, 380, 414, 415, 440, 449, 453, 454, 459, 466; *see also* *mütevellivilâyet* – 456
- administrative and ruling institutions** – *see* accounting office, administration, *Bab-ı Defteri*, *beylik*, court, *Defterhane*, Directorate of the *Haremeyn-i Şerifeyn* waqfs, Directorate of the waqfs in a *kaza*, *Evkaf-ı Hümayun Hazinesi*, *Evkaf-ı Hümayun Nazareti*, *eyalet*, financial and administrative unit, *hazine*, *kaza*, *liva*, *Maktu* bureau, *Maliye Nazareti*, *mal sandığı*, *Mevkufat* bureau, Ministry of finances, Ministry of waqfs, mint (state), *muhassıllık*, *mukataa*, *nahiye*, *nazaret*, *sancak*, *vilâyet*
- administrator of a waqf** – *see* *mütevelli*
- ağa** – 31, 57, 90, 114, 139, 140, 155, 158, 168, 186, 195, 199, 200, 202, 206, 207, 208, 213, 226, 233, 235, 253, 254, 264, 271, 291, 298, 301, 315, 319, 320, 325, 331, 334, 347, 365, 366, 372, 403, 413, 420, 424, 425-427, 428, 430, 436, 443, 444, 460, 465, 470, 471
- ağa-i bab-ı saadet** – *see* *dariüssaade ağası*
- ağa-ı dar üs-saadet** – *see* *dariüssaade ağası*
- akçe** – 17, 53-64, 67-73, 78-85, 92, 95, 96, 98, 99, 108, 111, 113, 117, 121, 123, 132, 138, 144, 147, 148, 149, 173, 176, 187, 194, 197, 201, 203-206, 209, 209-212, 215, 219-232, 236-242, 244-252, 255, 256, 257, 259-263, 266-270, 272-277, 279, 280, 281, 285, 286, 288, 290, 293, 294, 295, 297, 298, 299, 303, 304, 370, 471; *see also* monetary units
- alemdar** – 470, 471; *see also* troops
- allowance** – 87, 93, 131, 189, 316, 418, 425, 441, 471;  
cash – 87, 340; *see also* poor
- alms** – 471

**Altı Bölük Halkı** (Six Regiments) – 18, 307, 308; *see also* guards, troops  
**application** – 41, 89, 140, 165, 168, 172, 189, 190, 191, 193, 195, 199, 202, 207, 208, 213, 233, 234, 235, 253, 254, 258, 264, 271, 432, 458; *see also* document  
**appointment** – 140, 165, 168, 172, 190, 193, 199, 202, 207, 213, 226, 233, 234, 235, 253, 254, 258, 264, 271, 367, 432, 459  
**Armenian** – 3, 5, 7, 9, 65, 105, 117, 228; *see also* ethnic and religious groups  
**army** – 121; *see also* troops  
**arrears** – 7, 10, 132, 135, 337, 345; *see also* tax  
**arusane** – *see* *resm-i arus*  
**astarcı** – 471; *see also* professions  
**astronomer** – 471; *see also* professions  
**auction** – 391, 412, 446, 447  
**audit** – 265  
**avarız** – 67, 75, 76, 77, 85, 120, 230, 246, 276, 292; *see also* tax  
**ayan** – 471

## B

**baba** – 157, 395, 411, 471; *see also* *dede*, *derviş*, functionaries, religious and waqf  
**Bab-ı defteri** – 326; *see also* *Defterhane*  
**bac-ı bazar** – 200; *see also* tax  
**bad-ı hava** – 134, 138, 300, 357; *see also* tax  
**bahşiş** – 301;  
     **cülus bahşişi** – 307, 308; *see also* *caize*  
**bakery** – 91, 97, 146, 153, 184, 287, 374, 471; *see also* building sites and architectural structures  
**balance** – 380, 470, 471  
**barley** – 102, 318, 325, 361, 369, 397, 468; *see also* provisions and agricultural products  
**barn** – 8, 142; *see also* building sites and architectural structures  
**bath (hamam)** – 3, 4, 5, 7, 8, 9, 13, 23, 32, 34, 36, 42, 50, 52, 91, 97, 106, 133, 134, 135, 137, 141, 142, 126, 159, 161, 163, 164, 175, 178, 179, 181, 182, 184, 309, 315, 335, 358, 379, 429, 434, 471;  
     **mineral** – 97; *see also* building sites and architectural structures  
**bayrak** – 471  
**bedel** – 378, 388, 392, 394, 446;  
     **bedel-i eşar** (*eşar bedeli*) – *see also* tithe;  
     **bedel-i hasilât** – 341, 399;  
     **bedel-i nüzü**l – *see* *nüzü*l, tax  
**bedestan** – 23; *see also* building sites and architectural structures  
**bee-garden** – 358  
**bennak** – 134; *see also* tax  
**bequeathal** – 265  
**berat** – 327, 432, 470, 471;  
     **renewal of a berat** – 90, 303, 304, 306, 308, 432; *see also* document



- bey** – 14, 26, 29, 30, 35, 40, 41, 53, 54, 57, 58, 68, 73a, 80, 82, 101, 117, 176, 191, 193, 197, 199, 207, 208, 212, 213, 222, 224, 227, 228, 233, 235, 236, 241, 243, 253, 258, 264, 266, 270, 271, 274, 275, 281, 285, 288, 290, 291, 293, 294, 296, 331, 334, 365, 375, 376, 398, 416, 429, 435, 437, 460, 470, 471; *see also* *beylik*; employees, military and administrative
- beylik** – 13; *see also* administrative and ruling institutions
- beytülmal ve kaçkun** – 300; *see also* tax
- boat** – 397
- book** – 470;  
of expenditures – 471; *see also* document
- bostan** – 32, 91; *see also* landed property
- bostancı** – *see also* corps
- boundary of a territory** – 314; *see also* *sınırname*
- boza shop** – 4, 166; *see also* building sites and architectural structures
- bridge** – 319, 413, 442; *see also* building sites and architectural structures
- broadcloth** – 177, 179
- broom** – 470
- building** – 8, 156, 159, 169, 170, 429, 450; *see also* building sites and architectural structures  
building sites and architectural structures – *see also* bakery, barn, bath, *bedestan*, *boza shop*, bridge, building, candle workshop, clock, coffee house, customs point, *çarşu*, *çeşme*, *dolap*, *dükkân*, graveyard, *han*, house, hospital, ice house, *imaret*, immoveables, installation, *kantar*, *kapan*, *kervansaray*, *konak*, library, *mağaza*, *medrese*, *mekteb*, *mescid*, mill, mosque, *muallimhane*, *oda*, palace, property, public convenience, rice-husking works, saltworks, school, *sebil*, shop, slaughterhouse, stable, *şadırvan*, tavern, *tekke*, *türbe*, warehouse, water resource, well, workshop, *zaviye*

## C

- cabi** – 470, 471; *see also* employees, religious and waqf
- cadastre** – 27, 76, 77; *see also* document
- caize** – 301; *see also* *bahşiş*
- camp, field** – 302
- campaign, military** – 328
- candle** – 470, 471
- candlestick** – 470
- candle workshop** – 108, 145; *see also* building sites and architectural structures
- capital** – 47, 309, 333, 390
- cardboard** – 470
- cart** – 108
- cash (money)** – 8, 22, 37, 51, 74, 91, 163, 170, 282, 303, 304, 305, 307, 315, 332, 340, 399, 415, 419, 440, 443, 470, 471;  
**cash value** – 354, 381, 405, 451, 455; *see also* sum; waqf, cash;
- cauldron** – 470
- cauldron makers** – 471; *see also* profession

- cebeci** – 325; *see also* troops
- cemaat** – 12, 13, 28, 105, 161, 356
- chain** – 470
- charcoal** – *see* coal
- Chief accounting office** – *see* *Defterhane*
- Chief financial office** – 326; *see also* *Defterhane*
- children** – 467, 468; *see also* pupils
- cizye** – 3, 5, 7, 9, 24, 44, 52, 70, 88, 92, 93, 95, 100, 104, 106, 1091 110, 112, 116, 119, 120, 123, 125, 126, 129, 130, 132-138, 141, 142, 148, 149, 159, 163, 167, 174, 176, 184, 200, 268, 312, 360, 384;  
**ziyade-i cizye** – 4, 43, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 67, 68, 69, 70-73, 78-83, 85, 86, 96, 98, 99, 100, 105, 117, 143, 169, 173, 176, 194, 196, 197, 201, 203-206, 209-212, 215, 219-225, 227, 228, 229, 231, 232, 233, 237-245, 247-252, 255, 256, 257, 259-263, 266-270, 272-275, 277, 281, 285, 286, 288, 290, 291, 293-299, 302, 310, 313; *see also* tax
- clock** – 366, 471; *see also* building sites and architectural structures
- coal (charcoal)** – 471; *see also* heating
- coffee house** – 181, 379, 471; *see also* building sites and architectural structures
- commander** – 325; *see also* troops
- complaint** – 44, 189, 289
- conclusion** – 289
- confiscation** – 351
- cook** – 470; *see also* professions
- cooper** – 471; *see also* professions
- corps of acemis** – 257;  
**of bostancis and sipahs** – 121;  
**of cebecis** – 325;  
**of silâhdars** – 101;  
**of sipahs** – 18, 57, 59  
**of sipahis** – 319;  
**of yeniçeris** – 174, 176, 307, 308, 352; *see also* soldier, troops
- correspondence** – 375, 389, 412, 448, 459;  
**incoming** – 18, 383; *see also* document
- cotton** – 470
- court, Sheriat** – 471; *see also* administrative and ruling institutions; *kadı*
- courtier** – 343
- curtain** – 470
- customs** – 347;  
**customs point** – 471; *see also* building sites and architectural structures
- cülus bahşişi** – *see* *bahşiş*
- cülus-u hümayun** – 90, 92, 117, 303, 304, 305, 307, 308, 326; *see also* tax, throne
- cürm-ü cinayet** – 300; *see also* tax
- cüz** – 470, 471; *see also* Koran
- çarşu** – 470, 471; *see also* building sites and architectural structures
- çavuş** – 199, 207, 233, 365; *see also* troops
- çavuşbaşı** – 253; *see also* troops
- celebi** – 143, 241, 263, 299, 334, 383
- çeşme** – 319, 395, 413, 419, 456, 471; *see also* building sites and architectural structures

*çeşmeci* – 471; *see also* professions  
*çiftlik* – 23, 40, 82, 141, 284, 325, 344, 349, 350, 364, 379, 401; *see also* landed property  
*çorbacı* – 471  
*çubuk* – 471

## D

*Darbhane-i Amire* – *see* mint  
*Dar ül-Hadis* – 71, 143, 228, 288, 296; *see also* school  
*darüssaade ağası (ağa -i bab-ı saadet, ağa-i dar üs-saadet)* – 107, 141, 165, 168, 172, 175, 190, 191, 195, 199, 202, 207, 208, 213, 226, 233, 234, 235, 253, 254, 258, 264, 271, 301, 323, 331, 334, 460; *see also* functionaries, military and administrative  
**daughter** – 343, 470; *see also* family  
**debt** – 471; *see also* loan  
**debtor** – 345; *see also* loan  
**decree** – 76, 226, 265, 300, 338, 350, 367, 460; *see also* documents  
*dede* – 471; *see also* *baba*; *derviş*; employees, religious and waqf  
*defterdar* – 372, 460, 471; *see also* functionaries, military and administrative  
**Defterhane (Bab-ı Defteri, Defterhane-i Amire, Chief accounting office, Chief financial office)** – 75, 306, 453, 371; *see also* administrative and ruling institutions  
**deliveries, state** – 318  
**deprivation** – 472  
**deputy** – *see* *kadı*; *mütevelli*  
*derbend* – 321  
*dershane* – 402; *see also* school  
*derviş* – 13; *see also* employees, religious and waqf  
**descendants** – 32, 380, 471;  
     **of a mütevelli** – 471; *see also* family; founder; waqf, inherited  
**desk** – 470  
*deşişe-i şerif* – *see also* waqf  
*devr-i han* – 471; *see also* reader of the Koran  
**dignitary** – 104  
**director of the waqfs** – 432; *see also* functionaries, military and administrative  
**Directorate of the Haremeyn-i Şerifeyn waqfs** – 234, 254; *see also* administrative and ruling institutions  
**Directorate of the waqfs in a kaza** – 448, 459; *see also* administrative and ruling institutions  
**disaster, natural** – 472  
**dispatch** – 18; *see also* document  
**document (documents, documentation)** – 41, 73a, 77, 265, 367, 459, 471; *see also* application; *berat*; book, of expenditures; cadastre; correspondence; correspondence, incoming; decree; dispatch; excerpt; *hudutname*; *hüccet*; *icmal*; inventory; journal; list; model form; order; permission; receipt; register; *sınırname*; statement, written; *tapu*, *temessük*, *vakfiye*  
*dolap* – 2, 34, 38  
*dönüm* – 471; *see also* measures

**dues** – 118, 129, 377; *see also* tax

**duty, market** – 377; *see also* tax

**dükkân** – 1, 4, 6, 7, 8, 9, 13, 23, 26, 29, 33, 36, 40, 42, 52, 91, 97, 106, 109, 114, 118, 126, 133, 134, 135, 137, 139, 141, 142, 145, 154, 157, 158, 159-164, 166, 171, 175, 177, 178, 179, 181, 182, 183, 184, 185, 186, 200, 289, 309, 319, 322, 330, 350, 357, 361, 372, 374, 379, 396, 402, 403, 404, 406, 413, 416, 423-428, 430, 431, 435, 436, 437, 441, 444, 445, 460, 467, 469, 470, 471; *see also* building sites and architectural structures

**dükkâncı** – 470; *see also* professions

**dynasty** – 301; *see also* sultan

## E

**efendi** – 90, 168, 172, 181, 193, 195, 207, 213, 234, 254, 254, 264, 289, 343, 350, 364, 365, 372, 379, 419, 421, 434, 470, 471

**Efrenciyan** – 105; *see also* ethnic and religious groups

**el hac** – *see* hacı

**emanet** – 49

**emin** – 57; *see also* functionaries, military and administrative

**employees, religious and waqf** – 1-9, 13, 14, 16, 17, 19, 20, 22, 24, 25, 26, 28, 36, 38, 46, 49, 51, 52, 74, 88, 89, 91, 97, 102, 103, 106, 109, 114, 115, 118, 126, 129, 131, 133, 134, 135, 136, 137, 139, 140, 141, 142, 145, 146, 147, 149, 150, 153-167, 169, 170, 171, 175, 177-185, 186, 190, 191, 193, 195, 199, 200, 208, 213, 265, 284, 289, 303, 304, 308, 309, 322, 326, 327, 332, 338, 339, 340, 344, 346, 348, 349, 350, 360, 362, 368, 372, 374, 376, 380, 382, 387, 395, 396, 402, 403, 404, 406, 407, 409, 410, 416, 417, 418, 420, 421, 423, 429, 432, 435, 438, 459, 470, 471; *see also* baba; cabi; dede; derviş; devr-i han; hafız; halife; hatib; hoca; imam; kâtib; kayyum; molla; muallim; müdür, of a waqf; müezzin; müfti; nazır; order; positions, waqf; reader of the Koran; religious functionary; servant in a mosque; şeyh; Şeyhülislâm, vaiz

**equipment** – 2, 4, 5, 97, 106, 109, 129, 139, 142, 158, 161, 181, 184, 374, 404, 407, 421, 424, 426, 436, 443, 444, 470

**esnaf** – 282, 470, 467; *see also* gedik; profession

**eşar bedeli** – *see* bedel-i eşar

**ethnic and religious groups** – *see* Armenian; Frenk; Greek; Gypsy; infidels, Jew; Muslim; population, Christian; Russian, Yürük

**Evkaf-ı Hümayun Hazinesi** – 407, 462, 466; *see also* administrative and ruling institutions

**Evkaf-ı Hümayun Nazareti** – 367, 404, 409, 439, 448; *see also* administrative and ruling institutions; Ministry of waqfs

**evlâtlık** – *see* waqf

**excerpt** – 47, 83, 365, 372; *see also* document; register

**expenditure (expenses)** – 1-5, 7, 8, 9, 13, 16, 19, 20, 24, 25, 26, 36, 46, 49-52, 74, 88, 91, 97, 103, 106, 109, 114, 115, 118, 126, 129, 131, 133-137, 139, 141, 142, 145, 146, 147, 149, 152-164, 166, 167, 169, 170, 175, 177-183, 185, 185, 185, 200, 255, 284, 291, 309, 322, 329, 333, 336, 338, 339, 343, 344, 346-350, 368, 370, 372, 374, 376, 379, 380, 382, 384, 385, 395, 396, 397, 402, 403, 404, 406, 409, 410, 421, 413, 416-431, 434-437, 441, 443, 444, 450, 452, 453, 464, 468, 470, 471

**eyalet** – 32, 151, 354, 377, 388, 396, 400; *see also* administrative and ruling institutions

**F**

- family** – 471; *see also* daughter; descendants; father; grandson; husband; mother; son; *valide-i sultan*; wife
- father** – 471; *see also* family
- field** – 216, 217, 361, 379, 463, 471; *see also* landed property
- financial and administrative unit** – 457; *see also* administrative and ruling institutions; *mukataa*
- fire (inflagration)** – 41, 470, 471
- fisc** – 354; *see also* treasury
- float lamp** – 422, 470, 471
- flour** – 471; *see also* provisions and agricultural products
- food, foodstuffs** – 3, 88, 94, 126, 131, 133, 418, 471;  
**grain** – 131, 411; *see also* provisions and agricultural products
- food supplies** – 102, 103, 141, 158, 179, 362; *see also* provisions and agricultural products
- fortress** – 35, 37, 69, 170, 205, 241, 319, 335, 351, 407, 460, 470, 471, 472; *see also* garrison
- founder, of a waqf** – 11, 32, 266, 380, 421, 441, 471; *see also* descendants
- Frenk (Efrençiyân)** – 9, 105; *see also* ethnic and religious groups
- Friday** – 471
- fruit, mulberry** – 471; *see also* provisions and agricultural products
- functionaries, military and administrative** – 367, 440; *see also* *ağa-i bab-ı saadet*; *bey*; *darüssaade ağası*; *defterdar*; director of waqfs; *emin*; *hazinedar*; head; *kadı*; *kâtib*; *kavasbaşı*; *kaymakam*; *kethüda*; *muhafız*; *müdür*; *müfti*; *mütesellim*; *naib*; *nazır*; *paşa*; *reisülküttab*; *sancakbey*; *sultan*; *vali*; *vezir*; *voyvoda*
- funds** – *see* waqf

**G**

- garden** – 1, 2, 23, 26, 38, 118, 162, 175, 183, 350, 358, 463, 471; *see also* landed property
- garrison, fortress** – 35, 170, 357; *see also* fortress; *muhafız*; troops
- gedik** – 349; *see also* *esnaf*
- grain** – 471; *see also* provisions and agricultural products
- grandson** – 343, 471; *see also* family
- graveyard** – 471; *see also* building sites and architectural structures
- Greek** – 3, 5, 7, 9, 105, 117, 268; *see also* ethnic and religious groups
- guarantee** – 45
- guarantor** – 45, 393, 405, 408, 471
- guards** – 307, 308; *see also* *Altı Bölük Halkı*; troops
- gulâmiye** – 187, 197, 293, 298; *see also* tax
- guruş** – 305, 328, 337, 339, 340, 355, 361, 377, 388, 438, 449, 451, 461, 470, 471; *see also* monetary units
- Gypsy** – 356; *see also* ethnic and religious groups

- haci (el hac)** – 295, 297, 298, 319, 331, 365, 366, 404, 422, 424, 425, 426, 427, 428, 436, 443, 444, 470, 471
- hafız** – 470, 471; *see also* employees, religious and waqf
- halife** – 40; *see also* employees, religious and waqf
- hamam** – *see* bath
- Hamidiye** – *see* waqf
- han** – 2, 4, 9, 42, 97, 125, 142, 157, 158, 162, 163, 175, 183, 309, 319, 330, 379, 413, 471; *see also* building sites and architectural structures
- Han ruler** – 60, 67, 72, 80, 195, 213, 237, 280, 291, 297, 331, 338; *see also* sultan
- hane** – 44, 53, 54, 56-59, 61-65, 67-73, 80-84, 86, 92, 95, 98, 99, 110, 112, 117, 120, 123, 124, 130, 132, 134, 138, 148, 149, 169, 173, 176, 187, 194, 196, 197, 201, 206, 207, 211, 219, 284-226, 228, 229, 230, 232, 233, 237, 239-243, 246-253, 256, 257, 258, 260, 261, 263, 264, 267, 270, 272-276, 278-282, 285, 286, 288, 290, 294, 295, 297, 299, 311, 313, 318;  
*avarız hane* – 47, 48, 66, 78;  
*cizye hane* – 60, 79, 198, 206, 211, 212, 215, 310; *see also* household
- hanım** – *see* hatun
- harac** – 1, *see also* tax
- Haremeyn-i Şerifeyn** – *see* treasury; waqf
- has** – 28, 29, 34, 39, 104, 107, 111, 117, 121, 155;  
royal – 299;  
waqf – 113, 116, 122
- hatib** – 470, 471; *see also* employees, religious and waqf
- hatun (hanım, kadın)** – 20, 40, 46, 51, 68, 73a, 74, 90, 101, 115, 140, 154, 157, 165, 166, 179, 190, 191, 195, 199, 207, 208, 213, 226, 233, 234, 235, 253, 254, 258, 264, 271, 280, 295, 323, 331, 334, 365, 417, 420, 440, 458, 470, 471
- Hatuniye** – *see* waqf
- hay** – 318
- hazine** – *see* treasury
- Hazine-i Amire-i Tuna** – *see* treasury
- hazinedar** – 471; *see also* functionaries, military and administrative
- head, of the Directorate of waqfs** – 233, 253; *see also* functionaries, military and administrative
- heating** – 349; *see also* coal; wood
- heir** – 471
- hoca** – 117, 190, 193, 195, 207, 270, 471;  
**hoca-i şehriyari** – 195, 253; *see also* employees, religious and waqf; teacher
- holder of waqf property** – 129, 216, 217, 218, 341, 400
- house** – 2, 19, 91, 106, 114, 118, 135, 142, 145, 154, 157, 160, 163, 166, 171, 175, 177, 179, 184, 185, 186, 284, 300, 330, 372, 404, 435, 445, 460, 471; *see also* building sites and architectural structures
- household** – 34, 312; *see also* hane
- hospital** – 4, 5, 129, 134, 158, 353; *see also* building sites and architectural structures
- hudutname** – 214; *see also* document; *sımrname*
- husband** – 340; *see also* family
- hüccet** – 248; *see also* document

## I

- irgat* – 108; *see also* professions
- ice house** – 8, 91, 132, 366; *see also* building sites and architectural structures
- icmal* – 35; *see also* document; register
- icmal-i muhasebe* – *see also* register, accounting
- ifraz* – 123, 150
- iltizam (tax-farming)** – 45, 134, 155, 164, 178, 184, 191, 208, 213, 234, 337, 338, 347, 349, 353, 361, 377, 393, 395, 405, 408; *see also* *malikâne*; tax-farmer
- imam** – 470, 471; *see also* employees, religious and waqf
- imaret** – 1, 2, 5, 7, 9, 12, 15, 16, 25, 30, 49, 97, 106, 109, 129, 133, 134, 136, 137, 141, 142, 156, 159, 161, 162, 164, 171, 178, 181, 182, 283, 309, 329, 336, 342, 344, 353, 357, 362, 374, 382, 384, 437; *see also* building sites and architectural structures
- income** – *see* revenue
- infidels** – 78, 100, 187; *see also* ethnic and religious groups
- inflagration** – *see* fire
- inhabitants** – 463, 470; *see also* population
- installations, for water heating** – 50;
- irrigation** – 361;
- road** – 361; *see also* building sites and architectural structures
- instruction** – 471
- interest, usurious operations** – 20, 46, 51, 74, 91, 163, 166, 283, 315, 338, 417, 419, 424, 425, 426, 470, 471; *see also* loan
- inventory** – 289, 300, 336, 354;
- of accounts** – 372, 471;
- of equipment of a *dükkân*** – 470;
- of equipment of a mosque** – 470;
- of expenditures** – 343, 347, 471;
- of *mülks*, properties, waqfs** – 29, 35, 38, 50, 154, 316, 328, 351, 366, 460, 467, 471;
- of population** – 1, 12, 13, 15, 26, 29, 31, 312;
- of revenues (returns)** – 6, 7, 15, 19-22, 24, 28-32, 34, 36, 38, 39, 41, 42, 45, 46, 54, 142, 289, 296, 350, 355, 363, 364, 365, 373, 377, 378, 388, 401, 415, 452, 460, 469, 471
- of revenues and expenditures of a waqf** – 309, 395, 397, 402, 406, 410, 413, 416-431, 434, 435, 436, 437, 441-445, 469;
- of roofed properties and revenues** – 471; *see also* document
- irrigation** – 38
- island** – 57, 73a, 98, 190, 205, 215, 244, 267, 286, 291, 334, 351, 460
- ispenc* – 3, 4, 24, 34, 52, 60, 117, 132, 133, 136, 200, 231, 237, 270, 277; *see also* tax

