

GRIEVANCE
ADMINISTRATION (ŞIKAYET)
IN AN OTTOMAN PROVINCE

The Kaymakam of Rumelia's
'Record Book of Complaints' of 1781–1783

Michael Ursinus

 **RoutledgeCurzon**
Taylor & Francis Group
LONDON AND NEW YORK

**Also available as a printed book
see title verso for ISBN details**

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The 'Record Book of Complaints' from the office of the governor-general (*beylerbeyi* or *beğlerbeği*) of Rumelia appears to be an exceptional example of an archival document. It offers a unique insight into the workings of Ottoman provincial government in the most central province of Ottoman Europe, Rumelia. Containing the abstracts of orders issued by the office of the *beylerbeyi* in response to petitions or grievances submitted by members of the population on a variety of problems, this manuscript casts light on administrative and judicial institutions and practices linked to the office of the *beylerbeyi*. For the first time, this important document has been translated into English and its original facsimile is reproduced. Additionally, the author provides a concise introduction to the historical context of the 'Record Book of Complaints'. This book is the first volume to appear in the Ibrahim Pasha of Egypt series, a sub-series of the Royal Asiatic Society Books series.

Michael Ursinus, educated at Hamburg, held academic positions in Munich, Birmingham (UK) and Freiburg (Germany). He is currently Professor of Islamic and Ottoman Studies at the University of Heidelberg. His main research interests include the Balkans under Ottoman rule, the history of the periodical press in the Middle East, and Ottoman diplomacy and palaeography.



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RoutledgeCurzon

Taylor & Francis Group

LONDON AND NEW YORK

First published 2005
by RoutledgeCurzon
2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN

Simultaneously published in the USA and Canada
by RoutledgeCurzon
270 Madison Ave, New York, NY 10016

RoutledgeCurzon is an imprint of the Taylor & Francis Group

This edition published in the Taylor & Francis e-Library, 2005.

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Typeset in Times by LaserScript Ltd, Mitcham, Surrey
Printed and bound in Great Britain by
TJ International Ltd, Padstow, Cornwall

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British Library Cataloguing in Publication Data

A catalogue record for this book is available from the British Library

Library of Congress Cataloging in Publication Data

A catalog record for this book has been requested

ISBN 0-415-35887-6 Master e-book ISBN

To my father
and to my mother

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ACKNOWLEDGEMENTS

In a sense, this book has been more than twenty five years in the making. When I first saw the original document in the archive in Skopje, I had the good sense to ask the Arhiv na Makedonija for a complete microfilm copy. I was then still in my student years and utterly unable to decipher the cursive hands in this codex. I was reasonably familiar with the palaeography of a kadi's record book, but this, which was supposedly just another such kadi's record book, proved unsurmountably difficult. So I wisely left it for another day. When it finally dawned on me that this was no ordinary kadi's record book, things had to wait for a sabbatical (that was four years ago), and even with the thrill of having finally solved some of the mystery of its origin, the edition of KSB 64 had to wait for another sabbatical to get finally off the ground. At long last, the work is done, to the best of my abilities. I feel particularly honoured that Her Highness Princess Fazilé Ibrahim has deemed it worthy to be the first publication in her newly established Ibrahim Pasha of Egypt Fund series to be published under the auspices of the Royal Asiatic Society.

Now the time has come to express my thanks to those institutions and people who have contributed to its appearance: First and foremost to the director and staff of the Macedonian State archive (Arhiv na Makedonija) in Skopje for the permission for, and preparation of, a complete microfilm copy of the volume; to Hans Georg Majer (Munich) and Claudia Roemer (Vienna) for considerably improving some of my readings, as well as to Maurus Reinkowski (Freiburg) and Rossitsa Gradeva (Sofia) for helping with the identification of place names, and to the latter, also, for being willing to test my views on some more general issues about the administration of justice in Ottoman Rumelia. I am extremely grateful to my friends John Haldon (Birmingham) for having read through some of my earlier drafts, and Colin Heywood (Hull) for having seen through my final draft to the end. Any remaining errors are of course entirely mine.

Special thanks also go to Christoph Herzog (Istanbul) for having dealt with numerous technical issues arising in the course of production, including the digitalization of the microfilm copy. I must also mention my debt to Leslie, who, during her own work, had to cope with repeated questions of style and language addressed to her as a friend and a native speaker, and to Tracey and Andrew, whose keen interest in my ongoing work about those strange lands and peoples so far away from their small town in Lincolnshire made me feel that all the work was worthwhile.

ACKNOWLEDGEMENTS

My greatest thanks, though, are due to my family, to Benjamin and Anna who did much of the proof reading, and particularly to my wife, who spent hours helping to prepare the Index.

Last but not least, my publishers at RoutledgeCurzon are to be commended for their patience, diligence and care in preparing the final product.

Birmingham, October 2004

INTRODUCTION

‘He holds Court and Palace in style, like the Grand Turk, according to his own rank. He imposes sentences of death and of all other matters to all the inhabitants of Rumelia and its provinces *de jure* and *de facto*, and everything that he does is approved by the Signior without any protest. He maintains by him two officers ... and two Judges as deputies to administer justice; (...)’

(Iacopo di Promontorio, giving a description, dating from 1475, of the governor-general of Rumelia, quoted in this form by Colin Imber, *The Ottoman Empire, 1300–1650. The Structure of Power*, Houndmills, Basingstoke and New York: Palgrave Macmillan, 2002, p. 183)

‘Nach dem altehrwürdigen Gesetze unseres Glaubens, des Islams, bin ich Beylerbeyi von Rumelien, und unsere Zeremonienordnung besagt, daß ich (...) selbst Gericht halten und Verbrecher hinrichten, töten und aufhängen lassen kann.’

(Kara Mehmed during his mission as the Sultan’s emissary, in the rank of a *beğlerbeği* of Rumelia, to Vienna in 1665, as quoted by Evliya Çelebi and translated by R. Kreutel in *Im Reiche des Goldenen Apfels*, Graz, Wien and Köln: Styria, 1957, pp. 64f.)

The study of the Ottoman legal practice, particularly when viewed within its spatial and communal setting, is still in its infancy.¹ Recent research has highlighted considerable regional diversity in the actual workings of the Ottoman legal system, differentiating between a ‘core’ or ‘Turkish culture’ area on the one hand and some (mainly Arab) provinces on the other whose legal apparatus and relative importance of some of its main judicial functionaries in it showed distinct dissimilarities, for instance as regards who was held superior, in the legal sense – the kadi or the *müftü*?² While in the central provinces of the Ottoman empire a kadi’s verdict is generally taken to be final in the sense that it would take the authority of the Sultan himself to reverse it, in some of the former Mamluk

1 On this wider question cf. Abdul-Karim Rafeq, ‘The Syrian ‘Ulama, Ottoman Law and Islamic Shari’a’, *Turcica* 26, 1994, 9–32.

2 See, for instance, Haim Gerber, *State, Society, and Law in Islam. Ottoman Law in Comparative Perspective*, Albany: State University of New York Press, 1994, especially his chapter 3. ‘The *fetva* in the Legal System’, pp. 79–112.

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provinces a kadi's judgement has been described as being liable to being put (even repeatedly put) for review before a *müfti*, who could declare it null and void, thereby allowing lawsuits to drag on indefinitely.³ On the other hand, some recent studies have strongly supported the notion of the supremacy of the kadi in the Ottoman legal system as a whole, and throughout the post-sixteenth-century period of Ottoman transformation, endowing the state with much of its Islamic legitimacy.⁴ This, to be sure, was a projection of the Ottoman system itself: that it was the kadi who held judicial monopoly throughout the Empire's provinces. But was he?

It is necessary here to quote Haim Gerber in full:

Let us consider briefly some potential or real competitors with the *kadi* for judicial monopoly. In the first place, the *mazalim* system disappeared, and there is no equivalent under the Ottomans. So did the classical Islamic *shurta*, or police. The first contender was almost naturally the *muhtesib* – that enforcer of public morals in the marketplace – who is said to have fulfilled a wide range of criminal functions in medieval Islam. With the disappearance of the *mazalim* and *shurta*, the *muhtesib* remained the *kadi*'s only *legal* contender for carrying out adjudication.⁵

But, at least in seventeenth-century Bursa, he finds little, if any, evidence of the *muhtesib*'s judicial prowess. Other potential contenders like the *mütesellim* (acting governor of a province), the *sancak beği* (sub-governor of a district) or the *subaşı* (chief of police) which, in particular the provincial governor, are accredited with judicial powers at the expense of the kadi in the older literature,⁶ are perhaps rather quickly dismissed by Gerber. Let me quote him again:

The secondary literature on the Ottoman criminal system strongly suggests that it was indeed these functionaries who usurped the authority of the Ottoman *kadi* prior to the late sixteenth century and even more so thereafter. But I strongly doubt whether this was really the case in seventeenth-century Bursa – or at all. It is true that the absence in the *kadi* records of extensive evidence of the usurpation of the *kadi*'s authority does not necessarily prove that it did not occur. But the fact that it fails to be so much as mentioned in literally thousands of cases brought before Bursa's *kadis* in the seventeenth century is a telling one. My feeling is that had it existed, such a usurpation would have surfaced in the *kadi* records.⁷

3 Baber Johansen, 'Legal Literature and the Problem of Change. The Case of the Land Rent', in Chibli Mallat (ed.) *Islam and Public Law*, London: Graham & Trotman, 1993, pp. 29–47. Johansen's findings are discussed in Gerber, *State*, pp. 84f.

4 Gerber, *State*, pp. 77f., 172f.

5 *Ibid.*, p. 69.

6 *Ibid.*, p. 66.

7 *Ibid.*, p. 69f.

It needs to be remembered, however, that Bursa was no seat of a high-ranking governor, but effectively placed under the administration of the kadi as the main representative of the central government.⁸

One Ottoman legal institution (not fully treated by Gerber) which seems to contradict the notion of the kadi's judicial monopoly in the empire is the *divan-i hümayun*, the Imperial Diwan in Istanbul. As a 'court of appeal' in a wider sense it acted in response to petitions (*arzuhal*) which were received from all across the empire. In this function, the *divan-i hümayun* reflected the age-old obligation of the ruler to uphold justice (*adalet*) against wrongdoing, in particular ill-treatment of the subject population on the part of state officials.⁹ It guaranteed a link between the ruler and the ruled, more particularly one which went over the head of the official.¹⁰ This allowed even the most humble subject to address the ruler (or his representative, the Grand Vizier) directly, with or without the help of the local kadi.¹¹ Even peasants and nomads in remote parts of the empire, Christian and Jewish women and slaves can be shown to have participated widely in the way of *şikayet* (the technical term, of Arabic origin, for both the act and concept of petitioning), bringing their grievances to the attention of the central authorities personally or by letter.¹² This is amply documented in a register published not long ago which contains the abstracts of more than 2800 decrees issued by the Imperial Diwan in response to complaints received in Istanbul during nine months of the year 1675.¹³ This 'Registerbuch der Beschwerden' ('Record Book of Complaints'), one of hundreds of its kind if one counts the sub-series of *şikayet*

8 Ibid., p. 137.

9 Haim Gerber (chapter 5. 'Patrimonialism and Bureaucracy in the Ottoman Political System', pp. 127–73) pays considerable attention to the Vienna 'Record Book of Complaints' of 1675, but does not much discuss the Imperial Diwan's administration of *şikayet* as such.

10 Gerber, *State*, pp. 154–73. On pp. 155f. he states: 'Given the prevailing scholarly opinion on centre-periphery relations in the Ottoman Empire, it is startling to observe such large numbers of complaints by people in villages and small towns. These were people from the lowest reaches of society, and they were filing strongly worded complaints against state officials, identifying themselves by full name and address. Although the existence of the complaints shows, of course, that wrongs were done, it seems even more telling that common people were fighting back with such enthusiasm and apparent lack of fear.'

11 Halil İnalçık, 'Şikâyet Hakkı: 'Arz-i Hâl ve 'Arz-i Mahzar'lar'. *Osmanlı Araştırmaları. The Journal of Ottoman Studies* 7–8, 1988, 33–45.

12 'This traditional image of the ruler as the redressor of wrongs was maintained, and every subject, Muslim and non-Muslim, could submit a petition to the Sultan. The most picturesque and dramatic form of such submission was to present a petition when the Sultan set out for the Friday prayer in one of the Imperial mosques or for a hunting expedition. It then happened, as an *'adâletnâme* put it, that the Sultan's wrath was roused as 'the smoke of the sighs of those pleading for justice reached heaven' (*dâdhvâhların dâd-i âhi eflâke peyveste olmağın*). This Persian expression seems not to be a mere metaphor. According to European sources, at the time of such processions petitioners, standing in a line, held pieces of burning or smoking mat over their heads to draw attention to their miserable plight. The Sultan's followers collected the petitions, which might or might not be brought to his personal attention. It was even said that a party in a lawsuit or trial who considered himself wronged would warn the judge with the words *haşır yakarım*, 'I will light a straw-mat', i.e. would threaten to appeal to the Sultan.' Uriel Heyd, *Studies in Old Ottoman Criminal Law*, ed. by V. L. Menage, Oxford: Oxford University Press, 1973, pp. 227f.

13 Published in facsimile by Hans Georg Majer (ed.): *Das osmanische „Registerbuch der Beschwerden“ (Şikâyet Defteri) vom Jahre 1675. Österreichische Nationalbibliothek Cod. mixt. 683. Band I: Einleitung, Reproduktion des Textes, Geographische Indices*, Wien: Verlag der Österreichischen Akademie der Wissenschaften, 1984.

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defterleri in this total (each containing references to many hundreds if not thousands of individual cases of *arzuhal*), is housed in the Österreichische Nationalbibliothek in Vienna, and may well have been recovered from what was left of the Ottoman camp after the rout of the Sultan's armies in the battle of Kahlenberg on 12 September 1683. It is well known that Ottoman Grand Viziers took part of the central archives with them whilst on campaign; significantly, there is a gap in the series of registers similar to the 'Registerbuch der Beschwerden' in the Turkish Başbakanlık Arşivi, the former Ottoman central archives, between 1673/4 and 1680.¹⁴ The registers which are missing here also appear to have been lost in the disaster of 1683.¹⁵ Thus, even while in the field, the Grand Vizier would insist that he had at his disposal the details of all the complaints made, recently as well as during the past 10 years or so,¹⁶ enabling him to act upon them whenever necessary. This clearly illustrates to what considerable lengths the Ottoman government would, and did, go in order to make sure, even in adverse circumstances, that the concept of the subjects' direct link with their ruler (or his representative plenipotentiary) was upheld not only in theory but in practice as well – for the sake of universal justice (*adalet*) in the Sultan's realm.

Significantly, in the vast majority of cases, the *divan-i hümayun* did not adjudicate without consulting a *kadi*. It may not be strictly true that 'every complaint was sent to the nearest *kadi* with a strongly worded order to look into it diligently,'¹⁷ but the *şeri* court is very much in evidence throughout. More often than not, the decrees registered in the Vienna 'Registerbuch der Beschwerden' instruct the (local) authorities to have the case 'viewed on the spot by a *kadi*' (*mahallında şerle görülib*) or 'considered by a *kadi* in the presence of a *mübaşir*' (*mübaşir marifetiyle şerle görülmek*), or the nuisance 'removed by the *kadi*' (*şerle ref olunmak*), to quote but a few common expressions.¹⁸ Writing about the highest court of law in the Ottoman Empire in the *divan* of the Grand Vizier, Heyd notes:

The sentences were given by the *cadis* and executed by order of the Grand Vizier, just as in the provinces they were carried out by order of the governors. This seems to be confirmed by legal documents of that [i.e. the eighteenth, M.U.] century, in which such a *dīvān* is called '*sharī'a* court (*meclis-i şer'*) held in the Grand Vizier's presence in the '*arz odası*.'¹⁹

In the Ottoman Empire, like in other Islamic states, it was the duty and prerogative of the ruler (and of his sons, the *şehzade*,²⁰ while serving their terms away from the capital) to

14 Ibid., p. 15.

15 There is a similar gap in the series of *mühimme defterleri* between 1664/5 and 1679/81: Ibid.

16 A later document of 1151 H/ 1738–1739 gives clear instructions concerning the exact time span: At the start of a campaign, a backlog of *defters* covering a period of 30 years is to be taken from their deposits; at the next stage, the *defters* from the earliest decade are to be dropped in Edirne, those of the following decade-and-a-half in Sofia, and the rest in Niš. It seems that, after the disaster of 1683, one had grown more cautious: Ibid., p. 16.

17 Gerber, *State*, p. 182.

18 Further examples can be found in the sample passages in Arabic print in Majer (ed.) *Registerbuch*, pp. 24–30.

19 Heyd, *Criminal Law*, p. 226.

20 An interesting example of a non-Muslim petitioner addressing *şehzade* Alemşah, son of Bayezid II, at Sardes in 1497 was published by Elizabeth Zachariadou 'Συμβόλη στην ιστορία του νοτιοανατολικού Αιγαίου (μὲ ἀφαρμὴ τὰ πατριακά φερμαννία τῶν ἐτῶν 1454–1522)', *Summeikta* 1, Athens, 1966, 184–230.

INTRODUCTION

uphold justice, but this prerogative he could (and did) delegate to his representatives both in Istanbul and in the provinces, first and foremost the Grand Vizier, but also, for example, the Admiral of the Fleet (*kapudan paşa*).²¹ Furthermore, provincial governors of vizierial or *mirimiran* rank held judicial powers similar to those of the Grand Vizier, since their position in the provinces under their authority was similar to that of the Grand Vizier in relation to the Empire as a whole. Relating to high-ranking provincial governors, a *kanunname* from the seventeenth century states: 'Like him [i.e. the Grand Vizier, M.U.] they are to execute the law of the *sharī'a* and, in particular, to remove injustice and oppression (*maẓālīm*).'²² Indeed, when on the way to or from their province, provincial governors of high ranking were meant to administer justice even in the provinces through which they passed, unless those districts were held by governors of the same rank.²³ They were to act primarily, but not exclusively, in cases involving military offences, to root out crime in the public area and to hear cases which could not be prosecuted to conviction because of lack of evidence according to the sharia.²⁴ In the absence of legally recognized plaintiffs they could legitimately instruct kadis to refuse a hearing.²⁵ What is more, to eliminate injustice and oppression generally, such provincial governors, in the same way as the Grand Vizier, were entitled to receive petitions as the Sultan's deputies in the provincial districts under their command.

To effect this, the *beğlerbeğis* are to hold *dīvāns* in which they hear cases, or to summon cadis to their presence and charge them to do so. In order to institute such hearings and redress grievances they are to issue written orders (*buyuruldu*) in accordance with the *sharī'a* and the *kānūn*.²⁶

Except in some of their more specific judicial functions referred to above, governors were to involve the sharia courts in their adjudication,²⁷ a stipulation which provincial governors

21 Among the Ottoman documents preserved in the monastery of St John in Patmos (currently being catalogued by Nicolas Vatin, Gilles Veinstein and Elizabeth Zachariadou) are several *mektubs* issued between 1593 and 1602 by *kapudan paşa* Çiğalazade Sinan in response to petitions received from the monks of St John, the *reaya* of Cos, the *reaya* of Skiathos and the *reaya* of Kalimnos, as well as similar *mektubs* issued by *kapudan paşa* Damad Mehmed during 1612, by *kapudan paşa* Maraşlı Halil in 1615, by *kapudan paşa* Receb in 1624, and by *kapudan paşa* Hasan in 1626. On the cataloguing project see Nicolas Vatin, 'Note préliminaire au catalogue du fonds ottoman des archives du monastère de Saint-Jean à Patmos', *Turcica* 33, Paris, 2001, 333–8. I am grateful to my friend and colleague Nicolas Vatin for allowing me the use of his notes prior to publication.

22 Heyd, *Criminal Law*, pp. 210; 224ff. The *kanunname* is that of Nişancı (Tevkii) Abdurrahman Paşa, published in *Milli Tettebbüler Mecmuası* vol. 1, part 3, Istanbul, 1331, pp. 497–544.

23 *Kanunname* of Abdurrahman Paşa, *Milli Tettebbüler Mecmuası* vol. 1, part 3, Istanbul, 1331, pp. 500, 528–9; Heyd, *Criminal Law*, p. 210, n.3.

24 Galal H. El-Nahal, *The Judicial Administration of Ottoman Egypt in the Seventeenth Century*; Minneapolis and Chicago: Bibliotheka Islamica, 1979, p. 35.

25 Heyd, *Criminal Law*, p. 219.

26 *Ibid.*, p. 210.

27 For Egypt, the *kanunname* explicitly stipulates that the *vali* is to adjudicate *only* in co-operation with the kadi. Heyd, *Criminal Law*, p. 209, n. 4.

INTRODUCTION

sometimes, at least in some parts of the Empire, evidently did not (fully) observe.²⁸ Abraham Marcus has shown for eighteenth-century Aleppo that the local governor played a significant role in judicial affairs, trying people in his own court by passing judgment on them as the executor of 'administrative justice' (*siyasa*), rather than having them brought to trial in the sharia courts as required. Consequently, 'this court was a byword in Aleppo for oppressive and whimsical procedure'.²⁹ Apparently, 'administrative justice' was applied here not only in cases involving public violations of the peace (the *kanun* stipulates expressly that this was the domain of the governor in which the kadis should not interfere),³⁰ but seems to have been resorted to more generally, perhaps to the extent of reducing the (Hanafi) kadi of Aleppo to a more limited position as regards his range of authority than was usual in other parts of the Ottoman Empire.³¹ On the other hand, referring to seventeenth-century Bursa about which there seems to be no evidence for a comparable governmental court or judicial activity on the part of the provincial governor, Haim Gerber states that it was the local kadi who 'handled without much ado cases classifiable as *siyaseten*'.³² Yet a provincial governor like the pasha of Aleppo sitting court in his own *divan* over criminal, but occasionally also civil, cases and acting as a judge by means of his *siyaset* powers with (it is claimed) no involvement of a sharia authority of any kind would seem in no ways exceptional, neither during nor before the eighteenth century. We know of some seventeenth-century letters of complaints (*arzuhal*) in which high-ranking provincial officials were accused by the petitioner, and later found by the central government, to have acted arbitrarily in their *siyaseten* adjudication, and to have infringed on the established judicial system represented by the kadi. When, in 1675, a villager from the Sivas area was tried by a certain Bektaş, the *mütesellim* (acting governor) of Sivas, as being an accessory to

28 El-Nahal, *Judicial Administration*, pp. 33ff. (referring to the situation in Egypt during the seventeenth century), describes as 'greatly overstated' the claim by Heyd that 'the rule of the *qānūn* that a criminal must not be punished unless he had been convicted by a *qāḍī* was largely disregarded'. Yet El-Nahal, too, observes that 'some cases, criminal as well as civil, were submitted directly to the *wālī*, who did refer some of these to the court but others to the *Dīwān*. The *qānūn* excluded from the jurisdiction of the *qāḍī* military crimes and crimes for which convictions could not be had because of lack of evidence according to the *Sharāh*, and placed them under the jurisdiction of the *wālī* as the supreme representative of the sultan in Egypt. Occasionally, however, provincial governors and the *ṣūbāshī* did hear other cases and seem to have set punishments without a *qāḍī*'s decision. But those who lost then brought their cases to the *qāḍī* and demanded that the person who took them to the governor or the *ṣūbāshī* be punished or reimburse them'. In concluding, El-Nahal states: 'The *qāḍī* in seventeenth-century Egypt thus had jurisdiction over all criminal cases involving both military and civilian litigants'.

29 Abraham Marcus, *The Middle East on the Eve of Modernity*, New York: Columbia University Press, 1989, pp. 107f.; 114f.; 116f.

30 According to Nişancı Abdurrahman Paşa's seventeenth-century *kanunname* quoted by Heyd, *Criminal Law*, p. 209, the kadis 'are to carry out the laws of the *shar'ā* . . . but are ordered to refer matters relating to public order (*nizām-i memleket*), the protection and defence of the subjects, and the capital or severe corporal punishment (*siyāset*) /of criminals/ to the /local/ representatives of the Sultan (*vükelā-i devlet*), who are the governors in charge of military and serious penal affairs (*hükām-i seyf ve (ü) siyāset*)'.

31 Gerber, *State*, pp. 76f.

32 *Ibid.*, p. 77. Gerber interprets the contrast between Bursa and Aleppo as a reflection of the difference between the Ottoman core districts and the outer provinces 'where universalistic and bureaucratic processes were weaker than at the centre'.

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a brigand and fined a substantial sum (apparently after his slave had been detained in his stead for three months without a trial pending before the kadi), the government decided in the petitioner's favour that the procedure was illegal since the case had not been dealt with by a sharia court.³³ Similarly when, again in 1675, the *müfettiş* (inspector) Mehmed Pasha seized a suspected highway robber in central Anatolia, locked him up for three months by means of his *siyaset* powers and confiscated his horses and sheep without a trial in the *mahkeme*, the Ottoman central government decreed that this too was illegal³⁴ – in spite of the fact that in both cases the governors were only trying to root out crime in the public sphere, 'so what they did was purportedly within the bounds of their authority.'³⁵ Resulting in part from the overlapping nature of their responsibilities, governors and kadis could find themselves poised against each other in an uneasy relationship from which considerable friction might arise.³⁶ But it seems that the concept of a general supremacy in judicial matters of the kadi remained undisputed, even if the actual standing of the kadi *vis-à-vis* the governors and their men 'depended on their local power, on the kadis' moral conviction and personal courage, and on the extent of the central government's willingness and ability to restrain its executive organs'³⁷ – which could, and did, vary from place to place, as well as over time.

Following from their right (if not their obligation) to receive petitions as the Sultan's deputies in the provincial districts under their command, Ottoman provincial governors and their *divans* were merely fulfilling their regular duties when prompted into (judicial) action by petitioners who had decided to address their provincial heads of government rather than the local kadi or the central authorities in Istanbul. In the light of this statement, and taking account of the fact that the province was meant to emulate closely the relevant procedures in the capital, it is surprising that the Ottoman governor's *divan* as a *mazalim* court, unlike the Imperial Diwan from which hundreds of specialized 'registers of complaints' (*şikayet defterleri*) have emanated keeping account of tens of thousands of petitions to the central authorities in Istanbul,³⁸ seems to have left so little (archival) evidence. Heyd noticed almost half a century ago that as to the governors' judicial

33 Gerber, *State*, pp. 170, 173, quoting Majer (ed.) *Registerbuch*, fol. 56b–2.

34 Gerber, *State*, pp. 170, 173, quoting Majer (ed.) *Registerbuch*, fol. 34a/2.

35 Gerber, *State*, p. 170. On the basis of these and similar cases relating to brigandage 'which were directed to the *kadi* of the region (though often also to the governor) with a specific order to handle the matter through the *shari'a* court' Gerber, *State*, pp. 172f., asserts: 'This fact strongly reinforces the conclusion that the supremacy of the *kadi* in the Ottoman legal system in the post-sixteenth-century period was undiminished. It also underscores the view of the Ottoman state itself that it was the *kadi* who held juridical monopoly in the empire. The only exceptions to this rule were the really major disturbances (...), involving large groups of armed tribesmen in marginal areas. These cases were assigned to the care of the governors equipped with proper armies'. See also Eyal Ginio, 'The Administration of Criminal Justice in Ottoman Selanik (Salonica) during the Eighteenth Century,' *Turcica* 30, 1998, 185–209.

36 Cf. Chapter 5. 'Friction between *kadi* and governor' in Heyd, *Criminal Law*, pp. 219ff.

37 *Ibid.*, p. 220.

38 The series of *şikayet defterleri* as listed in the Başbakanlık Arşivi covers the period from 1649 to 1813. One such register alone, like the *şikayet defteri* of 1675 which is housed in the Vienna Österreichische Nationalbibliothek, contains more than 2800 summaries of firmans which were issued in response to petitions. For more quantitative data cf. Majer (ed.) *Registerbuch*, pp. 17–23.

authority, if not their authority generally, very little is known, especially about their *divans* and the matters being dealt with in them.³⁹ It would appear that much of that still holds true. Even the meticulous study by El-Nahal of the Ottoman judicial administration in Egypt hardly mentions the Egyptian *divans*. His reference to this institution, in a footnote, is characteristically based solely on narrative sources.⁴⁰ Nothing is said about provincial *divans* in Linda Darling's account of 'complaints and corruption' during the period of transition,⁴¹ or in Boğaç A. Ergene's recent study about the legal practice in parts of Ottoman Anatolia during the second half of the seventeenth and the first half of the eighteenth century.⁴²

The present publication of the so-called *sicill* from Manastir, preserved in the National Archives of Macedonia in Skopje (listed in the inventory as *kadiski sidžili – Bitola* no. 64 and abbreviated in the following as KSB 64),⁴³ is hoped, despite the obvious limitations of the document, to go some way towards filling the gap in our knowledge about the workings of *şikayet* on a provincial level, i.e. the functioning of an Ottoman provincial *divan* as a kind of *mazalim* or equity court.⁴⁴ To the best of my knowledge it is the first register of its

39 Ibid, 209, n. 4 (on p. 210).

40 This is worth quoting in full: 'There were two *dīvāns* in Egypt: *al-Dīwān al-ʿĀlī* (the high council) was presided over by the *wālī* and included the heads of the military regiments and the treasury, the four *mufītīs* and the *qādī ʿaskar*. The principal executive and legislative council in Ottoman Egypt, it met three times every week. The smaller council was known simply as the *Dīwān*; it met every day. It was presided over by the lieutenant of the viceroy, the treasurer, and a *qādī* known as the *qādī of the Dīwān*'. El-Nahal, *Judicial Administration*, pp. 91f.

41 Linda T. Darling, *Revenue-raising and Legitimacy. Tax Collection and Finance Administration in the Ottoman Empire 1560–1660*, Leiden, New York and Köln: Brill, 1996, pp. 246–80.

42 The author does, however, point to the role of provincial governors (and their representatives) in addressing complaints from the local population: Boğaç A. Ergene, *Local Court, Provincial Society and Justice in the Ottoman Empire. Legal Practice and Dispute Resolution in Çankırı and Kastamonu (1652–1744)*, Leiden and Boston: Brill, 2003; see in particular pp. 35–7 and 48–55.

43 Aleksandar Matkovski is probably the first scholar to have extensively used this document by translating sections of it into Macedonian. He appears to have accepted it as a *sicill*: Aleksandar Matkovski, *Turski izvori za ajdustvoto i aramistvoto vo Makedonija V (1775–1810) Sources turques pour le mouvement des haidouques en Macédoine V (1775–1810)*, Skopje: Institut za nacionalna istoria, 1980, pp. 31–56. I am most grateful to the authorities of the National Archive of Macedonia (Arhiv na Makedonija) in Skopje for their generosity in allowing me to consult their entire *sicill* holdings, but particularly for their readiness to let me have full microfilm copies of this and other volumes.

44 I have repeatedly used the term *mazalim* even though Gerber, *State*, p. 69 describes this as a pre-Ottoman phenomenon of which there was no Ottoman equivalent. In Abbasid times, down to the Mamluk period, there existed a superior court of appeals dealing primarily with cases related to abuses of power by officials like tax collectors, and with appeals against the decisions of kadis (El-Nahal, *Judicial Administration*, p. 6; for a fuller study of the Mamluk practice of *mazalim* see Jørgen S. Nielsen, *Secular Justice in an Islamic State: Mazalim under the Bahri Mamluks, 662/1264–789/1387*, Istanbul: Nederlands Historisch-Archaeologisch Instituut, 1985). In the Ottoman Empire, 'the administrative, commercial, military, and equity courts which had existed under the Caliphate' are said to have 'disappeared' (Bernard Lewis, *The Emergence of Modern Turkey* (London-New York-Toronto: Oxford University Press, 1961, p. 107). Heyd, however, in chapter 7: 'The Grand Vizier's *divans*' and elsewhere, describes the Ottoman sultan and his high-ranking viziers as *mazalim* judges when holding diwan and receiving petitions, and argues that Lewis's statement needs to be modified: Heyd, *Criminal Law*, pp. 224–7, *passim*. My usage of the term *mazalim* as 'the removal of wrongs' by a 'secular' as opposed to a *şeri* authority is Heyd's.

kind to have come to light so far and the only one discovered to contain records of decrees (*buyuruldu*) issued by the provincial government in Manastır (Bitola) in response to petitions from among the subject population, making it a ledger not unlike a *şikayet defteri* from the central administration. Perhaps the provinces were, after all, following the example of the capital in the way *şikayet* was administered (with the decrees issued being taken down in separate registers of the provincial *divan*). A note of caution must immediately be raised. The circumstances under which the Manastır *defter* will be shown to have originated are no doubt specific ones. It would therefore be hazardous to conclude without further qualification that this must have been general practice across the Empire as a whole. On the other hand, those circumstances are by no means unique, either. They do certainly not exclude the possibility of a similar practice elsewhere. But however limited or widespread the practice of provincial *şikayet* may have been in the Ottoman Empire generally, and in its European provinces in particular, KSB 64 is at present the only document at our disposal to illustrate some bureaucratic details of this practice as it was carried out at Manastır. Elsewhere, provincial *şikayet* may have escaped recording in a specific register, or else may have escaped bureaucratic regularization altogether. Furthermore, there also remains the possibility that it may have left its bureaucratic ‘fall-out’ where we cannot easily trace it – for instance in the archives (perhaps not to be understood in the strict sense) of the provincial governors themselves of which, from the pre-nineteenth-century period, very little has so far come to light.⁴⁵ These matters will be discussed further below.

45 The Ottoman central archives are known to contain private accounts of high-ranking officials as well as state papers. For a *beğlerbeği*'s accounting register in the Başbakanlık Arşivi see İ. Metin Kunt, *Bir Osmanlı Valisinin Yıllık Gelir-Gideri: Diyarbekir, 1670–71*, İstanbul: Boğaziçi Üniversitesi Matbaası, 1981. The so-called ‘archive’ of Osman Paşa ‘the Bosnian’, as allegedly recovered in 1683 from the battlefield under the walls of Vienna (more specifically from nearby the tent of the Chief Treasurer), was (until its almost complete loss during the Second World War) among the most substantial collections of its kind, considered by its editor to show ‘auch in seinem derzeitigen Umfang eine Geschlossenheit besonderer Art’: Franz Babinger, *Das Archiv des Bosniaken Osman Pascha. Nach den Beständen der Badischen Landesbibliothek zu Karlsruhe herausgegeben und erläutert von Franz Babinger*, Berlin: Reichsdruckerei, 1931, p. 6. Even though this exceptional collection contained documents from Osman Paşa’s term as *bostancıbaşı* (nos V–XVII), *İstanbul kaymakamı* (XVIII–XLIII) and from the time of his governorships of Damascus (XLIV–LXIV), Anatolia (LXV–LXX) and Egypt (LXXI–LXXX), it can hardly be regarded as this provincial governor’s complete records, even if we add the fiscal *defters* which Babinger chose not to include in his publication because of their ‘insignificance’ (ibid., p. 21 n.1). Unlike the central archives in İstanbul where more or less detailed regulations were in force concerning the storing and handling of archival material, or the *mahkeme* where the (incoming and locally issued) documents were to be recorded by copying them into the *kadis’ sicills* which remained in the *mahkeme* and had formally to be handed over to his successor when the *kadı* left for another *kadılık*, provincial governors, following their appointments from place to place, seem to have enjoyed more freedom in deciding how to deal with ‘their’ papers. Many may have regarded them as their private affairs. Yet it seems that at least some of them, in the period under discussion, have deemed them important enough to keep them over several terms of office and to have them at hand even during a campaign, just like the Grand Vizier took sections of the central archives on his way to the front. Retracing the history of Osman Paşa’s archive, Babinger notes the discrepancy between the alleged date of his capture in 1683 and the arrival in Hungary of Osman Paşa ‘presumably during the summer of 1684’ (Babinger, *Archiv*, p. 13 n.1). How can his papers have fallen into the hands of the enemy before he had even arrived on the scene? Apart from the explanations put forward by Babinger, there seems to remain the possibility, not considered by Babinger, that

The records of the *Rumili Kaymakamı*

KSB 64 is not the only codex from the present series which has been classified as a *sicill* without being a true *mahkeme sicilli* from the administration of the kadis of Manastır (Bitola), a provincial centre and headquarters of the governor of Ottoman Rumelia (*Rumili valisi*). Two more 'sicills' of this collection which, with 185 bound volumes, is one of the largest of its kind outside Turkey,⁴⁶ contain documents of a special character,⁴⁷ but neither is of immediate interest here. Yet a third so-called *sicill* in the Manastır series belongs in the present context and deserves to be discussed at least briefly.

This volume, no. 185 of the Manastır series, is a fiscal *defter*, apparently from the administration of the *Rumili Valisi's* lieutenant, the *Rumili Kaymakamı*. It contains a total of eight folios and opens with the words: '*Eyalet-i Rumili kazalarına buyur(ıl)diyat tertibi*

the archive (which contains no documents later than 1093 H/1682) was sent out in advance of the pasha, possibly together with the 3,000 troops required by Imperial firman as his Egyptian contingent and set in march under the command of a certain Ibrahim Beğ, before he himself left Cairo only two days before the relief of Vienna on 12 September 1683 (*ibid.*, 12). On arrival, it would have been deposited in a safe place until the arrival of its owner – which would tally with the claim that it was found 'near the tent of the Chief Treasurer'. But see H(ans) G(eorg) M(ajer), 'Das Archiv des Bosniaken Osman Pascha' in Badisches Landesmuseum Karlsruhe (ed.) *Die Karlsruher Türkenbeute. Die „Türkische Kammer“ des Markgrafen Ludwig Wilhelm von Baden-Baden. Die „Türkischen Curiositaeten der Markgrafen von Baden-Durlach*. Bearbeitet von Ernst Petrasch, Reinhard Sänger, Eva Zimmermann, Hans Georg Majer, München: Hirmer, 1991, pp. 359–64, where the author convincingly dates the capture of the archive to the battle of Hamzabeg (22 July 1684), by which time Osman Paşa had arrived on the scene in person. One of the most comprehensive remains of a nineteenth-century archive of an Ottoman *vilayet* with c. 200,000 individual documents is, or was, housed in the Orijentalni institut in Sarajevo, dating from the period between 1852 and 1878: Spaho Dž. Fehim, 'Arhiv Orijentalnog instituta u Sarajevu', *Prilozi za orijentalnu filologiju XXV (poseban otisak o Orijentalnom institutu iz Priloga za orijentalnu filologiju br. XXV)*, 1976, 31–41; especially 3: 'Fond Vilajetski arhiv', 35ff. See also Hamid Hadžibegić, 'Arhiva Bosanskog vilajeta', *Glasnik arhiva i društva arhivskih radnika Bosne i Hercegovine* (Sarajevo) IV–V: 1964/65, 1965, 75–84.

46 They cover, with interruptions, the period between 1607 and 1927. Some of these *sicills*, or parts of them, have been published, cf. 'Manastır' in *Encyclopaedia of Islam, New Edition* (M.O.H. Ursinus); idem, *Regionale Reformen im Osmanischen Reich am Vorabend der Tanzimat. Reformen der rumelischen Provinzialgouverneure im Gerichtssprengel von Manastır (Bitola) zur Zeit der Herrschaft Sultan Mahmuds II. (1808–39)*, Berlin: Klaus Schwarz Verlag, 1982, pp. 114f. For *sicills* in the National Archives of Macedonia from other locations see idem, '„Hane“ in Kalkandelen, „Rü'us“ in Selanik. Regionalspezifische Verwaltungspraktiken und -begriffe im Osmanischen Reich bis zum Beginn der Tanzimat', in: idem, *Quellen zur Geschichte des Osmanischen Reiches und ihre Interpretation* (Analecta Isisiana VII), Istanbul: ISIS, 1994, pp. 25–47, especially p. 29 n.10.

47 One of them, *kadiski sidžili – Bitola* no. 70, is a codex containing an early nineteenth-century copy of a late eighteenth-century family archive, that of Şeyh Şemsüddin whose father was the founder of the *Hayatiye* branch of the *Halvetiye* order in Manastır (Bitola). See my 'Das Familienarchiv Şeyh Şemsüddins, Oberhaupt der Hayatiye-Halvetiye von Manastır im späten 18. Jahrhundert', in Klaus Kreiser, Christoph K. Neumann (eds): *Das Osmanische Reich in seinen Archivalien und Chroniken: Nejat Göyünç zu Ehren*. (Beiruter Texte und Studien 65. Türkische Welten 1), Istanbul: In Kommission bei Franz Steiner Verlag Stuttgart, 1997, pp. 307–27. About the founder of the *Hayatiye-Halvetiye* convent in Manastır and the date of his foundation cf. Nathalie Clayer, *Mystiques, Etat et Société. Les Halvetis dans l'aire balkanique de la fin du XVe siècle à nos jours*, Leiden, New York and Köln: Brill, 1994, p. 211 *passim*. – The second, no. 106, is a *vakıf* register from the early Tanzimat period.

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beyan olunur’ (‘showing the arrangement of the decrees for the districts of the province of Rumelia’).⁴⁸ It is undated, but probably dates from the late eighteenth or early nineteenth century. The subjects covered in it include the administration of the *imdad-i hazariye* or levy for the provincial governor in times of peace;⁴⁹ the *imdad-i seferiye* to be collected for the benefit of the provincial governor during wartime;⁵⁰ the *bedeliye-i revgan-i sade* (the monetary substitute for the delivery of butter to the governor’s court);⁵¹ the *ilaniye* (a tax collected for the benefit of the governor’s lieutenant, the *kaymakam*);⁵² the collection of barley, hay and firewood to be supplied to the governor’s compound;⁵³ and an enumeration of the *hass* domains in *Rumili*.⁵⁴ Significantly, this *defter* not only deals with levies for the benefit of the provincial governor himself (in which case it could be assumed that the document emanated from the *vali*’s own administration), but also refers in detail to the *ilaniye* tax which can be shown to have been collected for the *Rumili Kaymakamı*, or lieutenant of the provincial governor of Rumelia (the details of the assessment of this and other taxes in the regional context of the province of Rumelia can be found in the Glossary). It seems that the collection and administration of all the taxes listed in KSB 185 lay in the hands of the governor’s representative in Manastır (Bitola) who forwarded them to his master – except for the *ilaniye* which he was entitled to retain for himself. If true, KSB 185 would be the first so-called *sicill* from the Manastır series which can be attributed to the administration of the provincial government of *Rumili* in general, and that of the *Rumili Kaymakamı* in particular. Another one, as I will try to show, is KSB 64, our provincial ‘Record Book of Complaints’. But let me first set the scene with a few words about the significance of Manastır as a provincial centre.

After Edirne, Sofia became the capital of Ottoman Rumelia, centre of the innermost district of the province and residence of the governing pasha (hence the term *paşa sancağı*). In the western part of the *paşa sancağı* (which in fact was divided up into two halves with no territorial link between them) Manastır (Bitola) gradually emerged as another provincial centre and seat of the governor of Rumelia (*Rumili Valisi*) which, by the late eighteenth century if not before, was considered ‘the centre of government’ of the province of Rumelia (*Rumili eyaletinin kürsisi*)⁵⁵ and ‘seat of the governors of Rumelia’ (*Rumili valilerinin makarrı*).⁵⁶ The governor had two representatives, or *mütesellims*, in Sofia and Manastır. They were often, but not always, appointed by the governors from among their staff.⁵⁷

48 KSB 185, fol. 1b.

49 KSB 185, fol. 2b–3b.

50 KSB 185, fol. 4b–5b.

51 KSB 185, fol. 6b–7a.

52 KSB 185, fol. 7b.

53 KSB 185, fol. 8a.

54 KSB 185, fol. 8b.

55 Aḥmed Cevdet, *Tārīḫ-i Cevdet V*, Istanbul, 1278H/1861, p. 325.

56 KSB 65, fol. 3a.

57 Thus in a decree of 18 Safer 1202 H./29 October 1787, the *Rumili Valisi* refers to his *Sofya mütesellimi*, a certain Mustafa, as ‘one of my private palace guards’ (*hassa silahşorlarımdan*): KSB 65, fol. 71a. But in December 1787, the *mutasarrıf* of Küstendil, Memiş Paşa, is appointed *Rumili Kaymakamı* by the central government ‘until a suitable *vali* is chosen’: Matkovski, *Ajduštvo V*, pp. 57f.

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But whereas the *Rumili Kaymakamı* of Manastır (as the *mütesellim* was known here) had wide-ranging authority (certainly in the geographic sense), the *Sofya mütesellimi*'s responsibilities seem to have been limited, at least in the fiscal domain, to the eastern half of the *paşa sancağı* at most.⁵⁸ The burden of the *Rumili Kaymakamı* must have been particularly heavy during his master's absence from the provincial headquarters at Manastır, which, during the period under discussion, happened frequently enough due to the notoriously unstable situation in the western Balkans, particularly the Albanian districts, where Mahmud of Scutari posed perhaps the most dangerous threat.⁵⁹ During the *vali*'s campaigns the entire 'civil' administration of Rumelia in an area far exceeding the limits of the western *paşa sancağı* (see for instance the geographical range of his fiscal authority stretching from Podgorica in the northwest to Komotini in the southeast) was concentrated in his hands. Like the *vali* himself he was entitled to issue decrees or *buyurulds* in the name of the *Divan-i Rumili*, or Chancery of Rumelia, in fiscal as well as other matters.⁶⁰ And, most importantly for the subject under investigation, he was entitled to sit in court (the Chancery's court of equity) just like the *Rumili Valisi*. He was the *vali*'s 'man on the spot' to preside over the entire governmental machinery at Manastır until his master returned.⁶¹ There can be no doubt that during the execution of his functions the *Rumili Kaymakamı* was directly accountable to his *vali*.

Who are the *valis* and their *kaymakams* during the time of composition of KSB 64? And what do we know about their whereabouts? Mustafa Paşa, brother of İzzet Mehmed Paşa, the former (and future) Grand Vizier,⁶² had held this position for some time when, on accession of his brother to the Grand Vizierate on 25 Safer 1195hidjri/20 February 1781, he is appointed *muhafız* of Belgrade. His successor as *Rumili Valisi* is Aydosı Mehmed Paşa, acting *vali* of Silistre.⁶³ Aydosı Mehmed Paşa stays on as *Rumili Valisi* until May 1782, busily engaged in operations in the western Balkans, most famously against Kara Mustafa Paşa of Scutari in which he notoriously fails.⁶⁴ His successor in the position of *Rumili Valisi*, Yeğen Mehmed Paşa,⁶⁵ receives the *hatt-i hümayun* informing him of his elevation to the Grand Vizierate in Manastır on 8 Ramazan 1196 (17 August 1782),

58 KSB 65, fol. 7a; KSB 185, fol. 5b and 7a.

59 As a general introduction to the period in question and the continuous attempts, by the Ottoman government, to quell the uprisings in the western Balkans, particularly that of (Kara) Mahmud Bushatli, see Stanford J. Shaw, *Between Old and New: The Ottoman Empire under Selim III (1789–1807)*, Cambridge, Mass.: Harvard University Press, 1971, especially pp. 230–6.

60 Like the *Rumili Kaymakamı*, the *Sofya mütesellimi* too was entitled to issue *buyurulds*: KSB 64, 3a/1.

61 The functions and obligations of a *Rumili Kaymakamı* are (summarily) enumerated in some of their appointment *berats*. To show consideration and justice towards the *reaya* and to have the ability to adequately govern a province are considered paramount qualifications. Cf. Matkovski, *Ajdustvoto V*, pp. 59f.

62 Born Bolu 1723, died Belgrade 1784. Cf. 'İzzet Mehmed Paşa' in Ekrem Çakıroğlu (ed.) *Yaşamları ve Yapıtlarıyla Osmanlılar Ansiklopedisi I*, İstanbul: Yapı Kredi Kültür Sanat Yayıncılık, 1999, p. 688 (Yayın Kurumu).

63 Cevdet, *Tarih*, Tertib-i Cedid II, p. 156.

64 Mustafa Cezar et al., *Resimli Haritalı Mufassal Osmanlı Tarihi*, 6 vols, İstanbul: Güven Yayınevi, 1958–63, p. 2649.

65 Born Eğirdir 1726, died Köstence 1787. Cf. 'Mehmed Paşa (Yeğen, Hacı)' in *Osmanlılar Ansiklopedisi*, p. 174 (Receb Yılmaz).

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arriving in Istanbul on 16 Ramazan 1196 (25 August 1782) to replace İzzet Paşa.⁶⁶ Shortly thereafter, on 13 Şevval 1196 (21 September 1782), Grand Vizier Yeğen Mehmed appoints the *Belgrad Muhafızı* Mehmed Paşa as his new *Rumili Valisi*,⁶⁷ none other than Ağrıbozlu İbrahimpaşazade Mehmed Paşa.⁶⁸ The *müjde fermamı* announcing the appointment of the new governor general of Rumelia is mentioned among the earliest entries of the second part of KSB 64 (fol. 4a/2: undated but c. 26 September 1782). The *vali*'s decree in which he appoints (or confirms) the *Rumili Kaymakamı* (i.e. his lieutenant in Manastır) is referred to as his *kaymakamlık buyurulması* in the same entry. – Having arrived in Sofia from Belgrade, the harassment of the local population by Ağrıbozlu Mehmed Paşa and his *mübaşirs*, his attempts to prevent people from going to Istanbul in order to raise complaints about him, his murder of the *ayan* of Kurşunlu for the same reason and the imprisonment of some local people after one of his *çuhadars* had been found murdered in the house of a prostitute, and his threat to kill them all finally leads to a joint (*bilittifak*) uprising of the populace and military of Sofia who put him under siege in his palace (employing *süratçi* and cannon) before setting fire to it. Ağrıbozlu Mehmed Paşa manages to flee with great difficulty, his money, belongings and his vizierial outfit destroyed by the flames.⁶⁹ Because of his misrule at Sofia and the fact that most people in the province of Rumelia fiercely oppose him he is eventually dismissed (even though, the chronicler argues, the circumstances sometimes require closing one's eye in the face of injustice) and out of mercy appointed *muhafız* of Ağrıboz by the new Grand Vizier Halil Hamid Paşa.⁷⁰ The new *Rumili Valisi* is the former *Anadolu Valisi* Koca Abdi Paşa, appointed on 6 Muharrem 1198 (1 December 1783).⁷¹ Early in 1198 (end of 1783/beginning of 1784), Aydosi Mehmed Paşa, in spite of considerable opposition, nearly becomes *Rumili Valisi* again, but is appointed *muhafız* of Özü instead.⁷² – Long after the last entries had been made in KSB 64, he is back in office as *Rumili Valisi* by early 1201/late 1786.⁷³ In December 1788, the 'former *Rumili Valisi*' Aydosi Mehmed Paşa is recalled under accusations of having failed against Mahmud of Scutari. Also in December 1787 the *mutasarrıf* of the *sancak* of Küstendil, Memiş, is appointed *kaymakam* 'until a suitable *vali* is chosen'.⁷⁴ In a firman dated second decade of Rebiyülahir 1202 (19–29 January 1788) Aydosi Mehmed is ordered to be arrested and his property confiscated.⁷⁵ In a related firman of the same date (addressed to the kadıs of Prizren, Skopje and Peç) he is said to be successfully avoiding capture and to be hiding 'on the territory of your districts'. Another

66 Cevdet, *Tarih* II (second printing, 1292H/1875), pp. 157f.

67 Ibid., p. 177.

68 Cevdet, *Tarih*, Tertib-i Cedid III, p. 3.

69 See the chapter entitled *Sofya Vakası* in Cevdet, *Tarih*, Tertib-i Cedid III, pp. 3f.

70 Born İsparta 1736, died Gelibolu 1785. Cf. 'Halil Hamid Paşa' in *Yaşamları ve Yapıtlarıyla Osmanlılar Ansiklopedisi* I, İstanbul: Yapı Kredi Kültür Sanat Yayıncılık, 1999, p. 516 (Kemal Beydilli).

71 Cevdet, *Tarih*, Tertib-i Cedid III, pp. 3f., 22, 24.

72 Cevdet, *Tarih*, Tertib-i Cedid III, pp. 22f.

73 Cevdet, *Tarih*, Tertib-i Cedid IV, p. 98; cf. Matkovski, *Ajdustvoto V*, nos. 120 and 124.

74 Matkovski, *Ajdustvoto V*, no. 118.

75 Matkovski, *Ajdustvoto V*, no. 122; KSB 65, fol. 12a.

76 Matkovski, *Ajdustvoto V*, no. 123; KSB 65, fol. 21b.

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firman of 8 February 1788⁷⁷ refers to a *sanduk* containing ‘the entire treasury’ amounting to 30 *torba* silver money (each containing five *kese* worth of cash),⁷⁸ gold, jewellery, garments ‘and other things’ which, when on the way to Scutari, he deposited with Daud Beğ in Küstendil (apparently to keep his assets safely out of reach of his enemy while on campaign), but with the help of his *silahdar* and a *yazıcı* from his treasury called Derviş later transferred back to Manastır. Yet another firman of the same date identifies Şatırzade Seyyid Selim from Manastır as another associate of Aydosî Mehmed Paşa.⁷⁹ A *defter* dated 8 March 1788 lists the details, including 26 sacks (*torba*) of money amounting to 130 *kese*, of the confiscated belongings of Aydosî Mehmed Paşa,⁸⁰ said to have been compiled in the presence of his *kethüda* Ali Ağa, his *hazinedar* Rüstem, his *mühürdar* Yusuf Ağa ‘and other followers of his’.⁸¹

Thus the early entries in KSB 64 which date from between 19 and 27 March 1781 fall into the period immediately after the governorship of Mustafa Paşa when Aydosî Mehmed was either still on his way from Silistre on the river Danube to his new headquarters at Manastır, or had just taken office. The first active days as the new *Rumili Valisi* he is, of course, as likely to have spent in Sofia (the traditional seat of the *Rumili Valisi*) as in Manastır, his headquarters and provincial seat in the western Balkans. As to the later entries in KSB 64 (with the vast majority from between 23 September 1782 and 16 January 1783), the above attempt to establish some of the *valis*’ whereabouts shows that there is no evidence to prove that the *Rumili Valisi* of the time, Ağrıbozlu Mehmed Paşa, spent, nor could have spent, much (if any) time in Manastır at this stage of his career, being on the move from Belgrade to Sofia where he remained for some considerable time, only to be put under siege in his governmental palace there. Consequently, none of the entries in KSB 64 can positively be shown to have been filed during the presence of the *Rumili Valisi* at his western headquarters. Yet for a time when there are no entries in KSB 64, mid-August 1782, the *Rumili Valisi* Yeğen Mehmed Paşa is confirmed as having been present at Manastır. Taken together, these observations strongly suggest that KSB 64, the ‘Record Book of Complaints’ from Manastır, did not emanate (in fact could not have done so) from the administration of the governor-general of Rumelia himself, but from that of the *Rumili Kaymakamı*, his lieutenant in Manastır.

