

from the Čaghatay Khānate. The early years of the reign had in fact seen an attempt, successful for a time, to re-establish peace and harmony between the various Khānates of the Mongol Empire. Öldjeytü refers to this in a Mongolian letter of 1305 to King Philip the Fair of France (A. Mostaert and F.W. Cleaves, *Les Lettres de 1289 et 1305 des ilkhan Arġun et Öjeytü à Philippe le Bel*, Cambridge, Mass. 1962).

Domestically there seems to have been considerable continuity with the previous reign; the reform programme associated with Ghazan continued in force, though it may perhaps have been pursued with reduced enthusiasm. The great *wazir* and historian Rashīd al-Dīn continued to hold office throughout the reign, though his tenure was not untroubled. His colleague Sa'd al-Dīn Sāwādī fell from power and was executed in 711/1312, to be succeeded by Tādġ al-Dīn 'Alī-Shāh. Relations between Rashīd al-Dīn and Tādġ al-Dīn eventually became so bad that the empire had to be divided into two administrative spheres so that the *wazirs'* responsibilities should as far as possible not overlap: Rashīd al-Dīn took the centre and south of the empire while Tādġ al-Dīn was made responsible for the north-west, Mesopotamia and Anatolia. Early in the next reign, that of Öldjeytü's son Abū Sa'd, Tādġ al-Dīn was able to engineer Rashīd al-Dīn's fall and execution (718/1318) before himself achieving the unparalleled feat, for an İlkhānid *wazir*, of dying of natural causes.

Rashīd al-Dīn presented to Öldjeytü his history of the Mongols which Ghazan had commissioned, and which was to form the first part of the *Djāmi' al-tawārīkh*. Öldjeytü asked him to continue the work as a memorial to Ghazan. This continuation was to contain accounts of all the peoples with whom the Mongols had come into contact: the unique "world-history" sections of Rashīd al-Dīn's great history.

Öldjeytü's personal religious pilgrimage was complex even by the standards of the day, encompassing at one time or another almost every currently available faith. No doubt a residual shamanist, he had in infancy been baptised a Christian, with the name of Nicholas in honour of Pope Nicholas IV, with whom his father had negotiated. Subsequently he became a Buddhist, but after Ghazan's decisive conversion to Islam, he became a Sunnī Muslim, dallying in turn with the Hanafī and Shāfi'ī *madhhab*s. Thereafter he became a Shī'ī.

For much of the reign work continued on a new capital, Sulṭāniyya [q.v.], on the plain to the south-east of modern Zandġān. The city had been founded by Arġun: it was completed in 713/1313-14. Since Öldjeytü maintained the nomadic habits of his ancestors, migrating seasonally from summer to winter quarters, Sulṭāniyya should perhaps be called his "chief seasonal residence" rather than his capital (C.P. Melville, *The itineraries of Sultan Öjeytü, 1304-16*, in *Iran*, xxviii [1990], 55-70). It is said that Öldjeytü wished to transfer the mortal remains of the Shī'ī imāms 'Alī and Ḥusayn to a new shrine in Sulṭāniyya. This remarkable mausoleum eventually became, instead, Öldjeytü's own. It still stands, the only important building of the new capital to survive and the most striking positive memorial of the Mongol period in Persian history.

Bibliography: Primary sources: The most important is Abu 'l-Kāsim Kāshānī, *Tārīkh-i Üljāytü*, ed. M. Hambly, Tehran 1969. The unique ms., Ava Sofya 3019, ff. 135a-240b, should if possible be consulted. See also Wassāf, *Tārīkh-i Wassāf*, lith., ed. M.M. İsfahānī, Bombay 1852-3. Sources from the Timūnid period are also of value, e.g. Ḥāfiz

Abrū, *Dhayl-i Djāmi' al-tawārīkh*, ed. K. Bayānī, 2nd ed., Tehran 1972, as are Mamlūk sources, especially 'Umarī, in K. Lech, *Das mongolische Weltreich*, Wiesbaden 1968.

Secondary sources: J.A. Boyle in *Cambridge History of Iran*, v, Cambridge 1968, 397-406; Spuler, *Mongolen*, Leiden 1985, 90-8.

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OLENDIREK, Ottoman form of the Greek Lidoriki, a small borough in the central Greek Eparchy of Doridos, Nomos Efsthiotis, 46 km west of Amphisssa/Salona (16 km as the crow flies) and only urban centre of a large and particularly mountainous rural area. In Ottoman times it was the centre of a *kādūlūk*, first of the *sandġak* of Tirhala, after 1530 of Inebakhtī-Lepanto, which after that date was organised as a separate *sandġak*. It would remain within Inebakhtī until the end of the Ottoman period (here 1827). In the 17th and 18th centuries it was an Islamic centre of local importance.

Olendirek is situated in a small plain, 630 m above sea level, at the foot of the Giona Mountains (2510 m), at the crossing of the pass roads from Athens and Thebes (Istife) to Inebakhtī and from the Morea, via the small port of Vitrinitsa-Vodrunce, over the mountains to the Spercheios valley at Badračġk-Ypate in the north, and further to Thessaly and Macedonia, a route in modern times rarely used.

The place is mentioned as a seat of a Greek Orthodox bishopric from the late 9th century onward. After 1204 it belonged to the Despotate of Epirus and in 1327 it was included in the Catalan Duchy of Athens, as property of the Fadrique family. Sultan Yüldürüm Bāyezid reportedly occupied it in 1394 but lost it to the Despot of the Morea, Theodore Paleologus, three years later. Mediaeval Lidoriki must have had a castle, but nothing remains of it and nothing is known about it among the local population. S. Bommeljé and P. Doorn suggested that the castle of Velouchovo (now Kallion), 3 km outside the town, where antique and mediaeval ruins are preserved, is identical with the *Lodorich castrum* of the sources.

The exact date of the definitive Ottoman conquest of Olendirek is not known. Most probably it was taken during the reign of Murād II (1421-51) because the adjacent area immediately to the west, the likewise very mountainous district of Kravari, which also belonged to the *sandġak* of Tirhala, was firmly in Ottoman hands in 1454. This can be seen in the *Tahrir defter*, Mal. Müd. 10, which contains frequent references to an earlier Ottoman census of the same district. The section on Olendirek is not preserved in this incomplete register.

At the very beginning of Ottoman rule, a small Muslim Turkish colony was settled in the town, which became the nucleus of the much larger Muslim population of later times. According to the Ottoman census of 1466 (Mal. Müd. 66), the town was the centre of a district with 10 villages and 34 *katuns* (semi-permanent settlements of Albanian or Vlach cattle breeders) and had 24 Muslim households and 146 Christian ones. According to the 1569-70 census, (Ankara KuK 50) the Muslims had stagnated at 19 households, whereas the Christians had gone up to 243 households. The town had a privileged status as a *derbend* settlement, guarding the road from Morea, Karli-ili and Inebakhtī to the inland of Greece in exchange for exemption from the *'auwāriđ* [q.v.] and *tekālif* taxes and giving sons to the Janissary corps.

The sources for the 11th/17th century show partly a general decline of the population, and partly the effects of Islamisation of a large part of the local