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VARNA

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- 1 BARIŞ ZEREN, 19. yüzyılda Varna Sancağı'na bağlı Hacıođlu-Pazarcık Kazası'nın sosyo-ekonomik yapısı (1866-1874), İstanbul Üniversitesi, Yüksek Lisans, 2006

Vambery, Arminius

Born in Bratislava in 1832 as Hermann Vamberger, Arminius Vámbéry, who died in Budapest in 1913, was a Jewish traveler and scholar in Ottoman, Tatar, Iranian, and Central Asian studies. Educated in both Hungarian and German, Vámbéry studied several Turkic languages which he acquired or improved his command of during his travels. Lameness notwithstanding, he ventured (disguised as a dervish) into areas little visited by Europeans. His travel publications, along with his first studies on Turkic linguistics, were instrumental in his 1865 appointment as the first holder of the chair of oriental studies at the University of Pest. He then ceased to travel and wrote numerous works (listed in Barthalomä, pp. 119–146), of which the most memorable are those on Chagatay and other East Turkic languages, mainly Uzbek, as well as his critical editions of several Turkic literary manuscripts. His linguistic studies began with *Chagataische Sprachstudien* (Leipzig, 1867); among his literary works, special mention should be made of *Die Scheibaniade, ein özbekisches Heldengedicht* (Vienna, 1885).

Vámbéry's other works fall into three main categories. The best-known are his autobiographical and travel accounts intended for a wide readership, notably *Travels in Central Asia* (London, 1864; also in French, 1865; German, 1865; Hungarian, 1865; Italian, 1973; Turkish, 1879), amplified in *Arminius Vambery: His Life and Adventures Written by Himself* (London, 1884) and *The Story of My Struggles* (London, 1904). A second group consists of his scholarly works on contemporary Islam and modern Turkey, especially *Der Islam im neunzehnten Jahrhundert* (Leipzig, 1875), *Sittenbilder aus dem Morgenlande* (Berlin, 1876), *La Turquie d'aujourd'hui et avant quarante ans* (Paris, 1898), and *Über die Reformfähigkeit der Türkei* (Budapest, 1877). Finally, there are his political works. His strong sense of Hungarian nationalism is reflected in two books on Hungary, both in English (1886 and 1887). His patriotism also found an outlet in works expressing the anti-Russian political mood in Hungary in his time. Some of Vámbéry's articles criticizing Russian

imperialism were later collected in his *Central Asia and the Anglo-Russian Frontier Question* (London, 1874) and subsequently in his *Westliche Kultureinfluss im Osten* (Berlin, 1906). Another political stance that Vámbéry warmly supported was Turanism, expressed in his emphatic attempts to demonstrate the ethnic and linguistic affinity of Hungarians, Turks, Tatars, and other Turkic peoples, as in his *Sketches of Central Asia* (London, 1868; also in German, Leipzig, 1868). In his travel accounts, Vámbéry describes Jewish communities in Iran and Central Asia. Although he converted to Protestant Christianity, Vámbéry was sympathetic to the nascent Zionist movement and used his good offices to introduce Theodor Herzl to the Ottoman sultan in 1901.

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MADDE YAYIMLANDIKTA JACOB M. LANDAU
SONRA GELEN DOKÜM

Varlik Vergisi see → Capital Tax Law
(Varlik Vergisi, 1942)

Varna

210082
auf. Yitçhak Kerem

Varna is a major → Bulgarian port city on the Black Sea. The country's third-largest city after → Sofia and → Plovdiv, Varna was named Odesos in ancient times and Stalin from 1949 to 1956. It was captured by the Ottomans in 1399

31 Mart 2017

Colin IMBER

WARFARE, LAW AND PSEUDO-HISTORY

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	234432
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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

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THE CRUSADE OF VARNA, 1443-1445: WHAT MOTIVATED THE CRUSADERS ?

Assessments of what motivated crusades and crusaders are inevitably speculative,¹ some commentators seeing crusading as 'a genuinely popular devotional activity',² while others prefer to explain it as a search for economic or other material benefits. All, however, admit — if sometimes unwillingly — that there can be no single explanation for the phenomenon. The Crusade of Varna — a campaign in which the combined forces of the pope, the king of Hungary, the Byzantine Emperor, the duke of Burgandy, Venice, Ragusa and the emir of Karaman confronted the Ottoman sultan, Murad II³ — provides a good case study of the complexities of crusading. At one level it is easy to understand the events of 1443-5 simply in terms of *Realpolitik*, with the alliances during the crusade of Christian with Muslim and Muslim with Christian highlighting its secular character. The campaign, was, however, still a crusade. It was a military enterprise under the leadership of the pope, undertaken by the church against an infidel enemy and, as such, it satisfies the definition of a crusade formulated in the thirteenth century by the Decretalist Hostiensis (d. 1271).⁴ Nonetheless, even if the participants in events publicly proclaimed the war to be a crusade, this does not necessarily explain their motives. The idea of a crusade can just as easily serve as a justification for an action undertaken for other reasons, as it can for inspiring the action in the first place, and this complicates the question of motivation. So too does the question of individual motives. The knights and common soldiers who took part in the campaign cannot have shared the secular goals of its leaders, nor would they have understood a crusade in the same terms as canon lawyers or cardinals. In brief, therefore, the motives that inspired the crusade of Varna were tangled and certainly not uniform.