There is ample evidence in KSB 64 itself to confirm this. Firstly, there are entries (such as 19a/9 and 19b/2) which simultaneously refer to decrees of the governor-general himself and to ‘our *buyuruldu*’ (in this order) – the latter no doubt a reference to a rescript issued by the chancery of the second-in-command, the *kaymakam*. Secondly, concerning the *ilaniye* (monies to be levied for the *Rumili Kaymakamı*, not the *vali*), an entry (7b/1) contains the

77 Matkovski, *Ajdutstvoto V*, no. 125; KSB 65, fol. 22a.

78 Cf. KSB 65, fol. 23a–b.

79 Matkovski, *Ajdutstvoto V*, no. 126; KSB 65, fol. 22b.

80 Matkovski, *Ajdutstvoto V*, no. 128 (without the list which can be found in KSB 65, fol. 23a–b).

81 Matkovski, *Ajdutstvoto V*, no. 129 refers to an inventory (without giving it) of Aydosî Mehmed Paşa’s moveable property, compiled on 18 March 1788 (KSB 65, fol. 23b). Another inventory referred to in Matkovski, *Ajdutstvoto V*, no. 131 (without giving the list which is in KSB 65, fol. 22b) is that of the property of Yusuf Ağa, Aydosî Mehmed Paşa’s *mühürdar*, dated 13 March 1788. Cf. Stanford Shaw, *Between Old and New*, p. 231; Cevdet, *Tarih*, Tertîb-i Cedîd IV, pp. 98–100.

phrase ‘... *ve tarafımızca ilaniye*’ (‘... and for our part the *ilaniye*’): again a clear reference to the *kaymakam* being identical with the issuing authority. In some entries related to the collection of the *imdad-i hazariye* (24a/5 and 24a/7) which, as stated earlier, was a tax collected for the benefit of the governor-general, the wording leaves no doubt as to the role of the *Rumili Kaymakamı* in the process: ‘... was appointed in accordance with the Imperial decree and with our *buyuruldu* demanding that the *imdad-i hazariye* of our Excellency the acting *Rumili Valisi* be collected in the districts of ...’. Finally, the employment, as a *mübaşir*, of ‘our Excellency’s chief *kahveci*’ (*efendimizin kahveci başısı*) points in the same direction (19b/3; 19b/4): These are the words of the *Rumili Kaymakamı* whose other staff include ‘our’ Ahmed (22b/6; 22b/7), ‘our Hayrullah’ (1b/1; 3a/1), ‘our’ Sadullah (4a/9) and ‘our’ Selim (11b/4).⁸²

But who is the *Rumili Kaymakamı* of the time? We know that in December 1787, after Aydosı Mehmed Paşa was recalled following his failure to quell the revolt of Mahmud of Scutari, the *mutasarrıf* of Küstendil, Memiş Paşa, was appointed *kaymakam* by the central authorities to fill the (temporary) vacancy in the position of *Rumili Valisi*. His predecessor was a certain *kaymakam* Rüstem Ağa.⁸³ So Rüstem must have been *Rumili Kaymakamı* during Aydosı Mehmed Paşa’s second term as *Rumili Valisi*.⁸⁴ He may be the same individual who is mentioned as Aydosı Mehmed’s *hazinedar* in a document from the time after the pasha’s deposition.⁸⁵ But who was Aydosı Mehmed Paşa’s lieutenant during his first term, and during the governorship of Ağrıbozlu Mehmed Paşa? There is a Rüstem Ağa mentioned in KSB 64, apparently as a treasury official, but *not* as *kaymakam*, during early December 1782 (24b/4; 24b/5). If the same person, he cannot already have been appointed *kaymakam* by Ağrıbozlu Mehmed Paşa at the beginning of his term (the *kaymakamlık buyurulması* as mentioned in KSB 64, 4a/2 dates from c. 26 September 1782), but he may have become *Rumili Kaymakamı* as soon as Aydosı Mehmed was back for a second term of office. The question still remains: Who held the post of *Rumili Kaymakamı* during his first term of office, or during the governorship of Ağrıbozlu Mehmed Paşa? Unfortunately, it is possible that we shall never know, since the series of *mahkeme sicilleri* from Manastır (Bitola) housed in the National Archives in Skopje shows a documentary gap of some five years between *sicills* nos. 63 and 65. As a result, many questions which would undoubtedly have been solved on the basis of the documentation contained in the *sicills* must now remain open. But the loss of about five years’ worth of *sicills* up to the commencement of KSB 65 late in the year 1787 poses an interesting question in itself: Would it be conceivable that Aydosı Mehmed, preparing for his ill-fated operation against Kara Mahmud Paşa Buşatlı, not only took the treasury from the vaults of his governmental palace in Manastır for safekeeping in Küstendil, but also the kadi’s latest *sicills*, possibly together with his own records? Although there is, as far as I can see, no evidence of this in the documents mentioned above (unless the expression ‘and other things’ in the list of valuables found in the *vali*’s chest (*sanduk*) refers to such

82 On these as *mübaşirs* or ‘superintendents’ see below.

83 KSB 65, fol. 12b.

84 Matkovski, *Ajdutstvoto V*, no. 118.

85 Matkovski, *Ajdutstvoto V*, no. 128 (dated 8 March 1788).

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articles as papers and bound volumes), it would seem perfectly possible that Aydosi Mehmed, a circumspect and shrewd man, was as seriously concerned about the safety of his and his kadi's records as he appears to have been about his provincial treasury. When he later ordered the treasury to be brought back to Manastir, some of the records may have gone astray in the process.⁸⁶

We have now established KSB 64 as the second *defter* to be found among the *sicills* of the kadis of Manastir which is in fact a remnant from the governmental records belonging not to the *Rumili Valisi*, but his steward, the *Rumili Kaymakamı*. It is difficult to know whether the Manastir 'Record Book of Complaints' would have survived among the series of *mahkeme sicilleri* had it not been for the fact that it is not the *vali*'s, but his *kaymakam*'s. Judging by the complete absence of materials, among the *sicills* of Manastir, from the archive of the governor-general proper, it seems unlikely that it would have outlasted the governor's term of office, at least not locally. Could it have survived somewhere else? If our tentative assumption is correct that there may have been a transfer of archival records from Manastir to Küstendil and back to Manastir by Aydosi Mehmed Paşa (with the possible loss of some of the material on the way), it does not seem impossible. Yet this may well not be the main issue here. The more interesting question is this: Would the Manastir 'Record Book of Complaints' have been *compiled* at all if it had not been the *kaymakam*'s, but the *vali*'s? In other words: Was the administration of *şikayet* in the province of Rumelia, by the late eighteenth century, a bureaucratic practice which was regularized on the provincial level as it was in the imperial capital, a practice which required (following the example of the central government) the recording of the corresponding decrees in separate series of provincial *şikayet defterleri*? Or was the separate recording of *buyurulds* issued in response to complaints from the subject population an exceptional practice in a provincial *divan*, due to special circumstances?

Strangely enough, the circumstances surrounding the composition of KSB 64 seem characterized by the absence of the *vali* from Manastir: As mentioned before, during much of the time between 19 and 27 March 1781, when the earliest entries were made, Aydosi Mehmed Paşa would have been on his way to Manastir; between 23 September 1782 and 16 January 1783, during which period the remaining entries were filed, Ağrıbozlu Mehmed Paşa must have been busy keeping his enemies at bay – at Sofia. The Chancery of Rumelia's administration of *şikayet* during these weeks and months lay in the hands of the *Rumili Kaymakamı* whose accountability to his master was immediate and, as can be surmised, supremely in his mind all the time. It therefore comes as little surprise that he carefully recorded the *buyurulds* issued by him in the name of the Diwan

86 There are, of course, many other possible explanations for the loss of the *sicills*. Fire and water are among the main enemies. In addition, the *mahkeme* of Manastir is known to have been repeatedly attacked and damaged in the course of disturbances and outside attacks, probably resulting in some damage or even complete loss of archival material (for such a local uprising in Manastir in 1794 see Aleksandar Matkovski, *Otporot vo Makedonija vo vremeto na turskoto vladeenje*. 4 vols, Skopje: Mislra, 1983, IV, pp. 651ff.; also Ursinus, 'Familienarchiv', 318–27). Such destruction may or may not have involved entire volumes; in most cases it seems only to have caused partial damage which is still recognisable today. But here we are dealing with the absence of a consecutive series of several *sicills*, amounting to a gap of five years or so, which is highly unusual for the Manastir series in general, and its later parts in particular.

of Rumelia.⁸⁷ Significantly, however, he did not record them in a volume under the heading ‘Record Book of Complaints of the Diwan of Rumelia’ or ‘of the Governor-General of Rumelia’, but in a ledger without title which must already have contained a few entries of a fiscal nature before any of the abstracts of his *buyurulds* were taken down in it. Nowhere in KSB 64 are there any references to separate volumes of *şikayet defterleri* which might have been kept in the Diwan of Rumelia or among the papers of the *Rumili Valisi*, with one possible exception. Here, despite being a response to an *arzuhal* in a criminal case (15a/6), the whole entry is deleted by being crossed out in straight lines, with the word ‘*buyuruldu*’ added after the date.⁸⁸ Could this refer to a separate *buyuruldu defteri* in which this entry should have been filed, rather than in KSB 64? It is difficult to see why this entry should not have been in its proper place, although the accused in this case appear to be unusually well connected, and are not mentioned by name. But even if so, the existence of one or more *buyuruldu defterleri* as distinct from the volumes in which matters of *arzuhal* were taken down could only point to a similar arrangement on the provincial level as existed in the central administration.⁸⁹ It does not, however, explain why our *Rumili Kaymakamı* did not use any existing volumes marked out for the recording of *buyurulds* issued by the Diwan of Rumelia, had such volumes existed. Perhaps there were none, and it was only due to the *kaymakam*’s direct accountability towards his master that he put down in writing in one of his own ledgers what his superior would have left superiorly unrecorded. But is it conceivable that a provincial governor, who was himself accountable to the central authorities in Istanbul, should have left without any written record the execution of a central part of his authority as the Sultan’s deputy in the province under his command? The answer must be negative. The more likely explanation seems to be that such *defters* did in fact exist, yet perhaps not as part of the Diwan’s furniture, but as part of those records which acting governors-general were used to keep closely to themselves. Consequently, during the absence of his master, the *Rumili Kaymakamı* was left to his own devices, unable even to consult earlier records of the Diwan’s activities. Interestingly, on the very cover of KSB 64, right at the end of the entries (27a), there is a single note of a *buyuruldu* issued by the Diwan of Rumelia (as is expressly stated in the document) which differs from the other entries in formula, style and arrangement.⁹⁰ Is this the record of a *buyuruldu* which was issued by the *Rumili Valisi* himself after his arrival at Manastır, and which should have been filed elsewhere, such as in the *vali*’s *buyuruldu defteri*? The fact that it has nothing to do with *şikayet*, but deals with the second instalment (*taksit*) of the monetary substitute for butter (*revgan-i sade bedeliyesi*) to be collected for the governor-general would strongly support this assumption.

87 The *Divan-i Rumili* is referred to in KSB 64, fol. 2b/1; 6b/5; 8b/4; 9a/1; 12b/2; 15a/1; 15a/6; 16a/1; 23b/1 and 27a, mostly when people are to be summoned before the Diwan of Rumelia. Only in two cases (23b/1 and 27a) are *buyurulds* expressly stated as being issued by the Chancery of Rumelia.

88 For an example of an entry in the Vienna *şikayet defteri* which had been deleted and referred to a different division or series of *defters* see Majer (ed.) *Registerbuch*, p. 21.

89 Here, the *şikayet defterleri* ran parallel to the series of *mühimme defterleri*. Cf. Majer (ed.) *Registerbuch*, pp. 17–21.

90 Unlike all the other entries, it opens with the words ‘let it be known that’ (*inha olunur ki*); the style is considerably more convolute than in all the other notes; and it is written diagonally across the top part of the inner cover, rather than horizontally like the rest of the entries.

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In conclusion: The administration of *şikayet* in the province of Rumelia appears to have been, at least by the late eighteenth century, a bureaucratic practice which was regularized on the provincial level in a similar way to the imperial practice, a practice which required the recording of the corresponding decrees in separate series of records. At the present state of our knowledge we cannot tell how this was organized under the immediate control of the governor-general. It seems likely that the *Rumili kaymakamı* did what the *Rumili Valisi* would have done had he been present at Manastır at the time. But even if the *Rumili Valisi* had been present at Manastır to record his *buyuruldu*s in matters *şikayet* as expected, we cannot be certain that the records would have remained at Manastır; it seems equally possible that the governor-general would have taken the evidence with him upon leaving his place of appointment. It may be in consequence only of the special circumstances which required the *kaymakam* to take over responsibilities from his *vali* that we now have at our disposal the former's records of the administration of *şikayet* in the province of Rumelia as the only provincial *şikayet defteri* (in all but name) having come to light so far.

The Manastır 'Record Book of Complaints'

The Manastır 'Record Book of Complaints', it is true, deals with some administrative matter as well as *şikayet*, yet its specific nature as a 'record book of complaints' is explicitly referred to in two entries, employing the term '*iştika*' ('complaining, complaint') as a synonym for *şikayet*.⁹¹ As a *şikayet defteri*, the Manastır 'Record Book of Complaints' is of a rather complex structure. It consists of two distinct parts which were drawn up during the administration of (at least) two *kaymakamlıks* of Rumelia at an interval of about a year and a half: Part One, on 1b–2b, covers the period from Sunday, 19 March to Tuesday, 27 March 1781 and contains a high proportion of notations of *buyuruldu*s of a fiscal nature. These fiscal orders deal with the collection of the *ilaniye* tax which constitutes one of the principal 'customary' revenues of the *kaymakam* on his appointment as Lieutenant Governor. Eight entries, concentrated in the second half of this section, refer to complaints. Part Two, like the previous section, opens with notations of *buyuruldu*s sent out for the collection of the *ilaniye* and other 'customary' taxes (fol. 3a), but from fol. 3b contains primarily digests of *buyuruldu*s issued in response to *arzuhal*. After an entry which may be a sub-heading introducing the collection of the registration fee ('*der beyan-i kaydiye*') dated 23 September 1782, they start with Wednesday, 25 September 1782 (not the earliest date!) and continue till Thursday, 16 January (on fol. 23b/5, not the last entry!). The final entries of the main series (on fol. 24a–b) are chronologically out of place; they belong between fol. 16b and fol. 18a where fols 17a–b have been left blank. Also blank are fols 14a and 14b, but there is no evidence of a chronological hiatus here. Fols 25a–26b towards the end of the codex are without entries; the only *buyuruldu* registration on the back cover (fol. 27a) is unusual in referring to itself as a *buyuruldu* issued by the Diwan of Rumelia ('*divan-i Rumiliden işbu buyuruldu tahrir ve kayd edilmiştir*', cf. above).

91 Cf. 9a/8, 19b/9.

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Quite clearly, the structure of the Manastır ‘Record Book of Complaints’ reflects its use during two distinct phases: The beginning of the term of Aydosı Mehmed Paşa as governor-general of Rumelia (who stayed on as *Rumili Valisi* until May 1782 when entries in the *şikayet defteri* had long [if only temporarily] ceased) and the early term of office of *Rumili Valisi* Ağrıbozlu İbrahimpaşazade Mehmed Paşa whose own *müjde fermanı* and appointment decree of his lieutenant (*Rumili Kaymakamı*) are both referred to on fol. 4a/2 (undated but c. 26 September 1782). Between these two phases, during which the *defter* was in active use, lies the governorship of Yeğen Mehmed Paşa, *Rumili Valisi* until he was elevated to the position of Grand Vizier on 25 August 1782, during which time no entries were made in our register. If *şikayet* was then being administered locally at all, it seems likely that another *defter* was used at this time before the original codex would have been passed on to the holder of the *kaymakamlık* of Rumelia by the beginning of the term of Ağrıbozlu Mehmed Paşa. Alternatively, the office of *Rumili Kaymakamı* (and, presumably, with it the *defter*) was held by the same person during the two periods of spring 1781 and autumn/winter 1782/3. Unfortunately, as mentioned before, there is at present no way of determining the identity of the *Rumili Valisis*’ lieutenant(s) responsible for the judicial administration of *şikayet* during the periods in question.

At least some financial benefits from the administration of *şikayet* appear to have been made over to the provincial Treasury. There is ample evidence in the Manastır ‘Record Book of Complaints’ which illustrates a considerable Treasury interest in the *defter*’s recording, highlighted less by the fiscal nature of some of the *buyuruldu*s (which, after all, have nothing to do with *şikayet*), but by entries such as the one on fol. 3b (*der beyan-i kaydiye* ‘indicating the registration charges’). Furthermore, starting from Part Two, several entries (beginning with 4b/2) are accompanied by registration marks on their lower left margin, one represented as two short parallel diagonal lines (/ /), the other by what may be read as a ‘ba’ like in the word ‘*vacib*’ (‘due’). Assuming that the second has indeed the meaning of ‘due’, the first (reassuringly more frequent) is most likely to stand for ‘*resūd*’⁹² (‘sent’, ‘settled’ or ‘fee collected’), and has been translated with this meaning below. Occasionally, the remarks accompanying the registrations are more descriptive. Some can be deciphered as *para yokdur* ‘there is no money (collected so far)’ (4b/8) or simply *yokdur* ‘there isn’t any’ (5b/5; 5b/3; 5b/5; 8a/2; 12b/7), *vermez* ‘will not pay’ (8a/1), *sual* ‘question (about the payment)’ (13a/1) or *bakidir* (if it is not *kaydiye* again) ‘there is a balance (unpaid)’ (5b/8); few notations specify the amount charged under the heading of registration fee: *kaydiye meblağ 20 dir* ‘the amount of registration fee is 20’ (5b/4); *teslim 12* ‘12 handed over’ (12b/10). From this it would appear that there was a regular registration fee, payable once a *buyuruldu* had been drawn up and an entry to this effect made in the *defter*, but we do not know at what rate. It is unlikely that the (exceptional) references to a *kaydiye* charge of 12 or 20 (in ‘nominal’ *akçe*, *para*, or *guruş*?) provide us with the answer. It seems more likely that this represents payments in part, and that the usual *kaydiye* charge was higher. At any rate, the *kaydiye* payments appear to have provided the provincial

92 I am most grateful to Claudia Römer (Vienna) for having suggested this reading and for pointing out to me that this sign can also be found on the petitions proper.

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Treasury or individual Treasury officials with an income considerable enough to warrant careful book-keeping.⁹³

In addition to the registration fee (*kaydiye*) charged on the petitioners (possibly through the *mübaşirs* in charge) for having a *buyuruldu* drawn up and registered in the ledger, there are references in the Manastır ‘Record Book of Complaints’ (albeit in a rather cursory form) which seem to suggest that the Treasury derived a considerable income also through the *mübaşirs* or governmental agents who were specifically appointed to deal with individual cases of *şikayet*. It would appear from some of the phrases employed by the scribes that the amounts paid to the *mübaşirs* (as a rule, no doubt, again by the petitioners)⁹⁴ under the term of *hizmet-i mübaşiriye* (‘remittance for the agent’ or *mübaşiriye* for short)⁹⁵ were frequently allocated to the Treasury⁹⁶ or to certain individual officials.⁹⁷ A few examples must suffice to illustrate this: First, dealing with a property dispute, the charge for the (unnamed) *mübaşir* is said to be ‘a *hizmet* which belongs to (our) benefactor’s (i.e. the governor-general’s) Treasury’ (*hazine-i veliyünmenin hizmetidir*, fol. 6b/4). Second, in the case of some defaulters from Prilep who were required to appear before the Diwan of Rumelia, the document states that ‘his (i.e. the agent’s) *hizmet* will be entrusted to the Treasury’ (*hizmeti hazineye verilecektir*, 6b/5). In the third example, the complainant’s son was murdered, and a certain Ebu Lubud (Mehmed)⁹⁸ is appointed *mübaşir* to deal with the matter, while ‘his *mübaşiriye* (payment) is assigned to the Treasury’ (*mübaşiriyesi hazine(ye) kayd(d)ır*, 8b/7). A final example where a certain Ali Beğ was ‘put in charge’ to deal with another murder case stipulates that ‘his *hizmet(-i mübaşiriye)* was handed over)

93 In the early 17th century, the *kağid emini* in Istanbul collected a fee of 24 *akçe* for every sultanic decree issued in response to a petition. See my ‘Das Rechnungsbuch des *kağid emini* Mustafa Çavuş vom Jahre 1613. Zum osmanischen Petitionswesen vor Beginn der *şikayet defterleri*’, in *Scripta Ottomantica et Res Altaicae. Festschrift für Barbara Kellner-Heinkele zu ihrem 60. Geburtstag*. Herausgegeben von Ingeborg Hauenschild, Claus Schönig und Peter Zieme, Wiesbaden: Harrassowitz, 2002, pp. 359–77.

94 The *mübaşir* Osman collected 800 piastres from the troops of the *çeribaşı* of Radoviš as his *mübaşiriye* fee, no doubt because the soldiers had submitted a petition. At the time when his case was recorded he was still owed part of his fee (KSB 64, fol. 3b/7).

95 For a contemporary use of the term ‘*hizmet*’ denoting a payment for a governmental agent arriving with a decree (to be charged on the recipients of the document, in this case the taxpayers of the district of Manastır) see KSB 65, fol. 14b–17b, dated 13 Cumaziyülevvel 1202/20 February 1788: *mübayaa buyuruldısiyla gelen Hasan Ağaya hizmet 30 (ğurus); sadrazam çuhadarı emr-i ali ile geldikde hizmet 70 (ğurus)*.

96 The Treasury is explicitly mentioned with a phrase like *hazineye kayd* or *bera-yi hazine kayd* ‘assigned to the Treasury’ on fols 6b/3; 6b/4; 6b/5; 7b/3; 8b/7; 8b/8; 8b/9; 9a/6; 10a/4; 10b/9; 10b/10; 11a/4; 11a/7; 11b/3; 12a/9; 12a/10; 12b/4; 13a/9; 13a/10; 13b/2; 15b/2; 15b/3; 15b/4; 15b/6; 15b/7; 16a/1; 16a/3; 16b/7; 18a/5; 18b/5; 18b/10; 18b/11; 18b/12; 19b/5; 19b/9; 20a/8; 21a/4; 21a/6; 21a/7; 21b/2; 21b/3; 22a/1; 22a/6; 22b/2; 22b/4; 23a/7; 24b/4; 24b/5 and 24b/6.

97 Fols 11b/4; *bizim Selim üzerine kayd*; 12a/2: *Mehmed üzerine kayd*; 12a/3: *Selim üzerine kayd*; 15a/5: *Solak üzerine kayd*; 23a/6: *Kilerci Mustafa Ağa üzerine kayd*.

98 Possibly the later *Rumili Valisi* Ebu Lobud Mehmed Paşa whose possessions in Manastır and elsewhere were to be confiscated in the spring of 1824. Panta Džambazovski (ed.), *Turski dokumenti za makedonskata istorija*, 5 vols, Skopje: Institut za nacionalna istorija, 1951–8; vol. 4, pp. 52f., p. 93, p. 99–101 (the latter includes a detailed account of the confiscated goods and outstanding monies, mentioning among the items sent to Istanbul the former *Rumili Valisi*’s archive ‘as far as relating to him’ (i.e. the deposed pasha). I owe this reference to the kindness of Gergana Georgieva, Sofia.

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to the Treasury' (*hizmeti hazineye*, 9a/6). Is it conceivable that the *mübaşirs* in these and similar instances had their principal financial interests in the cases for which they had been appointed transferred (fully or in part) to the Treasury? One possible explanation could be that this happened because they were on the payroll of the provincial Treasury (i.e. were themselves Treasury officials), thereby forfeiting their *mübaşiriye* fees for the benefit of the *hazine*. A closer inspection of the ranks of the *mübaşirs* in question does not bear this out. Neither Ebu Lubud nor Ali Beğ, who was a high-ranking commander (*bölükbaşı*) of provincial troops, fits that description. A man like the locally powerful Ali Beğ whose name is repeatedly mentioned in the margins of the *defter* as the man responsible for a number of cases (starting with fol. 9a/5) can easily be imagined as a beneficiary of local Treasury income rather than abandoning such a claim to the *hazine*. I believe that we must consider an alternative interpretation of the relevant passages whose understanding is made more difficult as the result of their rather shorthand style. The alternative reading which I propose is this: Not the money was assigned to the Treasury, but, on the contrary, the obligation to pay. If read in this way, Ebu Lubud and Ali Beğ would have received their *hizmet-i mübaşiriye* out of Treasury funds and not, as was normal practice, from the beneficiaries of their services, in this case the petitioner(s). Why would the Treasury have come up with own funds when it could have charged the customer? At present, there are no definite answers, yet it seems that when the provincial government was acting in its own interest (such as when pursuing cases of robbery and murder) and on its own initiative (for instance when summoning people before the Diwan) it was more likely than it would have been otherwise to spare the petitioner a heavy charge. The above examples (admittedly few in number) appear to support this assumption: Out of the four entries discussed, two are murder cases, while in one instance the accused are to be summoned before the Diwan of Rumelia. Many similar (albeit even less transparent) examples can be found elsewhere in the *defter*.

The agents (*mübaşir*) of the provincial government of *Rumili* constitute a significant element in the Manastır 'Record Book of Complaints' as they were regularly 'entrusted with' or 'put in charge of' individual cases of *şikayet* after a *buyuruldı* had been issued in response to the petitioner's plea.⁹⁹ As a class, members of the (military) palace staff dominate the scene such as *Enderuni* ('of the Inner Service') Deli Hasan Ağa, *Enderuni* Emin Ağa and Mustafa the Chief Chavush. Several other *mübaşirs* belong into the same category or else are functionaries from the governor's entourage or that of his aides. They include several *kahvecis* ('coffee cup bearers', 15b/8, 15a/4, 12a/13, 8a/11, 8a/1); the head *kahveci* 'of our Efendi' (i.e. the governor-general, 19b/3, 19b/4); the *kahveci* of the *mühürdar* ('Bearer of the Seal', 24a/9); an assistant of the *kahveci* (10b/4, 9a/9, 23a/2); the *ahram ağası* ('Agha of the Harem', 16b/5); the *mir-ahur* ('Master of the Horse', 21a/4,

⁹⁹ *Mübaşirs* could also be commissioned by other provincial authorities, such as a kadi (cf. fol. 7a/7). They are regularly distinguished by their titles, and often also by what appears to be their *noms de guerre* or nicknames, among them such evocative appellations and even whole phrases like (to mention but a few examples) 'the Afternoon Sun' (13a/5), 'the Crooked' (2b/3; 23a/4), 'the Flower' (13b/3; 18b/2; 22a/7), 'the Rude (and) Large' (5a/1; 10b/3), 'Who Would Not Enter the Open Country' (22b/2; 22b/4) and 'Who Has Freed the Albanian By Force' (5b/10).

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21a/5, 21a/6, 21a/7, 23a/8 *passim*); the *mir-i kelam* ('Speaker' or 'Orator', 13a/3, 7a/5, 23a/5); the *vekilharc* ('Major-Domo', 12a/5, 4b/8); the *başdeli* ('Chief Guide', 10b/6, 9b/2, 22b/9); the *kilerci* ('Steward of the Pantry', 6b/8, 23a/6, 24a/2); several *çuhadars* ('footmen', 1b/6, 2a/3, 2a/6, 3b/4, 4a/8, 4b/2, 5a/1, 5a/2, 7a/6, *passim*); a *çuhadar ağa's* companion (21b/5, 21b/6, 24a/1, 24b/1); a *chavush* of the Diwan (6b/6); a *sancakdar* ('Standard Bearer', 21b/7) and a *silahşor ağası* ('Chief Guardsman', 1b/7). Several individuals among them are singled out, apparently by the chancery of the *Rumili Kaymakamı*,¹⁰⁰ by the use of the possessive pronoun of the first person: 'our' Sadullah (4a/9); 'our' Selim (11b/4); 'our' Ahmed (22b/6, 22b/7) and 'our' Hayrullah (1b/1; 3a/1). There is even one non-Muslim among the *mübaşirs*, a Jew by the name of Kalef (12a/6), probably a *sarraf* or banker in the service of the provincial government. Exceptional among the ranks of the *mübaşirs* are members of the Ottoman learned institution or *ilmiye*. *Mübaşirs* carrying the title 'Efendi' number only two: Feyzi Efendi and the scribe Ali Efendi. Thus it becomes abundantly clear that the management of *şikayet* on the provincial level lies, apart from the Treasury, predominantly in the hands of the (provincial) Palace. The evidence from KSB 64 also shows to what extent it is vested in the governor's and his lieutenant's extended households.

In several instances there is no explicit mentioning of a *mübaşir* being entrusted with the case in question. Instead, a functionary, often a high-ranking official, is said to 'be awarded the (case's) supervision (*rüyeti*) on behalf of, or for, the Treasury',¹⁰¹ occasionally with another official being described as 'responsible' or 'in charge' (*memur*). Alternatively, a case is said to be 'registered onto' an individual;¹⁰² in one instance, this person appears to be the actual scribe (15a/7: *bizim üzerimize kayd*, with Petro 'in charge'). It is impossible to establish the exact functions of such a 'supervisor' or 'superintendent' as compared with those of a *mübaşir*. Yet the fact that the *böyükbaş* Ali Beğ as well as *Enderuni* Deli Hasan, *Enderuni* Emin Ağa and the *mirahor* Ali Ağa (but also one Osman Efendi) figure prominently among them seems to suggest that in certain cases certain officials reserved for themselves the right to see to the proper execution of their governor's decrees 'on behalf of the Treasury' (*bera-yi hazine*), no doubt with adequate financial support by the Treasury.¹⁰³

With the commissioning of a suitable *mübaşir* or 'superintendent' the moment had come when the desired *buyuruldu* would be drafted and finally drawn up, either on the upper part of the petitioner's original *arzuhal* (this is the meaning of the stereotype phrase *arzuhal balasına buyuruldu keşide*) or on the kadi's previous notification letter (*ilam üzerine*), or else on a blank sheet of paper. In the latter case, the phrase *beyaz üzerine* 'on the white' is employed in order to indicate that the decree was not issued on the petitioner's or a kadi's request, but on the initiative of the provincial government (I have translated such cases by

100 In one instance, the scribe appears to refer to himself (fol. 15a/7).

101 See fols 18a/1, 19a/5, 19a/6, 19a/7, 19b/4, 19b/5, 19b/8, 20a/1, 20a/7, 20a/8, 21a/1, 21a/2, 21a/3, 21a/4, 21a/5, 21a/6, 21a/7, 21b/2, 21b/3, 22a/6, 22a/7, 22a/8, 22b/2, 23a/6, 23a/7 and 23b/5.

102 Fols 11b/4: *bizim Selim üzerine kayd*; 12a/2: *Mehmed üzerine kayd*; 12a/3: *Selim üzerine kayd*; 15a/5: *Solak üzerine kayd*; 23a/6: *Kilerci Mustafa Ağa üzerine kayd*.

103 This may be the meaning of the phrase 'registered for the Treasury' (*hazineye kayd*) frequently encountered in the *defter*.

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using the technical expression ‘was promulgated’ to distinguish them from the former). Following this, the *buyuruldu* would be handed over (occasionally it is said to have been sent) to the *mübaşir* in charge. The scribe (the same?) would then jot down a brief memorandum in a ledger reserved for this purpose (which constitutes the Manastır ‘Record Book of Complaints’), summing up the case and indicating, where applicable, the *mübaşir*’s identity, and the date. If this date were to represent the day and month when the memo was filed in the ledger, the memorandums should all be lined up one after the other in a strictly chronological order, yet they are not. Quite apart from some major chronological fault lines in the *deFTER* which have already been pointed out, minor irregularities are not uncommon where entries precede or fall behind their expected chronological ‘slot’ by one or two (occasionally considerably more) days. It seems probable that the date given at the end of (the majority of) the entries does not refer to the moment in time when the memorandums were recorded in the ledger, nor to the appointment of the *mübaşirs* (entries are often dated in the normal way even when there is no mentioning of a governmental agent), but to the date of the *buyuruldu*. If correct, the chancery of the *Rumeli Kaymakamı*, during 1781–3, would have been engaged in issuing decrees in response to petitions almost on a daily basis (if generally in rather small numbers), including Fridays.¹⁰⁴

The fully dated entries (there are many others with incomplete or no dates at all) of *buyuruldu*s issued by the Diwan of Rumelia during this period in matters of *şikayet* are spread out in the Manastır ‘Record Book of Complaints’ over a total of 75 days (see the following table; their numbers for each day are added in brackets):

Part One

Thursday, 23 March 1781 (1)
Friday, 24 March 1781 (2)
Tuesday, 27 March 1781 (4)

Part Two

Tuesday, 24 September 1782 (1)
Wednesday, 25 September 1782 (4)
Thursday, 26 September 1782 (1)
Friday, 27 September 1782 (1)
Saturday, 28 September 1782 (9)
Sunday, 29 September 1782 (5)
Monday, 30 September 1782 (3)
Tuesday, 1 October 1782 (10)
Wednesday, 2 October 1782 (5)
Thursday, 3 October 1782 (5)
Friday, 4 October 1782 (1)
Sunday, 6 October 1782 (3)

104 In Ottoman Cairo, the *Dīwān* presided over by the lieutenant of the viceroy, the treasurer and a kadi known as ‘the kadi of the *Dīwān*’ also met every day. El-Nahal, *Judicial Administration*, p. 91, n.90.

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Monday, 7 October 1782 (4)
Tuesday, 8 October 1782 (2)
Wednesday, 9 October 1782 (1)
Thursday, 10 October 1782 (5)
Friday, 11 October 1782 (2)
Sunday, 13 October 1782 (1)
Monday, 14 October 1782 (7)
Tuesday, 15 October 1782 (5)
Wednesday, 16 October 1782 (1)
Thursday, 17 October 1782 (4)
Saturday, 19 October 1782 (4)
Monday, 21 October 1782 (3)
Tuesday, 22 October 1782 (7)
Thursday, 24 October 1782 (1)
Friday, 25 October 1782 (1)
Saturday, 26 October 1782 (2)
Sunday, 27 October 1782 (1)
Tuesday, 29 October 1782 (2)
Saturday, 2 November 1782 (1)
Sunday, 3 November 1782 (1)
Monday, 4 November 1782 (1)
Wednesday, 6 November 1782 (1)
Thursday, 7 November 1782 (3)
Friday, 8 November 1782 (1)
Saturday, 9 November 1782 (2)
Sunday, 10 November 1782 (1)
Wednesday, 13 November 1782 (2)
Thursday, 14 November 1782 (1)
Friday, 15 November 1782 (1)
Saturday, 16 November 1782 (1)
Sunday, 24 November 1782 (1)
Monday, 25 November 1782 (4)
Tuesday, 26 November 1782 (5)
Wednesday, 27 November 1782 (2)
Thursday, 28 November 1782 (5)
Friday, 29 November 1782 (3)
Saturday, 30 November 1782 (2)
Sunday, 1 December 1782 (4)
Monday, 2 December 1782 (1)
Tuesday, 3 December 1782 (5)
Thursday, 5 December 1782 (4)
Saturday, 7 December 1782 (3)
Saturday, 14 December 1782 (2)
Sunday, 15 December 1782 (1)
Thursday, 19 December 1782 (5)

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Friday, 20 December 1782 (3)
Saturday, 21 December 1782 (3)
Sunday, 22 December 1782 (3)
Tuesday, 24 December 1782 (6)
Wednesday, 25 December 1782 (5)
Friday, 27 December 1782 (3)
Saturday, 28 December 1782 (1)
Sunday, 29 December 1782 (1)
Wednesday, 1 January 1783 (1)
Friday, 10 January 1783 (1)
Sunday, 12 January 1783 (3)
Monday, 13 January 1783 (1)
Tuesday, 14 January 1783 (1)
Wednesday, 15 January 1783 (4)
Thursday, 16 January 1783 (1)
Total: 208

The above numbers of *şikayet*-related *buyuruldu* registrations (with full dates; the overall total being 265) may appear rather modest in comparison with the daily amount of decrees issued by the central authorities in response to petitions (during March 1613, for instance, their numbers could reach well over 30 per day), but for a provincial chancery the maximum figure of ten *şikayet*-related *buyuruldu*s for Tuesday, 1 October 1782 (not counting any decrees with a defective date which may have been drawn up on this day) is quite impressive and raises questions about the size of the Manastr chancery and the number of its staff.¹⁰⁵ As far as I can tell, there are no immediately relevant figures in the *sicills* for the late eighteenth century to go by. But we have at our disposal the Manastr ‘Record Book of Complaints’ from which can be gleaned a number of different scribal hands, enough to give us at least a rough idea of the size of the scribal body in one section of the *Divan-i Rumili*: On many pages I can discern five or more different hands (cf. 2b, 8a, 11b and 18b), with some particularly distinctive handwritings extending throughout the *defter*. One such example is first encountered in an entry (from Part One) for Friday, 24 March 1781 (2a/2), and still to be found under the date of Wednesday, 15 January 1783 late in Part Two (23a/6–7). Other scribes can be distinguished less easily by their handwriting but by grammatical and/or orthographic idiosyncrasies.¹⁰⁶ Their writing is also represented throughout large parts of the codex, suggesting a considerable continuity in the scribal set-up. In marked contrast with the continuous presence, over the length of the recording period, of at least half a dozen *katibs* having left their mark in the pages of the Manastr ‘Record Book of Complaints’, is their rapid succession. Rarely were more

105 For early March 1613, I counted 229 such decrees being issued in Istanbul over a period of 17 days, an average of 13.5 per day. See my ‘Rechnungsbuch’, p. 364.

106 One or two of their ranks tended to write *eylediğinde(n)* instead of *eylediklari* rather than *eyledikleri*. His (or their) characteristically Rumelian ‘twang’ can be followed through right across the *defter* (5b/2, 9a/5, 11a/4, 12a/2, 13a/1, 15a/8, 18a/5, 18b/5, 20a/8, 20b/9, 21a/5 and 24b/3).

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than two or three items at a time logged by the same hand, often only one.¹⁰⁷ This is significant, since it shows that the recording was not done by a single official with one or two scribal assistants like, in Istanbul during the sixteenth and seventeenth centuries, the *kağid* or *berat emini* whose task was to keep a record, and collect the fees, of all outgoing decrees including firmans issued in response to petitions.¹⁰⁸ Rather, the practice at Manastir seems more in tune with the recording in the *şikayet defterleri* of the Porte, where a whole chain of scribes were employed, every one of them putting the *defter* back on its shelf after he had finished his recording, ready for the next to do his entry or entries. In all probability, these *katibs* are none other than the very scribes who had drafted and/or drawn up the *buyuruldis* in the first place, and would now sit down to register them 'for the record'. If this were to prove correct, we would be dealing with half a dozen or more scribes employed in the *Divan-i Rumili* during the period in question composing *buyuruldis* in response to petitions as well as other matters. This would be a chancery well equipped for the handling of petitions from a wide geographical area and a wide social spectrum.

Out of a total of 265 petitions whose corresponding *buyuruldis* (either dated, part-dated or undated) are filed in the Manastir 'Record Book of Complaints', the vast majority originated within a radius of c. 100 kilometres around Manastir (Bitola), covering an area which included the western part of the *paşa sancağı* or central district of the province of *Rumili* under the immediate control of the *Rumili Kaymakamı*, but which also significantly extended beyond the limits of the central district in some areas. Petitions or kadis' reports about complaints from as far afield as Vranje northeast of Skopje are repeatedly referred to in the *defter*,¹⁰⁹ as are petitions from the Nevrekob (Goce Delčev) area southeast of Sofia¹¹⁰ or villages around Zihne (Nea Zichne) near Drama.¹¹¹ The bulk of the petitions, however, are from places much nearer to the provincial capital of Manastir (Bitola), with the towns and villages of its environs to the south and east most prominently represented. By contrast, there is not one petition directly submitted to the *Rumili Kaymakamı* from the district of Ohrid immediately west of Bitola (which district lay already outside the *paşa sancağı*), nor a single one from Sofia, Salonica or Ioannina, which, as provincial centres, appear to have had their own Diwans.¹¹² This distinctive distribution proves (if proof were needed) that the cases dealt with at Manastir had been taken there directly, and not (as might be thought) first to Istanbul from where they would have been referred back to the provincial authorities to be settled locally. If this had been the case (notwithstanding the fact that they do not contain any reference to such a referral), their concentration around the town and district of Manastir would be difficult to explain. But assuming that the petitioners (at least as regards their current pleas) sought justice not in Istanbul, nor via

107 Cf. fol. 2b with six entries (three of which of the same date) in six clearly distinguishable hands.

108 For this official during the sixteenth and early seventeenth century cf. Josef Matuz, *Das Kanzleiwesen Süleymāns des Prächtigen*, Wiesbaden: Harrassowitz, 1974, pp. 81f. A *defter* from his administration dating from the early seventeenth century is discussed at length in my 'Rechnungsbuch'.

109 Fols 9a/2, 13a/1, 19b/9.

110 Fols 7a/3, 10a/10, 24a/1, 24b/5.

111 Fols 9a/6, 22b/2, 24b/4.

112 For a *buyuruldi* (dated between 28 April and 7 May 1779) issued by the *divan* of Salonica see Matkovski, *Ajduštvo VI* 16.

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Istanbul, but in Manastır, one would as much as expect such spatial distribution as shown in KSB 64.

Of the above total of 265 petitions, 239 were submitted by single individuals (90.2 per cent) and 26 by two or more individuals or by collectives such as guilds (*esnafs*), town or village quarters or entire settlements (9.8 per cent).¹¹³ Almost exactly a third of all petitions (89) were put forward by non-Muslims. One petition was submitted jointly by a Muslim and a Christian (10b/6). Of the 89 non-Muslim petitioners, 83 were Christian and 6 Jewish; 17 of the Christian and 2 of the Jewish petitioners can be identified as women, some of whom were maidservants or slaves (*cariye*).¹¹⁴ As a sub-group which is of particular interest for the functioning of *şikayet* in a provincial context, and which is of particular significance for the province in question, these 89 non-Muslim petitions (and only these) are to be analysed in some more detail below, if only to highlight a number of general points. A full analysis of all the cases presented in the Manastır 'Record Book of Complaints' is not being attempted here.

As if to confirm a stereotype assumption of Jewish life under Ottoman rule, the Jewish petitioners, male and female, in the Manastır 'Record Book of Complaints' can be found to be concerned about their loans which they had given to their Muslim, Christian and Jewish debtors (8b/6, 11a/7, 13a/2, 22b/5); about their trade interests as alum merchants (12a/6); and about relatives having disappeared without trace on the country roads together with their belongings (12b/9). In one instance the Jewish headman of Kastoria is accused of having killed his wife and dumped her body in a nearby lake (22b/3). Similarly, some stereotypes about the precarious existence of the Christian subjects appear to be borne out by the evidence. In 24b/3, Mitre accuses 'the tyrant Muhtar' of having made his two daughters pregnant 'through abominable acts' and of having also raped his wife whom he could free from his embrace only by force. Or as in 24a/4, where Jovan, a Christian employee of the courier station officer, was stopped by the *cizyedar* who demanded instant payment of the poll-tax, whereupon Jovan was arrested and thrown into prison. Consider also the situation of Marko (19b/4) who, allegedly with the consent of his landowner, had cleared the wood which he inherited from his father and tilled the land for 13 years, cultivating it and paying the canonical tithes, only to find himself robbed of the fruits of his labours when the landowner, a certain Mahmudoğlu Ali, took possession of half of the land; or that of Todor Somor (5b/8) who, on reaching the vineyards of a nearby village after having come down from the mountains, was attacked and shot at by the warden of the vineyard, a certain Demir, and wounded with a sword; or finally the plight of the non-Muslim Simidci whose son was killed by a certain Nalbandoğlu Ismail (8b/7). In all these cases (and some more), the non-Muslims appear as the helpless victims of Muslims.

113 For earlier periods, and in *defters* from Istanbul, the share of collective petitions (as opposed to individual cases of *arzuhal*) has been shown to be more prominent. In the 1675 'Registerbuch der Beschwerden' from Istanbul, petitions expressly counted as collective by the editors number 572 out of a total of more than 2,800, a share of 19.7%: Cf. Majer (ed.), *Registerbuch*, p. 23. In 1613, the share of the collective petitions was 167 out of 229 (72.9%): Ursinus, 'Rechnungsbuch', p. 367.

114 There is no evidence at all that these women were represented by a *vekil* (legal agent) or, in the case of a slave, by her owner.

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Yet there is a higher number of criminal offences in the Manastir 'Record Book of Complaints' where non-Muslims claim to be the victim of a non-Muslim, starting with Bogdan from Smirnovo (3b/8) whose shepherd boy was killed and his sheep taken by the non-Muslims Jankula son of Kosta, Birge son of Trajan, and Mitre son of 'the Serb' from Crna Buka village nearby, and ending with 'Pet-Lamb' Rago's claim that the non-Muslims Nasto and Risa from the district of Manastir (Bitola) imprisoned and tortured her, causing her to lose her foetus, and also robbing her of two silver aprons (24a/2). Across the *defter* I count 15 such instances of non-Muslim violence against non-Muslim individuals and their homes (including highway robbery, assault, battery, rape and murder),¹¹⁵ compared with 11 cases where the offender is a Muslim,¹¹⁶ suggesting, perhaps, a prevalence of intra-communal over inter-communal strife (the metropolitan bishop, as a case in point (15b/8), complains about one of his own priests for resisting to pay the ecclesiastical *miri* tax), which in turn may lend support to the concept of 'parallel' societies in the Ottoman Empire in the pre-modern period. Yet one must not rush to conclusions. Given the numerical superiority of the non-Muslim population over the Muslims in the surrounding areas of Manastir (Bitola) of at least three to one (there are of course huge variations from town to village and from low-lying to mountainous areas), the above figures look less suggestive. Even if we go only by those cases of petitions brought forward by non-Muslims which allow us to establish the identity and religious affiliation of the persons involved (there are in fact several instances in the *defter* where the accused are not even named), the Muslims who wrong Christians are, in relation to the Muslim share of the area's population, clearly overrepresented. Interestingly, there is evidence of some criminal acts being committed jointly by Muslims and non-Muslims, or of criminal offences against both Muslims and non-Muslims at the same time. Thus, Hüseyin and the non-Muslim Bursuk from Dojran district submit a joint petition in which they claim that the villagers of Gabre unlawfully killed Hüseyin's brother Hasan and Bursuk's (non-Muslim) son (10b/6). Slato the non-Muslim accuses Osman, Hüseyin and their (non-Muslim) servants Kipti and Jovan Piperko of having forced their way into his house, taking with them his belongings worth more than 150 piastres (12a/3), while the (non-Muslim) Petre Stojče blames Mitre, his non-Muslim father-in-law, and (the Muslim) Segban Halil for having broken into his house in violation of the sharia, seizing his female servants and belongings (23a/4). But instances of inter-religious complicity in criminal cases as recorded in the *defter* are rare.

Cases which concern disputes with village authorities such as *kocabaşıs* are also surprisingly few in number: The convert Hasan Çavuş who succeeded to the estate of his paternal uncle, Papa Jano, accuses the headmen Kosta, Papa Jorgi, Bogoja, Papa Jako and others of having taken his property into possession 'with evil intent and treachery', 'being traitors of the (true) religion' (7b/4). Three non-Muslim villagers from Kozani denounce their *kocabaşıs* of having charged them with overly large amounts for the local tax levy, and request their *voyvoda*, Hüseyin, be summoned (in order to confirm their claim?) (2b/3). The *reaya* of Hoçishte south of Lake Prespa in present-day Albania blame (their *kocabaşıs*?) Hristo, Kosta and Papa Jani as well as Ali Beğ and Hüseyin Beğ for having

115 These are: 3b/8, 4a/5, 5a/5, 6a/3, 7b/3, 8a/2, 8a/10, 9b/9, 10b/6, 12a/3, 13a/3, 13b/1, 18a/11, 20a/3 and 24a/2.

116 These are 5b/8, 8b/7, 12a/2, 12a/3, 12b/7, 13a/1, 13a/7, 16b/2, 18a/10, 23b/1 and 24b/3.

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sided with the local *ayan* in order to enrich themselves in the process of taxation by *tevzi* (11a/5). Significantly, and as a rare explicit case, in the latter example the petitioners had initially appealed to the central authorities in Istanbul who referred the case to the provincial government.

Among the instances of civil litigation, disputes about sales, both among non-Muslims and between Muslims and non-Muslims, are referred to occasionally: Jovan who admits of having sold his house to Mihal Papaz must have looked aghast when the purchaser told him that, after burning down the walls of the house, he had found money worth more than 1,000 piastres in the ruins, which money Jovan now claims back arguing that he 'sold his house, not his money' (8a/1). In another example, the Christian Milo accuses Kiro and Pavle Yamak of having (fraudulently?) sold their shares in her husband Risto's business, which is why he got imprisoned for debt (18b/6). Among the trade disputes recorded in the *defter*, the following possibly reflects anti-competition measures against an artisan: Risto, the non-Muslim petitioner, blames various individuals including Marko 'the Dyer', the *kocabaşıs* of the Christian quarter and 'all the *reaya* of the *varoş*' for unlawfully taking all his tools and property worth 200 piastres into their possession, thus robbing him of his livelihood (12a/10). Of the employment disputes the most telling is the claim by Maslina, a maidservant of the non-Muslim Tevahir, son of Malko, who owes her the equivalent of 13 years' wages (22a/5). While in this case a considerable sum of money (at least in relative terms) must have been involved, the amount in dispute in the following (and final) example can only have been minimal, but was nevertheless deemed worthy of a representation at the *vali*'s court. Here, a female Christian by the name of Katranica living in the town of Manastır (Bitola), states that she owns a private piece of meadow in Mogila village, and that Stojan Galama, living in that village, caused her damage by 'cutting the grass of my meadow with no consideration' (8a/9).

On the other hand, civil cases involving family law like instances of inheritance and betrothals, sometimes in connection with conversion, figure quite prominently among the petitions brought to the attention of the *Divan-i Rumili* by non-Muslim petitioners who occasionally back up their claims with legal statements by Muslim jurisconsults: Gjuru, a Christian woman, claims her quarter share of three fields which she seems to have inherited together with (three of her brothers, the likely converts) Ahmed, Mustafa and Ridvan (4b/4).¹¹⁷ In another example Andrea, the nephew of the deceased Papas Bagun who died without a son, claims to have inherited his estate worth more than 4000 piastres 'in accordance with the noble fatwa', but a certain Tašo, son of Lambro, 'unlawfully took hold of it' (7b/2). In yet another case, certain (unnamed) villagers report that one person from the non-Muslim falconers adopted Islam while his infant daughter remained in his care. After she had reached puberty, the non-Muslim villagers betrothed the girl to a non-Muslim, which caused the dispute (10a/6). Further Kuru, a Christian woman, accuses (her brother?) the non-Muslim Petre son of Mirče and her Christian sister-in-law Niko to have taken into their possession what she inherited from her father (10b/9); whereas Nikola, son of Stojan, a non-Muslim, states that when his non-Muslim uncle died, the inheritance was divided

117 See also 7b/4 for a similar case.

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between his uncle's daughter and himself, but that his late uncle's wife, Malečka, together with her son-in-law, a certain Papa Josef, kept for themselves his (Nikola's) share of the inheritance, including a house (11a/9). In another example, Kirsumali, the Christian sister of Petre, son of Riste, accuses her brother and a *kocabaşı* of having conspired with another *kocabaşı* to take possession of the estate which she inherited from her father, and of having intended to kill her (12b/8). Finally, Stojan, a non-Muslim, brings forward a complaint against his non-Muslim uncles Vasil and Evgeni for unlawfully having taken possession of his tchiflik and for 10 years taken its produce (while he was still a minor?) (18a/6); and Angele, a non-Muslim by name, states that he betrothed a woman according to (the local) custom, but when he wanted to take her, her father refused to let her go on the grounds that 'our non-Muslim *kethüda* does not give his consent' and hid her (18b/2). It may surprise the reader that many disputes which could be expected to have been brought before the religious courts (in the case of the Christians the ecclesiastical courts¹¹⁸ or, perhaps, the kadi), were evidently taken to the *Divan-i Rumili* instead by petitioners who were clearly hoping for a decision in their favour. This finally brings us back to the central question emanating from the very existence of the Manastir 'Record Book of Complaints': Why did Ottoman subjects, Muslim and non-Muslim alike, bring their cases before the Ottoman secular authorities of the Rumelian Chancery rather than the kadi or the non-Muslim religious courts? More particularly, why were the above disputes between exclusively non-Muslim parties, which should have been heard by their own religious leaders,¹¹⁹ taken to the *Divan-i Rumili*?

Describing the situation in Ottoman Egypt during the seventeenth century, El-Nahal states that excluded from the jurisdiction of the kadi were military crimes and crimes for which convictions could not be had because of lack of evidence according to the sharia (which cases were to come under the jurisdiction of the provincial governor as the supreme representative of the sultan in Egypt). In the Manastir 'Record Book of Complaints', cases of military crimes are absent, while cases of crimes for which the evidence was found lacking when they were brought before a sharia court cannot, with a few exceptions,¹²⁰ be verified on the basis of the *defter*'s recording. They cannot possibly have constituted its principal *raison d'être*. But there were other limits to the jurisdiction of a kadi, particularly in criminal matters. According to the sharia, a (criminal) trial could go ahead only if both the plaintiff and the defendant were present at the hearing.¹²¹ As a matter of fact, there seems to be little doubt that, particularly in many criminal cases recorded in the Manastir 'Record Book of Complaints', the identity of the perpetrators was still not known (or was withheld?) when the case was brought before the Diwan.¹²²

118 Some of the records from the ecclesiastical court of the metropolitan church of Bitola have been published, dating from the early nineteenth century. Ivan Snegarov, 'Grčki kodeksi na Pelagonijskata mitropolija (Griechische Kodexe der Pelagonischen Metropole)', *Godišnik na Sofijskija univerzitet, Bogoslovski fakultet* 25, Sofija, 1948, 2–59. Cf. Ursinus, *Regionale Reformen*, pp. 110f.

