

ditor should have solicited an essay comparable in nature and contents to those of Melchiori, Diakonova, or Moser — to name just three — where the reader is given a chance to realize the degree of Byron's multifaceted influence on, for instance, the Risorgimento in Italy, the poems and stories of Pushkin and Lermontov, or to read an honest revaluation of his lordship's rather derogatory comments on the character of the Portuguese, as all these figure in his poems and other writings.

A general comprehensive survey by Professor Trueblood rounds off this presentation of studies about Byron's political and cultural influence in nineteenth-century Europe. This fine *Symposium* is completed by a necessary Index of names, Notes on the Contributors, and by a Preface where the energetic American Byronist explains its purpose and genesis. All entries are properly documented; and the volume constitutes a precious source of most reliable information and commentary for Byronists, comparatists, and scholars of English Romanticism.

Through Dr. Trueblood's labours, the Pole, the Russian, and the Greeek student of the composite cultural phenomenon Byronism-liberalism-philhellenism is assisted in forming a complete and sound idea as to motives and consequences. Older studies of Byronic liberalism and philhellenism tended to almost canonize the eccentric English nobleman and his disciples as angels or saints of Liberty tormented in a world of cynicism, intrigue, and reactionary activities on the part of the socio-political and religious establishment. Newer treatises, such as William St. Clair's eloquent though slightly prejudiced *That Greece Might Still Be Free: The Philhellenes in the War of Independence* (1972), with their application of marxist principles and other fashionable criteria, not only had demythologized Byron and the other "freedom fighters" of that time, but had even suggested that their motives were, more often than not, mercenary, opportunistic, egotistical, and the like. Paul Trueblood's collection of essays restores the balance between these two extreme attitudes.

International volunteers fought for the Independence of the American Colonies, the preservation of the Spanish Republic, the defeat of fascism, colonialism, and imperialism all over the world. No serious academic ever suggested that Lafayette, Garibaldi, or Che Guevara were restless misfits or sublime egotists rather than dedicated and honest idealists. To suggest that Lord Byron and those inspired by his example were so, is more than unfair: it is a pseudosophisticated and almost cynical pose worth no more than the pseudo-idealistic and melodramatic practices of many third-rate petty imitators of Byron's life and poetic creation.

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Osmanlı Arastirmalari I [The Journal of Ottoman Studies I] Editorial Board: Halil Inalcik - Nejat Göyünç-Heath W. Lowry, Istanbul 1980, VIII+287 pp.

It is only a few decades that the scholars of Ottoman history have started to take an interest in the Ottoman archives and their fields of research have been moulded accordingly. Interest in the study of Ottoman history has increased as archival

sources have been uncovered and published. *The journal of Ottoman Studies*, whose editors are well acquainted with the Ottoman archives, is a product of such an interest.

The journal opens with one of the most important issues in the Ottoman history. H. Inalcık, in his article "Osmanlı Bürokrasisinde Aklâm ve muâmelât", examines the procedure followed in the appointments to the fief-holdings and outlines various forms of writs (*arzlar*). In most cases timars were given out to those persons recommended by the notables. Such conferments as discerned from the *Muhimme defters* are usually made to the persons distinguished for their bravery and loyal services. In some cases the "blank Noble Commands", complete with *tugra*, were sent to the beglerbegis to bestow fief-holdings on those they found fit to. Bıyıklı Mehmet Paşa, the conqueror and later belgerbegi of Diyarbekir province, was given such a permission to hand out fiefs to the notables of the region, (see Hoca Sa'deddin, *Tâcüttevarikh*, vol. II, 1280, pp. 322-323).

The second article is Machiel Kiel's "The Vakıfnâme of Rakkas Sinân Beg in Karnobat (Karin-âbâd) and the Ottoman Colonization of Bulgarian Thrace (14th-15th century)". Karinâbâd, a region of neither geographic or economic importance, was conquered by the Ottomans in 1368. It was used as a base for the *Akuncis* during the war between two of Bayezid's sons Musa and Mehmed who were quarrelling over the throne. From 1400 to 1800 the town lived in a peace unknown since Roman antiquity. The district, in accordance with the Turkish settlement policy, was settled with the *Yörüks* Kiel, while doing research in Sofia in 1978, discovered a Bulgarian translation of the *Vakıfnâme* of the foundations of Rakkas Sinân in Karnobat and gives an English translation of it at the end of this article. His study of the *Vakıfnâme* shows that with the work of Rakkas Sinan Beg the town started to flourish as a town in a real sense of the word. The information on Rakkas Sinân's life and career is derived from this vakfiye. In 884/1479-80 he is mentioned as tutor (*lâldâ*) of Bayezid II, then prince, residing in Amasya. He was born in the village of Köpeklü in the district of Karnobat. Later he moved to Karnobat where he erected a Friday mosque, school, a bath and other objects. After 1488 Rakkas Sinân disappears from the scene, perhaps because he died.