The ideology of crusading was itself a cause of confusion both in defining the aims of the crusade and in determining the motives of the

¹ This is equally true of what follows here.

² Jonathan Riley-Smith, *What Were the Crusades?* (Basingstoke: Palgrave Macmillan, 1992), p. 55.

³ For a narrative of the crusade, see N. P. Zacour and H. W. Hazard, *The Impact of the Crusades on Europe*, (Wisconsin: University of Wisconsin Press, 1989), pp. 276-310. See also Colin Imber, *The Crusade of Varna, 1443-45* (Aldershot: Ashgate, 2006), pp. 1-36. Hereafter, *The Crusade*.

⁴ Frederick H. Russell, *The Just War in the Middle Ages* (Cambridge: Cambridge University Press, 1979), p. 204.

105-124

40. See <http://www.paintedchurch.org/passcon.htm> (accessed 25 October 2006).
41. Biernoff, *Sight and Embodiment*, p. 138; I have recently explored the aesthetics of this *passio* in further detail in my article 'The Jew in Profile', *New Medieval Literatures*, 8 (2007).
42. On the 'salubrious' and enabling nature of medieval violence see Jody Enders, *The Medieval Theater of Cruelty: Rhetoric, Memory, Violence*, 2nd edn (Ithaca: Cornell University Press, 2002).
43. Mark 11:11 ('And he entered into Jerusalem, into the temple: and having viewed all things round about, when now the eventide was come, he went out to Bethania with the twelve'); Luke 24:50 ('And he led them out as far as Bethania ...').
44. Avraham David, 'The Jewish Settlement in Palestine in the Mameluke Period (1260–1516)', in Alex Carmel, Peter Schäfer and Yossi Ben-Artzi, eds, *The Jewish Settlement in Palestine 634–1881* (Wiesbaden, 1990), 40–85, p. 66.
45. This example is given, along with other relevant etymological citations, in the *Oxford English Dictionary*, s.v. 'Saracen'; see Windeatt, *BMK*, p. 173.
46. Like the memorable conflict at Constance, where the other pilgrims gang up against Kempe (lines 1991–2021).
47. Sylvia Schein, 'Bridget of Sweden, Margery Kempe and women's Jerusalem pilgrimages in the Middle Ages', *Mediterranean Historical Review*, 14 (1999), pp. 44–58.
48. Rosalynn Voaden, 'Travels with Margery: Pilgrimage in Context', in R. Allen, ed., *Eastward Bound: Travel and Travellers 1050–1550* (Manchester: Manchester University Press, 2004), pp. 177–95, p. 185. The obvious objection to Voaden's suggestion is that *BMK* is not shy of describing Kempe's *curiositas* elsewhere.
49. Annabel Jane Wharton, *Selling Jerusalem: Relics, Replicas, Theme Parks* (Chicago: University of Chicago Press, 2006), p. 101.
50. Wharton, *Selling Jerusalem*, p. 126.
51. This point is made and the relevant evidence surveyed in Catherine Delano-Smith, 'The intelligent pilgrim: maps and medieval pilgrimage to the Holy Land', in Allen, ed., *Eastward Bound*, pp. 107–30.
52. Delano-Smith, 'The intelligent pilgrim', pp. 108–13.
53. Biddick, *Typological Imaginary*, p. 23.
54. Biddick, *Typological Imaginary*, p. 44.
55. See Sylvia Tomasch, 'Postcolonial Chaucer and the Virtual Jew', in Sheila Delany, ed., *Chaucer and the Jews: Sources, Contexts, Meanings* (New York: Routledge, 2002), pp. 69–85; Steven Kruger, 'The Spectral Jew', *New Medieval Literatures*, 2 (1998), pp. 9–35.
56. Merback, *Thief*, p. 19.

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The Crusade of Varna, 1443–1445:
What Motivated the Crusaders?

Colin Imber

Haukular
Varna 21.08.11
21.08.11

Assessments of what motivated crusades and crusaders are inevitably speculative,¹ some commentators seeing crusading as 'a genuinely popular devotional activity',² while others prefer to explain it as a search for economic or other material benefits. All, however, admit – if sometimes unwillingly – that there can be no single explanation for the phenomenon. The Crusade of Varna – a campaign in which the combined forces of the pope, the king of Hungary, the Byzantine Emperor, the duke of Burgundy, Venice, Ragusa and the emir of Karaman confronted the Ottoman sultan, Murad II³ – provides a good case study of the complexities of crusading. At one level it is easy to understand the events of 1443–5 simply in terms of *Realpolitik*, with the alliances during the crusade of Christian with Muslim and Muslim with Christian highlighting its secular character. The campaign was, however, still a crusade. It was a military enterprise under the leadership of the pope, undertaken by the church against an infidel enemy and, as such, it satisfies the definition of a crusade formulated in the thirteenth century by the Decretalist Hostiensis (d. 1271).⁴ Nonetheless, even if the participants in events publicly proclaimed the war to be a crusade, this does not necessarily explain their motives. The idea of a crusade can just as easily serve as a justification for an action undertaken for other reasons, as it can for inspiring the action in the first place, and this complicates the question of motivation. So too does the question of individual motives. The knights and common soldiers who took part in the campaign cannot have shared the secular goals of its leaders, nor would they have understood a crusade in the same terms as canon lawyers or cardinals. In brief, therefore, the motives that inspired the crusade of Varna were tangled and certainly not uniform.