119 A Muslim judge could hear such disputes only if both parties accepted his jurisdiction. El-Nahal, *Judicial Administration*, p. 42.

120 Cf. 8b/4, 23b/1. Apparently in order to establish the evidence, the alleged debtors were to be summoned before the *Divan-i Rumili*.

121 El-Nahal, *Judicial Administration*, p. 28.

122 For example 4a/10, 6a/7, 6b/7, 7a/7, 9a/4, 10b/7, 11b/3, 12b/4, 15a/6, 18a/4, 21b/4, 22a/3.

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If unknown even then, such criminal cases would indeed not have warranted a successful trial at a sharia court in the meantime. But, as said before, this only applies to criminal proceedings. It must be on additional grounds that people appealed to the Chancery as a court of justice.¹²³

A few entries like the following may hold the key. As will be recalled, when Papas Bagun died without a son, a certain Tašo succeeded to Bagun's considerable estate instead of Andrea (who claims that Tašo, son of Lambro, 'unlawfully took hold of it'), which left Andrea, the nephew of Papas Bagun, empty-handed. Flying in the face of the legal proceedings which had instated Tašo to his late uncle's property, and trying to solicit a decision in his own favour, Andrea then presents the case to the *Divan-i Rumili*, backing up his claim that he is the legal heir (if perhaps only according to the sharia) by a Muslim legal opinion or fatwa (7b/2). Another example is provided by Zeyneb from Bayır quarter in Manastır. She sold her house worth 60 piastres to a Gypsy for just 30 piastres, claiming that during the sale (which may or may not have been notarized in court but is clearly treated as legally binding here)¹²⁴ she, 'essentially of an ordinary intellect', was unwell. After her health improved, she 'sent her apologies', and asked for her house to be returned to her, but apparently to no avail. At this stage she presented her case to the *Divan-i Rumili* (2b/6), clearly in the expectation of a verdict in her favour. Evidently, both of them hoped to have standard provisions made in accordance with their respective religious laws overturned by the Chancery of Rumelia as a court of appeal.

There were other advantages in bringing a lawsuit to the provincial Diwan: Such cases could be heard repeatedly. This is illustrated in the following example. Here, according to an entry dated Monday, 7 October 1782, Abdi accused the inhabitants of several villages in the Skopje area of having killed his own son Fettah as well as Islam, the son of his uncle, and Şaban, the son of his brother (6a/11). On Thursday, 7 November 1782, exactly one month later, the *bölükbaşıs* Hüseyin and Mahmud from the district of Skopje were charged by the *Divan-i Rumili* with the murder of Abdi Beşeoğlu Abdülfettah (no doubt the Fettah of the previous entry) and the sons of Abdi's uncle and with conspiring with the inhabitants of several villages along the road from Kumanovo to Skopje (11b/8). Another month and a half or so later, according to a third entry dated Tuesday, 24 December 1782, Abdi submitted a second petition: Having been called to the arms, his 'sons' (apparently including some sons-in-law or nephews) Fethi, Mükrim, Şaban and Islam were murdered (no names of the accused are given this time!) between several villages east of Skopje (the same as above), their money and belongings being seized (21b/4). Evidently, Abdi had got nowhere with his first petition even though the *Divan-i Rumili* had charged with his 'sons' murder two *bölükbaşıs* from the Skopje area who, to judge by what follows, must (if they

123 Repeatedly, a *buyuruldı* was requested by the plaintiff to have already convicted defendants fulfil their obligations (20b/9), appear before the Diwan (2b/1), go to prison (8b/6) or even have them executed (19b/9).

124 El-Nahal, *Judicial Administration*, p. 10 states that in Ottoman Egypt during the seventeenth century 'transactions were commonly notarized in court'. Faroqhi, on the other hand, assumes that most property transactions in Ankara around 1600 'were probably not entered in the *kadı's* register at all, but simply concluded in front of two witnesses'. Suraiya Faroqhi, *Men of Modest Substance. House Owners and House Property in Seventeenth-century Ankara and Kayseri*, Cambridge: Cambridge University Press, 1987, p. 194.

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were tried at all) either have been found innocent or could not be convicted. Usually, this would have been the end of it. At a sharia court, if a case was found to have already been examined and a sentence given by a kadi, it would normally be dismissed when presented again.¹²⁵ Yet by appealing to the *vali*'s court, Abdi submitted his case a second time, demanding the prosecution of the (unnamed!) murderer(s) of 'his sons' Fethi, Mükrim (who incidentally is mentioned here for the first time), Şaban and Islam. What is important for our argument is not so much that Abdi failed to have the murderer(s) of his 'sons' convicted by means of his initial petition, but rather that he submitted a second *arzuhal* presenting the same case again (possibly modified against the first to allow for the investigation of all potential perpetrators) once it became clear that the first had not brought the desired results, and that the case was *not* dismissed by the Chancery.¹²⁶

Andrea's and Zeyneb's examples suggest that Ottoman subjects, rather than accepting being bound by the stipulations of their own religious laws or law courts, saw a chance to have unfavourable provisions or pronouncements overturned by appealing to the provincial Diwan. Moreover, as Abdi's example shows, a case submitted to the provincial governor could successfully be brought before him (at the very least) a second time. Referring to procedural differences from one part of the Empire to another, Haim Gerber (quoted above) stated that whilst in the central provinces of the Ottoman Empire a kadi's verdict is generally taken to be final in the sense that it would require the authority of the Sultan to reverse it, in some formerly Mamluk provinces a kadi's judgement could be put before a *müfti* for review, who each time could declare it null and void, thereby allowing lawsuits to drag on indefinitely.¹²⁷ Perhaps in this latter respect the provincial *divan* had a function similar to that of the *müfti* in some Arab provinces, at least in certain core areas of the Empire including Ottoman Rumelia.

The present discussion would be inadequate without a final (if brief) note on the social accessibility of *şikayet* on the provincial level in comparison with that of the capital (given the rather limited range of our evidence, no more than tentative observations can be made here). Significantly, there are 38 references in the Manastır 'Record Book of Complaints' to women petitioners; in two cases women submit a petition together with their male relatives.¹²⁸ Exactly one half of their number is made up of Muslim (19), the other half of Christian (17) and Jewish women (2). Many of the women come from the provincial capital itself and the surrounding villages, but others from as far away from Manastır as Skopje in the north, Strumica in the east and Korça in the west. Taken together, female petitioners constitute a share of over 14 per cent in the Manastır 'Record Book of Complaints' compared with only about 5.5 per cent in the Istanbul 'Registerbuch der Beschwerden' (157 out of a total of c. 2,800 entries).¹²⁹ This is a striking difference which demands

125 Cf. El-Nahal, *Judicial Administration*, p. 39; Heyd, *Studies*, pp. 257f.

126 A similar case can be found in entries 18a/7, 18a/8 and 18a/9: Having initially accused specific villagers of withholding the title which he claims they owe him, Ishak eventually, apparently in his third petition, merely states that 'they' (no names) 'cultivate our confines (...) but oppose handing over (our) share (...)' (18a/9).

127 Gerber, *State*, pp. 84f. See above, note 3.

128 Cf. 7a/8, 9a/4.

129 Majer (ed.), *Registerbuch*, p. 23.

explanation. While it can safely be assumed that there was no significantly higher proportion of women living in Manastır (or Rumelia for that matter) than in Istanbul, the ‘provincial’ females may have enjoyed greater freedom of movement than in the capital where female outdoor activities may have been more restricted. Yet this, if true, would easily have been overcome by sending a *vekil*, or legal representative, as required in such cases by the sharia.

It may be that costs discouraged metropolitan women from petitioning, more than appears to be the case with their ‘provincial’ counterparts. The numerical difference between the two regional groups is perhaps most apparent as regards the non-Muslims. Only 0.1 per cent of all petitioners in the 1675 ‘Registerbuch der Beschwerden’ from Istanbul have been identified as non-Muslim women,¹³⁰ against 7 per cent in the Manastır *defter*. Pointing in the same direction are, in the Manastır ‘Record Book of Complaints’, several female petitioners of lower social status, including half a dozen or so slaves or maid-servants (*cariye*).¹³¹ It seems that it was considerably cheaper to address the *beğlerbeği* in nearby Manastır than the sultan in faraway Constantinople, but just how much cheaper is impossible to say (see above).

In a word: The far greater participation of women, Muslim but above all non-Muslim, in the Manastır *defter*, accentuated by several cases of women petitioners of a decidedly lower social standing, suggests a far greater social accessibility of the provincial form of *şikayet* when compared with its imperial equivalent. Thus in the ‘Record Book of Complaints’ from Manastır we may find reflected even more comprehensively and acutely than is the case in the corresponding *defters* from the central administration what has appropriately been termed by Karen Barkey (quoting James Scott) “‘the hidden transcripts’ of the weak’.”¹³²

Appendix A: The role of the kadi in the administration of *şikayet*¹³³

Comparing the *şikayet defteri* of 1675 from the Ottoman central administration with the provincial *defter* from Manastır of the late eighteenth century, a number of significant similarities as well as differences can be identified. Perhaps the most striking contrast between the two lies, or appears to lie, in the function of the sharia court. The role of the kadi and of the *mahkeme*, regularly and prominently referred to in the document of 1675, appears considerably reduced in the provincial *defter*. Here, most cases of *arzuhal* (which, to

130 Their number is given as only three non-Muslim female petitioners: Majer (ed.), *Registerbuch*, p. 23.

131 15a/7, 18b/5, 19b/8, 20a/2, 22a/5, 22a/8.

132 Karen Barkey, *Bandits and Bureaucrats. The Ottoman Route to State Centralization*, Ithaca, London: Cornell University Press, 1997, pp. 85f., enlarging on James Scott, *Domination and the Arts of Resistance: Hidden Transcripts*, New Haven, 1990.

133 This sketch is based on a paper presented to a Seminar on the ‘History of Islamic Culture in the Bulgarian Lands’ held in Sofia in April 1998. For a fuller version (in Bulgarian) which includes transliterations of the principal documents (in Ottoman Turkish) see my ‘Razdavane na pravosadie ot edno provintsialno upravljenje: Rumelijskijat divan v kraja na XVII – načaloto na XVIII vek’, in R. Gradeva (ed.) *Istorija na mjušljumanskata kultura po balgarskite zemi. Izsledvanja/ History of Muslim Culture in Bulgarian Lands*, Sofija: Meždunaroden Centar po Problemita na Malcinstvata i Kulturnite Vzaimodestvija, 2001, pp. 15–33, 36–8.

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be sure, involved the collection of fees) mention Treasury officials and other members of the *Rumili Valisi's* entourage as the officials to deal with the cases in question, yet with hardly any reference in the provincial 'Record Book of Complaints' to the religious courts or their functionaries, the kadis and naibs. Could this reflect major differences in the handling of *arzuhal* by the provincial authorities as compared with the respective actions of the *Divan-i Hümayun*, or might this suggest that procedural changes had taken place during the hundred years or so between 1675 and the 1780s, or both, resulting in the near exclusion of the *mahkeme* from the process? But how would this square with the assertion, put forward by Haim Gerber, that the kadi in the Ottoman Empire had achieved a quasi 'judicial monopoly' by the seventeenth century? And how would it fit in with the observation made by Heyd for the eighteenth century that in the provinces the rulings of the (provincial) *divan* were executed by order of the provincial governors, yet the sentences given by the kadis?

In order to throw some more light on the process of adjudication in the Diwan of Rumelia, I have looked at several entries in some of the earliest extant *sicills* from Sofia which contain further information about how the provincial government of *Rumili*, this time at the turn of the eighteenth century (i.e. chronologically somewhere between the Vienna 'Beschwerdebuch' and the Manastır *defter*), dealt with petitions and complaints from among the local population. Seventeen of these *sicill* entries, collected from the registers of Sofia vols S85 and S4 (in chronological order), constitute my documentary basis.¹³⁴ It is of course by no means a complete account of how grievances were redressed in the *eyalet* of Rumelia by the Ottoman provincial authorities. The nature of the cases, the trials, the court rulings, the sentences or their enforcement – all this must await further study. Only the central question about the role of the kadi (or otherwise) in cases of *arzuhal* brought directly before the *divan* of Rumelia during the eighteenth century will concern us here.

Of course, the absence of the kadi from the procedural details in the vast majority of the notations in the Manastır 'Record Book of Complaints' does not necessarily mean that he had no role to play in the administration of *mazalim* at this time and in this place. His (near) absence from the pages of the *defter* might even suggest a role for the kadi and the sharia court that was both considerable and commonplace – so commonplace that (as a rule) it went without mentioning. However that may be, the highly condensed and often stereotype wording of the *buyuruldu* digests in the codex from Manastır (like in other *şikayet defterleri*) prevents us from getting any nearer the relevant facts. In these circumstances, additional evidence to be gleaned from the Sofia *sicills* offers the only hope for new insights into a rather cloudy matter.

On the following few pages I intend to reconstruct the framework within which the administration of *mazalim* took place in the centre of the *eyalet* of Rumelia, Sofia, the principal residence and seat of the *Rumili valisi* before it was transferred to Manastır for good in the course of the troublesome decades between the mid-eighteenth and the early nineteenth centuries. For the purpose of this sketch I have confined myself to the analysis of 17 documents from the Sofia *sicills*, covering the period between 9 February 1680 and 28 May

134 On the earliest surviving record books from Sofia see Rossitsa Gradeva, 'On Kadis of Sofia, 16th–17th Centuries' in Jan Schmidt (ed.) *Essays in Honour of Barbara Flemming I*, published as a special volume of the *Journal of Turkish Studies Türklük Bilgisi Araştırmaları* (Harvard) 26,1, 2002, 265–92.

1709.¹³⁵ They consist of a series of *hüccets*, a type of document issued by the kadi, each with a number of *şihudulhal*¹³⁶ (persons whose duty it was to attest to the validity of the evidence as well as to the orderliness of the court proceedings) listed at the end of the document below the date. Since I am concerned here exclusively with the formal side to the administration of ‘secular’ or ‘administrative’ justice, I feel entitled, for the time being, to ignore much of the intricate contents of the documents beyond the procedural aspects of *arzuhal*.

Closely resembling the situation in the ‘Record Book of Complaints’ from Manastrır in which the plaintiff is, as a rule, merely said to have ‘submitted a petition’ (*arzuhal edüb*), with no further stipulation as to whether he or she did so in writing or in person,¹³⁷ the *hüccets* from the Sofia *sicills* are equally vague about the way by which the petitioner addressed the provincial authorities. According to the standard phrase employed here, the petitioner ‘drew near’ or ‘went towards’ (*varub*) the provincial authorities when submitting an *arzuhal*, or else the authorities were ‘approached’ (*varlub*), either by an individual or a collective. Yet unlike the Manastrır *defter*, the *hüccet* copies under consideration always fully name the addressee of the petition: the acting governor of the province of Rumelia (*hala Rumili Valisi*) or, in the earliest examples, the provincial Diwan (*Divan-i Rumili*). In only three cases had a petition evidently first been received in Istanbul, from where the *Rumili Valisi* (together with the local kadi) was then instructed by an *emr-i şerif* to deal with the matter henceforth.¹³⁸ All remaining fourteen *hüccets* appear to have been drawn up on behalf of petitioners who appealed directly to the provincial government, and only to the provincial government. Thanks to the *hüccets* from Sofia, some more light can now be thrown on what remains an enigma in the Manastrır document. Significantly, all documents in question seem to agree on the main points, describing the procedural elements in very much the same words: Once the provincial government was ‘approached’ by a petitioner, a sharia court meeting (*akd-i meclis-i şer*) was convened. This *meclis-i şer* is invariably described in the documents either simply as a ‘noble’ (*şerif*) or as a ‘weighty’ or ‘important’ (*hatir*) court hearing, possibly reflecting the fact that it took place in the presence of the provincial governor.¹³⁹ In the majority of the *hüccets* studied here there is no precise indication as to where the court hearing took place; the obvious locus for a sharia court hearing, the *mahkeme* (the seat of the local kadi) is not mentioned at all in this context. This would already suggest that such meetings might have taken place in the governmental compound (hence perhaps their attribute ‘important’ to distinguish them from regular sharia court meetings in the *mahkeme*), most likely inside the chambers of the principal jurisdictional institution of the local government of Rumelia, the *Divan-i Rumili* (the *Divan-i Rumili* is repeatedly referred to in several of the

135 I am grateful to Rossitsa Gradeva, Sofia, for having pointed out to me the significance of several *hüccets* in this context, and for providing me with photocopies of the relevant documents.

136 Corresponding, it would seem, to the *‘udul* in Ottoman Egypt: El-Nahal, *Judicial Administration*, pp. 18f. and *passim*.

137 In Ottoman Egypt, cases presented to the *vali* were put in writing, *ibid.*, 26.

138 S85, p. 7f., dated 8 Muharrem 1091; S4, p. 2, dated 18 Ramazan 1120; S4, p. 8, dated 16 Şevval 1120.

139 S85, p. 7f., dated 8 Muharrem 1091: *paşa-yi mümaileyh hazretleri huzur-i alilerinde akd-i meclis-i şer-i şerif olundıkda*; S4, p. 6, dated 5 Şevval 1120: *hala Rumili valisi ... İsmail Paşa hazretlerinin huzurlarında akd-i meclis-i şer-i hatir olundıkda*.

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hüccets, most frequently in connection with people who were summoned to appear before the Diwan). The suggestion that these ‘important’ sharia court hearings may have been convened in the *Divan-i Rumili* is supported in part by the fact that the names and titles of some of the *şühudulhal* are clearly those of functionaries of the *divan*, such as the *divan efendisi* or the *tercüman vekili*.¹⁴⁰ In many cases the functionaries’ connection with the

140 The following is a complete list of all *şühudulhal* identified throughout the seventeen *hüccets* discussed here. They abound in the *vali*’s men, the more distinctive ones highlighted in italics, who in many instances appear not only once, but repeatedly:

– S85, p. 7f., dated 8 Muharrem 1091: fahrulkuzat Osman Efendi; zübdetülva’izin eşşeyh Mahmud Efendi; *Rumili beğlerbeğisi hazretlerinin kapucular kethüdası Mehmed Ağa*; Çokadar Ali Beşe ibn <...>; *dülbend ağası vekili Ahmed Ağa*; Ahmed Efendi elkatib; Mehmed Makki ser-i muhızran;

– S85, p. 18, dated 9 Safer 1091: elhacc Hamze; elmuhtesib Mehmed Ağa; elhacc Kadri Efendi; ser-i muhızran Mehmed Çelebi;

– S4, p. 2, dated 18 Ramazan 1120: <...> cizyedarı <...> Efendi; *kapucular kethüdası vekili Mehmed Ağa*; *selam ağası Mehmed Ağa*; Mustafa Ağa ibn Abdullah; Mehmed Beğ ibn Mehmed; Çokadar Mustafa ibn Süleyman; *tercüman vekili Mehmed Çelebi*; ser-i muhızran Mehmed Çelebi; <...> elmüdderrisin Hasan Efendi ibn elhacc Mehmed; esseyyid Şemsüddin Efendi ibn esseyyid Saaduddin; kethüda Hasan Çelebi ibn Ömer; Çokadar Abdullah ibn Abdulmenan; Ebubekir Beğ ibn Mustafa; Mehmed Çelebi ibn Ahmed;

– S4, p. 6, dated 5 Şevval 1120: fahrülmüdderrisin Hasan Efendi ibn elhacc Mehmed; iftiharülemacid velekarm Şatırzade Süleyman Ağa; fahrülküttab Hasan Efendi; fahrülekran Mehmed Beğ ibn Osman Paşa; Receb Efendi ibn Osman; *fahrulkuzat Mehmed Efendi imam-i vezir-i müşarileyh*; çavuşlar kethüdası Mustafa Ağa; *Rumili kethüdası Osman Ağa*; fahrülemasilvelekran Küçük Ali Ağa; zaim Derviş Ağa ibn Hasan; zaim Hasan Ağa ibn Ahmed; zaim Zulfikar Ağa ibn Ahmed;

– S4, p. 8, dated 16 Şevval 1120: fahrülmüdderrisin Hasan Efendi ibn elhacc Mehmed; iftiharülemacid velekarm Şamilzade (Şatırzade?) Süleyman Ağa; fahrülayan Küçük Ali Ağa ibn Mustafa; *mafarulemasil Rumili kethüdası Osman Ağa*; yeniçeri serdarı Ahmed Çavuş Ağa; fahrülemasil zaim Derviş Ağa; zaim Zulfikar Ağa ibn Ahmed; zaim Hasan Ağa ibn Ahmed; fahrülemasil velekran Abdurrahman Ağa; elhacc Hasan Efendi ibn Mustafa; elhacc Mehmed Efendi sakın-i Dubniça; serdar Halil Çavuş; *odabaşı* elhacc Ahmed; elhacc Mustafa ibn Ali; Kürdoğlu Mehmed Ağa; çavuşlar kethüdası Mustafa Ağa; Abdülkerim Ağa ibn elhacc Abdullah; *tercüman vekili Mehmed Çelebi*;

– S4, p. 12, dated 4 Zilhicce 1120: Hasan Efendi ibn elhacc Mehmed; *divan efendisi elhacc Hasan Efendi*; *selam ağası Receb Ağa*; Receb Efendi ibn Osman; sabık subaşı Sarı Mehmed Beğ; Mustafa Çelebi ibn Ahmed;

– S4, p. 13, dated 25 Zilhicce 1120: umdetülmevali elfahham (?) Ahmed Efendi; Bosna kadısı efendi hazretleri; fahrulkuzatilkiram Üsküb kadısı Hacı Mehmed Efendi; mafharulemasil velekran Abdurrahman Ağa; *kapucular kethüdası Mehmed Ağa*;

– S4, p. 15, dated evahir Zilhicce 1120: İhtiman kasabası imamı Mustafa Efendi; sağ kol alaybeği Kaba Ahmed Beğ; *Rumili kethüdası Osman Ağa*; kethüda yeri Mehmed Ağa; Receb Efendi ibn Osman; çavuşlar kethüdası Mustafa Ağa; Süleyman Çelebi ibn Ahmed;

– S4, p. 21, dated 6 Zilhicce 1120: Küçük Ali Ağa ibn Mustafa; serdar Ahmed Çavuş ibn Mehmed; *Rumili kethüdası Osman Ağa*; Alicikzade Hasan Ağa; doğancıbaşı Mehmed Ağa; kethüda yeri Mahmud Ağa; Boyana zabıtı İbrahim Ağa; zaim Hasan Ağa ibn Ahmed; zaim Zulfikar Ağa ibn Ahmed; sipahiler çeribaşı Hüseyin sipahi; İbrahim sipahi ibn Musa; Mustafa sipahi ibn Abdullah; İbrahim sipahi ibn Ahmed; Mehmed sipahi ibn Ahmed; Mustafa sipahi ibn elhacc İbrahim; Mustafa sipahi ibn Ali; Süleyman sipahi ibn Osman; Mehmed sipahi ibn Abdullah; Ali sipahi ibn Musa; Yusuf sipahi ibn Hasan;

– S4, p. 24, dated 22 Muharrem 1121: *kapucular kethüdası Hasan Ağa*; *selam ağası Halil Ağa*; *Rumili kethüdası Osman Ağa*; çavuşlar kethüdası Mustafa Ağa; Cambuladlı Mustafa Ağa; Hüseyin Ağa ibn Hasan Ağa; Mustafa Ağa ibn Hüseyin Ağa; Ali Efendi ibn İbrahim; Sit (?) Efendi ibn Zekiriyya; Halil Efendi ibn Zekiriyya; Mustafa Efendi ibn Abdullah; İsmail Çelebi ibn Hasan; Ali Çelebi ibn Hasan; Mak <...> ibn Davud; Hüseyin Çelebi ibn Mustafa;

– S4, p. 24f., dated 22 Muharrem 1121: as above;

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provincial governor is explicit or otherwise obvious. Many of the other officials present in the above list of *şühudulhal* are also from among the *vali*'s men, but in a less conspicuous way. That these representatives of the provincial court and government were actually present at the court hearings in question is explicitly manifest in several of the documents.¹⁴¹ But more importantly, the same *hüccet* finally demonstrates beyond doubt that such extraordinary sharia court hearings indeed convened within the provincial equivalent of the *Divan-i Hümayun*, and *not* in the local *mahkeme*, by pointing out that a certain elhacc Mehmed, *muhassıl* of the *cizyedar* Süleyman Ağa, was summoned before a sharia court meeting which took place inside the building known as the Diwan of Rumelia.¹⁴²

This attestation to the existence of court hearings away from the *mahkeme* and within the compass of the secular authorities¹⁴³ would seem to confirm the evidence available in the Manastır 'Record Book of Complaints' that, on the provincial level, the administration of *mazalim* lay in the hands of the provincial executive and was dealt with in the provincial *divan*. On the other hand, the Sofia *hüccets* clearly describe the hearings as sharia court hearings, even though they would take place in the *Divan-i Rumili* controlled by the *vali* or his lieutenant. Significantly, the lists of *şühudulhal*, in most instances, include members of the *ilmiye*, in one case even the kadıs of Saray Bosna (Sarajevo) and Üsküb (Skopje) at the same time;¹⁴⁴ but there are also lists of witnesses without a single member of the *ulema* class in evidence.¹⁴⁵ Mehmed Çelebi, the (*mahkeme*'s) chief summoning officer (*ser-i muhızran*), appears repeatedly among the *şühudulhal*. By contrast, the kadi of Sofia seems not normally to figure here, presumably because he was personally directing the *meclis-i şer-i hatir*, with a number of high-ranking functionaries,

– S4, p. 30, dated 23 Safer 1121: emirülümeraikiram Davud Paşa mutasarıf-i liva-yi Küstendil; fahrülmüderresin Hasan Efendi ibn elhacc Mehmed; *divan efendisi elhacc Hüseyin Efendi*; *kapucular kethüdası Hüseyin Ağa*; çavuşlar kethüdası Mustafa Ağa;

– S4, p. 31, dated 14 Zilkade 1120: fahrülmüderresin Hasan Efendi ibn elhacc Mehmed; *divan efendisi elhacc Hasan Efendi*; *Rumili kethüdası Osman Ağa*; Receb Efendi ibn Osman; çavuşlar kethüdası Mustafa Ağa;

– S4, p. 33, dated gurre Safer 1121: Ismail Ağa ibn Ibrahim; Halil Ağa ibn Ali; Ferdos ibn Ömri; *selam ağası Halil Ağa*; baş çavuş Süleyman Ağa; kapucu Hüseyin ibn Mustafa; Mehmed Ağa ibn Abdullah;

– S4, p. 36, dated 14 Rebiyülevvel 1121: izzetlü esseyyid Ahmed Ağa *kethüda-yi vezir-i müşarileyh*; *selam ağası Halil Ağa*; *Rumili defterdarı Osman Efendi*; *Rumili kethüdası Osman Ağa*; kıptiyan cizyedarı elhacc Ali Ağa;

– S4, p. 36f., dated 14 Rebiyülevvel 1121: as above;

– S4, p. 38, dated 18 Rebiyülevvel 1121: *kapucular kethüdası Hasan Ağa*; *selam ağası Halil Ağa*; çavuşlar kethüdası Mustafa Ağa; Receb Efendi ibn Osman; kıptiyan cizyedarı elhacc Ali Ağa; Receb Ağa ibn Ali; Ömer Çelebi ibn Hüseyin; Süleyman Çelebi ibn Ahmed.

141 Cf. S4, p. 21, dated 6 Zilhicce 1120: *zeyl-i vesikada mesturulesami müslimin mahzarlarında akd-i meclis-i şer-i hatir olundıkda* '...when the important sharia court hearing took place in the presence of the Muslims whose names are given at the end of the document'.

142 *Divan-i Rumilide akd olunan meclis-i şer'e ihzar*.

143 In Ottoman Cairo, the 'lower' Diwan included a 'kadi of the Diwan'. El-Nahal, *Judicial Administration*, pp. 91f.

144 S4, p. 13, dated 25 Zilhicce 1120.

145 S4, p. 21, dated 6 Zilhicce 1120; S4, p. 33, dated gurre-i Safer 1121.

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among them several of the *vali*'s men, testifying to his proper conduct of the court hearing. Of course, in such an arrangement the kadi in the chair could not simultaneously have acted as one of the *şühudulhal*. The fact that the court ruling was eventually laid down in writing by the local kadi in the shape of a *hüccet* and copied into his regular *sicill* suggests that the acting kadi played a regular and prominent role in the process of redressing injustice on the provincial level. In fact several *hüccet* entries in the *sicills* of the kadis of Sofia during the late seventeenth and early eighteenth centuries testify to the kadi's personal involvement in the process, particularly when the Muslim judge is alluding to himself in the first person.¹⁴⁶

As a result, a more complete picture is emerging. By the late seventeenth and early eighteenth centuries (if not earlier), the governors of the province of Rumelia held formal court meetings within the *Divan-i Rumili* to answer petitions submitted by the local population. These meetings were convened in the governor's presence and attended by some of their own high-ranking officials, but acted under the immediate direction of the local kadi. Such hearings may have been considered distinct from (if not higher in rank than) the regular court meetings in the *mahkeme*. The extraordinary nature and special status of these meetings seem to have been emphasized in the sources by the words 'weighty' or 'important' (*hatir*). On the other hand, the court hearings in the *Divan-i Rumili* around the turn of the eighteenth century are invariably described as sharia court hearings, just like those taking place in the *mahkeme* under the local kadi. But the convening of these sharia court hearings in the *Divan-i Rumili*, and their attendance, as *şühudulhal*, by several of the *vali*'s own courtiers and officials suggest that such hearings belong into a category of their own. They were regarded as distinct from the regular meetings of the *meclis-i şer* whose primary function was the safeguarding and implementation of the Sacred Law. It would appear that the principal purpose of the court hearings convened in the Chancery of Rumelia was to redress wrongdoing which the regular judicial system itself had proved unable to resolve or was unwilling to address, or had not been charged with for a variety of reasons (see above).

In addition, it has become evident that the kadi of Sofia, as he was fulfilling his duties in the centre of the province of Rumelia during the late seventeenth and early eighteenth centuries, was regularly and prominently involved in the administration of *mazalim* handled by the *Rumili Valisi* – just as much as the kadi had been in redressing grievances brought to the attention of the central authorities (a fact which is amply illustrated in the 'Registerbuch der Beschwerden' of 1675). This illustrates the nature and extent of the kadi's involvement in the administration of *mazalim* on the provincial level, but equally that this part of his duties was carried out not in the *locus classicus* of the Muslim canonical law, the *mahkeme*, but in the provincial *divan*, the location of the *siyasa* powers of Ottoman provincial government.

146 S85, p. 7, dated 8. Muharrem 1091.

Appendix B: Glossary

aded-i ađnam, adet-i ađnam: Annual taxes on sheep and goats.

ahram ađası: The Supervisor of the Harem.

akçe: Small silver coin also serving as a unit of account; after the 1680s fixed at 120 *akçe* = 1 piastre.

avarız: A ‘customary’ tax, originally introduced on emergency situations as extraordinary levies or services, later annualized and largely monetarized. Assessed on the basis of tax units (usually) consisting of groups of households.

ayan: A term originally denoting ‘(local) notables’, later a semi-official functionary of a district (*kaza ayarı*) with considerable administrative, fiscal and military responsibilities on the local and district level.

barđir bahası, barđir akçesi: A levy for the upkeep of the courier horses.

başdeli: The chief of the mounted *deli* (corrupted from *delil* ‘scout’) soldiery.

bedel-i nüzül: The monetary substitute (*bedel*) for the delivery of *nüzül* for the army, originally consisting largely of grain.

bedel-i revgan: The monetary substitute (*bedel*) for the provisioning of the *vali*’s (and his lieutenant’s) kitchen with animal fat. According to an entry in an undated *defter* from the provincial government of Rumelia in Manastır likely to date from the late eighteenth/early nineteenth century (KSB 185, fol. 6b–7a), the *bedeliye-i revgan* was ‘as of old’ (*ber mutad-i kadim*) collected together with a surcharge for the benefit of the kadi (*harc-i bab*) and another supplement for the benefit of the *mübaşir* (cf. *mübaşiriye*). At the time of composition of the *defter*, the districts of the *eyalet* of *Rumili* were charged as follows: Sofya 250 piastres *revgan bedeli*, 25 piastres *harc-i bab* and 120 piastres *mübaşiriye*, a total of 395 piastres; Berkofça 400/40/150 = 590; Şehirköy 300/30/150 = 480; İznebol 200/20/150 = 370; Sirişnik 200/20/150 = 370; İhtiman 50/5/25 = 80; Samakov 250/25/80 = 355; Dubniça 200/20/50 = 270; Radomir 200/20/150 = 370; Küstendil 200/20/90 = 310; Nova Birda 200/50/20 = 270; Vilçitrin 150/15/95 = 215 (sic); Priştine 200/20/100 = 320; Üsküb 200/20/150 = 370; Kalkandelen 200/20/150 = 370; Pirlepe 200/20/100 = 320; Köprülü 150/15/100 = 265; İştib 150/15/100 = 265; Radoviş 100/10/50 = 160; Usturumca 200/20/50 = 270; Toyran 100/10/50 = 160; Tikveş 150/15/50 = 215; Petriç 150/15/80 = 245; Timurhisar 200/20/50 = 270; Zihne 150/15/50 = 215; Siruz 200/20/50 = 270; Drama 100/10/50 = 160; Nevrekob 200/20/100 = 320; Razlık 200/20/100 = 320; Manastır 250/25/50 = 325; Filurine 200/20/50 = 270; Kesriye 250/25/50 = 325; Hurpişte 150/15/50 = 215; Nasliç 200/20/50 = 270; Cumabazarı 100/10/15 = 125; Eğri Bucak 100/10/50 = 165; Çaharşenbe 100/10/50 = 160; Serlice 50/5/50 = 105; Bišlişte 150/15/50 = 215; Gurice mea Vakıf 330/33/100 = 463; Prespe 100/10/40 = 150; Usturova 100/15/50 = 165; Kırçova 80/8/32 = 125; Ivranje 150/15/50 = 215 – according to the scribe a total of 12,085 piastres.

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bedel-i şair: The monetary substitute for barley deliveries to the *vali*'s headquarters at Manastır. According to an entry in an undated *deFTER* from the provincial government of Rumelia in Manastır likely to date from the late eighteenth/early nineteenth century (KSB 185, fol. 7a, 8a), barley (often together with hay and firewood) was demanded partly in kind and partly as a monetary equivalent (*bedel*). Whereas the districts under the direction of the *mütesellim* of Sofia were to send an annual *şair bedeli* complete with a *harc-i bab* surcharge for the benefit of the kadi and another supplement for the benefit of the *mübaşir* (*mübaşiriye*), the *kazas* closest to Manastır were required to send *şair*, *giyah* and *hatab* in kind, weighed in *okka*. The amounts were as follows: Berkofça *bedel-i şair* 400 piastres, *harc-i bab* 40 piastres, and 150 piastres *mübaşiriye*, a total of 590 piastres; Şehirköy $300/30/150 = 480$; Sırışnik $200/20/100 = 320$; İznebol $200/20/100 = 320$; Radomir $200/20/100 = 320$; Razlık $100/10/50 = 160$; Nevrekob $100/10/50 = 160$; Küstendil $100/10/50 = 160$; Dubniça $200/20/100 = 320$; Ivranje $150/15/150 = 315$; İhtiman $100/10/50 = 160$ – according to the scribe a total of 3,415 piastres *bedel-i şair* from the districts of Sofya. Nearer to Bitola, the *kaza* of Manastır was required to send 660 *okka* barley, 66,000 *okka* hay and 1,100 *okka* firewood; Pirlpe exactly the same amounts; Filurine 242 *okka* barley, 26,400 *okka* hay and 165 *okka* firewood; whereas Kırçova is listed with 660 *okka* firewood and (so it seems) 165 *okka* barley. All these figures include a 10 per cent surcharge (*ondalık*).

berat: A sultanlic diploma bearing his official seal.

bölükbaşı: A locally appointed, and paid for, chief of the irregular soldiery. His principal task was the fight against brigandry. Cf. *nezir*.

cebelü mirisi: A tax payable by the *cebelü* ('armoured'), the armed retainers of a *timar* (*q.v.*) or *zeamet* (*q.v.*) holder.

celebkeşan: A group of wealthy individuals charged with the task of supplying the army and the capital with sheep; also the collecting of sheep (or a monetarized equivalent) for this purpose.

cizye: The Islamic poll-tax imposed on the non-Muslim adult male, nominally at the rate of 12, 24 or 48 *dirhem* of silver (canonical *dirhem*: 3.125 g.), depending on his means. Gypsies paid the *cizye* even when Muslims.

cizyedar: The contractor of the *cizye* tax for specific areas or groups of people.

çavuş: Originally a title given to envoys and intelligence officers; here the principal agents of the provincial government.

çeribaşı: Chief officer of military formations such as the *evlad-i fatihan* (*q.v.*).

çift (*bozan*) *akçesi*: The farm-breaker's tax, payable to the *sipahi* by those peasants who left their land or their plot uncultivated. The *çift resmi*, occasionally rendered as *çift akçesi*, is a farm tax paid in cash in lieu of the original hay, fodder, wood and services the peasants owed the fief-holder in pre-Ottoman times, and which the Christians pay under the term of *ispence* (*q.v.*).

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çuhadar: Originally a high ranking palace official, the *çuhadar* (or *çukadar*) later became known as a footman.

defter: A register or record book, but also a single list.

derbendci: The guardian of a pass, bridge or ford. Entire villages were often charged with the *derbendci* duty and consequently exempted from certain taxes.

deruhdedci: A landowner who deals with the tax authorities on behalf of the peasants in his 'care' (*uhde*), for which they compensate him, on an annual basis, in cash and/or services.

dönüm: A unit of land measurement. The standard *dönüm* had 919.30 square metres.

emin: A 'man of trust', a superintendent, often appointed by the central government.

evlad-i fatihan: The descendents of Turcoman families mainly from the Konya and Aksaray areas who were settled in parts of Rumili after the Ottoman conquest, particularly in the western and southern Balkans between Manastır (Bitola) and Drama. Organized under a *çeribaşı* (*q.v.*), they enjoyed a number of privileges and fiscal exemptions.

fetva: A written answer, often consisting of no more than the word yes or no, to an impersonalized legal question, issued by the *şeyhülislam* (*q.v.*) or another *müfti*.

harc-i imza: The 'signature fee', one of the traditional surcharges collected for the benefit of the kadi.

hatib: The official to perform the sermon following the Friday prayer, often the shaykh of a religious order.

hazariye: Short for *imdad-i hazariye*, a 'customary' or *örfi* tax (cf. *tekalif*) imposed for the benefit of the *vali* at times of peace, levied in two instalments (*taksit*), cf. *taksit-i sani*. According to an entry in an undated *defter* from the provincial government of Rumelia in Manastır likely to date from the late eighteenth/early nineteenth century (KSB 185, fol. 2b–3a), most districts of the *eyalet* of Rumelia were charged with the (*imdad-i hazariye*) together with a supplement for the benefit of the kadi (*harc-i bab*) and another surcharge for the benefit of the *mübaşir* (*mübaşiriye*). In detail, the districts contributed as follows to the first instalment of the (*imdad-i hazariye*): Manastır 278.5 piastres *hazariye*, 29 piastres *harc-i bab*, and 150 piastres *mübaşiriye*, a total of 457.5 piastres. The other districts were: Köprülü 216/22/100 = 338; Razlık 250/25/150 = 425; Sofya 333/34/100 = 467; İznebol 50/5/50 = 105; Sırışnik 50/5/50 = 105; İhtiman 116.5/12/50 = 178.5; Şehirköy 216/22/100 = 338; Berkofça 200/20/80 = 300; Samakov 333.5/34/100 = 467.5; Bazarcık 666.5/67/100 = 833.5; Filibe 1,000/100/250 = 1,350; Çırpan 166.5 17/30 = 213.5; Zağra-i Atık 333/34/50 = 417; Timurhisar 333/34/100 = 467; Drama 583/58/100 = 741; Zihne 416/42/100 = 558; Siruz 666/67/150 = 883; Nevrekob 563/56.5/250 = 869.5; Filurine 333.5/34/150 = 517.5; Cumabazarı 336/34/100 = 470; Çaharşenbe 216/22/50 = 288; Serfice 133.5/14/80 = 227.5; Eğri Bucak 166/17/50 = 233; Usturova 166.5/12/100 = 278.5; Bihlişte 233.5/24/150 = 407.5; Hurpişte 233/24/150 = 407; Gurice mea Vakıf 1,000/100/250 = 1350; Kesriye 666/67/150 = 883; Naslıç 215/23/50 = 288; Prespe 133.5/13.5/50 = 197; Kolonya 166/16.5/30 = 212.5; Opar 116/12/50 = 178; Pravişte 283/29/30 = 342; Bereketlü 25/3/10 = 38; Gümülcine

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500/50/100 = 650; Yanya 800/80/300 = 1,180; Narda 250/25/80 = 355; Grebene 116.5/17/50 = 183.5; Vence 30/3/30 = 63; Koniçe 200/20/50 = 270; Yenişehir Fenarı 666.5/67/100 = 833.5; Tırhala 416/42/100 = 558; Alasonya 200/20/50 = 270; Rudnik 66.5/7/50 = 123.5; Platmona 66.5/7/20 = 93.5; Uhri 233/23/100 = 356; Istarova 166/17/50 = 233; İşim mea Akçahisar 666.5/70/100 = 836.5; Dibre-i bala mea zir 343.5/35/100 = 478.5; Mat 166/17/50 = 233; Üsküb 366.5/37/100 = 513.5; Kalkandelen 400/40/100 = 540; Kırçova 116.5/12/50 = 178.5; Pırlepe 200/20/100 = 320; Nova Birda 116.5/12/50 = 178.5; Priştine 116.5/12/50 = 178.5; Vılçitrn 93/10/30 = 133; Dukagin mea İlek (?) 133/14/50 = 197; Gora 83.5/9/25 = 117.5; Yakova mea Altun İli 166/17/50 = 233; Delvine 228/23/50 = 301; Mir(z)ak (?) 250/25/50 = 325; Aydonat 145/15/50 = 210; Margaliç 166/17/40 = 223; Kavala 33/3/20 = 56; Menlik 83/8/30 = 121; Radoviş 25/3/50 = 78; Usturumca 216.5/22/150 = 388.5; Eğri Dere 25/2.5/40 = 67.5; Toyran 166.5/17/50 = 233.5; Küstendil 176.5/17/50 = 243.5; Petriç 133/13/50 = 196; İştib 234/24/150 = 408; Radomir 99/10/50 = 159; Ahı Çelebi 166/17/30 = 213; Kıratova mea Kuçane 133/14/100 = 247; Kumanova 25/3/70 = 98; Tikveş 116.5/12/100 = 228.5; Çağlayık mea Sarı Şaban 166/17/50 = 233; Yenice-i Karasu 333/34/40 = 407; Dubniçe 200/20/50 = 270; Ivranje 25/3/50 = 78; Perzerin 250/25/50 = 325; Tırgovişte 166.5/17/50 = 233.5; Bohor mea Kumran 66/7/25 = 98; İskenderiye 266/27/50 = 343; Podgoriça 196/19.5/45 = 260.5; Gusinye 196.5/19.5/30 = 246; Leş mea Zarmi (?) 133.5/13.5/50 = 197; Ülkün 50/5/20 = 75; İşbuş 50/5/20 = 75; Akova 66/17/30 = 113; Koka 20; Avlonya 333.5/34/50 = 417.5; Tomoriça 83/9/25 = 117; Iskrapar 83/9/25 = 117; Premedi 166.5/17/50 = 233.5; Ergiri Kasri 250/25/50 = 325; Arnabud Belgradı 333/34/50 = 417; Bogoyna 66.5/7/25 = 98.5; Muzakiye 250/25/50 = 325; Depedelen 83/8.5/25 = 116.5; Karaferye 333/33/90 = 456; Selanik mea Avrethisarı 666.5/67/100 = 833.5; Vodine 166.5/12/32 = 210.5; Ağustos 50/5/30 = 85; Yenice-i Vardar 116.5/12/30 = 158.5; İlbasan 666.5/67/100 = 833.5; Pekin 83/9/50 = 142; İşbat 250/25/100 = 375; Sülüca 66.5/7/25 = 98.5; Dıraç 250/25/150 = 325. According to the scribe, this – without the *harc-i bab* and the *mübaşiriye* – amounts to a total of 26,830.5 piastres for the first instalment of the (*imdad-i*) *hazariye* in the *eyalet* of Rumelia.

humbaracı: A bombardier.

hüküm: A decree issued by the Imperial Diwan.

ilam: A document issued by a kadi, often containing his judgement on a given case.

ilaniye: The announcement charge. A ‘customary’ levy for the benefit of the *Rumili Kaymakamı*. A *masarif defteri* in KSB 65, fol. 14b–17b and dated 13 Cumaziyülevvel 1202/20 February 1788 repeatedly lists an *ilaniye* of 70 piastres, together with a surcharge for the *mübaşir (ilaniye mübaşiriyesi)* of 20 piastres, as a levy payable to the *Kaymakam Ağa*. Across the *eyalet* of Rumelia, the *ilaniye* was charged at different rates, while some districts appear to have been exempt altogether. According to an entry in an undated *defter* from the provincial government of *Rumili* in Manastır likely to date from the late eighteenth/early nineteenth century, the *ilaniye* was levied ‘according to established custom’ (*ber mutad-i kadim*) in the following *kazas* of *Rumili* (Manastır Sicilli No. 185, fol. 7b): Manastır 70 piastres; Pırlepe 40 piastres; Kırçova 40 piastres; Tikveş 50 piastres; Köprülü 60 piastres; Üsküb 100 piastres; Radoviş

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50 piastres; Filurina 40 piastres; Kesriye 100 piastres; Usturova 50 piastres; Nasliç 100 piastres; Serfice 50 piastres; Cumabazarı 50 piastres; Eğri Bucak 50 piastres; Prespe 30 piastres; Gurice 120 piastres; Uhri 60 piastres; Dibre (-i bala) mea zir 80 piastres; İştib 50 piastres; Timurhisar 70 piastres; Menlik 50 piastres; Kalkandelen 60 piastres; Usturumca 50 piastres; Radomir 40 piastres; İhtiman 40 piastres; Sofya 250 piastres; Sehirköy 40 piastres; Bihlişte 70 piastres; İstarova 60 piastres; Opar 40 piastres; Çaharsenbe 50 piastres; Hurpişte 80 piastres; Filibe 100 piastres; Bazarçık 80 piastres; Zağra-i Atik 50 piastres; Çırpan 50 piastres; Samakov 80 piastres; Nevrekob 100 piastres; Razlık 80 piastres; Küstendil 100 piastres; Dubniça 60 piastres; Petriç 50 piastres; Drama 60 piastres; Siruz 100 piastres; Kuçane 50 piastres; Kumanova 30 piastres; Kıratova 40 piastres; (Kriva) Palanka 20 piastres; Berkofça 80 piastres; Sırışnik 40 piastres; İznebol 40 piastres; Zihne 70 piastres; Toyran 50 piastres.

ispence; resm-i ispence: The name of the field tax as paid by the Christian population (cf. *çift [bozan] akçesi*).

işaat: Another term for ‘announcement (charge)’; appears side by side with the term *ilaniye* (q.v.).

kahveci: Today a coffeehouse keeper, but here a high-ranking functionary from the governor’s entourage.

kanun: The body of law promulgated by the sultan in distinction to, but in conformity with, the sharia.

kassam: Lit. the ‘dividing up (of an estate)’.

kaydiye: Term denoting ‘registration fee’.

kaza: District with typically one central town as the seat of a kadi; a kadi’s area of jurisdiction. Larger districts are normally divided into *nahiyes* (q.v.), each with a *naib* (q.v.).

kese: Lit. ‘bag’; at the period in question worth 500 piastres.

kethüda: Steward, agent, representative; more particularly the deputy of a *beğlerbeği* in Istanbul. Also the representative to the government of a group of people such as a guild or town quarter.

keyl, kile: The standard *kile* as the measurement for wheat or flour has 25.659 kilogram. But across the Ottoman Empire, various *keyl* or *kile* were in use, differing widely. The *Manastır kilesi* has c.109 kilograms. Panta Džambazovski (ed.) *Turski dokumenti za makedonskata istorija*. 5 vols, Skopje: Institut za nacionalna istorija, 1951–8, vol. 4, p. 5 note 4.

kilerci: Originally the officer in charge of the (provincial) palace larder; a high-ranking functionary of the governor.

kiracı: Employee of the courier station.

kocabası: Village elder.

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mahalle: Subdivision of towns and villages, quarter.

mahkeme: Sharia court; more specifically the sharia court building.

mezraa: A field under cultivation; also arable land without corresponding settlement.

mir-i kelam: ‘Recitor’, a high ranking functionary of the governor.

mirahur: ‘Master of the Horse’, a high-ranking (provincial) officer.

miralay: Regimental commander.

miralem: ‘Keeper of the Standard’, a high-ranking (provincial) officer.

miri: Lit. ‘belonging/owing to the government’; revenue of the government; the (*mal-i miri* or *miri rüsum*) were collected by the Oecumenical Patriarchate from church officials and clerics.

mukataa: A tax-farm or renting contract; also the rent itself.

mübaşir: A commissary of the (provincial) government; a judge’s courier.

mübaşiriye: A surcharge for the benefit of the *mübaşir* on virtually all taxes and levies, varying according to the nature and value of the revenue in question. Cf. *bedel-i şair*, *bedel-i revgan*, *ilaniye*, *hazariye*.

mühürdar: ‘Bearer of the Seal’.

mürasele: A kadi’s official letter.

nahiye: District; sub-district; subdivision of a *kaza*.

naib: Representative of a kadi at the level of a *nahiye* (*q.v.*); also synonym for kadi.

nezir: A collective vow before the kadi, given verbally or in writing by the inhabitants of a district, town, village or quarter, to the effect that they would pay a guaranteed amount of money into the governor’s treasury should they fail to support the authorities in specific measures against local brigands. The *nezir* pledges would typically amount from several hundred to a few thousand piastres in the case of individual villages, but could be as high as 50,000 piastres for entire districts. In central *Rumili*, the earliest known instances of *nezir* date from 1716.

okka: The standard *okka* (also *vukiye* or *kıyye*) has 1,283 grams. There were, however, regional variations.

öküz akçesi: Revenues collected in parts of Rumelia by Christian contractors.

paşa harcı: A levy for the benefit of the local government.

pencik: Lit. ‘fifth’; an early synonym for the levy of Christian youths for the janissary corps (*devşirme*).

reaya: Originally the tax-paying subjects in general as opposed to the *askeri* class; later the Christian subjects only.

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salyane: A sum annually remitted to the treasury by the *salyaneci*.

sancak: Subdivision of a *beğlerbeğlik* or province.

sarrafiye: A kind of interest payment on advanced loans; typically to be collected by the kadi as part of the process of *tevzi* (*q.v.*).

segban: Member of a class of irregular soldiery recruited from the (Muslim) *reaya* (*q.v.*).

serdar: Military commander.

sicill: Register kept at the kadi's court or *mahkeme* (*q.v.*) into which all incoming governmental orders had to be copied by the kadi alongside locally prepared documents.

surre: Lit. 'bag of money'; traditionally the transport of cash and valuables to the Holy Cities for the benefit of the notables of Mecca and Medina.

şeyhülislam: The head of the hierarchy of *ulema*; first *müftü* of the capital and the Empire.

tahsildar: Any collector of revenue.

taksit-i sani: The second of the (typically) two annual instalments of levies to be repartitioned among the local tax-payers by means of *tevzi* (*q.v.*). Half-yearly instalments were due on Ruz-i Hızır (23 April) and on Ruz-i Kasım (26 October).

tekalif: Often followed by the adjective *örfiye* ('customary') or *şakka* ('heavy') it denotes customary taxes and levies not based on the sharia.

temessük: Receipt, a borrower's note.

tevzi: The distribution, typically within a *kaza* or district, of a given tax-load among the taxable units, such as its villages and town quarters. The details of the amounts payable and of the tax quota for each settlement or part of settlement are listed in the *tevzi defterleri* or 'registers of distribution'.

tezkere: Memorandum.

timar: A 'fief' with an annual value of less than 20,000 *akçe* revenues usually held in return for military service.

uluşe akçesi: Levy for the benefit of the *segban* (*q.v.*) irregulars.

üzüm akçesi: Lit. 'grape-money'; part of a *sipahi*'s revenue.

vakf: A grant of land or other sources of revenue given in mortmain for pious or charitable purposes.

varoş: In the central Balkans the Christian quarter or suburb *extra muros* of a (predominantly Muslim) town.

vekil: An agent, a proxy.

vekilharc: Officer responsible for the management of the local expenses and levies by means of *tevzi* (*q.v.*), whose office is known as *vekilharçlık*.

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vilayet: In the fiscal administration a synonym for *kaza* or district.

voyvoda: Lit. 'war-leader', Slavic title for 'prince', 'leader', 'headman'; also a military or fiscal agent of the local government, sometimes synonym with *subaşı*.

yayla, yaylak: Summer pastures.

yazıcı: Lit. 'scribe'; a tax collector or his agent.

yürük: Lit. 'nomad'; term used to describe the Turcoman pastoralists as part of the Ottoman (military) system who performed various auxiliary military duties.

zabitan: 'Officers'.

zaim: The holder of a *zeamet* (*q.v.*).

zaviye: The convent of a dervish order.

zeamet: Revenue grant of more than the value of a *timar* (*q.v.*).

zimmi: Non-Muslim subject of a Muslim ruler who is required to pay the poll-tax (*cizye, q.v.*).

zira: A yardstick of approximately 65 cm in length.

zloti: From Polish *zolota* 'silver'; a silver coin worth 88 *akçe* (*q.v.*) by the beginning of the eighteenth century.