## J

- Jew** – 3, 5, 7, 9, 60, 231, 237, 277, 471; *see also* ethnic and religious groups
- journal (of revenues)** – 100
- accounting journal** – 296; *see also* document

- kadı** – 41, 189, 319, 327, 366;  
**deputy kadı** – 471; *see also* court; functionaries, military and administrative; *kaza, naib*  
**kadın** – *see hatun*  
**kahveci** – 471; *see also* professions  
**kalkancı** – 471; *see also* professions  
**kantar** – 108; *see also* building sites and architectural structures  
**kapan** – 416; *see also* building sites and architectural structures  
**kapıcıbaşı** – 347, 471; *see also* troops  
**kapudan** – 188, 168, 173, 176, 177, 202, 210, 460; *see also* troops  
**kasaba** – 37, 85, 101, 289  
**kâtib** – 254, 471; *see also* employees, religious and waqf; functionaries, military and administrative  
**kavasbaşı** – 470; *see also* functionaries, military and administrative  
**kaymakam-ı, sadaret** – 235; *see also* functionaries, military and administrative  
**kayyim** – 471; *see also* employees, religious and waqf  
**kaza** – 2, 3, 10, 12, 13, 15, 21, 24, 26, 28, 30, 31, 33, 36, 37, 40, 42, 43, 47, 49, 52, 57, 58, 61, 64, 65, 66, 67, 69, 73a, 77, 79, 81, 83, 84, 86, 93, 97, 98, 100, 101, 120, 121, 124, 125, 130, 132, 133, 134, 136, 137, 143, 151, 161, 169, 172, 185, 189, 191, 192, 196, 197, 198, 201, 203, 204, 209, 210, 212, 219-224, 227-230, 232, 235, 240, 241, 243, 246, 247, 248, 249, 250, 251, 255, 259, 260, 261, 262, 266-276, 279, 280, 281, 285, 286, 288, 289, 291, 292, 295-299, 305, 307, 308, 310, 311, 313, 315, 318, 321, 325, 335, 338, 341, 353, 359, 364, 368, 369, 370, 373, 375, 379, 380, 381, 382, 384, 387-394, 397, 398, 399, 401, 407, 409, 411, 412, 415, 429, 431, 433, 439, 442, 446, 447, 448, 449, 451, 455-460, 463, 464, 466, 468; *see also* administrative and ruling institutions; *kadı, naib*  
**kervansaray** – 2, 4, 26, 319, 357; *see also* building sites and architectural structures  
**kethüda** – 190, 202, 207, 234, 471; *see also* functionaries, military and administrative  
**key** – 470  
**kile** – 471; *see also* measures  
**kilim** – 470, 471  
**kitchen** – 48, 66, 137, 161;  
**palace, imperial** – 291, 311, 313  
**konak** – 471; *see also* building sites and architectural structures  
**Koran** – 470, 471; *see also cüz, sura*

## L

- Lâleli** – *see* waqf  
**land, waqf** – 52, 129, 142, 155, 162, 200, 214, 218, 352, 372;  
**arable, fallow** – 11, 36, 216, 217, 463;  
**sown** – 21, 218; *see also* landed property  
**landed property** – 27, 41; *see also bostan; çiftlik*; farm; field; garden; land; *mezraa; mülk*; pasture; plot; property; rice-field; vineyard; yard  
**lease** – 162  
**library** – 334; *see also* building sites and architectural structures  
**lighting** – 431



- lime** – 108, 470; *see also* material, building  
**list** – 4, 13, 22, 28, 135, 189, 314, 316, 342, 345, 385, 385, 387, 392, 398, 407, 415, 450, 455, 462, 463, 471; *see also* document  
**liva** – 15, 21, 36, 38, 39, 43, 48, 223, 241, 263, 289, 291, 319, 321, 341, 348, 354, 356, 357, 359, 361, 371, 379, 380, 411, 437, 460, 471; *see also* administrative and ruling institutions; *sancak*  
**loan** – 186, 328, 421, 436, 471;  
     **contractual** – 338; *see also* debt; debtor; interest  
**lump sum** – 84, 132, 143; *see also* *maktu*, tax

## M

- mağaza** – 471; *see also* building sites and architectural structures  
**mahalle (quarter)** – 82, 124, 169, 180, 307, 406, 417, 422, 424-428, 444, 470, 471;  
     **village** – 356, 472  
**maintenance, of waqf property** – *see* repair works  
**maize** – 369, 397; *see also* provisions and agricultural products  
**maktu** – 138, 176, 359, 462; *see also* lump sum, tax  
**Maktu bureau** – 334; *see also* administrative and ruling institutions  
**mal-ı gaib** – 357; *see also* tax  
**malikâne** – 39, 42, 331; *see also* *iltizam*  
**Maliye Nazareti** – 412; *see also* administrative and ruling institutions, Ministry of finances  
**malpractice** – 18, 289  
**mal sandığı** – 380, 386, 388, 399, 462; *see also* administrative and ruling institutions  
**market** – 42  
**marquee** – 302  
**master craftsman** – 108, 470, 471; *see also* professions  
**materials, building** – 108, 152, 329, 335, 442, 470; *see also* lime; roof tile; window; woodwork  
**matting** – 471  
**mattress** – 470  
**mazbuta** – *see* waqf  
**meadow** – 2  
**measures** – *see* *dönüm*; *kile*; *müd*; *okka*  
**meat** – 291; *see also* provisions and agricultural products  
**Mecca and Medina (Medine-i münevvere)** – *see* waqf  
**Mecidiye** – *see* waqf  
**medrese** – 2, 3, 4, 5, 6, 7, 9, 28, 32, 33, 39, 52, 97, 126, 135, 142, 163, 184, 207, 332, 376, 402, 409, 418, 421, 422, 425, 428, 429, 434, 437, 439, 443, 445, 471; *see also* building sites and architectural structures; *müderris*; school  
**mekteb** – 409, 470, 471; *see also* building sites and architectural structures; school  
**mescid** – 6, 26, 30, 37, 103, 114, 146, 153, 160, 195, 319, 471; *see also* building sites and architectural structures; mosque  
**mevkufat** – *see* *Mevkufat* bureau  
**Mevkufat bureau** – 75; *see also* administrative and ruling institutions  
**mezraa** – 12, 13, 32, 309, 317, 352, 387, 393, 398, 400, 408, 411, 446; *see also* landed property; village  
**military man** – 123, 357; *see also* troops

- mill** – 2, 11, 13, 21, 23, 32, 52, 91, 97, 177, 200, 308, 317, 413, 423, 430, 437, 460, 469, 471; *see also* building sites and architectural structures
- millet** – 325, 369; *see also* provisions and agricultural products
- minaret** – 471
- Ministry of finances** – 412, 458; *see also* administrative and ruling institutions, *Maliye Nazareti*
- Ministry of waqfs** – 375, 414; *see also* administrative and ruling institutions, *Evkaf-ı Hümayun Nazareti*
- mint, state (*Darbhane-i Amire*)** – 331, 338, 349, 350; *see also* administrative and ruling institutions
- mirahur** – 227; *see also* troops
- model form of a register** – *see* register
- molla** – 265, 269, 361, 374, 471; *see also* employees, religious and waqf
- monetary units** – *see* *akçe*; *guruş*; *para*
- mosque** – 2, 4-9, 12, 15, 16, 21, 22, 24, 25, 26, 32, 33, 37, 39, 49, 52, 72, 97, 154, 156, 159, 161, 162, 164, 165, 167, 170, 171, 175, 178, 181, 182, 184, 186, 191, 195, 200, 202, 208, 223, 253, 260, 283, 289, 307, 309, 319, 322, 327, 329, 330, 332, 334, 335, 339, 342, 343, 353, 357, 358, 363, 366, 369, 376, 384, 395, 396, 403, 406, 409, 410, 412, 413, 416, 417, 418, 420, 423, 424, 429, 435, 436, 437, 439, 441, 443, 444, 451, 456, 465, 470, 471; *see also* building sites and architectural structures; *mescid*
- mother** – 41, 76, 372, 470, 471; *see also* family; *valide*
- muallim** – 471; *see also* employees, religious and waqf; *muallimhane*; teacher
- muallimhane** – 29, 30, 37, 471; *see also* building sites and architectural structures; *muallim*; school
- muhafız** – 471; *see also* functionaries, military and administrative; garrison; troops
- muhassıllık** – 363; *see also* administrative and ruling institutions
- mukataa** – 4, 18, 327, 365, 471;
- waqf** – 3, 5, 7, 8, 9, 18, 22, 97, 100, 106, 109, 126, 129, 135, 136, 137, 141, 142, 145, 147, 156, 161, 167, 178, 182, 188, 282, 309, 325, 334, 338, 344; *see also* administrative and ruling institutions; financial and administrative unit; rent; revenue source; unit, fiscal
- municipality** – 472
- Muslim** – 471; *see also* ethnic and religious groups
- müd** – 102; *see also* measures
- müderris** – 471; *see also* *medrese*; teacher
- müdür** – 446, 470; *see also* employees, religious and waqf; functionaries, military and administrative; *mütevelli*
- müezzin** – 470, 471; *see also* employees, religious and waqf
- müfti** – 365, 471; *see also* employees, religious and waqf; functionaries, military and administrative
- mülhak** – *see* waqf
- mülk** – 13, 26, 315, 460, 467; *see also* landed property
- mütesellim** – 361, 471; *see also* functionaries, military and administrative
- mütevelli (administrator of a waqf)** – 11, 57, 188, 306, 323, 333, 377, 386, 399, 400, 406, 421, 446, 452, 465, 470, 471;
- deputy mütevelli** – 350, 471;
- inherited** – 471; *see also* employees, religious and waqf; *müdür*; *tevliyet*

**N**

- nahiye** – 14, 15, 37, 40, 45, 49, 67, 76, 93, 138, 144, 159, 174, 176, 214, 217, 218, 258, 276, 310, 314, 322, 342, 365, 375, 387, 410, 429, 435, 460; *see also* administrative and ruling institutions; *naib*
- naib** – 471; *see also* functionaries, military and administrative; *kadı; kaza; nahiye*
- nazaret** – 332; *see also* administrative and ruling institutions; *nazır*
- nazır** – 190, 350, 353, 471;  
**of a waqf** – 471; *see also* employees, religious and waqf; functionaries, military and administrative; *nazaret*
- newly arrived** – 56, 71, 73, 125, 187; *see also* *perakende; reaya*; taxpayer
- nüzül** – 192, 209, 276;  
**bedel-i nüzül** – 279; *see also* tax

**O**

- oats** – 103, 325, 369, 397; *see also* provisions and agricultural products
- occupation** – 471
- oda** – 2, 4, 8, 19, 91, 97, 103, 106, 109, 114, 115, 118, 135, 139, 142, 145, 146, 153, 154, 157, 158, 161, 163, 171, 175, 177, 179, 180, 181, 183, 184, 185, 186, 300, 379, 402, 427, 469, 471; *see also* building sites and architectural structures
- odabaşı** – 470; *see also* troops
- office** – 365  
**office, central financial** – *see dariissaade ağası; defterhane*  
**Office of the Chief Müfti** – 472
- oil** – 471, 471; *see also* provisions and agricultural products
- okka** – 48, 470, 471; *see also* measures
- olive oil** – 339, 372, 470, 471; *see also* provisions and agricultural products
- operation with waqf property** – 118, 129, 171, 301, 429, 443, 444
- order** – 309, 352; *see also* document
- order, Bektaşî** – 352; *see also* employees, religious and waqf

**P**

- palace** – 47, 93, 155, 233, 253; *see also* building sites and architectural structures
- para** – 377, 438, 470, 471; *see also* monetary units
- pasture, summer** – 23; *see also* landed property
- paşa** – 21, 23, 24, 25, 26, 29, 30, 40, 50, 52, 53, 55, 57, 58, 61, 64, 68, 69, 70, 73a, 85, 86, 87, 89, 90, 93, 96, 97, 100, 101, 102, 108, 117, 118, 132, 133, 136, 140, 144, 145, 147, 165, 166, 172, 173, 173, 174, 176, 177, 183, 185, 190, 191, 193, 195, 202, 203, 206-210, 212, 213, 214, 219, 222, 224, 225, 227, 229, 230, 233, 234, 235, 236, 240, 241, 243, 246, 248, 253, 254, 256, 264, 266, 270, 271, 274, 275, 278, 279, 281, 284, 285, 290-295, 297, 298, 302, 309, 312, 321, 329, 331, 332, 334, 342, 356, 357, 361, 365, 366, 368, 370, 372, 382, 383, 388, 398, 402, 412, 441, 460, 463, 465, 471; *see also* functionaries, military and administrative; *sancakbey*; troops

- peninsula** – 232, 245
- pension** – 59, 123, 149, 150, 256, 276, 291
- perakende** – 239; *see also* newly arrived; *reaya*
- permission, for construction** – 471; *see also* document
- persons receiving allowance from a waqf** – 87, 189, 316, 441; *see also* employees, religious and waqf; salary
- plot** – 2, 13, 32, 36, 42, 91, 118, 133, 154, 160, 162, 163, 166, 171, 178, 182, 185, 186, 216, 217, 218, 350, 358, 393, 408, 423, 463, 471; *see also* landed property
- poor** – 131, 418, 471
- population** – 13, 15, 24, 31, 47, 49, 56, 76, 77, 94, 95, 99, 159, 178, 216, 259, 262, 342, 353, 368;  
**Christian** – 44, 93, 312; *see also* ethnic and religious groups; inhabitants; *reaya*
- port** – 471
- positions, waqf** – 89, 140, 165, 168, 172, 190, 193, 199, 202, 207, 213, 226, 233, 234, 235, 253, 254, 258, 264, 271, 367, 459; *see also* employees, religious and waqf
- prayer, for the dead** – 30, 37;  
**afternoon and evening** – 470, 471
- prepayment** – 143, 210
- prices, current** – 369
- produce (production), agricultural** – 13, 21, 24, 29, 133, 156, 159, 162, 167, 200, 357, 359, 365, 368, 388, 399, 410, 460; *see also* provisions and agricultural products
- products** – 9, 49, 97, 106, 126, 129, 136, 137, 139, 142, 161, 164, 181, 182, 336, 372, 384, 397; *see also* provisions and agricultural products
- professions** – *see* *astarcı*; astronomer; cauldron maker; *çeşmeci*; cook; cooper; *dükkâncı*; employees, religious and waqf; *esnaf*; *ırgat*; *kahveci*; *kalkancı*; master craftsman; stone cutter; *suyucu*; teacher; trader; *vaiz*; watchmaker; worker
- profit** – 471
- property, immovables** – 2, 4, 7, 8, 11, 13, 16, 26, 32, 40, 91, 129, 133, 134, 142, 145, 147, 156, 162, 164, 175, 178, 179, 182, 200, 289, 309, 317, 330, 337, 345, 348, 349, 351, 352, 363, 364, 366, 374, 379, 395, 400, 413, 418, 420, 423, 428, 429, 437, 457, 459, 465, 469, 470, 471;  
**plot of land** – 32, 314, 315, 439; *see also* landed property
- provisions** – 2, 3, 5, 16, 109, 133, 134, 156, 163, 171, 177, 184, 185, 365, 346, 349, 376, 411, 436; *see also* provisions and agricultural products
- provisions and agricultural products** – *see* barley; flour; foodstuffs; fruit, mulberry; grain; maize; meat; millet; oats; oil; olive oil; produce, agricultural; products; rice; rye; salt; tobacco; vegetables; wax; wheat; wine
- proxy** – 347, 471
- public convenience** – 431; *see also* building sites and architectural structures
- pupil** – 88, 126, 425, 471; *see also* children; school

## Q

**quarter** – *see* *mahalle*

## R

**Ramazān** – 470, 471

**reader of the Korān** – 471; *see also devr-i han*; employees, religious and waqf

**reaya, waqf** – 3, 4, 5, 29, 52, 88, 111, 132, 143, 163, 184, 342;

**without permanent residence** – 98; *see also perakende*; population; taxpayer

**rebellion** – 351

**receipt (credit; for revenues; for revenues and expenses; suret; suret-i tahvil; tahvil)** – 55, 57, 90, 104, 107, 111, 113, 116, 122, 203, 210, 230, 291, 301, 326, 414; *see also document*

**reforms, Tanzimat** – 365

**regiment** – 470; *see also troops*

**register** – 2, 7, 18, 42, 45, 73a, 92, 102, 123, 192, 216, 283, 335, 351, 352, 362, 367, 370, 371, 383, 471, 472; *see also excerpt; icmal*;

**accounting (icmal-i muhasebe)** – 120, 155, 331, 336, 470, 471;

**for avarız** – 76, 244;

**of expenditures** – 25, 50, 108, 152, 170, 329, 333, 339, 340, 346, 348, 360, 376, 382, 470, 471;

**of hases, mukataas, mühes, timars, waqf properties, waqfs** – 11-13, 15, 27, 28, 29, 30, 32, 33, 34, 37, 38, 39, 40, 41, 42, 44, 104, 218, 282, 300, 308, 316, 317, 319, 323, 330, 334, 356, 381, 386, 399, 414, 455, 456, 460, 465, 467, 470;

**model** – 457;

**of population** – 87, 216, 265, 463;

**of revenues** – 10, 21, 143, 289, 303, 304, 305, 307, 315, 325, 337, 341, 345, 353, 357, 358, 361, 364, 369, 373, 377, 468, 470;

**of revenues and expenditures** – 1-3, 4-5, 7-9, 16, 17, 19, 20, 23, 24, 36, 46, 49, 51, 52, 74, 88, 91, 94, 97, 103, 105, 109, 114, 115, 118, 126, 129, 131, 133, 134, 135, 136, 137, 139, 141, 142, 145, 147, 153-164, 166, 167, 171, 175, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 188, 200, 283, 309, 322, 338, 344, 349, 350, 368, 372, 374, 379, 384, 396, 403, 404, 409, 411, 453, 470;

**of revenues from cizye** – 70, 92, 95, 110, 120, 123, 124, 138, 143, 149, 150, 174, 176, 198, 301, 312;

**of revenues from tithe** – 354, 359, 363, 380, 389, 390, 391, 393, 394, 401, 405, 408, 433, 446, 447, 449, 451, 454, 461, 466;

**of revenues from ziyade-i cizye** – 53, 54, 56-69, 71, 72, 73, 75, 78-82, 84, 85, 86, 96, 98, 99, 104, 117, 124, 144, 148, 169, 173, 187, 194, 196, 197, 201, 204, 205, 206, 209, 211, 212, 215, 219-225, 227, 228, 229, 231, 232, 236-242, 244, 245, 247-252, 255, 256, 257, 259-263, 266-270, 272-275, 277, 279, 280, 281, 284, 285, 286, 290, 291, 293, 294, 295, 297, 299, 299, 310, 313;

**for salaries** – 306, 407, 439, 471;

**for state deliveries** – 318;

**of temettüât** – 366;

**of a (village) territory** – 314, 320;

**of villages** – 14, 15, 31, 48, 66, 75, 77, 311, 321, 365, 400; *see also document*

**reisülküttab** – 372; *see also* functionaries, military and administrative

**religious functionaries** – 37; *see also* employees, religious and waqf

**remuneration** – 332, 407; *see also* salary

- rent** – 1, 2, 4, 7, 8, 16, 19, 23, 29, 33, 42, 91, 97, 103, 106, 108, 109, 114, 115, 118, 126, 129, 133, 134, 135, 137, 139, 141, 142, 145, 146, 147, 154-164, 166, 167, 171, 175, 177-183, 184, 185, 186, 200, 283, 289, 309, 330, 337, 345, 349, 350, 357, 358, 361, 372, 374, 379, 396, 402, 403, 404, 406, 413, 416, 420, 423-428, 430, 431, 435, 436, 437, 441, 444, 445, 467, 469, 470, 471; *see also mukataa*; tenant
- representative** – 325
- repair works (maintenance)** – 7, 8, 16, 50, 52, 91, 97, 106, 108, 118, 133, 134, 142, 145, 147, 152, 156, 158, 159, 162, 164, 166, 167, 169, 170, 171, 177, 178, 179, 182, 184, 188, 200, 302, 309, 329, 333, 335, 339, 344, 346, 348, 349, 374, 376, 379, 382, 395, 396, 402, 403, 410, 411, 413, 416-419, 421, 423, 427, 429, 430, 431, 434, 435, 437, 442, 443, 444, 446, 450, 456, 470, 471
- resm-i ağıl-ı ağnam** – 357; *see also tax*
- resm-i arus (arusane)** – 357; *see also tax*
- resm-i Bojik** – 357; *see also tax*
- resm-i cülus-u hümayun** – 303, 304, 306; *see also tax*
- resm-i çift** – 137; *see also tax*
- resm-i otlak** – 137; *see also tax*
- revenues (income, incomings)** – 2, 4-7, 9, 12, 13, 15-17, 19-21, 23, 24, 28-32, 34, 36, 39, 41-43, 49, 51-54, 56-65, 67-74, 76, 78-86, 88, 90, 92, 94-100, 104, 105, 111, 112, 114, 116, 117, 120, 121, 123, 124, 125, 126, 129, 130, 131, 133, 134, 136, 137, 138, 139, 141-151, 154, 156-162, 164, 166, 167, 169, 171, 173, 174, 175, 177-183, 184, 186, 189, 194, 196, 197, 200, 201, 203-206, 209, 211, 212, 215, 219-225, 227-232, 236-252, 255, 256, 257, 259-263, 266-270, 272-277, 281, 284, 285, 286, 288-299, 305, 309, 310, 312, 322, 325, 328, 331, 332, 337, 338, 340, 341, 342, 344, 347, 349, 350, 353, 357, 359-362, 364, 365, 368-374, 377, 379, 381, 384, 385, 387-390, 393, 394, 396-403, 410, 411, 413, 415-431, 433-437, 440-443, 446, 448, 449, 451-454, 458, 460, 461, 464, 466, 468-461; *see also tax*
- revenue-source** – 10, 42, 300, 334, 347, 377, 450, 471, 472; *see also mukataa*; tax
- rice** – 418, 430; *see also provisions and agricultural products*
- rice-field** – 28, 126, 137, 162, 320, 327; *see also landed property*
- rice-husking works** – 418, 430; *see also building sites and architectural structures*
- river** – 397
- road** – 471
- roof** – 471
- roof tiles** – 108, 470, 471; *see also materials, building*
- Russian** – 471; *see also ethnic and religious groups*
- rug** – 470
- rye** – 369, 397; *see also provisions and agricultural products*

## S

- salary (wage)** – 1-9, 13, 16, 17, 19, 20, 24, 25, 26, 28, 36, 46, 49, 50-52, 55, 74, 91, 97, 103, 106, 108, 109, 114, 115, 118, 123, 126, 129, 131, 133-137, 139, 141, 142, 145, 146, 147, 149, 150, 152-164, 166, 167, 169, 170, 171, 175, 177-183, 184, 185, 186, 200, 265, 283, 306, 307, 308, 309, 322, 327, 332, 338, 339, 344, 346, 348, 349, 350, 357, 360, 368, 372, 374 376, 382, 387, 395, 396, 402, 403, 404, 406, 407, 409, 410, 416, 416, 417, 418, 420, 421-430, 435-439, 441, 443, 444, 445, 444, 450, 470, 471; *see also remuneration*
- salt** – 471; *see also provisions and agricultural products*