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- HAQLILAR
- MURAD
- VARNA

- ✓ ISTANBUL
- ✓ VARNA
- KOSOVA
- MAKEDENYA
- EDIRNE
- GELIBOLU
- BIZANS
- OSIMANLIKAR

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تشمل المقدمة مقومات حركة الجهاد العثماني ضد البيزنطيين، الموقع الجغرافي، الطبيعة العسكرية، الدوافع الدينية.
- أما الفصل الأول: «استيلاء العثمانيين على غاليلوي وبداية التوسع العثماني في البلقان» فقد بحث فيه الطالب: عوامل أضحلال الدولة البيزنطية عند منتصف القرن الثامن الهجري، دور مدينة غاليلوي في جهاد العثمانيين ضد البيزنطيين، استعانة الإمبراطور البيزنطي حنا الخامس بالأوروبيين ضد العثمانيين.
- وأما الفصل الثاني: «العثمانيون وحركة الالتفاف حول القسطنطينية» فقد بحث فيه:

استيلاء العثمانيين على أدرنة، استيلاء العثمانيين على مقدونية، انتصار العثمانيين في معركة «قوصوه» انتصار العثمانيين على

RNDBH - Radovi Naucnog Drustur Bosna i Hercegovina

SCIC - Studii si Comunicări de Istorie-Caransebeş

SMIM - Studii si Materiale de Istorie

SOF - Südost Forschungen

ZB - Zeitschrift für Balkanologie

VARNA AT THE END OF THE SIXTEENTH CENTURY: TIMAR-HOLDINGS AND POPULATION

M. Mehdi İLHAN

INTRODUCTION

Varna, a city of export with a fortress, is situated on the Black Sea coast, at a place where the river Djevna (Devna) pours into the sea. It is also the centre of a province carrying the same name. This province lies to the south of the Dobrudja. In ancient times on its present location there was a Miletos colony named Odessos founded in 585 B.C. In fact the Greeks had not only settled in Odessos, (Varna), but also in Bizone (near Kavarna), Kalliakra (Galata, Geligra or Kelgira) and Kruni (Balçık). Varna was also an important town during the Roman period. It derives its name from the river Djevna which was actually called Varna until 679 A.D. The city of Varna also has a fortress to stand the attacks both from the Black Sea and from land. The fortress is situated on the northern coast of a bay (inlet) made up of two capes. On the northern cape there is another place of settlement called Galata (Kaliacré, Kalliakra). The area between Kalliakra and Varna was marshy at least at the time of the famous battle of 1444 that took place in 1444 between the Ottoman forces under Murad II and the Hungarians.¹

Murad I's campaign against Şişman (Ivan), the king of Bulgaria in 1376, had ended in payment of a tribute. However, Şişman rebelled after the battle of Ploshnik in 1388. Therefore, Murad sent Çandarlı Halil Hayreddin's elder son Ali Pasha with 30,000 men against him. Prevadî, Şumnu, Preslav, Madera and Timova were occupied. The Turkish conquests continued with that of Silistra and the southern part of Dobrudja. In fact it was the conquest of Varna that actually took place. The conquest was carried out in 1393 and Varna became a Turkish town and a citadel.²

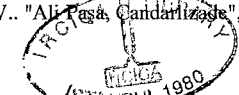
Mircea cel Bătrân, the Romanian *voyvoda*, was in possession of Dobrudja from 1389 to 1394. Bayezid defeated him in 1394 and occupied the land on this side of the Danube. However, Mircea prince of Wallachia, retook

¹M. Tayyib Gökbilgin, S.V. "Varna", İA, Istanbul 1986.

²Ibid., I. H. Uzunçarşılı, S.V. "Ali Paşa, Çandarlızade", İA., Istanbul 1978.

ROMANO-TURCICA, sayı:1, İstanbul 2003, s 51-74.

IRCICA Ktp.



dem Schwert „alle aufständischen Notabeln und angesehenen Leute mit ihrer ganzen Sippe“ vernichtet hatte¹⁰⁶, die entsprechende Vergebung erhalten wollte. Das hat ihn wahrscheinlich gezwungen auf die Waffe der Sünde zu verzichten und sie in den Händen seines geistigen Richters in Rom zu geben. Der Papst, der zweifellos die Symbolik des Geschenks erfasst hat, bemühte sich in Einzelheiten das von Boris den Aufständischen gegenüber Getane zu deuten. Er schloss mit den Worten, dass der Fürst Vergebung für seine Sünden bekommen werde, weil er „eher aus Treue zum christlichen Glauben und Unwissen, denn aus einem anderen Laster“ gesündigt habe.

Das, was wir bis hierher über den Platz der Gaben in der bulgarischen mittelalterlichen Diplomatie gesagt haben, überzeugt uns, dass ihre Rolle gar nicht unbedeutend gewesen ist. Es wird klar, dass der Austausch von Geschenken nicht einfach ein traditionelles Ritual, überliefert seit Jahrhunderten, gewesen ist, sondern ein notwendiger Pragmatismus zur Erreichung bestimmter Ziele. Das Schenken als Element des diplomatischen Zeremoniells hatte außerdem seine psychologischen Dimensionen. Die Gabe konnte den Partner veranlassen sich geachtet und geschätzt zu fühlen, oder umgekehrt – missachtet und gedemütigt. Gleichzeitig konnten die überreichten materiellen Güter und Kostbarkeiten unvermeidlich dem Empfänger nicht nur geistigen, sondern auch leiblichen Genuss verschaffen. Diese Momente in der Wirkung der Gabe sind unzertrennlich miteinander verbunden und ohne sie begriffen zu haben, können wir ihre wirkliche Bedeutung und Rolle in der mittelalterlichen Diplomatie schwerlich einschätzen.