EDITION OF MANASTIR SICILLI NO. 64: TRANSLITERATION AND TRANSLATION

The transliteration system employed here is that of the *İslam Ansiklopedisi*. In following the grammatical and orthographic peculiarities of the text as faithfully as possible, the transliteration is meant to reflect the varying scribal standards in the *Divan-i Rumili* of the time, highlighting the idiosyncrasies of the scribes in expression and spelling. The most significant cases of this nature are marked (sic). On the other hand, common ‘provincialisms’ such as violations against general rules of vowel-harmony are not specifically underlined. Additions deemed necessary for a better understanding of the text have been added in brackets (). Lacunae in the text are marked <...>, doubtful readings as (?); mere suggestions are followed by a simple question mark. The translation is an attempt to follow the original text as closely as possible while, at the same time, trying to make sense of a wording which often lacks clarity, at least from the vantage point of a latterday historian. Numerous additions, emendations and explanations in brackets () serve the purpose of assisting the reader without overburdening the translation with footnotes. Such explanations include references to the identities and locations of nearly all the villages mentioned in the document (unless said to be ‘not identified’) whose identification (by means of establishing a link between their historical and modern names) involved the consultation of series of maps and other topographical sources. For the area of the modern Republic of Macedonia I have mainly relied on the 1:250,000 scale administrative map of the former Socialist Republic of Macedonia entitled *Socijalistička republika Makedonija. Administrativna podela* issued by the Republican office of geodetics in Skopje (Beograd, 1976), which gives parish boundaries and official village names. This and the 1:200,000 scale maps of the European parts of the Ottoman Empire issued by the k.u.k. Militärgeographisches Institut (later Militärgeographisches Institut in Wien, Bundesamt für Eich- und Vermessungswesen) have proved most useful in the often difficult task of matching place-names as they appear in the *defters* with places on the ground as recorded at least a century after the date of composition of KSB 64. The following sheets have been used: Bitola, Džumaja, Edessa, Elbasan, Joanina (Janina), Kavala, Kriva Palanka, Novi Pazar, Plovdiv (Philippopel), Prizren, Saloniki (Thessaloniki), Serfidže, Skopje, Stara Zagora (Eski Zagra), Trnovo, Vodena. Occasionally, the 1299 (*hicri*) edition of the 1:300,000 Ottoman *Erkan-i Harbiye* map proved helpful; I used the sheets for Avlonya, Kavala and Yanya. Finally, the 1902 Bulgarian map of Macedonia and the province of Edirne (*Karta na Makedonija-Odrinskij vilajat po naj-novi točnici*. Mjarka 1:210,000)

helped to make some identifications, in particular the sheet for Nevrokop. As my essential guides through the intricacies of post-Balkan-War changes in the toponomy of Northern Greece I relied on Eberhard Krüger, *Die Siedlungsnamen Griechisch-Makedoniens nach amtlichen Verzeichnissen und Kartenwerken* (Berlin: Klaus Schwarz Verlag, 1984), together with Todor Simovski, *Naselenite mesta vo Egejska Makedonija. The Inhabited Places in Aegean Macedonia*. Kniga prva/First volume (Skopje: Institut za nacionalna istorija, 1979), with several folding maps.

Identification was occasionally assisted by consulting the Ottoman *tapu tahrir defterleri* for the area published (in Macedonian translation) by the Makedonian State Archive (Arhiv na Makedonija) from the 1970s. I used the following volumes: Arhiv na Makedonija (ed.) *Turski dokumenti za istorijata na makedonskiot narod. Opširen popisen defter no. 4 (1467–1468 godina)*. Pod redakcija na Metodija Sokoloski, d-r Aleksandar Stojanovski, Skopje: Arhiv na Makedonija, 1971 (for the districts of Prilep, Veles, Kičevo, Tetovo, Skopje); Arhiv na Makedonija (ed.) *Turski dokumenti za istorijata na makedonskiot narod. Opširni popisni defteri od XV vek*. Tom II. Pod redakcija na Metodija Sokoloski, Skopje: Arhiv na Makedonija, 1973 (for the districts of Veles, Kastoria, Kolonya, Bitola and Florina); Arhiv na Makedonija (ed.) *Turski dokumenti za istorijata na makedonskiot narod. Opširen popisen defter od XV vek*. Tom IV. Prevod, redakcija i komentar: D-r Aleksandar Stojanovski, Skopje: Arhiv na Makedonija, 1978 (for the *vilayets* of Demirhisar, Nevrokop, Siruz, Ostrovo, Keşişlik and Zihne); Arhiv na Makedonija (ed.) *Turski dokumenti za istorijata na makedonskiot narod. Opširni popisni defteri od XVI vek za kustendilski sandžak od 1570 godina*. Tom V, kniga II. Prevod, redakcija i komentar: Metodi Sokoloski, Skopje: Arhiv na Makedonija, 1980; Tom V, kniga III. Prevod, redakcija i komentar: D-r Aleksandar Stojanovski, Skopje: Arhiv na Makedonija, 1982; Tom V, kniga IV. Prevod, redakcija i komentar: D-r Aleksandar Stojanovski, Skopje: Arhiv na Makedonija, 1985; Arhiv na Makedonija (ed.) *Turski dokumenti za istorijata na makedonskiot narod. Opširen popisen defter za skopskiot sandžak od 1568–69 godina*. Tom VI, kniga I. Prevod, redakcija i komentar: Metodija Sokoloski, Skopje: Arhiv na Makedonija, 1984; Tom VI, kniga II. Prevod, redakcija i komentar: Aleksandar Stojanovski, Skopje: Arhiv na Makedonija, 1988.

In the translation, Slav names as reconstructed from their Ottoman-Turkish forms are not anglicized but given in a Latin transliteration of the Cyrillic: **c** is always pronounced *ts* as in *cats*; **č** is *ch* as in *church*; **dj** is the English *j* as in *jam*; **gj** is *y* as in *yoghurt*, often with a slight preceding (hard) *g*; **j** is English *y*; **š** English *sh* as in *shame*; **ž** is like the *j* in French *jamais*.

Part One

THE MANASTIR ‘RECORD BOOK OF
COMPLAINTS’, FOL. 1B/1–2B/6
(19–27 March 1781)

To recapitulate: Mehmed Izzet Paşa, former *Erzurum Valisi*, was designated Grand Vizier on 25 Safer 1195 (23 February 1781). Before even reaching Istanbul, on hearing about the death of the *Belgrad Muhafızı*, he appointed to the *muhafızlık* of Belgrade the brother of the late grand vizier, *Rumili Valisi* Mustafa Paşa. The appointment of a new *Rumili Valisi* was postponed until after Izzet’s arrival in Istanbul. On entering the capital, he designated as the new *Rumili Valisi* Aydosî Mehmed Paşa, the former *Silistre Valisi*. Aydosî Mehmed Paşa stayed on as *Rumili Valisi* until May 1782, busily engaged in operations against Kara Mustafa Paşa of Scutari in which he notoriously failed. His successor in the position of *Rumili Valisi*, Yeğen Mehmed Paşa, received the *hatt-i hümayun* informing him of his elevation to the Grand Vizierate in Manastır on 8 Ramazan 1196 (17 August 1782) and arrived in Istanbul on 16 Ramazan 1196 (25 August 1782) to replace Izzet Paşa. So the entries of this Part One seem to fall into the period after the governorship of Mustafa Paşa when Aydosî Mehmed Paşa was still on his way to his new headquarters, or possibly into the latter’s earliest days as *Rumili Valisi* which, of course, he is as likely to have spent in Sofia (the traditional seat of the *Rumili Valisi*) as in Manastır, his headquarters and provincial seat in the West. It can be safely assumed that during such time when the *Rumili Valisi* was not residing at Manastır, the *vali*’s affairs there were directed by his lieutenant, the *mütesellim* of Manastır or *Rumili Kaymakamı*.

The text, fol. 1b/1–2b/6

Fol. 1b/1:

der beyân-i i’lânîye fî 23 Râ sene 195

każâ-i Kesriye ğurüş 100

każâ-i Hürpişte ğurüş 80

każâ-i Nâslîç ğurüş 100

każâ-i Filürîne ğurüş 50

işbu każâlarıñ i’lânîye ve ‘işâ’at (sic) buyurıldıı ile bizim Hıyru’llâh ta’yîn ve gönderilmiştir
fî 23 Râ sene 195

Translation:

Shows the *ilaniye* (revenues of the *Rumili Kaymakamı*) as of 23rd of Rebiyülevvel in the year 1195 (Sunday, 19 March 1781):

District of Kesriye (Kastoria) 100 piastres; district of Hurpište (Argos Orestikon) 80 piastres; district of Naslıç (Neapolis) 100 piastres; district of Filurine (Florina) 50 piastres. Our Hayrullah was commissioned with the *buyuruldu* (demanding the) *ilaniye* and *işaat* (revenues for the *Rumili Kaymakamı*) of of these districts. On the 23rd of Rebiyülevvel in the year 1195 (Sunday, 19 March 1781).

Fol. 1b/2:

(1) Kesriye *każāsınñ* *hıfz* ve *hırāseti* için *bā* buyuruldı bölükbaşı naşb ve ta'yin olunmak için (2) beyāz (sic) üzerine buyuruldı keşide ve merķūm Ḥayrullāha gönderilmiştir fi 23 Rā sene 195

Translation:

A *buyuruldu* was promulgated (lit. 'drawn up on the white', i.e. a blank sheet of paper) to appoint a *bölükbaşı* for the protection of the district of Kesriye (Kastoria) by *buyuruldu*, and was sent to the aforementioned Hayrullah. On the 23rd of Rebiyülevvel in the year 1195 (Sunday, 19 March 1781).

Fol. 1b/3:

Tıkveş (inserted below:) *ğurūş* 50 ve İştib (inserted:) *ğurūş* 50 *każālarının* *i'flāniye* buyurıldısiyla 'Ömer Sipāhī gönderilmiştir fi 23 Rā sene 195

Translation:

Ömer Sipahi was dispatched with the *buyuruldu* (demanding payment) of the *ilaniye* (revenues) in the districts of Tikveş (Tikveš) (at the rate of) 50 piastres and İştib (Štip) (at the rate of) 50 piastres. On the 23rd of Rebiyülevvel in the year 1195 (Sunday, 19 March 1781).

Fol. 1b/4:

każā-i Köprili (inserted below:) *ğurūş* 60 'Abdülbākī Ağa me'mūr olmuştur fi 25 Rā sene 195

Translation:

Abdülbaki Ağa was put in charge of the district of Köprülü (Veles), 60 piastres, on the 25th of Rebiyülevvel in the year 1195 (Tuesday, 21 March 1781).

Fol. 1b/5:

(1) Manāstır voyvodası Süleymān Ağanıñ māl-i cizyeden olmağ üzere Köprili ağavātundan *bā* temessük (2) alacağıñıñ taḥşīli isti'cālī bābında bir kıt'a buyuruldı işdār ve ağa-yi merķūma verildi

Translation:

On account of a written statement Süleyman Ağa, the *voyvoda* of Manastır (Bitola), is owed (money from the) poll-tax revenues by the aghas of Köprülü (Veles). To speed up their collection, one piece of *buyuruldı* was issued and handed over to the aforementioned (Süleyman) Ağa.

Fol. 1b/6:

Petriç gürüş 50
Menlik 50
Tüyrân 50
Üsturümca 50
Rādovış 50

250

Voyvoda Ağanın çüqadarı gitmişdir fi 25 Rā sene 195

Translation:

Petriç (Petrič) 50 piastres; Menlik (Melnik) 50 piastres; Tuyran (Dojran) 50 piastres; Usturumca (Strumica) 50 piastres, Radoviş (Radoviš) 50 piastres; (in total:) 250 piastres. The *çuhadar* of Voyvoda Ağa left on the 25th of Rebiyülevvel in the year 1195 (Tuesday, 21 March 1781).

Fol. 1b/7:

(1) Tirhāla ve Selānik ve Yānya ve Delvine sancaqlarının i'lāniye buyurıldları silahşür ağanın (2) etbā'ına verilüb gönderilmişdir fi 25 Rā sene 195

Translation:

The *buyurulds* for (the collection of) the *ilaniye* of the *sancaks* of Tirhala (Trikkala), Selanik (Thessaloniki), Yanya (Ioannina) and Delvina (Delvina) were given and sent out to the followers of the agha of the palace guards. On the 25th of Rebiyülevvel in the year 1195 (Tuesday, 21 March 1781).

Fol. 1b/8:

Pirlepe gürüş 40
Üsküb 100
Kırçova 80
Kalkandelen 60

280

zıkr olman kazāların i'lāniyeleri Şın Sipāhiye verilmişdir fi 25 Rā sene 195

Translation:

Pirlepe (Prilep) 40 piastres; Üsküb (Skopje) 100 piastres; Kırçova (Kičevo) 80 piastres; Kalkandelen (Tetovo) 60 piastres; (in total:) 280 piastres. The *ilaniye* (*buyurulds*) of the

districts listed above were given to 'Merry' Sipahi on the 25th of Rebiyülevvel in the year 1195 (Tuesday, 21 March 1781).

Fol. 2a/1:

Uhrī ğurüş 60
İstārova 60
Dibre 80

200

Sālyāneci 'Ömer Çavuş tarafına verilmiştir fi 25 Rā sene 195

Translation:

Uhrī (Ohrid) 60 piastres; Istarova (Starova) 60 piastres; Dibre (Debar) 80 piastres; (in total:) 200 piastres. Assigned to the *salyaneci* Ömer Çavuş on the 25th of Rebiyülevvel in the year 195 (Tuesday, 21 March 1781).

Fol. 2a/2:

Gürice ğurüş 120
Bihlişte 70
Külünya 25
Übār 40
Prespe 30

285 'Abdülhalīm Efendī tarafına verilmiştir

Translation:

Gürice (Korça) 120 piastres; Bihlişte (Bilishti) 70 piastres; Kolonya (Erseka) 25 piastres; Opar 40 piastres; Serfice (Servia) 30 piastres; (in total:) 285 piastres. Handed over to Abdülhalim Efendi.

Fol. 2a/3:

Dūkaġin ve Perzerin sancaġları Arnabūd Muştafā Çūkadāra verilmiştir

Translation:

The *sancaks* of Dukagin (Dukagjin) and Perzerin (Prizren) were allotted to Mustafa Çavuş 'the Albanian'.

Fol. 2a/4:

Çehārşenbe ğurüş 50
Eġri Bucaġ 50
Cum'a 50
Ustürova 50
Serfice 50

250 Duġānī İbrāhīm Ağaya verildi

Translation:

Çarşamba 50 piastres; Eğri Bucak 50 piastres; Cumapazarı (Haravgi) 50 piastres; Usturova (Arnissa) 50 piastres; Serfice (Servia) 50 piastres; (in total:) 250 piastres. Given to Duhani Ibrahim Ağa.

Fol. 2a/5:

Priştine gürüş 80
Nova Birda 50
Vilçitrin 30

160

Birünî Küçük Meḥmed Ağaya fi 26 Rā sene 195

(Inserted:) Priştineniñ hāşş temessügi daḥi merķūm Meḥmed Ağaya gönderilmiştir fi gurre-i R sene 195

Translation:

Priştine (Priština) 80 piastres; Nova Birda (Novo Brdo) 50 piastres; Vilçitrin (Vučitrn) 30 piastres; (in total:) 160 piastres. To Küçük Mehmed Ağa of the Outer Service on the 26th of Rebiyülevvel in the year 1195 (Wednesday, 22 March 1781). (Inserted:) The *hass temessügi* of Priština was also sent to the aforementioned Mehmed Ağa on the first day of Rebiyühahir in the year 1195 (Tuesday, 27 March 1781).

Fol. 2a/6:

İskenderiye ve İlbaşan sancaqları Çūkadār Mūsā Ağā gitmiştir fi 26 Rā sene 195

Translation:

Çuhadar Musa Ağā went (to) the *sancaks* of Iskenderiye (Shkodra) and İlbasan (Elbasan) on the 26th of Rebiyülevvel in the year 1195 (Wednesday, 22 March 1781).

Fol. 2a/7:

Sīrüz gürüş 100
Nevreķüb 100
Drāma 60
Zihne 70
Timur Hışār 70

400

çūkadār şeyhülislām çırağma verildi
Kavāla ve Çağlayık i'lānīyesi daḥi merķūma verilmiştir

Translation:

Siroz (Serrai) 100 piastres; Nevrekob (Goce Delčev) 100 piastres; Drama 60 piastres; Zihne (Nea Zichne) 70 piastres; Timurhisar (Siderokastron) 70 piastres; (in total:) 400 piastres. Allotted to Çuhadar, the pupil of the *şeyhülislam*. The *ilaniye* of Kavala and Çağlayık (Dipotamos) was also allocated to the aforementioned.

Fol. 2a/8:

Avlũnya sancađı i'lanĩyesi Ħasan Ađaya verilmiřdir ft 26 Rā sene 195

Translation:

The *ilaniye* of the *sancak* of Avlonya (Vlora) was assigned to Hasan Ađa on the 26th of Rebiyũlevvel in the year 1195 (Wednesday, 22 March 1781).

Fol. 2a/9:

Ħasan nām kimesne 'arzuĥāl eder Pirlepe sākĩnlerinden (sic) olub yine mezbũr sākĩninden Dĩrenovālĩ Gũzũm (2) Ođlı 'Alĩ Baře ve ođulları Ķumbur ve Meĥmed ve Bekir nāmũn kimesneler gũndũz 'ālem-i āřikāre ĥāneme (3) girũb on beř yařında kızıım cāriyelerini aĥz edũb anĩla ħanā'at etmiyũb (4) yũz elli gũrũř aĥře saĥĩ alub 'arzuĥāl bālāsına buyurıldı Ħalĩl mũbāřir ta'yĩn olĩnmıřdır (5) ft 28 Rā sene 195

Translation:

A person by the name of Hasan submitted a petition: 'I am one of the residents of Prilep. Gũzũmođlu Ali Beře from Drenova (Drenovec north of Prilep), also from among the residents of the aforementioned (town), and his sons, the individuals by the name of Kumbur, Mehmed and Bekir, entered my house by day in bright daylight, grasped the fifteen-year-old maid-servants of my daughter and, not being satisfied by this, (also) stole one hundred and fifty piastres in cash.' A *buyurıldı* was (therefore drawn up) on the face of the *arzuĥal* (and) Halil appointed *mũbařir*. On the 28th of Rebiyũlevvel in the year 1195 (Friday, 24 March 1781).

Fol. 2a/10:

Kũstendĩl gũrũř 100

Ķırāřova 90

Ķũmānova 30

Eđri Dere 20

İvrānye 40

280

Enderũnĩ Ħayrullāĥ Ađa me'mũr olĩmıřdır ft 27 Rā sene 195

Translation:

Kũstendil (Kjustendil) 100 piastres; Kıratova (Kratovo) 90 piastres; Kumanova (Kumanovo) 30 piastres; Eđri Dere (Kriva Palanka) 20 piastres; Ivranje (Vranje) 40 piastres; (in total:) 280 piastres. Hayrullah Ađa of the Inner Service was commissioned. On the 27th of Rebiyũlevvel in the year 1195 (Thursday, 23 March 1781).

Fol. 2b/1:

(1) 'Alĩ 'arzuĥāl eder ođlı 'Abdĩ Tikveř ħazāsına tābĩ' Tamyanik nām ħarye Debbāđ Ħũseyin (2) Bũlũkbařı ve Mĩĥā'ĩl beř nefer rũfeĥālarıyla ođlı merħũmĩnũ ũzerine ĥũcũm ve řarb ve mecrũĥ (3) eylediklerinden bařka ũzerinden nuĥũd aĥře ve silāĥı aĥz ve ĥadr olĩnmađla mũbāřir ma'rifetiyle maĥallında (4) řer'le rũ'yet ve iĥĥāĥ-i ĥaĥĥ olĩnmiřlar ise

merķūm űakřleri keřillerine buldırılıb đıvān-i Rūm (5) İliye ihzārları bābında ‘arzuřāllarına buyırıldı keřide olınub Enderūnı Ğayrullāh Ađaya verildi (6) fi 27 Rā sene 195

Translation:

Ali submitted a petition: Hūseyin Bōlūkbařı ‘the Tanner’ from the village of Timjanik in the district of Tikveř (Tikveř), together with Mihail and five of their associates not only attacked his son by hitting and wounding him, but also dishonestly took from him his ready money and his weapon. Although the case was inspected by the *mūbařır* on the spot and justice done to them by the court, a *buyurıldı* was (now) issued in response to their *arzuhal(s)* and handed over to Enderuni Hayrullah Aga, ordering the aforementioned perpetrators to appear before the Diwan of Rumelia having made their guarantors take responsibility. On the 27th of Rebiyūlevvel in the year 1195 (Thursday, 23 March 1781). (Cf. Matkovski, *Ajduťstvoto V/32*)

Fol. 2b/2:

(1) Pırlepe kaźāsına tābī‘ Dibriřte ķaryesi ehālīsi ‘arzuřāl eder bundan (2) aķdem yine ķarye-i mezbūrden Ğasan bin Ğāĉū nām kimesneler dōrt seneden (3) berū ķalkūb ķařaba-i merķūmeniň sākınlerinden olub iřābet eden mīrī (4) seksen beř ğurūř ve pařa Ğarcı on iki keyl řa‘ır alacađımız olmađla řaleb eylediđimizde (5) vermediđinden ‘arzuřāl űzerine buyırıldı ve Ğalīl mūbařır ta‘yīn olınmıřdır (6) fi 28 Rā sene 195

Translation:

The inhabitants of Dibriřte village (either Debreřte north or Debreřte east of Prilep) in the district of Prilep submitted a petition: ‘Four years ago some people from the aforementioned village by name of Hasan, son of Haĉu (and . . .) went away to become inhabitants of the aforementioned town. They owe us eighty five piastres *miri* tax and twelve *keyl* wheat as *pařa Ğarcı* with which they are charged. When we asked for it, they would not hand it over.’ Therefore, in accordance with the *arzuhal*, a *buyurıldı* was issued and Halil appointed *mūbařır*. On the 28th of Rebiyūlevvel in the year 1195 (Friday, 24 March 1781).

Fol. 2b/3:

(1) Ğozane ķaryesi re‘āyāsından İsteryū Modūsī ve Ğūrgī ve Istoyķū nāmūn zimmīleriň vilāyet defterine (2) tevzī‘ olan emvāl-i vafireye dā‘ir da‘vāları olmađla ķaryeniň ķoca bařıları ve voyvodaları (3) olan Mīhū Ođlı Hūseyiniň ihzārları iltimās olınmađla ‘arzuřālları bālāsına buyırıldı keřide olınub (4) Ğalıķ AĞmed Ađa me‘mūr olmıřdır (5) fi ğurre-i R sene 195

Translation:

The non-Muslims Sterjo Modosi, Gjorgi und Stojko, *reaya* of the village of Kozani, complain against the apportioning of (overly) large amounts for the *vilayet* levy, and request their headmen and their *voyvoda*, Hūseyin, son of Miho, to be summoned. Therefore, a *buyurıldı* (to this effect) was drawn up in the top (corner) of their petition and Ahmed Ađa ‘the Crooked’ commissioned (with the case). At the beginning of Rebiyūlahir in the year 1195 (Tuesday, 27 March 1781).

Fol. 2b/4:

(1) Kara Ferye kazâsından Ayâk nâm kırye ehâlîleri Eğri Bucak kazâsına müşâf' olduđı kırbîyetde (2) vâkı' olan çiftlikler re'âyâsına ziyâde ta'addî eylediklerine men' ve tahzîrleri için buyuruldı (3) şudûrî iltimâsla Kara Ferye hâkimi efendî i'lâm etmekle bâlâsına buyuruldı keşîde olunub Bîrûnî (4) Muştafâ Ağa me'mûr olmuştır (5) fî ğurre-i R sene 195

Translation:

The judge of Karaferya (Veroia) requested a *buyuruldı* to be issued in order to warn the inhabitants of Ayak village in the district of Karaferya to stop oppressing the peasants of their tchiftliks which are situated in the vicinity extending towards the district of Eğri Bucak (Nea Apollonia). A *buyuruldı* (to this effect) was therefore written onto the top (of the kadi's letter) and Mustafa Ağa from the Outer (palace) Service put in charge. At the beginning of Rebiyülahir in the year 1195 (Tuesday, 27 March 1781).

Fol. 2b/5:

(1) Pırlepe kazâsına tâbî' Vîrlüçâ kıryesinden Zülhân Hatun 'arzuhal eder yine kırye-i mezkûr sükkânından 'Alî oğulları (2) İbrâhîm ve Ahmed hizmetkârımı zârb ve 'ırzımı hedim ve kıtlıma şürû' deyü 'arzuhal üzerine buyuruldı keşîde (3) ve 'Ömer Kethüdâođlı Mehmed gönderilmiştir (4) fî ğurre-i R sene 195

Translation:

Zulhan Hatun from the village of Vrlofça (either Gorni or Dolni Vranevci northeast of Prilep) in the district of Prilep submitted a petition: 'Ibrahim and Ahmed, the sons of Ali, inhabitants of the aforementioned village, struck my servant, dishonoured me and set out to kill me.' Upon the *arzuhal* a *buyuruldı* was drawn up and Mehmed, son of Ömer Kethüda, sent off. At the beginning of Rebiyülahir in the year 1195 (Tuesday, 27 March 1781). (Cf. Matkovski, *Ajdustvoto V/35*)

Fol. 2b/6:

(1) nefsi-i Manâstırdan Bâ'ir mahallesinde mütemekkin Zeyneb nâm hatun 'arzuhal eder nefsi-i mezbûr sükkânından <...> kıbtî (2) nâm kimesneye altmış ğurüşlük menziline otuz ğurüşa verüb mezbûr hatun şatdıđı eşnâlarında (3) hasta bulunub 'aşlı başında bayağıyken hoş olduđda peşimânlık getürüb menziline tekrâr kıbtî-i (4) mezbûrdan taleb eyledüđına 'arzuhal balâsına buyuruldı keşîde ve Şakallu İbrâhîm Ağa me'mûr olmuştır m(ezbûr)

Translation:

A lady called Zeyneb from the inhabitants of Bayir quarter in the town of Manastır (Bitola) submitted a petition: She sold her house worth sixty piastres to a person called Gypsy (name omitted) for thirty piastres. During the sale the aforementioned lady, essentially of an ordinary intellect, was ill. When she got well again, she felt sorry and asked for her house to be returned by the aforementioned gypsy. Onto the top part of the *arzuhal* a *buyuruldı* was executed and Ibrahim Ağa 'the Bearded' entrusted (with the case). On the same date as before.

Part Two

THE MANASTIR ‘RECORD BOOK OF COMPLAINTS’, FOL. 3A/1–27A

(23 September 1782–16 January 1783)

To recapitulate: On 13 Şevval 1196 (21 September 1782) Grand Vizier Yeğen Mehmed appointed the *Belgrad Muhafızı* Mehmed Paşa as his new *Rumili Valisi*, none other than Ağrıbozlu İbrahimpaşazade Mehmed Paşa. The *müjde fermanı* announcing the appointment of the new governor general of Rumelia is mentioned in 4a/2 (undated but c. 26 September 1782). The *vali*'s decree in which he appointed (or confirmed) the *Rumili Kaymakamı* (i.e. his lieutenant in Manastır) is referred to as his *kaymakamlık buyuruldusu* in the same entry. Having arrived in Sofia from Belgrade, the *vali*'s and his *mübaşir*'s harassment of the local population, his attempts to prevent people from going to Istanbul in order to raise complaints about him, his murder of the *ayan* of Kurşunlu for the same reason and the imprisonment of some local people after one of his *çuhadars* had been found murdered in the house of a prostitute and his threat to kill them all finally led to a joint (*bilittifak*) uprising of the populace and military of Sofia who put him under siege in his palace (employing *süratci* and cannon) before setting fire to it. Mehmed Paşa managed to flee with great difficulty, his money, belongings and his vizirial outfit destroyed by the flames. Because of his misrule at Sofia and the fact that most people in the province of *Rumili* opposed him he was eventually dismissed, even though, in the words of the chronicler, the circumstances sometimes require to shut one's eye in the face of injustice, and out of mercy appointed *muhafız* of Ağrıboz (either still in 1197 or, more likely, early in the following year). Unlike in the case of some of his predecessors there is no evidence that he spent, or even could have spent, much time in Manastır. On 6 Muharrem 1198 (1 December 1783) *Anadolu Valisi* Koca Abdi Paşa became the new *Rumili Valisi*. So Part Two falls into the early part of the governorship of Ağrıbozlu Mehmed Paşa as *Rumili Valisi* at Sofia. His western residence and court (*divan*) at Manastır will in the meantime have been directed by his lieutenant, the *mütesellim* or *Rumili Kaymakamı*.

The text, fol. 3a/1–27a

Fol. 3a/1:

verilen buyurıldıyât defteridir sene 196

Filürine ğurüş 40
Kesriye 100
Ĥürüpište 80
Nāslīç 100

320

Cum'a Bāzārı ğurüş 50
Çahārşenbe 50
Eğri Bucaç 50
Ūsturova 50
Serfice 50

250

Şarı Muştafā me'mūr kılmışdır

Prespa ğurüş 30
Bihlište 70
Gürice 120
Ūbār 40
Külunya –

260

el-hācc Pehlivān me'mūr olmışdır

Ūĥrī ğurüş 60
Dībre-i Bālā me'a Zīr 80
İstārova 60
Māt –

200

Petrū me'mūr olmışdır

Usturūmca ğurüş 50
Petrīç 50
Menlik 50
Tūyrān 50
Dūbnīce 60

260

bizim Ĥayrullāh me'mūr olmışdır

Pirlepe ğurüş 40
Köprili 60

İřtib 50
Rādoviř 50

200
Feyzī Çūkadār Aħmed Aġa me'mūr olmuřdır

Prīřtine ġurūř 40
Vılçitrīn 30
Nova Birda 20

90
Enderūnī İbrāhīm Aġa me'mūr olmuřdır

Kałkandelen ġurūř 60
Üsküb 100
Kūmānova 30
İvrānye 30

230
Feyzī Efendī Çūkadār 'Ömer Aġa me'mūr olmuřdır

Kırçova ġurūř 40
Derviř Maħmūd ta'yīn olmuřdır

Dūkaġīn İpek Yāķova
Altun İli Ġūra Tırġoviřte
taķsī-i śānī buyurıldıııyla
Mūsā ta'yīn olınmuřdır
ġurūř 1109

İlbařan Pekīn İřbať Sūlova
kaźālarınıñ i'lan ve iřa'at
buyurıldıııyla Enderūnī Genç Muřtafā Aġa
me'mūr olınmuřdır
fī 19 L sene 196

Şūfya ġurūř 250
İznebūl 40
Breznīk 40
Şehirkōy 40
Berķūfca 80
Şamāķov 80
İhtimān 40

570

Bāzārcik 80
Fil̄be 100
Zağra-i ‘atīk 50
Çırpān 50
Rāzlık 80

930

el-ḥācc Sa‘īd mütesellimīn buyurıldıysıyla ve ḥazārīye ve bedel-i revğan-i sādesi taḥşiline me’mūr olmuştır

Translation:

List of the *buyuruldı*s (demanding payment of the *ilaniye* and other revenues) issued in the year 1196:

Filurine (Florina) 40 piastres; Kesriye (Kastoria) 100 piastres; Hurpište (Argos Orestikon) 80 piastres; Naslıç (Neapolis) 100 piastres; (in total:) 320 piastres.

Cumapazarı (Haravgi) 50 piastres; Çarşamba 50 piastres; Eğri Bucak (Nea Apollonia) 50 piastres; Usturova (Arnissa) 50 piastres; Serfice (Servia) 50 piastres; (in total:) 250 piastres. Sarı Mustafa was put in charge.

Prespe (Prespa) 30 piastres; Bihlište (Bilishti) 70 piastres; Gürice (Korça) 120 piastres, Opar 40 piastres; Kolonya (Erseka) nil; (in total:) 260 piastres. Hadji Pehlivan was put in charge.

Uhri (Ohrid) 60 piastres; Dibre-i Bala with Dibre-i Zir (Gorni and Dolni Debar) 80 piastres; Istarova (Starova) 60 piastres; Mat nil; (in total:) 200 piastres. Petro was put in charge.

Usturumca (Strumica) 50 piastres; Petriç (Petrič) 50 piastres; Menlik (Melnik) 50 piastres; Tuyran (Dojran) 50 piastres; Dubnica (Stanke Dimitrov) 60 piastres; (in total:) 260 piastres. Our Hayrullah was put in charge.

Pirlepe (Prilep) 40 piastres; Köprülü (Veles) 60 piastres; İştib (Štip) 50 piastres; Radoviş (Radoviš) 50 piastres; (in total:) 200 piastres. Feyzi Çuhadar (and) Ahmed Ağa were put in charge.

Priştine (Priština) 40 piastres; Vılçitrin (Vučitrn) 30 piastres; Nova Birda (Novo Brdo) 20 piastres; (in total:) 90 piastres. Ibrahim Ağa of the Inner Service was put in charge.

Kalkandelen (Tetovo) 60 piastres; Üsküb (Skopje) 100 piastres; Kumanova (Kumanovo) 30 piastres; Ivranje (Vranje) 40 piastres; (in total:) 230 piastres. Feyzi Efendi (and) Çuhadar Ömer Ağa were put in charge.

Kırçova (Kičevo) 40 piastres. Derviş Mahmud was appointed.

Musa was commissioned with the *buyuruldu* for the second instalment of the *taksit* payment from the districts of Dukagin (Dukagjin), Ipek (Peć), Yakova (Djakovica), Altun Ili, Gora and Trgovište (totalling) 1,109 piastres.

Genç Mustafa from the Inner Service was entrusted with the *buyuruldu*s (demanding payment) of the *ilaniye* and *işaat* (revenues) in the districts of Ilbasan (Elbasan), Pekin (Peqin), Işbat and Sülöva. On the 19th of Şevval in the year 1196 (Friday, 27 September 1782).

Sofia 250 piastres; Iznebol (Znepole) 40 piastres; Breznik 40 piastres; Şehirköy (Pilot); Berkovica 80 piastres; Samokov 80 piastres; Ihtiman 40 piastres (totalling 570 piastres); Pazardžik 80 piastres; Filibe (Plovdiv) 100 piastres; Zağra-i Atik (Stara Zagora) 50 piastres; Çirpan 50 piastres and Razlog 80 piastres; (in total:) 930 piastres. Hadji Said was commissioned with the *buyuruldu* of the *mütesellim* (of Sofia) and entrusted with the collection of the *hazariye* levy and the monetary substitute for butter.

Fol. 3b/1:

der beyân-i kaydıye fi 15 L sene 196

Translation:

Notification showing the registration fee. On the 15th of Şevval in the year 1196 (Monday, 23 September 1782).

Fol. 3b/2:

(1) Sa'dullâh 'arzuğâl eder Lağçe kıyresinden Kırste ve Mitre nâm zimmilerinde taqrîben (?) kırk ğurüş alacağı (2) olub 'arzuğâl bälâsında buyuruldı keşide ve Petrü İbrâhîm me'mür olmuşdır fi 17 L sene 196 (?)

Translation:

Sadullah submitted a petition: Krste und Mitre, non-Muslims of Lavci village (west of Bitola), owe him approximately (?) forty piastres. A *buyuruldu* was drawn up on the upper (part) of the *arzuhal* and Petro Ibrahim put in charge. On the 17th of Şevval in the year 1196 (?) (Wednesday, 25 September 1782).

Fol. 3b/3:

(1) Fîrüz Beğ mağhallesi sâkinlerinden bir hatun 'arzuğâl eder yine mağhaline-i mezbür (sic) sâkinlerinden Ya'ğûb Ağazâde (2) Monlâ Muştafâ fâhişe lafziyle şetm deyü 'arzuğâl bälâsına buyuruldı keşide ve mezbür (3) Petrü İbrâhîm me'mür olmuşdır fi 17 L sene 196

Translation:

A certain lady from Firuz Beğ quarter submitted a petition: Yakub Ağazade Molla Mustafa abused her calling her a whore. On the top part of the *arzuhal* a *buyuruldu* was drawn up, and the aforementioned Petro Ibrahim commissioned (with the case). On the 17th of Şevval in the year 1196 (Wednesday, 25 September 1782).

Fol. 3b/4:

(1) Kara Velzâde Seyyid Mehemmed Rüşdîniñ Tikveş sâkinlerinden Ağuş Süleymân ve Başîr oğlu el-hâcc İsmâ'îl ve Yûsuf ve Alaca Za'îm oğlu İbrâhîm nâm (2) kimesneler zimmetlerinde bâ emr-i 'âlî dört yüz gürüş alacağı olmağla beyâz üzerine buyurıldı (3) küşâd ve çukadâr Hasan Ağa me'mûr olmışdır fî 18 L sene 196

Translation:

According to an Imperial rescript, the individuals by the name of Ağuş Süleyman, Basiroğlu Hadji Ismail, Yusuf and Ibrahim, son of Alaca Zaim, from the inhabitants of Tikveş (Tikveş), owe Kara Velizade Mehmed Rüşdi four hundred piastres. A *buyuruldu* was therefore promulgated and Hasan Ağa the *çuhadar* put in charge. On the 18th of Şevval in the year 1196 (Thursday, 26 September 1782).

Fol. 3b/5:

(1) Eğri Bucak kazâsında bâ fermân-i 'âlî emvâlîñ taşşîli bâbında beyâz üzerine buyurıldı (2) küşâd ve el-hâcc Memiş Ağa mübaşîr ta'yîn olmışdır fî 15 L sene 196

Translation:

A *buyuruldu* was promulgated concerning the collection of revenue in the district of Eğri Bucak (Nea Apollonia) in accordance with the Imperial rescript, and Hadji Memiş Ağa appointed *mübaşir*. On the 15th of Şevval in the year 1196 (Monday, 23 September 1782).

Fol. 3b/6:

(1) Hüseyin 'Alemdâr nâm kimesne (2) 'arzuhal eder Eğri Bucak kazâsında esb zâyî olmağla 'arzuhal bâlâsına buyurıldı küşâd (3) ve mezbûr me'mûr olmışdır fî 16 L sene 196

Translation:

A person by the name of Hüseyin 'the Standard Bearer' submitted a petition: A horse went missing in the district of Eğri Bucak (Nea Apollonia). Therefore, a *buyuruldu* was drawn up on the top of the *arzuhal*, and the aforementioned (Memiş Ağa) commissioned (with the case). On the 16th of Şevval in the year 1196 (Tuesday, 24 September 1782).

Fol. 3b/7:

(1) Tikveş kazâsına me'mûr 'Osmân Ağanıñ hizmet-i mübaşîrîyesiyçün Râdoviş çeri başısı (2) Seyyid 'Alîniñ şâ'ife-i mezbûrede sekiz yüz gürüşü aħz ve hâlâ zimmetinde oldığını Tikveş nâ'ibi (3) i'lâm etmekle mücibince merķûmdan taşşîl-inde edâda muhâlefet eder ise iħzârî (sic) bâbında Râdoviş (4) kazâsı a'yânına hiġâben beyâz üzerine buyurıldı küşâde ve çukadâr Hasan Ağa me'mûr olmışdır (5) fî 17 L 196

Translation:

Osman Ağa, commissioned with the district of Tikveş (Tikveş), collected eight hundred piastres among the aforementioned troops of Seyyid Ali, *çeribaşı* of the district of Radoviş (Radoviş), as his *mübaşiriye* fee. A *buyuruldu* was promulgated, addressed to the notables of the district of Radoviş, detailing that the *naib* of Tikveş was to announce what he

(Osman Ağa) was still owed, and that he (Seyyid Ali) was to be summoned should there be any opposition against the act of collecting (the remainder) from the aforementioned in accordance (with the *naib's ilam*). On the 17th of Şevval in the year 1196 (Wednesday, 25 September 1782).

Fol. 3b/8:

(1) şāhib-i 'arzuḫāl İzmīrnovalı Boĝdān yine kazā-i mezbūra tābī' Çırna Nūka (for Çırna Būka) kıaryesinden Kūsta oĝlı Yānķūla (2) ve BİRge oĝlı Trāyān ve Sirbīn oĝlı Mitre zimmī-i mesfirīn kıoyunlarını başub bir nice kıoyun aḫz ve (3) oĝlanını Niķūla zimmī kıatl edüb 'arzuḫāl balāsına keşīde-i buyurıldı ve Deli Ḥasan Aĝa me'mūr olmuşdır

Translation:

The bearer of the petition (is) Bogdan from Smirnovo: The non-Muslims Jankula, son of Kosta; Birge, son of Trajan; and Mitre, son of 'the Serb' from Črna Buka village in the aforementioned district (of Smirnovo) attacked the sheep of the aforementioned *zimmi*, took a number of the sheep and killed his boy, the *zimmi* Nikola. A *buyurıldı* was therefore drawn up on the face of the *arzuhal* and Deli Hasan Aĝa put in charge.

(Cf. Matkovski, *Ajduštvo V/40*)

Fol. 3b/9:

(1) şāhib-i 'arzuḫāl dülger Dīmū Kāsım Çelebī maḫallesinden Meḫmed nām kimesneden on yedi ĝurūş bir rub' (2) alacaĝı olmaĝla 'arzuḫāl balāsına keşīde-i buyurıldı Deli Ḥasan Aĝa me'mūr olmuşdır

Translation:

The bearer of the petition (is) Dimo the carpenter. He has a claim against a person by the name of Mehmed of Kasım Çelebi quarter (in Bitola) for seventeen and a quarter piastres. A *buyurıldı* was therefore drawn up on the upper part of the *arzuhal*, and Deli Hasan Aĝa put in charge.

Fol. 3b/10:

(1) Kıırçovalı 'Abdullāh 'arzuḫāl eder Pirlepe nāḫiyesinde Kıırşeviyān kıaryesinde bulunmak olmaĝla ḫaķķı edāsına muḫālefet etmeleriyle (2) 'arzuḫāl balāsına buyurıldı keşīde ve Ḥalīl me'mūr olmuşdır fi 18 Zā (?) sene 196

Translation:

Abdullah from Kıırçova (Kičevo) submitted a petition: He is owed money in Kıırşeviyān village (perhaps Kruševica southeast of Prilep) in the district of Prilep, payment of which they oppose. A *buyurıldı* was therefore drawn up on the upper part of the *arzuhal*, and Halil made responsible. On the 18th of Zilkade (?) in the year 1196 (Saturday, 25 October 1782).

Fol. 4a/1:

(1) Fīlūrīne ve Kesriye ve Ḥürpişte ve Nāsliç kazālarının (2) i'lān ve işā't buyurıldıısıyla Enderūn Deli Ḥasan Aĝa mübāşir me'mūr kıılınmuşdır fi 18 L sene 196

Translation:

Enderuni Deli Hasan Ağa was appointed *mübaşir* (and entrusted) with the *buyuruldu* (demanding payment) of the *ilaniye* (revenue) in the districts of Filurine (Florina), Kesriye (Kastoria), Hurpışte (Argos Orestikon) and Nasliç (Neapolis). On the 18th of Şevval in the year 1196 (Thursday, 26 September 1782).

Fol. 4a/2:

(1) Delvīne sancağının muhtevī olan kazāların ve Yānya ve Nārda ve Kūniçe ve Girbena ve Rence (?) kazāların müjde fermāni ve kâ'immaķamlık buyurıldıysyla Brätindülü Enderünī Muştafā Ağa ta'yīn olmuştır

Translation:

Enderuni Mustafa Ağa from Bratindol was appointed for the districts comprized in the *sancak* of Delvino (Delvina) and the districts of Yānya (Ioannina), Narda (Arta), Konice (Konitsa), Grebena (Grevena) and Rence (?) (to be entrusted) with the firman announcing the good news (of the nomination of a new *Rumili valisi*) and with the *buyuruldu* for the position of lieutenant (*kaymakam*).

Fol. 4a/3:

(1) Avlūnya ğurūş 417 1/2

Ṭumūrīce ğurūş 116

İşkarābār ğurūş 117

Permedī ğurūş 233 1/2

Ergīrī Kaşrī ğurūş 325

Arnavud Belġradī ğurūş 417

(2) Boġūnya ğurūş 98 1/2

Muzākiye ğurūş 325

Tepedelen ğurūş 116 1/2

(3) balāda mezkūr kazālarının ħazarīye buyurıldıysyla Enderünī Ḥasan Ağa me'mūr olmuştır

Translation:

Avlonya (Vlora) 417.5 piastres; Tomoriça 116 piastres; Iskarabar 117 piastres; Premedi (Premeti) 233.5 piastres; Eğri Kasri (Gjirokastra) 325 piastres; Arnavud Belgradı (Berat) 417 piastres; Bogonya (Pogonion) 98.5 piastres; Muzakiye (Myzeqeja) 325 piastres; Tepedelen (Tepelena) 116.5 piastres. Enderuni Hasan Ağa was appointed (to be entrusted) with the *buyuruldu* for the *hazariye* (levy) from the above districts.

Fol. 4a/4:

(1) İskenderiye sancağının muhtevī buldıġı kazāların ħazarīyesine ber mücib-i puşula kалан baķāyaların taḥşilīne buyurıldı Şişman Şālīḥ me'mūr olmuştır

Translation:

Salih 'the Fat' was entrusted with a *buyuruldu* to collect, according to the list, the remainders towards the *hazariye* (levy) from the districts that make up the *sancak* of İskenderiye (Shkodra).

Fol. 4a/5:

(1) Miyū nām zimmī (2) ‘arzuḥāl eder Vudīna każāsında İcū ve Ermençe ve Bipülçe nāmūn zimmīler yolımı başub seksen ğurūş (3) aqçemi rufeķālarımıziñ yeğirmi ğurūş aqçesini ve iki tūfengimizi fużūlen aḥz edüb ‘arzuḥāl (4) bālāsına buyurıldı küşāde ve Būdgūrīçalı Muştafā Ağa me’mūr olmışdır fi 19 L sene 196

Translation:

A non-Muslim called Mijo submitted a petition: In the district of Vodina (Edessa), the non-Muslims İčo, Ermençe and Bivolçe stopped me in my path, unlawfully taking eighty piastres in cash off me (and) twenty piastres in cash from our companions, as well as two of our muskets. A *buyuruldı* was drawn up on the upper part of the arzuhal, and Mustafa Ağa from Podgorica commissioned (with the case). On the 19th of Şevval in the year 1196 (Friday, 27 September 1782).

(Cf. Matkovski, *Ajduštvo* V/41)

Fol. 4a/6:

(1) Kara Ferye Vudīna Yeñice Vardāri Ağustūs ‘Avrethişārı każālarında i’lān ve işā‘at (2) buyurıldısiyla Enderūn Ḥayrullāh Ağa me’mūr olmışdır fi 19 L sene 196

Translation:

Enderuni Hayrullah Ağa was commissioned with the *buyuruldı* (demanding payment) of the *ilaniye* and *işaat* (revenue) in the districts of Karaferya (Verioia), Vodina (Edessa), Yenice Vardar (Giannitsa), Ağustos (Naousa) and Avrethisar (Gynaikokastron). On the 19th of Şevval in the year 1196 (Friday, 27 September 1782).

Fol. 4a/7:

(1) SİRüz Timur Ḥişār Bereketli każālarınıñ i’lān ve işā‘at buyurıldısiyla (2) çūkadār İbrāhīm Ağa me’mūr olmışdır fi 19 L sene 196

Translation:

The *çuhadar* Ibrahim Ağa was commissioned with the *buyuruldı* (demanding payment) of the *ilaniye* and *işaat* (revenue) in the districts of Siroz (Serrai), Timurhisar (Siderokastron) and Bereketlü (Daton). On the 19th of Şevval in the year 1196 (Friday, 27 September 1782).

Fol. 4a/8:

(1) Tirḥāla Yeñişehir-i Fenār Alaşūnya Rūdñik Blātamūna każālarınıñ i’lān ve işā‘at (2) buyurıldısiyla çūkadār el-ḥācc Aḥmed Ağa me’mūr olmışdır fi 20 L sene 196

Translation:

Hadji Ahmed Ağa, *çuhadar*, was commissioned with the *buyuruldı* (demanding payment) of the *ilaniye* and *işaat* (revenue) in the districts of Tirhala (Trikkala), Yenişehir-i Fenar (Larissa), Alasonya (Elasson), Rudnik and Platamon. On the 20th of Şevval in the year 1196 (Saturday, 28 September 1782).

Fol. 4a/9:

(1) Üsturümîca sükkânından Hançe Hatun ‘arzuḫāl eder erim ‘ammîleri Şeytân Ḥasan ve Maḥmūd Beşe (2) bir ‘aded mülk-i menzilimi tazmîn ve yüz ğurüş nikâh ve yüz ‘aded İslâmbol altını ve iki ‘aded sîm kuşak (3) ve bir çift piştü ve sâ’ir eşyâlarımı fuzûlî zabt eylediler deyü ‘arzuḫâl bālâsına buyurıldı keşîde ve bizim (4) Sa’dullâh mübâşir ta’yîn olmışdır fî 17 L sene 196

Translation:

Hançe Hatun, one of the inhabitants of Usturumca (Strumica), submitted a petition: ‘The paternal uncles of my husband, Hasan ‘the Devil’ and Mahmud Beşe, took some of my housing properties as sureties and unlawfully seized one hundred piastres of (my) dowry, one hundred pieces of Istanbuli gold coins, two silver aprons, a pair of pistols and some other things belonging to me’. A *buyuruldu* was drawn up on the face of the *arzuhal*, and our Sadullah was appointed *mübâşir*. On the 17th of Şevval in the year 1196 (Wednesday, 25 September 1782).

Fol. 4a/10:

(1) Yovân nâm zimmî ‘arzuḫâl eder (2) İştib kıryesinden olub yine kırye-i mezbûra tâbî‘ Mûsâ obası (3) kıryesinden düğünden gelürken kızım câriyelerini katl etmeleriyle (sic) (4) ‘arzuḫâl bālâsına buyurıldı küşâd Enderün İsmâ‘îl Ağa me’mür (5) olmışdır fî 20 L sene 196

Translation:

A non-Muslim by the name of Jovan submitted a petition: (They are) from the village of İştib (Ştip). On the way back from the village of Musa Obası (perhaps misheard [!] for Mustafa Obası northwest of Ştip, today Mustafino) which belongs to the aforementioned town (lit.: village), they killed the female servants of my daughter. A *buyuruldu* was therefore executed on the top part of the *arzuhal*, (and) Enderuni Ismail Ağa commissioned (with the case). On the 20th of Şevval in the year 1196 (Saturday, 28 September 1782).

Fol. 4b/1:

(1) Kavâla każâsında Ḥamrci Ḥasan veled-i Muştafâ nâm kimesneniñ paşa sancağında Manâstir nâhiyesinde (2) Kırkırına nâm kırye ve ğayrından altı biñ yüz toksan toktuz aqçe berât-i ‘âlîşân ile mutaşarrıf (3) oldığı timârî mulḫakâtından Kavâla nâhiyesinde tâbî‘ müşterekli kayd ve berâtına dâḫil Baş (4) Bereketlü kıryesini ber mücib-i defter-i ḫâkânî müşterikiyle zabt ve vâkı‘ olan maḫşûl (5) ve rûsümü kânûn ve defter mücibince aḫz ve taḫşîli bâbında bâ emr-i ‘âlî fermân mücibince (6) beyâz üzerine buyurıldı küşâd Enderün Fâris Ağa me’mür olmışdır (7) fî 20 L sene 196

Translation:

A *buyuruldu* was promulgated on the basis of an Imperial rescript (and) according to the firman that Hasan ‘the Wineseller’, son of Mustafa, is to hold the village of Baş Bereketlü which is registered and included in his *berat* as jointly owned, (and) which belongs to the dependencies, in the district of Kavala, of his *timar* which he possesses by Imperial investiture (amounting to) six thousand one hundred and ninety nine *akçe* from the village

of Krkrina (Krkline immediately north of Bitola) and others in the Manastir district of the *paşa sancağı*, (is to hold this village,) consistent with the Imperial register, in joint ownership, with the actual product and fees to be taken according to *kanun* and *defter*. *Enderuni* Faris Ağa was put in charge. On the 20th of Şevval in the year 1196 (Saturday, 28 September 1782).

Fol. 4b/2:

(1) Ristū zimmī nām kimesne (2) ‘arzuḥāl eder Pirlepe każāsına tābī’ Qanātlar qarye sâkinlerinden Kestânezâde Bekir ve Mûsâ Obasında Sekû (3) ve ‘Oşmân oğlu Muşu ve Maḥmūd nāmūn kimesneler zimmetlerinde kırk ğurūş yaylak kirâsı alacağı (4) olmağla ‘arzuḥāl bālāsına buyurıldı küşâde ve çūkadâr Yûsuf Ağa me’mûr olmuştır // fî 20 L sene 196

Translation:

A person by the name of Risto ‘the non-Muslim’ submitted a petition: He is owed forty piastris rent for the summer pastures by Kestanezade Bekir, inhabitant of Kanatlar village (Kanatlarci, due south of Prilep) as well as by Seko, Oşman’s son Muso and Mahmud from Musa Obası village (perhaps Musinci nearby). A *buyuruldu* was therefore drawn up on the face of the *arzuhal*, and *çuhadar* Yusuf Ağa commissioned (with the case). (fee collected). On the 20th of Şevval in the year 1196 (Saturday, 28 September 1782).

Fol. 4b/3:

(1) el-ḥâcc Velī nām kimesne (2) ‘arzuḥāl eder Fîlûrine każāsına tābī’ Orta Oba qaryesi ehâlîleri çiflikli mer’âsını zabt (3) ve zirâ’at etmeleriyle (sic) ‘arzuḥāl bālāsına buyurıldı küşâd ve Ḥalīm Efendî maḥdūmları’nın ḥizmetinde (4) olan Ḥalīm mübaşir ta’yin olunmuştır // fî 20 L sene 196

Translation:

A certain Hadji Veli has submitted a petition: The inhabitants of Orta Oba village belonging to the district of Filurine (Florina) have seized the tchiftlik pasture ground and cultivated it. A *buyuruldu* was therefore drawn up on the upper part of the *arzuhal* and Halim, employed by the sons of Halim Efendi, appointed *mübaşir*. (fee collected). On the 20th of Şevval in the year 1196 (Saturday, 28 September 1782).