- saltworks** – 3, 161; *see also* building sites and architectural structures
- sancak** – 29, 35, 372, 373, 377, 383, 385, 389, 391, 393, 394, 399, 401, 405, 407, 408, 409, 413, 414, 432, 433, 439, 440, 446, 447, 449, 452, 453, 454; *see also* administrative and ruling institutions; *liva*; *sancakbey*
- sancakbey** – 471; *see also* functionaries, military and administrative; *paşa*; *sancak*
- school** – 200, 335, 413, 417, 435, 450, 471; *see also* building sites and architectural structures; *Dar ül-Hadis*; *dershane*; *medrese*; *mekteb*; *muallimhane*; pupil; teacher
- sebil** – 366, 465; *see also* building sites and architectural structures
- seccade** – 470
- Selimiye** – *see* waqf
- serasker** – 471; *see also* troops
- sermon** – 471
- servant in a mosque** – 471; *see also* employees, religious and waqf
- seyyid** – 172, 193, 195, 264, 471
- sheets, balance** – 370, 372
- shop** – 471; *see also* building sites and architectural structures
- sınırname** – 216, 217, 218, 320; *see also* boundary of a territory; document; *hudutname*; territory
- silâhdar** – *see* corps
- sipah** – *see* corps
- sipahi** – 319; *see also* corps; troops
- Six Regiments** – *see* *Altı Bölük Halkı*
- slaughterhouse** – 19; *see also* building sites and architectural structures
- slave** – 284, 271
- soldier** – 18; *see also* corps
- Solomon's medallion** – 470
- son** – 388, 470, 471;  
     **of a sultan** – 101, 328; *see also* *şehzade*  
     **son-in-law** – 471; *see also* family
- stable** – 471; *see also* building sites and architectural structures
- statement, written** – 471; *see also* document
- stone** – 108
- stone cutter** – 470; *see also* professions
- structure** – 471;  
     **waqf** – 5, 30, 353
- subaşı** – 190, 234; *see also* troops
- suite** – 343
- sultan** – 1, 2-5, 7-9, 12, 16, 22, 31, 37, 40, 43, 44, 45, 47, 48, 49, 54, 56-60, 63, 65, 66, 67, 71, 72, 73, 73a, 75, 79, 82, 83, 84, 86-90, 92-95, 98-113, 116, 117, 120-126, 129, 130, 131, 134, 135, 137, 138, 140, 141-143, 145, 146, 148, 149, 150, 152, 153, 156, 159, 161-165, 167-172, 174, 176, 178, 180-182, 184, 187, 188, 190-196, 198, 199, 202-205, 207-209, 213-215, 218, 220, 221, 223, 226, 228-247, 249-255, 257-262, 264, 267-270, 271-273, 276-274, 286, 288, 290-294, 296, 297, 299, 302-305, 308, 310-314, 319, 320, 321, 323, 325-328, 331, 333, 334, 334-340, 343, 344, 346, 347, 350, 353, 362, 365, 371, 372, 378, 383, 384, 387, 409, 432, 460, 469; *see also* dynasty; functionaries, military and administrative; *Han*
- sum** – 45, 100, 104, 107, 122, 188, 189, 203, 243, 292, 301, 306, 308, 315, 337, 345, 347, 380, 386, 407, 439, 446, 447, 462, 470, 471; *see also* cash (money)

**sura** – 470, 471; *see also* Koran  
**suret (suret-i tahvil)** – *see* receipt  
**surplus** – 355  
**suyucu** – 471; *see also* professions

## Ş

**şadırvan** – 471; *see also* building sites and architectural structures  
**şeyh** – 14, 31, 40, 213, 271, 289, 322, 418, 460, 471;  
**Şeyhülislâm** – 226, 332; *see also* employees, religious and waqf  
**şehzade** – 254, 264, 271, 316, 331; *see also* son, of a sultan

## T

**tahvil** – *see* receipt  
**tapu** – 145; *see also* document  
**tavern** – 177; *see also* building sites and architectural structures  
**tax** – 1, 4, 33, 34, 43, 44, 49, 156, 276; *see also* *adet-i ağnam*; *adet-i deştibani*; *adet-i gulâmiye*; arrears; *arusane*; *avarız*; *bac-ı bazar*; *bad-ı hava*; *bedel*; *benak*; *beytûlmal ve kaçkun*; *cizye*; *cülus-u hümayun*; *cürm-ü cinayet*; dues; duty, market; *gulâmiye*; *harac*; *ispenc*; lump sum; *maktu*; *mal-ı gaib*; *nüzül*; *resm-i ağıl-ı ağnam*; *resm-i arus*; *resm-i Bojik*; *resm-i cülus-u hümayun*; *resm-i çift*, *resm-i otlak*, revenues (returns); revenue source; taxation; *temettüât*; tithe; *yuva*  
**taxation** – 15, 24, 29, 31, 38, 94, 159, 161, 162, 167, 178, 200, 305, 342; *see also* tax  
**tax-farmer** – 373, 389, 390, 446, 447; *see also* *iltizam*  
**tax-farming** – *see* *iltizam*  
**taxpayer** – 44, 92, 356; *see also* newly arrived; *perakende*  
**teacher** – 3, 428, 443, 445, 450, 470; *see also* *hoca*; *muallim*; *müderri*; professions; school  
**tekke** – 32, 332, 352, 411, 471; *see also* building sites and architectural structures; *zaviye*  
**temessük** – 470, 471; *see also* document  
**temettüât** – 366; *see also* tax  
**tenant** – 129, 400, 471; *see also* rent  
**tent** – 302  
**territory** – 218, 216, 217, 314, 320; *see also* *sınırname*  
**tevlîyet** – 18, 104, 472; *see also* *mütevelli*  
**throne** – 90, 92, 117, 303, 304, 305, 307, 308, 326, 432; *see also* *cülus-u hümayun*  
**timar** – 28, 29, 33, 39, 359, 363, 365  
**timar holder** – 33  
**tithe (bedel-i eşar, eşar bedeli)** – 33, 34, 133, 134, 276, 325, 354, 357, 359, 363, 364, 369, 380, 381, 385, 386, 389, 390, 391, 393, 397, 398, 401, 405, 408, 410, 411, 412, 414, 415, 429, 433, 440, 446, 447, 449, 451, 453, 455, 459, 461, 466, 468; *see also* tax  
**tobacco** – 411; *see also* provisions and agricultural products



- topçu** – 471; *see also* troops  
**topçu miralay** – 470; *see also* troops  
**trade** – 133  
**trader** – 470, 471; *see also* professions  
**transaction** – 45, 463  
**transportation** – 88, 94, 131  
**treasury, state (hazine)** – 42, 43, 91, 92, 104, 107, 111, 113, 116, 122, 142, 143, 151, 203, 212, 296, 303, 304, 308, 328, 357, 370, 373, 378, 389, 394, 400, 415, 440, 446, 447, 451, 452;  
**of Haremeyn-i Şerifeyn** – 470;  
**Hazine-i Amire-i Tuna** – 100;  
**personal, of a provincial governor** – 282;  
**of a royal waqf** – 355, 462; *see also* administrative and ruling institutions; fisc  
**tree, mulberry** – 471  
**fruit-tree** – 471  
**troops** – *see* *alemdar*; *Altı Bölük Halkı* (Six Regiments); army; *cebeci*; commander; corps; *çavuş*; *çavuşbaşı*, garrison, guards, *kapıcıbaşı*, *kapudan*, military man, *mirahur*, *muhafız*, *odabaşı*, *paşa*, regiment, *serasker*, *sipah*, *sipahi*, soldier, *subaşı*, *topçu*, *voynuk*, *yeniçeri*  
**türbe** – 15, 47, 48, 66, 89, 104, 136, 162, 165, 177, 183, 188, 192, 202, 223, 233, 235, 260, 262, 264, 291, 311, 313, 331, 334, 411, 471; *see also* building sites and architectural structures

## U

- unit, fiscal** – 164; *see also* administrative and ruling institutions; *mukataa*

## Ü

- Üç Şerefeli** – *see* waqf

## V

- vaiz** – 471; *see also* functionaries, religious and waqf; professions  
**vakfiye (vakfname)** – 284, 407, 471; *see also* document  
**vakfname** – *see* *vakfiye*  
**vali** – 471; *see also* functionaries, military and administrative; *vilâyet*  
**valide-i sultan (valide sultan)** – 80, 82, 101, 117, 155, 165, 168, 172, 190, 195, 202, 207, 208, 213, 233, 235, 253, 254, 258, 264, 271, 291, 323, 331, 334, 335, 336, 338, 344, 346; *see also* family; mother; wife  
**varak** – 470  
**Varidat muhasebesi** – *see* accounting office  
**varoş** – 86, 112, 351, 460  
**vegetables** – 468; *see also* provisions and agricultural products  
**vendee** – 331

- vezir** – 44, 101, 118, 460;  
**Grand Vezir** – 61, 165, 168, 172, 191, 202, 207, 208, 213, 329, 460; *see also* functionaries, military and administrative  
**Grand Vezir, office** – 190, 195, 199, 233, 234, 235, 253, 254, 259, 264, 271; *see also* administrative and ruling institutions; *vezir*  
**vilâyet** – 6, 13, 28, 34, 36, 44, 110, 138, 148, 150, 174, 176, 279, 283, 316, 317, 368, 386, 438, 440, 450, 457, 458, 464; *see also* administrative and ruling institutions, *eyalet, vali*  
**village, waqf** – 1, 3, 6, 9, 12, 13, 14, 15, 21, 24, 26, 29, 30, 31, 33, 40, 42, 47, 48, 49, 55, 56, 58, 66, 67, 73a, 75, 76, 77, 79, 82, 84, 85, 86, 97, 110, 124, 130, 131, 133, 134, 151, 161, 163, 169, 178, 192, 196, 198, 209, 214, 216, 217, 218, 230, 243, 246, 276, 278, 292, 307, 309, 310-315, 317, 318, 321, 322, 325, 342, 352, 353, 356, 357, 359, 365, 369, 371, 373, 378, 387, 390, 391, 392, 393, 395, 398, 400, 401, 405, 407, 412, 413, 415, 429, 433, 439, 440, 446-449, 451, 455, 457-460, 463, 464, 472; *see also mezraa*  
**vineyard** – 1, 2, 26, 67, 118, 142, 162, 175, 177, 216, 217, 463, 471; *see also* landed property  
**voyruk** – 29; *see also* troops  
**voyvoda** – 155, 471; *see also* functionaries, military and administrative

## W

- wage** – *see* salary  
**waqf (funds)** – 369, 470, 471  
**cash** – 421, 471;  
**deşiş-e-i şerif** – 131;  
**evlâtlık** – 11;  
**Hamidiye** – 337, 340, 344, 469;  
**Haremeyn-i Şerifeyn** – 17, 234, 254, 301, 331, 334, 438, 470;  
**Hatuniye** – 87, 89;  
**inherited** – 41, 46, 51, 74, 91, 406, 417, 421, 422, 424, 425, 444;  
**Lâleli** – 344, 346, 347;  
**mazbuta** – 368, 446, 447, 458, 462;  
**Mecca and Medina (Medine-i münevvere)** – 54, 82, 87, 94, 117, 131, 188, 189, 208, 280;  
**Mecidiye** – 346;  
**mülhak** – 359, 370, 376, 409, 414, 415, 432, 448, 461;  
**“nationalised”** – 377;  
**royal** – 355, 360;  
**Selimiye** – 344, 345, 346;  
**Üç Şerefeli** – 80, 82, 100, 159; *see also* land  
**warehouse** – 47, 134, 164, 181, 182, 423, 469, 471; *see also* building sites and architectural structures  
**watchmaker** – 471; *see also* professions  
**water** – 50, 471  
**water resource** – 471; *see also* building sites and architectural structures

**wax** – 372, 396, 403, 470, 471;  
**beeswax** – 47, 48, 66, 311, 313, 372; *see also* provisions and agricultural products  
**well** – 471; *see also* building sites and architectural structures  
**wheat** – 397; *see also* provisions and agricultural products  
**wife** – 340, 343, 470, 471; *see also* family  
**of a sultan** – 44, 101; *see also* family; *valide*  
**window** – 471  
**window frame** – 470; *see also* material, building  
**wine** – 43, 45; *see also* provisions and agricultural products  
**wood** – 318, 471; *see also* heating  
**woodwork** – 471; *see also* materials, building  
**worker** – 152, 161, 471; *see also* professions  
**workshop** – 108, 177, 178, 350, 435; *see also* building sites and architectural structures

## Y

**yard** – 32, 471; *see also* landed property  
**yeniçeri, yeniçeri corps** – 55, 93, 276, 291; *see also* corps; troops  
**yuva** – 300; *see also* tax  
**Yürük** – 161; *see also* ethnic and religious groups

## Z

**zaviye** – 6, 29, 35, 39, 180, 352, 363, 395, 430, 439; *see also* building sites and architectural structures; *tekke*  
**zeamet** – 33, 359, 363, 365  
**ziyade-i cizye** – *see* *cizye*

## GLOSSARY OF TERMS

### A

**acemi** – lit. untrained; a youth trained to enter the *yeniçeri* corps who received a small salary; after the suspension of the levy of Christian children for the corps at the end of the 17th century the children of the *yeniçeris* were enrolled in this group; also *acemi oğlan*; see **yeniçeri**

**adet-i ağnam** – tax on goats and sheep bred by ordinary farmers, amounting to one *akçe* on two or three head collected by the state or conceded to *has* holders; also – *resm-i ağnam*, *resm-i ganem* (sheep tax); with *waqfs* raising revenues from agricultural activities the founder could procure permission from the central authorities that the tax went for the foundation.

**adet-i deştibani** – fine on damaged field crops; part of the sum went to compensate the damages, another was collected as a fine by the holder of the conditional fief; initially its size was determined depending on the kind of the animal that had penetrated the fields of another proprietor, ranging between one and five *akçes*; see **bad-ı hava**

**adet-i gulâmiye** – an extra on the state taxes allocated to the tax collectors

**ağa** – lit. elder brother, Mister; honorary title and address; title of commanders in the *yeniçeri* corps

**ağa-i bab-ı saadet** – see **darüssaade ağa**

**ağa-i dar üs-saadet** – see **darüssaade ağa**

**akçe** – a small silver coin introduced during the reign of Sultan Orhan (1326-1356); the basic Ottoman monetary and accounting unit whose weight diminished and the silver alloy aggravated during the 17th–18th centuries to become the smallest silver coin exchanged for one third of the *para* or one twentieth of the *guruş*; under Sultan Süleyman II (1687-1691) the *akçe* was replaced by the *guruş* as the basic monetary and accounting unit.

**alemдар** – standard-bearer

**Altı Bölük Halkı** – lit. “the people of the Six Regiments”, *sipah*, *silâhdar*, *ulufeciyan-ı yemin*, *ulufeciyan-ı yesar* (paid cavalry, left and right branch); *gureba-i yemin* and *gureba-i yesar* (the foreign paid cavalry). The staff of the Altı Bölük Halkı was manned by *iç oğlans* and *yeniçeris*; see also **yeniçeri**.

**arusane** – lit. a bride-tax; wedding tax, a cash tax paid at concluding a marriage - entirely to the *timar* holder in the free conditional holdings or shared by the latter and higher ranking functionaries; the size of the payment depended on whether the groom was *askeri* or *reyaya*, on his material conditions and religious affiliation, on the number of previous marriages; it belonged to the group of the *bad-ı hava* taxes; also called *resm-i arus*.

**astarcı** – weaver of thin cloth.

**avarız** – tax levy in the Ottoman state; called *avarız-i divaniye* (state duties); generic term for levies in kind and corvées, or their cash equivalent, imposed incidentally by the state, which became an annual tax; their variable amount was distributed among fixed tax units (*avarız hane*) allotted to territorial communities or functional groups; special categories of the population were entirely or partly exempt from this group of taxes; the taxpayers within a foundation, including the inhabitants of entire settlements, could be exempt from *avarız* at the express order of the central authorities procured by founders or administrators of waqfs; this attracted new denizens to these places and increased the revenues of the foundations; by the 17th century the state had started infringing upon the tax privileges of the waqf *reaya* and raising *avarizes* from them; special waqfs, the so-called *avarız* waqfs, were founded with the purpose to cover the *avarız* of poor Muslims in town *mahalles*, rarer – in villages; also *bedel-i avarız* (value of the levies); see **hane**, **nüzül**.

**ayan** – lit. noble, outstanding; representative of the population; often combined with the designations *eşraf* and *ehl-i örf* (notable, nobleman); honorary post in towns to which influential Muslims with positions in the local economy were elected, approved by the authority (as an institution the *ayanlık* was established at the beginning of the 18th century), in order to see to the fulfilment of state orders (allocation of state taxes and duties, reception of state messengers, purveyance for the army) and for municipal tasks (including ones subsidised by waqfs) such as prevention of infringement on the interests of the population by the local administration; regarded as a counterweight of the state functionaries who opposed the centre seeking personal profit, from the second half of the 17th century onwards the *ayanlık* became a lucrative office allowing local notables to gain command of the power in the provinces in the process of decentralisation in the Ottoman Empire and establish provincial “dynasties” ruling entire regions.

## B

**baba** – lit. father, elder, respected person, grandfather; generally *derviş*; honorary title of the head of a *derviş* brotherhood *tasavvuf* and of *tekkes* as well as master craftsman-in-chief in the tanners’ guild; the *baba*, head of a lodge, could also be the director of its foundation; appears also as part of names and toponyms; also *dede*, *şeyh*, *pir*.

**Bab-ı defteri** – see **Defterhane**

**bac-ı bazar** – market dues levied on transactions with goods brought into a town or market-place; land duty; fixed by the so-called *bac* regulations in imperial and local variants of imperial *kanuns* (the latter are usually included in the *mufassal* registers, after the 16th century they were included in the *berats* of farmers of *mukataas* including *baces*).

**bad-ı hava** – lit. wind and air; a group of duties and fines paid in cash by the *reaya*, Muslims and non-Muslims, on incidental occasions such as the bride-tax (*resm-i arus*), tax on the transfer of *miri* land (*tapu* tax, *resm-i tapu*), tax on “smoke” (*resm-i duhan*), fines on minor breaches of law (*cürm-ü cinayet*), tax on stray cattle or runaway slave (*yava ve kaçkun*); one of the three main groups of *raiyet* taxes collected by *spahis* in free *timars* or shared with higher officers in the *spahi* troops indicating their functions in the control on public order; called also *niyabet*, paid by the urban population; in the waqfs it was collected for the foundation.

- bahşiş** – lit. gift, present; a traditional giving in the form of a monetary tip upon assuming various state positions;
- cülus bahşiş** – cash gift distributed to high officers especially among the *yeniçeri* (*kapıkulu*), *ulema* and officials in the capital at the accession to the throne of a new sultan; it was first distributed to the *yeniçeris* by Bayezid I at his accession to the throne and was regulated by the *kanun* of Mehmed the Conqueror; with a fixed or with an increasing value – for the military men and the *yeniçeris*; it became a considerable burden for the budget but new rulers could not avoid distributing gifts to their *yeniçeris* and had to compensate it with the salaries of state officers and functionaries, including those receiving salaries from waqf revenue-sources, etc.
- bayrak** – lit. standard, usually produced of woolen cloth; such corporative attributes were possessed by guilds, *derviş* brotherhoods, functionaries and military detachments; on Muslim religious feasts, during Ramazan they were used for the decoration of cult places, *tekkes* and *türbes*; also *alem*, *liva*.
- bedel** – lit. equivalent, substitute; commutation of the payment of a tax in cash instead of in kind, payment for exemption from some duty; with the foundations it was also used for a sum prepaid for the holding of waqf land;
- bedel-i eşar (eşar bedeli)** – cash equivalent of the tithe from waqf villages, during the 19th century it was collected by the foundation treasuries under the administration of the state; part of the sum was deferred to the waqf administrations by the Ministry of waqfs in return for the former waqf tithe and to cover the financial needs of the foundations;
- bedel-i hasılât** – cash equivalent of the levies on the agricultural produce (tithes and other), raised as revenues of *timars*, waqfs or the state;
- bedel-i nüzül** – see *nüzül*
- bedestan** – covered structure used for transactions with goods; square building (there are also cross-shaped ones), often with flat leaden roof, semi-domed, with columns dividing the inner space in squares; constructed of bricks or stone with small windows on the walls and on the ceiling providing lighting, with solid gates; inside, the *dükkâns* are arranged in rows; the primary purpose of the solid building which was guarded during the night, was to serve as a depot and a place where silk and other expensive cloths were sold; later the production and sale of gold and jewellery also found shelter there, expensive belongings and money were kept in safes for a small rent paid to the foundation which ran the *bedestan*; *çarşus* emerged around their buildings; *bedestans* were usually constructed by waqfs and they were waqf revenue-sources.
- bennak** – a variant of the *resm-i çift* tax, personal-land tax (known from the Ottoman *kanuns* as *harac-i muvazzaf*) paid to the *timar* holder by Muslims holding *raiyyet çiftlik*s smaller than the average for the respective *sancak*, according to the Ottoman *kanuns*, for Muslim villagers without land or single it amounted to 16 *akçes* (called also *resm-i bennak*); *bennak* was also a specific tax unit established according to the land possessed by a rural Muslim household (*çift*, *bennak*, *nim çift*, *mücerred*), for a farm smaller than half a *çift* or even smaller; the possessor of such a farm of smaller size was also indicated as *bennak*; see *resm-i çift*.

**berat** – imperial title (diploma) granting various privileges, military posts, offices, salaries, pensions, ceding the collection of certain taxes in return for some administrative or military service; granting fiscal units, patents or trade permits; the *berats* were re-confirmed at the accession of each sultan; as a document the *berat* regulated the status of the members of the *askeri* group in the Ottoman Empire; the waqf employees, such as the *mütevelli*s, cult and educational officers getting salaries from the foundations were also appointed with *berats*.

**bey** – lit. gentleman, notable; also possible as *beğ*; it has the meaning both of a title and a position (function) of a military territorial commander – governor of a *sancak*; honorary title, address, used usually for military men and widely spread in the Ottoman Empire, placed after the name of military commanders, elders, state officials and other; tribal chieftain, in the early Ottoman period – ruler of a Turks state in Asia Minor; ruler of a principality (*emirate* or *beylik*); see **sancakbey**.

**beylik** – an Islamic principality what was also the early Ottoman Beylik in Asia Minor; see **bey**  
**beytülmal ve kaçkun** – state revenue from the estate of a person without known heirs and from confiscations of belongings; *kaçkun* was a tax on runaway slaves, stray cattle and lost belongings paid by the owners; when their owners remained unknown these were sold again and the revenue was kept by the state; the revenue could be yielded to holders of *zeamets* and *hases*, of free *timars* and of waqfs; inheritances of military men (*yeniçeris*) without heirs were delivered to the treasury through their corporations; during the 19th century there existed the practice, confirmed also in the waqf laws, that, mainly in Istanbul, the *beytülmal* on the property of people without heirs who had died in public establishments (mosques, *kervansarays*, *dükkâns*, *hans*, *medreses*, etc.) located on town plots, belonging to the large imperial waqfs, was ceded as a revenue to these foundations.

**bostan** – vegetable garden; a place where watermelons, melons, cucumbers and pumpkins are grown

**bostancı** – lit. gardener; *yeniçeri* in the salaried palace troops and palace servant, member of the palace guard during the 14th –15th century protecting the palace outdoors, in the garden; the *bostancı* corps became a specific police force guarding the sultan, its members enjoined with special administrative and military errands in the capital and the province, including the execution of capital sentences issued by the sultan.

**boza shop** – place where *boza* is produced and sold; often rented, serving as a waqf revenue-source

**broadcloth** – thin woolen cloth, also *çuha*

## C

**cabi** – tax collector; collectors of *cizye*, *harac* as well as of the waqf revenues, and particularly the rent from *icare* waqf properties (*cabi-i vakf*), who rendered their accounts before the *mütevelli* and then before the *kadı*; appointed with a *berat*, they received a salary from the respective foundation or farmed this activity; also *tahsildar*.

