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721/1321, concerns the foundation of a *zāwiye* there by Ya‘kūb I (Mustafa Çetin Varlık, *Germiyan-oğulları tarihi (1300-1429)*, Ankara 1974, 43, 107), and the still-extant Ulu Cami is undated but goes back to this time (Mahmut Akok, *Uşak Ulu Camii, in Vakıflar Dergisi*, iii [1956], 69-72, with plates and plans). Under the Ottomans, ‘Ushāk came within the *sandjak* of Kütāhya [q.v.], and by 937/1530 was the centre of a *kaḍā*; at this time it had eleven *mahalles* and a population of 493 adult males. It had a soap manufactory which paid a tax of four *aḳḳes* and a bar of soap for every soap-kettle in use. The name ‘Ushāk was around this time equated in the popular mind with the word *‘ushshāk* “lovers”, so that Ewliyā Çelebi interpreted the town’s name as *‘ashīklar beldesi*. Towards the end of the 18th century it was under a *derebey*, Hādjijī Murād-oghlu, who rebelled against the central government but was overthrown and executed. Near the end of the 19th century, Cuinet numbered the population of the town at just over 13,000, of whom about one-third were Greeks and Armenians (*La Turquie d’Asie*, iv, Paris 1894, 215-19). The *sāl-nāme* of 1324/1906 for the *Khudāwendigār wilāyet* numbered the town’s carpet looms at 1,532, with 6,928 persons involved in the work, and 300 dye houses. There was fierce fighting in the area during the Greco-Turkish War, and it was there that the Greek commander-in-chief General Trikoupis was captured on 2 September 1922. It is now on the main road and railway line connecting İzmir with Ankara, and is the chef-lieu of an *il* or province. In 1997 the town had a population of 124,356 and the *il* one of 311,754.

2. ‘Ushāk carpets. The 10th/16th-century records contain no mention of knotted rugs from the town. Presumably not all rugs called “‘Ushāk” in modern carpet parlance were made in the town itself, and only those recorded in Ottoman documents as coming from or named after the town can be specifically attributed to it. ‘Ushāk carpets are remarkable because they show the transition from purely abstract design to the elaborate scrollwork esteemed by wealthy Ottoman customers during the 10th-11th/16th-17th centuries. The sources mentioning the town’s fame for rug manufacture mostly date from the 11th/17th century. A price list of 1050/1640 refers to a multitude of larger and smaller ‘Ushāk carpets priced according to size (Mübahat Küçükoglu, *Osmanlılarda narh müessesesi ve 1640 tarihli narh defteri*, Istanbul 1983, 71-2, 178). Some information on design is also available in this list: almost all of the carpets described as coming from ‘Ushāk possessed a red ground and several of them had a design called *sofra* in the centre; this would seem to indicate the medallion ‘Ushāk of modern terminology. In addition, the nearby settlement of Selendi was credited with a white-grounded *hammām* rug with a “crow” design, which probably corresponded to the well-known white-grounded ‘Ushāk with a decoration of stylised scrolls resembling birds.

Ewliyā Çelebi, who visited ‘Ushāk in 1082/1671-2, refers to this small but active commercial town as a centre of the wool trade, where camels and wagons were numerous enough to cause traffic jams. Both mosque and *dūwān-khāne* rugs in vibrant colours were manufactured here, while the nearby village of Boyalı grew a root from which the red dye used in rug-making was manufactured (*Seyāhat-nāme*, ix, 38-40). He also referred to the distribution of ‘Ushāk rugs. Thus the market held on the *yayla* of Djebel Erba‘īn (Bozdağ) in the vicinity of modern Ödemiş was visited by the people of ‘Ushāk and Kula, the latter also a rug-making centre, and it is likely that rugs and carpets

were brought along for sale. Ewliyā also noted that a large ‘Ushāk rug decorated the Armenian monastery of Jerusalem, a building which much impressed him for its handsomeness. Kātib Çelebi’s *Djūhān-nūmā* (Istanbul, 1145/1732, 768) equally mentions that the prayer rugs (*sedjāde*) and carpets of ‘Ushāk were famous.

Termini ante quem for the dating of ‘Ushāk rugs (in the art-historical sense of the term have often been provided by Dutch paintings (Onno Ydema, *Carpets and their datings in Netherlandish paintings 1540-1700*, Woodbridge, Suffolk 1991, 39-50).

The *sher‘iyye sidjilleri*, not only of ‘Ushāk itself but also of other rug-making centres such as Güre or Kula, have not been preserved. But the presence of ‘Ushāk rugs as far afield as Istanbul and Jerusalem indicates that this industry possessed a well-developed distribution network. In Erdel [q.v.] or Transylvania, numerous rugs/carpets have been found in churches which are considered by specialists to have come from ‘Ushāk; but there is no definite information on where they were made (Ferenc Batari, *Ottoman Turkish carpets*, Budapest 1994, 28-40).

After 1870, a growing market for rugs in Europe and the United States resulted in the expansion of carpet-knotting in ‘Ushāk. Merchants collected the rugs produced domestically by women knotters, while the dyeing of yarn was often a job for men. Looms were generally the property of the producers. Artificial dyes were introduced, but their use for a long time was restricted to the lower-quality rugs, and spinning remained largely a manual job until the turn of the century. However, in the years before 1900, ‘Ushāk rug-makers began to feel the competition from towns where wages were lower and also from the first spinning and dyeing factories. In March 1908 women demolished an ‘Ushāk factory, and the local authorities, acting in the context of the incipient Young Turkish Revolution, advised the central government to give in to the workwomen’s demands. However, by the beginning of World War I, the use of machine-spun yarn in carpet manufacture had become an established custom in ‘Ushāk (D. Quataert, *Machine breaking and the changing carpet industry of Western Anatolia, 1860-1909*, in idem (ed.), *Workers, peasants and economic change in the Ottoman Empire, 1730-1914*, Istanbul 1993, 117-36). Demand for Uşak carpets further receded during the two World Wars, with kilim manufacture providing only a partial substitute for this loss. Today, the town’s main industry consists of a sugar refinery, established in 1925 and producing 43,900 tons p.a. in 1982.

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(AL-)USHBŪNA, Lisbon, now the capital of Portugal. Originally it bore the Punic name Olisippo. Ruled successively by Romans, Alans and Visigoths, it was conquered by the Arabs in early 97/716. For the transcription of the name in Arabic sources, we find *Ushbūna*, *al-Ushbūna* and *Lashbūna*.

Initially, Lisbon formed part of the province or *kūra* of Beja, but along with Santarem and Sintra, later constituted the separate province of Balāta. In 229/844, it was attacked by bands of Norsemen (*al-Maḍjūs* [q.v.]), probably from Ireland. The *amīr* of Cordova ‘Abd al-Rahmān II received a letter from the governor of Lisbon stating that 54 Norse galleys had anchored off the city. The raiders indulged in 13 days of murder and pillage, and fierce encounters (*malāhim*) took place between them and the Muslims before the raiders left for southern Spain. Another attack by Norsemen on Lisbon in 355/966 was repulsed.

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