

long. 37° 45' E.). It lies below the southwestern slopes of the Istranca Dağları on the road connecting Kırklareli [see KIRK KILISE] with Silivri and the Sea of Marmara coast.

The Byzantine town and fortress of Bizyē (Βιζύνη), Byzus of the Latins, was a bishopric by 431 and a metropolitan see by the 14th century. It was apparently first taken by the Ottomans just after the middle of the 8th/14th century; the poet Aḥmedī attributes this occupation to Süleymān, eldest son of Orkhan, who is said to have died in 1357. But this must have been only a temporary event, and according to the Byzantine chronicler Ducas, it was not until March 1453, just before the fall of Constantinople, that Meḥemmed Fātiḥ's commander Ẓarādja Beg conquered Bizyē definitively, with its two churches of St. Sophia and St. Nicholas transformed into mosques. *Yürüks* [q.v.] were settled in this frontier region and Wize became a *sandjak* of Rümeli. Subsequently, it came within the province of Özü or Silistra. By 1846 it was included in the province of Edirne [q.v.] as the *sandjak* of Tekfurdaghī or Tekirdaghī [q.v.], coming within the *sandjak* of Kırk Kilise in 1879. It had been briefly occupied by the Bulgarians in the spring of 1878. During the Balkan War of 1912-13 it was again occupied by the Bulgarians, and by Greek forces in 1920-2. With the Treaty of Lausanne, the town's Greek population, who had formed the majority of the town's 3,380 inhabitants, was resettled within Greece. In Republican Turkey, it is now within the il of Kırklareli.

Bibliography: M. Tayyib Gökbulgin, *XV.-XVI. asırlarda Edirne ve Paşa livası, vakıflar—mülkler—mukataalar*, Istanbul 1952, 6-9 and index; arts. *Bizyē*, in *Megalē Hellenikē Enkyklopaideia*, vii, ²Athens 1964, 264-5, and in *Megalē Genikē Enkyklopaideia*, xiv, Athens 1980, 299; A. Birken, *Die Provinzen des osmanischen Reiches*, Wiesbaden 1976, 59, 88, 100; A.P. Kazhdan et alii (eds.), *The Oxford dictionary of Byzantium*, Oxford-New York 1991, i, 292-3, art. *Bizyē* (T.M. Gregory), mentioning A.M. Mansel, *Trakya'nın kültür ve tarihi*, Istanbul 1938, and V. Velkov, *Die thrakische Stadt Bizye*, in *Studia in honorem V. Beševliev*, Sofia 1978, 174-81; P. Rodakes, *The Turkish conquest of Thrace. The Thracian Muslims*, Athens 1991 (in Greek); G. Voyatzes, *The early Ottoman domination in Thrace: immediate demographic consequences*, Thessalonica 1998 (in Greek), 304 ff., 385 ff. See also RÜMELI.

(C.E. BOSWORTH and A. SAVVIDES)

✓ **WODINA**, VODINA, the Ottoman Turkish name for the Greek town of Edessa on the Via Egnatia in western Macedonia, lying to the northwest of Thessalonica [see SELĀNIK] (lat. 40° 48' N., long. 22° 03' E.). The name Vodina goes back to Slavonic *voda* "water" because of the abundance of water in the vicinity of the town.

In mediaeval times it was contested by Byzantines, Bulgarians, Serbs and Normans (see J. Perluga, in *Lexikon des Mittelalters*, iii/7, Munich-Zürich 1985, cols. 1565-7; R. Browning and A. Kazhdan, in *Oxford dict. of Byzantium*, New York-Oxford 1991, 2185). In the late 14th century it was ruled by Greek-Serbian toparchs, until the town's initial conquest by the Ottoman commander Ewrenos Beg [q.v.], effected by the treason of the local archon Kel Petros and variously dated by Greek and Turkish sources (Neshrī, Sa'd al-Dīn, Ewliyā Ālebi) to between 774-6/1372-4, together with Beroia [see KARAFERYE], and dates in the 1380s (see C. Seybold, *Neshri's Notiz über die Eroberung von Vodena-Edessa... durch Bajezid I. Jildirim, 1389*, in *ZDMG*, lxxiv [1920], 291; P. Wittek, in *BSOAS*, xiv [1952],

661 n. 3; D.E. Pitcher, *An historical geography of the Ottoman empire*, Leiden 1972, map XXVI; P. Schreiner, *Byzantinischen Kleinchroniken*, ii, Vienna 1977, 358; Stalides, i, 95-125 for details).