Fol. 4b/4:

(1) Manâstir sükkânından Gürū nâm naşrâniye ‘arzuḥāl edüb Cum’a Bâzârı każāsına tābī’ Terebişte qaryesi sükkânından (2) Aḥmed ve Muştafâ ve Rıdvân nāmân kimesnelerden altı senelik üç kıt’a tarlanın dörtlemesini taleb (3) ve iddi’â etmekle ‘arzuḥāl balāsına buyurıldı ve Nâkış ‘Alī Ağa me’mûr olmuştır //

Translation:

Gjuru, a Christian woman from among the inhabitants of Manastir (Bitola), submitted a petition: From the individuals called Ahmed, Mustafa and Rıdvan, inhabitants of Terebişte village (Trepiste south of Lake Ostrovo) which belongs to the district of Cumabazarı (Haravgi), she claims her quarter share from three fields for the period of six years. A

buyuruldu was therefore (drawn up) on the face of the *arzuhal*, and Ali Ağa ‘the Defective’ put in charge. (fee collected)

Fol. 4b/5:

(1) Eğri Bucak kazâsından Velî ‘arzuḥâl eder yine nâhiye-i mezbûrda yürükân kuralarından Kınalı Obası (2) ehâliflerinden alacak akçesi bulmağla ehâl-i mezbûrîni serkeşi Mehmed Sîpâhî başına urub mecrûḥ (3) etmekle ‘arzuḥâl balâsına buyuruldu keşîde ve ‘Alî Ağa me’mûr olmuştur sene 196 //

Translation:

Veli from the district of Eğri Bucak (Nea Apollonia) submitted a petition: He was to receive some money from the inhabitants of Kınalı Obası village belonging to the *yürük* settlements situated in the aforementioned district. (But) the leader of these people, Mehmed Sipahi, struck him over the head and wounded him. A *buyuruldu* was therefore drawn up on the top of the *arzuhal*, and Ali Ağa put in charge. (In the) year 1196. (fee collected)

Fol. 4b/6:

(1) Erdoğmuş kıyeyisi sükkânından Ya’kûb ‘arzuḥâl eder kıyeye-i mezbûreden ‘amucası oğlu Süleymândan babası mîrâsı (2) taleb etmekle ‘arzuḥâl balâsına buyuruldu keşîde ve yine ‘Alî Ağa me’mûr olmuştur //

Translation:

Yakub, of the inhabitants of Erdoğmuş village, submitted a petition: He requests his father’s inheritance from Süleyman, the son of his paternal uncle. A *buyuruldu* was therefore drawn up on the top of the *arzuhal*, and again Ali Ağa entrusted (with the case). (fee collected)

Fol. 4b/7:

(1) Manâstır kazâsına nakl Mâlîḥûrlı yetimler ‘arzuḥâl eder yine kıyeye-i mezbûrdan ‘Abdullâh oğulları merkûm (2) yetimlerinî tokuz nefer pederlerini oğullarını katl ve eşyalarını yağmâ ve ğâret etmekle ‘arzuḥâl balâsına (3) buyuruldu keşîde ve yine ‘Alî Ağa me’mûr olmuştur fî 20 L sene 169 (sic) //

Translation:

The orphans from Malihor who were transferred to the district of Manastır (Bitola) submitted a petition: The sons of Abdullah from the aforementioned village murdered nine of their people, (i.e.) the orphans’ father and his sons, then looted and plundered all their belongings. A *buyuruldu* was therefore drawn up on the top of the *arzuhal*, and again Ali Ağa put in charge. On the 20th of Şevval in the year 1196 (Saturday, 28 September 1782). (fee collected)

Fol. 4b/8:

(1) Manâstırlı Şâdıḳ ve ‘Osmân ‘arzuḥâl eder Uştirâḳ kıyeyesinden Şâdıḳ ve Mehmed nâmân kimesneden hişşelerine işâbet (2) eden a’sâr-i şer’iyelerinden edâsına muḥâlefet etmekle ‘arzuḥâl balâsına buyuruldu keşîde Hıvâce Vekîlḥarc me’mûr olmuştur para yokdur

Translation:

Sadık from Manastır (Bitola) and Osman submitted a petition: Sadık and Mehmed, both from Uştirak village (possibly Ostrec due south of Bitola), have opposed paying them the proportion of the canonical tithes they are obliged to make over. A *buyuruldı* was therefore drawn onto the upper part of the *arzuhal* and *vekilharc* Hoca commissioned (with the case). There is no money (collected so far).

Fol. 5a/1:

(1) Leskūfca kazāsında kazā-i mezbūr a'yānı Muştafā Ağa ve mīralay-i sâbık Şālîh Beğ (2) ve mīralay-i sâbık Tırımış Beğ ve mīralay-i sâbık İsmā'îl Beğ ve ħumbaracı el-ħācc Aħmed ve ħumbaracı (3) 'Abdullaħîf ve Ħamza Beğ ve Ħasan Za'im ve Tāħir Za'im ve Kurd Muştafā Za'im ve Aħmed Sipāhî (4) ve Feyzî Sipāhî ve diğeri Aħmed Sipāhî ve Ağuş Mehmed ve Süleymān Ağa nām kimesneler zımmetlerinde şadr-i a'zam (5) ve eħham 'ināyetlü veliyünni'em efendimiz ħazretleriniñ ħazîne-i devletlerine rāci' bir kı'fa temessük yalnız iki biñ beşyüz (6) ġurūşdır beyāz üzerine buyuruldı keşide ve Kaba Büyük çukadār me'mūr olmuştır // fî 20 L sene 196

Translation:

In the district of Leskofca (Leskovac), the *ayan* of the aforementioned district, Mustafa Ağa; the former *mīralay* Salih Beğ; Durmuş Beğ, (another) former *mīralay*; Ismail Beğ, (yet) another former *mīralay*; Hadji Ahmed the bombardier; Abdullatif the bombardier; Hamza Beğ; Hasan Zaim, Tahir Zaim, Kurd Mustafa Zaim; Ahmed Sipahi; Feyzi Sipahi; another Ahmed Sipahi; Ağuş Mehmed and Süleyman Ağa have taken out a single *temessük*, payable to the state treasury of our lord benefactor, his gracious Excellency the most illustrious Grand Vizier (i.e. the former *beğlerbeği* of Rumelia and acting Grand Vizier, Yeğen Mehmed Paşa) for the total sum of two thousand and five hundred piastres. A *buyuruldı* was promulgated, and 'the Rude (and) Large' *çuhadar* put in charge. On the 20th of Şevval in the year 1196 (Saturday, 28 September 1782). (fee collected) (Cf. Matkovski, *Ajduštvo* V/42)

Fol. 5a/2:

(1) Alacaħişarlı İbrāħîm Paşaya tâbi' ħāccî Maħmūd ve Muştafā Ağaya tâbi' 'Alî nāmān kimesneleriñ (2) zımmetlerinde bir kı'fa temessük biñ ġurūşdır ve beyāz üzerine keşide-i buyuruldı ve çukadār 'Abdurrahmān Ağa (3) me'mūr olmuştır fî 20 L sene 196 //

Translation:

Two individuals, (the one) called Hadji Mahmud, follower of Ibrahim Paşa from Alacahisar, and Ali, follower of Mustafa Ağa, took out one piece of *temessük* (amounting to) one thousand piastres. A (corresponding) *buyuruldı* was promulgated, and *çuhadar* Abdurrahman Ağa put in charge. On the 20th of Şevval in the year 1196 (Saturday, 28 September 1782). (fee collected)

Fol. 5a/3:

(1) Cum'a Bāzārı kazāsında şadr-i a'zam ve eħham 'ināyetlü veliyünni'em efendimiziñ kalan baķayalarıñ taħşiliyçün (2) ve iħtilāl-i memlekete bādî mefsedetpışelerden Dede

ođlı Hasan ve Mehmed Ađa ve Deli Ađmed ve Tekler ođlı (3) ‘İsā ve Kavalşarık ođlı Muştafā ve Pürdil ođlı Süleymān ve Kırcı Mehmed ve Hābib ođlı İsmā‘īl ve karındaşı (4) Mađmūd ve Hāṭīb ođlı İsmā‘īl nāmūn şakķī ve mefsedetpīşelerine (sic) ađz ve te‘dīblerine müş‘ir beyāz üzerine buyurıldı (5) ve Nāķış ‘Alī Ađa me‘mūr olmuştır fī 20 L sene 196 //

Translation:

A *buyuruldı* (was promulgated) for the collection of the remainder of the levy due to our gracious lord benefactor, the most illustrious Grand Vizier, in the district of Cumapazarı (Haravgi), and for the arrest and punishment of the outlaws and villains Hasan, son of ‘the Dervish’; Mehmed Ađa; Deli Ahmed; Isa, son of ‘the Stammerer’; Mustafa, son of ‘the One with the Smooth Turban’; Süleyman, son of ‘the Brave’; Mehmed ‘the Greyish’; Ismail, son of Habib, and his brother Mahmud; and Ismail, son of ‘the Preacher’. Alī Ađa ‘the Defective’ was put in charge. On the 20th of Şevval in the year 1196 (Saturday, 28 September 1782). (fee collected)

Fol. 5a/4:

(1) İsteryū Pançū İskerlü nāmūn zimmīler (2) ‘arzuḫāl eder Kesre menzilcisi zımmetinde biñ ğurūşlık otlıđını zabıt etmekle ‘arzuḫāl bālāsına buyurıldı küşāde ve Bāķī Ađa mübāşir ta‘yīn olunmuştır fī 21 L sene 196

Translation:

Sterjo, Panço and Skerlo submitted a petition: They (intend) to take the one thousand piastres worth of hay which the courier officer of Kastoria owes them. A *buyuruldı* was therefore drawn up on top of the *arzuhal*, and Baki Ađa appointed *mübaşir*. On the 21st of Şevval in the year 1196 (Sunday, 29 September 1782).

Fol. 5a/5:

(1) Petre nām zimmī (2) ‘arzuḫāl eder Fīlūrīne sākinlerinden olub Kelenic kıyyesi ehālisi ehlini bi-ğayr-i ḫakķ zārb ve mecrūḫ (3) etmeleriyle ‘arzuḫāl bālāsına buyurıldı küşāde ve merķūm Bāķī Ađa mübāşir ta‘yīn olunmuştır fī 21 L sene 196

Translation:

A non-Muslim by the name of Petre submitted a petition: The people of Kelenic village (Gorno or Dolni Kalenik north of Florina) in the district of Filurine (Florina) struck and wounded his people with no justification. A *buyuruldı* was therefore drawn up on the top part of the *arzuhal*, and the aforementioned Baki Ađa appointed *mübaşir*. On the 21st of Şevval in the year 1196 (Sunday, 29 September 1782).

Fol. 5a/6:

(1) Dervīş Ađmed nām kimesne (2) ‘arzuḫāl eder Fīlūrīne każāsı ehālilerinde iķtizā eden mekkārī bedeliyesi tokşan altı senesine maḫşūben (3) kükürd naķlıyçün sābık a‘yān Ebū Bekir Ađadan maṭlūb olındıkda Sitine-i zīr kıyyesinden elli ğurūş (4) ve Neveska kıyyesinden otuz ğurūş ve Klestine çiftliklerinden elli ğurūş ve Şulic kıyyesinden otuz üç (5) buçuķ ğurūş min ḫeyşī‘l-mecmū‘ yüz altmış üç buçuķ ğurūş alacađı olmađla ‘arzuḫāl

bālāsına buyurıldı (6) buyurıldı küşâde ve merķūm Bākī Aġa me'mūr olınmışdır // fī 21 L sene 196

Translation:

A person called Derviş Ahmed submitted a petition: When the packhorse exemption payment required from the people of the district of Filurine (Florina) for the year (11)96 was demanded from the former *ayan* Ebubekir Aġa for the transportation of sulfur, he (Derviş Ahmed) was (still) owed fifty piastres by the village of Sitine (Sitina northeast of Florina), thirty piastres by the village of Neveska (Neveska/ Nymfaion south of Florina), fifty piastres by the tchifliks of Klestine village (Kleštino north of Florina) and thirty three and a half piastres by Sulic village, altogether one hundred and sixty three and a half piastres. A *buyurıldı* was therefore drawn up on the upper part of the *arzuhal*, and Baki Aġa referred to above commissioned (with the case). (fee collected). On the 21st of Şevval in the year 1196 (Sunday, 29 September 1782).

Fol. 5a/7:

(1) Mehmed nām kimesne (2) 'arzuḫāl eder celeb keşān taḫşıldarı olub Fīlūrīnede cāmī'-i 'atīk ve Ḥamza Beġ maḫalları ve Rūdñik (3) nāḫiyesine tābī' Çalıçılar ve Köseler ve Novasel ve ġayrıdan emvāl-i mezkūrī def'an taleb olındıķda (4) edāda muḫālefet etmeleriyle (sic) 'arzuḫāl bālāsına buyurıldı küşâde ve merķūm Bākī Aġa me'mūr olınmışdır // fī 21 L sene 196

Translation:

A certain Mehmed submitted a petition: He was the collector of the *celebkeşan* levy. When he demanded payment of the aforementioned revenue from the Cami-i Atik and Hamza Beġ quarters of Florina and the (villages) of Çalıçılar (probably Kaldzilar south of Lake Ostrovo), Köseler (on the eastern shore of the same lake), Novasel (Novoselo near Kaldzilar) and others at once, they put up resistance. A *buyurıldı* was therefore drawn up on the top part of the *arzuhal*, and Baki Aġa mentioned before put in charge. (fee collected). On the 21st of Şevval in the year 1196 (Sunday, 29 September 1782).

Fol. 5b/1:

(1) Pırlepe kaçāsından (2) Çirnişte kıyresinden Ḥasan 'arzuḫāl eder kaçā-i mezbūrdan Rīlāva kıyresi sükkānından Mīşū kocabası ve İstefū (3) ve Trāyān nāmūn zımmīden bā temessük seksen bucuķ ġurūş alacağı olmaġla 'arzuḫāl balāsına keşīde-i buyurıldı ve 'Ömer Kethūdānñ (4) oġlı Mehmed me'mūr olmışdır fī 20 L sene 196 //

Translation:

Hasan from Çirnişte village (probably Crnilište northwest of Prilep) from the district of Pırlepe (Prilep) submitted a petition: On account of a written statement the non-Muslims Miso 'the Village Elder', Stefo and Trajan, inhabitants of Rilava village (Rilevo near Crnilište) in the aforementioned district owe him eighty and a half piastres. A *buyurıldı* was therefore drawn up on the upper section of the *arzuhal*, and Mehmed, son of Ömer Kethūda, commissioned (with the case). On the 20th of Şevval in the year 1196 (Saturday, 28 September 1782). (fee collected)

Fol. 5b/2:

(1) Muştafâ ‘arzuḥâl eder Fîlûrîne kaçâsında tâbî’ Çalıcılar ve Novgrât ve Novasel ve sâ’ir kıryelerden zimmetlerinde olan celebkeşân (2) mâl-i mîrîsini edâsına muḥâlefet eyledıkları ecilden ‘arzuḥâl balâsına keşîde-i buyurıldı ‘Abdülbâkî Ağa me’mür olmuştır fî 22 L sene 196 yoḡdır

Translation:

Mustafa submitted a petition: The (inhabitants of the) villages Çalıcılar (probably Kaldžilar south of Lake Ostrovo), Novgrat (Novi Grad nearby) and Novasel (Novoselo near Kaldžilar) belonging to the district of Filurine (Florina) opposed paying the state revenue *celebkeşan* which they owe. Therefore, a *buyuruldu* was issued onto the upper part of the *arzuhal*, and Abdülbaki Ağa commissioned (with the case). On the 22nd of Şevval in the year 1196 (Monday, 30 September 1782). There is no (money collected so far).

Fol. 5b/3:

(1) Prespa nâ’ibi i’lâmiyle Prespa kaçâsından Piyüderili Pançü zimmîniñ Peretür kırye ehâlılerinden bâ temessük ikiyüz ġurüş (2) alacaġı olmaġla i’lâm bâlâsına buyurıldı keşîde ve sa’âdetlü Selîm Ağa tarafından mübâşir me’mür olmuştır fî 22 L sene 196 yoḡdır

Translation:

The judge of Prespa (made known) by his *ilam*: The non-Muslim Panço from Pejoderi village in the district of Prespa is owed, according to written testimony, two hundred piastres by the people of Pretor (on the northeastern shores of Lake Prespa). A *buyuruldu* was therefore drawn up on the face of the *ilam*, while a *mübaşir* has been appointed by the honourable Selim Ağa. On the 22nd of Şevval in the year 1196 (Monday, 30 September 1782). There is no (money collected so far).

Fol. 5b/4:

(1) Porüdim kıryesinden Şâliḡa Ḥatun ‘arzuḥâl eder Bihlişte sükkânından Paşe Meḡmed Aġamîñ kethüdâsı olub Murtezâ (2) nâm kimesne mezbüreniñ babası olmaġla babasından intikâl eden menzili ve bir kıt’a bâġı ve iki dönüm tarlasını ve altı (3) kıyye bakracı ve sâ’ir eşyâlarını kaçâ-i mezbûra tâbî’ Trn kıryesinden Mücû Beġ oġlı Ḥalîl ile zabt etmeleriyle (4) ‘arzuḥâl balâsına buyurıldı keşîde Enderünî Maḡmüd Ağa me’mür olmuştır kaydıye meblaġ 20 dir

Translation:

Saliha Hatun from Porodim village (Porodin south of Bitola) submitted a petition: The person called Murteza, *kethüda* of Paşe Mehmed Ağa from among the inhabitants of Bihlişte village, was her father. Together with Halil, the son of Mucu Beġ from Trn village (east of Bitola) belonging to the aforementioned district, she intends to take his house, one vineyard, a field of two *dönüm*, a copper cauldron of six *kıyye* (weight) and other belongings which had been passed on to her by her father into her possession. A *buyuruldu* was therefore drawn up on the face of the *arzuhal* and *Enderuni* Mahmud Ağa commissioned (with the case). The amount of the registration fee is 20.

Fol. 5b/5:

(1) FİLŪrīne k̄azāsınñ k̄urālarından Bāniçe ve Mālīhūr ve Çırşova ve Puṭışca ve İşodŪrī nām k̄urālarınñ umŪr-i ŷer'ṭyeleri bir taḳrīb ile k̄azā-i (2) mezbŪrdan ifrāz ve Kesriye ve Manāstır k̄azālarına naḳl olduđından ŷādır olan emr-i celilŪ'ş-ŷān ve buyuruldı mŪcibince tekālīflerini (3) ḳadīmī k̄azālarına edā olınmamaḳ emr-i 'ālī mŪcibince işbu maḫallda ḳayd olınub 'AbdŪlbāḳī me'mŪr olmuşdır sene 196 yoḳdur para

Translation:

According to the Imperial decree it was noted down in this place: Since the judicial (and administrative) affairs of the villages of Baniçe (Banica east of Florina), Malihor, Çırşova, Puṭışca and Isodori from among the villages of the district of Filurine (Florina) have been taken out of the (responsibility of the) aforementioned district and, by appendage, transferred to the districts of Kesriye (Kastoria) and Manastır (Bitola), (the inhabitants) are no longer to pay any of their obligations demanded by *firman* or *buyuruldı* to their former district. AbdŪlbaki Ađa was put in charge. In the year 1196. There is no money (i.e. no fee collected so far).

Fol. 5b/6:

(1) Pirlepe KōprŪli KŪmānova İvrāniye Palanḳa Kōstendīl RādŪmīr DŪbniça Kırāṭova me'a KŪçāne İştib (2) Rādovişte Tikveş Ťoyrān İsturŪmiça Petrīc Timur Hīşār Menlik SīrŪz Zīhna Drāma (3) NevrekŪb Prāvişte Ḳavāla BereketlŪ Çađlayıḳ Ḳara Ŗu GŪmŪlcine ŷonradan vŪrŪd eden (4) emr-i celilŪ'ş-ŷān mŪcibince buyuruldı taḫrīr ve EnderŪn Fāris Ađa mŪbāşir me'mŪr olınmuşdır (5) (vāci)b fī 21 L sene 196

Translation:

A *buyuruldı* was drawn up as necessitated by the illustrious Imperial decree which is henceforth to arrive for Prilep, Veles, Kumanovo, Vranje, Kriva Palanka, Kjustendil, Radomir, Dubnica, Kratovo with Koçani, Ŗtip, Radoviş, Tikveş, Dojran, Strumica, Petriç, Siderokastron, Melnik, Serrai, Nea Zichne, Drama, Goce Delçev, Elefteroupolis, Kavala, Daton, Dipotamos, Medgīdia and Komotini, and *Enderuni* Faris Ađa was appointed *mŪbāşir*. Due (i.e. fee still due.) On the 21st of Ŗevval in the year 1196 (Sunday, 29 September 1782).

Fol. 5b/7:

(1) Kırāṭova me'a KŪçāne Eđri Dere Palanḳası RādŪmīr Kōstendīl nām k̄azālarınınñ i'lāniye buyurıldısiyla ve taḳsīt-i ŷānī ve bedel-i ŷa'īr (2) ve bedel-i revđan ve bā temessŪk baḳāyā ḳalan emvālīñ taḫşīline EnderŪnī Ḳara 'Ŗmer Ađa me'mŪr olınmuşdır fī 22 L sene 196 //

Translation:

Kara Ŗmer Ađa of the Inner Service was entrusted with the *buyuruldı* for the (collection of the) *ilaniye* in the districts of Kratovo together with Kuçane (Koçani), Eđri Dere Palankası (Kriva Palanka), Radomir and KŪstendil (Kjustendil), and with the collection of the impositions (known as) *taksit-i sani*, *bedel-i ŷair*, *bedel-i revđan* and other revenues which, according to written evidence, have remained unpaid. On the 22nd of Ŗevval in the year 1196 (Monday, 30 September 1782). (fee collected)

Fol. 5b/8:

(1) Tüdür Sumür zimmî 'arzuḫāl eder Näsliç kazâsından olub tağdan gelür iken yolumuz Büreşe (2) kıryesi bağlarına uğrayub ve bağlar bekçisi olan Vodürına kıryesinden Demir nām şakḫī yola (3) çıkub bi-ğayr-i ḫaḫḫ iki def'a piştü ile üzerime çaḫub ve ba'dehü kılıç ile sağ tarafımı (4) mecrūḫ etmekle 'arzuḫāl bālāsına buyurıldı küşâde ve Enderün Cün 'Abdullāḫ Ağa me'mür olmışdır fî 23 L sene 196 kaydıye (or: bākīdir)

Translation:

The non-Muslim Todor Somor submitted a petition: '(I am) from the district of Nasliç (Neapolis). Coming down from the mountains, our path had reached the vineyards of Bureşe village. The warden of the vineyards, a villain called Demir from the village of Vodurina (Vodorina on the slopes of Mount Palaiomageiron) stepped into the way and unlawfully fired twice at me with pistols and then wounded my right side with a sword.' A *buyuruldı* was therefore drawn up on the face of the *arzuhal*, and *Enderuni* 'Black' Abdullah Ağa put in charge. On the 23rd of Şevval in the year 1196 (Tuesday, 1 October 1782). Registration fee (or: still due).

(Cf. Matkovski, *Ajdustvoto V/43*)

Fol. 5b/9:

(1) 'Abdî Kethüdü 'arzuḫāl eder Tikveş kazâsının a'yânî 'Alî Sipāḫīniñ bölükbaşı Mehmed nām (2) bölükbaşı tokuz nefer ḫaydüd ile bu kıllarını aḫz edüb bi-ğayr-i ḫaḫḫ tağlarda gezdirüb katl (3) sevdâsıyla emvâl ve eşyâsını aḫz etmesiyle 'arzuḫāl bālāsına buyurıldı küşâde Ebü Lubüd Mehmed Ağa me'mür olınmışdır fî 23 L sene 196 (vâci)b

Translation:

Abdi Kethüda submitted a petition: With nine brigands, the *bölükbaşı* by the name of Mehmed, *bölükbaşı* of Ali Sipahi, *ayan* of the district of Tikveş (Tikveš), seized this humble servant, and unlawfully roaming the mountains with a desire for murder, took his property and belongings. A *buyuruldı* was therefore drawn up on the upper part of the *arzuhal*, and Ebu Lubud Mehmed Ağa commissioned (with the case). On the 23rd of Şevval in the year 1196 (Tuesday, 1 October 1782). Due.

(Cf. Matkovski, *Ajdustvoto V/44*)

Fol. 5b/10:

(1) Düḫağın sancağıma ḫāvî buldıḫı kazâların şoñradan vürüd eden emr-i celîlü'ş-şân mücibince buyurıldı-i şerîfleriyle arnabüd cebren şaliveren şıfatlı Muştafâ Ağa me'mür olmışdır

Translation:

Mustafa Ağa known by the attribute of having freed the Albanian by force was entrusted with the noble *buyuruldis* (to be drawn up) in accordance with the illustrious Imperial firman for the districts which make up the *sancak* of Dukagin (Dukagjin) which is to arrive later.

Fol. 6a/1:

(1) Hasan nām kimesne ‘arzuḥāl eder Tikveş kazāsına tābī’ Dīşān қaryesinden olub yine қarye-i mezbūreden (2) Ramazān-i şerifde Kuş oğlu Muştafā Başe ve oğlu Ca’fer ve Bekir oğlu ‘Oşmān nāmūn kimesneler (3) cāmī’ öninde öyle (sic) vaktı bu қulını bıcaқ ile mecrūh edüb ‘arzuḥāl bālāsına buyurıldı (4) küşāde ver merķūm Ebū Lūbūd Meḥmed Ağa me’mūr olınmışdır (vāci)b fī 23 L sene 196

Translation:

A person called Hasan submitted a petition: He is from the village of Dişan (either Gorni Disan or Dolni Disan south of Negotino) which belongs to the district of Tikveş (Tikveš). During the noble Ramazan, some individuals by the name of Mustafa Beşe, son of Kuşoğlu, his son Cafer and Osman, son of Bekir, again from the aforementioned village, then wounded this humble servant with a knife in front of the mosque. A *buyuruldı* was drawn up on the face of the *arzuhal*, and the aforementioned Ebu Lubud Mehmed Ağa put in charge. Due. On the 23rd of Şevval in the year 1196 (Tuesday, 1 October 1782).

Fol. 6a/2:

(1) Pirlepe a’yānı mīr-i ‘ālem kazā-i mezbūra tābī’ Rūzden ve Fūrciskū қarye ehālteri ile Pirlepe ḥākimi tarafından bā i’lām-i şer’īye ile (2) inhā ve istid’ā edüb қarye-i mezbūrlardan on üç emrūn minḥūm ḥānekeş re’āyāyı Tikveş sükkānından Ribār oğlu ‘Abdī (3) ḥilāf-i vāķī’ kazā-i mezbūrda Būntova (*scil.* Būşeva) қaryesinde çiftliğine қaldırub tavaḥtun ve Mūrīḥova nāhiyesinden ve Bītūlişte (4) қaryesinden beş ev re’āyāyı Kūnūpişte Būyancışte қaryesinde temekkūn etmekle қadīmī қaryelerine naқl etmek için i’lām (5) bālāsına buyurıldı keşide ve Ābū Lūbūt me’mūr olmışdır fī 23 L sene 196 (vāci)b (*on margin:*) ve merķūm Yūsuf mīr-i ‘ālem Beğ ikiyüz gūrūş alacağı olmağla i’lām temme

Translation:

‘The Commander’, *ayan* of Prilep, together with the inhabitants of the villages of Ruzden (Rožden in the far southeast of the district) and Furcisku (possibly Vrpsko a little further west) which belong to the aforementioned district, made known and petitioned through an *ilam* by the judge of Prilep that Abdi, son of ‘the Fisherman’ (in Slav) and inhabitant of Tikveš, made thirteen fully taxable peasants move, contrary to the status quo, from the villages mentioned above to be settled on his tchiftlik in the village of Buşeva (Bošava southwest of Tikveš) in the aforementioned district, and (also) resettled five peasant households from Murihova (Mariovo) *nahiye* and Bitulişte village (Vitolişte near Rožden) in the villages of Kunupište (Konopište on the slopes of Mount Kožuf) and Buyancışte (the neighbouring village of Bojančište). (Marginal note:) and Yusuf Beğ ‘the Commander’ mentioned above is owed two hundred piastres. A *buyuruldı* was drawn up on the face of the *ilam*, (arguing) that they should be transferred (back) to their old villages, and Abu Lubud was put in charge. On the 23rd of Şevval in the year 1196 (Tuesday, 1 October 1782). Due.

Fol. 6a/3:

(1) Dumī nām kimesne ‘arzuḥāl eder Fīlūrīne kazāsından Қуtūr-i zīr ra’yāsından (sic) olub Kesriye kazāsı қurālarından (2) Ibsūder nām қarye ehālisi ‘avrāt ile zevcimi żarb ve mecrūh

etmeleriyle ‘arzuḫāl bālāsına buyurıldı küşāde ve Bākī Ağaya verilmişdir fī 23 L sene 196 (vāci)b

Translation:

A (female) person by the name of Dumi submitted a petition: ‘(I am) one of the peasants of Kutur-i Zir village (Dolno Kotori/ Idrusa southeast of Florina) belonging to the district of Filurine (Florina). The people of Ibsuder village (Psoderi/ Pisoderion west of Florina) from among the villages of Kesriye (Kastoria) district hit and wounded my husband and the women’. A *buyuruldı* was therefore drawn up on the upper part of the *arzuhal* and given to Baki Ağa. On the 23rd of Şevval in the year 1196 (Tuesday, 1 October 1782). Due.

Fol. 6a/4:

(1) Ḥasan nām kimesne ‘arzuḫāl eder Fīlūrīne każāsından Ebū Bekir a’yān ve Yūkuş menzilcisi Muştafā nāmān (2) kimesnelerde birbirlerinin kefaletiyle yüz on ğurūş alacađım olmađla ‘arzuḫāl bālāsına buyurıldı (3) küşāde ve Bākī Ağaya verilmişdir (vāci)b fī 23 L sene 196

Translation:

A person by the name of Hasan submitted a petition: ‘The two individuals by the name of *ayan* Ebubekir from the district of Filurine (Florina) and the courier station officer of Yukuş, Mustafa, owe me one hundred and ten piastres, each guaranteeing for the other’. A *buyuruldı* was therefore drawn up on the upper part of the *arzuhal* and given to Baki Ağa. Due. On the 23rd of Şevval in the year 1196 (Tuesday, 1 October 1782).

Fol. 6a/5:

(1) Feyzullāh nām kimesne ‘arzuḫāl eder Manāstır sākinlerinden olub Fīlūrīne każāsına tābi‘ Jivoyne (2) nām kıarye sākinlerinden Muştafā ve Çavuş Şafer Nemaç nāmān kimesnelerde bā temessük yeđirmi dōrt (3) ğurūş alacađı olub ‘arzuḫāl bālāsına buyurıldı ve mezbūr Bākī Ağaya verilmişdir (vāci)b fī 23 L sene 1196

Translation:

A person by the name of Feyzullah submitted a petition: He is one of the inhabitants of Manastir (Bitola). The two individuals by the name of Mustafa and Çavuş Safer ‘the German’ (in Slav) from the inhabitants of Jivoyne village (Živojno just north of the present-day border between the Republic of Macedonia and Greece) in the district of Filurine (Florina) owe him twenty four piastres according to a written bill. A *buyuruldı* was therefore drawn up on the face of the *arzuhal* and given to the aforementioned Baki Ağa. Due. On the 23rd of Şevval in the year 1196 (Tuesday, 1 October 1782).

Fol. 6a/6:

(1) Ḥalīl nām kimesne ‘arzuḫāl eder Manāstır sükkānından olub Ūstorova każāsında menzilci olan Kıatrānıçalı Şāliḫ Başe (2) ve Kıūçāneli İbrāhīm nāmān kimesnelerde bā temessük yetmiş yedi ğurūş alacađı olmađla balāsına buyurıldı keşide ve Mıķramacı ‘Alī Ağā me’mūr olmışdır (vāci)b fī 23 L sene 196

Translation:

A person by the name of Halil submitted a petition: He is one of the inhabitants of Manastir (Bitola). The two individuals named Salih Beşe from Katranica (Katranica/ Pirgoi above the eastern shore of Lake Ostrovo) who is the courier station officer in the district of Usturova (Arnissa) and Ibrahim from Kočani owe him seventy seven piastres according to a written bill. A *buyuruldı* was therefore drawn up on the face (of the *arzuhal*), and Ali Ağa ‘the Handkerchief-Maker’ commissioned (with the case). Due. On the 23rd of Şevval in the year 1196 (Tuesday, 1 October 1782).

Fol. 6a/7:

(1) Fîlürine kazâsından Terzi Yanķula Kruşevalı nâm zimmî nefsi-i Fîlürinada ticâretde meşğul iken ba’zı müfsid (2) ve şeķâvetpîşeleri zimmî-i mesfûri bi-ğayr-i haķķ kurşun ile zarp ve katl etmeleriyle beyâz üzerine keşide-i buyuruldı (3) ve peşkirici el-hâcc ‘Alî me’mûr olmışdır (vâci)b // fi 23 L sene 196

Translation:

The non-Muslim called Terzi Jankula of Kruševo, from the district of Filurine (Florina), used to be engaged in trading in the town of Florina, when some brigands and villains unlawfully struck the aforementioned non-Muslim with a bullet and killed him. A *buyuruldı* was therefore promulgated and Hadji Ali ‘the Towel-Maker’ entrusted (with the case). Due. (Yet also: fee collected). On the 23rd of Şevval in the year 1196 (Tuesday, 1 October 1782).

(Cf. Matkovski, *Ajduštstvo V/45*)

Fol. 6a/8:

(1) Dâ’ud ‘arzuhâl eder Fîlürine kazâsından Deli ‘Ömer ve Bâde ve ba’zı rüfeķâlarıyla <...> nâm kıbtiyânlar cizye maķtû’esini (2) edâ (e)ylemesine muhâlefet edüb Cum’a ve Usturova kazâlarında (sic) firâr eylemeleriyle ‘arzuhâl balâsına buyuruldı keşide ve Mıķramacı el-hâcc ‘Alî me’mûr olmışdır fi 23 L sene 196

Translation:

Davud submitted a petition: Deli Ömer and Bade from the district of Filurine (Florina) and some of their Gypsy associates called (names omitted) resisted paying their poll tax lump-sum and fled into the districts of Cuma (Haravgi) and Usturova (Arnissa). A *buyuruldı* was therefore drawn up on the face of the *arzuhal*, and Hadji Ali ‘the Handkerchief-Maker’ put in charge. On the 23rd of Şevval in the year 1196 (Tuesday, 1 October 1782).

Fol. 6a/9:

(1) Mîçü nâm zimmî ‘arzuhâl eder Fîlürine kazâsından Cîrâmî ođlı Monlâ Süleymân nâm kimesne(den) reçinalı aķçesi (2) altmış ğuruş alacaķ haķķı olmađla bâlâsına buyuruldı küşâde ve serdâr ‘Alî Ađo mübâşir ta’yîn olmışdır fi 24 L sene 196

Translation:

A non-Muslim by the name of Miço submitted a petition: The individual known as Ciramiođlu Molla Süleyman from the district of Filurine (Florina) owes him sixty piastres

pitch money. A *buyuruldu* was therefore drawn up on the face (of the *arzuhal*), and *serdar* Ali Ago appointed *mübaşir*. On the 24th of Şevval in the year 1196 (Wednesday, 2 October 1782).

Fol. 6a/10:

(1) Hasan nām kimesne ‘arzuḫāl eder Fīlūrīne sākinlerinden Yūsuf Başe nā(m) kimesne ile merḫūm olan (2) qarındaşımdan mīrāz (sic) intikāl eden qaşşām defteri mücibince alacağı olmağla bālāsına buyuruldı küşāde (3) ve mezbūr Bākī Ağaya verilmişdir fī 24 L sene 196

Translation:

A person by the name of Hasan submitted a petition: He is owed (a certain sum) by Yusuf Beşe, one of the inhabitants of Filurine (Florina), and (this) ‘according to the intestate register which transfers onto (me) my deceased brother’s inheritance’. The *buyuruldu* was therefore drawn up on the face (of the *arzuhal*) and given to the aforementioned Baki Ağa. On the 24th Şevval in the year 1196 (Wednesday, 2 October 1782).

Fol. 6a/11:

(1) ‘Abdī kulları ‘arzuḫāl eder Üsküb każāsında Eyvānlı ve Dāmıcı Köyli ve İncikova ve Macārlık ve Tırbāreva (2) ve Bihül Beğ nāmūn qarālarıñ ehālileri oğlum Fettāḫ ve ‘amucam oğlı İslām ve qarındaşım oğlı Şa’bān nām mazlūmları (3) qatıl etmekle ‘arziḫāl balāsına küşāde buyuruldı Munḫūr Aḫmed Ağa me’mūr olmışdır fī 29 L sene 196

Translation:

The humble servant Abdi submitted a petition: ‘The people of the villages named Eyvanli, Damci Köyli, Incikova (Indžikovo), Macarlık (Madžarska), Tırbareva (Trubarevo, all in the plain east of Skopje) and Bihul Beğ in the district of Üsküb (Skopje) killed my poor son Fettah, Islam, the son of my uncle and the son of my brother, Şaban.’ A *buyuruldu* was therefore drawn up on the face of the *arzuhal*, and Ahmed Ağa ‘the Nostril’ entrusted (with the case). On the 29th of Şevval in the year 1196 (Monday, 7 October 1782). (Cf. Matkovski, *Ajduštvo* V/49)

Fol. 6b/1:

(1) Pirlepe menzilcisi ve każā-i mezbūrñ ehālileri bā i’lām-i şer’ıye ile inhā ve istid’aları üzere Köprili każāsıñ umūr-i menzili (2) a’yānları olan ‘Abdurrezzāk Beğñ idāre-i ‘adem-i iktidārından nāşī mu’atṭıl (sic) oldığından Pirlepe menzilḫānesinden (3) umūr-i mühimme ile mürür ve ‘ubūr eden ulaqlar irkāb eyledikleri bārgirleri Üsküb ve Qumānova ve İştib (4) każālarına cebren imrār etdirdiğine kanā’at etmeyüb bu def’a Pirlepeniñ bārgirlerine ulaqlarına ğadr edüb każāmızıñ (5) menzili muḫtell ve mu’atṭal bulunduğına binā’en i’lām bālāsına buyuruldı keşide Enderünī ‘Alī Ağā me’mūr olmışdır fī 24 L sene 196

Translation:

The officer of the Pirlepe (Prilep) courier station and the people of the aforementioned district sent a complaint by means of an *ilam-i şeri*: Since the affairs of the couriers in the

district of Köprili (Veles) had (already) been neglected because of the incompetent administration of their *ayan* Abdurrezzak Beğ, he compulsorily made the horses on which the couriers passing through the courier station of Prilep with official business were mounted go past (beyond Prilep and on) to the districts of Üsküb (Skopje), Kumanovo and Iştib (Štip). Not satisfied with this, he this time treated the horses and couriers of Prilep unjustly, so that the courier station of our district is disrupted and has fallen into disuse. For this reason a *buyuruldı* was drawn up on the face of the *ilam*, and *Enderuni* Ali Ağa put in charge. On the 24th of Şevval in the year 1196 (Wednesday, 2 October 1782).

Fol. 6b/2:

(1) Cum'a Bâzârı kurb-i civârında vâkı' Eğri Bucak kazâsından taşşile emir ve fermân buyurulan emvâl-i bakâyânîñ (2) şadr-i a'zam efendimiziñ Rüm İli vâllîğî evânında buyurıldı-i hañır taraf-i devletlerinden bu huşûşa mübâşir evlâd-i fâtiñân (3) çeribaşısı Emîn Ağa ve enderün ağavâtından el-hâcc Memiş Ağa meblağ-i bakâyânîñ taşşiline mübâşeret eylediklerinde nizâ'ı zühürından (4) beyâz üzerine buyurıldı tañrîr ve hâccî Mehmed isti'câlen huşûş-i mezkûra me'mûr olmuştır ft 24 L sene 196 (vâci)b

Translation:

During the time when our master the Grand Vizier held the office of *Rumili valisi*, the *çeribaşı* of the *Evlad-i Fatihan*, Emin Ağa, and Memiş Ağa from the aghas of the Inner Service were appointed *mübâşir* in this matter with an eminent order from his Highness for the remainder of the revenues to be collected from the district of Eğri Bucak (Nea Apollonia) in the close vicinity of Cumapazarı (Haravgi). (But) a dispute emerged when they started collecting the arrears. Therefore, a *buyuruldı* was promulgated and Hadji Mehmed hurriedly put in charge of the undertaking referred to. On the 24th of Şevval in the year 1196 (Wednesday, 2 October 1782). Due.

Fol. 6b/3:

(1) Hayrüllâh (sic) 'arzuñâl eder Pirlepe kazâsına tâbi' Musû Obası nâm kırye mütemekkinlerinden Evğani ve Markû ve Kûre ve Dîmû (2) ve Riste nâmân zîmmîler zîmmetinde on iki buçuk kîle çavdar ve toñuz ğurüş çift akçesi alacağı olmağla 'arzuñâl balâsına (3) buyurıldı keşide ve ğazîne-i veliyünnî'meye me'mûr olmuştır

Translation:

Hayrullah submitted a petition: He is owed twelve and a half *kîle* rye and nine piastres *çift akçesi* by the non-Muslims named Evgeni, Marko, Gjüre, Dimo and Riste, inhabitants of the village known as Musu Obası (Musinci south of Prilep) which belongs to the district of Pirlepe (Prilep). A *buyuruldı* was therefore drawn up on the face of the *arzuñal* and the treasury of (our) benefactor put in charge.

Fol. 6b/4:

(1) Pirlepe nâhiyesinde Kıanâtlar kıryesi sükkânından Añmed 'arzuñâl eder kırye-i mezbûrda 'amucası oğlı Memiş ve 'amucası oğlı Hüseyin (2) nâm kimesneler ile mülk nizâ'ı olmağla 'arzuñâl balâsına buyurıldı keşide ve ğazîne-i veliyünnî'miyeniñ ğızmetidir

Translation:

Ahmed, inhabitant of Kanatlar village (Kanatlarci, next to Musinci to the south of Prilep) in the *nahiye* of Pirlepe (Prilep), submitted a petition: Memiş, the son of his (paternal) uncle, and Hüseyin, (another) son of his (paternal) uncle, are in a dispute over (some) property. A *buyuruldu* was therefore drawn up on the face of the *arzuhal*; (the fee) being a payment which belongs to (our) benefactor's treasury.

Fol. 6b/5:

(1) el-hâcc Hâfız 'arzuhâl eder Pirlepe sükkânından el-hâcc Muştafâ ve Çapucızâde Mûsâ ve İsmâ'îl Sîpâhî nâmün kimeseler (2) alacağı olmağla dîvân-i Rüm İliye ihzâr bâbında buyuruldu keşîde ve hizmeti hâzîneye verilecektir

Translation:

Hadji Hafiz submitted a petition: Hadji Mustafa, Kapıcızade Musa and Ismail Sipahi, inhabitants of Pirlepe (Prilep), owe him (money). A *buyuruldu* was therefore drawn up to summon them before the Diwan of Rumelia, while (the agent's) charge will be entrusted to the Treasury.

Fol. 6b/6:

(1) Pirlepe kazâsından 'Aţanâs 'arzuhâl eder yine kazâ-i mezbûrdan 'Ayvanî kıryesinden Kîre oğlı İstüyan ve Islâva oğlı (2) Trâyân nâmân zîmmîlerden elli koyun ve üç bârgîr ve yeğirmi beş kîle çavdar ve çakırlarını ve emlakını ve menzîlini fuzûlî zabt etmeleriyle 'arzuhâl balâsına keşîde-i buyuruldu ve dîvân çavuşı Muştafâ Ağa me'mûr olmuştır fi 24 L sene 196 (vâci)b

Translation:

Atanas from the district of Pirlepe (Prilep) submitted a petition: They have unlawfully taken into possession fifty sheep, three horses, twenty five *kîle* rye, the hawks, the private lands and the house of the non-Muslims by the name of Stojan son of Kire, and Trajan son of Slava, from Ayvani village (Iveni in the Selečka mountains in the far south of Prilepsko) in the aforementioned district. A *buyuruldu* was therefore drawn up on the face of the *arzuhal*, and the *çavuş* of the Diwan, Mustafa Ağa, put in charge. On the 24th of Şevval in the year 1196 (Wednesday, 2 October 1782). Due.

Fol. 6b/7:

(1) Kûçâne kazâsından olub Hasan Ağazâde Muştafâ Ağa nâm kimesneniñ 'uhde olan Trâşkânye nâm kırye (2) mütemekkinlerinden ehl-i zîmmet bir re'âyânîñ bîkr-i bâliğe kızını ef'âl-i şenî'a kaşdıyla cebren ve kaşran aħz (3) ve bîkrini izâle eşnâsında feryâd ve figânından babası haberdâr olub kızını taħlîşe ricâ (4) ederken babasını daħı katl etmekle beyâz üzerine buyuruldu küşâde ve bölükbaşı el-hâcc (5) Ebû Bekir Ağa me'mûr olmuştır // fi 25 L sene 196

Translation:

The mature virgin daughter of a non-Muslim peasant, one of the inhabitants of Trakanye village (Trkanje immediately west of Koçani) which is under the protection of a certain

Hasan Ağazade Mustafa Ağa from the district of Kuçane (Koçani), was seized by force and subjugated with the intention of committing abominable acts. During the defloration of the virgin, her father, because of her cries and lamentations, became aware of (all) this, and begged for the release of his daughter, but they nevertheless killed her father. A *buyuruldu* was therefore promulgated and the *bölükbaşı* Hadji Ebubekir Ağa put in charge. (fee collected). On the 25th of Şevval in the year 1196 (Thursday, 3 October 1782).

Fol. 6b/8:

(1) Sopuṭniça re'âyaları 'arzuḥâl eder Ūsturova kaçâsına tâbî' Çınak kıyeyesi ehâlisinden olub <...> Ağa (2) beş re's bârgîrimizi sarîk etmeleriyle bâlâsına buyurıldı küşâde ve Enderûnî el-ḥâcc Süleymân (3) me'mûr olınmışdır fî 25 L sene 196

Translation:

The peasants of Sopotniça (Sopotnica in Demirhisar, Bitolsko) have submitted a petition: '(name omitted) Ağa from among the inhabitants of Çınak village in the district of Usturova (Arnissa) have stolen five of our horses'. A *buyuruldu* was consequently drawn up on the face of (the *arzuhal*) and Hadji Süleyman from the Inner Service put in charge. On the 25th of Şevval in the year 1196 (Thursday, 3 October 1782).

(Cf. Matkovski, *Ajduštvo* V/46)

Fol. 6b/9:

(1) 'Abdullâh Sipâhî 'arzuḥâl eder berât-i 'âlîşân ile mutaşarrıf Kesriye kaçâsına tâbî' Tûrya nâm (2) kıyeyeniñ sınûrî dâhîlinde olan yaylak kaçâ-i mezbûra tâbî' Kânûmvlâk nâm kıyeyeniñ (3) re'âyalarına be-her senelik (sic) yeğirmişer vukıye revġan-i sâde maqtû' iken üç seneden berü (4) vermede muḥâlefet etmekle bâlâsına buyurıldı küşâde ve Enderûnî 'Alî Ağa me'mûr olmışdır (5) fî 25 L sene 1196

Translation:

Abdullah Sipahi submitted a petition: The *yaylak* situated within the boundaries of the village named Turje (Turje/ Korifi 1,440 metres above sea level on the southwestern slopes of Mount Viço) belonging to the district of Kesriye (Kastoria) which he possesses by Imperial *berat* provided the peasants of Kanumvlak village (Konomladi/ Makrohorion immediately southwest of Turje) which belongs to the aforementioned district with an annual income of twenty okka butter as a fixed amount. Since three years ago (they have) resisted delivering. A *buyuruldu* was therefore drawn up on the face of (the *arzuhal*) and Ali Ağa from the Inner Service entrusted (with the case). On the 25th of Şevval in the year 1196 (Thursday, 3 October 1782).

Fol. 7a/1:

(1) Kûçük Ḥalîl 'arzuḥâl eder Kûzâne kıyeyesi re'âyâlarından bâ temessük altı yüz ġurüş alacaġım var iken (2) zâbiṭleri olan Bekir Beġ yarım kese akçe Şuluca ve Niżâm (sic) verilüb edâsına muḥâlefet (3) etmekle bâlâsına buyurıldı küşâde ve Enderûnî el-ḥâcc Aḥmed Ağa me'mûr olınmışdır fî 25 L sene 196 //

Translation:

Küçük Halil submitted a petition: Even though the *reaya* of the village of Kozani owe me six hundred piastres on account of a written statement, Bekir Beğ, their land owner, takes a stand against me (arguing that) half a *kese* of *akçe* had (already) been given to Suluca and Nizam. A *buyuruldu* was therefore drawn up on the face of (the *arzuhal*) and Hadji Ahmed from the Inner Service put in charge. On the 25th of Şevval in the year 1196 (Thursday, 3 October 1782). (fee collected)

Fol. 7a/2:

(1) Kūçāne nāhiyesinden Terānce kıryesinden Süleymān Ağa ve karındaşı oğlu Turhan ve Ğırbūfca kırye ehālisi (2) ve Tırnūfca imāmı ve İstibāniye cümle ehālisi ve civār kıurālari kıadīmī olmiyan çeltik tarlalarına kıadīmī değıil (3) iken şuyı şalıverüb mülkimizi ħarāb eylediklerinde kıurā-yi mezbūr ehālileri ‘arzuħāl etmekle balāsına (4) buyurıldı keşide ve Ĥaccī Bekir me’mūr olmışdır fi 25 L sene 196 //

Translation:

The inhabitants of the villages mentioned (below) submitted a petition: ‘Süleyman Ağa and his brother’s son Turhan of Terance village (Teranci south of Koçani) in the district of Kuçane (Koçani), the people of Gırbufca (Grdovci near the banks of Orizarska Reka south of Koçani), the Imam of Tırnufca (possibly Zrnovci a little further south), all the people of Istibanije village (Istibanja east of Koçani on the Bregalnica river) and the neighbouring villages, even though they are not (rice-growers) from of old, released the water onto their rice-fields which are not ancient (rice-fields), and (thereby) ruined our properties.’ A *buyuruldu* was consequently drawn up on the face of (the *arzuhal*) and Hadji Bekir put in charge. On the 25th of Şevval in the year 1196 (Thursday, 3 October 1782). (fee collected)

Fol. 7a/3:

(1) Nevreküb sākinlerinden Selīm Beğ va’desinden ‘ammisi oğlu Meħmed Emīn Beğ ve za’ım ħaccī Ĥüseyin (2) ve damadı Miftāħizāde Meħmed Ağa ve Derviş Ağa nāmün kimesneler sükkān-i vilāyet ħuķūklarına (3) binā’en muķaddem ve muħtır (sic) şādır olan emr-i celilüşşān mücibince beyāz üzerine buyurıldı küşāde (4) ve Enderünī Yūsuf Ağa mübāşir ta’yin olmışdır fi 26 L sene 196

Translation:

A *buyuruldu* was promulgated on the death of Selim Beğ, inhabitant of Nevrekob (Goce Delčev), in accordance with the illustrious firman issued previously and as a reminder (for) the individuals by the name of Mehmed Emin Beğ, his uncle’s son; Miftahizade Mehmed Ağa, his son-in-law; and Derviş Ağa concerning the rights of the inhabitants of the *vilayet*; and Yusuf Ağa of the Inner Service was appointed *mübāşir*. On the 26th of Şevval in the year 1196 (Friday, 4 October 1782).

Fol. 7a/4:

(1) Nāsliç kıazāsında taħşili emr ü fermān buyurılan emvāl-i bakāyānīn taħşiline Enderünī (2) Meħmed Ağa mübāşir ta’yin olınmışdır fi 28 L sene 196 (vāci)b

Translation:

Mehmed Ağa of the Inner Service was appointed *mübaşir* for the raising of the still outstanding revenue the collection of which in the district of Naslıç (Neapolis) had been demanded by Imperial firman. On the 28th of Şevval in the year 1196 (Sunday, 6 October 1782). Due.

Fol. 7a/5:

(1) Süleymân nâm kimesne ‘arzuḥāl eder Tikveş kaçāsına tābī’ Dūblāk kıaryesi ehālilerinde(n) vilāyet ḥavālesinden (2) elli üç ğurūş bir zıuluz (sic) alacağı olmağla ‘arzuḥāl bālāsına buyurıldı küşāde mīr-i kelām İsmā‘īl Ağa (3) me‘mūr olmuşdır fī 28 L sene 196 (vāci)b

Translation:

A person named Süleyman submitted a petition: The inhabitants of Dublak village (possibly Dubrovo east of Negotino) belonging to the district of Tikveş (Tikveš) owe him fifty three and a third piastres from the district levy. A *buyuruldu* was therefore drawn up on the face of the *arzuhal*, and Ismail Ağa ‘the Orator’ put in charge. On the 28th of Şevval in the year 1196 (Sunday, 6 October 1782). Due.

Fol. 7a/6:

(1) Serfice sükkānından ‘Alī Ağa kulları Çeharşenbe kaçāsı maḥkemesine ḥāzır olub işbu biñyüz toksan altı senesine maḥsūben (2) bedel-i nüzül ve ‘avārız taḥşşiline me‘mūr ‘Alī Ağa nām kimesne on beş nefer adamlarıyla ‘avārız (ve) nüzül taḥşşili bahānesiyle (3) kaçā-i mezbūra tābī’ çiftliğim olan Ḥāccī ‘Alīler kıaryesini başub re‘āyā fuḳarāsımñ emvāl ve eşyāsını nehb (ü) ğāret (4) ve bir nefer naşrānīyeyi daḥi vāz‘-i ḥaml bu mişillü ḥarekāt-i şen‘e ve zülüm etmekle i‘lām bālāsına keşide-i buyurıldı ve çuḳadār (5) Aḥmed Ağa me‘mūr olmuşdır fī 28 L sene 196 (vāci)b

Translation:

The humble servant Ali Ağa, inhabitant of Serfice (Servia), appeared before the judge of the district of Çarşamba: ‘A person by the name of Ali Ağa, appointed collector of the *bedel-i nüzül* and *avarız* (taxes) for the present year one thousand one hundred and ninety six, went out with fifteen of his men on the pretext of collecting the *avarız* and *nüzül* (levies) when he attacked my tchiftlik, the village of Hacci Aliler attached to the aforementioned district, took away the possessions and belongings of its destitute peasants and committed such shameful and cruel acts as to make one Christian woman pregnant.’ A *buyuruldu* was therefore drawn up on the face of the *ilam* and Ahmed Ağa the *çuhadar* put in charge. On the 28th of Şevval in the year 1196 (Sunday, 6 October 1782). Due. (Cf. Matkovski, *Ajduštvo* V/48)

Fol. 7a/7:

(1) Ftürine kaçabasında vāki’ Kıurşunlu maḥallesi sükkānından ‘Oşmān bin Mehmed nām kimesne ‘arızıyla ḥakīr ve kendi umūrıyla (2) müstaḳill iken yine kaçāba-i mezbūrdan ba‘zı şükkāk-i nā-pāk maḳūlesinden olub <...> nāmūn ehālī-i kaçā ve ehālī-i maḥalleden (3) ba‘zı kesānlara istinād-i külliyeleri vāzıḥ ve āşikār bulunan kimesneler mecbül

buldıkları şekâvet ve mel'ânetlerini (4) icrâ ve tahîr ittihâz eyledikleri kimesnelere istinâden merhûm 'Osmân nâm mazlûmı bi-ğayr-i hâkık zarb ve katl eyledikleri (5) ziyâde nâsda hadd-i tuvân(d)a resîde bulmağla ehâlîyi mahallede tahabbûs ve ihzârî bâbında beyâz üzere buyurıldı keşîde (6) ve kâzî efendî tarafından me'mûr olmuştur fî 28 L sene 196

Translation:

The individual by the name of Osman, son of Mehmed, inhabitant of Kurşunlu quarter in the town of Filurine (Florina), was humble in his demeanour and went about his own business. (But) some individuals – who are beyond any doubt in perfect company with some people called (names omitted) from the *kaza* and from the quarter who belong to the filthy rabble of the aforementioned town bristling in arms – conspired with some individuals who commit brigandage and disgraceful acts which they regard as natural, regarding themselves as without blemish, and without any justification struck and killed the late victim by the name of Osman. Since this brought many people to the limits of their endurance, a *buyuruldu* was promulgated (ordering) that the population (of Kurşunlu) be confined in its quarter and summoned (before the judge). The appointment (of a *mübaşir*) was arranged by the kadi. On the 28th of Şevval in the year 1196 (Sunday, 6 October 1782).