**caize** – *bağış*; a sum which a person appointed at some job gave as a gift; it turned into an element of the procedure for the appointment of Ottoman dignitaries and *beratlıs* leading to corruption in the dismissals and appointments; this is also the name for

the practice according to which Ottoman officials received gifts from lower-ranking officials and the *reaya* on a variety of occasions and under various names (in the official documents – the generic term *caize*), which include also the local expenses; also a word for the sums received by the *dariüssaade ağa* as a payment for the operations with the *Haremeyn-i Şerifeyn* waqfs carried out under his administration.

**cami** – see **mosque**

**caraavansary, cavanserai** – see **kervansaray**

**cebeci** – members of a military corps which guarded and prepared the weaponry, munitions and the fortifications of the fortresses or the armament of the *yeniçeris* in the imperial residence as well as during campaigns; members of the corps were located in all towns where *yeniçeri* garrisons resided; see **yeniçeri**.

**cedvel** – diary, journal, table; information about the collection of taxes, about the property or civil status, about revenues and expenses, compiled periodically usually in tabulated form

**cemaat** – lit. group, community; polysemantic term: 1. subdivision of the paid army – from 96 to 196 *yeniçeri ortas*, garrisoned in the provinces and the border fortresses subordinated directly to the *yeniçeri ağa* in the capital and the commanders of the fortresses; 2. ethno-religious, production or territorial group of subjects; 3. community of the Muslims praying in the same mosque who could be the object of Muslim charity using sites in a *mahalle* or village such as a cult place, school, *çeşme* and other maintained by a waqf as well as the so-called *avarız* waqfs covering the taxes of the poor members of the *cemaat*.

**Chief Müftülük (Office of the Chief Mufti of Bulgaria)** – spiritual and religious leadership of the Muslims in Bulgaria after the country acquired its political independence, founded and functioning under art. 4 and 6 of the Berlin Treaty of 1878 and the subsequent international documents concerning the Muslims in Bulgaria such as the Istanbul convention of 1909, the Istanbul peace treaty of 16/29. 09. 1913, and an Appendix to it of 1.03. 1914, the treaty of Neuilly, 1919. These documents and the Bulgarian legislation based on the Constitution treat the religious Muslim organisation and the waqf institution on the basis of the constitutional right of profession of the religion and the Bulgarian legislation (including the practising of legal competences in the field of family and inheritance law under the Sharia, of the waqf foundations including those which supported the autonomous minority schools in which the religious instruction was under the control of the district *müfti*), as well as the religio-organisational and ethical norms treated by the *müfti* councils and the respect for the cultural and juridical rights of the Muslims. In fact the Müftülük in the capital city of Sofia acquired representative functions in front of the Bulgarian state, the foreign ambassadors and the Ottoman government in its capacity of Chief Müftülük. It consisted of a hierarchy of *müftis* in districts (initially 12), their subordinate deputies in places inhabited by Muslims (the *müfti*'s *vekils*), and the rest of the religious functionaries. The *müftis* were elected by the Muslims and appointed by the Bulgarian state, initially their appointment was approved by the *şeyhülislâm* in Istanbul who granted them a charter (*menşür*), but they received a salary from the state treasury. The Chief Müftülük was in contact with the Ministry of Foreign Affairs of Bulgaria, the Department for the Religious Affairs, while on issues related to the waqf properties in Bulgaria (their restitution, their accounting) with the Ministry of Finances. When the latter were



used by the Muslim communities they were managed by religious boards and the spiritual councils in the larger cities with the aid of the *müftis* and were under the control of the district and regional civil administrations.

**cizye** – poll tax in the Islamic states and the Ottoman Empire prescribed by the Sheriat, paid in cash by the non-Muslim males capable to earn their living; as a rule collected for the state; its payment was an obligatory restrictive component of the status of the non-Muslims in an Islamic state; in the Ottoman state it was first levied on households and was collected on the basis of the so-called *cizye hane* (several payers, usually belonging to one family, united in one tax unit), from the end of the 17th century it was collected per capita from three categories depending on property qualification, in 1856 it was replaced by the so-called *bedel-i askeriye* (a tax in lieu of the military service), again paid by the non-Muslims; in cases of special favour to the founders of waqfs the collection of *cizye* could be conceded by the state to the foundations, increasing their revenues and thus protecting the waqf *reaya* from the various tax agents but from the reign of Bayezid II this privilege was granted less and less frequently; also called *harac*;

**ziyade-i cizye** – lit. *cizye* in addition, additional *cizye*; a surplus on the *cizye* collected by the fisc from the non-Muslim *reaya* taxpayers in waqfs. Many of the waqf foundations earned the privilege to collect the poll tax for themselves; however, this meant that only the waqf funds profited from the constant increase of the size of the tax; that was why the state started collecting the difference between the initial amount of the *cizye* yielded to the waqf and its increased value in the course of the years in the form of *ziyade-i cizye*. In fact, the state began collecting the entire *cizye* from the waqf *reaya* and then gave its value to the foundations. For that purpose the non-Muslims who were waqf *reaya* were registered in special registers for the *ziyade-i cizye*.

**cülus bahşişi** – see *bahşiş*

**cülus-u hümayun** – lit. imperial accession, accession to the throne of a new sultan when the paid troops and the high administration received the so-called *cülus bahşişi*; along with this were re-issued the diplomas (*berats*), an operation in the course of which one monthly salary was deducted from each possessor of a *berat* in the form of a tax collected for the state treasury (*resm-i cülus-i hümayun*); these sums compensated the traditional *cülus*; the event was celebrated with festivities in the capital and in the province and was officially announced in the *hutba*.

**cürm-ü cinayet** – lit. fines and corporal punishments; fines for minor offences, constituent element of the *bad-ı hava*

**cüz** – one thirtieth of the text of the Koran; this division was made for the purposes of the cult and for pious exercises so that the text could be recited in equal portions for 30 days, in one lunar month; many *vakfiyes* stipulate means for the payment of special persons (*devr-i han, hafız*) who recited *cüzes* as prayers for saving souls; the *cüzes* that were read most often had specific names – usually their initial word, the rest were numbered and the beginning of each *cüz* was indicated in the margins of the text of the Koran with a calligraphic sign; for a better convenience and for the needs of the mosques were prepared manuscripts of *cüzes*, bound in separate quires, that is thirty quires usually donated to the respective cult institution as a form of a waqf.

## Ç

**çarşu (çarşı)** – part of the urban street network where production and trade *dükkan*s were concentrated, shopping street; a place where many public buildings with an economic, charitable, urbanising, religious and cultural functions, typical of an Islamic city, were located as well as the cult buildings of the non-Muslims; apart from the structures themselves the waqfs could also build and maintain the pavement (*kaldırım*), bridges, water conduit installations, clock towers, etc., at the *çarşu*; also called *suk*.

**çavuş** – lit. sergeant; high officer in the imperial guard with policing functions; in the palace served 320 *çavuşes* who carried imperial orders as special messengers fulfilling government errands;

**çavuşbaşı** – chief of the *çavuşes* considered to be an executive body of the Grand Vezir, the Ministry of Home Affairs evolved from his office

**celebi** – title, honorary address placed after the name of educated or eminent men pretending on aristocratic background

**çeşme** – water resource for constantly running water, most often supplied by a water conduit, in private houses, for public use in the streets or serving an Islamic cult building, for the ritual ablution of the worshippers before prayer. *Çeşmes* were constructed and maintained by charitable waqfs. For the architectural specifics of these structures see **sebil**.

**çeşmeci** – master builder who constructed and maintained *çeşmes* and the water conduits connected with them; often they received a salary from a waqf for the maintenance of a *çeşme* or *çeşmes* in a given settlement

**çiftlik** – polysemantic term: 1. territory within the *miri* land fund possessed with a *tapu* by Muslim peasants; land which could be cultivated by a yoke of oxen; 2. *çiftlik* or *çift* could also designate a certain size of taxable *miri* land, something of the kind of a legally determined, according to the quality of the land, area unit; 3. land plot, sometimes called *müsellem çiftlik*, with a specific status whose holding was related to specific categories with special obligations to the state (such as the *müsellems*, the *Yürüks*) and to tax exemption, land exempted from taxes, similar to the free patrimony (*baştına*) of *voynuks*; 4. land holding on *miri* land with the status of a *raiyyet çiftlik* which, contrary to the class regulations, was possessed by a member of the *askeri* estate and was cultivated in line with the lucrative agricultural activities rather than with the limitations for the ordinary peasants – in its essence a commodity-producing farm using hired labour; 5. the personal farm of the *timar* holder, the land granted to him for his personal usage – *hassa çiftlik*, an indivisible part of the *timar* transferred together with it, of the size of a *raiyyet çiftlik* whose forms of exploitation were far more flexible, the size of this territory in *zeamets* and *timars* was proportionally larger and was cultivated with the help of *ortakçıs*, *gulâms* and other people of semi-slave status, of lessees, etc.

**çorbacı** – lit. the one who distributes the *çorba* (soup), commander of a *yeniçeri orta*; honorary title of a dignitary, master, wealthy man among the Christians which was established during the 17th-18th centuries via the mediating functions between the authority and the population acquired by the municipal elders.

**çubuk** – tobacco pipe

## D

**Darbhane-i Amire** – State Mint headed by an *emin*, later a *müdür* (*meşkûkât müdürü*); from mid-18th century part of the revenues of the *Haremeyn* waqfs were attached to the State Mint which sold them at lifelong farming (*malikâne*), re-allocating thus part of the waqf revenues for urgent state needs; between 1813 and 1828 the head of the institution was appointed as *kaymakam mütevellî* of the consolidated waqf *Hamidiye* and *Mahmudiye*, and the mint drew revenues from the foundation.

**Dar ül-Hadis** – lit. house of *hadises*, place where *hadises* (stories about the words and deeds of Prophet Muhammad) were studied and copied; these were among the highest level of specialised educational institutions, *medreses*, in the empire, teachers at this college in the Süleymaniye complex received 100 *akçes* daily salary; from the very beginning it was considered the most prestigious educational institution for the *müderresis*; constructed and maintained by waqfs.

**darüssaade ağa (ağa-i bab-ı saadet, ağa-i dar üs-saadet)** – the chief eunuch in the Ottoman palace, of the black eunuchs, chief of the imperial harem – *kızlar ağa*, responsible for the order in the imperial chambers and for the security of the women; at the head of the government of the *Haremeyn* waqfs founded in 1586; see **Haremeyn-i Şerifeyn**.

**dede** – lit. father, grandfather; name and title of an ordinary *derviş* or *derviş şeyh*, that is, head of a mystic brotherhood (*tarikât*), the latter is also called *baba*, *pir* or *şeyh*

**defterdar** – high state financial officer in the central bureaus, in a given province (the *defterdars* of Rumili, Anadolu, the Danube territories, and the Mediterranean littoral) or in the army; his obligation was to keep the financial accounting of the empire, subordinate to the chief of the central financial office of the empire, the *başdefterdar* (from the reign of Mehmed II the chief *defterdar* was member of the *Divan* with the rank of *vezir* and functioned as a minister of finance); often in the Ottoman documentation under the title of *defterdar* was understood the chief of the central financial bureau; he approved the appointment of waqf *mütevellîs* and employees; in his attempt to re-organise the corrupt waqf administration Mustafa III (1757-1774) transferred the government of the *Haremeyn-i Şerifeyn* waqfs from the *darüssaade ağa* to the *başdefterdar*, but the next sultan restored the old state of affairs; the post remained in existence as a fiscal body in the *vilâyets* after the *vilâyet* reforms of the 1860s.

**Defterhane** – chief accounting office, central financial office in the Ottoman state, financial chamber, governing all financial affairs in the empire under the immediate supervision of the *başdefterdar* assisted by the *defterdar* of Rumili (*defterdar-ı şık-ı evvel*) and the *defterdar* of Anadolu (*defterdar-ı şık-ı sani*); the *defterhane* comprised 25 sections, the most important among which was the Chief accounting office (*Baş Muhasebe Kalemi*); during the second half of the 18th century the administration of the *Haremeyn-i Şerifeyn* waqfs was temporarily transferred to the *başdefterdar*; also *Bab-ı defter*, *Defterhane-i Amire*.

**derbent** – mountain pass, a place difficult to cross

**dershane** – classroom, lecture-hall; in *medreses* with their own building, a word for the schoolroom

**derviş** – lit. poor, beggar, a begging mendicant ascetic-mystic, vowed to voluntary poverty; also *fakir*; could be identified with a Sufi; depending on the doctrine, practice, rite and apparel of the brotherhood to which he belonged, the *derviş* could be a mendicant one or living in a lodge under the supervision of his elder (*şeyh*), in many cases supported by a waqf.

**deşişe-i şerif** – see **waqf**

**devr-i han** – reader of *cüzes* of the Koran, usually by special commission, apart from the five regular daily prayers; *vakfnames* often stipulate sums for the recital of *cüzes* and certain parts of the Koran for the souls of certain persons; respectively, the readers were maintained by the foundations; they were appointed with *berats* and were members of the *ulema* having received religious education; also *cüz-i han*, *eca han*; see **hafız**.

**dolap** – cupboard, garden water wheel; treadmill; sometimes was the property and revenue-source of a foundation

**dönüm** – a basic measure of land in the Ottoman state, about 910 m<sup>2</sup>

**dükkân** – shop, workshop or both in one place; the town shops constructed on *mülk* land were among the properties donated most often to a waqf; according to the practice of the joint property the waqf could possess and, consequently, collect rent only for the site on which the *dükkân* was built; very small room built of modest materials with shutters opening to the street, during the days serving also as a counter for selling; the separate spaces inside the *bedestans* are also *dükkâns*.

**dükkâncı** – shopkeeper

## E

**efendi** – gentleman; honorary title placed after the name of educated people and religious functionaries, *imams*, teachers etc.

**Efrençiyân** – pl. of *efrençi*, Frenchman, see **Frenk**

**elhac** – see **hacý**

**emanet** – a trust; anything entrusted for safeguarding and administrating

**emin** – lit. steward, custodian, trustee; state officer sent to the provinces with fiscal tasks as administrator of mines, mints, saltworks and other state revenue-sources, enterprises or as superintendent at state constructions.

**esnaf** – craft, artisan; guild, union of producers of one product

**eşar bedeli** – see **bedel-i eşar**

**Evkaf-ı Hümayun Hazinesi** – the treasury receiving the revenues from the imperial waqfs; the institution emerged along with the establishment of the Ministry of waqfs

**Evkaf-ı Hümayun Nazareti** – lit. State Supervision on the waqfs, Ministry of the Imperial waqfs; a separate ministry which functioned during the Tanzimat, 1826-1875. The institution began its development from the independent administration of the *Hamidiye* waqf which was first under the control of the *dariüssaade ağa*; in 1813, the *dariüssaade ağa* was replaced as chief of the imperial waqfs by the director of the *Darbhane*, the State Mint in the capital; included here were the *Lâleli*, *Hamidiye* (consolidated in 1788), and *Mahmudiye* (1809) waqfs, and after the abolishment of the *yeniçeri* corps in 1826, also the so-called *Evkaf-ı mahsuse* of the *yeniçeri ağa*; in 1826 the *Mahmudiye* and *Hamidiye* waqfs were

detached from the amalgamated structure into an independent office - *Evkaf-ı Hümayun Nazareti Celilesi*, with a *nazır* at the head, initially with three sections (*daire*), from 1832 – in its own building; in 1828 the *nazaret* of the *dariüssaade ağa* was also transferred there; in 1830 – also the *nazarets* of the *bostancıbaşı*, *topçubaşı*, *hazinedarbaşı*, *kilercibaşı*, the *Ağa* of the New Palace; in 1831 – the waqfs subject to the *nazaret* of the *defterdar*, of the *reisülküttab* (Ministry of foreign affairs), of the *kadı*s of Istanbul, Galata, Eyyub and Üsküdar, the inspectorate of the *Haremeyn-i Şerifeyn* waqfs, etc.; in 1832 – the *nazaret* of the Grand *Vezir*; in 1834, following certain transformations the *nazaret* of the *Haremeyn-i Şerifeyn* waqfs was finally detached from the *dariüssaade ağa*; in 1835, the waqfs governed by the *kadıaskers* of Rumili and Anadolu, the chief *imam* of the palace, the agency of the *nakibüleşraf* of Mecca in Istanbul and the *naib* of Davud Paşa, the *Hüdavendigâr* waqf (of Murad I) in Bursa, and of Ebu Eyyub Ansari, 632 waqfs altogether, were also transferred to this office; thus by 1835 *Evkaf-ı Hümayun Nazareti* controlled the majority of the large waqfs. From 1838 the waqfs at the ministry were administered by the Treasury of the New Army, their revenues were farmed out and the *bedel-i iltizam*, after the deduction of the salaries of *mütevellis* and *nazırs*, went to the army. With the *müstesna* waqfs (autonomous, directed by their own *mütevellis*) the state paid the entire *bedel-i iltizam* to the *mütevellis*; from 1846 the revenue from *bedel-i iltizam* from the *mukataas* on the cultivated waqf lands was collected by the *Maliye Hazinesi*. In order to neutralise the corruption local notables started being appointed as salaried directors (*muaccelat nazır*) who collected waqf taxes and the revenues from the sale of waqf property (*muaccelat*); prepared inventories of the foundation and confirmed the legality of the financial transactions carried out by the *mütevellis*. The *Evkaf-ı Hümayun Müfettişi* offices were included in the institution, and a special court, *Mahkeme-i Teftiş*, was established thus restricting the role of the *kadı*s in the administration and control of the waqfs. In 1863 a new law (*nizamname*) stipulated that the waqf directors in the provinces (*müdür*) should be members of the provincial councils; the waqf accounts were controlled by the *müdür* and the provincial *mal sandık*, each of the offices keeping its own register of the balances and giving permissions for operations with waqf properties; in fact the waqf revenues were divided between the two institutions. In 1868 the complete failure of these moves was established and the provincial *defterdars*, in their capacity of officers at the Ministry of finances, undertook the accounting for the foundations and in fact put an end to the independent administration of the waqfs in the provinces. The Ministry itself was closed down in 1875 having failed the expectations invested in it, especially to put an end to the outflow of funds towards the state institutions which caused the discontent of the *şeyhülislâm* and the *ulema*. Under a different name the institution continued its existence till 1924 when it was transformed into the *Vakıflar Genel Müdürlüğü*.

**evlâtlık** – see **waqf**  
**eyalet** – see **vilâyet**

## F

**fisc** – see **treasury**

**Frenk** (pl. **Efrençiyân**) – lit. Frenchman but applied also generally to designate a European, Catholic, rarely – a Ragusan; also Latin

## G

**gedik** – level, place in a series, seniority, privilege; polysemantic term: 1. applied to a certain military or administrative position it meant seniority, advantage, privilege in a long-term holding of a given position and its due salary; 2. by the end of the 17th century the term also entered the sphere of crafts and trade, meaning availability of tools and instruments for the practice of a given production or trade activity in a specific workshop (designated simply as *destgâh*); 3. the term also acquired the meaning of a document defining its holder as possessor of the usufruct on the workshop whose site belonged to a waqf. The practice spread from Istanbul where the growing number of master craftsmen and holders of waqf *dükkâns* started registering their instruments of production, *gedik*, through the heads of the guilds and the *kadı*, thus becoming *gedikli*; the guilds struggled that the *gediks* be placed on the same footing as the contracts with a waqf, *mukataa*, thus guaranteeing the masters against being driven out of the waqf *dükkâns* for a demand of a higher rent. This legal term was a concrete evolution of the practice of the joint property (see **icareteyn-i mukataa**) of a waqf *dükkân*. Most of the *dükkâns* or their sites were waqf property and were held by the craftsmen and the traders by way of *mukataa icareteyni* which guaranteed a perpetual inherited usufruct. This, however, could breach the regulation that the craft be practised by a qualified master craftsman, the limitation of the number of the craftsmen and that they worked grouped in one place at the *çarşu*. The *gedik* of the craftsman over his *dükkân* became a symbol of the permission to practise a craft and an expression of the *esnaf* monopoly. As a document the *gedik* started representing the relationship between the instruments, the qualification as a master craftsman, the association with the group-guild and the grouping in a specific place. The masters in the capital had pretensions that the issuance and transfer of *gediks* be carried out with their participation, guaranteeing the observance of the customs in the group. Thus a process of certification developed beginning from Istanbul at the end of the 17th century. Towards the end of the 18th century the possession of a *gedik* meant an exclusive right to practise a craft and attempts were made at fixing the number of the certificates for all practices. Apart from the capital, it seems that this practice spread and in some places in the province permits for each branch were issued. Their number was fixed in advance in order to guarantee the local guild monopolies to carry out trade or craft activities within the boundaries of a given settlement. In 1833, Mahmud II obliged all craftsmen and shopkeepers to donate their *gediks* to a waqf and then hire them through *icareteyn*, an eternal rent of the *gedik*, that is, over the space of a given *dükkân*, with a fixed rent, it was inherited if the descendant was a qualified master; if not, the *gedik* had to be sold at auction while the revenue went to the waqf. There were: *hava gedik*, permission to practise a craft anywhere, that is, something of the type of *ustalık* or craftsman's *tezkere*, but this caused conflicts as it breached the guild monopolies. That was why most of the *gediks* belonged to the so-called *müstakar gedik*, that is, were related to a fixed place, their most important role being to locate and control the craft and trade activities, to restrict the number of the guild members and prevent

their dispersal. Various imperial orders were issued limiting the number of the *gediks* – in 1805, a prohibition to issue a *gedik* except with a imperial *ferman*; prohibition of the *hava gediks*; in 1860 and 1861, an interdiction to issue new *gediks*, with the vacant ones no longer being sold, thus gradually overcoming the practice.

**gulâmiye** – a certain percent on the tax sums going as an allowance to the tax collectors  
**guruş** – from *grossus* (thick); piastre, *denar*; silver coin whose local variants were minted in various countries of Western Europe from the end of the 12th century, in Central Europe – from the 14th century; also used in the Ottoman Empire, with varying value, at the beginning of the 17th century it exchanged for about 80 *akçes*, at the end – for 120 *akçes*; under Sultan Süleyman II, in 1687, *guruş* was established as the main monetary and accounting unit in the empire.

## H

**hacı (elhac)** – pilgrim, honorary title conferred upon the Muslim pilgrims adopted also by the Orthodox pilgrims to the Holy Sepulchre in Jerusalem; visiting the holy places in Mecca and the Kaaba as a pilgrim, the *hac*, is one of the main religious obligations of Muslims (it coincides with the festival of the sacrifice (Turkish – Kurban Bayram) and is connected with specific ceremonies); the caravans of the pilgrims were led by a *sürre emin*, while the security of the road of the pilgrims was an important task of the Ottoman sultans who pretended for the title of caliphs, this function was subsidised by a special waqf; see **Haremeyn-i Şerifeyn**.

**hafız** – who knows the Koran by heart, used rather as an honorary title for learnedness; *vakfiyes* stipulate remuneration for *hafizes* to read certain parts of the Koran (usually a *cüz* daily) at a specified time with a soul-saving purpose; in these cases the *hafizes* were mosque employees appointed with a *berat*; see **devr-i han**.

**halife** – assistant, deputy, advocate; title of a lower-level official; assistant teacher at the *mektebs* from among the older and more advanced pupils; another name for *kalfa* (assistant master, journeyman) in the craftsmen's guilds (*esnaf*); within the system of the *derviş* brotherhoods – a man who had gone through the stages of the training in the mystical way reaching a certain level of spiritual perfection certified with a diploma (*icazetname*) by the teacher.

**hamam** – bath; only for men, for women or mixed (*çifte hamam*), a small structure for the needs of a neighbourhood or an impressive one, located in the central parts of a city, the bath was distinguished by its specific architecture, usually was constructed by a waqf but could also be a revenue-source at a foundation which could be rented.