Definitively captured ca. 833/1430, Vodina became part of the *sandjak* of Selānik, internally administered by local archons (*demogerontes*). Its fortifications and products were described by Kātib Ālebi (Ger. tr. J. von Hammer, *Rumeli und Bosna*, Vienna 1812, 87) and by Ewliyā Ālebi in 1668, the latter mentioning 100 houses, 30 shops, ten *khāns* and seven Orthodox churches functioning also as schools for the Greek population (see D. Demetriades, *Central and western Macedonia according to Ewliyā Ālebi* [in Greek], Thessalonica 1973, 235, 241-2). In the 19th century, it was visited by various Western travellers, e.g. W.M. Leake in 1808 (*Travels in northern Greece*, iii, London 1835, 275-6). Edessans participated in the 1770 Russian-inspired Orlov revolt and the Greek War of Independence, whilst between 1798 and 1822 the town experienced the rule of 'Alī Paşa Tepedelenli [q.v.] of Albania. Bulgarian claims on the area began in the 1860s, but the town's eventual annexation to the kingdom of Greece was effected on 18 October 1912, at which time the town had a population of 4,000 Greeks, 1,530 Bulgarians, 46 Turks and a few Serbs (see J. Sarres, in *Megalē Hellenikē Enkyklopaideia*², ix, Athens 1964, 706-7). The town's fine 15th century mosque now houses its archaeological museum.

Bibliography: See also the detailed monograph on the town, C. Stalides, *Edessa in the period of Turkish domination, 14th century to 1912* (in Greek), Edessa 1988, i; also A. Vakalopoulos, *History of Macedonia 1354-1833* (in Greek), Thessalonica 1969, repr. 1992, index, and idem, *History of modern Hellenism* (in Greek, iv-vi, Thessalonica 1973-82, index.

(A. SAVVIDES)

WOLOF [see SENEGAL].

WOLOS [see KULUZ, in Suppl.].

WOYNUK (ت), a term of Ottoman military and administrative usage which denoted a particular category of troops amongst other Balkan Christian landholding or tax-exempt groups employed by the sultans to perform specific combat and other militarily-related tasks (for other groups, see EFLAK and MARTOLOS). The term stems from the Slavonic root meaning "war", "warrior", which appears also in the office of Voywoda [q.v.], likewise found in Ottoman usage.

The *woynuks* were especially useful to the sultans before the Ottoman state developed a fully-centralised, multi-functional military apparatus of its own. In newly-conquered lands along the empire's expanding Albanian and northern Balkan frontiers during the late 9th/15th and early 10th/16th centuries, *woynuks* provided an essential complement to the timariots [see TĪMĀR] whose numbers were still insufficient to perform both offensive and defensive military functions. An idea of the numerical importance of *woynuks* can be gained when we consider that in the Vidin region during the time of Meḥemmed II Fātiḥ, for example, *woynuks* still outnumbered timariots by a significant margin (Inalcık, *Fatih devri*, table on p. 165 showing 231 registered *woynuks* as against 188 *tīmār* holders). By means of the *woynuks* organisation, the Ottomans were able to secure the loyalty and co-operation of members of existing local landed military élites by confirming a kind of limited title to their own hereditary lands called *bashime*. One limit was the satisfactory performance of the military duties assigned to them by the Ottomans. Having thus neutralised them, the Ottomans

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