I. Oltaylı in his "Anadolu'da XVI Yüzyılda Evlilik ilişkileri Üzerine Bazı Gözlemler" claims that the marriage bonds in the Ottoman state were not, as some of the historians have argued, in agreement with the shari'a law. For instance, *mehr* (the dower) in most cases, contrary to the shari'a, was given to the bride's father than to the bride herself. Polygamy was not so widespread and adultery was hardly punished in accordance with the shari'a law. Although the subject deserves further research by the specialists, one may offer the assumption that polygamy in Islam was left to the judgment of the Muslim rather than being an obligation upon him. There have been few cases of adultery punished throughout the history of Islam because of the difficulty of coming up with four witnesses. (For the accusations of adultery and the punishment for it see Ibn al-Ukhuwwa, *The Ma'alim al-Qurba fi Ahkâm al-Hisba*, ed. R. Levy, London 1938, pp. 185-190).

H.W. Lowry's article is an attempt to show the corpus of the *kânunnâmes* for the whole provinces of the Ottoman Empire. As an example, the comparison of tax rates derived from the Limnos *kânunnâmes* is given. The author also gives the facsimiles of seven *kânunnâmes* on Limnos and their transcription.

Suraiya Faruqi bases her article "Textile production in Rumeli and the Arab provinces: Geographical Distribution and Internal Trade (1560-1650)" on 125 *muhimme* documents relating to the provinces and period in question. Probably silk was imported from Peloponnese to Venice. Cotton cloths were mostly manufactured in Greece especially in the centre like town of Livadiya, Athens, the island of Agriboz (Eubœa) and the town of Istefa. Hemp cloths (*kanaviçe bezi*) came from Walachia, Moldavia and Transylvania. Filibe could be mentioned for 175 coarse woolen fabrics (*aba*) while Edirne and Salonica for their better quality woolen cloths (*çuha*). Faruqi tries to point out that there existed a competition between the Balkan and Venetian cloth industry.

As far as the Arab provinces were concerned, Egypt was well known for its carpets, Palestine for its woolen fabrics, and Syria for a mixed fabric of wool and silk known as *alaca*. Of course it has to be pointed out that "until the beginning of the 17th century the *kisve-i şerife*, a ceremonial covering for the Kaaba in black silk, was woven and embroidered in Cairo".

The authors of two separate articles on the city of Ankara treat two important aspects of it: its settlement and the 1830 population census. Özer Ergenç, extracting mostly from his thesis (1580-1596 Yılları arasında Ankara ve Konya Şehirlerinin Mukayeseli İncelemesi Yoluyla Osmanlı Şehir Müesseseleri ve Sosyo-Ekonomik Yapısı Üzerinde Bir Deneme, DTCF. Nr. 172, Ankara 1974—unpublished), after giving a brief outline of the old settlements in the town, sketches out its generale view and main road system. He gives some information on the craft and trade centres, government, religious and social buildings and lastly the quarters of the town. M. Çadırcı in his article starts with a brief introduction on the 1830 general survey and then comments on the statistical tables showing crafts and professions and the distribution of population among the quarters. He argues that according to an Ankara judicial record (*şer'iye sicili*) no. 231 the survey was completed in 1246/1830. His calculation of the figures for the census work ought to be 6303 Muslims and 5157 non-Muslims (including Jews). There were 91 quarters in Ankara of which 59 were Muslim, 17 non-Muslim and 15 mixed quarters.