**Hamidiye** – see **waqf**

**han** – khan, inn, but also a place where craftsmen and merchants rented lodgings; could be located in the central parts of a city, at the *çarşu*, but also along the roads, and could be part of a socio-religious compound, an *imaret*; the diverse architecture of the *hans* depended on their organisation as one- or two-storeyed premises in chain, with a *çardak* (trellis), around an internal courtyard, covered by a saddled or semi-domed roof; the *hans* could include also an eating place, stable for the cattle, a *çeşme*, a *mescid*; the solid large constructions of this type are sometimes taken for *kervansaray*s, whose functions

they indeed assumed after the 17th century; since part of their functions were identical, *hans* could also be called *kervansaray*s; *hans* were usually built by waqfs and could at the same time be a revenue-source for a foundation.

**Han** – title of a ruler of Turkish origin; one of the titles of the Ottoman sultans but also of the rulers of the Crimean Tatars; also Kan, Hagan

**hane** – lit. household, house; the main taxable unit in the Ottoman Empire varying according to time and to the type of the tax: *cizye hane*, till the end of the 17th century it usually consisted of up to one (sometimes more than one) average household, paying the annual instalment of the tax; *avarız hane* – tax portion determined as the basis for the calculation of the tax obligations for the *avarizes* for a certain period of time for one tax-liable unit (village, *mahalle*, ethno-religious or professional corporation), including two to 15 households; according to the concrete tax it could be called *nüzül hane*, *sürsat-i bedel hane*, etc.; also designation for houses donated to or built by waqfs, used as a lodging by waqf employees or rented as waqf revenue-sources; see **avarız**, **cizye**.

**hanım** – see **hatun**

**harac** – another term for the *cizye* tax

**Haremeyn-i Şerifeyn** – see **waqf**

**has** – conditional holding of the highest category related to fulfilment of service, providing an annual revenue of 100,000 *akçes* and more, held by the sultans, members of their families, *vezirs*, *beylerbeys*, *sancakbeys* and other; the imperial *hases* were actually territories and revenues under the direct management of the central authority and the largest source of revenues for the State Treasury and for that reason they included the most lucrative lands, towns, ports, mines etc.; new lands and economic sites were constantly added to them – through confiscations of *mülks* and waqf property, incorporation of vacant *timars*, etc.; the Ottoman military and administrative elite received as salaries *hases* that were taken away when they lost the position; during the 18th century the *hases* of *vezirs* and *beylerbeys* were gradually abolished and these high officials received rent in cash collected directly from the taxpayers.

**hatib** – religious functionary, officer in a mosque who read a sermon (*hutba*) in the mosque during the Friday prayer and at festivals, when the name of the ruling sultan was mentioned; with religious education, from the *ulema* estate, usually receiving a salary from a waqf and appointed with a imperial *berat*.

**hatun (kadın, hanım)** - Mrs

**Hatuniye** – see **waqf**

**hazine** – see **treasury**

**hazinedar** – treasurer, cashier, keeper of the treasury of the sultan or of some dignitary

**hoca** – teacher, Muslim religious functionary who had received education in a *medrese*; part of the learned estate, the *ulema*, usually with education received in a *medrese*, appointed with a *berat* and with a salary granted by a waqf; due to the existence of schools attached to the mosques, mainly for the study of the Koran, where *imams* would often teach, the latter were also called *hocas*, even when they did not teach themselves; used also as an honorary address to teachers, *ulema*, tutors of the sultan, librarians, pl. *hacegân* – a generic name for the officers in the Ottoman state dealing with religious issues; applied



also to some privileged groups of non-Muslims, mainly merchants, for ex. Armenians;  
see **muallim**.

**hoca-i şehriyari** – personal tutor, *hoca* of an Ottoman prince (*şehzade*) chosen among the *müderrises* of a prestigious *medrese*

**hudutname** – see **sınırname**

**hüccet** – judicial document, title deed; record of a judicial case on property issues or containing an annotation of a case taken to court, issued by the office of the *kadı* confirming that a certain judicial act had been carried out, verified by the signature and the seal of the *kadı*; the act of donation in *waqf* was, too, carried out in front of the *kadı* court in the presence of witnesses and following a fictitious lawsuit between the founder of the *waqf* and a *mütevelli* appointed for the case to take the property dedicated to God, afterwards this was recorded in the *sicills* and certified by the judge in a *hüccet*.

## İ

**ırgat** – servant, farm hand, agricultural day-labourer

## I

**icmal** – short, abridged, synoptic, excerpt; as an independent type of document this is an excerpt of accounts compiled in the financial bureau for accounting sums in operations related to expenditures and revenues, it can also be called *icmal-i muhasebe*; widespread are the *icmal defters*, that is, the synoptic registers containing the main body of information from the detailed ones that were compiled with different goals;

**icmal-i muhasebe** – synoptic accounting register, accounting book-register where the revenues and expenses were recorded (in accounting for sums on revenues collected and expenses done with *hüccet*, *sebeb-i tahrir*, *suret-i tahvil*, *temessük*).

**ifraz** – lit. separation, division; financial term used in the *waqf* accounting

**iltizam** – rent, redemption; farming the right to collect state taxes or revenues grouped in a *mukataa* through an auction for a term of one to three years by private persons; the farmer was called *amil* or *mültezim*; the collection of *waqf* revenues was farmed on the same principle (see **mukataa**, **waqf**); with the establishment of the *Evkaf-ı Hümayun Nazareti* was followed the practice according to which the collection of the revenues from *waqf* properties had to be farmed out; according to the type of *waqf*, the amount of the rent established at the auction, *bedel-i iltizam*, was divided between the state (initially represented by the Treasury of the New Victorious Army) and the *mütevellis* of the *waqfs* or was received only by the latter; from 1843 the sums of the *bedel-i iltizam* were submitted to the *waqf* treasury at the *Haremeyn-i Şerifeyn Nazaretisi*; see **bedel-i iltizam**.

**imam** – lit. front, fore-, standing in front; religious leader directing the religious service in the mosques; head of the smallest Muslim religious community (*cemaat*); he has religious and ritual (accompanying the wedding, funeral, religious feasts, etc.), as well as social functions; represented the Muslim subjects in front of the bodies of the authority and was one of the leaders of the corporations; *imams* had religious education and were

members of the *ulema* estate, in the Ottoman state they usually received salaries, victuals or accommodation from the waqfs or from the state, and were appointed with *berats*; often they would be *mütevellîs* or *nazîrs* (incl. free of charge) of local waqfs.

**imaret** – Charitable kitchen for the poor and for guests, for functionaries in religious institutions and for students in *medreses*; the institution was founded and maintained by a waqf and the *vakfnames* stipulate exactly what food, in what quantity, how many times a day and to whom it was to be distributed; in more general terms *imaret* means a religio-charitable complex maintained by a waqf which might consist of a mosque, *medrese*, hospital, kitchen for the poor, inn, *tekke*, *türbe*, *mekteb*, *kervansaray*, library, bath, etc., also called *küllîye*; it was built and maintained by the foundations of sultans, Grand Vezirs and other members of the Ottoman elite and usually bore the name of the founder of the waqf.

**ispenc, ispence** – land and poll tax in cash, paid by the *reaya*, villagers and citizens, capable to earn their living, widows paid a reduced amount; Muslims paid a lower size of the tax under the name of *resm-i çift*; all non-Muslims paid 25 *akçes*; *ispence* was one of the three main components of the *raiyet* taxes collected by the *spahis* and holders of revenues related to the fulfilment of an office as well as in the landed waqfs.

## K

**kadı** – judge who administered justice on the basis of the dogmas of the Islamic religious law, the Sheriat. Apart from judicial and notarial functions, in the Ottoman state the *kadı* fulfilled also various administrative tasks but had no police powers and had to cooperate with the police bodies of the *beylerbey* and the *sancakbey*; in the Ottoman state the *kadı* was member of the learned estate, the *ulema*, had high education received in a *medrese*, was appointed with a *berat* and served on a rotation basis and with limited term of stay in one place, received a salary (which determined his rank) from the state as well as taxes for various judicial procedures. Being a religious and Sheriat institution the *kadı* had important supervisory functions over the waqf: the founding of a waqf was confessed in front of him and he drew the *vakfname* recorded in the *sicill*; in court was also divided joint property in order to donate part of it; the appointment of a *mütevelli* and other waqf employees was registered there and the *kadı* prepared the tender to the high authority for the issuance of their *berats*; in front of the *kadı* was contracted renting of waqf property and were registered usurious operations of cash waqfs; the *kadı* was obliged to examine annually the waqf accounts in order to certify the administration of the waqf in compliance with the will of the bequeathor; in some cases the *kadı* received remuneration from the waqf for the control carried out by him. The joint property over the soil and over the plants and the buildings on it provided opportunities for imperial interference with the waqf as a co-owner and co-possessor of the land of many landed (false) waqfs. The *kadı* as a body of the sultan's authority was authorised to represent him in all transactions with waqf property (from 1544), and all waqf employees were to act in cooperation with the *kadı* (1537). In the course of the Tanzimat reforms the functions of the *kadı*, including in the supervision of the *mazbuta* waqfs, were gradually limited.

**kadın** – see **hatun**

**kahveci** – keeper of a coffee shop

**kapın** – lit. scales, weighing machine, exchange or market-place; public weighing machine for goods; *kapans* were called also *kervansarays* and covered market-places where such structures were stationed as a state weighing appliance for goods (whence *kapın* became a name for a covered market-place); used in combinations such as *balkapın* (exchange for honey), *unkapın* (for flour), *yağıkapın* (for butter) etc. Usually at the scales were collected some taxes which were not directly related to trading activities, indicated in the *kanuns* as *resm-i kapın*, as well as duties and market dues related to the *ihtisab* and other state taxes. *Kapın* was also the institution levying internal duties on goods and collected by the *naib*, the *kâtib* of the *kapın*, the *muhtesib*. The *kapın* could be state or waqf property from which the foundation drew a rent.

**kapıcıbaşı** – lit. head of the door-keepers; guard of the imperial private chambers, who ushered foreign ambassadors; *kapıcıs* were sent on important missions to the local governors in the provinces; it became a semblance of a noble title of *ayan* who rose to power in the provinces.

**kapudan** – ship captain; commander of the Ottoman fleet and its subdivisions

**kasaba** – small town, unfortified settlement of urban type

**kâtib** – scribe, secretary, recorder; officer in the court; the larger waqfs had their own *kâtibs* keeping the waqf books and receiving salaries from the foundation

**kavasbaşı** – bodyguard or chief of the guard of a *paşa* or other dignitary, of foreign embassies and envoys

**kaymakam** – lit. deputy, substitute; lieutenant of the administrative governor of a *sancak*, *eyalet*, of the Grand Vezir, etc.;

**kaymakamı, sadaret** – deputy of the Grand Vezir;

**kaymakam mütevellî** – deputy of a *mütevelli*. He could be appointed until the coming of age of a *mütevelli* (with inherited *tevlîyet*). Imperial waqfs were governed by *kaymakams* of this kind and were appointed by the office of the *darüssaade ağa*, from the 18th and mainly in the 19th century – by the *defterhane* and the *darbhane*; *kaymakam-mütevellis* were also the administrators of subdivisions, revenue-sources in the provinces, belonging to large foundations whose governing body was located in the centre of the foundation.

**kayyım** – officer in mosques responsible for the caretakers - cleaners, water-carriers, shoe-keepers etc. at the cult buildings, appointed with a *berat*, receiving a salary from a waqf or from the state

**kaza** – the territory or the district over which stretched the prerogatives of a *kadı*; juridical and administrative district in the Ottoman state, which in the 15th century became subdivision of the *sancak* (also according to the *vilâyet* reform of the 1860s) usually consisting of a town and the adjacent villages; divided in *nahiyes*.

**kervansaray (caraavansary, cavanserai)** - large *han*, khan, inn, located on a main road outside or within the limits of a town; when the institution was maintained by a waqf the stay of travellers and trade caravans was gratuitous; specific architectural forms from the time of the classical period of the Ottoman architecture whose solid construction provided protection and shelter to people and cattle from the caravans; rectangular, with one, two or more entrances, in some cases with well fortified court, prayer place, *mescid* etc. It could be included in an *imaret* compound; after the 16th

century large *kervansarays* were no longer built and their functions were assumed by *hans*; usually built within the framework of private charity; waqf revenue-source governed by a *mütevelli* and the tenant of the institution.

**kethüda** – head, warden of an *esnaf*; state official in the capital and provinces – steward, manager

**kile** – basic measure of weight in the Ottoman state varying in size in the different provinces; the Istanbul *kile* of about 25 kg was the most widely spread

**konak** – a place of residence, state institution, house of a dignitary; seat of a local governor or notable, alternative for *saray*

**Koran** – lit. reading aloud, a book; the Holy Book of Islam, a record of the prophetic revelations of Muhammad; copies of the book were donated as a waqf to cult places and educational institutions in order to serve the purposes of the cult and education; *see* also **cüz**, **sura**

## L

**Lâleli** – *see* **waqf**

**liva** – *see* **sancak**

## M

**mahalle** – neighbourhood, territorial and administrative subdivision of a town or village; an independent settlement unit smaller than a village; usually the urban Muslim *mahalles* coincided with the *cemaat* (the religious community) of the Muslims visiting the *mahalle* cult place whose name was often borne also by the *mahalle*; many of the waqfs were specially aiming at the *cemaat*, being dedicated to the *mahalle* cult buildings, other cultural, religious and utilitarian buildings and their officers, used actually by the local population and strengthening the role of the *mahalle* as a basic neighbourhood-territorial community of the Muslims; the inhabitants of an urban Muslim *mahalle* could be the object of charity through the so-called *mahalle* or *avarız* waqfs (covering the extraordinary taxes *avarız* of the poor residents in a *mahalle*, lending them loans, distributing gifts during feasts).

**maktu** – lit. cut-off, cut through; tax paid by the population in a given district or by a social category as a fixed sum, lump sum

**mal-i gaib** – lit. lost property, property of a missing or disappeared person without heirs which passed to the state after a certain period of waiting; stray cattle whose owner paid a fine for its maintenance and if no one appeared it passed to the state; in the provinces there were special officers – *emins* of the *beytülmal*, who took care of such properties.

**malikâne** – system of lifelong farming of the collection of revenues from state revenue-sources (*mukataas*) established towards the end of the 17th century, with a single instalment (*muaccele*, in return for the growth of the revenues from a given site in the course of the time when it was to be exploited by its life-farmer) paid immediately at the

purchase of the *malikâne*, and an annual instalment (*mala*) paid to the fisc; grouped in *mukataas*, waqf revenues were, too, farmed as a *malikâne*, the practice being introduced under Mustafa II (1695-1703) for the waqfs of his family.

**Maliye Nazareti** – from 1838/9, the Ministry of finance to which all financial offices were subordinate, that is, the former office of the *defterdar* (*Defterhane* or *Bab-ı defter*), the imperial treasury (*hazine-i amire*) and mint (*darbhane*)

**mal sandığı** – funds, treasury, state funds; financial institution, office for safeguarding cash and valuables which were revenues of the state; during the 19th century – provincial treasury; in 1863, the waqf revenues governed by the Ministry of Waqfs were for a certain period divided between the *müdür* of the waqfs and the provincial treasury; both offices kept a register of the balance sheets; the financial activities concerning the waqfs were undertaken with the agreement of the two parties.

**mazbuta** – *see waqf*

**Mecidiye** – *see waqf*

**medrese** – a Muslim school, the higher level in the two-graded organisation of education where religion, law and other sciences were taught; the *medreses* were in principle educational chairs in Islamic theology (*kalam*) and law (*fikh*) according to one of the four legal schools; they were of the following types: *medreses* for general education (*umumi*) and specialised – for the study of the *hadises* (*dar ül-hadis*), for the study of the Koran and its correct reciting (*dar ül-kurra*), training cult officers, and medical (*dar üş-şifa*) as well as schools, also called *medreses*, at some mystical brotherhoods whose *şeyh* was teaching there. The *medreses* in the Ottoman Empire were hierarchically arranged (directly depending on the daily salary of the professors) and the system was regulated in the Ottoman *kanuns* and the *vakfiyes* of the Ottoman sultans, founders of *medreses*; the education in each grade gave different educational *qualification*. The five-graded hierarchy of Ottoman *medreses* was regulated first in the 1470s in a *kanun* of Mehmed II where the highest *medrese* was the one at the Aya Sofya mosque and the *medreses* at the *Sahn-i Seman* complex, the highest *medrese*-grade being *sahn*, *sahn-i seman*, *semaniye*; there emerged also a division of the *medreses* into *haric* (lit. external) and *dahil* (internal), where the latter ranked higher (it seems first on a geographical principle, between those in the capital and in the province, and later depending on the *vakfsahib*); during the reign of Süleyman I when an eleven-graded hierarchy was introduced (officially in force till 1914) the highest *medrese* was the one at the Süleymaniye complex including, apart from the four (general) *medreses*, also specialised ones – *dar ül-hadis* for the study of *hadises* and a medical; among the high *medreses* were those of Selim II at the complex of the same name in Edirne, of Murad II in Manisa, and other. Usually the *medreses* were founded at some mosque by sultans, high functionaries or local notables and were maintained by waqfs, the *vakfnames* regulated the basic organisational rules for the functioning of the educational institution – number of the pupils, terms, curriculum, allowance of the pupils and teachers; the education was in the Arabic, based on compilation works and commentaries serving as textbooks typical for the specific grade of the *medreses* and sometimes indicated in the *vakfiye*. The waqf provided the maintenance of the institution, of the teachers and the pupils whose education was gratuitous. The teacher, *müderris*, was the central figure in the *medrese*, usually there

was only one but there could be also teachers in some specialised subjects such as reciting of the Koran or calligraphy; the pupils were called *softas* and *danişmends* (advanced students, assistants to the teacher). *Medrese* was the name for the educational institution itself and for the building where it was located, usually also constructed by a vakf; the *medrese* was usually a chain structure in a rectangular shape, around an inner courtyard with a pavilion *çeşme* and arcades above the entrances for the premises, the rooms for the pupils and the teachers and the teaching hall (*dershane*) each with a dome; it could be architecturally connected with a prayer place or a larger religious charitable compound *imaret*; some *medreses* of a lower rank did not have their own buildings and the education took place in premises at mosques, *dersiye*; see also **müderris**.

**mekteb** – primary Muslim school, providing elementary knowledge in the field of Islamic religion and the Koran, Arabic language, the rites and the basic ritual obligations of Muslims, eventually introduction into some sciences which gave basic knowledge in the field of religious culture and ethics to the young Muslims and prepared them to assume their position in the Muslim community; these most widespread educational institutions were visited also by girls, usually there was one teacher (*muallim*) and the structures were maintained by a waqf whose funds sometimes supported also the pupils; they did not always possess their own building and the classes took place in a cult place whose *imam* could also be a teacher, *hoca*; also *mektebhane*, *muallimhane*, *dar ut-talim*.

**mescid** – a Muslim cult place; with the Ottomans it meant a small mosque where no Friday prayers or religious services during the two *Bayrams* took place; there existed private and neighbourhood ones, in *kervansarays*, *bedestens*, at *medreses* and other places; often they served as *mahalle* or village cult places; from an architectural point of view they are usually characterised by a smaller size, often following the architectural forms of mosques, constructed of a cheaper building material with a less pretentious external view; built and maintained by waqfs whose founders usually gave the name of the *mescid*.

**mevkufat** – also *mevkufat kalemi*, a section in the *defterhane* at the *başmuhasebe kalemi* (chief accounting bureau) for the accounting of the extraordinary monetary taxes, *nüzül*, *avarız*, the revenues from vacant *timars* as well as the so-called *fazla* – revenue of the treasury from waqf sites taxed with *örf-i teklif*.

**mezraa** – arable land, field, cultivable, profit-yielding land; part of the *miri* landed fund, outside the boundaries of the territory of a given settlement and without permanent residents; usually registered in the *tapu tahrir defters* as an independent site and revenue, dependent on an adjacent village; cultivated by non-resident people, it could evolve into a settlement or, on the contrary, could be the territory of an abandoned village; a kind of cultivable land reserve especially for grain production, a typical agrarian form reflecting the extensive methods of the late medieval agriculture in reclaiming new lands and abandoning ones that have lost their fertility; the early history of the waqf in the Ottoman state knew cases of endowing people of merit with such lands suitable for cultivation as *mülk* with the purpose of their transformation into waqfs and “reviving”, that is, attracting productive population through some concessions acquired by the *mülksahib*, by constructing utilitarian and religious structures, the settlement of war captives, slaves; the villagers were interested in the *mezraas* as a reserve land fund and resisted their appropriation as *çiftlik*s or other of the kind.

**minare, minaret** – lit. light house; tower from which the *müezzin* calls Muslims to prayer (*ezan*); when the balconies or the minarets at a mosque are more than one, the *müezzins* call in a canon, with an acoustic impact magnified by the multitude of voices; the minaret is usually on the western side of the mosque; among the Ottoman imperial mosques there are ones with two, four and six minarets which reflect the imperial status of the building, reinforced also by the impact of the proportions between the dome and the tall, nearly 70-metre high minarets at the *Süleymaniye* mosque; the minaret may adjoin the mosque or stand independently, and be of different architectural types: with a round or square section, rising from a square or polygonal basis with one or more round balconies (*°erefe*) and ending with a prolonged conical leaden roof crowned with a skewer and *alem*.

**mirahur** – stable-man, master of the imperial stable, the master of the big and the small stable were called respectively first (*evvel*), or *büyük*, and second (*sani*), or *küçük*, *mirahur*, also *mir-i ahur*, one of the oldest Ottoman positions; controlled the organisation of the caravans of the sultan and his army, and was responsible for the service of the imperial stable and its provision with fodder, respectively under his office were numerous institutions, military and auxiliary detachments, categories with special obligations to the state; also *miri-ahur*.

**molla** – a title initially granted to the *kadıaskers* and the *kadı*s of higher rank (*mevleviyet payesi*, also *monla*), consequently meaning higher erudition, a connoisseur of the Muslim rite, cult functionaries, teachers at religious schools, that is, from a certain rank in the *kadı* hierarchy it turned into a title of a literate, learned person, added to the names of *imams*, teachers, etc.

**mosque (cami)** - a Muslim cult building where the Friday prayer with the *hutba*, the festival prayers on *Ramazan Bayram* and *Kurban Bayram*, prayers for rain, seeing off pilgrims on *hac*, military campaigns, etc., take place; during the early Islamic age there was one in every town but during the Ottoman period there were several Friday mosques in the towns. From an architectural point of view a mosque involves the existence of a minaret (usually on the right side of the mosque, the large imperial mosques could have more than one minaret), a water resource for the ritual ablution of the believers before prayer. After the T-shaped or *zaviye* mosque in the early Ottoman period, during the 16th-17th centuries came the efflorescence of Ottoman cult architecture with the predominance of the unsegmented inner space (domed or with a flat ceiling), sometimes also many-domed mosques (the so-called *ulu cami*, freely hanging columns divide the space in aisles and the ceiling in fields each crowned with a dome); during the 18th century there were elements of Europeanisation touching mainly upon the interior of the cult buildings; usually the mosques have a narthex with a colonnade, sometimes covered with semi-domes; the mosques can be part of a religious charitable compound *imaret* but most often are combined with additional buildings and functions – a school, library, mausoleum or else. Inside the mosque there is a *mihrab*, a niche indicating the direction of Mecca, the most decorated place against which pray the worshippers, a *minbar*, a pulpit for preaching, *maksure*, a pavilion with engraved grating in the central part of the mosque for the ruler or the caliph, as well as one at the far end of the praying hall for the women, for keeping the treasury, book depository, a room for ritual ablution. The mosques are constructed and maintained by waqfs and bear the name of their founders, the

founder of an important secondary waqf at it but also traditional names such as *Fatih* (the first mosque after the conquest of settlement), Old, New and other, related to the characteristic features of the building or its location.

**muallim** – a teacher in a primary school, *mekteb*, who had received Islamic religious education, appointed with a *berat* and received a salary from a waqf or from the state; very often the posts of *muallim* and *imam* were combined, especially when the *mekteb* used the building of a cult place, which led to the use of the term *hoca* instead of *muallim* or *imam*, see **mekteb**, **muallimhane**.

