

# OSMANLI ARAŖTIRMALARI

## II

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## II



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ile Bektaşî şâirleri arasındaki düşünce yakınlığını rahatça ortaya koyabilecek niteliktedir.

Şüphesiz ki A. Güzel'in eseri hakkında söylenebileceklerin hepsi bundan ibaret değildir. Fakat şu rahatça söylenebilir ki, onun *Kaygusuz Abdal* adındaki bu eseri, bütün eksikliklerine rağmen, Türk edebiyatı tarihi açısından olduğu kadar, belki daha da fazla, Anadolu'nun dinî tarihi açısından ileri atılmış mühim bir adımdır. Şöyle ki :

1. Bir Türk süfi şâirinin mevcut bütün eserlerinin bilinen nüshalarına dayanılarak meydana getirilen nadir monografilerden biridir.

2. Bugüne kadar sadece tarih kaynaklarına dayanarak dış tarihlerini ve az çok inançlarını tanıdığımız, ilk Osmanlı hükümdarlarıyla yakın temasları ve devletin kuruluşunda önemli rolleri olan Rum Abdalları zümresinin, dolayısıyla Kalenderiler'in inançlarını ve mahiyetlerini daha iyi tanıma imkânını veren ilk monografidir. Bu sayede adı geçen zümre hakkında daha sağlam araştırmalar yapılabilecektir.

3. Rum Abdalları ile Bektaşîler'in ilgisini ve bu birincilerin ikincilere hangi inanç ve telakkileri naklettiğini müşahhas bir şekilde görmemizi sağlayan ilk çalışmadır.

Sadece sayılan şu üç nokta bile A. Güzel'in eserinin ilme önemli bir katkı olduğunu göstermeye kâfidir. Yazarın en kısa zamanda, neşre hazırladığını bildiğimiz Kaygusuz Abdal'ın eserlerinin metinlerini de yayınlama imkânını bulmasını dileriz.

Ahmet Yaşar Ocak

Abdeljelil Temimi, *Sommaire des registres arabes et turcs d'Alger* (Tunis, 1979), Publications de la *Revue d'Histoire Maghrebine*, no. 2. pp. 116.

This inventory constitutes the third part of the author's Doctorat ès Lettres', the first two volumes of which comprise a monograph on the town of Constantine in the eighteen-thirties and studies concerning the history of the Maghreb between 1816 and 1871<sup>1</sup>. In the introduction, the author relates the sad story of dispersion and deliberate neglect which befell the Ottoman archives of Algiers after the French occupation in 1830.

1 *Le Beylik de Constantine et Hadj Ahmed Bey (1830-1837)* Publications de la *Revue d'Histoire Maghrebine* vol. 1 (Tunis, 1978); *Recherche et Documents d'Histoire Maghrebine, la Tunisie, l'Algerie, et la Tripolitaine de 1816 à 1817*, Publications de la Faculté des Lettres et des Sciences Humaines de Tunis (Tunis, 1971).

Thus the material available appears to be only a fraction of what existed in the early nineteenth century. On the whole, registers (*defter*) seem to have fared better than individual documents. The material surveyed by Temimi consists of 574 registers; about one hundred of these are in written in Turkish, the remainder in Arabic. While it is of course possible that some of the records considered lost today will be located in the future, it appears that the 574 registers described by Temimi constitute the totality of the material available at present. In fact of the registers surveyed in Section 3 of Temimi's inventory, only the microfilms can be consulted, the whereabouts of the originals being at present unknown<sup>2</sup>. Moreover, very few documents in the Algerian archives antedate the second half of the seventeenth century. Most of the surviving registers were compiled in the eighteenth and early nineteenth centuries, a not inconsiderable number are even posterior to the French occupation of Algiers.