(Cf. Matkovski, *Ajduštvo* V/47)

Fol. 7a/8:

(1) Emîne ve Mehmed nâmân şagîr merhûm-i hâlik Ahmed Ağanın yetimleri 'arzuhal eder Üsküb kazâsında Suşice kıyısında (2) bâ temessük zu'amâlarıñ zimmelerinde yüz gürüş alacağı bulmağla 'arzuhal bâlâsına buyurıldı keşîde ve Enderünî Ahmed Ağa (3) me'mûr olmuştur fî 29 L sene 196

Translation:

The minors by the name of Emine and Mehmed, orphans of the late Ahmed Ağa, submitted a petition: The *zaims* in the village of Suşice (probably Kojnarska Sušica east of Skopje) in the district of Üsküb (Skopje) owe them one hundred piastres on account of a written statement. A *buyuruldu* was therefore drawn up on the face of the *arzuhal*, and Ahmed Ağa of the Inner Service put in charge. On the 29th of Şevval in the year 1196 (Monday, 7 October 1782).

Fol. 7a/9:

(1) Tikveş kazâsında şadr-i a'zam efendimiziñ noķşân-i bakâyalarıñ tahşiliyçün beyâz üzerine buyurıldı Püdgürîceli (2) Muştafâ Ağa me'mûr olunmuştur fî gurre-i Zâ sene 19 (sic)

Translation:

A *buyuruldu* was promulgated for the remainder of the outstanding (monies) of our Excellency the Grand Vizier to be collected in the district of Tikveş (Tikveš). Mustafa Ağa from Podgorica was put in charge. On the first day of Zilkade in the year 1196 (Tuesday, 8 October 1782).

Fol. 7b/1:

(1) Hālā şadr-i a'zam ve afham 'ināyetlü veliyünni'em efendimiziiñ 'ā'id olan hāzarīye ve tayyārāt-i sā'ireden Üsküb kazāsında (2) bā temessük ve bi-lā temessük ve 'ā'id-i bedel-i revġan ve şarafımıza i'lānīye peşimānde (sic) kalan mebālīg-i maṭlūbdan taḥşīli (3) ḥuşuşına beyaz üzerine buyuruldı ve Kıstoḥūr Aḥmed Aġa me'mūr olmışdır fi 29 L sene 196

Translation:

A *buyuruldı* was promulgated concerning the collection of the requested amounts which have remained unpaid of the *hazariye* and other windfalls in the district of Üsküb (Skopje) which belong to our lord benefactor, his gracious Excellency the most illustrious Grand Vizier on the evidence of a written statement or without, the revenue *bedel-i revgan*, and (the levy called) *ilaniye* belonging to us. Ahmed Aġa of Krstohor has been put in charge. On the 29th of Şevval in the year 1196 (Monday, 7 October 1782).

Fol. 7b/2:

(1) Hürüpişteli Manāstırda mütemekkin Andriye 'arzuḥāl eder yine Hürüpişte sükkānından Pāpās Bāġün bi-lā veled mürd olmaġla (2) hālik-i mesfūrñ kalan emvāl (ve) eşyası ve terkesi dört biñ ġurüşdan mütecāvüz bu kulları yeġeni (3) olduġım ḥasebiyle ber müceb-i fetvā-yi şerif emvāl (ve) eşyası bize intikāl eder iken kaşaba-i mezbürdan (4) Tāşu veled-i Lāmbürü füzülen zabṭ etmekle 'arzuḥāl balāsına buyuruldı keşide ve Qadrī Aġa me'mūr olmışdır (vāci)b

Translation:

Andrea, (an inhabitant) of Hurpişte (Argos Orestikon) living in Manastır (Bitola), submitted a petition: 'Papas Bagun, also an inhabitant of Hurpişte, died without a son. The property and belongings of the deceased and his inheritance amount to more than four thousand piastres. Since this humble servant is his nephew, his property and belongings are to be transferred onto us in accordance with a noble fatwa, but Tašo, son of Lambro, from the aforementioned town, unlawfully took hold of it.' A *buyuruldı* was consequently drawn up on the face of the *arzuhal*, and Kadri Aġa put in charge. Due.

Fol. 7b/3:

(1) Kıptiyān İstākū naşrānīye 'arzuḥāl eder yine nefsi-i Manāstır sükkānından Terzi Dīnū ve karındaşı Yāķū nāmān mesfūrlar (2) kendi ḥāllerinde olmyub kızımı tuṭub taşarruf etmek murādları olub ve bu kulları kızımı taḥlīş (3) etmeġe murād edüb beni daḡi tuṭub zarb ve mecrūḥ etdiler elden ḥasta olmaġla 'arzuḥāl bālāsına (4) buyuruldı keşide ve ḥazīneye kayd olunmuşdır fi selḥ-i L sene 196

Translation:

The female Christian Gypsy Stako submitted a petition: 'Dino 'the Tailor' and his brother Jako who also live in the town of Manastır (Bitola) have behaved badly by taking my daughter with the intention of using her. This humble slave tried to free her daughter, but they took hold of me as well, beating and wounding me, (so that) I got a bad hand.' A *buyuruldı* was therefore drawn up and (the case) registered for the Treasury. On the last day of Şevval in the year 1196 (Monday, 7 October 1782).

Fol. 7b/4:

(1) Ehl-i (corrected to: islām ile) müşerref olan Hasan Çavuş ‘arzuḫāl eder Presbe każāsına tābī’ Lubūyna kıaryesinde ‘ammim Pāpā Yānū nām (2) keşīş mürd olub emvāl ve eşyā ve arāzīsini irşen (sic) bu kıullarına naķıl iken islām müşerref (3) olduđım ḫasebiyle każā-i mezkūr kıocabaşıları Kūsta ve Pāpā Yürgī ve Būğūya ve Pāpā Yākū ve sā’irleri (4) ḫā’in-i dīn olmalarıyla kaşd ve ḫıyānet ve māl (ve) eşyālarımı zaḫt etmekle ‘arzuḫāl balāsına buyurıldı keşīde ve (5) Şem’dāncı ‘Abdullāḫ Ağa me’mūr olmuşdır fı ğurre-i Zī sene 196 //

Translation:

Hasan Çavuş who was adorned with the Islamic (religion) submitted a petition: ‘When the cleric by the name of Papa Jano who is my paternal uncle died in the village of Lubojna belonging to the district of Prespe (Prespa), his possession, belongings and real estate were passed onto me through inheritance. Yet because I was adorned with the Islamic (religion), the headmen of the district named Kosta, Papa Jorgi, Bogoja, Papa Jako and others, being traitors of the (true) religion, with evil intent and treachery took possession of my property and belongings.’ A *buyuruldu* was therefore drawn up on the face of the *arzuhal* and Abdullah Ağa ‘the Candlestick-Maker’ entrusted (with the case). On the first day of Zilkade in the year 1196 (Tuesday, 8 October 1782). (fee collected)

Fol. 7b/5:

(1) Taḫbāk maḫallesinden Gülcā ‘arzuḫāl eder Fīlūrīne każāsında Orta Oba kıaryesinden Pīr ođlu Aḫmed nām kimesne sekiz aylık (2) bir toḫum ile iṫlāk edüb sekiz aydır ki ne nikāḫ ve ne uşak nafakası vermemişdir arşın ermekle çocuđımı (3) beslerim deyü ‘arzuḫāl balāsına buyurıldı keşīde ve Mişri Ḥāfiz İbrāḫīm me’mūr olmuşdır

Translation:

Gülca of Tabbak quarter submitted a petition: ‘A certain Pirođlu Ahmed from Orta Oba village in the district of Filurine (Florina) divorced (me) when I was eight months pregnant. Eight months have passed, and he has given me neither *nikah* nor *uşak* money. I have maintained his child ever since it reached (the length of) an ell’. A *buyuruldu* was drawn up on the face of the *arzuhal* and Hafiz Ibrahim ‘the Egyptian’ put in charge.

Fol. 7b/6:

(1) Manāstırdan Ḥatunīye maḫallesi sükkānından ‘Ā’işa Ḥatun ‘arzuḫāl eder Neveska bīrācı İslām yazıcınıñ zevci olub (2) zevcim-i merķūmı Şarığöl cānibinde bir kefere kıızı ‘aķıd edüb ḫaneme getirüb zevc-i merķūmeniñ kefere (3) kıarındaşları geldikte sen bu keferelere görüb deyü cevāb bu cāriyeleri görübmediđim için zarb-i şedīd (4) ve merķūmda biñ ğurüş ḫaķķım olub tāleb eylediđim için ‘amucası ođlını Bekir irsāl eyleyüb (5) dolabda çekmecemi cebren ‘an ba’di aķçe ile aḫz ve derūnında oṫuz toķuz temessük defterlerimi alub (6) firār etmekle ‘arzuḫāl balāsına buyurıldı keşīde ve Enderūn İbrāḫīm Ağa me’mūr olmuşdır fı ğurre-i Zā sene 196 //

Translation:

Ayşe Hatun, one of the inhabitants of Hatuniye quarter in Manastır, submitted a petition: ‘Nevska is the wife of Islam Yazıcı ‘the Beer Trader’. My aforementioned husband married a Christian girl in the vicinity of Sargöl (Ptolemais) and took her into my house. When the Christian sisters of his aforementioned wife came (to our house), he said: ‘Show yourself to these unbelievers.’ Because I did not show myself to these concubines, he struck me with a heavy blow in response. He owes me one thousand piastres. When I requested these, he sent his uncle’s son Bekir who forced the drawers of my dresser open, then took my thirty nine *temessük* inventories together with (all) the money which was in it and fled.’ A *buyuruldu* was therefore drawn up on the face of the *arzuhal* and Ibrahim Ağa of the Inner Service put in charge. On the first day of Zilkade in the year 1196 (Tuesday, 8 October 1782). (fee collected)

Fol. 7b/7:

(1) Hâtibe ‘arzuhal eder Prespe kazâsında Ğincâr kıryesinde Batak Mehmed ve kırye-i mezbûrdan Nâzır Ağa veled-i Köse (2) Feyzullâh ve Ağır oğlu Nâzır ve kıarındaşı Murtezâ ve Sipâhî oğlu Hâlîl ve Naşûh oğlu ‘Alî ve Şolâk oğlu (3) ‘Alî ve Kıoca Zünbül Ağa ve ‘Alîko oğlu Pafçe nâmûn kimesneler Isfûçna kıryesi sınıırındaki bâğçe iki oğlum ile (4) mezbûrlar beni bâğımda başub ve adamları ğaşb (ü) ğâret etmekle ‘arzuhal balâsına buyurıldı keşide ve ‘Abdullâh Şem’dancı me’mûr olmuştır

Translation:

Hatibe submitted a petition: ‘Batak Mehmed from Ğınçari village (Grnčari on the eastern shore of Lake Prespa) in the district of Prespe (Prespa) as well as the individuals named Nazır Ağa, son of Köse Feyzullah, Ağır oğlu Nazır, his brother Murteza, Sipahioğlu Halil, Nasuhoğlu Ali, Solakoğlu Ali, Koca Zünbül Ağa and Alikooğlu Pafçe from the aforementioned village attacked me and my two sons in the orchard which is situated on the boundary with Isfuçna village (not identified) and seized and robbed the workers. A *buyuruldu* was therefore drawn up on the face of the *arzuhal* and Abdullah ‘the Candlestick-Maker’ put in charge.

Fol. 8a/1:

(1) Yovân ‘arzuhal eder Kesriye kazâsına tâbi’ Bûbişte kıryesinde Pâpâ Kıoç oğlu Miħâl pâpâza menzilimi (2) fûrûht menzili (sic) mezbûriñ divarlarını yaqarken divar içinde biñ ğurüşdan mütecâviz bulub (3) bu kıulları menzilimi fûrûht etdim ise aqçemi fûrûht etmedim deyü ‘arzuhal balâsına buyurıldı keşide ve kıahveci (4) me’mûr olmuştır fi 2 Zâ sene 196 vermez

Translation:

Jovan submitted a petition: ‘I sold my house to Mihal Papaz, son of Papa Kıoçoğlu, in Bubište village (Bobišta/ Verga south of Florina) belonging to the district of Kesriye (Kastoria). Burning down the walls of the aforementioned house (the buyer) found in its walls more than one thousand piastres. Even though I, (your) humble servant, sold my house, I did not (also) sell my money.’ A *buyuruldu* was drawn up on the face of the *arzuhal* and the *kahveci* put in charge. On the 2nd of Zilkade in the year 1196 (Wednesday, 9 October 1782). Would not pay.

Fol. 8a/2:

(1) Būğūya ‘arzuḫāl (eder) yine Pirlepe każāsına tābī’ Dīrnūfca ḫaryesi sükkānından Būcvār ođı ‘Angele nām zimmī kendi ḫālinde (2) olmyub bu ḫulları tarlaya gidüb çift sürerken zimmī-i mesfūr bi-ğayr-i ḫaḫḫ bıcaḫ ile efendīme hūcūm (3) ve ehlim cāriyelerini zārb ve ‘ırzımı pāyimāl etmekle ‘arzuḫāl balāsına buyurıldı keşīde Köse Şaḫallu Muştāfā Ađa (4) me’mūr olmyşdır fı 3 Zā sene 196 yokdır

Translation:

Bogoja (submitted) a petition: ‘The non-Muslim by the name of Angele, son of Bočvar, one of the inhabitants of Dirnufca village (Drenovec in the Babuna Mountains) in the district of Pirlepe (Prilep), has behaved despicably. When this humble servant went into the field ploughing, the aforementioned non-Muslim unlawfully attacked my master with a knife, struck my family’s servant girls and violated my honour.’ A *buyuruldı* was therefore drawn up on the face of the *arzuhal* and Köse Sakallu Mustafa Ađa put in charge. On the 3rd of Zilkade in the year 1196 (Thursday, 10 October 1782). There is no (money collected so far).

Fol. 8a/3:

(1) Yetim Dīmū ‘arzuḫāl eder Fīlūrīne każāsına tābī’ Petīrsḫa ḫaryesinden Hüseyin Ađonūñ ḫizmetinde iken (2) pederim ‘Aṫanās ḫullarını balṫa ile zārb ve mecrūḫ edüb beş altı gün zārfında mürd olub (3) balāsına buyurıldı küşāde ve Selīm mübaşīr ta’yīn olmyşdır fı 3 Zā sene 196

Translation:

The orphan Dimo submitted a petition: ‘When in the service of Hüseyin Ađo of Petirska village (Petarsko/ Petrai on the western shore of Lake Petrsko) in the district of Filurine (Florina), (they) struck and wounded (your) humble servant, my father Atanas, with an axe. He died within five or six days.’ A *buyuruldı* was drawn up on the face (of the *arzuhal*) and Selim appointed *mübaşir*. On the 3rd of Zilkade in the year 1196 (Thursday, 10 October 1782).

Fol. 8a/4:

(1) Yāḫūb nām kimesne ‘arzuḫāl eder Fīlūrīne każāsına tābī’ Rādoviş ḫaryesinden pederim İpū kendi ḫālinde iken (2) Petirsḫa ḫaryesine giderken Petirsḫalı Monlā Süleymān ve ḫarındaşı ‘Oşmān nāmūn kimesneler bi-ğayr-i ḫaḫḫ (3) pederim İpūyi ḫatıl etmeleriyle ‘arzuḫāl balāsına buyurıldı küşāde ve Meḫemmed me’mūr olmyşdır fı 3 Zā sene 196 //

Translation:

A certain Yakub submitted a petition: ‘My father Ipo from Radoviş village belonging to the district of Filurine (Florina) (always) kept to himself. Yet when he was on the way to Petirska village (Petarsko/ Petrai on the western shore of Lake Petrsko), the individuals named Molla Süleyman from Petirska and his brother Osman unlawfully killed my father.’ A *buyuruldı* was therefore drawn up on the face of the *arzuhal* and Mehemmed put in charge. On the 3rd of Zilkade in the year 1196 (Thursday, 10 October 1782). (fee collected) (Cf. Matkovski, *Ajdustvoto V/52*)

Fol. 8a/5:

(1) İlyās Mūsā ‘arzuḫāl eder Prespe każāsına tābī’ Bīla nām qaryesinden Bāle İbrāhīm Ağa ve uruḫanlı Ya‘kūb Bōlūkbaşı (2) nāmān kimesnelerde alacađım olmađla bālāsına buyurıldı kūşāde ve Bekir Ağa me’mūr olınmıřdır (vāci)b fī 3 Zā sene 196

Translation:

Ilyas Musa submitted a petition: The two individuals named Bale Ibrahim Ağa and Kuruhanlı Yakub Bōlūkbaşı from the village of Bila (perhaps Bela Crkva) in the district of Prespe (Prespa) owe me (money). A *buyurıldı* was therefore drawn up on the face of (the *arzuhal*) and Bekir Ağa put in charge. Due. On the 3rd of Zilkade in the year 1196 (Thursday, 10 October 1782).

Fol. 8a/6:

(1) Fāṭıma Ḥatun ‘arzuḫāl eder Prespe każāsı sākinlerinden sābıkā Prespe każīsı Ya‘kūb Efendī (2) zımmetinde bā temessük yüz elli beř ğurūř alacađı olmađla ‘arzuḫāl bālāsına buyurıldı kūşāde ve mezbūr Bekir Ağa (3) me’mūr olınmıřdır fī 3 Zā sene 196 (vāci)b

Translation:

Fatima Hatun submitted a petition: Yakub Efendi, one of the inhabitants and former kadi of Prespa, owes her one hundred and fifty five piastres on account of a written statement. A *buyurıldı* was therefore drawn up on the face of the *arzuhal* and the aforementioned Bekir Ağa put in charge. On the 3rd of Zilkade in the year 1196 (Thursday, 10 October 1782). Due.

Fol. 8a/7:

(1) Sūleymān ‘arzuḫāl eder: Pirlepe qařabası sūkkānından řabī Yūsuf ve Lađımcı ođlı ‘Alī ve Ḥasan ođlı Sūleymān nām kimesnelere (sic) (2) bā fermān-i ‘ālī me’mūr olduđım cebelū mīrsine mezkūr cebelūler edāsına muḫālefet etmeleriyle ‘arzuḫāl bālāsına (3) keřīde-i buyurıldı ve Kilimci nām Maḫmūd me’mūr olmuřdır fī 4 Zā sene 196

Translation:

Sūleyman submitted a petition: The individuals by the name of Yusuf ‘the Boy’, Ali, son of ‘the Sapper’, and Sūleyman, son of Hasan from the inhabitants of the town of Pirlepe (Prilep) – these aforementioned *cebelū* have opposed the payment of the *cebelū* duty for which I was appointed by Imperial decree. A *buyurıldı* was therefore drawn up on the face of the *arzuhal* and Mahmud known as ‘the Kilim-Trader’ put in charge. On the 4th of Zilkade in the year 1196 (Friday, 11 October 1782).

Fol. 8a/8:

(1) Ḥasan nām kimesne ‘arzuḫāl (eder) Fīlūrīne sākinlerinden İslām Beđ bin Ḥasan nāmān (sic) kimesnelerde (2) dōrt senelik ecr-i miřli ḫidmet ḫuřuřıyıcūn alacađı olmađla ‘arzuḫāl bālāsına buyurıldı (3) kūşāde ve Enderūnī el-ḫācc Beřir Ağa me’mūr olınmıřdır fī 4 Zā sene 196

Translation:

A certain Hasan (submitted) a petition: He is owed his wages for four years' of fair service by two individuals called Islam Beğ, son of Hasan, inhabitant of Filurine (Florina), (and...). A *buyuruldı* was therefore drawn up on the face of the *arzuhal* and Hadji Beşir Ağa of the Inner Service entrusted (with the case). On the 4th of Zilkade in the year 1196 (Friday, 11 October 1782).

Fol. 8a/9:

(1) Nefs-i Manāstır sükkānından Kātṛānçe nām naşrānīye 'arzuḫāl eder każā-i mezbūra tābī' Mūgıla kıyeyisi sınıṛında bir kıt'a mülk-i çayırım (2) olmağla kıyey-i mezbūrda İstüyān Ğālama nām zımmī bi-lā minvāl çayırımı biçüb kullıñıza ğadr etmekle 'arzuḫāl balāsına küşāde-i buyuruldı 'Abdurrahmān me'mūr olmuşdır

Translation:

A female Christian by the name of Katranica, inhabitant of the town of Manastır (Bitola), submitted a petition: 'I own a piece of private meadow on the boundary of the Mugila village (Mogila, a large village to the north of Bitola) which belongs to the aforementioned district. The non-Muslim called Stojan Galama in the aforementioned village cut the grass of my meadow with no consideration, doing damage to your humble slave.' A *buyuruldı* was therefore drawn up on the face of the *arzuhal* and Abdurrahman put in charge.

Fol. 8a/10:

(1) Berānceli Mitre 'arzuḫāl eder Mūgıla nām kıyeyisi sükkānından Butrīn veled-i Mīlūş ve şeriki ismiyle Trayçe me'a rüfeķālarıyla koyunlarıma gelüb (2) bir çoğı sarıķa edüb ve üzerime hücum ve tüfenk (sic) atub şopamı delüb ğadr etmeleriyle 'arzuḫāl balāsına küşāde-i buyuruldı (3) İbrāhīm Efendiniñ uşağı me'mūr olmuşdır fı 6 Zā sene 196

Translation:

Mitre from Berance (Beranci in Bitolsko) submitted a petition: 'Butrin, son of Miloş, and Trajçe who is called his companion, from the inhabitants of Mogila village, have, together with their associates, gone into my sheep and stolen a number of them. They attacked me, fired a musket and pierced my stick, (thereby) doing me damage.' A *buyuruldı* was therefore drawn up on the face of the *arzuhal* and the follower of Ibrahim Efendi put in charge. On the 6th of Zilkade in the year 1196 (Sunday, 13 October 1782).

Fol. 8a/11:

(1) Manāstırlı 'Alī 'arzuḫāl eder bir kıt'a mülk-i menzirim olmağla każā-i mezbūra tābī' Çikrikçi kıyeyesinden Ğürüzlān oğılları (2) iki kıarındaşına menzirimle icāre ile verüb icāreyi edāda muḫālefet etmeleriyle 'arzuḫāl balāsına keşide-i buyuruldı (3) ve Kahveci Mahmūd me'mūr olmuşdır fı 8 Zā sene 196

Translation:

Ali from Manastır (Bitola) submitted a petition: 'I own a private dwelling. I rented out my house to two brothers of the Guruzlanoğulları from Çikrikçi village (Çikrikçi in the district of Bitola) which belongs to the aforementioned district, but they oppose paying

the rent.' A *buyuruldı* was consequently drawn up on the face of the *arzuhal* and Mahmud the *kahveci* put in charge. On the 8th of Zilkade in the year 1196 (Tuesday, 15 October 1782).

Fol. 8b/1:

(1) Menzilci Halil 'arzuhal eder Usturova kazası ehâliñerñ zimmetlerinde mümzâ defter mücibince alacağı olan akçeniñ (2) taşşılı huşuşına kazâ-i mezbürñ a'yânı Cafer Beğ ve şeriki Sülü muhaşşıla müfid olmadıkları hâlerinden 'arzuhal balâsına buyuruldı keşide Toğatlı Ahmed me'mür olmuştır (vâci)b

Translation:

The courier station officer Halil submitted a petition: Concerning the collection of the monies which the people of the district of Usturova (Arnissa) owe him on account of a sealed *defter*, the *ayan* of the aforementioned district, Cafer Beğ, and his companion Sülü are not equal to (the job of) collecting agent. A *buyuruldı* was therefore drawn up on the face of the *arzuhal* and Ahmed from Tokat put in charge. Due.

Fol. 8b/2:

(1) Usturovalı Ahmed 'arzuhal eder kazâ-i mezbûra tâbi' Kûcâneli merhûm İbrâhîmiñ yerinden karye-i mezbûr sınırında (2) yeğirmi dönüm tarla tapu ile almış iken merhûmñ oğulları Mehmed ve 'Osman zabt etdirtmiyüb 'arzuhal balâsına buyuruldı (3) keşide ve Toğatlı Ahmed me'mür olmuştır fi 7 Zâ sene 196 (vâci)b

Translation:

Ahmed from Usturova (Arnissa) submitted a petition: From the property of the late Ibrahim of Kuçane which (place) belongs to the aforementioned district he has bought, with title deeds, a field of twenty *dönüm* situated on the boundary of the aforementioned village. (But) the sons of the deceased, Mehmed and Osman, have not let him (lit.: made him) take it over. A *buyuruldı* was drawn up on the face of the *arzuhal* and Ahmed from Tokat put in charge. On the 7th of Zilkade in the year 1196 (Monday, 14 October 1782). Due.

Fol. 8b/3:

(1) Müsâ 'arzuhal eder Filürine sükkânından Geçkü Hasan Beşeniñ zimmetinde bâ temessük alacağı olub ve kaşaba sükkânından (2) ba'zı kimesneler zimmetinde bakâyası kalmyub alacağı olmağla 'arzuhal balâsına keşide-i buyuruldı ve Bâkî Ağa me'mürdür

Translation:

Musa submitted a petition: Geçko Hasan Beşe, inhabitant of Florina, owes him (money) on account of a written statement. He wants (his money back) with nothing left outstanding from some individuals from among the inhabitants of the town. A *buyuruldı* was therefore drawn up on the face of the *arzuhal* and Baki Ağa put in charge.

Fol. 8b/4:

(1) Yine Müsâ 'arzuhal eder kazâ-i mezbûra tâbi' Ekşi Şu karye ehâliñerñ zimmetlerinde bâ temessük alacağı olmağla mağallında (2) murâfa'a ve icrâ olmaz ise dîvân-i Rüm İliye

iğzârları bâbında buyurıldı keşîde ve Bâkî Ağaya me'mûr olmuştır fî 7 Zâ sene 196 (vâci)b

Translation:

Musa submitted a petition again: The people of Ekşi Su (Vrbeni/ Xinon Neron on the slopes of Kajmakčalan Mountain) belonging to the aforementioned district (of Florina) owe him (money) on account of a written statement. Since (his claim) could not be heard and settled before the local court, a *buyuruldı* was issued summoning them before the Diwan of Rumelia. On the 7th of Zilkade in the year 1196 (Monday, 14 October 1782). Due.

Fol. 8b/5:

(1) Dāvîd ve Mūsâ nāmân yehūdiler 'arzuḥâl eder Pirlepe każâsına tâbî' Mürîhova qurâlarından Pülcişte nâ(m) kırye mütemekkinlerinden (2) Qocabaşı İstepân ve yine każâ-i mezbûra tâbî' Zuvika nâm kırye mütemekkinlerinden Fufûla nāmân zimmîlerde (3) ikiyüz elli ğurüş alacađımız olmađla bâlâsına buyurıldı küşâde Enderûn Aḥmed Ađa me'mûr olunmuştır (vâci)b

Translation:

The Jews David and Moses submitted a petition: 'Two non-Muslims, Stepan the village headman, inhabitant of the village named Pulcište (Palčište in Mariovo district), one of the Mariovo villages belonging to the district of Prilep, and Fufula, inhabitant of Zuvika village (perhaps Zovič on the upper reaches of Crna Reka, bordering Mariovo) of the aforementioned district, owe us two hundred and fifty piastres.' A *buyuruldı* was therefore drawn up on the face of (the *arzuhal*) and Ahmed Ađa of the Inner Service put in charge. Due.

Fol. 8b/6:

(1) Tikveş każâsı muzâfâtından Timyânik nâm kıryesi kânından (sic) Qûkûma ođlı İbrâhîm ve Ḥasan nâm kimesneleriñ üzerine (2) yeđirmi yedi ğurüş alacađı olmađla ba'de'l-murâfa'a üzerine ḥüküm ve maḥbûs ilkâ olındıkda firâr etmeleriyle (3) cânib-i şer'iden i'âm ve balâsına buyurıldı keşîde ve Ebû Lübûd Meḥmed Ađa me'mûr olmuştır fî 7 Zâ sene 1196 (vâci)b

Translation:

He is owed twenty seven piastres by the individuals called Kukumaođlu Ibrahim and Hasan, inhabitants of Timyanik village (Timjanik) belonging to the appendages of Tikveš district. When, after the court hearing, the judgement was passed on him and an arrest order served, they fled. Upon this an *ilam* was issued by the court and a *buyuruldı* drawn up on the face of the *ilam* and Ebu Lubud Mehmed Ađa put in charge. On the 7th of Zilkade in the year 1196 (Monday, 14 October 1782). Due.

Fol. 8b/7:

(1) Simidci zimmî 'arzuḥâl eder Timyânik kıryesinden Na'lbând ođlı İsmâ'îl nâm şakî bi-ğayr-i ḥaqq (2) ođlumı katl etmeleriyle 'arzuḥâl balâsına buyurıldı keşîde Ebû Lübûd me'mûr mübâşirîyesi ḥazîne(ye) kayd(d)ır fî 7 Zâ sene 196 (vâci)b merķüm me'mürdür

Translation:

The non-Muslim Simidci submitted a petition: ‘The brigand Ismail, son of Nalband of Timjanik village, killed my son without justification.’ A *buyuruldu* was therefore drawn up on the face of the *arzuhal* and Ebu Lubud appointed. His *mübaşiriye* (fee) is assigned to the Treasury. On the 7th of Zilkade in the year 1196 (Monday, 14 October 1782). Due. In charge (of the case) is the aforementioned (Ebu Lubud Ağa).
(Cf. Matkovski, *Ajduštvo* V/54)

Fol. 8b/8:

(1) Bâ i’lâm-i şer’iye ile Tikveş kazâsına tâbi’ Pirijdova nâm kırye sükkânından Arslan oğlu İbrâhîm nâm müfsid (2) pîşe-i umûr-i mühimmeye ihtilâl ve şadr-i a’zam efendimizîñiñ bâ emr-i ‘âlî ile me’mûr oldığı huşuşlara (3) izmihlâl bâdî olub te’dîb-i guşmâl ve işlâh-i nefis için mübaşir maflûb etmekle i’lâm bâlâsına (4) buyuruldu keşide ve hâzîne(ye) kayd(d)ır fî 7 Zâ sene 196 (vâci)b merķûm me’mûrdır

Translation:

It was reported by means of a judicial *ilam*: The villain Ibrahim, son of Arslan, inhabitant of Pirijdova village (Prždevo southeast of Negotino) which belongs to the district of Tikveş (Tikveš), has disturbed the advancement of the affairs of the state and has shown neglect of our Excellency the Grand Vizier’s affairs for which he was appointed by Imperial firman. Since a *mübaşir* is required for his punishment and improvement, a *buyuruldu* was drawn up on the face of the *ilam* and registered for the Treasury. On the 7th of Zilkade in the year 1196 (Monday, 14 October 1782). Due. In charge (of the case) is the aforementioned (Ebu Lubud Ağa).

Fol. 8b/9:

(1) Yetim Tikveşli Muştafâ ‘arzuhâl eder İştib kazâsına tâbi’ Vırtışa kıryesi sükkânından Yürük oğlu Ahmed Aĝo (2) nâm kimesnede mîrâşa muta’allık ber-vech-i emâneten alacaĝım olmaĝla ber müceb-i defter-i kıssâm hâķķımı alıverilmek (3) bâbında ‘arzuhâla cesâret ve balâsına buyuruldu keşide ve hâzîne-ye muķayyedir fî 7 Zâ sene 1196 (vâci)b merķûm me’mûrdır

Translation:

The orphan Mustafa from Tikveš submitted a petition: ‘The individual by the name of Yürükoĝlu Ahmed Aĝo, inhabitant of Vırtışa village (probably Vrteška east of Štip) which belongs to the district of İştib (Štip), owes me what was deposited for safekeeping as part of (my) inheritance. I (now) venture to petition to be immediately given what is mine according to the *kassam* register.’ Consequently, a *buyuruldu* was drawn up on the face of (the *arzuhal*) and registered for the Treasury. On the 7th of Zilkade in the year 1196 (Monday, 14 October 1782). Due. In charge (of the case) is the aforementioned (Ebu Lubud Aĝa).

Fol. 8b/10:

(1) İsmâ’îl ‘arzuhâl eder İştib kazâsında bâ emr-i ‘âlî me’mûr olduğım ‘aded-i aĝnâm taķşiline bu def’a (2) kazâ-i mezkûrda bâ’zı ehl-i islâm yeñiçerilik da’vâsıyla yedinde

bulunan ağnâmların resimlerini (3) edâsına muhâlefet etmeleriyle ‘arzuḫâl balâsına keşîde-i buyurıldı ve Ebû Lübûd me’mûr olmuştur (vâci)b

Translation:

Ismail submitted a petition: ‘By Imperial firman I am responsible for the collection of the *aded-i agnam* duty in the district of İştib (Štip). Now some Muslims in the aforementioned district, claiming to be Janissaries, oppose paying the duty for the sheep in their possession.’ A *buyuruldu* was therefore drawn up on the face of the *arzuhal* and Ebu Lubud put in charge. Due.

Fol. 9a/1:

(1) Meḫmed ‘Arif Efendî ‘arzuḫâl eder Fîlûrîne kaşabası sükkânından Câmî‘-i ‘Atîk maḫallesinden Hâccî İbiş ve Hâccî (2) ‘Alço ve Başât oğlu ve Ḥamza Beğ maḫallesinden Hâccî Ve‘îszâde Aḫmed Ağa ve Gûtbal oğlu (3) ‘Osḡmân ve Mollâ ‘Osḡmân ve Qâtib ‘Alî maḫallesinden Hıskâ ve Ya‘kûb Kethûdâ ve Prespelizâde İbrâhîm Ağa (4) nâmûn kimesneleri dîvân-i Rûm İliye ihzârları iltimâs olmağla ‘arzuḫâl balâsına buyurıldı keşîde (5) Gürci oğlu ‘Alî Ağa me’mûr olmuştur 8 Zâ sene 196 (vâci)b

Translation:

Mehmed Arif Efendi submitted a petition requesting that the (following) residents of the town of Florina named Hadji Ibiş, Hadji Alço and Basatoğlu of Cami-i Atik quarter and Hadji Veiszade Ahmed Ağa, Gutbaloğlu Osman and Molla Osman of Hamza Beğ quarter and Hıska, Yakub Kethüda and Prespelizade Ibrahim Ağa of Katib Ali quarter be summoned before the Diwan of Rumelia. A *buyuruldu* was therefore drawn up on the face of the *arzuhal* and Gürcioğlu Ali Ağa put in charge. (On the) 8th of Zilkade in the year 1196 (Tuesday, 15 October 1782). Due.

Fol. 9a/2:

(1) Ḥasan ‘arzuḫâl eder İvrâne kaşâsına tâbî‘ Cîrnütince karyesinden olub yine kaşâ-i mezbûra tâbî‘ (2) Bükürüfca karyesinden Kurtu oğlu İbrâhîm nâm şakî bi-ğayr-i ḫaḫḫ qarındaşım Yûnus nâm mazlûmı (3) katl etmekle ‘arzuḫâl balâsına keşîde-i buyurıldı ve Sevâd Çavuşa me’mûr olmuştur fi 7 Zâ sene 196

Translation:

Hasan submitted a petition: ‘(I am) from the village of Cîrnütince (Crnotince southwest of Vranje) which belongs to the district of Ivranje (Vranje). (Now) the brigand by the name of Kurtuoğlu Ibrahim of Bukurufca village (Bukurovce nearby) in the aforementioned district has killed his victim, my brother called Yunus, without justification.’ A *buyuruldu* was therefore drawn up on the face of the *arzuhal* and Sevad (‘the Black’) Çavuş put in charge. On the 7th of Zilkade in the year 1196 (Monday, 14 October 1782).

Fol. 9a/3:

(1) Prespe ve Gürice ve Bihlişte kaşâlarına Qûlûnya kaşâsından biñ neferden mütecâviz arnavud ḫareket (2) ve Sîrüz havâlisine ‘azîmet üzere olduklarını beyâz üzerine buyurıldı küşâde ve Enderûnî Bekir Ağa (3) me’mûr olmuştur fi 8 Zâ sene 196

Translation:

A *buyuruldu* was promulgated (addressed) to the districts of Prespe (Prespa), Gurice (Korça) and Bihlište (Bilishti) that the Albanians from the district of Kolonya (Erseka) who number more than one thousand men have moved and are about to set out for the surrounding districts of Serrai. Bekir Ağa of the Inner Service was put in charge. On the 8th of Zilkade in the year 1196 (Tuesday, 15 October 1782). (Cf. Matkovski, *Ajdutstvoto* V/55)

Fol. 9a/4:

(1) Manāstir sükkānından Yānkū ve Nāstū ve Yāniķa naşrāniye ‘arzuḥāl eder Kūmānova każāsından Lĭbovik ve Lūpātir (2) nām kıaryeleriñ beyninde ođlım Yānkū(y)i ve zevcim Mitre(y)i ve ođlım Petre ve aķrabām Yānkū(y)i (sic) nāmūn da‘īleri (3) bi-ġayr-i ḥaķķ katl edüb ve üçyüz ġurūşını ġaşb ve eşyālarını ve bārgirlerini yaġmā etmeleriyle ‘arzuḥāl balāsına buyuruldu (4) keşide ve Enderūni Sevād Çavuşa me’mūr olmuşdır fi 8 Zā sene 196

Translation:

Janko, Nasto and the female Christian Janika from among the inhabitants of Manastir (Bitola) submitted a petition: ‘Between the villages of Libovik and Lupatir (the neighbouring villages Ljubodrag and Lopate west of Kumanovo) in the district of Kumanovo they killed the claimants: my son Janko, my husband Mitre, my son Petre and my relative Janko without any justification, stole their money and took their belongings and horses as booty.’ A *buyuruldu* was therefore drawn up on the face of the *arzuhal* and Sevad (‘the Black’) Çavuş of the Inner Service put in charge. On the 8th of Zilkade in the year 1196 (Tuesday, 15 October 1782). (Cf. Matkovski, *Ajdutstvoto* V/57)

Fol. 9a/5:

(1) Bayrām ‘arzuḥāl eder Sīrūz sākinlerinden Muştafā Efendiniñ ođlı Emīn Aġa nām ġaddārni çiftliğinde karındaşım (2) Tāhir nām mażlūm şubaşısı iken ve aġa-yi merķūmdan biñ altıyüz ġurūşı alacaġı olub taleb eylediġimde vermede muḥālefet (3) etmeleriyle ba‘dehü Emīn Aġa çiftlik ehālisiyle tekdil olub bi-ġayr-i ḥaķķin karındaşımı katl etmekle ‘arzuḥāl balāsına buyuruldu (4) keşide ve bölükbaşı ‘Alī Beġ me’mūr olmuşdır (on margin:) ‘Alī

Translation:

Bayram submitted a petition: ‘The victim, my brother Tahir, was supervisor (*subaşı*) on the tchiftlik of the tyrant Emin Ağa, son of Mustafa Efendi, one of the inhabitants of Siroz (Serrai). He was owed one thousand six hundred piastres by the aforementioned agha. When I claimed it, they resisted in the handing over (of the money). Afterwards, Emin Ağa conspired with the people of the tchiftlik and killed my brother without justification.’ A *buyuruldu* was therefore drawn up on the face of the *arzuhal* and the *bölükbaşı* Ali Beğ put in charge. (Responsible is) Ali. (Cf. Matkovski, *Ajdutstvoto* V/63)

Fol. 9a/6:

(1) Muştafâ ‘arzuḫâl eder Zîhne nâhiyesinde Kılâbût nâm kırye ehâlisinden karındaşım Bayrâmın dörtüyz ğurüş alacağı (2) olmağla kırye-i mezbûrda (sic) varub kıocabaşı ḫânesinde kıondığı ḫasebiyle leylem balta ile kıatlı ve emvâl (ve) eşyâsını (3) ve atını ğaşb (ve) nehbi etmeleriyle ‘arzuḫâl balâsına keşide-i buyurıldı yine merķûm me’mûr olmuştır ḫidmeti ḫazîneye (on margin:) ‘Alî

Translation:

Mustafa submitted a petition: ‘The inhabitants of the village of Kılabut ([Palaion] Kalapoti due north of Siljachovo or Nea Zichne) in the district of Zihne owe my brother Bayram four hundred piastres. When he went to the aforementioned village and halted for the night at the headman’s house, they killed him at night-time with an axe, stealing his possessions, his belongings and his horse.’ A *buyuruldı* was therefore drawn up on the face of the *arzuhal* and again the aforementioned (the *bölükbaşı* Ali Beğ) put in charge. His *hizmet(-i mübaşiriye)* was handed over to the Treasury. (Responsible is) Ali. (Cf. Matkovski, *Ajdustvoto V/56*)

Fol. 9a/7:

(1) Menlik sükkânından İḫtiyâr Aḫmed ‘arzuḫâl eder Sîrüz kıazâsından Elişân ve Cum’a ve Türk ve Kıara Metülık (2) ve ‘Alî Paşa maḫallesi nâmûn kıurâlarıñ ehâlisi Ramazân-i şerifinde oğlım ḫasan Bârütçı yola giderken bi-ğayr-i ḫaķķ kıatlı (3) bâġirlerini (ve) eşyâlarını yağmâ (ve) ġâret etmeleriyle ‘arzuḫâl balâsına buyurıldı ve ‘Alî Beğ me’mûr olmuştır fi 8 Zâ sene 196 // (on margin:) ‘Alî

Translation:

Ahmed ‘the Old Man’, one of the inhabitants of Menlik (Melnik), submitted a petition: ‘When my son Hasan ‘the Gunpowder-Maker’ went on a journey during the noble Ramadan, the people of the villages called Elişan (Elşen/ Karperi), Cuma (Džumaja/ Iraklia), Türk, Karametulik (Kamareto) and Ali Paşa Mahallesi (Ali Paşa/ Neohori; all neighbouring settlements in the alluvial plain west of Serrai) killed him without justification and stole his horses and his belongings.’ A *buyuruldı* (was therefore drawn up) on the face of the *arzuhal* and Ali Beğ put in charge. On the 8th of Zilkade in the year 1196 (Tuesday, 15 October 1782). (fee collected). (Responsible is) Ali. (Cf. Matkovski, *Ajdustvoto V/58*)

Fol. 9a/8:

(1) Üsturovalı ‘Alî ‘arzuḫâl eder yine kıaşaba-i mezbûrdan ‘Ömer bin ḫasan ve hemşiresi Sultâna nâmân kıimesnelerden yüz yeğirmi (2) ġurüş alacağım olmağla bâ ‘arzuḫâl iştikâ ve balâsına buyurıldı ve Kuzu me’mûr olmuştır fi 8 Zâ sene 196 vermez

Translation:

Ali from Usturova (Arnissa) submitted a petition, complaining by means of an *arzuhal*: ‘I am owed one hundred and twenty piastres by the two individuals called Ömer, son of Hasan, and his sister Sultana from the aforementioned district.’ A *buyuruldı* was therefore drawn up on the face of (the *arzuhal*) and Kuzu put in charge. On the 8th of Zilkade in the year 1196 (Tuesday, 15 October 1782). Would not pay.

Fol. 9a/9:

(1) Fîlürîneye tâbî' Aytüşli Mitre 'arzuḫâl eder yine Fîlürîne kaçāsına tâbî' Nevelân kıryesinden 'Ömer nâm ğaddâr bir kıı'fa (2) mülk bâġımı yedi senedir ki zabı ve zîrâ'at (sic) edüb bir dürlü taşarruf etdirmiyüb 'arzuḫâl balāsına buyurıldı ve kahveci (3) yamaġı Şadıķ Aġa me'mür olmuşdır fı 9 Zâ sene 196

Translation:

Mitre from Aytos (Aetos southeast of Florina near Lake Zazersko) which belongs to the district of Filurine (Florina) submitted a petition: 'The tyrannical Ömer of Nevelan village (Nevoljan/ Skopia south of Florina) which again belongs to the district of Florina has been occupying and working my piece of privately owned vineyard for seven years, making it impossible for me to use it in any way.' A *buyuruldı* (was drawn up) on the face of the *arzuhal* and Sadık Aġa, the *kahveci*'s assistant, put in charge. On the 9th of Zilkade in the year 1196 (Wednesday, 16 October 1782).

Fol. 9b/1:

(1) Şadıķ nâm kimesne 'arzuḫâl eder Köprili kaçāsında Sırķova ve Rüsümân nāmân kırâların (sic) mâ beyninde (2) altı nefer yolumu başub bir çift pıştov ve bir kılıç ve bir filinta ve yetmiş beş ġürüş akçesini (3) aġz etmeleriyle 'arzuḫâl bälāsına buyurıldı küşade ve el-ḫacc Memiş Aġa me'mür olmuşdır fı 10 Zâ sene 196

Translation:

A certain Sadık submitted a petition: 'Six people suddenly attacked me between the two villages known as Sirkova (Sirkovo south of Veles) and Rusuman (Rosoman immediately west of Sirkovo) in the district of Köprülü (Veles), taking a pair of pistols, one sword, one flintlock and his (sic) money (amounting to) seventy five piastres.' A *buyuruldı* was therefore drawn up on the face of the *arzuhal* and Hadji Memiş Aġa put in charge. On the 10th of Zilkade in the year 1196 (Thursday, 17 October 1782). (Cf. Matkovski, *Ajduštvo* V/59)

Fol. 9b/2:

(1) Ḥasan ve Sırac Şālıḫ nāmân kimesneler 'arzuḫâl eder Manāstır sākinlerinden Nālî (sic) Voyvoda maḫallesinden Pibiş (2) demekle ma'rûf nâm kimesnede yetmiş beş ġürüş alacaġı olmaġla bälāsına buyurıldı küşade ve başdelil Süleymân Aġa (3) me'mür olmuşdır fı 10 Zâ sene 196

Translation:

Two individuals named Hasan and Sirac Salih submitted a petition: The person known as Pibiş from Bali Voyvoda quarter, one of the inhabitants of Manastır (Bitola), owes them seventy five piastres. A *buyuruldı* was therefore drawn up on the face of (the *arzuhal*) and Süleyman the *başdeli* put in charge. On the 10th of Zilkade in the year 1196 (Thursday, 17 October 1782).

Fol. 9b/3:

(1) 'Abdülcclîl 'arzuḫâl eder duḫan ġümrüġi emîni Ebû Bekir Aġa tarafından bu ḫavâlileriñ vuķiye ġümrüġi taḫşiline (2) me'mür olub Pirlepe kaçabası sükkânından Muştafa Bânî ve

Durmuş Bānī ve Şālīh Beşe (ve) Āşūrā (sic) Bozan İsmā'īl Ağa (3) ve Şeytān H̄vācce ve Beşīr oğlu Aḥmed Beşe ve Kel Serdār oğulları ve Zeynel Beşe ve Arnabūd Şālīh ve 'Arab 'Abdullāh (4) tābī'-i Süleymān Beğ (ve) Ḳurūşūfcalı Meḥmed Beşe (ve) Ca'fer oğlu Ḥasan Beşe (ve) Ḥoroz Ḥüseyin Beşe (ve) Yūsuf oğlu Murtezā (5) nāmūn kimesneler ṭutun gümürüġiñ mīr̄sini edālarına muḥalefet etmeleriyle 'arzuḥāl balāsına buyurıldı keşīde (6) ve Enderūnī Şādīḳ Ağa me'mūr olmışdır fi 10 Zā sene 196

Translation:

Abdülcelil submitted a petition: He was appointed to collect the okka customs of these parts by Ebubekir Ağa, tobacco customs commissioner. (But) the individuals named Mustafa 'the Builder', Durmuş 'the Builder', Salih Beşe, Ismail Ağa 'Who Breaks the Aşura', Şeytan Hoca, Beşiroğlu Ahmed Beşe, the sons of Kel Serdar ('the Bald'), Zeynel Beşe, Salih 'the Albanian', Abdullah 'the Arab' who is a follower of Süleyman Beğ, Mehmed Beşe from Kruševo, Caferoğlu Hasan Beşe, Hüseyin Beşe 'the Cock' and Yusufoğlu Murteza, inhabitants of the town of Prilep, have resisted in the collection of the tobacco customs levies. A *buyuruldı* was therefore drawn up on the face of the *arzuhal* and Sadık Ağa of the Inner Service put in charge. On the 10th of Zilkade in the year 1196 (Thursday, 17 October 1782).

Fol. 9b/4:

(1) Şarıġöl Cum'asından olub Mūsā 'arzuḥāl eder qarındaşı Bayrām nām kimesne Nāsliḳ każāsına (tābī') Ḳūnickū kıryesinde (2) koyun fūrūḥt edüb bir eyyāmdanşoñra aqçesini taleb etmekle vardıḳda kırye-i mezbūr mütemekkinlerinden Ḳara Nīḳū (3) oġlı ve Bābāk zimmī ve Yānī oġlı Bütü ve Lācū ve qarındaşı Pāpās ve Terzi kırye-i mezbūrñ ra'yālarıyla (sic) (4) yekdil ve yekcihet ve qarındaşım Bayrāmı ḳatıl ve şilāḫlarını ġaşb etmekle 'arzuḥāl balāsına buyurıldı keşīde Būşnāḳ me'mürdür

Translation:

Musa who is from Cuma (Džuma/ Haravgi) in Sarıġöl (Ptolemais) submitted a petition: His brother Bayram was selling his sheep in the village of Kunicku (Koničko) which belongs to the district of Nasliḳ (Anaselica). After some days he went there (again) in order to claim his money. (But) the non-Muslims Kara Nikooġlu and Babak and Janioġlu Buto and Laço and his brothers Papas ('the Priest') and Terzi ('the Tailor') conspired with the peasants of the aforementioned village, killed my (sic) brother and took his weapons. A *buyuruldı* was therefore drawn up on the face of the *arzuhal* and 'the Bosnian' put in charge. (Cf. Matkovski, *Ajduťstvoto V/60*)

Fol. 9b/5:

(1) Ḥumbaracı Ḥüseyin Ağa 'arzuḥāl eder każā-i mezbūr Ḳıbtıyān cizyedārları Ḥasan Beğ ve Ḥüseyin Aġada cizye (2) mālından biñ sekiz yüz elli ġurūşı alacaġı olmaġla 'arzuḥāl balāsına keşīde-i buyurıldı ve Būşnāḳ me'mūr olmışdır fi 10 Zā sene 196

Translation:

Hüseyin Ağa 'the Bombardier' submitted a petition: He is owed one thousand eight hundred and fifty piastres of the *cizye* money by Hasan Beğ and Hüseyin Ağa, *cizye*

collectors for the Gypsies in the aforementioned district. A *buyuruldu* was therefore drawn up on the face of the *arzuhal* and ‘the Bosnian’ put in charge. On the 10th of Zilkade in the year 1196 (Thursday, 17 October 1782).

Fol. 9b/6:

(1) Niş salyānecisi Çelebî Muştafâ Çavuş ‘arzuḫāl eder İştib kazāsıniñ a’yāni ve sā’ir ehālileriniñ birbirleri (2) kefāletiyile zimmetlerinde bā temessük üç biñ ğurüş ve Nāzırzāde Küçük Aḫmed Ağa zimmetinde biñ dörtüüz (3) ğurüş māl-i mevācib olmağ üzere alacağım olub mübāşir ma’rifetiyile taḫşil ve edāsına muḫālefe ederler ise iḫzārları (4) iltimās olmağla ‘arzuḫāl balāsına buyurıldı keşide (ve) taḫrīr ve Çūkadār Meḫmed Ağa me’mūr olmışdır fi 12 Zā sene 196 //

Translation:

The collector of the *salıyane* tax for Niş, Çelebi Mustafa Cavuş, submitted a petition: ‘The *ayan* in the district of Ştip and other inhabitants of (this town) who are guarantors for each other owe me three thousand piastres on account of a written statement; and Nazırzade Küçük Ahmed Ağa owes me one thousand four hundred piastres in salaries.’ A *buyuruldu* was therefore drawn up and written out on the face of the *arzuhal* indicating that (the sums) be obtained through a *mübaşir* and that they be summoned (before the Diwan) should they oppose the collection, and Çokadar Mehmed Ağa appointed *mübaşir*. On the 12th of Zilkade in the year 1196 (Saturday, 19 October 1782). Due.

Fol. 9b/7:

(1) Hvān ‘arzuḫāl eder Kesriye kazāsında Muştafâ Beğ hıızmetinde Kıbtıyān Muştafâ nikāh akçesi (2) yeğirmi beş ğurüş alacağı olmağla bālāsına buyurıldı küşāde ve Çavuş Hüseyin me’mūr olmışdır fi 12 Zā sene 196

Translation:

Hvan submitted a petition: Mustafa of the Gypsies’ fame who is in the service of Mustafa Beğ in the district of Kesriye (Kastoria) owes him twenty five piastres wedding money. A *buyuruldu* was therefore drawn up on the face of (the *arzuhal*) and Çavuş Hüseyin put in charge. On the 12th of Zilkade in the year 1196 (Saturday, 19 October 1782).