**muallimhane** – lit. house of the teacher, another word for *mekteb*

**mufti, müftü** – connoisseur of the Sheriat elucidating its principles, disputable issues and legal cases in the form of legal opinion, *fetva* (*fetvas* could be sought by private persons); in the Ottoman Empire, the *müftü* in Istanbul from the 15th century onwards bore the title of *şeyhülislâm*; *kadis* were not obliged to reckon with the opinions in the *fetvas* but only to judge whether the legal opinion expressed in them corresponded to the case they decided; in the provinces the network of *müftüs* spread gradually from the 16th century beginning from the *sancak* or *eyalet* centres whose *müftüs* served the *kadı* courts in the whole *sancak*, often the position of the *müftü* there was occupied by the local *kadı* or a *müderris* in a *medrese*; *müftüs* graduated from the high educational grades, they received salaries from the state and were appointed for life with a *berat*.

**muhafız** – lit. defender, guard in a fortress; commander of a fort; commander of the army in a *liva* (for example, a *sancakbey*) who had undertaken the military competences of a *paşa* in regions exposed to attacks of enemies

**muhassılık** – the district in which functioned or the office of the *muhassıl* (tax collector); in 1840 the governors of *eyalets* and *sancaks* were deprived of the right to collect taxes and financial chiefs, *muhassıls*, were appointed, directly subordinate to the Ministry of finance, but as early as 1841 the institution was abolished.

**mukataa** – state revenue-source (tithes, port dues, customs duties, levies on various productions, etc.), leased for a sum amounting to about the annual revenue from the source for a term of three years; the term had a specific and polysemantic usage in respect to the waqf in the Ottoman state: 1. *Mukataa* was a periodic rent for the right to collect waqf revenues received at an auction; such *mukataas* were based on revenues from imperial waqfs which reduced the status of the waqf to the fiscal operations with *miri* land; the practice expanded in the course of the subjection of numerous family waqfs and others which had remained without an inherited *mütevelli* to the administration of the imperial foundations and after the establishment of the Ministry of waqfs (*Evkaf-ı Hümayun Nazareti*) comprised all waqfs administered by the institution while the revenue from the waqf land, *bedel-i iltizam*, was divided, according to the type of waqf, between the state (initially represented by the Treasury of the New Army of Mahmud II, and from 1843 – by the fiscal offices, that is, the *Maliye*) and the *mütevellis* of the waqfs; 2. *Mukataa* was also an annual rent on land received by the waqfs in return for leased waqf land which coincided with the land rent collected by the waqf *sahibs*; the *reaya* who rented it concluded contracts with the waqf, they did not enjoy the status of waqf *reaya* and were not included in waqf registers, but the durability of their holding was guaranteed; 3. farming out in perpetuity the rent on waqf land on which the tenant built a structure or planted orchards and vineyards, which were considered his property, based on the



juridical principle of the joint or divided property (distinguishing between the property over the land and over the roofed properties and the orchards and vineyards on it). In the form of *mukataa*-rent (also *mukataa-i zemin*) the lease-holder might farm out the right to administer the waqf land (with the right of handing down by inheritance, sale and renting), that is, guaranteed his getting the usufruct on the land which remained waqf property. With the waqf lands and the profit-yielding structures built on them in the towns the practice was known as *icareteyn* or *icare-i vahide*, double rent, introduced at the end of the 16th century (*icare-i muaccele* is an initial sum giving the right to re-build the property, a kind of buying out the holding of waqf land; *icare-i muecccele* – a relatively small annually paid sum, a kind of annual rent treated as an annually renewed contract for the renting of waqf land allowing the observance of the regulation prohibiting renting of a waqf for a term longer than three years). During the 19th century a bill was passed that after 60 years of use these lands became the property of the tenant. The practice related to this type of *mukataa* allowed the waqf to keep some revenue from properties that have suffered from fire, earthquake or destruction at a time when the foundation did not dispose of means for repairs but was not allowed to sell.

**müd** - a measure for grain varying in different regions of the empire, about 20kg; also *mud*  
**müderriş** – teacher in a Muslim religious school, *medrese*, usually one in a school, whose salary also defined the grade of the *medrese*; being an *ulema* he was a graduate from a *medrese* and was appointed with a *berat* (issued, depending on the rank, following a tender of the Grand Vezir, the *şeyhülislâm* or the *kadıasker*), following a competition (written and oral exam) in front of a commission of *ulema* and the two *kadıaskers*, and was directly subordinate to the *şeyhülislâm*; his career began with teaching at lower-level *medreses* moving to higher-ranking ones with higher salaries as stipulated in the *vakfiye* of the waqf maintaining the educational institution; he taught a very wide range of subjects requiring encyclopaedical erudition typical of the Middle Ages; *see also medrese*.

**müdür** – director, manager, administrator

**müezzin** – Muslim religious functionary who calls Muslims to prayer five times a day from the minaret of the mosque; he may read prayers and assist during the daily prayers, read paid prayers apart from the regular *namazes*, etc.; having received some education he was appointed with a *berat*, received a salary from a waqf or from the state.

**mülhak** – *see vakf*

**mülk** – property, immoveable property that can be inherited, donated, sold, pawned; these were the properties within the boundaries of the settlements known as true *mülk*, which may serve as the basis for the true *vakf*; in the Ottoman state there existed also the so-called false *mülk*, that is, endowment of a plot from the *miri* land fund granted as *mülk* by the sultan for merits (with a *temlikname*) which, however, had to be confirmed by each new sultan; since these *mülks* could be taken away from their possessors they hurried to donate them in waqf and founded the so-called false waqfs (which were encroached upon by Mehmed the Conqueror); transactions with them were carried out with the intervention of the court and were documented with *hüccets*, *temessüks*, etc.

**mütesellim** – deputy of an administrative officer; special officer in a *sancak* engaged in the collection of taxes; deputy *sancakbey*, deputy governor of a *sancak* who might contact directly the central authority; also called *kaymakam*

**mütevelli** – administrator of a waqf according to the conditions (*meşrutiyet*) laid down in the *vakfiye* by the founder of the foundation; the *tevlîyet* (the office of the *mütevelli*) was often dedicated to the founder of the waqf and his descendants including women (inherited *tevlîyet*); at the exhaustion of the line of the descendants or in case of absence of a specified *mütevelli*, the authority, through the *kadı*, charged with the *mütevellilik* judicial, religious or other functions; appointed with a *berat*; the job was paid with a salary drawn from the waqf revenues (one tenth of the revenues of the waqf and some other additions such as the right to live in donated properties) or gratuitously; the *mütevelli* had to administer the waqf property – controlled the turnover of the waqf land fund by leasing the land with a *tapu* and renting waqf buildings, lent loans, took care of the repair of the waqf property and the waqf structures, of the payment of the salaries, of the supply of products to distribute as alms according to the *vakfiye*, and had to account for annually in front of the *kadı*; during the 19th century when the foundations were subjected to the centralised supervision of the Ministry of waqfs the prerogatives of the *mütevellis* in the independent waqfs (*müstesna*) were preserved, those in the *mülhak* waqfs administered the waqfs but under the supervision of the state, and the *mazbuta* waqfs were governed directly by the central offices of the imperial waqfs and the Ministry of waqfs during the 18th and 19th centuries; see **kaymakam mütevelli**, **waqf**.

## N

**nahiye** – the smallest administrative and territorial unit in the Ottoman Empire established as a subdivision of a *kaza* or *sancak* during the 16th century; its centre was not always a town, the *nahiye* was governed by a deputy *kadı*, *naib*

**naib** – substitute *kadı*, deputy *kadı* in a *nahiye* or assistant in his daily work in the *kaza* centre; sometimes the term was also used to designate the *kadıs*

**nazaret** – the office of the *nazır*; these were created for the management of imperial waqfs (see **waqf**) such as the *nazaret* of the *Haremeyn-i Şerifeyn* waqf directed by the *darüssaade ağa*, as well as at several central offices in Istanbul during the 18th century administering the waqfs of the *şeyhülislâm*, of the *kadıs* of Galata, Üsküdar and Eyyub in the capital, of the admiral of the fleet, of the *yeniçeri ağa*, the *bostancı başı* and other; the *nazarets* concentrated not only the control but also the real management of the foundations, the entire speculative activity with waqf property: transactions, exchanges, lease operations and others of the kind; during the 19th century *nazaret* meant a ministry.

**nazır** – lit. supervisor; administrative and fiscal office, supervisor of the administration of a waqf or *mukataa* (or of the waqfs or the *mukataas* in a given town or district); usually the waqf founder determined who was to assume the post – relatives, state officials or members of the *ulema*, or even of the community of the Muslims using the respective waqf, a sort of public supervisors who saw to the correct functioning of the foundation with the intervention of the court; their basic duty was to take care whether the waqf functioned in accordance with the conditions of the bequest, there was misuse of the funds etc.; the imperial waqfs were administered by high-level dignitaries in the empire appointed formally as *nazırs*; during the 19th century *nazır* meant a minister.

**nüzül (bedel-i nüzül)** – incidental obligation imposed on the local population to provide state functionaries, couriers and troops with shelter and supplies with provisions and fodder which in the course of time transformed into a regular cash tax of the group of the *avarizes* paid to the state – *bedel-i nüzül* (the cash equivalent of *nüzül*), but the *reaya* was still obliged to meet the couriers and envoys; *see* **avarız**

## O

**oda** – a room, living premises often combined with a *dükkân* that was rented, usually in a building belonging to a vakf; could be part of religious-charitable compound; often revenue-source of vakfs

**odabaşı** – second in importance officer in the *yeniçeri orta* who saw to the order and discipline

**okka** – weighing measure, about 1,260 g

**order, Bektaşî** – *Bektaşîyya*, a Sufi brotherhood (*tarikât*) of the followers of Hacı Bektaş Veli (eponym of the brotherhood), which emerged in Asia Minor at end of the 13th – 14th century founded by Hacı Bektaş Veli Nishapuri Horassani (1208-70). At the time of the Ottoman rise it was related to the *gazavat* and acquired the reputation of a Suni brotherhood whose roots went back to Abu Bakr; experiencing the influence of Shamanist Turcoman images and mystic ascetic esoteric trends (*Kalenderî, Melâmî*), including the *Kızılbaş*, as well as extreme and moderate Shiite doctrines, the *Hurufî* doctrine – all this caused eclecticism, internal differences in the ideological world of the brotherhood, the existence of “dissident” groups in it in respect to the Suni Islam, but also the general religious tolerance of the *Bektaşîyya*; the brotherhood protected the groups and teachings included in it (followers of Bedreddin, *aşîks, Kalenderîs, Kızılbaş – Alevîs*); it included in its pantheon also several local saints such as Ak Yazılı Baba, Othman Baba, Demir Baba whose *tekkes* and *zaviyes* became centres of the *Bektaşî dervîş* brotherhoods. In short, the basic ideas in the syncretic doctrine of the *Bektaşîyya* are the following: the Sheriat norms are obligatory only for those who are not initiated in the secrets of the mystical way; denial of some ritual obligations; veneration of Ali; confession in front of the *baba* and remission of the sins; women could participate in the rites. The brotherhood emerged as an organisation with a branched network of a lodge and communities reaching all social strata (from villagers and nomads to several Ottoman sultans initiated in the *Bektaşîyya*) with a rigid hierarchy (a *çelebi* who resided in the *tekke* of Hacı Bektaş, *baba*, head of a local community, *aşîk*, associated member *muhîb*, allowed to participate in some of the ritual gatherings, *dervîş* who had already served the senior, had sworn an oath and had permission to wear a *hırka, tac* and the symbols of *Bektaşîyya*, a *dervîş* who had sworn celibacy and lived only in a lodge) and unified observances and rites, symbols and garments. The brotherhood had an exceptional influence over the *yeniçerîs* who, according to a legend, were blessed by Hacı Bektaş Veli himself and this determined the political significance of *Bektaşîyya* in the Ottoman Empire; at the extermination of the *yeniçeri* corps in 1826 the *Bektaşî* brotherhood was also dismantled, its leaders were executed, the newly founded (that is, about 60-year old at the most) lodges were destroyed,

turned into mosques, *mescids*, *mektebs* and *medreses* while the immoveables and the waqfs were confiscated, part of them were transferred to the *Nakşibendiyya*, on the grounds that it was *miri*, the land was taken, granted with *temliknames* and sold off; the problem found specific solution in the *sancak* of Çirmen where the revenues of some *tekkes* were transferred to the Treasury of the New Army. After the pogrom many *Bektaşis* migrated to the Balkans founding nuclei of the brotherhood; during the reign of Abdülmecid (1839-1861) it gradually recovered from the blow and even restored its possession over some of the lost lodges. The policy of direct control of the government spread over the waqf revenues of all other *zaviyes* and *tekkes*; in 1840, an order was issued that the tithes from the waqf lands of the *tekkes* were to be collected by the state *mültezims* and a certain part in kind was to be delivered to the *dervişes*, an exception was only made to the *Mevlevîs* and the orders feeding the poor and *dervişes*, receiving *bedel-i iltizam*. The syncretic doctrine of the *Bektaşis* had significant impact on the formation of the religious views and ritual system of the Turkish people and of Balkan Muslims, on the development of the culture, music and especially of literature.

## P

**para** – Ottoman silver coin minted from the first half of the 17th century, initially exchanged for 1/40 of the *guruş*; during the 19th century the rate dropped considerably

**paşa** – title of high administrative and military functionaries such as *vezirs*, *beylerbeys*, *sancakbeys*; according to the number of the *tuğs* (horsetails) they were honoured with, *paşas* were of three ranks; prior to the 16th century the title was granted only to the functioning *vezirs* and *beylerbeys*, later – also to various high military functionaries.

**perakende** – lit. dispersed, retail; *reaya* who had left their original place of residence where they were tax-registered; in the Ottoman financial and administrative lexicography – population or taxpayers without permanent residence; the land waqfs had the privilege to settle *perakendes* in their territories and thus increase their revenues and “revive” the waqf agrarian lands.

## R

**Ramazan, Ramadan** – the ninth month of the Muslim lunar year when, according to the tradition, Muhammad received his first revelation – part of the Koran, the month of the long Muslim fast (*as-saum*) – one of the main obligations of a Muslim when (s)he abstains from food and drink between dawn and sunset; the fast is accompanied by charitable activities (especially at the odd nights of the last ten days), visits to cult places, in the evenings are prepared feasts; during the month are celebrated dates such as the birth of the grandson of the Prophet, Husayn, the death of his wife Hatice, the battle at Badra, the death of Ali, the birth of Ali; the end of the fast is celebrated with the *Id al-Fitr*, called also *Ramazan Bayram*; very often the *vakfiyes* stipulate funds going for the provision of the ritual and religious activities concentrated around the month of *Ramazan*, for the distribution of allowances and food for the poor, for lighting candles and float lamps in

the cult places, for the decoration of the minarets and the facades of the cult places with lights during the nights, for reciting prayers for people alive and dead during the *Ramazan* by mosque employees for special remuneration, etc.

**reaya** - the population that produces, taxpayers, villagers and citizens irrespective of their confessional affiliation, in the Ottoman state; from the 18th century the term began to designate only the non-Muslim subjects; the *reaya* possessed *mülk* and *miri* properties their rights over the latter and their inheritance rights being guaranteed with *tapu*.

**reaya, waqf** – *reaya* taxpayers at a waqf, who possessed land plots on waqf land with a *tapu* issued with the mediation of the *mütevelli*, recorded as such in the registers (in the registers, we find also designation as *reaya of Mecca and Medina* for the taxpayers at the large foundations of the Holy Muslim Cities); they paid to the waqf *raiyet* taxes, identical with those in the “free” *timars*, as well as part of the *cizye*, when specially obtained by the founder of the waqf or the *mütevelli*, sometimes *avarız* exempt; the relative fiscal autonomy of the land waqfs where the tax regime of the *reaya* was less heavy and more consistently observed, ensured the growth of the labour force in the early period of their existence; when the waqf lands were leased as a *mukataa* (see **mukataa**) the villagers were no longer waqf *reaya* and were not recorded in the waqf registers.

**reisülküttab** – chief secretary of the imperial council (*divan*); the head of all bureaus at the council; consultant on international problems and agreements, and from the 18th century became a kind of minister of the foreign affairs

**resm-i ağıl-i ağnam** – tax on a sheep-pen, 5 *akçes* per 300 sheep for the right to build a sheep-pen for them

**resm-i Bojik** – tax on pigs, slaughtered for Christmas, two *akçes* per animal going to the *timar* holder or waqf

**resm-i cülus-u hümayun** – tax levied on the renewal of the *berats*, including those of waqf employees at the accession of a new sultan; see **cülus-u hümayun**

**resm-i çift** – basic land tax paid by the Muslim *reaya* (similar to the *ispenc* collected from the non-Muslims) levied in cash, going to the *timar* holders, collected in varying size depending on the size of the land possessed by one household; see **bennak, ispenc**

**resm-i otlak** – cash tax on hay levied on sheep-breeders

## S

**sancak (liva)** – lit. standard; a military and administrative territorial unit established on the basis of the structure of the *spahi* cavalry including several *kazas* and *nahiyes*, subdivision of an *eyalet*, headed by a *sancakbey*; the largest organisational unit in military and semi-military groups such as *voynuks*, *akıncıs*, Yürüks, Gypsies, Vlachs; called *sancak* as the *spahies* in a given region were summoned under the banner (*sancak*) of their commander; also called *liva*; see **bey, sancakbey, vali**.

**sancakbey** – the military and administrative governor of a *liva* or *sancak* and commander of the *spahi* cavalry in his district, held a *has* or *zeamet* on the territory of the *sancak*, with policing and, to some extent, administrative and judicial functions within its boundaries which he performed with the help of an advisory body – *divan*; during the 17th-18th century he could bear the title of *vezir* and in the border areas – *muhafız*; also – *mir-i liva*; see **sancak**.

**sebil** – water-resource, roofed premises, pavilion whence a special officer distributed water gratuitously; used also for a large pavilion *çeşme*, it could also be supplied with an ice house; the pavilion of the *sebil* could be standing independently or be included in the street building structures, with original architectural form and decoration; *sebils* were a typical object of Islamic charity, built and maintained by foundations, independently or as part of religious charitable compounds, as an expression of the particular respect for water and of the belief that the supply of water was a great benefaction – these ideas are formulated in the *vakfiyes* and the construction inscriptions placed on the facades of the *sebils*.

**seccade** – prayer rug; used for the five prayers in mosques or any other undefiled place, when he spreads it, the Muslim as if diverts from the visible world; the production of the prayer rugs is a branch of the applied arts and reflects local traditions of Muslim peoples; such rugs are donated/ made waqf to mosques and *mescids* and form part of their interior; also *bisat*, *cay namaz*, *hasır*, *musalla*, *namazlık*.

**Selimiye** – see **waqf**

**serasker** – commander of a military unit; commander-in-chief, commander of a military campaign

**seyyid** – Master, an address of respect; a title conferred upon the descendants of Prophet Muhammad, belonging to the Hashimid clan, of the line of his daughter Fatima and his grandson Husayn; in the Ottoman state they enjoyed some privileges (they were subject only to the jurisdiction of the heads of their corporation) and tax alleviations, there they were organised in a kind of a corporation which they could enter when they were able to prove their origin with a genealogical certificate (*insab*), confirmed with a court deed, they were distinguished by a specific sign (green turbans); the corporation was headed by a *nakibüleşraf* who in particular was responsible to see to the observance of their privileges and to issue their certificates, in practice the latter was done by his deputies in the provinces (*kaymakams*); depending on which branch they belonged to they were called *emirs*, *şerif* (pl. *eşraf*) or *seyyid*.

**sınırname (hudutname)** – lit. description of the boundaries; a document, imperial diploma granting possession of *miri* land (with a *temlikname*) as (false) *mülk*, whose boundaries were delineated in detail giving also the right to the revenues and to prosecute criminals on its territory; usually granted to people who organised religious charitable activity in the form of (false) waqf; the content of these documents was included in condensed form in *mufassal* registers of the *tapu-tahrir* or waqf type at the respective agrarian sites or villages belonging to such *mülks* and land waqfs.

**sipah** – one of the corps of the paid guard of the sultans, called *Altı Bölük* (the Six Regiments) and manned by *yeniçeris*; received a salary (*ulûfe*) – also called *ulûfelü spahis*, that is paid *spahis*; from the 18th century onwards their *bölüks* were stationed in important provincial centres; see **yeniçeri**.

**spahi** – mounted soldier who possessed a *timar* in return for the fulfilment of his military obligations; depending on the amount of the revenues from his *timar* he was obliged to take with him also a number of military men (*cebelis* and *gulâms*); had also certain functions in respect to the control over the flow of the *miri* land fund and the cultivation of the land by the *reaya*; apart from them, there were several regiments of *sipahs* – *yeniçeris* within the mounted guard of the sultan who were salaried (*ulûfe*), called also *ulûfelü spahis*, paid *spahis*.

**subaşı** – assistant of the *alaybey* in a *sancak*, who controlled the observance of order by the *spahis* in a *nahiye* or *vilâyet*, administered their affairs in time of peace, and in time of war led them on campaign, had also policing functions which were especially visible in the towns during the 16th – 18th centuries; *subaşı*s acted in cooperation with the *kadı* court and with the *divans* of the *sancakbeys* and the *beylerbeys*; the representatives who governed a fief or a waqf, collected the taxes and submitted them to the titular holders or the lessees of the holdings were also called *subaşı*s.

**sultan** – independent secular ruler who exercised political authority and, according to some of the Islamic jurists, was not bearer of the spiritual authority, the Imamate; Ottoman rulers bore the title of sultan, which with them was related to political and spiritual leadership (related to the legend, finally shaped during the 18th century, according to which the last Abbasids transferred the Caliphate to the Ottoman sultans); in some cases sultan was also a title of great Sufi *şeyhs*.

**sura** – lit. rank, order; the name for each one of the 114 parts, chapters of the text of the Koran; usually *suras* included various revelations or parts of them, announced at different stages in the life of Muhammad; each *sura* has one or two titles; some *suras* enjoy particular role in the Islamic cult and are mentioned in *vakfiyes* with their titles as prayers (especially the *Fatiha*, *Bakara*, *İhlâs*, *Yasin*) which were performed by waqf employees by order of the *vakıfsahib* and in return for a remuneration – for himself, his relatives, the sultan, the Prophet and the Muslim community, etc.; copies of selections of *suras* were used as talismans or for the performance of specific magical acts; see **Koran**.

**suret (suret-i tahvil)** – receipt for revenues and expenditures or for revenues; Ottoman financial and administrative term corresponding to: a document for a sum paid to the Treasury; a document for a sum due to the Treasury; for an obligation of a person to the fisc; for the transfer in the registers from one person to another of a vacant holding related to office.

**suret** – copy of some document; as an independent document it was an order to men who governed a state revenue-source unit to supply provisions or to pay certain sums or other, or a receipt handed to a person who had made an instalment towards obligations to the fisc; **suret-i tahvil (suret-i muhasebe)** – copy of an accounting document processed in the financial offices and handed to a person whose accounts had been checked (particularly frequently within the *iltizam* system).

**Suyucu, suyolcu** – water carrier, or generally, specialist serving or maintaining various water sources and water-conduits; frequently such men were officers at waqfs maintaining water-conduits, *çeşmes*, *sebils*, fountains, etc.

## Ş

**şadırvan** – water resource, fountain

**şehzade** – son of the sultan, successor to the throne

**şeyh** – head of religious order or *derviş* brotherhood; honorary address to a respected old man, elder; signifying the belonging of military, judicial and religious functionaries and officers to *derviş* mystical brotherhoods whose centres, *tekkes* or *zaviyes*, were headed by *şeyhs* who received salaries (or other form of allowance) from the waqf but only after the issuance of a *berat*; also *baba*, *dede*.

**şeyhülislâm** – lit. elder of Islam, head of the *ulema* in the Ottoman Empire; considered to be the highest authority in judicial and religious problems, gave opinions on problems of dogmatics and law, issued *fetvas*; did not have administrative functions except for to govern the educational institutions and the appointment of functionaries in the judicial, educational and cult sphere; he exerted influence on the political life via the interpretations he provided on issues related to the Sheriat law, including at the request of the sultan and high dignitaries, but ordinary subjects also could address him; member of the *divan* of the sultan and a dignitary with important role in the palace ceremonial, at the accession to the throne of sultans, their funerals, etc.; in the Ottoman state the influence of the *müfti* in the capital rose during the 16th century under Selim I and Süleyman I and this was connected to the deed of the famous *müftis* Zembilli Ali Cemali Efendi and Ebussuud Efendi; a specific office (*nazaret*) under the *şeyhülislâm* located in the *imaret* of Bayezid, governed the waqf of Bayezid II and of Ahmed and their *mülhaks*, the office was abolished in the 1920s.