Fiscal records dealing with Algerian commerce were generally written in Ottoman Turkish. The same applied to all materials relating to the janissary *ocak*, since even in the eighteenth century the soldiers stationed in Algiers, Tunis, and Tripolis were generally recruited in Anatolia<sup>3</sup>. However it appears that the military scribes compiling the Algerian registers did not often reach the standards customary in Istanbul. Thus Temimi complains that many of the registers in question are almost impossible to decipher. This is all the more frustrating as the commercial records of Algiers permit a reevaluation of the role of piracy in the daily life of this Ottoman province: At least during the eighteenth century, ordinary trade seems to have been far more important than the profits derived from piracy. Equally, estate inventories (*muhallefat defterleri*) survive in sizable numbers and should permit relatively detailed investigations of the social composition of the Ottoman ruling group established in Algiers.

As to the documents written in Arabic, the vast majority deals with questions pertaining to pious foundations (*vakıf*, or *habous* according to the terminology of Northern Africa). Entries recording the rent due from *habous* holdings are particularly numerous, as are materials concerning *habous* benefiting special groups of the population such as needy students, the poor of Mecca and Medina, or Andalusian immigrants. Furthermore, there survive large quantities of records dealing with taxes demanded from the rural population, particularly tribal communities. In many cases, the type of taxes demanded permits certain conclusions concerning the manner in which tribal communities established in the Algerian countryside made a living for themselves.

In the main body of his book, Temimi gives a brief indication of the contents of each register, the number of pages it contains, the language in which it was written, and wherever possible, the date. Documents of special interest

2 Temimi has come to the conclusion that the originals still slumber somewhere in French archives.

3 Jean Deny, «Les registres de solde des Janissaires conservés à la Bibliothèque Nationale d'Alger,» *Revue Africaine* (1920), 19-46, 212-260.

to the researcher are singled out by a short notice (*'fonds important'*). As many registers deal with a variety of subjects, complete indexing is of course impossible for a researcher working alone. Even so, Temimi has greatly enhanced the usefulness of his book by a detailed subject index, which contains such items as 'new *habous* in Algiers', 'purchases of iron', or 'distribution of barley to the poor'. Considering that most of the documents can be consulted both in France and in Algeria, it is to be hoped that these materials will interest scholars working in Turkey, who until now have rather tended to neglect the history of Ottoman North Africa<sup>4</sup>.

In the introduction to his book, Temimi stresses the petty inconveniences which have caused innumerable difficulties to North African scholars wishing to study the history of North Africa in a broader framework. These difficulties will appear very familiar to scholars working in Turkey. Thus Temimi's reference to the 'pious wishes and politically motivated polite phrases expressed in public speeches' (p. 6) will no doubt excite a sympathetic reaction among Turkish archivists and scholars engaged in archival research. It is to be hoped that Temimi's book will contribute toward tearing down the 'fences of ignorance and possessiveness' which so far have impeded a study of the Ottoman Empire in its entirety.

4 The only summary in Turkish: Aziz Sami İltis, *Şimali Africa'da Türkler*, 2 Vols., (Istanbul, 1936-37), while useful, is by now considerably out of date.

Suraiya Faroqi

*Sieben Jahre in Aleppo (1656-1663), Ein Abschnitt aus den «Reiss-Beschreibungen» des Wolfgang Aigen, ed. Andreas Tietze, Beihefte zur Wiener Zeitschrift für die Kunde des Morgenlandes (Wien, 1930).*

Travel accounts are so familiar to the researcher dealing with the Ottoman Empire that after a while saturation sets in. That the authors of travelogues quite frequently copied from one another does not help matters. Moreover, the classical reminiscences of the more erudite writers probably constitute the kind of material which the investigator concerned with the sixteenth, seventeenth, and eighteenth centuries most often skips with impatience. Thus it is easy to gain the impression that nothing very new can be learned from the perusal of seventeenth-century European travel accounts. Even worse, one might be pardoned in assuming that most of these authors, apart from Tavernier and a few others, were altogether a dreary company.

But every once in a while, a novelty is served up to tempt even the most