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1422-1423 Tarihli Köprülü, Kastorya ve Kolonya Vilâyetleri Mufasssal Defteri. Metin, İndeks ve Tıpkıbasım [Das ausführliche Defter für die Regionen von Köprülü (Veles), Kastoria und Kolonya (Erseke) von 1422-1423. Text, Index und Faksimile]. Hgg. Evgeni Radushev / Uğur Altuğ. İstanbul: Kitabevi 2016 (II. Murad ve Fatih Sultan Mehmed Dönemi Tahrir Defterleri, 2). XIII, 178 S., Kt., Faksimile von Maliyeden Müdevver Defter Numara 237 (S. 1-188 der originalen [osmanischen] Paginierung), ISBN 978-605-4907-94-6, US-\$ 72,-

Growing from a project of the late Halil İnalçık to publish in a special series the Ottoman tahrir defterleri from the reigns of Sultan Murad II and Sultan Mehmed the Conqueror (XI-XIII for a list of the defters in question), Evgeni Radushev and Uğur Altuğ present us here with what the editors describe as the earliest extant Ottoman detailed (mufasssal) census register or tahrir defteri, earlier still by a decade or so than the famous Hicri 835 Tarihli Süret-i Defter-i Sancak-i Arvanid (Ankara 1954) published by Halil İnalçık many years ago, having so far been considered the earliest extant Ottoman tahrir defteri, albeit of the abridged or icmal type. The present detailed register, known as Maliyeden Müdevver (MAD) 237 of the Başbakanlık Osmanlı Arşivi, bears no date, but deals with the districts (vilayet) of Köprülü (Veles), Kastorya (Kastoria) and Kolonya (Ersekë). It is presented here by Radushev and Altuğ in conjunction with (Maliyeden Müdevver) MAD 525 or MM 525, an abridged (icmal) register for the areas of Timurhisarı (Demirhisar) and Köprülü (Veles) which by virtue of its marginal notes (derkenar) can be assumed to date from 1445, as well as MAD/MM 250, an abridged register for Kastorya (Kastoria), allegedly from 1445. The population and fiscal data from all three registers are given in a table (6-8) to facilitate comparison: the names of the villages in question, their recording sequence, their numbers of households (differentiating between Muslims and non-Muslims, hane, mücerred and bive), their overall fiscal obligations and status (such as haric ez defter 'outside the scope of the register') are largely, but not entirely, identical when comparing MAD 237 on the one hand with the remaining two registers, MAD 525 and MAD 250 on the other. By contrast, the names of the timar owners recorded in MAD 525 and MAD 250 are markedly different from those in MAD 237, the mufasssal register presented here in full. As a rule, MAD 525 and MAD 250, both assumed to date from 1445, give names of timar owners which can regularly be identified as the successors to those recorded in MAD 237, being either their sons (veled) or persons having taken over (ez tahvil) from their predecessors. They would seem, as the editors might argue, a generation apart. These striking similarities, on the one side, between MAD 237 and the two registers of 1445 (when looking at the demographic and fiscal data) coupled, on the other side, with the stark contrasts between MAD 237 and the remaining two registers have prompted the editors to put forward a date of composition for MAD 237 of 1422-1423. If correct, this would make the present edition of MAD 237 a truly sensational presentation of the earliest surviving 'detailed' (mufasssal) Ottoman tahrir defteri by far, outstripping the current 'champion', an abridged (icmal) register for parts of Albania dated 1432 (İnalçık's Defter-i Arvanid), by a decade.

From their observation that in MAD 237 the timar owners regularly figure as the fathers or predecessors of those in the abridged registers from 1445, the editors conclude (6) that, even though it bears no date, there can be no doubt that MAD 237 dates from before 1445. It must even be considerably earlier than these two abridged registers, because Çelebi Mehmed is referred to as “the late Sultan”, whereas Murad II is “our Sultan”. They further argue that because, in MAD 237, we find timar owners like İbrahim (gulâm-i mîr) who is listed in MAD 525 (of 1445) as the “late” (mürde) İbrahim while being recorded in this “abridged” defter as an “ancient” (kadîmî) timariot (having already been recorded in a previous defter), but not in the earlier “detailed” survey register, it is likely that both registers are separated by “at least 20 to 30 years” (6).¹ And, they continue, “because this tahrir [register] is completely different from the tahrir of Albania (Arnavutluk) dated 1431-1432, it must have been composed before then. While the tahrir of Albania is an abridged (icmal) survey (sayım), the tahrir numbering MAD 237 is a ‘detailed’ (mufassal) survey” (9).² Referring to “all the evidence put forward”, Radushev and Altuğ finally claim MAD 237 as having been drawn up during 1422-1423 as a “detailed” (mufassal) register by Umur Beg bin Saruca Paşa who, in 1431-1432 (i. e. a decade later), was to compose the “abridged” (icmal) survey register for the districts of Arvanid İli, Premeti, Görice, Grebena and Aştin İli (9f.).

