

for a series of doctoral dissertations and an eventual synthesis of their findings in a comprehensive *opus* on the subject.

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Nicolaas H. Biegman, *The Turco-Ragusan Relationship. According to the Firmāns of Murad III (1575-1595) extant in the State Archives of Dubrovnik*, The Hague-Paris, Mouton & Co., 1967, pp. 203.

The ancient aristocratic Ragusan Republic (*Respublica Ragusina*; modern Dubrovnik) became a tributary of the Ottoman Empire by the treaty (*'ahdnāme*) of 1442, in which it obligated itself to pay a yearly tribute (*h̄irac*) of 1,000 gold ducats. A series of increases over the years brought the annual tribute to 12,000 gold ducats in 1481, at which sum it became fixed. It is with this tributary relationship between Ragusa/Dubrovnik and the Ottoman Empire during the reign of Sultan Murad III (1575-1595) that Dr. Nicolaas H. Biegman concerns himself in the book under review. In contrast to two earlier studies. Ivan Bužić's *Dubrovnik i Turska u XIV i XV Veku* (Beograd, 1952) and Vuk Vinaver's *Dubrovnik i Turska u XVIII Veku* (Beograd, 1960), which are based almost entirely on non-Turkish sources, Biegman's work is based on Ottoman-Turkish documents, including the *'ahdnāme* granted Ragusa by Murad III in 1575 and some hundred decrees (*firmāns*) concerning Ragusan affairs issued by the Sultan during his twenty years reign, which have survived in the Historical Archives in Dubrovnik (Historijski Arhiv u Dubrovniku). These documents as well as other (Dubrovnik) archival materials which Biegman used in writing the book (see, «Introduction») help illuminate the Ragusan-Ottoman relations during the period under consideration.

However, before entering on a discussion of the relationship between the Ragusan Republic, as a tributary, and the Ottoman Empire, Biegman first unravels the complicated legal position which Ragusa had occupied vis-à-vis the Empire (Ch. II). Briefly, he points out that although under the Muslim law of the Empire the Ragusans were *h̄irac* paying *dh̄īm̄mis* or *re'ūyā* and from the Ottoman point of view were under the sovereignty of the sultan, in reality, by the terms of the *'ahdnāme* and the various *firmāns*, Ragusa «had a very independent position within the Empire»: it had its own system of government (Ch. I), coined its own money, concluded its own treaties with foreign powers, and had its own consuls in the Ottoman Empire and in other countries. And in Ragusa resided consuls of Spain, France and Tuscany. Ragusa maintained contacts with the Sublime Porte and the various Ottoman authorities through its envoys, but its «most important as well as the only regular mission was that of the two ambassadors (*poklisari*) who were charged with delivering the yearly tribute to the Sultan as well as with dealing with any other questions which might need their attention in Constantinople». In a concluding section of the chapter, Biegman discusses the «objective reasons» why the sultans had never threatened the autonomous existence of the Ragusan Republic: its payment of the substantial annual tribute into the Ottoman treasury in relation to its size; its yearly payment of some 1,600 gold ducats as customs duty for goods imported into the Empire, and its expenditure of considerable sums «as presents to acquire and keep up the friendship of various Turkish authorities». Ragusa also provided a useful point of contact with Mediterranean countries, as travellers often entered or left the Empire there, and it was a suitable place for the exchange of prisoners. Ragusa, moreover, played an important «part in supplying Turkey with information» on political and other developments in Europe (See below, p. 4). In the four succeeding chapters that are the heart of the book, Biegman fo-

cuses on the central problem of the study —the relationship between *h̄arac* paying Ragusa and the Empire.

In the chapter (III) dealing with «The Charter», Biegman analyzes the basic document, the *'ahdnāme* (which he designates «the charter»), that governed the relation between the two sides. Now an Ottoman treaty with an European country during the era of the Empire's greatness and power was a grant by the sultan to its ruler and, consequently, had to be renewed on the demise of either prince. But as Biegman makes clear, the treaties granted Ragusa were concluded between the sultans and the Republic's Senate (*the Concilium Rogatorum*) and were to be renewed only on the accession of a new sultan. The *'ahdnāme* granted Ragusa by Murad III —the complete text of which is appended to the chapter (pp. 56-59) —contained political and commercial stipulations. The former provided that against payment of the annual tribute Ragusa would retain its autonomy and enjoy the protection of the sultan. Under the commercial provisions (that make up the major part of the treaty), Ragusan merchants were permitted to trade freely in the Ottoman domains on payment of a customs duty (*gümrük*) which differed for specified cities or areas. Moreover, the merchants could take back with them the unsold goods without paying duty; no Ragusan could be held liable for the debt of a compatriot, and the estates of Ragusans who died in the Empire were to be held for their heirs. It must be noted that this chapter is an important contribution to Ottoman-Turkish diplomatics; it describes and annotates the text of the *'ahdnāme* of a *h̄arac* paying dependency, few of which have survived the ravages of time. It is therefore, regrettable that the author has not provided a facsimile of the «original» document which was available to him, as is evident from his description of it on page 55 of the text. This would have enriched the contribution and would have been of interest and value to students of the discipline.