D 392



¹⁰⁶ Responsa Nicolai I Papae, 80-82.

Register aus dem osmanischen Archiv in Konstantinopel für die Stadt Varna und ihre Umgebung (zweite Hälfte des 16.Jh.)

Rumen Kowačev

Allgemein anerkannte Tatsache ist, dass die Nationalbibliothek „Hl.Hl.Kyryl und Methodius“ in Sofia, als Urkundenspeicher von Weltmaßstab, orientalische Archivbestände besitzt, die wertvoll für die historischen Forschungen sind. Von großem Interesse ist die Sammlung von Registern (defters), die in der Orientabteilung aufbewahrt werden.¹ Ein bedeutender Teil davon ist in der Reihe „Quellen zur bulgarischen Geschichte“ veröffentlicht worden. Die ersten Ausgaben haben für die Darstellung der Materialien eine Übersetzung in bulgarischer Sprache gewählt, die auf systematische und paläographische Analyse basiert ist; diese Methode wurde auch meistens bei Übersetzungen beibehalten, die in anderen, später angefertigten dokumentalen Reihen und einzelnen Ausgaben aufgenommen wurden.²

Schon seit den 50er Jahren des vorigen Jahrhunderts bis auf den heutigen Tag verwandelten sich diese Dokumente in eine unersetzbare Quelle für historische Forschungen, die den frühen Jahrhunderten der osmanischen Herrschaft in den bul-

¹ Eine eingehende wissenschaftliche Analyse der Geschichte und des dokumentalen Reichtums der Orientabteilung hat einer ihrer Leiter in den 90er Jahren des 20.Jh. gemacht. Siehe: С. Иванова. Комплектуване, формране и разкриване сборките на Ориенталския отдел на НБКМ (Към пътеводител на Ориенталския отдел на НБКМ). – ИДА, 79, 3-48; както и Опис на тимарските регистри, запазени в Ориенталския отдел на НБКМ. Състав. П. Груевски, Ст. Андреев, М. Стайнова. Под ред. на Б. Цветкова. С., 1970; Опис на джизие регистри запазени в Ориенталския отдел на НБКМ. Съст. А. Велков, П. Груевски, Ст. Кендерова, Ц. Николова. Под ред. на Б. Цветкова. С., 1982 и др. В последните години описания на софийските регистри вж. и: Bulgaristan'daki Osmanlı Evrakı, Nazırlıyanlar N. Aktas ve Seyit Ali Kahraman. Ankara, 1994, 230 s.

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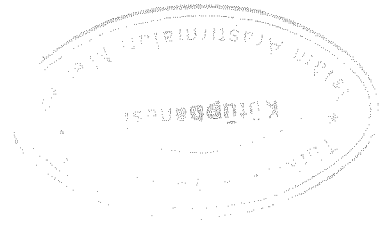
Varna
Murad II

JÁNOS HUNYADI AND THE PEACE "OF SZEGED" (1444)

PÁL ENGEL
(Budapest)

Varna

Drei Schriften des Theosophen von Tirmid: Das Buch vom Leben der Gottesfreunde, Ein Antwortschreiben nach Sarahs, Ein Antwortschreiben nach Rayy, herausgegeben, übersetzt und erläutert von Bernd Radtke. Erster Teil: Die arabischen Texte (I. ORMOS)	459
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The fifty years or so that had passed from the first Ottoman raid on Hungary (1390) sufficed to create the impression in contemporaries that the Ottoman power was invincible. Doomed were all the efforts to force it back to Asia, and later, to at least contain its expansion. King Sigismund sustained a grave defeat at Nicopolis (1396) and under Golubac (1428), and in 1439, having crushed the Serbian buffer state and captured Smederevo, the sultan became the immediate neighbour of the Hungarian kingdom from Turnu Severin to Belgrade. In the course of their conquests, the Ottomans did not suffer serious defeats anywhere in Europe including Hungary, and the successful defence of a castle (e.g. Belgrade in 1440) or the annihilation of a raiding party was regarded a splendid achievement. This assessment of the military situation was suddenly and radically altered by the appearance of Hunyadi.

János Hunyadi had been involved in anti-Ottoman warfare since 1435, distinguishing himself on several occasions. From 1441, as the governor (Voivode) of Transylvania he had at his disposal a major military force, which enabled him to display his organizing skills apart from his formidable sense of tactic. In 1442 he managed to rout a major Ottoman army that had been plundering South Transylvania. That already created a sensation, but when in September of the same year he defeated the beylerbeyi of Rumelia, the commander of the European Ottoman troops, the whole country resounded with his name. His victories and the encouragement by Pope Eugene IV made Hungary launch an offensive, the first one since the campaign of Nicopolis. Under the commandship of King Vladislav I (of Hungary and Poland) and Hunyadi, its army advanced well into the Ottoman empire, and Sultan Murad II only managed to turn it back in the heartland of Bulgaria, beyond Sofia, in the almost impassable gorges of the Balkan Range. Having crushed all the Ottoman troops sent upon them, the Hungarians returned home to Belgrade undefeated in January 1444, after a four-month campaign. Though meagre was the palpable result of the venture besides taking captives and they had not conquered a yard from the enemy, the moral success was enormous. It turned out that the sultanic troops were not invincible, at least for a Hunyadi, and this made more optimistic statesmen believe that nothing was impossible. The long campaign had massive international reception followed by busy diplomatic activity which resulted, within a few