The first section of the present volume contains the transliteration of the “detailed” survey register MAD 237 for the districts of Veles, Kastoria and Ersekë (15-116), followed by a Supplement (Zeyl) which contains the transliteration of the “abridged” survey registers MAD 525 and MAD 250 for the districts of Kastoria and Ersekë (Kastorya and Kolonya nahiyes) (119-151). The transliteration is of high quality with the (Muslim and non-Muslim) names of the heads of households generally read with great care. However, the place-names are given as they appear in their Ottoman Turkish rendering, without much, if any, attempt at interpreting them as what they mostly are, i. e. Slavic toponyms (for example the Slavic name for the village of Kriva Kruša (17) is read as ‘Kırive Kurişe’; that for the village of Jelena Vodica (22) as “Pılne Vadiçe”). A comprehensive Index for place-names and personal names (155-177) and a sketch map showing the three areas in question conclude the volume, followed by a facsimile of excellent readability of MAD 237. Had it not been for the complete disregard by the editors of an earlier translation and interpretation of MAD 237, they would deserve our unmitigated admiration.

MAD 237 was already published in Skopje in 1973 as a translation into Macedonian under the editorship of Metodija Sokoloski, issued by the Arhiv na Makedonija as volume II of the series entitled “Turski dokumenti za istorijata na makedonskiot narod. Opširni popisni defteri od XV vek”. Here, MAD 237 (23-137) is preceded by an Introduction in Macedonian and French (7-21). From this publication it already becomes apparent that the alleged gap in MAD 237 which the editors identified as a lacuna in the survey register itself (cf. 17: s. 6f. [boş] “pages 6-7 empty”) is not a gap in MAD 237 but in the editors’ facsimile of MAD 237. These pages (6f.) contain the survey results for the villages of Pogolci and Zgoropolci which were duly translated by Sokoloski (27f.), but are consequently missing in the present publication. Furthermore, it would appear that none of the (sometimes su-

terior) readings of the place-names in Sokoloski's edition have been considered by our editors. Neither has the Introduction in which Sokoloski gives his reason for dating MAD 237 from "at least 5-6 years before" the "abridged" survey register 525 (having dated it from before January 1446, cf. 7, 15). Here, Sokoloski writes in some more detail: "Ce registre ne porte pas de date. Cependant, les données se trouvant dans un registre sommaire (icmal) [MAD 525] relatif au district (vilayet) de Veles et comportant les mêmes renseignements quant au nombre de familles et aux obligations de la raia envers ses maîtres féodaux directs, laissent supposer que ce registre constitue une sorte d'extrait du grand registre (müfassal) 237 [...] Comme le registre sommaire présente par rapport au grand des modifications importantes au sujet des usufruitiers des timars, dont il n'y reste que quelques noms seulement, on peut supposer avec certitude que le registre sommaire a été rédigé au moins cinq ou six ans après le grand. Il s'ensuit que le recensement dont fait état le grand registre numero 237 a dû être effectué avant 1440 [...]" (15).

And in the Macedonian version of his introduction he states: "[...] one may conclude that this abridged register [MAD 525] was drawn up [c. 1445] on the basis of the detailed survey register number 237"³, suggesting a date of composition for MAD 237 at some time in the (early to mid) 1430s since the intervals from one survey to the next was unlikely to have been longer than 10-12 years during the period in question.

It is a great pity that the editors failed to recognize the importance of Sokoloski's Macedonian rendering of MAD 237 and to consider his findings for their interpretation of this important early Ottoman "detailed" survey register. It is to be regretted that, as a consequence of not having used Sokoloski's translation, they failed to identify the lacuna on the mentioned pages (6f.) of the defter as a piece missing from their copy, but not from MAD 237 itself. In addition, it is unfortunate that they were consequently unable to develop their arguments about the date of composition of MAD 237 by taking account of the views put forward in this respect by Sokoloski in his Introduction, quoted above.