## T

**tahvil** – Ottoman financial and administrative document corresponding to the following: a document for a sum paid to the Treasury; document for sums owed to the Treasury; document for the transfer from one person to another of a vacant holding related to office recorded in the registers; copy of an accounting document processed in the financial bureau handed over to the person whose accounts had been checked, these accounts for expenditures were also called *hüccet*, *sebeb-i tahrir*, *suret-i tahvil*, *suret-i muhasebe*, *temessük*.

**tapu** – document which certified the possession rights of the *reaya* over *miri* land and the transfer of these rights by inheritance from father to son, but it also obliged the possessor to cultivate the land on a regular basis and in a way specified by law and by the register as well as to pay a rent; when *miri* land was transferred to a new possessor at the intervention of the *timar* holder or of the authorised officers in the *hases* he was given a *tapu*; waqf peasants, too, possessed their land plots with a *tapu*, called also *sened*, issued at the intervention of the *mütevelli*; from 1847 the *tapus* were issued by the secretaries on waqf issues (*tapu kâtibs*) in the cadastre offices, daughters were also granted the right to inherit the possession of the land without paying any *tapu* tax; according to the Land Law of 1858 the supreme state property over land (the *miriye*) was preserved, but the possession rights of the peasants were also guaranteed – with a *sened*, *tapu senedi*, which was the main document certifying possession but also fixing the obligation of regular payment of the tithe to the state and was issued by a state officer; the ultimate procedure of issuance of the *tapus* was regulated with the Tapu Law of 1859.

**tekke** – cell, lodge of a Sufi and centre of a Sufi brotherhood (*tarikât*), *derviş* lodge providing seclusion to a *şeyh* and his disciples who follow the mystical way, who are subject to certain norms of behaviour and of cohabitation, and who observe the religious instructions of a Sufi; an inn; the *tekkes* are often connected with a tomb of a Muslim saint, that is why in some places they are identified with it and are called *türbes*, the existence of a



tomb of a saint ensured the concourse of pilgrims, hence providing them with an income; under the Ottomans it was the term *tekke* that came to designate a *derviş* lodge; it had its own elder and adherents; they could be located in rural areas or be in entirely secluded places where access to them required physical effort, but there were also urban memorial-cult places; in the entire Muslim world they served as missionary centres for the Islamisation of the local population; their architecture was influenced by the *medrese* – domed chain premises with an arcade serving as a living place for the *dervişes* and a ritual hall (*semahane*); the same premises could be used for educational purposes or as an inn, while the architectural structure could be subject to the inclusion of the *tekke* within a religio-charitable compound; notwithstanding that *tekkes* were to some extent connected with Sufism and the esoteric brotherhoods, they were built and maintained also by waqfs; also called *asitane*, *haneki*, *hanegâh*, *zaviye*, etc.

**temessük** – a type of document: confirmation, document for property, bill, promissory note, receipt

**temettüât** - income tax on revenues from non-agricultural activities (3 %) for craftsmen, traders, officers, hired labourers, similar to the tax on crafts introduced in the course of the reforms as a subdivision of the *vergi* tax around 1858

**tevliyet** – the office of the *mütevelli*, the aggregate of the obligations and the functions of the latter; see **mütevelli**

**timar** – conditional holding related to the fulfilment of an office granted by the sultan to members of the *askeri* estate, the majority being the *spahis*, part of the state revenues collected as a group of taxes from the direct producers in the Ottoman state in return for the fulfilment of a given office which was not inherited; the *timar* consisted of a *kılıç* (indivisible, minimal *timar*), *hise* (addition which meant also added military obligations for the *spahi*), *hassa-çiftlik* (*miri* land corresponding to the territory of a *raiyet çiftlik* granted to the *timar* holder as an inseparable element of the *timar*, granted and taken away with the *timar*); in the European provinces of the empire the annual revenues from a *timar* ranged between 3,000 and 19,999 *akçes*; *timars* were granted with an imperial *berat* following a *tezkere* of a *beylerbey* or *sancakbey* and an increase (*terake*) for services was received in the same way; depending on whether the *bad-ı hava* was collected entirely or was shared with the higher ranks, *timars* were “free” or “non-free”; *timar* granted to more than one person was called *benövbet*, while in the cases when the *timar* holder was to bring armed yeomen it was called *eşkinçi*.

**timar holder** – member of the *askeri* estate in the Ottoman Empire, usually *spahi* who performed certain obligations for the state receiving in return state revenues forming a *timar*; see **spahi**, **timar**

**topçu** – artilleryman; *yeniçeri* detachment founded at the introduction of the firearms, including artillerymen and armourers, with detachments stationed also in the provinces

**türbe** – the tomb of a holy, righteous or outstanding Muslim or champion of faith, their patrons could be men, women, or mixed, founders of orders or their closest followers; *türbes* became pilgrimage places with specific ritual practices and beliefs; for the members of some *derviş* and Sufi brotherhoods the *türbes* were the organisational and basic prayer places; the *türbe* could be included in a compound with an *imaret*, with a mosque or *tekke*; Seljuq influences can be traced in the architecture of the *türbes* – 7-8-walled building of smoothly cut ashlar with a dome (sharp one, which during the 16th-17th

centuries transformed into a semi-spherical one), usually covered with lead with a domed anteroom; there are also very simple structures of non-durable material, with a two-saddled roof, the interior, however, invariably containing the tomb(s) of the saint(s); usually constructed and maintained by a vakf; *see tekke, zaviye.*

## Ü

**Üç Şerefeli** – *see waqf*

## V

**vaiz** – preacher, officer in a mosque who preaches on doctrinal and moral issues after the main noon Friday prayer or in other days of the week; member of the *ulema* educated in a *medrese*, appointed with a *berat* receiving a salary from a waqf or from the state

**vakf** – *see waqf*

**vakfiye (vakfname/ vakfname)** – a document for the establishment of a religious charitable foundation, vakf; the document contains a detailed description of the donated property, defines the rights and obligations of the trustees of foundations, *mütevelli*, and determines the purposes for which were to go the raised revenues, lists the officers at the foundation and determines the principles in their appointment and payment; from a diplomatic point of view the document has the following structure: invocation to God and praise, justification of waqf as a pious deed, inventory of the property which is donated and prescriptions for its usage, confirmation of the donation, at the end, there are usually a set of *ayets* and *hadises*, confirming the legal status of the waqf and admonishing against breaches in the conditions of the vakf; compiled in Arabic or Ottoman Turkish language by a *kadı*, registered in his *sicill* as a *hüccet* formally representing the transference of the donation to a fictitious *mütevelli* and handed over as a separate document to the interested parties, often as a scroll legalised by a signature-legalisation of the *kadı* who has compiled it or copied it from the original; the administration of the long-standing foundations required the re-issuance of this document on several occasions, because of the disappearance of the earlier copies, many of the *vakfiyes* are known from later versions.

**vakfname** – *see vakfiye*

**vali** – title of the governor of a *eyalet* or *beylerbeylik*; during the 17th – first half of the 19th century it replaced the title *beylerbey*; these functionaries, sometimes also called *paşas*, were the provincial and administrative officials who led provincial troops in military campaigns levying means directly from the population through the local expenses (*imdad*); after 1864 a *vali* was the governor of the newly formed *vilâyets*, endowed with executive authority, an administrative council functioned under him; *see sancakbey, vilâyet.*

**valide-i sultan (valide sultan)** – the mother of a sultan with considerable influence in the palace; at each change of the ruler the mother of the previous one moved with her daughters from Topkapı Saray to Eski Saray her position being overtaken by the mother of the new sultan; mothers of sultans were among the large-scale founders.

**varak** – gold or silver leaf for decoration or cover; a sheet of paper

**Varidat Muhasebesi** – bureau at the Ottoman financial office (*baş defterdarlık*) where the revenues of the fisc were accounted for

**varoş** – fortified or unfortified suburb; unfortified small town; part of the Balkan towns traditionally inhabited by Christians; *varoş* is also the official Ottoman term designating the community of the Orthodox Christians in Balkan towns, charged with taxation and other public functions by the Ottoman authority and autonomously dealing with the issues of Christian cult, culture or municipal problems.

**vezir, vizier, Grand Vezir** – lit. charged (with state affairs); title of a provincial governor of a *vilâyet* and of other high officials in the Ottoman empire of the ministerial rank; the post of the Grand Vezir was introduced during the reign of Murad I (1362-1389) as a high dignitary charged with military tasks (*vezir-i azam*), distinguished by three horsetails, who was member, and from mid-15th century – chair, of the *Divan*, gradually assuming its real direction; absolute representative of the sultan and high instance below the latter, all branches of the government were subordinate to him, he issued *buyuruldus*; initially only three dignitaries in the empire were granted the title; during the 16th century there were already seven *vezirs* in the imperial council; during the 17th century it was already granted to provincial governors (*paşas*) and often *beylerbeys* bore the title of *vezir*; from the 1830s the Grand Vezir was titled *baş vekil* (prime minister); there was a *nazaret* at the Grand Vezir for the waqfs of the sultans Mehmed II, Süleyman I, Selim II and others;

**office of** - the centre of the executive authority in the Ottoman state (known as *Vezir Kapısı, Paşa Kapısı, Bab-i Asaf, Bab-i Ali*, the Sublime Porte); from the 1830s transformed into the Prime Minister's office (*Başvekelet*) and its bureaus developed into ministries; there functioned at the Prime Minister's office a *vezir nazareti*, governed by the Grand Vezir and a member of the *ulema* as *vezir müfettişi*, to which the waqfs of the sultans Mehmed II, Süleyman I, Selim II and other were attached.

**vilâyet (eyalet)** – polysemantic term: 1. during the 15th century it was used for a small administrative unit, a constituent part of the *sancak*, often identical with a *nahiye* or *kaza*, with a *voyvoda* or *subaşı* at the head of its administration; 2. for a longer period it had the meaning of an administrative territorial unit on whose basis was carried out the collection of the *cizye* tax and as a unit for the taxation of special categories of the population; in the latter case it was not always territorially delineated; 3. an administrative, territorial and military unit, a province in the Ottoman state governed by a *beylerbey* or *vali*; initially the empire was divided into the *vilâyets* of Rumili (the European territories without Bosna and Morea) and Anadolu, but by the 17th century they were already 29; also called *eyalet, beylerbeylik, paşalık*; after 1864, with the *Vilâyet Law*, a new type of *vilâyets* emerged as the largest administrative units, divided in *sancaks* and *kazas*; governed by a *vali* charged with the administrative authority, who had several advisory bodies functioning under his direction – an administrative council (a big *meclis* including three non-Muslims) and a council of elected members – representatives of the *sancaks* (the first *vilâyet* to emerge was the *Danube Vilâyet*), from 1867, *vilâyets* were introduced on the territory of the entire empire; see **beylerbey**.

**voyruk** – member of the *voyruk* corps (pl. *voynuğan*), established during the 1370s by Timurtaş Paşa and including members of Balkan military institutions, non-Muslims, engaged first in military auxiliary and frontier tasks and as advance guards; despite its considerably reduced size it existed till mid-19th century, still with non-Muslim members;

in the Ottoman legislation of the 15th – 16th century the corps was defined as a military detachment (*amme*) at the Imperial Stable, its members took care of the imperial horses, mowing hay, during campaigns they participated in the auxiliary troops; gradually they lost their military functions and acquired functions only in the army supply train and in the imperial stable; ordinary *voynuks* possessed unalienable tax-exempt land plots – *voynuk baştinas*, they did not pay tithes, *cizye*, *ispence*, bee-tax and other *raiyyet* taxes such as *resm-i ağnam* for up to 100 sheep, *bad-ı hava* and *avarız*, but were liable to pay taxes when cultivating land from the ordinary *miri* fund outside the *baştina*; the corps was subject to independent registration and had the following structure: reserve *voynuks* (*zevaid*, potential *voynuks* registered with the ordinary *reaya* in the *tapu tahrir defters*), *voynuks* (serving on a rotational principle once in three years and respectively united in *gönders* of three, rarely – four-five, with one *voynuk* and two *yamaks*; *leğators* and *primikürs* (low-level commanders, non-Muslims), *çeribaşıs* (Muslims, commanders who usually held *timars* and led the *voynuks* in office, having also some policing functions regarding them), the corps was commanded by the chief of the imperial stable (*mirahur*).

**voyvoda** – official, administrator of a *has* or state revenue-sources (*mukataa*) and agent for the collection of revenues and taxes from them; an executive body at the *sancakbey* in a *nahiye* or *vilâyet*; within the context of the state practice to transform waqfs into *mukataas* and farm them out *voyvodas* acted as officials collecting revenues from foundations; title of Wallachian and Moldavian princes.

## W

**waqf (vakf)** – Islamic pious foundation (*vakf*, pl. *vakuf*, *evkaf*); private property, free of any pretensions for debts or property rights of a second party bequeathed in perpetuity, because foundations by definition are inalienable and immutable, with religious pious goals. It is invariably founded in the presence of witnesses in the *kadı* court with a *vakfname*, the main statutory document of the foundation governed by definition by an administrator, *mütevelli*, *nazır* who had to give account in front of the local *kadı*, as well as by a supervisor. The management of the imperial waqfs in the Ottoman state was carried out by high officials. Private waqfs, after the exhaustion of the line of the inherited *mütevellis*, also resorted to them until this centralisation was formalised with the establishment of the Ministry of waqfs. The waqf was immutable, not subject to alienation, and had no obligations to the state. Waqf is also the word for the property of the foundation whence it raised its revenues. This old Islamic institution adopted by the Ottomans functioned according to the regulations of the Sheriat law and the role of the foundations did not diminish, even the landed waqfs continued their existence as a specific category of land according to the categorisation of land in the Ottoman state in the *Arazi Kanunnamesi* of 1858. Several types of waqfs can be identified according to the legal status of the donated property, its administration and the goals of the waqf (see here the various types of waqf, **evlâtlık** waqf in particular, as well as **mülk** - for the true and false waqf). The foundations were a basic source for the maintenance of the Islamic cult, education, culture, charitable, social and urbanising activities. The waqf could bear the name of the waqf site or the name of its founder, the *vakfsahib*;

**değişe-i şerif** – waqf dedicated to maintain the destitute Muslims in the Holy Cities of Mecca and Medina, *see* **Haremeyn-i Şerifeyn**;

**evlâtlyk** – the so-called family or inherited waqf where the bequeathor decreed allowance for his children and grandchildren as the goal of the waqf; after the exhaustion of the line of descendants the revenue could be used for the support of the socially weak members of the community, the poor in Mecca and Medina in particular, that is, for real charitable purposes. The waqfs really serving the needs of the cult and the charitable activity are defined as *hayri* (charitable, with exclusively charitable purposes) or *asyl* (real), while *evlâtlyk* waqfs belong to the category of the *ahli* waqfs serving as maintenance of certain people (in early Ottoman history they were used for the payment of various functionaries as an alternative of the *timars* which became more widespread later); *ahli* waqfs could provide the maintenance of the functionaries of the cult, education etc., or of members of the family, the descendants of the founder of the waqf. The latter is called *evlâtlyk* or family waqf. Waqfs whose administrators were chosen from among the descendants of the founders in an order determined in the *vakfiye* (inherited *tevlilyet*) were also treated as family waqfs. The validity of this waqf was contested by some jurists because it was not charitable and in perpetuity in terms of its administration. However, a compromise view was adopted that this waqf was not useless as, upon the exhaustion of the descendants, the foundation in the final analysis served the poor Muslims; despite its recognition the family waqf was considered less guaranteed against interference on the part of the central authority and the inherited *tevlilyet* was its alternative. The Ottoman elite founded inherited waqfs in order to protect from confiscations their private proprietary accumulations, but also against partitioning among numerous descendants as envisaged by the Sheriat, the latter argument was valid for all social groups;

**Hamidiye** – waqf of Sultan Abdülhamid I (1774-1789), in particular the separate organisation created for it by that sultan; initially he appointed the *darüssaade ađa* as *nazыр* of the waqf, in 1775 he provided it with a building for the administration of the *Hamidiye* waqfs near the *imaret* of the sultan, with three sections and began the formation of an independent administration of the waqf. At the beginning the heads of the foundation were appointed at the recommendation of the *darüssaade ađa* and the *Hamidiye* waqf was only a branch of the *Haremeyn nazaret*, later the waqfs of various notables were added to it and the new institution was called *Evkaf-ý Hamidiye Kaymakamlyđy ve Mülhakat*; around 1788 the *Lâleli* foundation and the waqfs appended to it were joined in one section (*daire*) with the *Hamidiye* waqfs; here were added the waqfs of some imperial wives, of *bostancybađy* Abdullah Ađa, of the *hoca* of the prince Hafыz Mustafa Efendi and other statesmen, and its administration (*kaymakamlyk*) turned into the directorate (*idare*) of *Evkaf-ý Hamidiye ve Mülhakaty*; in 1809, Mahmud II founded a waqf and amalgamated with it the waqf of his father Abdülhamid for a joint management. In 1813, the *nazыр* of the *Darbhane-i Amire* (the State Mint in the capital) was appointed as *kaymakam mütevell* of the waqfs *Hamidiye* and *Mahmudiye*, and the institution raised revenues from it; in 1826 at the liquidation of the *yeniceri* corps the waqfs attached to its commanders were joined to the *Mahmudiye*. In 1828, the entire consolidated waqf was detached from the *nazaret* of the *Darbhane* in an autonomous bureau, *Evkaf-ý Hümayun Nazareti* or the Ministry of Waqfs;

**Haremeyn-i Şerifeyn** – waqfs whose revenues were dedicated to the Holy Muslim Cities of Mecca and Medina (*Haremeyn* – the two holy cities for the Muslims called so by analogy to the *harem* in the Muslim house); the supervision and the administration of these foundations were entrusted to the *darüssaade ağa*, the high palace officer responsible for the security in the imperial *harem*, who administrated the *Evkaf-ı Haremeyn Nazareti*, the first centralised organisation for the administration of waqfs founded in 1586 (an inspectorate, *nazaret* for administrative control, accounting and *mukataa* bureaus were established at it). Imperial waqfs, waqfs of imperial wives, the waqf of the *darüssaade ağa* and of others were added to this *nazaret*; also added were the *evlâtlık* waqfs after the exhaustion of the line of the descendants of the *vakfsahib*; the office also controlled waqfs with inherited *tevlıyet*. Sultan Abdulhamid I (1774-1789) transferred the administration of the *Hamidiye* waqf to the office of the *darüssaade ağa*, around 1788 – also that of the *Lâleli* waqf, and others; in 1813, the *nazır* of the *Darbhane-i Amire* which controlled the *Mahmudiye* waqfs became *kaymakam mütevellı* of this vakf; in 1826 the waqfs under the administration of the *baş ağas* of the *yeniçeris* and the *sekbans* were joined to it, at the same time the *Mahmudiye* and the *Hamidiye* waqfs, together with those added to them, were detached from this consolidated waqf and formed the independent *Evkaf-ı Hümayun Nazareti* whose evolution led to the formation of the Ministry of Waqfs;

**Hatuniye** – from *hatun*, in the sense of imperial wives and daughters; their waqfs as well as the structures belonging to the waqf were called *Hatuniye*; in these particular cases it seems that it was a matter of two waqfs – at the *türbe* of Gülbahar Hatun, the wife of Mehmed Fatih (1444-46; 1451-81), in Tokad; and at the *türbe* of Gülbahar Hanım in Trebizond founded by Selim I (1512-1520) for his mother;

**Lâleli** – waqf of Sultan Mustafa III (1757-1774); around 1788 *Lâleli* and the waqfs amalgamated to it were united in one section (*daire*) with the *Hamidiye* waqfs; in 1809 the administration of the waqf of Mahmud II (1808-1839) was also transferred there;

**mazbuta** – a type of waqf, from the Arabic, *zabt*, that is, seize by violence, conquer; as early as the 18th century waqfs were being appended to the *Lâleli*, *Selimiye* and other foundations whose supervision (*nazaret*) was ceded to high dignitaries such as the Grand Vezir, *peyhülislâm*, *darüssaade ada*, *kadı*s in the capital; the imperial foundations were consolidated and later transferred to the Ministry of waqfs; the imperial waqfs as well as those of the imperial relatives, waqfs with exhausted inherited *tevlıyet* and waqfs whose *mütevellis* received a salary from the waqf but did not interfere with their administration were all subjected to such a centralisation;

**mülhak** – waqfs whose *mütevellis* governed them independently during the 19th century (unlike the *mazbuta* waqfs) but were supervised by state bodies (unlike the *müstesna*, the entirely autonomous waqfs of the *gazıs* of the early Ottoman period);

**Selimiye** – waqf of Sultan Selim III (1789-1807) in Manisa;

**Üç Şerefeli** – waqf founded by Murad II (1421-1444; 1446-1451) at the *Üç Şerefeli* (*şerefe* – balcony) mosque in Edirne with the spoils from Serbia and Hungary; later attached to the waqf of Bayezid II (1481-1512).

## Y

**yava, yava-i kaçkun (yuva)** – revenue from the sale of captured stray cattle or runaway slaves respectively one and three months after the capture; the revenue belonged to the State Treasury, the *beytülmal*, and was ceded to waqfs and holders of free fiefs as a part of the aggregate *bad-ı hava*, when ceded as a revenue in an ordinary *timar*, it was divided between the *timar* holder and the higher ranks of the *spahi* troops; see **kaçkun**.

**yeniçeri, yeniçeri corps** – a soldier in the paid infantry recruited through the *devşirme*, and, when the *yeniçeris* were allowed to marry, among their sons; the *yeniçeris* were considered slaves of the sultan to whom their properties and lives belonged; *yeniçeris* were of three categories: *kul oğlans* and *acemi oğlans* – those who trained to become *yeniçeris*; *esamelü* or *eşkincis* – regular soldiers; elders and pensioners; the *yeniçeri* corps comprised 196 *ortas*, the *ortas* divided in *böyük*, *sekban (seğmen)* and *haseki* – the *yeniçeris* in the capital, and *cemaat* – the provincial *yeniçeris*; after the 16th century the *yeniçeris* were sent to serve in the provincial garrisons and fortresses on a rotation principle, many were stationed permanently there and, based on their privileged status, integrated in the local economy and social life; many Muslims strived to enroll in the corps without performing any military tasks and to take advantage of the *askeri* status, including tax exemption, independence of the local judicial and police bodies, etc.; in 1826, the *yeniçeri* corps, already an obstacle before the reforms in the state, was radically exterminated; the *yeniçeri ağa* and the *sekbanbaşı*s enjoyed the right to collect certain revenues from waqfs under the control of the central institutions (*evkaf-ı mahsus*); see **acemi, ağa, cebeci, sipah**.

**yuva** – see **yava**

**Yürük** – nomad Turks in Anatolia who appeared in the Balkans after the Ottoman conquest; engaged in transhumant cattle-breeding, their social organisation was based on the clan-economic unit, called *oba* (also *cemaat*), with a tribal elder at the top; enjoying a specific legal status in the Ottoman state defined in the imperial *kanuns*, which included elements of the militarised and economically engaged categories of the population with specific obligations and with strong patriarchal elements in their internal relations; they took part in rear and transport service in the Ottoman army, through the organisational unit of *ocak* (on a rotational basis each *ocak* of 25 men detached five *eşkincis*, the rest of the 20 *yamaks* participated in the provision for the former families' allowance); at their permanent settlement and incorporation in the agrarian life *Yürüks* became equal in their status with the ordinary *reaya*-Muslims.