Fol. 9b/8:

(1) Monlā İbrāhīm ‘arzuḫāl eder Manāstır kazāsına tābī’ Çikrikçi nām kıyrie sükkānından Mīlüş kıocabaşı ve Kıusta ve Çöl oğlı (2) ve Lestānū ve Kıaramān oğlı nāmūn kıocabaşilar ra’yālar (sic) üzerinde yeğirmi tokuz ğurüş alacağım mesfūr kıocabaşilar (3) māni’ olmağla ‘arzuḫāl balāsına buyurıldı keşide ve Kilerci Maḫmūd me’mūr olmışdır fi 12 Zā sene 196

Translation:

Molla Ibrahim submitted a petition: ‘The village elders by the name of Miloš *kocabaşı*, Kosta, Çöloğlı, Lestanu and Karamanoğlu, (all) inhabitants of the village named Çikrikçi (Çikrikçi) belonging to the district of Manastır (Bitola), – these aforementioned *kocabaşıs* have prevented me from collecting twenty nine piastres which I am owed by the peasants.’ A *buyuruldu* was therefore drawn up on the face of the *arzuhal* and Mahmud the Intendant

of the Pantry put in charge. On the 12th of Zilkade in the year 1196 (Saturday, 19 October 1782).

Fol. 9b/9:

(1) Angelkū ‘arzuḫāl eder Pirlepe mütemekkinlerinden kıbtıyān çeribaşısı Bayrū ve Timurcū Trpe ve Spāse ve Kurşuncū (2) ve ‘Osmān ve Mūsā Obalı Dīmū nāmān kıbtıyānlar yekdil olub oğıllarımı aḫz ve zarb ş(ū)retle ocaqdan ğurūşını (3) alub ve rencide ilkā edüb ‘arzuḫāl bālāsına buyurıldı keşide ve Mehmed me’mūr olmuştır fī 12 Zā sene 196

Translation:

Angelko submitted a petition: ‘The gypsies by the name of Bayro (who is) the *çeribaşı* of the Gypsies, Trpe ‘the Blacksmith’, Spase, Kurşuncu, Osman and Dimo from Musa Oba, (all) inhabitants of Prilep, have conspired to take (my) money from the hearth by grabbing and hitting my sons and threatening them with torture.’ A *buyuruldı* was drawn up on the face of the *arzuhal* and Mehmed put in charge. On the 12th of Zilkade in the year 1196 (Saturday, 19 October 1782).

Fol. 10a/1:

(1) Şālih nām kimesne ‘arzuḫāl eder Cum’a kazāsından Kūrceva kıaryesinden Kel Mūsā zimmetinde altıyüz (2) ğurūş alacağı olmağla bālāsına buyurıldı Enderünī İsmā’ıl Ağa me’mūr olmuştır fī 14 Zā sene 196

Translation:

A certain Salih submitted a petition: Kel Musa from Kurceva village (not identified) in the district of Cuma (Haravgi) owes him six hundred piastres. A *buyuruldı* (was therefore drawn up) on the face of (the *arzuhal*) and Ismail Ağa of the Inner Service put in charge. On the 14th of Zilkade in the year 1196 (Monday, 21 October 1782).

Fol. 10a/2:

(1) Muştafā nām kimesne ‘arzuḫāl eder (2) Kūçāne sükkānından ‘Abdī ve İştib sükkānından Muştafā ve Maḫmūd nāmün kimesnelerde bā temessük toksan ğurūş (3) alacağı olmağla bālāsına buyurıldı küşāde ve ‘Alī Çavuş me’mūr olmuştır fī 14 Zā sene 196

Translation:

A certain Mustafa submitted a petition: On account of a written statement he is owed ninety piastres by Abdī, one of the inhabitants of Koçani, and by the individuals named Mustafa and Mahmud, inhabitants of Štip. A *buyuruldı* was therefore drawn up on the face of (the *arzuhal*) and Ali Çavuş put in charge. On the 14th of Zilkade in the year 1196 (Monday, 21 October 1782).

Fol. 10a/3:

(1) Yine Muştafā ‘arzuḫāl eder Toyrān sükkānından ‘Abdī nām kimesnede bā temessük kırk beş ğurūş alacağı olmağla (2) bālāsına buyurıldı küşāde ve mezbūr ‘Alī Çavuş me’mūr olmuştır fī 14 Zā sene 196

Translation:

Mustafa again submitted a petition: He is owed forty five piastres by a person called Abdi, one of the inhabitants of Dojran. A *buyuruldu* was therefore drawn up on the face of (the *arzuhal*) and the aforementioned Ali Çavuş put in charge. On the 14th of Zilkade in the year 1196 (Monday, 21 October 1782).

Fol. 10a/4:

(1) Re'âyâlar 'arzuḫâl eder Fîlürine kaçâsına tâbî' Petricka kıryesi sükkânından Yahyâ Bölükbaşı ve Kürkci (2) oğlu Nîkûla zimmî ve Mitre zimmî nâmün kimesneler bi-lâ cürüm (sic) karındaşınıñ fuzûlî toksan (3) ğurüş aqçesini aḫz etmeleriyle bâlâsına buyurıldı küşâde Emîn Ağa ma'rifetiyle ḫazîne kaydı olmuşdır

Translation:

Some peasants (without names) submitted a petition: The individuals named Yahya Bölükbaşı and the non-Muslim Nikola, son of 'the Furrier', and the non-Muslim Mitre, (all) inhabitants of Petrička village (possibly today's Tripotamos) in the district of Florina, have unlawfully taken ninety piastres from his guiltless brother. A *buyuruldu* was therefore drawn up on the face of (the *arzuhal*) and (the case) registered in the presence of Emin Ağa for the Treasury.

(Cf. Matkovski, *Ajdustvoto V/61*)

Fol. 10a/5:

(1) Hüseyin 'arzuḫâl eder Manâstır ve Pırlepe kaçâsına tâbî' 'Alî Obasında Demirci 'Angelķū ve Dübrişev kıryesinde (2) Demirci Dâmçe nâmân kıbtıyânlar mâlî (sic) mürîye ihtilâl vermekle bâlâsına buyurıldı küşâde ve Petrū me'mür fî 15 Zâ sene 196

Translation:

Hüseyin submitted a petition: Two gypsies named Angelko 'the Ironmonger' from Ali Obası village (Alinci south of Prilep) and Damçe 'the Ironmonger' in Dübrişev village (Dobruşevo northeast of Bitola, neighbouring Alinci) which belong to the districts of Manastır (Bitola) and Pırlepe (Prilep) have rebelled against (the collector of) the public revenue. A *buyuruldu* was therefore drawn up on the face of (the *arzuhal*) and Petro put in charge. On the 15th of Zilkade in the year 1196 (Tuesday, 22 October 1782).

Fol. 10a/6:

(1) Ehâlî-i kırye 'arzuḫâl eder Pırlepe kaçâsına tâbî' Kūstınçe kıryesinde doğancı re'âyâlarından (2) bir nefer re'âyâ dîn-i islâm ile müşerref olduķda şabîye kıızı daḫî babasına tâbî' olub ba'de'l-bülûğ (3) kırye-i mezbür re'âyaları mezbû(r) kıızı bir nefer zimmîye nişân etmekle bâlâsına buyurıldı ihzârları iltimâs ve merķüm Petrū me'mür olmuşdır fî 15 Zâ sene 196

Translation:

The people of the village submitted a petition: One person from the *reaya* falconers in the village of Kustinçe (Kostinci in the far north of the *kaza*) belonging to the district of Pırlepe (Prilep) was honoured with the Islamic religion while his infant daughter remained in his

care. After she had reached puberty the *reaya* of the aforementioned village betrothed the girl to a non-Muslim. A *buyuruldu* (was therefore drawn up) on the face of (the *arzuhal*) requesting them to be summoned, and the aforementioned Petro was put in charge. On the 15th of Zilkade in the year 1196 (Tuesday, 22 October 1782).

Fol. 10a/7:

(1) Aşlîhâ ‘arzuḥâl eder Manâstır kazâsına (tâbi‘) Borüdîn kıryesinden zevci ‘Abdî nâm kimesnede (2) nafakâ (sic) akçesi ve gömlek akçesi alacağı olmağla bālâsına buyuruldu keşîde ve Şüfiyâlî (sic) (3) İbrâhîm me‘mûr olmuştır fî 15 Zâ sene 196

Translation:

Asliha submitted a petition: Her husband, a certain Abdi from Borudin village (Porodin south of Bitola) belonging to the district of Manastır (Bitola) owes her money for her maintenance and garments. A *buyuruldu* was therefore drawn up on the face of (the *arzuhal*) and Ibrahim from Sofia put in charge. On the 15th of Zilkade in the year 1196 (Tuesday, 22 October 1782).

Fol. 10a/8:

(1) Kavât ‘Alî Sipâhî ‘arzuḥâl eder yine Kavât kıryesinden firâr ve nefsi-vârûşda mütemekkin Çaranfil oğlu Petre nâm (2) zimmî ispencesini edâda muḥâlefet etmeleriyle (sic) ‘arzuḥâl balâsına buyuruldu keşîde ve Şüfiyeli İbrâhîm me‘mûr olmuştur sene 196

Translation:

Ali Sipahi of Kavât (Gjavato village to the west of Bitola) submitted a petition: The non-Muslim by the name of Petre, son of Karanfil, who fled from the village of Gjavato and settled down in the *varoş* (the Christian quarter of Bitola), has resisted paying his *ispence* tax. A *buyuruldu* was therefore drawn up on the face of the *arzuhal* and Ibrahim from Sofia put in charge. In the year 1196.

Fol. 10a/9:

(1) Usturûmca kazâsına tâbi‘ Lâdefçe ve Râdovîş kazâsına vâkı‘ Râdiceva nâmân kıryeler arasında (2) ba‘zı yaramaz ve eşkiyâ bi-ğayr-i ḥaqq bir nefer zimmî tüfenk kurşunıyla zarb ve katl ve üzerinde mevcûd (3) yeğirmi beş ğurûş ve sâ‘ir eşyasını ğaşb ve yağmâ etmeleriyle beyâz üzerine buyuruldu keşîde (4) ve bölükbaşı ‘Alî Beğ tarafına irsâl olunmuştır fî 15 Zâ sene 196 (on margin:) ‘Alî

Translation:

Some useless and outlawed people unlawfully struck and killed a non-Muslim with a musket ball between Ladefçe village (Vladevci northwest of Strumica) belonging to the district of Usturumca (Strumica) and Radiceva village (Radičevo southeast of Radoviš neighbouring Vladevci) pertaining to the district of Radoviş (Radoviš), took the twenty five piastres he had on him and looted his other belongings. A *buyuruldu* was therefore promulgated and sent to Ali Beğ the *bölükbaşı*. On the 15th of Zilkade in the year 1196 (Tuesday, 22 October 1782). (To be dealt with by) Ali.

(Cf. Matkovski, *Ajdutstvoto V162*)

Fol. 10a/10:

(1) Yūsuf nām kimesne ‘arzuḥāl eder: İştib każāsında Ƙara Ūtmānlı ƙaryesinde Māḥū ođlı
(2) ‘Abdülbākī ve ŧerīki Feyzī ve Ƙonca ve każā-i mezbūrda Dürfülü ƙaryesinde Ğamruş
(ve) Ƙara ‘Alī (3) nāmān kimesneler bir miqdār aƙçe ve bir miqdār güvercile (sic) aḥz edüb
edāda muḥālefet (4) etmeleriyle bālāsına buyurıldı keşide ve merķūm ‘Alī Beđ tarafına irsāl
olinmişdir fi 15 Zā sene 196 (on margin:) ‘Alī

Translation:

A certain Yusuf submitted a petition: Mahuođlu Abdülbaki from Kara Otmanlı village (Karatmanovo northeast of Veles) in the district of İştib (Štip), his companions Feyzi and Konca, and the two individuals by the name of Gamruş and Kara Ali of Durfuli village (Dorfulija northeast of Veles neighbouring Karatmanovo) in the aforementioned district took a certain amount of money and salpêtre and resisted handing it over. A *buyuruldı* was therefore drawn up on the face of (the *arzuhal*) and sent to the aforementioned Ali Beđ. On the 15th of Zilkade in the year 1196 (Tuesday, 22 October 1782). (To be dealt with by) Ali.

Fol. 10a/11:

(1) Sāḥib-i devlet efendimiz ḥazretleriniñ Köprili każāsında olan baķāyāsı için beyāz
(2) üzerine buyurıldı keşide (ve) Enderünī Ḥayrullāḥ Ađa me’mūr olmişdir fi 15 Zā sene
196

Translation:

For the (collection) of the remaining (revenue) of his Excellency our Lord Protector of the state in the district of Köprülü (Veles) a *buyuruldı* was promulgated (and) Hayrullah Ađa of the Inner Service put in charge. On the 15th of Zilkade in the year 1196 (Tuesday, 22 October 1782).

Fol. 10a/12:

(1) İbrāḥīm nām kimesne ‘arzuḥāl eder Köprili każāsına tābi‘ Rūsümān ƙaryesinde sākin
(2) ƙarındaşım Emīn Ađa babamızdan muntaķil çiftlik maḥşülü ve biñ koyundan mütecāviz
(3) ve sā’ir eşyālarımı dört seneden berü fużülü źabı etmekle bālāsına buyurıldı keşide
(4) (ve) mezbūr Ḥayrullāḥ Ađa me’mūr olmişdir fi 15 Zā sene 196

Translation:

A certain Ibrahim submitted a petition: ‘My brother Emin Ađa who lives in the village of Rusuman (Rosoman southeast of Veles) in the district of Köprülü (Veles) has for four years been in unlawful possession of what I inherited from our father: the tchiftlik revenue, more than one thousand sheep and other effects which belong to me.’ A *buyuruldı* was therefore drawn up on the face of (the *arzuhal*) and the aforementioned Hayrullah Ađa put in charge. On the 15th of Zilkade in the year 1196 (Tuesday, 22 October 1782).

Fol. 10b/1:

(1) Derviş nām kimesne ‘arzuḥāl eder Fīlūrīne każāsına tābi‘ Ḥasan Obası ƙaryesinde dört
nefer kimesnede (2) otuz yedi ğurüş alacađı olmađla bālāsına buyurıldı keşide ve Enderünī
Şāliḥ Ađa me’mūr olmişdir fi 18 Zā sene 196

Translation:

A certain Derviş submitted a petition: Four people in the village of Hasan Obası in the district of Filurine (Florina) owe him thirty seven piastres. A *buyuruldu* was therefore drawn up on the face of (the *arzuhal*) and Salih Ağa of the Inner Service put in charge. On the 18th of Zilkade in the year 1196 (Friday, 25 October 1782).

Fol. 10b/2:

(1) ‘Ömer Sipāhī ‘arzuḫāl eder Manāstır każāsına tābī’ Rākova kıaryesi Belāriķa mezra‘asını zirā‘at edenlerden (2) üç seneden mütecāviz a‘şār-i şer‘iyelerini edā etmedikleri ecilden ‘arzuḫāla cesāret ve balāsına buyurıldı (3) keşīde ve aşçı İsmā‘īl Başe me‘mür olmuştır fī 17 Zā sene 196

Translation:

Ömer Sipahi submitted a petition: Because the cultivators of Bela Reka *mezraa* of Rakova village (probably Barakovo in Demirhisarsko) which belongs to the district of Manastır (Bitola) have not paid their canonical tithe for more than three years, he took courage to complain. A *buyuruldu* was drawn up on the face of the *arzuhal* and Ismail Beşe ‘the Cook’ put in charge. On the 17th of Zilkade in the year 1196 (Thursday, 24 October 1782).

Fol. 10b/3:

(1) Şoñradan şudür eden emr-i celilü‘ş-şāniñ şüretiyle ve mücibince-i buyurıldı (sic) ‘Avrethişār każāsında baķāyā қalan emvāl-i pencik (2) ve ḫazarīye ve ‘ā‘idāt-i sā‘ireniñ taḫşīline Қaba Büyük ‘Abdurrahmān Ağa me‘mür olmuştır fī 19 Zā sene 196

Translation:

Abdurrahman Ağa ‘the Rude (and) Large’ was appointed, on the basis of a copy of a noble firman to be issued later, and in accordance with the *buyuruldu*, to collect what arrears remain in the district of Avrethisar (Gynaikokastron) of the *pencik*, the *hazariye* and other revenues. On the 19th of Zilkade in the year 1196 (Saturday, 26 October 1782).

Fol. 10b/4:

(1) Poşidürlü vekīli Kūsta ‘arzuḫāl eder Kesriye każāsına tābī’ İsmirdeş sükkānından Pāpā Şīla nām zimmī pederimden intiķāl eden arāzī-i (2) mīriye(den) mutaşarrıf tarlaları bunca maḫşūlāt ile zaḫt edüb ğadr etmeleriyle ‘arzuḫāl balāsına buyurıldı keşīde қahveci yamađı me‘mürdür (vāci)b

Translation:

Kosta, the representative of the person from Posidor, submitted a petition: ‘The non-Muslim named Papa Sila, one of the inhabitants of Ismirdeş (Smrdeš/ Kristalopigi southwest of Florina) belonging to the district of Kesriye (Kastoria), has treated me unjustly by taking over the fields from the Imperial lands which I inherited from my father by taking much of their produce into his possession.’ A *buyuruldu* was therefore drawn up on the face of the *arzuhal*. In charge is the assistant of the *kahveci*. Due.

Fol. 10b/5:

(1) Butcu Mehmed ‘arzuḥāl eder Fīlūrīne sükkānından Mūsā Ağadan bā temessük alacağı olmağla ‘arzuḥāl balāsına keşīde-i buyurıldı Bākī Ağa me’mürdür

Translation:

Mehmed ‘the Leg-of-Meat Seller’ submitted a petition: On account of a written statement he is owed (money) by Musa Ağa, one of the inhabitants of Florina. A *buyuruldı* was therefore drawn up on the face of the *arzuhal*. In charge is Baki Ağa.

Fol. 10b/6:

(1) Toyran każāsından Hüseyin ve Bürşük zimmī ‘arzuḥāl eder każā-i mezbūra tābī‘ Ğubreş karye ehālīleri (2) Hüseyin qarındaşı Hasan ve zimmīniñ oğlını bi-ğayr-i ḥaqqın katl etmeleriyle ‘arzuḥāl balāsına buyurıldı keşīde ve baş deli me’mür olmuşdır fī 19 Zā sene 196

Translation:

Hüseyin and the non-Muslim Bursuk from Toyran (Dojran) district submitted a petition: The people of the village of Gubreş (perhaps Gorbasovo north of Lake Dojran) which belongs to the aforementioned district unlawfully killed Hüseyin’s brother Hasan and the son of the non-Muslim. A *buyuruldı* was therefore drawn up on the face of the *arzuhal* and the chief *deli* put in charge. On the 19th of Zilkade in the year 1196 (Saturday, 26 October 1782).

(Cf. Matkovski, *Ajduštstvo V/64*)

Fol. 10b/7:

(1) Ğadībişli Pançu ve Dīmū ‘arzuḥāl eder Eğri Dere Palanka (sic) każāsında Bāştev ve Klabučişte ve Būtrujimkūn ve Lūka (2) ve Ğrādec nāmūn qurālariñ mābeynlerinde ‘amucam Ristū(y)i ve qarındaşım Kūcū(y)i (sic) bi-ğayr-i ḥaqq katl ve altıyüz otuz (sic) ğurūş (3) ve iki bārgīr ve iki tufenk (sic) (ve) bir çift piştov yağmā-i ğāret (sic) etmeleriyle ‘arzuḥāl balāsına buyurıldı keşīde ve İbrāhīm Ağa me’mür olmuşdır sene 196 (vāci)b

Translation:

Pančo and Dimo from Gadibiş (Radibuş west of Kriva Palanka) submitted a petition: ‘They unlawfully killed my uncle Risto and my brother Kočo between the villages of Baştev (Baštevo), Klabučište (Dlabočica), Butrujimkun (Podržim Konj), Luka (Luke) and Gradec (Gradec; all five villages are situated along a line west and north of Kriva Palanka) in the district of Eğri Dere Palankası (Kriva Palanka) and, ransacking them, stole six hundred and thirty piastres, two horses, two muskets and one pair of pistols.’ A *buyuruldı* was therefore drawn up on the face of the *arzuhal* and Ibrahim Ağa put in charge. In the year 1196. Due. (Cf. Matkovski, *Ajduštstvo V/67*)

Fol. 10b/8:

(1) Kałkandelen cizyedāri Hasan ‘arzuḥāl eder każā-i mezbūrīñ cizye mūrīsinden maḥall-i muḥarrerde cem’ olınan meblağdan iki biñyüz altmış (2) dört ğurūş sākin olduğum ḥāneniñ ocağ divarını delüb seriḩa etmeleriyle ‘arzuḥāl balāsına söz şāhibleri (3) iḥzārları iltimās olmağla keşīde-i buyurıldı ve Yūsuf me’mür olmuşdır L sene 196

Translation:

Hasan, collector of the *cizye* for (the district of) Kalkandelen (Tetovo), submitted a petition: ‘They have robbed me of two thousand one hundred and sixty four piastres of the sum collected from the *cizye* revenue of the aforementioned district by cutting open the chimney wall of the house in which I was staying.’ A *buyuruldu* was therefore drawn up on the face of the *arzuhal*, requesting those who have a say in the matter to be summoned, and Yusuf put in charge. Şevval, year 1196 (9 September–7 October 1782).

Fol. 10b/9:

(1) Pirlepe sükkânından Kürü naşrânîye ‘arzuḥâl eder yine Pirlepe sükkânından ‘accî Mîrçe oğlu Petre nâm zimmî ve qarındaşım qarısı Nîkû (2) naşrânîye babamdan intikâl eden mîrâsî cebren zabt edüb ‘arzuḥâl balâsına buyurıldı keşîde ve ḥîdmeti ḥazîneye ḥaccî Memiş me’mürdür

Translation:

The female Christian Kuru, one of the inhabitants of Prilep, submitted a petition: ‘The non-Muslim Petre, son of (pilgrim to Jerusalem) Hadji Mirçe and the wife of my brother, the female Christian Niko, have taken what I inherited from my father into their possession by force.’ A *buyuruldu* was drawn up on the face of the *arzuhal* and its fee (registered) for the Treasury and Hadji Memiş put in charge.

Fol. 10b/10:

(1) Köprili kaçâsına tâbî Râkla ve Fârîş ve Tublica ve Tûrüyâk nâm qurâların (sic) beyenlerinde üç nefer ma’lûmu’-eşḥâş mazlûmları (2) bi-ğayr-i ḥaqqın zarb ve katl ve üzerinde olunan emvâl ve eşyalarını nehb (ü) ğâret etmeleriyle beyâz üzerine buyurıldı ve ḥazîneye kayd olub mübâşir el-ḥacc Memiş me’mür olmuştır fi 19 Zâ sene 196

Translation:

A *buyuruldu* was promulgated, registered for the Treasury, and Hadji Memiş put in charge, (because) three people whose identities are known unlawfully struck and killed their victims between the villages of Rakla (Rakle), Fariş (Fariš), Tublica (Toplica) and Turuyak (Trojaci; all four are neighbouring villages between Prilep and Kavadarci) which belong to the district of Köprülü (Veles), stealing and plundering the property and belongings which they had on them. On the 19th of Zilkade in the year 1196 (Saturday, 26 October 1782). (Cf. Matkovski, *Ajduštvo* VI/65)

Fol. 10b/11:

(1) Meḥmed ‘arzuḥâl eder Srbe çarye mütemekkinlerinden Görgî nâm zimmîde ‘an naḥdîn on dört ğurüş ve beş ‘oşmân (sic) (2) sikke (sic) alacağı olmağla icrâsı bâbında Yūsufa verilmiştir sene 197 çabuk götürün

Translation:

Mehmed submitted a petition: The non-Muslim by the name of Gjorgi, one of the inhabitants of Srbe village (probably Srpci north of Bitola) owes him fourteen piastres in ready cash and five *osmani* coins. (A *buyuruldu*) was therefore given to Yusuf to be

executed. In the year 1197 (beginning Saturday, 7 December 1782). To be taken away speedily.

Fol. 11a/1:

(1) Kıratova şapası derünında (sâkin) Ahmed nâm mazlûmı Fez (?) kaşabasında bi-gayr-i haqq katl etmeleriyle tefüşine beyâz üzerine (2) buyuruldı keşide ve bölükbaşı el-hâcc Ebü Bekir Ağaya gönderilmiştir fi 22 Zâ sene 196

Translation:

The victim by the name of Ahmed (who lives) inside the secluded part of Kratovo, was killed without justification in the town of Fez (?). A *buyuruldı* was therefore promulgated for (the matter) to be investigated, and sent to Hadji Ebu Bekir Ağa the *bölükbaşı*. On the 22nd of Zilkade in the year 1196 (Tuesday, 29 October 1782).

Fol. 11a/2:

(1) Kûcâne kazâsında Novasel nâm kıryeniñ bekişini İştib kazâsında Şuşinçe kıryesi ehâlisi bi-gayr-i haqq (2) katl etmeleriyle beyâz üzerine buyuruldı keşide ve merķüm el-hâcc Ebü Bekir Ağaya gönderilmiştir fi 22 Zâ sene 196

Translation:

The people of the village of Şuşinçe (perhaps Suševo west of Štip) in the district of İştib (Štip) killed the warden of Novasel village (Novo Selani in Koçansko near the western district border) in the district of Kuçane (Koçani) without justification. A *buyuruldı* was therefore promulgated and sent to the aforementioned Ebu Bekir Ağa. On the 22nd of Zilkade in the year 1196 (Tuesday, 29 October 1782).

(Cf. Matkovski, *Ajduštvo* V/66)

Fol. 11a/3:

(1) Kırşovalı İstâvra zimmî ‘arzuhal eder Ūsturuva menzilisinden (sic) Halîl nâm kimesneden bârgîr bahâsı on beş ğuruş alacağı olmağla (2) ‘arzuhal bâlâsına buyuruldı keşide ve Bekir Ağa me’mür olmuştur fi 20 Zâ sene 196 (vâci)b

Translation:

The non-Muslim Stavra from Kruševo submitted a petition: He is owed fifteen piastres *barĝir pahası* by the courier station officer of Usturova (Arnissa), a person named Halil. A *buyuruldı* was therefore drawn up on the face of the *arzuhal* and Bekir Ağa put in charge. On the 20th of Zilkade in the year 1196 (Sunday, 27 October 1782). Due.

Fol. 11a/4:

(1) Muştafâ ‘arzuhal eder Ūsturuva kazâsına tâbi‘ Kaţrânıce ve Ğrâmâtik ve Kırmışa ve Bekne ve Jervî nâm kırye (2) leriñ zimmeterinde toksan beş senesine maşsüben celebkeşân mâlından beşyüz yeğirmi dört ğuruş bâkî kalub alacağım (3) olmağla edâsına muhâlefet eyledıkları ecilden mübâşir ma’rifetiyle taşşılı bâbında ‘arzuhal balâsına keşide-i buyuruldı ve hâzîneye kayd (4) ve Bekir Ağa me’mür olmuştur fi 20 Zâ sene 196

Translation:

Mustafa submitted a petition: 'Of the *celebkeşan* revenue due for the year (11)95 from the villages of Katranice (Katranica/Pirgoi), Gramatik (probably Gorno Gramatikovo/Ano Gramatikon), Kırmışa (Kramista/Krmča/Mesovounon), Bekne and Jervi (both unidentified) in the district of Usturova (Armissa), five hundred and twenty four piastres have remained unpaid, which I now request.' Since they oppose the payment, a *buyuruldu* was drawn up on the face of the *arzuhal*, demanding that (the arrears) be collected through a *mübaşir*. (The fee) was registered for the Treasury, and Bekir Ağa put in charge. On the 20th of Zilkade in the year 1196 (Sunday, 27 October 1782).

Fol. 11a/5:

(1) Gürice kazasına tâbi' Hücüšte nâm kıarye ra'yaları (sic) südde-i se'âdetmedära 'arzuhal edüb yine kıarye-i mezküre mütemekkinlerinden (2) Hristü nâm veled-i Nîkû ve Kûsta veled-i Hristü ve Pâpâ Yâni veled-i diđer Hristü nâm zimmiler ve kıarye-i mezbür mütemekkinlerinden 'Alî Beğ ve kıarındaşı (3) Hüseyin Beğ Gürice a'yânı İslâm Ağaya istinâdlarından nâşî toksan senesinden berü tevzî' defterleri vukû'ında kendü nefisleriçün (4) onar kese akçe zamm ve idhâl ve sükkân-i vilâyet ile cebren almış kese akçeden ziyâde tahşiliyle ber mantûk-i emr-i celilü's-şân hesaplarını (5) rü'yet ve haqqıklarını istir(d)âdi bâbında Şakallu Seyyid Hasan Ağa me'mürdür //

Translation:

The *reaya* of Hücüšte village (Hoçishte south of Lake Prespa) in the district of Gurice (Korça) had submitted a petition to the Porte, the centre of prosperity: Since the non-Muslims by the name of Hristo, son of Niko; Kosta, son of Hristo and Papa Jani, son of yet another Hristo, together with Ali Beğ and his brother Hüseyin Beğ, inhabitants of the aforementioned village, have sided with Islam Ağa, *ayan* of Korça; they have been able, from the year (11)90 (beginning 21 February 1776), to add and include for their own selves ten *kese* each time the *tevzi defterleri* were due. And since they collected (even) more than the *kese* compulsorily taken with (the help of) local residents, (a *buyuruldu* was issued) demanding that their accounts be scrutinized and (the villagers') rights be restored in accordance with the wording of the illustrious firman. In charge is Seyyid Hasan Ağa 'the Bearded'. (fee collected)

Fol. 11a/6:

(1) Güriceye tâbi' Lâvdârlı Hüseyin 'arzuhal eder yine Lâvdâr kıaryesinden Bekir ve 'İsâ ve Şâlih ve İdrîs nâmün (2) kimesne yaramaz yanık ma'iyetleri olub birini götürüb katlıma kaçd etmekle 'arzuhal bâlâsına buyuruldu keşide ve merķüm me'mürdür //

Translation:

Hüseyin from Lavdar which belongs to the district of Gurice (Korça) submitted a petition: 'The individual(s) named Bekir, Isa, Salih and Idris who are also from Lavdar village have bad reckless followers. They brought one of them with the intention of killing me.' A *buyuruldu* was therefore drawn up on the face of the *arzuhal*. The aforementioned is in charge. (fee collected)

Fol. 11a/7:

(1) İştibli Kara Ođlan yehūdī ‘arzuḫāl eder Rādoviš sükkānından Rüstem Ağa ve Yahyā Ağa ve ‘Alī Beğ ve İsmā‘īl Za‘īm ve ‘Ömer Beğ (2) ve Süleymān Ağa nāmūn kimesnelerden bā temessük tokuz yüz altmış ğurūš alacađı olmađla edāsına muḫālefet etmeleriyle ‘arzuḫāl balāsına (3) buyurıldı keşīde ve ḫazīneye kayd ve bölükbaşı ‘Alī Beğ me’mūr olmuştır ff 3(0) Zā sene 196 (on margin: ‘Alī)

Translation:

The Jew Kara Ođlan from Štip submitted a petition: The inhabitants of Radoviš called Rüstem Ağa, Yahya Ağa, Ali Beğ, Ismail Zaim and Ömer Beğ owe him nine hundred and sixty piastres on account of a written statement. Since they defy payment, a *buyuruldu* was drawn up on the face of the *arzuhal* and registered for the Treasury, and Ali Beğ the *bölükbaşı* put in charge. On the 30th of Zilkade in the year 1196 (Wednesday, 6 November 1782). (To be dealt with by) Ali.

Fol. 11a/8:

(1) Pirlpelī Arnabūd Yānķūla ‘arzuḫāl eder Köprilüye tābī‘ Komūḫīn ḫaryesinde İstoyķū ođlu Dīmū ve Yovān ve Mītū ve Kürğū ve Dānū (2) ve Ḳriste nāmūn zimmīlerden bā temessük üzüm aķçesi yüz elli ğurūš alacađı olmađla ‘arzuḫāl balāsına buyurıldı keşīde (ve) ‘Alī Beğīñ uşaklarına ikrām (on margin: ‘Alī)

Translation:

Jankula ‘the Albanian’ from Prilep submitted a petition: The non-Muslims by the name of Dimo, son of Stojko, Jovan, Mito, Gjorgo, Dano and Krste from Komutin village (perhaps Kumarino to the north of Veles) in the district of Köprülü (Veles) owe him one hundred and fifty piastres *üzüm aķçesi* on account of a written statement. A *buyuruldu* was therefore drawn up on the face of the *arzuhal* and presented to the assistants of Ali Beğ. (To be dealt with by) Ali.

Fol. 11a/9:

(1) Nīkla (?) veled-i İstüyān ‘arzuḫāl eder ‘amucam zimmī mürd olub tereke-i metrūkesi kıızı ile bu ḫullarına irş-i şer‘īyle eşābet ve münḫaşır (2) iken ‘amucam-i mesfūrīñ zevcesi Māleçķa ve damadı Pāpā Yūşīf nām kimesneler ‘amucam zimmīde(n) intikāl eden tereke eşyāsından (3) ve menzilden ḫişse-i şāyi‘elerimizi vermiyüb ğadr etmeleriyle ‘arzuḫāl balāsına buyurıldı keşīde ve Ḥasan Çavuş me’mürdür

Translation:

Nikola (?), son of Stojan, submitted a petition: ‘When my non-Muslim uncle died, his inheritance was assigned and limited to his daughter and this humble servant. But the wife of my aforementioned uncle, Malečka, and her son-in-law, a certain Papa Josif, did not give (me) our fair share of the belongings and the house which were inherited from my uncle, and thus caused (me) harm.’ A *buyuruldu* was therefore drawn up on the face of the *arzuhal* and Hasan Çavuş put in charge.

Fol. 11a/10:

(1) Yahyā cizyedār-i Nevreküb ‘arzuḫāl eder kaçā-i mezbūrñ a’yām el-ḥācc ‘Alī Ağada bu kullarññ ber (deleted: zulum güzerāni) māriž bahāsı yüz elli dört (2) buçuç gurüş ve ber zulum güzerāni bahāsı seksen dört gurüş alacağım olmağla ‘arzuḫāl balāsına buyurıldı keşde Rüstem Ağa me’mürdir sene 196

Translation:

Yahya the *cizyedar* of Nevrekob (Goce Delčev) submitted a petition: ‘Hadji Ali Ağa, *ayan* of the aforementioned district, owes this humble servant one hundred and fifty four and a half piastres as “sick duty” and eighty four piastres as “payment for the passing of oppression”.’ A *buyurıldı* was therefore drawn up on the face of the *arzuhal*. In charge is Rüstem Ağa. In the year 1196. (see also 11b/5)

Fol. 11b/1:

(1) Vāşil zimmī ‘arzuḫāl eder Bihlişte kaçāsına tābi‘ Bülyān sükkānından Feyzullāh beş seneden mütecāviz çiftliğimi fuzūlī (2) zābt ve merķūm fevt oldıķda vekīli Aḫmed nām kimesneniñ taht-i taşarrufındadır ğadr etmekle ‘arzuḫāl balāsına buyurıldı keşde (3) ve Muştafā Ağa me’mürdir sene 196 (vāci)b (or: beşer?)

Translation:

The non-Muslim Vasil submitted a petition: ‘Feyzullah, one of the inhabitants of Bulyan village (Poljani/ Pojan, near confluence of River Devoll with Lake Malik) belonging to the district of Bihlişte (Bilishti), had been unlawfully occupying my tchiftlik for more than five years, and when he died, it remained under the management of his *vekil*, a certain Ahmed, causing me injustice.’ A *buyurıldı* was therefore drawn up on the face of the *arzuhal*; and responsible is Mustafa Ağa. In the year 1196. Due (or: five?).

Fol. 11b/2:

(1) Muştafā Sipāhī ‘arzuḫāl eder Bihlişte kaçāsına tābi‘ Kūlānça sükkānından Hüseyin ve Şāmlı Ḥamza ve ‘Abdī (2) ve İslām ve ‘Abdullāh ve ‘İsā Beşe ve Şālih ve Bekir ‘Oşmān oğlı nāmün kimesnelerde işābet eden a’şār-i şer‘iyeleri (3) edāsına muḫālefet etmeleriyle ‘arzuḫāl balāsına buyurıldı keşde ve yine merķūm me’mürdir sene 196 (vāci)b (or: beşer?)

Translation:

Mustafa Sipahi submitted a petition: ‘The individuals named Hüseyin, Şamlu Hamza, Abdi, Islam, Abdullah, Isa Beşe, Salih and Osmanoğlu Bekir, inhabitants of Kulança village (not identified) which belongs to the district of Bihlişte (Bilishti), have opposed the payment of the canonical tithes with which they are charged.’ A *buyurıldı* was therefore drawn up on the face of the *arzuhal*; and responsible is again the aforementioned. In the year 1196. Due (or: five?).

Fol. 11b/3:

(1) Fīlūrñe kaçāsında vāki‘ Köseler nām қarye sākinlerinden Meḫmed Sipāhī nām kimesne ile oğlı merķūm (2) ve bir nefer mażlūm daḫi bi-ğayr-i ḫaḫḫ zarb ve қatıl

etmeleriyle beyāz üzerine buyurıldı keşide (3) ve hazine(ye) kayd olmuştur fi 26 Zā sene 196

Translation:

Without justification they struck and killed Mehmed Sipahi, one of the inhabitants of Kösel village (Antigonos below the southern slopes of Mount Karakamen) situated in the district of Filurine (Florina), the son of the aforementioned as well as another victim. Therefore a *buyurıldı* was promulgated and registered for the Treasury. On the 26th of Zilkade in the year 1196 (Saturday, 2 November 1782).

Fol. 11b/4:

(1) Ahmed Sipahi 'arzuhal eder Manastır kazasına tımārī qurularından Murgeşova kıyresi sükkânından Lufti ve Çavuş nâm kimesneler (2) kıyari-i mezbürda bir miqdâr bi-lâ izin sipah 'arza (sic) binâ edüb ve itâ'at etmezler deyü 'arzuhal bälâsına buyurıldı (3) keşide ve bizim Selim üzerine kayd olunmuştur fi 27 Zā sene 196

Translation:

Ahmed Sipahi submitted a petition: The individuals by the name of Lütfi and Çavuş, inhabitants of Murgeşova village (Murgaševo northwest of Bitola near the confluence of rivers Stara Reka and Crna Reka), one of the tımar-villages belonging to the district of Manastır (Bitola), have created a number of unauthorized building plots for sipahis in the aforementioned village and would not obey (to warnings that they should stop doing so). A *buyurıldı* was drawn up on the face of the *arzuhal* and registered on our Selim. On the 27th of Zilkade in the year 1196 (Sunday, 3 November 1782).

Fol. 11b/5:

(1) Nevreküb kazasında Yahyā zīde kadrühünüñ toksan senesine mahsüben 'İsā nâm kimesne tarafından der'uhde ve iltizâm eylediği Nevreküb (2) kazası cizyesiniñ evrāk boğçasını sene-i mezküre ğurre-i Muħarrem el-ħarâmında maħallında ma'rifet-i şer'le küşad ve re'âyânîñ sicill ve istihkâklarına (3) göre evrâkları tevzî' ve māl-i cizyelerin taħşil(e) murād eyledikte kazâ-i mezbür sükkânından ve müslimeden Nâzır oĝlı İbrâhîm Aĝa (4) ve Za'im Ahmed ve Murād oĝlı Hâccî Mehmed ve rüfekâ-yi sâ'ireleri nefsanîyet kaşdıyla emvâl-i mîrîniñ ta'atlına bā'ış oldıkları (5) haberi ber müceb-i defter re'âyânîñ zimmetinde kalan toksuz biñ ğurüşdan mütecävüz taħşile ta'yîn olınan mübaşir ma'rifetiyle (6) yerlü yerinden cem' ve taħşil olınmak bābında beyāz üzerine buyurıldı ve Rüstem Aĝa me'mür olunmuştur sene 196

Translation:

The consignment of *cizye* documents for the district of Nevrekob (Goce Delçev) which Yahya in the *kaza* of Nevrekob – may his value increase – took under his management and administration (as a tax farm) for the year (11)90 (21 February 1776–8 February 1777) on behalf of a certain Isa, had been opened in its (rightful) place on the first day of the sacred (month of) Muharrem in the presence of the judge, and he intended the documents to be distributed and the revenues collected according to the (numbers of) the *reaya* as in the *sicill* and as (circumstances) merited, but it has been reported that Nazıroĝlu İbrahim Aĝa,

Zaim Ahmed, Muradođlu Hadji Mehmed and other companions of theirs from among the inhabitants and Muslims of the aforementioned district caused the waste of state revenue through (sheer) selfishness. A *buyuruldu* (was therefore promulgated) demanding that the arrears in excess of nine thousand piastres which the *reaya* still owed according to the *defter* be raised from the appropriate places through the *mübaşir* appointed for their collection, and Rüstem Ađa was put in charge. In the year 1196.

Fol. 11b/6:

(1) Tıyrān kazāsında Seyyid Receb ve ‘Abdullaṭīf ođlu Muķuş nāmān kimesneleriñ iḥzārları (2) bābında beyāz üzerine bir kıṭ’a buyuruldu keşide (ve) Enderūnī Ḥumbara Ḥasan me’mūr olmuşdır fī sene 196

Translation:

One specimen of a *buyuruldu* was promulgated demanding that the two individuals by the name of Seyyid Receb and Abdullaṭifođlu Mukuş (who live) in the district of Tuyran (Dojran) be summoned. Humbara Hasan of the Inner Service was put in charge. In the year 1196.

Fol. 11b/7:

(1) Bundan aķdem bā emr-i ‘ālī cezāsı tertīb olunan Şāhbenderī zādeniñ karındaşı Süleymān ve ‘avnühü ve anşarı (2) fīmā ba’d ‘Avrethişār kazāsına ayak başıdırmamak üzere elli biñ ğuruş nezre kaṭ’ (3) ve mezbūr Süleymān ve ‘ammisi Derviş ve ‘ammizādeleri diđer Süleymān ve ‘Abdurrahmān ve ‘Ömer nām kimesneleriñ (4) aḥz ve iḥzārları bābında beyāz üzerine buyuruldu keşide (ve) Enderūnī Kara Ḥasan me’mūr olmuşdır sene 196

Translation:

A *buyuruldu* was promulgated indicating that Süleyman, the brother of the Şahbenderizade, his assistants and followers whose punishment had been arranged by an Imperial firman, and for whom the pledge of a payment of fifty thousand piastres was made to guarantee that they would never again set their foot in the district of Avrethisar (Gynaikokastron) – that the aforementioned Süleyman, his uncle Derviş and his descendents: another Süleyman, Abdurrahman and Ömer be arrested and summoned (before the Diwan). Hasan ‘the Black’ of the Inner Service was put in charge. In the year 1196.

(Cf. Matkovski, *Ajdutstvoto V/68*)

Fol. 11b/8:

(1) Üsküb kazāsında bölükbaşı olan Ḥüseyn ve Maḥmūd nām ḥiyāşet (sic) ālūd yine kazā-i mezbūrda (2) Ađa Köyi ve Mirşevalı ve Ayvātli ve Ḥarāccı Köyi ve Pohül Beğ ve Tırbārova ve Macārtī nām kıryeler (3) kıocabaşaları yekdil olub ‘Abdi Beşe ođlu ‘Abdülfettāḥ ve ‘amucası ođllarını bi-ġayr-i (4) ḥaķķ kaṭl ve üzerlerinde olan eşyālarını ğaşb ü ğāret etmeleriyle icrāsı ḥuşuşına beyāz (5) üzerine buyuruldu keşide ve çuvallık Aḥmed Ađa me’mūr olmuşdır fī ğurre-i Z sene 196

Translation:

Ḥüseyn and Mahmud who are *bölükbaşı* in the district of Üsküb (Skopje) are soiled with sin; they conspired with the village elders of Ađa Köyü (Agino Selo), Mirşevalı (Mrševac),

Ayvathı (Ajvatovac), Haraccı Köyü (Aračinovo), Pohul Beğ (perhaps Belimbegovo), Turbarova (Trubarevo) and Macarti villages (Madžari; all situated along the main road from Kumanovo to Skopje) in the aforementioned district and without justification killed Abdi Beşeoğlu Abdülfettah and the sons of his uncle and looted and ransacked their belongings they had on them. A *buyuruldu* was therefore promulgated stipulating how to deal with its execution, and Ahmed Ağa ‘the Fat’ put in charge. On the first day of Zilhicce in the year 1196 (Thursday, 7 November 1782).

(Cf. Matkovski, *Ajduštvo* V/72)
(see also 6a/11)

Fol. 11b/9:

(1) Üsküb kazâsında şadr-i a‘zam efendimiz hazretleriniñ emvâl bakâyâsiyçün beyâz üzerine (2) bir kıt’a buyuruldu tahrîr ve merkûma irsâl olınmışdır fî gurre-i Z sene 196

Translation:

One specimen of a *buyuruldu* was promulgated and sent to the aforementioned (Ahmed Ağa) concerning the arrears of the revenues of our Excellency the Grand Vizier in the district of Üsküb (Skopje). On the first day of Zilhicce in the year 1196 (Thursday, 7 November 1782).

Fol. 12a/1:

(1) Üsküb kazâsından Muştafâ nâm kimesne ‘arzuhal eder yine kazâ-i mezbûra tâbi’ Bükûvik nâm kırye ahâlisinde (2) yüz kırk gürüş alacağı haqqı olmağla bâlâsına buyuruldu keşide ve yine merkûma irsâl olınmışdır fî gurre-i Z sene 196

Translation:

A certain Mustafa from the district of Üsküb (Skopje) submitted a petition: He is owed one hundred and forty piastres by the people of the village named Bukuvik (Bukovac east of Skopje) which belongs to the aforementioned district. A *buyuruldu* was therefore drawn up on the face of (the *arzuhal*) and again sent to the aforementioned (Ahmed Ağa). On the first day of Zilhicce in the year 1196 (Thursday, 7 November 1782).

Fol. 12a/2:

(1) İstoykû zimmî ‘arzuhal eder Pırlepe kazâsına tâbi’ Hâldânceli Çelovek Mehmed hâneme girüb varımı yoğımı (2) ğaşb (ü) ğâret ve aĥz eylediklerini inhâ etmeleriyle ‘arzuhal balâsına buyuruldu keşide ve Mehmed üzerine kayd Ahmed Ağa me’mürdür

Translation:

The non-Muslim Stojko submitted a petition: ‘Mehmed (nicknamed, in Slav,) ‘the Fellow’ from Haldance village (Aldanci west of Prilep) belonging to the district of Pırlepe (Prilep) entered my house, looted and ransacked and took (away) whatever I had.’ Since this was communicated to us, a *buyuruldu* was drawn up on the face of the *arzuhal* and registered on Mehmed. Responsible is Ahmed Ağa.

(Cf. Matkovski, *Ajduštvo* V/73)

Fol. 12a/3:

(1) Saltü 'arzuḥāl eder Pirlepe sükkânından 'Oşmân ve Hüseyn ve hizmetkârı Kıptî ve Yovân Biperkü nâmün yaramazlar hânemi (2) başub ve yüz elli ğurüşdan mütecâviz eşyalarını aḥz ve ğaşb (ü) ğâret etmeleri 'arzuḥāl balâsına buyurıldı keşîde ve Selîm (3) üzerine kayd ve Aḥmed Aġa me'mürdür sene 196

Translation:

Slato submitted a petition: 'The rogues Osman and Hüseyin and their servants Kıpti and Jovan Piperko, inhabitants of Prilep, forced their way into my house, grabbing and plundering my belongings (worth) more than one hundred and fifty piastres.' A *buyuruldi* was drawn up on the face of the *arzuhal* and registered on Selim. Responsible is Ahmed Aġa. In the year 1196.

(Cf. Matkovski, *Ajdutstvoto V/51*)

Fol. 12a/4:

(1) Şâlâtķü zimmî 'arzuḥāl eder Pirlepe kazâsına tâbî' Bülcişte nâm kırye sükkânından İstoyân kocabası zimmîden bâ temessük tokuz (2) yüz yetmiş ğurüş alacağı olmaġla 'arzuḥāl balâsına buyurıldı keşîde ve (insert:) Edreneli Aḥmed Aġa bu fennine (?) me'mür olmuştır fî 1 Zâ (sic) sene 196

Translation:

The non-Muslim Slatko submitted a petition: On account of a written statement he is owed nine hundred piastres by the non-Muslim Stojan 'the Village Elder', one of the inhabitants of Bulcište village (possibly Palçište southeast of Prilep) which belongs to the district of Prilep. A *buyuruldi* was therefore drawn up on the face of the *arzuhal* and Ahmed Aġa from Edirne appointed to this speciality of his (is this really how it reads?). On the 1st of Zilhicce in the year 1196 (Thursday, 7 November 1782).

Fol. 12a/5:

(1) Eşnâf-i kaşşâbân 'arzuḥāl eder zümre-i yehüdiyân Haḥâm Râḥâmic yehüdi çeyrekçilere izin verüb (2) maḥalle arasında laḥm şatub (bu) kullarına ğadr etmeleriyle 'arzuḥāl balâsına buyurıldı keşîde vekîlḥarc me'mürdür sene 196

Translation:

The guild of the butchers submitted a petition: The Jew Rabbi Rahamič (probably Hahamič) has given itinerant butchers the permission (to perform their trade) so that they (can) sell meat throughout the quarter, causing these humble servants injustice. A *buyuruldi* was therefore drawn up on the face of the *arzuhal*. Charged (with the case) is the major-domo (of the governor). In the year 1196.

Fol. 12a/6:

(1) Şâbcı Mevlî yehüdi 'arzuḥāl eder Nâsliç kazâsına tâbî' Bilis kıryesi sâkinlerinden beş on nefer tüccâr kimesneler (2) beyâz şâb fûrûḥt edüb mîrî emvâline şarâr (sic) etmeleri icrâsı bâbında bâlâsına buyurıldı (3) keşîde ve Kâlef yehüdi me'mür olmuştır fî 2 Z sene 196

Translation:

The alum merchant Mevli, a Jew, submitted a petition: Five to ten merchants who are inhabitants of Bilis village which belongs to the district of Nasliç (Anaselica) have sold white alum and (thereby) damaged the state revenue. A *buyuruldu* was drawn up on the face of (the *arzuhal*) indicating (how) to carry it out, and the Jew Kalef put in charge. On the 2nd of Zilhicce in the year 1196 (Friday, 8 November 1782).

Fol. 12a/7:

(1) İbrâhîm kulları ‘arzuḫâl eder Rûdnîk nâḫiyesinde İsbânca toḫsan üç senesine maḫsûben a‘şâr-i şer‘iyesi (2) ‘uhdemizde iltizâm iken mizâcımız nâ-ḫûş olub Fîlûrîne sükkânından Bâyezîd oḫlu Monlâ Muştafâ balâsına (3) zabt etmeleriyle ‘arzuḫâl balâsına keşîde-i buyuruldu Emîn Aḫa tarafından me‘mûrdır

Translation:

The humble servant Ibrahim submitted a petition: ‘When I was in charge of the tax farm of the canonical tithes of Isbanca (village, unidentified) which belongs to the district of Rudnik for the year (11)93 (19 January 1779–7 January 1780), I became unwell, and Bayezidoḫlu Molla Mustafa took over possession of it.’ A *buyuruldu* was therefore drawn up on the face of the *arzuhal*, (and a person) charged (with the case) by Emin Aḫa.

Fol. 12a/8:

(1) Meḫmed ‘arzuḫâl eder Menlik kazâsına (sic) vâkı‘ Kalîmânca ve Zevgel ve Şklâva kurâ ra‘yâ (sic)-larında bâ temessük sekiz yüz (2) ḡurûş alacaḫım olmaḫla ‘arzuḫâl balâsına buyuruldu keşîde (ve) ḫazîne(ye) kayd ‘Alî Beḫ me‘mûr olmuşdır (on margin:) ‘Alî

Translation:

Mehmed submitted a petition: ‘By a written bill I am owed eight hundred piastres by the *reaya* of the villages of Kalimanca (Kalimanci), Zevgel (possibly Sengelovo; both south of Melnik) and Sklava (probably Slava immediately west of Melnik) which are situated in the district of Menlik (Melnik).’ A *buyuruldu* was therefore drawn up on the face of the *arzuhal* (and) registered (for) the Treasury. Put in charge was Ali Beḫ. (To be dealt with by) Ali.

Fol. 12a/9:

(1) Muştafâ ‘arzuḫâl eder Usturûmca kaşabasında qarındaşım Monlâ İsmâ‘îliñ iki dükkânlarını ve ḫânesini Şeyḫ ‘Aṫâullâḫ (2) ve Müftüzâde ve Ḥaccî Başo cebren zabt etmeleriyle ‘arzuḫâl balâsına buyuruldu keşîde (ve) ḫazîne(ye) kayd merḫûm me‘mûrdır (on margin:) ‘Alî

Translation:

Mustafa submitted a petition: ‘Sheykh Ataullah, Müftüzade and Hadji Bašo took two shops belonging to my brother Molla Ismail in the town of Usturumca (Strumica) into their possession by force.’ A *buyuruldu* was therefore drawn up on the face of the *arzuhal* (and) registered (for) the Treasury. Responsible is the aforementioned (Ali Beḫ). (To be dealt with by) Ali.

Fol. 12a/10:

(1) Ristü zımmî ‘arzuḥāl eder yine Vetrîne kıyyesi mütemekkinlerinden ‘Ankū ve Stoyimîre ve Mître eytām-i Niḳülîna ve Mārķū (2) Boyacı ve vārüş kocabaşlarıyla cümle vārüş ra‘yā (sic)-ları bi-ğayr-i ḥaḳḳ ālātını ve ikiyüz ğurūşlġ māllarını (3) fuzūlen zabt ve nehb (ü) ğāret etmekle ‘arzuḥāl balāsına keşîde-i buyurıldı (ve) ḥazîne(ye) kayd sene 196 ‘Alî Beğ me’ mürdir (on margin:) ‘Alî

Translation:

The non-Muslim Risto submitted a petition: Anko, Stojimir and Mitre, the orphans of Nikolina, inhabitants of Vetren village (northwest of Demirhisar/ Siderokastron), and Marko ‘the Dyer’ and the *kocabaşıs* of the Christian quarter together with all the *reaya* of the *varoş* unlawfully took all his tools and property worth two hundred piastres into their possession, (thus) robbing him (of his livelihood). A *buyurıldı* was therefore drawn up on the face of the *arzuhal* (and) registered (for) the Treasury. In the year 1196. In charge is Ali Beğ. (To be dealt with by) Ali.

