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of other dervish orders active in eighteenth century İstanbul. With this information lacking, the Cerrahiye dervishes somehow appear to have held their mystical exercises in a social void. But reservations of this type should not detract from the merits of a sober and useful study.

Suraiya Faroqhi

Klaus Schwarz, Harz Kurio, *Die Stiftungen des osmanischen Grosswesirs Koğa Sinan Pascha (gest. 1596) in Uzunğaova/Bulgarien*, Islamkundliche Untersuchungen Bd. 80, Klaus Schwarz Verlag, Berlin 1983, VI + 82 S.

This little book consists of the publication and evaluation of a single major text, namely the foundation document of Koca Sinan Paşa's mosque, *imaret* and *han* complex in Uzuncaova, probably written about 1593. Apart from a biographical introduction on Sinan Paşa, the volume contains a detailed description of the document in question, which, as many *vakfiyes* of this period, was written in Arabic. A discussion of the revenues assigned to the foundation, and a listing of the uses to which the responsible administrators were expected to put these funds, make the text accessible to the user who does not read Arabic. A separate section lists all presently known copies of the document in question. None of the surviving three copies, one in the Staatsbibliothek Preussischer Kulturbesitz (West Berlin) and two in the Topkapı Sarayı (İstanbul), can be regarded as the original. Rather, all three texts are of the same character, namely certified copies providing fairly little evidence concerning the textual relationship between them. As a result, the authors have preferred to suggest two different *stemmas* one with a single original, another with two slightly variant originals. Until further copies are found, it seems impossible to choose between the two explanations.

In the remainder of the volume, we find a facsimile of the Berlin copy, complete with a colour photograph of the *tuğra* and a number of notes and explanations relating to the text. However, since the volume contains several references to the history of the settlement of Uzuncaova, this may be the place for a few supplementary notes concerning the sixteenth-century town. A *han* and an *imaret*, probably identical with the structures mentioned in the *vakfiye*, was in the process of construction as early as 999/1591, that is a few years before Sinan Paşa's foundation was formally established. From a document preserved in, the Mühimme registers, we learn that the *kadı* of İnoz (Enez) was expected to furnish builders and stonemasons to speed up the construction of the buildings¹.

Moreover, a second *ferman*, dated 998/1590, shows that the foundation was more than a convenient stopping place on the Belgrad-Istanbul highway² Ap-

parently, the area was famous for the manufacture of leather (*meşin*, *sahtiyân*). Local people complained of the intrusion of merchants foreign to the area, who moreover exported some of the leather they bought up to Europe (Frëngistan). Competition between merchants became so lively that prices increased two-or threefold. Certain traders even ensured an adequate supply by paying advances to the producers. Moreover animal fats produced in the area were also being bought up by merchants, to the point that local consumers could no longer count upon the supplies they might wish to by.

Under these circumstances the petitioners, who must have been local notables of some kind, asked for a ruling that *sahtiyân* and *meşin* should be manufactured and dyed in sufficient quantities, presumably for local consumption, while the leather sold to other provinces of the Empire or even to Europe should be exported undyed.

Remarkably enough, the petitions did not invoke 'ancient custom' in this matter. Since reference to venerable local custom was almost never lacking in craftsmen's petitions of this time, it may be assumed no such custom existed. This in turn might be taken to mean that leather manufacture was a relatively new branch of activity in Uzuncaova. On the other hand, the petition of the Uzuncaova notables did not find favour with the administration in İstanbul, which during the last quarter of the sixteenth century frequently regarded all exportation of leather as contraband. Thus the reply from the Divan emphasized that all exportation of leather to Europe, or even all sale to outlying provinces of the Ottoman Empire, was to be prohibited, for leathers of all kinds were needed in İstanbul.

Given the fact that the principal exporters of wool and leather from the Ottoman Balkans were the merchants of Dubrovnik, it can be assumed that they were also the exporters to Frëngistan referred to in the rescript of 998/1590. Obviously, from the time this document had been issued, the latter's activities were illegal; thus it can not be assumed that the *hans* built in Uzuncaova were intended to serve the exporting merchants. But İstanbul was also quite a distance away, and a place was therefore needed where merchants supplying the capital could coordinate their activities. Moreover, the *hans* could be used to store leather which was to be delivered to the Ottoman armies; and once the war was over, export prohibitions concerning leather were not too stringently applied. Thus it may be assumed that to a considerable extent, the *han* of Sinan Paşa did in fact serve interregional trade in leather. Quite possibly even the origins of the celebrated nineteenth-century fair of Uzuncaova may be sought in the leather trade.

Suraiya Faroqhi