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Apports

Ioannis Theocharides (Greece)

THE STAND OF THE BYZANTINE EMPEROR ON THE BATTLE OF VARNA (1444) ACCORDING TO GREEK SOURCES

The Battle of Varna was, at least for the 15th century, the most serious attempt of the Christian powers to be victorious in the great duel with Islam. The big European states and the Balkan peoples pooled their efforts to stop the advance of the Ottomans, some guided by the strong desire to repulse the unwanted conqueror from the Balkan Peninsula and others to preserve or regain their already lost freedom. The political situation at that time in Europe, however, did not permit complete unanimity in the campaign in preparation. Some states found it objectively impossible to give help, others were engaged in fighting among themselves and a third group would rather take advantage of the events in progress. On the other hand, the Ottoman state succeeded in getting out of the grave crisis after the Battle of Ankara and in comparatively easily overcoming the adverse consequences of the interregnum (1402-1413) since its enemies did not avail themselves of the situation. Moreover, also during the 1444 crusade part of the Balkan leaders preferred to satisfy their short-term interests, without taking into consideration that with their passivity and neutrality they in fact helped their future enslaver. Because of all that the Ottomans at Varna managed to inflict a heavy blow on the warriors who had risen to oppose them and to open the road to the much coveted goal, i. e. to seize Constantinople and to entrench themselves in the European South-East. It is in this that rests the enormous historic importance of the Battle of Varna.

Like any important event, the Battle of Varna moved the contemporaries and its repercussions were reflected in many histories, chronicles, marginal notes, narratives, official reports, folk poems, etc. which make it possible for scholars to study the question in considerable detail¹. Notwithstanding the existence of numerous and major studies,

¹ About the Crusade of 1444 and the Battle of Varna see Köhler, Ch. Die Schlachten von Nicopolis und Varna. Breslau, 1886; Радонић, Ј. Западна Европа и балкански народи према турцима у првој половини 15 века. Нови Сад, 1905; Székely, O. Hunyadi János elsőörök hadjárata (1441-1445). — Hadtörténelmi Közlemények, 20.—22. 1919—1920. 1—64; Giese, F. Die altosmanischen anonymen Chroniken. I. Breslau, 1922; Dąbrowski, J. La Pologne et l'expédition de Varna en 1444. — Revue des Etudes Slaves, 10, 1930, 57—75; Salim, N. Türk ordusu'nun eski seferlerinden bir imhâ muhârebesi, Varna 1444. İstanbul, 1931; Urbanec, R. Vladislav Varnenck. Skutečnost a legenda. Praga, 1937; Halecki, O. The Crusade of Varna: A Discussion of Controversial Problems. New York, 1943; Pall, F. Un moment décisif de l'histoire du Sud-Est européen: la croisade de Varna (1444). — Balcanica, 7, 1944, 104—120; Babinger, Fr. Von Amurath zu Amurath. Vor- und Nachspiel der Schlacht bei Varna (1444). — Oriens, 1950, No 3, 229—265; Erzi, A. II Murad'ın Varna hakkında fethnamesi. — Belleten, 1950, No 14, 595—647; Flekes, L. Hunyadi. Budapest, 1952; Inalcik, H. Fatih devri üzerinde tetkiler ve vesikalar. I. Ankara, 1954; Cassamo, D. Eugenio IV e la crociata di Varna. — Archivio della Società Romana di Storia Patria, 79, 1956, 35—89; Коларов, Х. Антигурските походи от 1443—1444 г. на полско-унгарския крал Владислав Ягело Варненчик. Преглед на изворите. — Трудове на Висшия педагогически институт „Братя Кирил и Методий“, 6, 1968—1969, 43—104;

Derg / Kitap
Kütüphanede Mevcutdur

VAKIFLAR GENEL MÜDÜRLÜĞÜ ARŞİVİNDEKİ BİR DEFTERE GÖRE XVIII. YÜZYIL BAŞLARINDA VARNA

19 5 TEMMUZ 1993

Prof.Dr. Tuncer BAYKARA

Varna, Batı Karadeniz kıyıları-
nın önemli liman-şehirlerinden
birisidir. XIV.yüzyılda Osmanlı idâre-
sine girmiş, yörede daha eskilerden beri
var olan Türk özellikleri, daha da kök-
leşmiştir. XIX. yüzyılda zaman zaman
düşman istilâsına maruz kalmış, nihâyet
1877 Türk-Ruş Savaşı'ndan sonra, Bul-
garistan Eyâleti'nin toprakları içinde
kalmıştır. Ancak buraya beş yüzyılı a-
şan bir süre hâkim olan Türk-İslâm ha-
yatı, bütün yönleri ile burada yaşamış-
tır (1).