J. M. Landau's article is a study of travelling account entitled "Rihlat Al-Sayyid Humûd ibn Ahmed ibn Sayf al-Bû-Sa'îd", whose author was apparently an Arab Muslim from Zanzibar. Landau states that "The author started out from Zanzibar, travelling first to the Hejaz as a pilgrimage to the 'House of Allah in Meca', on 26 Shawwal 1288 (January 8, 1872). He then visited Egypt, Palestine and Syria, reaching as far north as Damascus. Afterwards, he returned to Beirut and sailed back to Port Said, .. The entire trip lasted several months".

F. Kocak takes up the question of migrations from the Balkans to Anatolia (1878-1890). It was the Turko-Russian war which mainly caused migrations. According to the author, the Russians were following the Pan Slavist policy, the Christians were not tolerant of the Muslims and their main aim was to annihilate the Muslims from Rumelia. Then the author deals with the process of migration; the problems involved in transporting and settling the migrants. In fact problems are greater after getting the migrants settled. The Ottoman Empire was faced with many problems in meeting their health, educational and social needs.

S. J. Shaw, in his article "Ottoman Population Movements During the Last Years of the Empire, 1885-1914: Some Preliminary Remarks", uses Ottoman ar-

chival material. The author expresses surprise that an Empire's overall population which had lost 83% of its land and 63% of its people in Rumelia, should remain so constant and even increase between 1885 and 1914 from 17, 375, 225 to 18, 520, 016. He explains this by trying to show that the Muslim population of the Empire increased due to the refugees from the Christian conquests.

K. Kreiser in his article "Der Haushalt der Provinz Jemen Zwischen 1887/8 und 1910/1" deals with the budget of the province of Jemen under the Ottoman rule during the years in question.

Mubahat S. Kütükoğlu in her "Gümrük Kayıtları" gives an introductory information on the customs records. She classifies the records according to their contents: *mufassal defters* (detailed registers) are the records of almost anything subject to the customs duty; *icmâl defters* (summary registers) are the monthly or annual summarised versions of the first; *teslimât bakayâ defterleri* which also have summarised versions are the records of the amount from the customs revenue delivered to the treasury; *muhâsebe defterleri* are the recordings of various accounts of a main customs' subbranches formed out; *vazife defterleri* are the recordings of salaries paid from the customs' revenue to the retired officials and religious functioners; *ahkâm defterleri* are the registers containing various *hükms* regarding customs. Kütükoğlu in this article has pointed out various customs' revenue registers from all the lands of Ottoman Empire.

N. Göyünç in his article "Trablusgarb'a ait bir layiha" introduces a *layiha* (memorandum) of Muhammed Hilal Efendi who was born in Aleppo in 1256/1840-41. The *layiha* is mainly about the trade goods, particularly the export of grass of the region. Göyünç in this article has given the transliteration and facsimile of the text.

The books reviewed in the periodical are: David Kuser, *The Rise of Turkish Nationalism*, London 1977; Die Turken—und was von ihnen blieb [The Turks—and what they left to us], Vien 1978; Abdeljelil Temimi, *Le Beylik de Constantine et Hadj Ahmed Bey, 1830-1837*, Tunis 1978; Muhammed Morsi Abdullah, *The United Arab Emirates, A Modern History*, New York 1978; A. H. de Groot, *The Ottoman Empire and the Dutch Republic, A History of the Earliest Diplomatic Relations, 1610-1630*, Leiden 1978; *Gazavat-ı Sultan Murad b. Mehmed Han*: Haz. Halil Inalcık, Mevlud Oguz T.T.K. Yayını XVIII dizi, sayı 1; *Osmanlı İmparatorluğu ile Lehistan Polonya Arasındaki munasebetlerle ilgili Tarihi belgeler*: Haz. Nigar Anafarta, pub. Mehmed Kavala, Noplace or date of publication; Hans Georg Majer, *Zu Uşakizâde, seiner Familie und seinem Zeyl-i şakayık*, München 1978; *Balkanica-Guide to the Polish Relative to the History of the Balkan Countries*, Warsaw 1979; Wolf-Dieter Hütteroth-Kamal Abdulfattah, *Historical Geographyp of Palestine, Trans Jordan and Southern Syria in the late 16th Century*, Erlanger 1977; Wolf-Dieter Hütteroth; *Palastine und Transjordanien im 16. Jahrhundert. Wirtschaftsstruktur Landlicher Siedlungen nach osmanischen Steuerregistern*, Wiesbaden 1978.

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