In addition to the privileges embodied in the treaty, the Ragusan Republic had obtained certain rights by the firmāns issued in its behalf, which Biegman discusses in chapter IV: the right of extradition of «Ragusans who take refuge in the Empire from Ragusan justice»; the right of protection of Ragusans from piracy and enslavement in the Empire; the right of Ragusans to remain under the jurisdiction of their own consuls, as well as certain rights arising from their commercial activities (e.g., those relating to estates, written deeds) on Ottoman territories. Moreover, Murad III had accorded Ragusa special favors (Ch. V), the most important of which was the permission to export from the Empire such «normally forbidden commodities as grain, olive oil, wax, leather and skins». These products were embargoed under Ottoman law as «strategic goods», as part of the total war carried on by the Ottoman state against *harbī* powers. This chapter then is of great interest for the light it throws on «the Hanafi doctrine which claimed that armistice was the very best that could exist between Dar al-Islam and Dar al-Harb». The problem of Ottoman economic warfare against Christian Europe during that era needs further investigation.

But the Ragusan Republic had not only derived considerable benefits from its *h̄arac* relationship with the Ottoman Empire but it had also assumed specific obligations towards it. Next to paying the yearly tribute, Ragusa had the following obligations (Ch. VI): it had «to refrain from hostile acts against the Sultan —either in the form of direct assistance to his enemies, or by collecting information for them», and it had the duty «of collecting and submitting information [to the Ottoman authorities] regarding the Sultan's enemies». «And Dubrovnik», says Biegman, «discharged this task with devotion»; but «In the meantime, to be sure, information about Turkey would be transmitted with equal zeal to Christian powers». It may interest the reader to know that some years ago Biegman published a paper on «Ragusan Spying for the Ottoman Empire», in *Belleten*, XXVII, pp. 237-255.

Biegman's book has a five-page bibliography of Turkish, Slavic and other works, and

three indexes: of subjects and terms, of names, and of geographic names. Well researched and written in a straight forward style, it should be welcomed by students of the Ottoman Empire's relations with Christian nations during the XVI century.

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*A Lexicon to the Glory of God, Greek-Russian (18th Century), Facsimile edition with a preface by Michael Samilov, London (Variorum Reprints), 1972.*

«A Lexicon to the Glory of God and His Mother. Amen» has been published for the first time by the house «Variorum Reprints», in a photo-facsimile edition of the manuscript.

The manuscript in question is No. 1117 in Ch. Astruc and Marie-Louise Concasty's *Catalogue des manuscrits grecs, Le supplément grec III*, nos. 901-1371, (Paris 1960), in which we are informed that it is a papyrus manuscript of the eighteenth century consisting of 94 ff. measuring 157x100 mm each. The text occupies ff. 1-89v, 91rv, 90rv and 92. A note on folio 1, «Societatis Jesu», shows that the manuscript once belonged to the Jesuit College of Clermont; that it later passed into the University collection is indicated by the mark «in 8 U78» on the lower part of the inside cover. The Bibliothèque Nationale of Paris eventually acquired the manuscript in 1892.

Introducing the text, in his Prologue, (the pages are un-numbered), M. Samilov indicates that the manuscript dates from the end of the seventeenth—early eighteenth century; pointing out that nothing is known either of the identity of its author or of the purpose for which the work was compiled, he adds that even palaeographic examination of the manuscript fails to yield helpful information. He maintains the original existence of the Greek list of words, not all of which have been given their Russian equivalents (cf. ff. 67, 67v, 72v, 78, 86-87v, 89, 90-91); the gaps in the Russian list represent compound words with which the author was apparently not familiar, and the omission of the theological term Θέωσις = Oboženie is to be noted. He further reports that many of the words belong to a slavonic theological and ecclesiastical vocabulary, and that examination of the corresponding Russian words reveals that the majority of them are of central and northern Russian derivation. Finally, he mentions that the importance of the manuscript has been noted by L. S. Kovtun (*Russkaja leksikografija epohi srednevekov'ja*, Moscow 1963) and M. P. Alekseev (*Slovari inostrannyh jazykov v russkom azbukovnike XVIII veka*, Leningrad 1968).

The interesting note that follows the Prologue informs us that Dr. W. Ryan, of the School of Slavonic and East European Studies, has maintained that the manuscript was written by a cleric, since it contains so many words of a theological and ecclesiastical character; he adds that it may have belonged to communities of Old Believers, and is probably a collation from earlier lexica and other sources. He reports that two separate opinions confirm the existence of variants on the seventeenth-century coat of arms of the city of Amsterdam, and that these parts of the manuscript are either of Dutch manufacture or Russian imitations. He further contends that a positive dating of the manuscript is not possible.

The text of the manuscript follows. On folio 1 the author opens with the phrase, «ΛΕΞΙΚΟΝ ΕΙΣ ΔΟΞΑΝ ΘΕΟΥ καὶ τῆς μητρὸς αὐτοῦ. ἀμήν» («Lexicon to the Glory of God and His Mother. Amen»), and concludes on folio 93 with the expressions, «ΘΕΩ ΔΟΤΗΡ ΠΑΝΤΩΝ ΔΟΞΑ ΚΑΙ ΚΛΕΩΣ» («Glory and Renown to God the Giver of All») and «Τέλος, καὶ τῷ Θεῷ δόξα». («End, and Glory to God»).

The Greek words are set down on the left side of the page and their Russian equivalents