The intention of this reviewer was firstly to bring Sokoloski's edition of MAD 237 to the editors' attention; the second aim was to allow the reader to see for themselves how each editor tried (and possibly failed) in putting a date to this undated 'detailed' Ottoman survey register. Whatever the misgivings, this is a publication which deserves special attention by specialists and non-specialists alike interested in the early decades of Ottoman control of the Western Balkans.

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Michael Ursinus

¹ „Timârlıların kimliğine gelince, belki de söz konusu defterin tarihini tespit edebilmek için en önemli veriler bu bilgilerin bizzat kendisidir. 1445 tarihinde yer alan ve *kadîmî* ifadesiyle kaydedilmiş bulunan timârlılara MAD 237 numaralı defterde de rastlamaktayız. Fakat bu defterde *kadîmî* ifadesi bulunmamaktadır. Bu görüntü ilgili defterin 1445 tarihinden daha önce tahrir edildiğini gösterdiği gibi *kadîmî* ifadesi ise bu önceliğin oldukça eskiye (en az 20-30 yıl) dayandığını göstermektedir“.

² „Bu tahrir 1431-1432 tarihli Arnavutluk tahririnden tamamıyla farklı olup, bundan daha önce yapılmış olmalıdır. Arnavutluk tahriri icmâl bir sayım iken, MAD 237 numaralı tahrir mufasssal bir sayımdır“.

³ Turski Dokumenti II, 7: „[...] može da se zakluči deka ovoj sumaren defter e izraboten vrz osnova na opširniot popisen defter broj 237“.

Théodore AGALLIANOS, *Dialogue avec un moine contre les Latins* (1442). Hg., übers. u. komm. Marie-Hélène BLANCHET. Paris: Publications de la Sorbonne 2013 (Byzantina Sorbonensia, 27). 254 S., 5 Abb., ISBN 978-2-85944-732-8, € 40,–

Theodoros Agallianos verfasste 1442 ein Werk, das sich in Form eines fiktiven Dialogs gegen die römische Kirche und ihre Vorstellungen richtete und als Reaktion auf die auf dem Konzil von Ferrara-Florenz (1438/1439) geschlossene Kirchenunion entstand.¹ Dieser Text ist eine bedeutende Quelle, die die verschiedenen Facetten der Auseinandersetzung mit der römischen Kirche, generell mit den Lateinern sowie mit den Unionisten in Byzanz – den Befürwortern und Anhängern der Kirchenunion von Ferrara-Florenz – sichtbar werden lässt. Er ist aus dem Blickwinkel des Theodoros Agallianos, eines Würdenträgers der byzantinischen Kirche, geschrieben, der das Amt des Hieromnemon ausübte.² Der hochgebildete Autor hatte aufgrund einer Krankheit selbst nicht an dem Konzil von Ferrara-Florenz teilnehmen können. Nach der Rückkehr der byzantinischen Delegation 1440 engagierte er sich gegen die Kirchenunion und war in diesem Kampf mit herausragenden Persönlichkeiten seiner Zeit wie Markos Eugenikos oder Georgios Scholarios vereint. Theodoros Agallianos diskutiert in dem von ihm verfassten fiktiven Gespräch in Gestalt des Hieromnemon mit einem einfachen Mönch aus Trapezunt über die Union von Ferrara-Florenz und über Fragen des Glaubens und der Orthodoxie.

Die Edition von Marie-Hélène Blanchet ist in drei große Teile gegliedert. Zunächst gibt die Herausgeberin einen Einblick in die Geschichte des Textes, dann folgt die Edition mit französischer Übersetzung und schließlich ein sehr ausführlicher historischer Kommentar, der die Schrift des Theodoros Agallianos in ihren historischen Kontext einbettet und eine umfassende Interpretation des Textes mit vielen zusätzlichen Informationen liefert. Abgerundet wird das Buch durch eine Zusammenfassung, eine Bibliographie, einen Index der Eigennamen, ein Verzeichnis der im Text vorkommenden griechischen Begriffe sowie durch fünf Abbildungen des edierten Manuskripts.

Im 1. großen Teil, der sich der Geschichte des Dialogs des Theodoros Agallianos widmet, werden die Manuskripttradition und die 1. (unkritische) Edition dieser Schrift, die Dositheos II. von Jerusalem 1705 herausgab, besprochen (7-21). Der Text ist nur in einem einzigen Manuskript, dem Mosquensis graecus 248 (Sinod. gr. 365), vollständig erhalten.³ In diesem Abschnitt wird eine genaue Beschreibung des Manuskripts durch die