Vakıflar Genel Müdürlüğü Arşivi,
Türk-İslâm varlığının bilinmesi açı-
sından pek büyük bir bilgi hazinesidir.
Burada pek çok vesika bulunduğu gibi,
çeşitli yönlerden meseleye yaklaşmak
mümkündür. Bu açıdan buradaki vesi-
kaları sınırlandırıp, Varna'dan söz e-
den defterlerden, en dikkati çekenini,
1218 numaralı olanı esas aldık. Aslında
bu defter, Rumeli Kazaskerleri'ne âit
hükümlerin özetlerinin yer aldığı bir
kütük defteridir ve kazaskerlere göre
kayıtlar bölünmüştür. Nitekim inceledi-
ğimiz defterin yazılışı sırasında Mirza
Mustafa Efendi, iki defa kazasker ol-
muş, hatta Varna'da bazı hayrat da
yaptırmıştır.

Defterin tarihi: İncelediğimiz def-
terin başında tarih bulunmamaktadır;"
Mim nun vav isminde olan kazalardır
ki zikir olunur" ibâresi kırmızı mürek-
keple yazılmıştır. Aynı ibâre, dış ka-
pakta da yer alır. Dış kapakta 1110-
1125 tarihleri yer almakta ise de, dedi-
ğimiz gibi, basta tarih bulunmuyor.
Zikredilen ilk tarih, 9.sahifede 1108 yı-

lı Gurre-i Ramazandır: 24.III.1697.

Daha önce, 6.sahifede bir başka" ra-
mazan" ayı zikredildiğine göre bu, 1107
e âit Ramazan olmalıdır; 4.IV.-3.V.1696.
Defterimizde başta daha 6 sahife oldu-
ğundan, ilk tarihin 1106, yani 1695 lere
âit olması gerekmektedir. Zikredilen
son tarih 1125, yani 1713 yılıdır. Böy-
lece 1218 numaralı defter, takriben 18
senelik bir zaman dilimini içine al-
maktadır.

15x42 cm. boyutlarında, soluk ebrû
kaplı defterimiz, sonradan konan ra-
kamlara göre 98 sahife ise de metin, 92.
sahifede bitmektedir.

Defterde ilk kayıt, Mostar Kazası
ile ilgili olup, oradan 7 kayıt vardır.
Mostar'ı, Mağalkara, Mat ve Mankalya
ile "nûn" la başlayan kazalar takib et-
mektedir. s. 4'de "Vav" harfi ve ilk
olarak Vidin'den bir kayıt görülüyor.
Varna da bu sahifede ve zamana bağlı
olarak, öteki sahifelerde zaman zaman
yer almaktadır.

Defterde Varna ili ilgili ilk kayıtlar
şunlardır:

"Varna'da vaki Bedreddin Efendi
Câmti'nde vazife-i muayyene ile imam
ve yine merhum El-hac Musa Evkafi'n-
dan almak üzere yevmi beş akçe ile câ-
mt-i mezbûrda hatib olan Hasan fevt
yerine Mehmed b.Osman muhaldır deyü
inâyet berat verilmiştir."

"Varna'da vâkıf merhum Bedreddin
Efendi Câmt-i Şerifi'nde yevmi dört

(1) Varna hakkında güzel bir özetbilgi İslâm
Ansiklopedisi'nde bulunuyor: M.T. Gökbilgin'in
kaleme aldığı bu makalede yeterli bilgi vardır. .

mean silver coins, in particular, the increasingly debased dirhams which were the only silver coinage of the region from the 4th/10th to 6th/12th centuries, while *nukra* meant pure commercial grade silver metal, or its theoretical price as calculated from the price of a silver coinage of lower fineness. When Ṣalāḥ al-Dīn introduced pure silver coins, they were called *nukra* dirhams, while the term *wariḳ* was reserved for the debased coins (which continued to be issued in many places). Ibn Ba'ra, a 7th/13th-century writer on the Egyptian mint, describes separately the methods of production for *nukra* and *wariḳ* dirhams. The designation *nukra* stuck to the former even when, later, they too began to be debased (the term obviously had lost its specific denotation of pure silver). In 815/1412-13, we are told, the last *nukra* dirhams, by then containing only 10% silver, were demonetised in Egypt. The *wariḳ* dirhams that had to be distinguished from *nukra* had also disappeared, and *wariḳ* resumed its significance of silver coinage in general, although mainly in contexts with historical reference, such as those of *fiḳh* manuals.

Today the term *waraḳ* meaning "money", is recorded. Very probably the significance survives in part from a more common meaning of the word, "paper", but it is likely that it also continues the older usage. *Wariḳ*, with that spelling, occurs only once in the *Ḳur'ān* (*Sūrat al-Ḳahf*, XVIII, 19: when the Seven Sleepers awake, they are advised to take their money, *wariḳ*, to town to buy food). An alternative vowelless, *waraḳ*, was preferred by the *Ḳur'ān* readers of Baṣra and Kūfa (al-Ṭabarī, *Tafsīr*, *ad loc.*). As early as 11/632-3, a versifier puns twice on *waraḳ/wariḳ* "leaves" or "silver money" (l. 1) (both vocalisations being prosodically possible), *waraḳ* "leaves" (l. 4) and *wariḳ* "silver money" (l. 6) (al-Ṭabarī, i, 1907-8; cf. tr. F.M. Donner, *The History of al-Ṭabarī. X. The conquest of Arabia*, Albany 1993, 83-4).

Bibliography: Given in the text.

(M.L. BATES)

AL-WARKĀ', TALL, the Arabic name for what is now an archaeological site in the Nāṣiriyya *liwā'* or governorate of 'Irāḳ (lat. 31° 18' N., long. 45° 40' E.). It is the Sumerian and Babylonian Uruk, Biblical Erech (Gen. x. 10), one of the leading cities and religious centres of ancient Babylonia, first surveyed by W.K. Loftus in the 1850s.