## Z

**zaviye** – kitchen distributing food to the poor and the travellers, cell, lodge of Sufis and *dervişes*; in the Ottoman state the *zaviye* was an organisational and economic basis of the mystical *derviş* brotherhoods through which were propagandised the Sufi doctrine and Islam; the *zaviye* could be a complex including a mausoleum (*türbe*) of a local saint – eponym of the *zaviye*, a mosque, residential buildings (cells) of the *şeyh* and the *dervişes*,

schoolroom and rooms for reciting the Koran, an inn and a charitable kitchen, sometimes a graveyard, farm buildings and other; there were also small *zaviyes* sometimes located in ordinary residential buildings; there were also *zaviyes* in which the accent was laid on the charitable activities of an inn with a kitchen for the poor or on Sufi propaganda (specific rites such as *zıkr*, *sema* took place and where citizens, officials and villagers gathered); headed by a *vekil* (deputy) of the *şeyhs* or a *şeyh*, *dede*, *baba*, *pir*, with permanently or temporarily stationed *dervişes*; the *zaviye* drew revenues from alms and from waqfs; also called *hanegâh*, *tekke*, *asitane* (for the central elements in the network of institutions belonging to a given *tarikât*); *see also tekke*.

**zeamet** - conditional possession, revenue granted to high state and military functionaries in lieu of the office they performed, amounting to 20,000 – 99,900 *akçes* yearly; the holder of a *zeamet* was called *zaim*; *see timar*

**ziyade-i cizye** – *see cizye*



## CONCORDANCE BETWEEN THE CALLMARKS OF THE DOCUMENTS AND THE NUMBER OF THE ANNOTATION

### **Цг**

Цг 19/23 – 364;  
Цг 19/39, f. 1 – 77;  
Цг 19/39, f. 2 – 76;  
Цг 19/39, f. 3 – 78;  
Цг 30/16 – 89;  
Цг 41/16 – 198;  
Цг 75/2 – 234;  
Цг 42/9 – 181;  
Цг 47/3 – 168;  
Цг 75/1, ff. 1-56 – 193;  
Цг 76/11 – 208;  
Цг 77/5 – 191;  
Цг 35/4 – 115;  
Цг 46/13 – 134;  
Цг 73/3 – 140;

### **F. 1, a.u.**

F. 1, a. u. 664 – 161;  
F. 1, a. u. 13135, f. 3 – 311;  
F. 1, a. u. 14759 – 35;  
F. 1, a. u. 15085 – 118;  
F. 1, a. u. 15089 – 156;  
F. 1, a. u. 15090 – 159;  
F. 1, a. u. 15091 – 167;  
F. 1, a. u. 15093 – 166;  
F. 1, a. u. 15094 – 162;  
F. 1, a. u. 15098 – 175;  
F. 1, a. u. 15096 – 171;  
F. 1, a. u. 15097 – 170;  
F. 1, a. u. 15099 – 182;

F. 1, a. u. 15102 – 179;  
F. 1, a. u. 15104 – 188;  
F. 1, a. u. 15105 – 207;  
F. 1, a. u. 15110 – 309;  
F. 1, a. u. 15112 – 314;  
F. 1, a. u. 15114 – 218;  
F. 1, a. u. 15115 – 44;  
F. 1, a. u. 15124 – 27;  
F. 1, a. u. 15125 – 9;  
F. 1, a. u. 15126 – 7;  
F. 1, a. u. 15127 – 8;  
F. 1, a. u. 15128 – 10;  
F. 1, a. u. 15129 – 16;  
F. 1, a. u. 15130 – 37;  
F. 1, a. u. 15133 – 49;  
F. 1, a. u. 15135 – 48;  
F. 1, a. u. 15135, f. 5 – 66;  
F. 1, a. u. 15135, f. 14 – 313;  
F. 1, a. u. 17798 – 154;  
F. 1, a. u. 26055 – 160;  
F. 16, a. u. 95 – 112;  
F. 25, a. u. 62 – 143;  
F. 26, a. u. 16192 – 450;  
F. 29, a. u. 287 – 456;  
F. 41, a. u. 152 – 353;  
F. 79, a. u. 127 – 75;  
F. 79, a. u. 988 – 79;  
F. 79, a. u. 1372 – 333;  
F. 79, a. u. 1393 – 217;  
F. 86, a. u. 17 – 388;  
F. 88, a. u. 824 – 375;  
F. 88, a. u. 826 – 356;  
F. 89, a. u. 33 – 216;

- F. 112, a. u. 162–440;  
 F. 114, a. u. 87–357;  
 F. 114, a. u. 406–192;  
 F. 114, a. u. 528, f. 1–223;  
 F. 114, a. u. 528, f. 2–224;  
 F. 116, a. u. 151–117;  
 F. 117, a. u. 93–370;  
 F. 117, a. u. 264–225;  
 F. 119, a. u. 1545, f. 1, 8–82;  
 F. 122, a. u. 11–196;  
 F. 123, a. u. 6–270;  
 F. 123, a. u. 8–294;  
 F. 125, a. u. 15–47;  
 F. 129, a. u. 303, f. 1–285;  
 F. 129, a. u. 303, f. 2–288;  
 F. 138, a. u. 64–83;  
 F. 139, a. u. 9, ff. 2-3–221;  
 F. 140, a. u. 136, f. 2–290;  
 F. 145, a. u. 14, f. 2v–3v–54;  
 F. 146, a. u. 522–232;  
 F. 146, a. u. 569, ff. 1, 3–138;  
 F. 152, a. u. 1–124;  
 F. 156, a. u. 911–354;  
 F. 165, a. u. 307–307;  
 F. 181, a. u. 158–369;  
 F. 218, a. u. 67–327;  
 F. 231, a. u. 112–109;  
 F. 236, a. u. 3190–433;  
 F. 265, a. u. 13–282;  
 F. 278, a. u. 1–12;  
 F. 278, a. u. 2–189;
- F. 1 A, a. u.**
- F. 1 A, a. u. 6811–329;  
 F. 1 A, a. u. 11248–213;  
 F. 1 A, a. u. 17502–40;  
 F. 1 A, a. u. 17513–22;  
 F. 1 A, a. u. 17521–19;  
 F. 1 A, a. u. 17533, ff. 1-6–46;  
 F. 1 A, a. u. 17533, ff. 7-12–51;  
 F. 1 A, a. u. 17533, ff. 13-16–74;  
 F. 1 A, a. u. 17560–55;  
 F. 1 A, a. u. 17561–173;  
 F. 1 A, a. u. 17594–90;  
 F. 1 A, a. u. 17597–88;  
 F. 1 A, a. u. 17630–102;
- F. 1 A, a. u. 17647–104;  
 F. 1 A, a. u. 17613–94;  
 F. 1 A, a. u. 17631–103;  
 F. 1 A, a. u. 17652–107;  
 F. 1 A, a. u. 17657–114;  
 F. 1 A, a. u. 17659–113;  
 F. 1 A, a. u. 17661–111;  
 F. 1 A, a. u. 17682–116;  
 F. 1 A, a. u. 17704–121;  
 F. 1 A, a. u. 17710–122;  
 F. 1 A, a. u. 17721–127;  
 F. 1 A, a. u. 17724–129;  
 F. 1 A, a. u. 17742–142;  
 F. 1 A, a. u. 17751, ff. 1-4–141;  
 F. 1 A, a. u. 17751, ff. 5-10–154;  
 F. 1 A, a. u. 17756–135;  
 F. 1 A, a. u. 17763–152;  
 F. 1 A, a. u. 17769–147;  
 F. 1 A, a. u. 17770, ff. 1-4–146;  
 F. 1 A, a. u. 17770, ff. 3-4–153;  
 F. 1 A, a. u. 17760–151;  
 F. 1 A, a. u. 17770, ff. 7-8–155;  
 F. 1 A, a. u. 17771–149;  
 F. 1 A, a. u. 17795–165;  
 F. 1 A, a. u. 17797, ff. 1-2–58;  
 F. 1 A, a. u. 17797, ff. 3-6–157;  
 F. 1 A, a. u. 17800–164;  
 F. 1 A, a. u. 17814–180;  
 F. 1 A, a. u. 17819, ff. 1-2–183;  
 F. 1 A, a. u. 17823–186;  
 F. 1 A, a. u. 17824–190;  
 F. 1 A, a. u. 17825–184;  
 F. 1 A, a. u. 17844–195;  
 F. 1 A, a. u. 17855–202;  
 F. 1 A, a. u. 17860–206;  
 F. 1 A, a. u. 17861, ff. 1-63–235;  
 F. 1 A, a. u. 17861, ff. 64-82–258;  
 F. 1 A, a. u. 17976–226;  
 F. 1 A, a. u. 17882–233;  
 F. 1 A, a. u. 17885–242;  
 F. 1 A, a. u. 17889–252;  
 F. 1 A, a. u. 17895–254;  
 F. 1 A, a. u. 17909–264;  
 F. 1 A, a. u. 17912–271;  
 F. 1 A, a. u. 17927–289;  
 F. 1 A, a. u. 17932–293;  
 F. 1 A, a. u. 17935–303;

- F. 1 A, a. u. 17940 – 298;  
 F. 1 A, a. u. 17942 – 301;  
 F. 1 A, a. u. 17946 – 302;  
 F. 1 A, a. u. 17953 – 304;  
 F. 1 A, a. u. 17955 – 306;  
 F. 1 A, a. u. 17982 – 310;  
 F. 1 A, a. u. 17996 – 326;  
 F. 1 A, a. u. 17999 – 325;  
 F. 1 A, a. u. 18023, f. 1 – 328;  
 F. 1 A, a. u. 18059 – 330;  
 F. 1 A, a. u. 18087 – 185;  
 F. 1 A, a. u. 18117 – 334;  
 F. 1 A, a. u. 18136 – 48;  
 F. 1 A, a. u. 18146 – 338;  
 F. 1 A, a. u. 18154 – 337;  
 F. 1 A, a. u. 18159 – 343;  
 F. 1 A, a. u. 18162 – 346;  
 F. 1 A, a. u. 18165 – 349;  
 F. 1 A, a. u. 18206 – 360;  
 F. 1 A, a. u. 18284 – 172;  
 F. 1 A, a. u. 18294 – 390;  
 F. 1 A, a. u. 18406 – 455;  
 F. 1 A, a. u. 18493 – 468;  
 F. 1 A, a. u. 22169 – 60;  
 F. 1 A, a. u. 22170 – 62;  
 F. 1 A, a. u. 22171 – 57;  
 F. 1 A, a. u. 22174 – 67;  
 F. 1 A, a. u. 22176 – 70;  
 F. 1 A, a. u. 22181 – 80;  
 F. 1 A, a. u. 22191 – 96;  
 F. 1 A, a. u. 22197 – 99;  
 F. 1 A, a. u. 22224 – 105;  
 F. 1 A, a. u. 22372 – 144;  
 F. 1 A, a. u. 22555, ff. 3-4 – 231;  
 F. 1 A, a. u. 22564, ff. 3-4 – 236;  
 F. 1 A, a. u. 22564, ff. 5-6 – 237;  
 F. 1 A, a. u. 22576, ff. 3-4 – 256;  
 F. 1 A, a. u. 22599, ff. 1-2 – 260;  
 F. 1 A, a. u. 2599, ff. 3-4 – 267;  
 F. 1 A, a. u. 22599, ff. 5-6 – 268;  
 F. 1 A, a. u. 22605 – 277;  
 F. 1 A, a. u. 2638 – 295;  
 F. 1 A, a. u. 26124, ff. 1-2 – 228;  
 F. 1 A, a. u. 26124, ff. 3-4 – 220;  
 F. 1 A, a. u. 53122 – 336;  
 F. 1 A, a. u. 57935 – 20;  
 F. 1 A, a. u. 57944 – 139;  
 F. 1 A, a. u. 65935 – 14;  
 F. 1 A, a. u. 65936 – 5;  
 F. 11 A, a. u. 350 – 95;  
 F. 11 A, a. u. 351 – 451;  
 F. 11 A, a. u. 1028 – 227;  
 F. 16 A, a. u. 60 – 86;  
 F. 17 A, a. u. 44 – 128;  
 F. 20 A, a. u. 242 – 169;  
 F. 20 A, a. u. 273 – 148;  
 F. 25 A, a. u. 98 – 251;  
 F. 25 A, a. u. 102 – 260;  
 F. 26 A, a. u. 300 – 315;  
 F. 27 A, a. u. 26 – 32;  
 F. 33 A, a. u. 104 – 335;  
 F. 33 A, a. u. 106 – 382;  
 F. 33 A, a. u. 429 – 239;  
 F. 33 A, a. u. 431 – 261;  
 F. 25 A, a. u. 38 – 259;  
 F. 35 A, a. u. 48 – 247;  
 F. 41 A, a. u. 52 – 187;  
 F. 41 A, a. u. 53 – 203;  
 F. 41 A, a. u. 107 – 272;  
 F. 43 A, a. u. 29 – 283;  
 F. 44 A, a. u. 31 – 269;  
 F. 49 A, a. u. 4 – 200;  
 F. 52 A, a. u. 95 – 401;  
 Од 19/13, ff. 7-8 – 59;  
 F. 79 A, a. u. 67 – 163;  
 F. 79 A, a. u. 1110 – 56;  
 F. 79 A, a. u. 1133 – 201;  
 F. 79 A, a. u. 1159, ff. 1-4 – 463;  
 F. 79 A, a. u. 1176 – 63;  
 F. 79 A, a. u. 1212 – 249;  
 F. 79 A, a. u. 1905 – 71;  
 F. 79 A, a. u. 1907 – 73;  
 F. 82 A, a. u. 12 – 194;  
 F. 82 A, a. u. 18 – 384;  
 F. 82 A, a. u. 27 – 65;  
 F. 83 A, a. u. 66 – 276;  
 F. 85 A, a. u. 60 – 282;  
 F. 87 A, a. u. 34 – 112;  
 F. 87 A, a. u. 36 – 130;  
 ПД 13/10, ff. - 11 – 431;  
 ПД 13/10, ff. 12-26 – 410;  
 ПД 13/10, ff. 27 – 29 – 441;  
 ПД 13/10, ff. 30-37 – 437;  
 ПД 13/10, ff. 38 – 47 – 434;

- Пд 13/10, ff. 48 – 56 – 397;  
Пд 13/10, ff. 57 – 58 – 445;  
Пд 13/10, ff. 59 – 68 – 411;  
Пд 13/10, ff. 69 – 80 – 402;  
Пд 13/10, ff. 81 – 89 – 416;  
Пд 13/10, ff. 92 – 95 – 442;  
Пд 13/10, ff. 96 – 104 – 429;  
Пд 13/10, ff. 103 – 122 – 395;  
Пд 13/10, f. 123 – 435;  
Пд 13/10, ff. 132 – 142;  
Пд 17/12 – 133;  
Пд 1/31 – 312;  
F. 88 A, a. u. 180 – 85;  
F. 88 A, a. u. 181 – 210;  
F. 88 A, a. u. 182 – 229;  
F. 88 A, a. u. 183 – 243;  
F. 88 A, a. u. 243 – 81;  
F. 88 A, a. u. 274 – 204;  
F. 88 A, a. u. 278 – 240;  
F. 88 A, a. u. 28 – 279;  
F. 88 A, a. u. 757 – 69;  
F. 88 A, a. u. 764 – 331;  
f. 88 A, a. u. 833 – 297;  
F. 88 A, a. u. 1274 – 404;  
F. 89 A, a. u. 15 – 132;  
F. 93 A, a. u. 73 – 61;  
Xc 3/4 – 52;  
F. 95 A, a. u. 52 – 350;  
F. 96 A, a. u. 82 – 280;  
F. 109 A, a. u. 37 – 31;  
F. 111 A, a. u. 27 – 126;  
F. 111 A, a. u. 28 – 137;  
F. 111 A, a. u. 34 – 332;  
F. 111 A, a. u. 39 – 250;  
F. 112 A, a. u. 16 – 465;  
F. 112 A, a. u. 2032 – 407;  
F. 114 A, a. u. 160 – 219;  
F. 114 A, a. u. 167 – 286;  
F. 116 A, a. u. 28 – 197;  
F. 116 A, a. u. 39, ff. 1-2 – 274;  
F. 116 A, a. u., ff. 3-4 – 275;  
Pr 7/6 – 412;  
F. 117 A, a. u. 58 – 24;  
F. 117 A, a. u. 59 – 230;  
F. 117 A, a. u. 60 – 246;  
F. 117 A, a. u. 61 – 248;  
F. 117 A, a. u. 62 – 292;  
F. 117 A, a. u. 104, ff. 2-3 – 241;  
Kr 9/25 – 374;  
F. 121 A, a. u. 1048 – 403;  
F. 121 A, a. u. 1049 – 396;  
F. 122 A, a. u. 427 – 26;  
F. 123 A, a. u. 41 – 64;  
F. 125 A, a. u. 39 – 273;  
F. 125 A, a. u. 100 – 262;  
F. 126 A, a. u. 87 – 174;  
F. 129 A, a. u. 205 – 53;  
F. 129 A, a. u. 224 – 176;  
F. 129 A, a. u. 518 – 342;  
F. 138 A, a. u. 41 – 291;  
F. 138 A, a. u. 227 – 72;  
F. 138 A, a. u. 342, ff. 1-7 – 147;  
F. 138 A, a. u. 342, ff. 8-12 – 428;  
F. 138 A, a. u. 342, f. 13 – 419;  
F. 138 A, a. u. 342, f. 14 – 443;  
F. 138 A, a. u. 342, f. 15 – 444;  
F. 138 A, a. u. 342, ff. 16-19 – 426;  
F. 138 A, a. u. 342, f. 20 – 420;  
F. 138 A, a. u. 342, ff. 21-26 – 427;  
F. 138 A, a. u. 342, ff. 27-29 – 436;  
F. 138 A, a. u. 342, ff. 30-34 – 425;  
F. 138 A, a. u. 342, ff. 35-41 – 413;  
F. 138 A, a. u. 342, ff. 42-45 – 424;  
F. 138 A, a. u. 342, ff. 47-51 – 406;  
F. 138 A, a. u. 342, f. 46 – 421;  
F. 138 A, a. u. 342, f. 52 – 422;  
F. 138 A, a. u. 342, f. 53 – 423;  
F. 140 A, a. u. 11 – 222;  
Бр 4/5 – 84;  
F. 142 A, a. u. 38 – 212;  
F. 143 A, a. u. 17 – 255;  
F. 143 A, a. u. 49 – 409;  
Сф 22/7 – 446;  
Сф 26/30, ff. 4v – 7v – 29;  
Сф 26/50 – 108;  
F. 166 A, a. u. 487 – 321;  
F. 179 A, a. u. 195 – 58;  
F. 179 A, a. u. 211 – 209;  
F. 183 A, a. u. 21 – 50;  
F. 207 A, a. u. 144 – 244;  
F. 207 A, a. u. 189 – 205;  
F. 207 A, a. u. 571 – 339;  
F. 207 A, a. u. 574 – 215;  
F. 209 A, a. u. 446 – 372;

- F. 209 A, a. u. 702–460;  
 F. 209 A, a. u. 73–377;  
 F. 211 A, a. u. 831–371;  
 F. 213 A, a. u. 36–296;  
 F. 213 A, a. u. 75, ff. 8-9–318;  
 F. 213 A, a. u. 418–125;  
 F. 213 A, a. u. 420–93;  
 F. 218 A, a. u. 767–386;  
 F. 218 A, a. u. 1047–392;  
 F. 218 A, a. u. 1048–394;  
 F. 218 A, a. u. 1050–453;  
 F. 219 A, a. u. 889–464;  
 F. 225 A, a. u. 92–467;  
 F. 224 A, a. u. 162–45;  
 F. 224 A, a. u. 189–23;  
 F. 224 A, a. u. 192–150;  
 F. 224 A, a. u. 560–87;  
 F. 224 A, a. u. 1160–287;  
 F. 225 A, a. u. 178–355;  
 F. 229 A, a. u. 220–449;  
 F. 230 A, a. u. 614–359;  
 F. 230 A, a. u. 621–341;  
 F. 230 A, a. u. 626–432;  
 F. 231 A, a. u. 37–305;  
 F. 231 A, a. u. 609–300;  
 F. 231 A, a. u. 805–352;  
 F. 231 A, a. u. 923–378;  
 F. 231 A, a. u. 876–211;  
 F. 231 A, a. u. 2054–21;  
 F. 231 A, a. u. 2138–376;  
 F. 231 A, a. u. 2293–252;  
 F. 231 A, a. u. 2295–238;  
 F. 233 A, a. u. 548–439;  
 F. 235 A, a. u. 1580–414;  
 F. 235 A, a. u. 1779–308;  
 F. 236 A, a. u. 2455–358;  
 F. 237 A, a. u. 622–380;  
 F. 238 A, a. u. 813–347;  
 F. 240 A, a. u. 263–462;  
 F. 242 A, a. u. 377–385;  
 F. 244 A, a. u. 478–478;  
 F. 244 A, a. u. 20; a. u. 881–33;  
 F. 245 A, a. u. 2274–466;  
 F. 247 A, a. u. 838–263;  
 F. 247 A, a. u. 847–299;  
 F. 248 A, a. u. 299–379;  
 F. 248 A, a. u. 304–361;  
 F. 249 A, a. u. 326–399;  
 F. 250 A, a. u. 133–345;  
 F. 251 A, a. u. 3989–405;  
 F. 255 A, a. u. 123–42;  
 F. 255 A, a. u. 126–391;  
 F. 255 A, a. u. 818–381;  
 F. 255 A, a. u. 896–39;  
 F. 255 A, a. u. 915–25;  
 F. 257 A, a. u. 1746–452;  
 F. 257 A, a. u. 1749–415;  
 F. 257 A, a. u. 2877–257;  
 F. 258 A, a. u. 89–41;  
 F. 259 A, a. u. 451–389;  
 F. 260 A, a. u. 693–459;  
 F. 261 A, a. u. 49–448;  
 F. 262 A, a. u. 176–469;  
 F. 262 A, a. u. 178–363;  
 F. 262 A, a. u. 641–373;  
 F. 265 A, a. u. 10–38;  
 F. 265 A, a. u. 1332–323;  
 F. 265 A, a. u. 1903, ff. 1-8–34;  
 F. 275 A, a. u. 964–23;  
 F. 277 A, a. u. 1272–340;  
 F. 272 A, a. u. 44–400;  
 F. 279 A, a. u. 47–454;  
 F. 279 A, a. u. 51–458;  
 F. 279 A, a. u. 1455–119;  
 F. 279 A, a. u. 1821–438;  
 F. 279 A, a. u. 2057–36;  
 F. 279 A, a. u. 2058–316;  
 F. 281 A, a. u. 7–387;  
 F. 281 A, a. u. 6–322;  
 F. 282 A, a. u. 19–398;  
 F. 283 A, a. u. 82–362;  
 F. 287 A, a. u. 1921–319;  
 F. 287 A, a. u. 1964–393;  
 F. 287 A, a. u. 1970–408;  
 F. 328 A, a. u. 13–131;
- OAK**
- OAK 24/68–284;  
 OAK 27/34–1;  
 OAK 45/20–447;  
 OAK 105/5–17;  
 OAK 162/1–457;  
 OAK 154/14–13;

OAK 156/10 – 199;  
OAK 164/7 – 265;  
OAK 182/10 – 320;  
OAK 183/14 – 136;  
OAK 190/4 – 344;  
OAK 204/18 – 106;  
OAK 217/8 – 30;  
OAK 225/4 – 461;  
OAK 244/21 – 110;  
OAK 265/69 – 15;

### **HIITA**

HIITA XVIII, a. u. 9/16 – 92;  
HIITA XVI, a. u. 1/6 – 11;  
HIITA XVII, a. u. 3/60 – 68;

### **R**

R 11 – 471;

### **D**

D 31, f. 2 g – 43;  
D 62, f. 1 v – 101;  
D 62, f. 57 v - 62 g – 91;  
D 62, f. 98 v - 98;  
D 62, f. 127 g - 131 g – 97;  
D 62, f. 194 g - 195 g – 100;  
D 148, f. 5 v, f. 12 g - v, f. 13 g - v – 278;  
D 330 – 351;  
D 339 – 365;  
D 347, f. 2 v, 13 r, 17 v, 36 v, 45 r, 46 r,  
47 v, 68 v, 71 v, 80 r, 97 v, 108 v – 383;  
D 354 – 367;  
D 375, p. I - II – 3;  
D 375, par. + III – 6;  
D 379 – 4;  
D 381 – 18;  
D 383 – 28;  
D 631 – 73 a;  
D 648, ff. 1-9 – 470;  
D 713 – 2;  
D 720 – 472;

### **S**

S 6 bis I - II – 366;



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