In early Islamic times it seems to have been a minor place in the district of Kaskar, with a reputation in Islamic tradition as being the birthplace of the Patriarch Ibrāhīm or Abraham (although many other places were mentioned for this) (Yāḳūt, *Buldān*, ed. Beirut, iv, 372-3). According to Sayf b. 'Umar (in *ibid.*, iv, 373, cf. M.G. Morony, *Iraq after the Muslim conquest*, Princeton 1984, 156-7), the first encounter of probing Muslim Arabs under Harmala b. Murayṭa and Salmā b. al-Ḳayn with the Sāsānid forces took place at al-Warkā'.

Bibliography: See also M. Streck, *Die alte Landschaft Babyloniens nach den arabischen Geographen*, Leiden 1900, i, 32. For the older excavations, see Streck, *ET* s.v., and for the more recent ones, D.N. Freedman (ed.), *The Anchor Bible dictionary*, New York 1992, ii, 571-3, and E.M. Meyers (ed.), *The Oxford encyclopedia of archaeology in the Near East*, New York 1996, v, 294-8, s.v. Uruk-Warka (R.M. Boelmer).

(C.E. BOSWORTH)

WARKĀ' b. 'UMAR b. Kulayb al-Shaybānī al-Kūfī. Abū Bishr, *Ḳur'ān* interpreter and traditionist who lived in al-Madā'in and died ca. 160/776. He is said to have been orthodox (*sāhib sunna*) as well

as a Murdji'i. His *tafsīr* is reported to have been preferred by, amongst others, Yahyā b. Ma'īn and Aḥmad b. Ḥanbal [*q.v.*], this *tafsīr* being one of the three recensions of the Ibn Abī Nadjīh transmission of the *tafsīr* tradition that was started by Muḏjāhid b. Ḍjābr [*q.v.*]. His recension, which is preserved in the Cairo Dār al-Kutub ms. 1075 *tafsīr*, is related to the other two but often shows a different wording and a different distribution of individual *tafsīrāt*. Al-Ṭabarī apparently set great store on the Warkā' recension, but only quotes it regularly from sūra XIV onward in his *tafsīr*.

Bibliography: See biographical references in Sezgin, *GAS*, i, 37, and *Ta'rīkh Baghdad*, xii, 515-17.

For his *tafsīr*, see MUḏJĀHID b. ḌJĀBR. The new edition by M. 'Abd al-Salām Abu 'l-Nīl, *Tafsīr al-imām Muḏjāhid b. Ḍjābr*, Cairo (Madīnat Naṣr) 1989, does not follow the original arrangement of the ms.

(F. LEEMHUIS)

WARNA, conventionally VARNA, a town and seaport of northeastern Bulgaria, important in Ottoman Turkish times (lat. 43° 12' N., long. 27° 57' E.). It is situated on the Black Sea coast, on a bay of the Sea near the Devnya lake, with the region of Dobrudja [*q.v.*] to its north. At present, with 400,000 inhabitants, it is the third largest city in Bulgaria and its largest port, with road, rail and ferry connections.

1. Historical survey.

Varna has an ancient history. The Greek colony of Miletus-Odessos was founded on its site in the 6th century B.C., and on the Devnya lake there arose the Roman foundation of Marcianopolis. During the Slavic infiltration into the Balkans, Odessos was destroyed, but the name Varna appears for the region. It became part of the Byzantine empire in the late 10th century, ruled by Byzantium and Bulgaria, and from the 1340s came within the Dobrudja despotate which seceded from the Bulgarian kingdom.

Varna was conquered by the Ottomans in 1388-9, but was probably ceded to Byzantium in 1403 by Süleymān, son of Bāyezīd I. In 1444, in a valley to the west of the town, there took place the celebrated battle of Varna (to figure prominently in Ottoman historiography, with a special *Ghazawāt-nāme* of Sultan Murād II devoted to it). The force of European Crusaders (Hungarians, Poles, Czechs and Vlachs) under the king of Poland and Hungary Władysław II Jagiełło/Ladislaus I and the Voivode of Transylvania Hunyády János/John Hunyadi, was defeated by Murād's Ottoman army. After the fall of Constantinople, the Ottomans seized the last independent fortresses along the Black Sea coast and confirmed their authority over Varna.

In the early 17th century, Varna suffered from Cossack raids. There were Ottoman-Russian confrontations during the 18th century, and in the war of 1828-9, the Russians captured it after a siege and held it for over two years. During the Crimean War 1853-6, it served as a base for the forces of the English, French and Piedmontese allies, with about 60,000 persons there, but was devastated by cholera and a fire. In 1878 the fortress of Varna surrendered to the Russians without a fight, and was henceforth included within the Bulgarian principality.

2. Varna under the Ottomans.

The town was a port and a fortress in the *sandjak* (from the 17th century, the *beylerbeylik*) of Silistra, and it formed one of the *nāhiyes* of the extensive Dobrudja region. In the 17th century, Ewliyā Čelebi recorded, amongst the town's officials, a superintendent of the port customs; a commander (*muhāfiḳ*) of the fortress; a *serdār* of the Janissaries, a *ketkhudā* of the Sipāhīs;

Varna
- Gazavatname

VARNA SAVAŞI VE BİR TARİH KAYNAĞI OLARAK GAZÂVATNÂMELER

(Varna Savaşı ile İlgili Yeni Bir Yayın Münasebetiyle)

Gürol PEHLİVAN

ÖZET

Osmanlı Devletinin kuruluş aşamasında karşılaştığı zor dönemeçlerden biri olan 1443-1444 Bunalımı ve bu duruma son veren Varna savaşı üzerine geçtiğimiz aylarda Colin Imber tarafından önemli bir kitap yayınlanmıştır. Ancak kitabı incelediğimizde, bu savaş hakkında çok önemli iki kaynağın hiç dikkate alınmadığını görüyoruz. Bu metinler Zaifi'nin Gazâvat-ı Sultân Murâd Han isimli eseriyle Kâşifi'nin Gazânâme-i Rûm'udur.

Bu makalede yukarıda zikrettiğimiz her iki eserin, elimizdeki üçüncü metin olan Anonim Gazâvat-ı Sultân Murâd b. Mehemmed Han ile karşılaştırması yapılarak, adı geçen devir ve savaş için önemi gözler önüne serilmeye çalışılacaktır.

Anahtar Kelimeler: Gazâvatnâme, Varna savaşı, Zaifi, Kâşifi, Macaristan, Colin Imber.

THE BATTLE OF VARNA AND GAZAVATNAMES AS HISTORICAL SOURCES

(Upon a Recent Publication Regarding the Battle of Varna)

ABSTRACT

Recently, an important book was published by Colin Imber about 1443-1444 Crisis, one of the critical turning points the Ottoman State faced in its founding era, and the Battle of Varna, which brought the crisis to an end. When we examined the book, however, we noticed that two crucially important sources about that war had not been taken into account. These sources are Ghazavat-ı Sultan Murad by Zaifi and Gazaname-i Rum by Kaşifi.

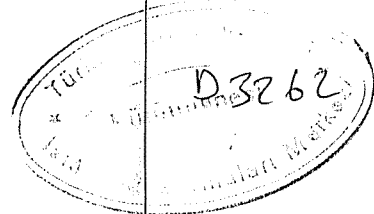
In this article our aim is to display the importance of these sources in relation to the era and the war by comparing the text that was used as a source in Colin Imber's book, Anonymous Ghazavat-ı Sultan Murad b. Mehemmed Han, with the ones we have mentioned above.

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Keywords: Ghazavatnamah, Battle of Varna, Zaifi, Kaşifi, Hungary, Colin Imber.

Giriş

Osmanlı tarihi, üzerinde yapılan umut verici pek çok yayına rağmen, hâla birçok konunun karanlıkta kaldığı bir alan olma özelliğini muhafaza ediyor. Gün geçmiyor ki eski bilgilerimizi yenileyen, değiştiren bir araştırma çıkmassın. Bu çalışmaların bir kısmı arşiv belgelerine dayanan, ayların hatta yılların emeğinin mahsulü, kimisi de yazmalar veya Türk tarihçiliğinin haberdar olmadığı yabancı tanıklıklara dayanan ve perspektifimizi geliştiren çalışmalar. Bütün bu memnuniyet verici çabalar sadece tarihçileri değil, tarih severleri de mutlu ediyor.

Osmanlı Devleti söz konusu olduğunda, en ilgi çeken konuların başında hiç şüphesiz bu siyasi yapının kuruluşu sorunu gelmektedir. Bu problem pek çok tarihçiyi kendine çeken tılsımlı bir alan gibidir. İşte Colin Imber ismi de, tarih severler tarafından, Türkiye'de öncelikle bu tartışmalar vesilesiyle tanınmıştır. Kuruluş ile ilgili görüşleri nedeniyle biraz da tepki olan bu tarihinin hemen tüm eserlerinin, özellikle son birkaç yıl içinde Türkçeye çevrildiğini görüyoruz.

Biz, bu yazıda adı geçen tarihinin son çevrilen "Varna Savaşı" ismindeki eserini² değerlendirmeye çalışacağız. Ancak burada hemen belirtelim ki bizim değerlendirmemiz kitabın tamamına dair değildir. Biz, sadece, Varna savaşını konu edinen bir çalışmada yer alması gerektiğini düşündüğümüz bazı gazâvatnâmelerden kitapta faydalanılmaması ve bu eksikliğin sonuçları üzerinde durmayı hedefliyoruz. Kaldı ki kitabın alana önemli bir katkı sağladığı ortadadır ve tenkidimiz bu gerçeği yok sayma gibi bir gayeyi matuf değildir.

Bilindiği gibi gazâvatnâme veya gazânâmeler, Türk edebiyatında gazâları konu edinen eserlere veriler isimdir. Osmanlı tarihi boyunca pek çok gazâvatnâme kaleme alındığını biliyoruz ve bunlardan 250 kadarı bugün kütüphanelerde değerlendirilip neşredilmeyi beklemektedir. Bu eserler, özellikle savaşlarla ilgili olarak, vekayinâmeler gibi genel mahiyetteki kaynaklarda yer almayan, pek çok ayrıntıyı öğrenmemizi sağlayabilecek bir içeriğe sahiptir. Nitekim bu durumu takdir eden Imber, "Gazâvat-ı Sultân Murad b. Mehemmed Han" isimli anonim gazâvatnâmeyi, eserinin

² Colin Imber, *Varna Savaşı*, çev. Ayda Arel, Kitap Yayınevi, İstanbul 2007.

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