(Cf. Matkovski, *Ajdustvoto V/69*)

Fol. 12a/11:

(1) Rādoviş każāsına (sic) şadr-i a‘zam efendîmiziñ baġyālarınñ taḥşli bābında beyāz üzerine ‘Alî Beğ buyurıldı gönderilmiştir sene 196 (on margin:) ‘Alî

Translation:

A *buyurıldı* was promulgated (and) sent to Ali Beğ about the collection of the arrears for our Excellency the Grand Vizier in the district of Radoviš. In the year 1196. (To be dealt with by) Ali.

Fol. 12a/12:

(1) Yine każā-i merķūmınñ şîrāze-i nizāmı münḥall ve rābıta-i nizāmına temşiyet ve ḥüs-ni şürete qarār verilmesi każā-i mezbūr (2) aġavātından Rüstem Aġadan su‘āl ve iḥzārları iltimās olmaġla beyāz üzerine buyurıldı ve ‘Alî Beğ me’ mürdir sene 196 (on margin:) ‘Alî

Translation:

A *buyurıldı* was promulgated stating that since the bond of order was dissolved again in the aforementioned district it would be necessary to decide on a proper way for re-establishing order, and that it would be preferential to ask Rüstem Aġa, one of the aghas of the aforementioned district, and have him summoned (before the Diwan). In charge is Ali Beğ. In the year 1196. (To be dealt with by) Ali.

Fol. 12a/13:

(1) Ḥasan Sipāhî ‘arzuḥāl eder Moġilalu ‘Atanās oġlında bir kaç senedenberü resm-i ispenca edāsına (2) muḥālefet etmeleriyle ‘arzuḥāl balāsına buyurıldı keşîde Süleymān ḳahveci me’ mürdir fî 19 Z sene 196

Translation:

Hasan Sipahi submitted a petition: For a number of years they have opposed paying the *resm-i ispenca* at Atanasoġlu’s from Mogila. A *buyurıldı* was therefore drawn up on the

face of the *arzuhal*. Süleyman the *kahveci* is in charge. On the 19th of Zilhicce in the year 1196 (Monday, 25 November 1782).

Fol. 12b/1:

(1) Tikveş kazâsına Mîrâhova nâm kırye sâkinlerinden Ya'küb nâm şakî kendi hâlinde olmıyub re's-i şekâvet ve fesâd (2) ile mütehavvef ve katl-i nüfûs ve hetk-i perde-i nâmûs 'iddet-i müstemirresi oldığını tarafımıza inhâlarına binâ'en merkûm şekâvet (3) etmeleri sebebiyle hânesine eşyâlarını zabt etmek için beyâz üzerine buyurıldı ve Püdgürice(li) Muştafâ Ağa me'mürdir

Translation:

The outlaw by the name of Yakub, one of the inhabitants of Mirahova village (possibly Miravci on the right banks of the river Vardar) attached to the district of Tikveş (Tikveş) has been out of bounds; he is feared as a leading force of brigandry and malice, and since we have been informed about his repeated killing of people and violation of the honour (of women), a *buyurıldı* was promulgated to enter his house and to confiscate his belongings because of his having committed brigandage. In charge is Mustafa Ağa from Podgorica. (Cf. Matkovski, *Ajduštvo* V/53)

Fol. 12b/2:

(1) Bâ i'lâm-i şer'îye ile Tikveş kazâsına tâbî' Bâreva nâm kırye sükkânından Şa'bân oğlu İbrâhîm ve Ya'küb ve Kara Hasan (2) oğlu nâmün şakîler kırye-i mezbûrdan Imlâdan nâm zimmîniñ bîkr-i bâliğesini olan Gûgü nâm naşrânîye cebren aħz (3) ve bekâretini izâle eyledikdanşoñra dîvân-i Rûm İliye ihzârî iltimâs ve i'lâm üzere keşide-i buyurıldı merkûm me'mürdir

Translation:

According to a judicial *ilam*, the outlaws called Şabanoğlu Ibrahim, Yakub and Kara Hasanoğlu, inhabitants of Bareva village (Barovo in Tikveško, southwest of Demir Kapija) which belongs to the district of Tikveş, took the Christian (girl) called Gugu, the mature virgin (daughter) of the non-Muslim by the name of Mladan from the aforementioned village, by force and terminated her virginity. After they had done this, it was requested that they be summoned before the Diwan of Rumelia, and a *buyurıldı* was (therefore) drawn up on the *ilam*. In charge is the aforementioned.

Fol. 12b/3:

(1) Hître 'arzuhal eder Klabücişte kıryesinden İstüykü Gîlâva ve Kûzmân ve Trâyân Fâkü ve Yânkûla Mîlûş (2) ve Riste Belçe ve Timyân ve Pâpâ Trâyçe ve İslâmî çiftliğinde dört zimmî ve Memiş ve Mehmed Zlû ve Muşlî Demirci ve Şırla(ğa)nci (3) Mitre nâm dâ'iler ve kimesneler a'şâr-i şer'îyeleri ketm ve ihfâd (sic) ve anbardan sarıka (sic) etmeleriyle 'arzuhal balâsına buyurıldı (4) keşide ve İsmâ'il Aĝo ile Hâfîl Beĝ me'mür olmışdır fi 4 Zâ (sic) sene 196

Translation:

Hitre submitted a petition: On the tchiftliks of Stojko Glava, Kuzman, Trajan Fako, Jankula Miloš, Riste Belçe, Timjan, Papa Trajçe and Islam belonging to the village of Klabučiste

(in Bitolsko), four non-Muslims and the individuals and litigants named Memiş, Mehmed ‘the Bad’ (in Slav), Musli ‘the Blacksmith’ and Mitre ‘the Sesame Oil Maker’ hide their canonical tithes and steal from the stores. Consequently, a *buyuruldu* was drawn up on the face of the *arzuhal* and Ismail Ago together with Halil Beğ put in charge. On the 4th of Zilhicce in the year 1196 (Sunday, 10 November 1782).

Fol. 12b/4:

(1) Rādovīš kažāsında vāki‘ Lādūfce nām qarye sakinlerinden ma‘lumu’l-esāmī nām kimesne kendi hāliyle (2) meşgūl iken ahālī-i qaryeden ba‘z-i aşhāb-i i‘tirāz-mūcibe merkūmīn üzerine hūcūm be bi-ğayr-i (3) haqq odun ile zarb ve cerhe (sic) ve bir taqrīb (ile) yedlerinden hālāş ve Rāqīçe qaryesine gider iken (4) iki qaryeniñ beyninde fevt olub icrāsı bābında beyāz üzerine buyuruldu keşide ve hāzīneye (5) kayd olmışdır fī 3 Z sene 196

Translation:

A person of known identity who is one of the inhabitants of Ladufce village (Vladevci southeast of Radoviš) situated in the district of Radoviš (Radoviš) was going about his own business when some habitually reckless people among the village population attacked the aforementioned with a cudgel and wounded him, but by some means he was able to free himself from their hands. When walking on towards the village of Rakiçe (probably Radičevo neighbouring Vladevci) he died between the two villages. A *buyuruldu* was promulgated and registered for the Treasury. On the 3rd of Zilhicce in the year 1196 (Saturday, 9 November 1782).

(Cf. Matkovski, *Ajdutstvoto VI/ 74*)

Fol. 12b/5:

(1) Zeynel Sipāhī ‘arzuhal eder Cum’a Bāzārī kažāsından ehālī-i vīlāyet (sic) vekīlharlığı için ma‘rifet-i şer‘le tevzī‘ ve taqsīm (2) olınan meblağ-i mezkūreden Eynel Obasından ikiyüz on gürüş ve Qarāngūc qaryesinden kırk bir gürüş alacağım olmağla (3) ‘arzuhal balāsına buyuruldu keşide ‘Alī Ağa me‘mürdür fī 3 Z sene 196 (vāci)b

Translation:

Zeynel Sipahi submitted a petition: ‘Of the aforementioned amount which was divided and apportioned by the court for the office of the *vekilharc* of the local population, I am owed two hundred and ten piastres by (the village of) Eynel Obası (Inelovo/ Anatolikon) and forty one piastres by the village of Karanguc (possibly Karagač/ Mavrodendrion) in the district of Cumapazarı (Haravgi).’ A *buyuruldu* was therefore drawn up on the face of the *arzuhal*. Ali Ağa is in charge. On the 3rd of Zilhicce in the year 1196 (Saturday, 9 November 1782). Due.

Fol. 12b/6:

(1) Ergürtü Hāriş ‘arzuhal eder Cum’a Pāzārī kažāsına tābī‘ Qayalar Obası sükkānından Qara Muştafā Beğ qarındaşı (2) Ya‘kūb nām şaķī kerimem cāriyelerini cebren bikrini izāle ve gāraż-i keşir etmekle ‘arzuhal balāsına buyuruldu keşide ‘Alī Ağa me‘mürdür (vāci)b

Translation:

Ergirto Hariş submitted a petition: ‘The outlaw by the name of Yakub, brother of Kara Mustafa Beğ, one of the inhabitants of Kayalar Obası village (Kağlari/Ptolemais) belonging to the district of Cumapazarı (Haravgi), deflowered the servant girls of my wife by force and caused a great deal of malice.’ Therefore a *buyuruldu* was drawn up on the face of the *arzuhal*. Ali Ağa is in charge. Due.

Fol. 12b/7:

(1) Nüşbälli Petre ‘arzuḫāl eder Şahin Beğ oğullarıñ kethüdāsı Elmās ḫānemime girüb on re’s koyunımı ve iki (2) re’s ineklerimi ve eşyalarımı aḫz etmekle balāsına buyurıldı keşide İbrāhīm Ḥvāce me’mürdür sene 196 yoğdır

Translation:

Petre from Noşpal (in Bitolsko) submitted a petition: ‘Elmas, steward of the Şahinbeğoğulları, entered my house and took ten sheep, two cows and (other) belongings of mine.’ A *buyuruldu* was therefore drawn up on (the face of the *arzuhal*). İbrahim Hoca is in charge. In the year 1196. There is no (money paid in).

(Cf. Matkovski, *Ajdutstvoto VI/ 75*)

Fol. 12b/8:

(1) Ağustüs qaryesinden Kirsümālī naşrānīye ‘arzuḫāl eder qarındaşım Riste oğlu Petre arnabūd demekle ‘arīf (2) ve ‘Āccī Şimyūnā oğlu kocabaşı şerr-ḫāhān zimmiler Düka Ricü kocabaşı ile yekdil olub babamdan intikāl (3) eden mirāşımı zabı ve katlıma kaşd etmeleriyle ‘arzuḫāl balāsına buyurıldı keşide şoқollu ağası ‘Ömer Ağa me’mürdür Leşe Çavuşa

Translation:

The Christian lady Kirsumali from Ağustos village (i.e. the town of Naousa?) submitted a petition: ‘The evil-wishing non-Muslims Petre, son of Riste, who is my brother (and is) known as ‘the Albanian’, and the *kocabaşı* (and pilgrim to Jerusalem, H)adji Simeonaoğlu, conspired with the *kocabaşı* Doka Ricu to take possession of the estate which I inherited from my father, and intended to kill me.’ A *buyuruldu* was therefore drawn up on the face of the *arzuhal*. Ömer Ağa, agha of the falconers, is responsible. (Given) to Leshe Çavuş.

Fol. 12b/9:

(1) Miryām yehūdī ‘arzuḫāl eder babam Ḥā’im Pirlepe każāsında gider iken Qanātlar ve Dalbeğler nāmān qaryeler miyānlarında (2) bunca mālī ile külliyen zāyi’ olub ‘arzuḫāl balāsına buyurıldı keşide (insert:) Edreneli Aḫmed me’mür olmışdır sene 196 (vāci)b

Translation:

Miryam the Jewess submitted a petition: ‘When my father Haim was travelling in the district of Pirlepe (Prilep), he disappeared without trace between the villages of Kanatlar (Kanatlarci) and Dalbeğler (Dalbegovci, both east of Bitola) with some of his possessions.’ A *buyuruldu* was (therefore) drawn up on the face of the *arzuhal* and Ahmed from Edirne put in charge. In the year 1196. Due.

Fol. 12b/10:

(1) Pırlepe hâkimi ‘Alî Efendî İştib kazâsında eşnâ-i hükûmetiñizde kazâ-i mezbûr sükkânından Nâzır Ağa Küçük Ağa demekle ma’rûf (2) Aĥmed Ağa ve Ağazâde Aĥmed Ağa ve ‘Alî Beğzâde Aĥmed Beğ ve a’yânları diğeri Aĥmed Beğ ve Süleymân Ağa ve Aĥmed Za’im ve Serdâr (3) Muştafâ Ağa ve Rüstem Ağa ve Hüseyn Za’im nâm kimesneler zîmmetlerinde biñ üçyüz on beş ġurüş alacağım olmağla i’lâm balâsına (4) buyurıldı keşide ve ihzârlarına teslîm 12

Translation:

Ali Efendi, kadi of Prilep, (sent an *ilam*): ‘In the district of İştib (Štip) I have given, during your governorship, loans of one thousand three hundred and fifteen piastres to the individuals named Nazır Ağa, Ahmed Ağa known as ‘the Little Agha’, Ağazade Ahmed Ağa, Alibeğzade Ahmed Beğ, another Ahmed Beğ, their *ayan*, (further to) Süleyman Ağa, Ahmed Zaim, Serdar Mustafa Ağa, Rüstem Ağa and Hüseyn Zaim from (among) the inhabitants of the aforementioned district.’ Therefore, a *buyuruldu* was drawn up on the face of the *ilam* and for their being summoned (before the Diwan) 12 (*akçe, para*, piastres?) were handed over.

Fol. 13a/1:

(1) Ührî kazâsına tâbi‘ ġupeş kıryesi mütemekkinlerinden Tûdür nâm zîmmî medîne-i İvrâne mahkemesine gelüb bundan (2) akdem iki gece kendi ĥâlimde gider iken İvrâne kazâsına tâbi‘ Nürca nâm kıryeye çehâr-yek miğdârı (3) maĥallda refiklerim ġürgiye ve Nîķûla ve ‘Aţanâs zîmmîler ile nüzül ve gecelediğımızda Nürca kıryesi arnabûdlarından (4) beş on nefer ĥarâmzâde (sic) leylen üzerimize gelüb katla murâd eylediklerinde bir takrîb ile ĥalâş üzerimizde mevcûd (5) otuz kıyye bal mumı ve elli kıyye boya ve sâ’ir eşyâları ġaşb (ü) ġâret etmeleriyle i’lâm balâsına buyurıldı ve ĥaccî Aĥmed me’mürdür su’âl

Translation:

The non-Muslim by the name of Todor, one of the inhabitants of Gupeş village (Gopeš northwest of Bitola) which belongs to the district of Uhri (Ohrid), called at the sharia court in the town of Ivranje (Vranje): ‘Having walked by myself for two nights I halted with my companions, the non-Muslims Gjorgija, Nikola and Atanas, at a place about a quarter (of an hour) from the village of Norča (in the far south of the *kaza*) belonging to the district of Ivranje (Vranje). Five to ten outlaws, Albanians from the village of Norča where we (intended to) spend the night (then) attacked us during the night with the intention of killing us. Somehow we escaped, (but) they grabbed and looted thirty *okka* beeswax and fifty *okka* dye and some (other) belongings which we had on us.’ A *buyuruldu* was therefore (drawn up) on the face of the *ilam* (received from the kadi of Vranje), with Hadji Ahmed being in charge. Question (about payment of the fee).

(Cf. Matkovski, *Ajdutstvoto VI* 70)

Fol. 13a/2:

(1) İsmâ‘il ‘arzuĥâl eder Cum‘a Pâzârî kazâsında Kıyalar kıryesi mütemekkinlerinden Seydi Beşe oğlı Meĥmed nâm kimesneden (2) yetmiş ġurüş alacağım olmağla ‘arzuĥâl balâsına buyurıldı keşide ve Enderünî Muştafâ Ağa me’mürdür su’âl

Translation:

Ismail submitted a petition: 'I am owed seventy piastres by a certain Seydibeşeoğlu Mehmed, one of the inhabitants of Kayalar village (Kajlari/ Ptolemais) in the district of Cumapazarı (Haravgi).' Therefore, a *buyuruldu* was drawn up on the face of the *arzuhal*, with Mustafa Ağa of the Inner Service being in charge. Question (about payment of the fee).

Fol. 13a/3:

(1) Yānyalı Yürge 'arzuḫāl eder Timurḫiṣār kaşabasından ḫurūc Vīrtīne ḫaryesine duḫūlında ehālī-i (2) ḫarye üzerime ḫücūm bir re's bārgīrimi ve beşyüz ḡurūṣ nūḫūd cebren aḫz etmeleriyle 'arzuḫāl (3) balāsına buyuruldu keşīde ve mīr-i kelām me'mūr olmuştır sene 196 //

Translation:

Gjorgi from Yanya submitted a petition: 'On my exit from the town of Demirhisar (Siderokastron) and my entry into the village of Virtine (Vetren northwest of the district centre), the village people attacked me and by force took my only horse and five hundred piastres in ready cash.' Therefore, a *buyuruldu* was drawn up on the face of the *arzuhal*, and the *mir-i kelam* put in charge. In the year 1196. (fee collected)
(Cf. Matkovski, *Ajduštstvo V/ 71*)

Fol. 13a/4:

(1) Meḫmed Sipāhī 'arzuḫāl eder Fīlūrīne sükkānından Vaḫfīzāde Ḥasan Aḡa nām kimesneden bā temessūk yüz seksen (2) beş ḡurūṣ alacaḡım olmaḡla 'arzuḫāl balāsına buyuruldu keşīde ve el-ḫācc Süleymān me'mūrdır // 28 Zā sene 196

Translation:

Mehmed Sipahi submitted a petition: 'On account of a written statement I am to receive one hundred and eighty five piastres from a certain Vakfızade Hasan Ağa, one of the inhabitants of Florina.' A *buyuruldu* was therefore drawn up on the face of the *arzuhal*, with Hadji Süleyman being in charge. (fee collected). On the 28th of Zilkade in the year 1196 (Monday, 4 November 1782).

Fol. 13a/5:

(1) Yeñice-i Vārdār Ḥüseyin ve Memiş ve Muştafā 'arzuḫāl eder Vodīna sükkānından Cilev oḡlı Yūsuf Aḡa (2) ve maḫkeme kātibi Maḫmūd Efendī ve 'Alī Yazıcı birbirleri kefāketle (sic) bā temessūk yüz elli ḡurūṣ alacaḡım olmaḡla (3) edāsına muḫālefet etmeleriyle 'arzuḫāl balāsına buyuruldu keşīde ve Enderūnī İkindi Güneşi me'mūrdır fī 7 Z sene 196 (vāci)b

Translation:

Hüseyin, Memiş and Mustafa (from) Yenice-i Vardar (Giannitsa) submitted a petition: On account of a written statement Cilevoğlu Yusuf Ağa, Mahmud Efendi the *maḫkeme* clerk and Ali the *yazıcı* owe me one hundred and fifty piastres, mutually guaranteeing for each other.' Therefore, a *buyuruldu* was drawn up on the face of the *arzuhal*, with (the official

nicknamed) ‘the Afternoon Sun’ of the Inner Service in charge. On the 7th of Zilhicce in the year 1196 (Wednesday, 13 November 1782). Due.

Fol. 13a/6:

(1) Riste ‘arzuḥāl eder Kırceva kaçāsına tābi’ Bācište nām қarye mütemekkinlerinden ehl-i islāmı bu kullarınıñ yedi қovan (2) ve ikiyüz zir’a (sic) şayaқ ve bir re’s bārgır (ve) yedi ‘aded beyāz (sic) ‘aba ve gömlek sarıқа etmekle buyurıldı (ve) Ḥalīl Beğe (3) қayd ve Derviş Maḥmūd me’mürdir sene 196

Translation:

Riste submitted a petition: ‘The Muslims among the inhabitants of Bacište village (Bačišta north of Kičevo) which belongs to the district of Kırçova (Kičevo) have robbed this humble servant of seven baskets, two hundred *zira* of serge, one horse and seven pieces of white woolen cloth and shirts.’ A *buyuruldı* was therefore drawn up on the face of the *arzuhal* and registered for Halil Beğ, with Derviş Mahmud being in charge. In the year 1196.

(Cf. Matkovski, *Ajdustvoto VI* 76)

Fol. 13a/7:

Velyān nām kimesne ‘arzuḥāl eder Kırçova қаşabası sākinlerinden ‘Alī Sipāhī nām kimesne bi-ğayr-i ḥaққ çekіç ile (2) žarb ve mecrūḥ edüb icrāsı bābında ‘arzuḥāl bālāsına buyurıldı keşіde ve Arnabūd Şālīḥ Ağa (3) me’mür olmışdır fi 7 Z sene 196 //

Translation:

A certain Veljan submitted a petition: The individual by the name of Ali Sipahi, one of the inhabitants of the town of Kičevo, struck and wounded (me) without justification.’ A *buyuruldı* was therefore drawn up on the face of the *arzuhal* about how to execute (the punishment), with Salih Ağa ‘the Albanian’ in charge. On the 7th of Zilhicce in the year 1196 (Wednesday, 13 November 1782). (fee collected)

Fol. 13a/8:

(1) Muştafā ‘arzuḥāl eder Cum’a nāhiyesine tābi’ Қuzlı Көy қaryesinden Na’lband Şālīḥ Sipāhī kimesne zımmetinde yeğirmi iki (2) ğurūş alacağım olmağla ‘arzuḥāl balāsına buyurıldı keşіde Тоқатlı Aḥmed Ağa me’mürdir sene 196 //

Translation:

Mustafa submitted a petition: ‘Nalband Salih Sipahi of Kuzlı Köy village (Kozlu Kjoj/ Kariohorion) in the district of Cuma(pazarı) owes me twenty two piastres (which I now demand back).’ A *buyuruldı* was therefore drawn up on the face of the *arzuhal*, with Ahmed Ağa from Tokat in charge. In the year 1196. (fee collected)

Fol. 13a/9:

(1) Selīm nām kimesne ‘arzuḥāl eder Pirlepe kaçāsına tābi’ Jitūfçe nām қaryede misāfir olub қарındaşım (2) nām mazlūmı zāy (sic) etmeleriyle icrāsı bābında bālāsına buyurıldı küşāde ve ḥazīne(ve) қayd ve Emīn Ağa (3) me’mür olmışdır

Translation:

A certain Selim submitted a petition: While a visitor in Jitufçe village (Žitoše northwest of Prilep) which belongs to the district of Pirlepe (Prilep), they made the victim, my brother (no name), go missing.' A *buyuruldi* was therefore drawn up on the face of the *arzuhal*, stating how to execute (the punishment), and registered for the Treasury and Emin Ağa put in charge.

Fol. 13a/10:

(1) Brāmātād Gürgī zimmī 'arzuḥāl eder Pirlepe każāsına tābi' Kanātlar sākinlerinden Muştafā ve Selīm (2) ve Yūsuf nāmūn kimesneler emvāl (ü) eşyalarını fużülen aḥz etmeleriyle 'arzuḥāl bālāsına buyuruldı (3) keşide ve ḥazīne(ye) kayd ve mezbūr Emīn Ağa me'mūr olmuştır fi 9 Z sene 196

Translation:

The non-Muslim Bramatad Gjorgi submitted a petition: The individuals named Mustafa, Selim and Yusuf, inhabitants of Kanatlar village (Kanatlarci) which belongs to the district of Pirlepe (Prilep), unlawfully took his properties and belongings. A *buyuruldi* was therefore drawn up on the face of the *arzuhal* and registered for the Treasury, and the aforementioned Emin Ağa put in charge. On the 9th of Zilhicce in the year 1196 (Friday, 15 November 1782).

Fol. 13b/1:

(1) Pirlepe każāsına tābi' Tırze nām қaryeden Tırāyān 'arzuḥāl eder қarye-i mezbūr mütemekkinlerinden Gürge қocabaşı (2) ve Marangū ve Ūgrun ve Istüyān nām zimmīler üçyüz ğurūşlık fużūli işrāk (sic) ve altmış ğurūşlık şu şığırını (3) helāk on beş yük üzüm bā defter beşyüz ğurūşdan mütecāviz menzil eşyāsını yağmā ve ğāret etmeleriyle 'arzuḥāl (4) balāsına buyuruldı keşide ve Hüseyn Çavuş me'mürdür sene 196 (vāci)b

Translation:

Trajan of Tırze village (Zrze northwest of Prilep) which belongs to the district of Pirlepe (Prilep) submitted a petition: The non-Muslims by the name of Gjorgi the *kocabaşı*, Marango, Ogrun and Stojan, inhabitants of the aforementioned village, unlawfully stole three hundred piastres worth of cash, destroyed his water buffalo worth sixty piastres, (then) looted and pillaged five loads of grapes and his household goods worth more than five hundred piastres according to the *defter*. A *buyuruldi* was therefore drawn up on the face of the *arzuhal*, with Hüseyn Çavuş in charge. In the year 1196. Due.

Fol. 13b/2:

(1) Yine Tırāyān Pirlepe każāsından Küstencede Şürdānik oğlı İstepān nām zimmīden beş kile mışır buğdayı alacaқ (2) ḥaққım olub ve yine Beştilova nām қarye mütemekkinlerinden Pirlepin oğlı 'Angele zimmīden şığır bahāsından on iki ğurūşı (3) alacağım olmağla 'arzuḥāl balāsına buyuruldı keşide ve ḥazīne(ye) kayd ve Hüseyn Çavuş me'mūr olmuştır fi 10 Z sene 196 (vāci)b

Translation:

Trajan again: ‘I am owed five *kile* corn by the non-Muslim named Stepan, son of Sordanič, in (the village of) Kostence (Kostinci neighbouring Zrze) belonging to the district of Pirlpep (Prilep); and twelve piastres as ‘buffalo money’ by the non-Muslim Angele, son of Pirlpepin, inhabitant of Beštilova village (Peštalevo south of Kostinci).’ A *buyuruldı* was therefore drawn up on the face of the *arzuhal* and registered for the Treasury, and Hüseyin Çavuş put in charge. On the 10th of Zilhicce in the year 1196 (Saturday, 16 November 1782). Due.

Fol. 13b/3:

(1) el-ḥācc ‘Abbās ‘arzuḥāl eder Manāstır kazāsı Bitüşe sükkānından Vidīn ve oğlu <...> nāmūn zimmīler toġancı defterinde (2) muḳayyed olduġı sebebiyle edāsı lāzım gelen mīrīsi edāsına muḫālefet etmeleriyle balāsına buyuruldı ve Küpele ‘Alī me’ mürdür

Translation:

Hadji Abbas submitted a petition: Because the non-Muslims by the name of Vidin and his son (name omitted), inhabitants of Bituša (village in) the district of Manastır (Bitola), oppose paying the *miri* tax for which they are accountable since they are inscribed in the *defter* of the falconers, a *buyuruldı* (was issued) on the face of (the *arzuhal*), with Ali ‘the Flower’ in charge.

Fol. 13b/4:

(1) el-ḥācc ‘Abbās ‘arzuḥāl eder Rāmne ḳaryesi sükkānından Būstānī Ḥasan ve Ḳülūnyalı ‘Osmān ve ‘Abbās ve ḳarındaşı (2) Meḫmed ve Süleymān ve Ḳāsım ve Brātındullı ‘Osmān oġlı ‘Alī ve Tāhir ve ḳarındaşı Yahyā ve Lerā ḳaryesinden ‘Osmān Beşe (3) ve Murād oġlı ‘Abbās ve Kīrācı Ḥasan ve Cırnufca ḳaryesinde ‘Ömer Beşe nāmūn kimesneler doġancı defterinde ḳayd (4) üzerlerine işābet eden māl-i mīrīleri edāsına muḫālefet etmeleriyle ‘arzuḥāl balāsına buyuruldı keşīde ve Selīm me’ mürdür fī 8 Z 196

Translation:

Hadji Abbas submitted a petition: The inhabitants of Ramne village (Ramna on the slopes of Baba and Plakenska Planina west of Bitola), the individuals by the name of Bustani Hasan, Osman from Kolonya (Erseka), Abbas and his brother Mehmed, Süleyman, Kasım, Ali, son of Osman from Bratindol (in Bitolsko) and Tahir with his brother Yahya; and from Lera village (neighbouring Ramna) Osman Beşe, Muradoġlu Abbas and Hasan ‘the Lodger’; and Ömer Beşe from Cırnufca village (Crnovec, a little further down Šemnica Reka from Lera) are registered in the falconers’ *defter*. Since they oppose paying the *miri* taxes with which they are charged, a *buyuruldı* was drawn up on the face of the *arzuhal*, with Selim in charge. On the 8th of Zilhicce in the year 1196 (Thursday, 14 November 1782).

Fol. 13b/5:

(1) Şoñra vürüd eden iki kıṭ’a fermān-i celīlü’ş-şān baḳāyānī isti’cālı için Rādovīş ḳazāsına (2) baḳāyā ḳalan emvāl-i maṭlūbe için beyāz üzerine buyuruldı Aḳşehrīli (crossed out) Būstānī Çūḳadār Meḫmed Aġa me’ mürdür (vāci)

Translation:

In order to speed up the collection of the arrears, a *buyuruldu* was promulgated to collect the required sums which remain to be paid by the district of Radoviš (in anticipation of) two illustrious edicts to arrive later. Akşehirli (crossed out) Bustani Çokadar Mehmed Ağa is in charge. Due.

Fol. 13b/6:

(1) Şoñradan vürüd eden iki kıt'a emr-i celilü's-şāniñ mazmūni üste şadr-i a'zam efendimizniñ Tıyran (2) kazāsına 'ā'idāt-i sā'ireden bakāyā kalan meblağ-i mezkūreniñ isti'cālī bābında emr-i 'ālī mücibince (3) beyāz üzerine buyuruldu Akşehirli Mehmed Ağa me'mürdir (vāci)b

Translation:

A *buyuruldu* was promulgated in accordance with the Imperial decree to speed up (the collection) of the aforementioned amount of arrears from other revenues of the district of Tuyran (Dojran) belonging to our Excellency the Grand Vizier (and former *beğlerbeği* of Rumelia), further to the contents of two pieces of illustrious edicts to arrive later. Mehmed Ağa from Akşehir is in charge. Due.

Fol. 13b/7:

(1) Şoñradan vürüd eden iki kıt'a emr-i celilü's-şāniñ mazmūn(ı) üste şadr-i a'zam efendimizniñ Tikveş kazāsına (2) bakāyā kalan 'ā'id-i hazariye ve tayyārāt-i mu'ayyene-i sā'ireden taşlı emr ü fermān buyuruldıkdā isti'cālī zımnında (3) beyāz üzerine buyuruldu ve Enderūni Süleymān Ağa me'mürdir fī 18 Z sene 196 (vāci)b

Translation:

A *buyuruldu* was promulgated in accordance with what had been ordered concerning the speeding up of the collection of the arrears of the *hazariye* levy and other specific windfalls belonging to our Excellency the Grand Vizier (and former *beğlerbeği* of Rumelia) in the district of Tikveş (Tikveš), further to the contents of two pieces of illustrious edicts to arrive later. Süleyman Ağa of the Inner Service is in charge. On the 18th of Zilhicce in the year 1196 (Sunday, 24 November 1782). Due.

Fol. 13b/8:

(1) Üsturuva kazāsına tābi' Ücāne nām kıaryede ba'z-i taşlıhi lābüdd huşuşāt vuķū'ndan nāşī bi'l-müşāfehe sırren (2) murād-i temeyyüz huşuşıyçün su'al cevāb zımnında kıarye-i mezkūr sākınlerinden Şāliḥ Ağa ve iki üç sened şāhibleriniñ şarafımıza (3) iḥzārları iltimās etmekle beyāz üzerine buyuruldu keşide Şaķallu el-ḥācc Süleymān Söydarı (sic, for Şoytarı?) me'mürdir (vāci)b

Translation:

Because of the occurrence, in the village of Ucane (Udzana/Učini/ Komnina on the road from Kaljari to Ostrovo) in the district of Usturova (Arnissa), of some matters which necessarily require rectification, a *buyuruldu* was promulgated requesting Salih Ağa and two or three certificate holders (or: discussants) from the inhabitants of the aforementioned

village to be summoned (before the Diwan of Rumelia) in order to be questioned concerning the(ir) intention to find solutions (to the current problems) through secret (or: private) conversation. Sakallu Hadji Süleyman ‘the Clown’(?) is in charge. Due.

Fol. 13b/9:

(1) Hımaracı Hüseyin Ağa ‘arzuḫāl eder Fılürine Kırcova Pirlepe kıbtıyān ḫazīnesini ba‘zı kimesnelere iltizām (2) edüb māl-i mīrīniñ edāsına muḫālefet etmeleriyle icrāsı bābında buyurıldı Deli Ḥasan me‘mürdür M sene 197

Translation:

Hüseyin Ağa ‘the Bombardier’ submitted a petition: The treasury (income) from the gypsies of Florina, Kičevo and Prilep was farmed out to some individuals who (now) oppose handing over the state revenue. Therefore, a *buyuruldu* (was drawn up) indicating how to carry it out. Deli Hasan is in charge. (In the month of) Muharrem of the year 1197 (beginning 7 December 1782).

Fol. 14a: blank

Fol. 14b: blank

Fol. 15a/1:

(1) Üsturuva kazāsına tābī‘ Kaṭrāniça nām kıaryede taşḫīḫi lāzim ba‘zı murād ve temiz (sic, *recte* murād-i temeyyüz) ḫuşūşıyçün kıarye-i mezkūr sükkānından (2) Şungıra Yürge nām zimmī ile bir kaç söz şāhibleri dīvān-i Rüm İliye ihzārıları iltimās etmekle beyāz üzerine (3) buyurıldı ve el-ḫācc Söydarı (for Şoytarı?) me‘mürdür sene 196 //

Translation:

Concerning the need to rectify, in the village of Katraniça (Katranica/ Pirgoi above the eastern shore of Lake Ostrovo) in the district of Usturova (Arnissa), (problems) for which there are some intentions of finding solutions, a *buyuruldu* was promulgated requesting that the non-Muslim Şungıra Gjorgi be summoned before the Diwan of Rumelia together with some influential people. Hadji Soyтары (‘the Clown’?) is in charge. In the year 1196. (fee collected)

Fol. 15a/2:

(1) Pirlepelı Murtezā ‘arzuḫāl eder Tikveş kazāsına tābī‘ Mārīna kıaryesinden Kōr ‘Ömer oğlu ve Ğaleşık kıaryesinden Kāsım oğlu Hüseyin ve Termenek (2) kıaryesinde Süleymān Beşe ve Ḥalıl Beşe ve Vātışadan Düyçin ve Kāvādār kıaryesinden Ūşkov oğlu nāmün kimesnelerden otuz (3) yedi ğurūşı (sic) bir zülütü ve iki buçuğ kīle gendüm ve bir kīle vardar ve ḫabbeci ‘Ömerden mīrāşa muta‘alluğ da‘vāsı olmağla ‘arzuḫāl (4) balāsına buyurıldı keşide Süleymān Ağa me‘mürdür (vāci)b

Translation:

Murteza from Prilep submitted a petition: From the (following) individuals by the name of Kōr Ömeroğlu in Marina village (Marena) which belongs to the district of Tikveş (Tikveš),

Kasımoğlu Hüseyin from Galeşik village (Glišič), Süleyman Beşe and Halil Beşe in Termenek village (Tremnik), Dojčin from Vatiša (Vataša) and (B)oškovoğlu in Kavadar (Kavadarci, all in Tikveško) he claims thirty seven piastres and one *zloti*, two and a half *kile* wheat and one *kile* corn, and from the grain-merchant Ömer in connection with the inheritance. Therefore, a *buyuruldu* was drawn up on the face of the *arzuhal*, with Süleyman Ağa in charge. Due.

Fol. 15a/3:

(1) Murtezâ ‘arzuḥâl eder Köprili sükkânından Kırbî Kıra Mehmed ve Kıra ‘Alî ehli (sic) kırbîyeden elli altı ğurüş alacađım olmađla (2) ‘arzuḥâl balâsına buyuruldı keşide ve yine merķüm me’mür olmuşdır fî 18 Z sene 196 (vâci)b

Translation:

Murteza submitted a petition: ‘I am owed fifty six piastres by the gypsies Gypsy Kara Mehmed and Kara Ali, inhabitants of Köprülü (Veles), (which I now claim).’ A *buyuruldu* was therefore drawn up on the face of the *arzuhal* and the aforementioned put in charge again. On the 18th of Zilhicce in the year 1196 (Sunday, 24 November 1782). Due.

Fol. 15a/4:

(1) Eytâm-i mezbûr Manâstır Bâlî Voyveda (sic) maḥallesinde ‘arzuḥâl eder Flürüne kazâsı Ḥasan Obası sükkânından Dervîş ođlu Mehmed (2) ve Na’lband Sülü ođlu nâm kimeselerde bâ temessük alacađım olmađla ve ba’zen bâ defter ‘öşür bakâyâsı ve ba’zılarında (3) mîrî bakâyâsından oțuz altı ğurüş alacađım olmađla balâsına buyuruldı keşide kaḫveci me’mürdir fî 19 Z sene 196

Translation:

The aforementioned orphan (living) in Manastır (Bitola) in Bali Voyvoda quarter submitted a petition: ‘On account of a written statement I am owed thirty six piastres by the individuals named Dervişođlu Mehmed and Sülüođlu ‘the Blacksmith’, inhabitants of (the village of) Hasan Oba (Asanovo Selo/ Mesohorion north of Florina) in the district of Filurine (Florina); by some (of them) from the arrears of the tithe (payments) according to the *defter*, by others from the arrears of the *miri* (levy).’ A *buyuruldu* was therefore drawn up on the face of (the *arzuhal*). In charge is the *kaḫveci*. On the 19th of Zilhicce in the year 1196 (Monday, 25 November 1782).

Fol. 15a/5:

(1) Hâldânçeli Mehmed ‘arzuḥâl eder yine karye-i mezbûrdan Mehmed Rüc ve İbrâḫîm Ḥasan ve Hüseyin Ferû ve ‘Alî Ḥvâce (2) karındaşı ‘İsâ bi-ğayr-i ḫaḫḫ iki re’s şu şıgırımı ve bir re’s ökuzimi nehb (ü) ğâret etmeleriyle ‘arzuḥâl (3) balâsına buyuruldı keşide ve Şolaḫ üzerine kayd Petrû me’mürdir fî 19 Z sene 196

Translation:

Mehmed from Haldançe (Aldanci west of Prilep) submitted a petition: ‘Mehmed Roç, İbrahim Hasan, Hüseyin Fero and İsa, the brother of Ali Hoca, (all) from the

aforementioned village, stole my two water buffaloes and an ox without any justification.' A *buyuruldı* was therefore drawn up on the face of the *arzuhal* and registered for Solak. In charge is Petro. On the 19th of Zilhicce in the year 1196 (Monday, 25 November 1782). (Cf. Matkovski, *Ajdustvoto* V/78)

Fol. 15a/6:

(1) Pırlepe kaçabasında vâkı' Vnište mahallesinde Zebün Mîlû nâm kimesne 'ırziyla muğayyed ve kendi hâliyle meşğûl iken (2) ba'z-i maħalla mensûb ve istinâd-i külliyeleri olan ma'lûmu'l-isim ve mesned oldıkları redîleriyle bi-ğayr-i ħakķın ħânesini başub (3) ve merķûm żarb ve ķatl ve emvâl ve eşyâsını ħaşb etmeleriyle ķatilleri a'yan ve żâbıtân ve mübâşir ma'rifetiyle dîvân-i Rûm İliye (4) iĥzârları iltimâs etmekle beyâz üzerine buyurıldı Petrû me'mûrdır sene 196 (entire entry crossed out; then the note:) buyurıldı

Translation:

A certain Zebun Milo from Vinište quarter in the town of Prilep was renowned for his honour and (was always) going about his own business. But some well-connected people who enjoy complete support (and) whose names and positions are known entered his house with their rotten (followers) without any justification and struck and killed (him), looting his property and belongings. A *buyuruldı* was therefore promulgated, requesting that his murderers be summoned before the Diwan of Rumelia with the help of the *ayan*, the *zabitan* and the *mübaşir*. In charge is Petro. In the year 1196. (Deleted; referred to) *buyuruldı* (register?).

(Cf. Matkovski, *Ajdustvoto* V/77)

Fol. 15a/7:

(1) Manâstırda mütemekkin Ĥânû câriye 'arzuĥâl eder Kanâtlar sükkânından Mirlân Sultû nâm kimesneden bâ temessük elli beş ħurûşı (2) alacaħı olmaħla 'arzuĥâl balâsına buyurıldı keşide ve bizim üzerimize kayd Petrû me'mûrdır sene 196

Translation:

The slave girl (or maid-servant) Hanu submitted a petition: On account of a written statement she is owed fifty five piastres (which she now claims) by a person called Mirlan Sultu who lives in Kanatlar (village). A *buyuruldı* was therefore drawn up on the face of the *arzuhal* and registered on us. In charge is Petro. In the year 1196.

Fol. 15a/8:

(1) Mehmed 'arzuĥâl eder Pırlepe sükkânından vâlîdem (sic) fevt olub öldiħi menzil kendi mülki olub bu kullarına hemşirem ile (2) irşen inĥişâr iken yine Pırlepeli babalıħım Aĥmed ve eniştem Muştafâ Sipâhî intikâl eden mâlîmızı ve menzîlimizi fuzûlen (3) żabt etmeleriyle 'arzuĥâl balâsına buyurıldı keşide ve Petrû me'mûrdır fî 19 Z sene 196

Translation:

Mehmed submitted a petition: 'My mother (who was) one of the inhabitants of Prilep died. The house in which she died was her own property. This humble servant and my sister were excluded from the inheritance, since my stepfather Ahmed who is also from Prilep and the

husband of my sister, Mustafa Sipahi, unlawfully took possession of our property and our house conferred (upon us).’ A *buyuruldu* was therefore drawn up on the face of the *arzuhal*. In charge is Petro. On the 19th of Zilhicce in the year 1196 (Monday, 25 November 1782).

Fol. 15a/9:

(1) Pirlepe kaçāsına Qanātlar qaryesinden Derviş Mehmed tarlaya gider iken nārliz çiftesiyle katl etmekle beyāz üzerine buyuruldu (2) ve Petrū me’mürdir sene 196

Translation:

A *buyuruldu* was promulgated because when Derviş Mehmed from Kanatlar village belonging to the district of Pirlepe (Prilep) was going out into the fields he was murdered with his (own) firing musket. Responsible (for the case) is Petro. In the year 1196.

Fol. 15b/1:

(1) Şālih nām kimesne ‘arzuḫāl eder Dübrüşeva nām qarye sākinlerinden Novākli Petkū nām zimmīde bā temessük (2) kırık sekiz ğurūş alacağı olmağla taḫşīli bābında bālāsına buyuruldu keşīde ve Tatar Aḫmed mübāşir (3) me’mür olmuşdır fī 20 Z̄a (sic) sene 196

Translation:

A certain Salih submitted a petition: On account of a written statement he is owed forty eight piastres by Petko, a non-Muslim from Novak (Novaci), one of the inhabitants of Dubruşeva village (Dobruševo, both in Bitolsko). A *buyuruldu* was therefore drawn up on the face of (the *arzuhal*) concerning their collection, and Tatar Ahmed appointed *mübaşir*. On the 20th of Zilhicce in the year 1196 (Tuesday, 26 November 1782).

Fol. 15b/2:

(1) Fīlürine kaçāsına tābi‘ Köseler qaryesi sükkānından Mehmed Ağa ve qarındaşı Bašo ve refīki Şālih ile (2) yine qarye-i mezbūr sükkānından Qara ‘Alī nām mazlūmı bi-ğayr-i ḫaḫkin katl ve firār eylediklerinden oltarafda (3) ecnās-i terekeleri ma’rifet-i şer‘le ve mübāşir ma’rifetiyle anbarları temhīr olunmaq için beyāz üzerine (4) buyuruldu (keşīde) ve ḫazīneye kayd Emīn Ağa me’mürdir fī 20 Z̄ sene 196

Translation:

Mehmed Ağa, his brother Bašo and his companion Salih, (all) inhabitants of Köseler village (Antigonos below the southern slopes of Mount Karakamen) belonging to the district of Filurine (Florina), killed the victim by the name of Kara Ali without any justification. Since they fled, a *buyuruldu* was promulgated demanding that their various kinds of produce in these parts be (confiscated) by the court and their grain stores sealed by the *mübaşir*; and (the *buyuruldu*) was registered for the Treasury. In charge is Emin Ağa. On the 20th of Zilhicce in the year 1196 (Tuesday, 26 November 1782).

(Cf. Matkovski, *Ajduštvo* V/79)

Fol. 15b/3:

(1) Dā’ud ‘arzuḫāl eder Qulbāḫ qaryesinden T̄rayçe zimmīden elli beş ğurūş alacağı olmağla üzerine (2) ḫüküm olındıqda qarye-i mezbūr emlakını iştirā ve edāsına ta’ahhüd

etmeleriyle taleb eylediğimde muhâlefet (3) edüb balâsına buyurıldı keşide hazîneye kayd Petrü me'mürdür fi 20 Z sene 196

Translation:

Davud submitted a petition: The non-Muslim Trajçe from Kulbah village owes him fifty five piastres. When he was ordered (to pay up), he sold his assets in the aforementioned village and agreed to pay, but when he (lit. I) requested (the money), he put up opposition. A *buyuruldu* was therefore drawn up on the face of (the *arzuhal*) and registered for the Treasury. In charge is Petro. On the 20th of Zilhicce in the year 1782 (Tuesday, 26 November 1782).

Fol. 15b/4:

(1) Yānyalı Gürge Kūsta Dīmītrī ve diğēer Gürge 'arzuḫāl eder Ḥalciler karyesinde bā defter ve Kelinc ve Eleviş (2) karyesine meşūru'l-isim kimesnelerinden öküž aqçesi toqūž yüz ğurūş ve Ūsturova sükkānından Luḫfi Ağa ve (3) qarındaşı Aḫmed Ağa ve menzilci Ḥalīl bölükbaşı ve Rüstem yetmiş bir buçuq ğurūş alacağı olmağla 'arzuḫāl balâsına (4) buyurıldı (keşide) ve hazîneye kayd ve Deli Ḥasan me'mürdür fi 20 Z sene 196

Translation:

Gjorgi from Yanya, Kosta, Dimitri and another Gjorgi submitted a petition: They are owed, according to the *defter*, nine hundred piastres *öküz aqçesi* (by people) in the village of Halciler (Çalcılar/ Çaldziları/ Filotas) and from individuals whose names are registered under the villages of Kelinc (Güljanci/ Rodon) and Eleviş (Eleviş/ Lakkia, all in Kaljarsko/ Ptolemais south of Lake Ostrovo), and seventy one piastres and a half by the (following) inhabitants of Ostrovo (Armissa), Lutfi Ağa, his brother Ahmed Ağa, Halil Bölükbaşı, the station officer, and Rüstem, (which they now claim). A *buyuruldu* was therefore (drawn up) on the face of the *arzuhal* and registered for the Treasury, with Deli Hasan in charge. On the 20th of Zilhicce in the year 1196 (Tuesday, 26 November 1782). (Cf. 19a/1)

Fol. 15b/5:

(1) Ḥasan Bölükbaşı 'arzuḫāl eder Usturova kazâsında yeğirmi beş nefer segbān ile bā mürāsele kazâ-i mezbūriñ bölükbaşısı (2) olub altı ay mıqdārı muḫāfaza edüb segbān 'ulufesi mähīye üçer ğurūş ve qullara onar ğurūş (3) mecmū'ı altıyüz on ğurūş alacağım olmağla edâsına muḫālefet etmeleriyle balâsına buyurıldı (keşide) ve el-ḫācc İslām me'mürdür 26 Z sene 196

Translation:

Hasan Bölükbaşı submitted a petition: 'In the district of Usturova (Armissa) I was, according to the *mürasele*, the official *bölükbaşı* of the aforementioned district; with twenty five *segbān* troops. I protected (the place) for six months. I am (now) owed six hundred and ten piastres altogether (in reality 510 piastres) as the monthly allowance of three piastres pay for the *segbān* and ten piastres per month for myself, but they resist to settle (the bill).' Therefore, a *buyuruldu* (was drawn up) on the face of (the *arzuhal*), with Hadji Islam in charge. (On) the 26th of Zilhicce in the year 1196 (Monday, 2 December 1782). (Cf. Matkovski, *Ajdustvoto V/85*)

Fol. 15b/6:

(1) Emîni (sic) muqâta'a-i Râdoviş Şâlih 'arzuhal eder Petriç derbendcileri Quluca karyesi sükkânından Muştafa ve Küçük (2) Hüseyin ve Hasan nâm kimesneler zimmetlerinde bā temessük muqâta'a-i mezbūr mālından üçyüz beş gurüş alacağı olmağla 'arzuhal (3) balāsına buyurıldı keşide ve hazîneye kayd 'Alî Beğ me'mürdür Z sene 196 (On margin:) 'Alî

Translation:

Salih, *emin* of the *mukataa* of Radoviš, submitted a petition: On account of a written statement Mustafa, Küçük Hüseyin and Hasan, inhabitants of Kuluca village (Ključ west of Petrič on the northern slopes of the Belasica range), *derbendcis* of Petrič (guarding the Strumešnica valley), owe him three hundred and five piastres from the revenue of the *mukataa* (which he now claims). A *buyuruldi* was therefore drawn up on the face of the *arzuhal* and registered for the Treasury. Ali Beğ is in charge. In Zilhicce 1196. (To be dealt with by) Ali.

Fol. 15b/7:

(1) 'Alî 'arzuhal eder Râdovişte kaşabası sükkânından Sa'duddîn Beğ nâm kimesneniñ kazâ-i mezbûrede vâki' evlād-i fâtiḥān (2) karyelerinden Qālū Kerice karyesi çiftliğinde ve Râdıceva çiftliğinde edāsı lâzım gelen fâtiḥān mīrīleri edāsına (3) muḥālefet etmeleriyle balāsına buyurıldı (keşide) ve hazîneye kayd ve 'Alî Beğ me'mürdür sene 196 (On margin:) 'Alî

Translation:

Ali submitted a petition: (The tenants) of the tchiftlik, in Kalu Kerice village (Kalugjerica) and Radiceva (Radičevo, both southeast of Radoviš) belonging to the villages of the *evlad-i fatihan* situated in the aforementioned district, of Saduddin Beğ, one of the inhabitants of the town of Radovište (Radoviš), oppose paying the *fatihan* taxes for which they are accountable. Therefore, a *buyuruldi* (was drawn up) on the face of (the *arzuhal*) and registered for the Treasury, with Ali Beğ responsible. In the year 1196. (To be dealt with by) Ali.

Fol. 15b/8:

(1) İknāt mitrepolîd 'arzuhal eder Vakıf Köy papazı Mārūc zimmetinde edāsı lâzım gelen mīrīniñ edāsına (2) muḥālefet etmekle balāsına buyurıldı keşide ve Süleymān kaḥveci me'mürdür

Translation:

Ignat the metropolitan bishop submitted a petition: Maruc, the priest of Vakıf Yeğri (Egri south of Bitola), resists paying the *miri* for whose payment he is responsible. A *buyuruldi* was therefore drawn up on the face of (the *arzuhal*), with Süleyman the *kaḥveci* in charge.

Fol. 16a/1:

(1) Râdoviş mütemekkinlerinden etmekci Sīmūs nām zimmīniñ düyünü terekесinden erinir oldığı ḥâlden toqсан senesine (sic) (2) mürd ü helāk olduqda kaşaba-i mezbûrda

mutaşarrıf olduğu mülk ü menzil sük-i sulţānīde ba'de'l-müzā'ede (sic) kaşaba-i (3) mezkûrdan Seyyid 'Alī çeribaşı üzerinde yüz elli ğurüş iştirā ve meblağ-i mezbûr mürd-i mesfûrîñ düyün-i (4) müşbetesine edā olunub menzil-i mezkûrdan mürd kimesneniñ 'alāka ve medhālî yoğiken mürd-i mesfûrîñ zevce-i (5) metrukesi Despinü nām naşrāniye zühûr ve hevāsına tâbi' Yahyā Çavuş ve ba'z-i müteğallibeden istinād ve menzil-i mezkûrî (6) zabt ve ğadr oldığıñ (sic) merkûm Seyyid 'Alī da'vāsına muţābiķ hazret-i şeyhü'l-islāmdan fetvā-yi şerīf (7) ve emr-i 'ālī mantûķınca dīvān-i Rûm İliden beyāz üzerine keşīde buyurıldı hazīneye kayd 'Alī Beğ me'mürdir fî 20 Z sene 196 (On margin:) 'Alī

Translation:

The debts of the non-Muslim by the name of Simus (mis-spelt for Simionos?) 'the Baker', one of the inhabitants of Radoviš, were to be repaid from his estate. When he died in the year (11)90 (21 February 1776–8 February 1777), the freehold house which he possessed in the aforementioned town was therefore auctioned in the main market square. It redeemed one hundred and fifty piastres on (loan from) the *çeribaşı* Seyyid Ali of the aforementioned town, and the aforementioned amount was paid towards the established debts of the deceased. Since the deceased had no (male) relations and had no influence concerning the house in question, the bereft wife of the deceased, the non-Muslim by the name of Despina, (suddenly) appeared and, supported by Yahya Çavuş who fancied her and some (other) oppressors, took the house referred to into possession, (thereby) acting unjustly. A *buyuruldu* was therefore promulgated by the Diwan of Rumelia in accordance with the noble *fetva* of his Excellency the *şeyhülislam* in favour of the claim of the aforementioned Seyyid Ali, and according to the tenor of the Imperial order. It was registered for the Treasury, with Ali Beğ in charge. On the 20th of Zilhicce in the year 1196 (Tuesday, 26 November 1782). (To be dealt with by) Ali.

Fol. 16a/2:

(1) 'Alī Hāşşekizāde 'arzuhal eder Filürine kazāsı sükkānından Muşlī oğlu Ya'ķüb nām kimesneniñ zimmetinde (2) alacağım olan beşyüz ğurüş edāda muhālefet etdiğine binā'en şadr olan emr-i 'ālī mantûķınca beynimize muşlihün (3) el-vasıtla (sic) üçyüz toķsan ğurüş 'aķd-i maşālîh olunub meblağ-i mezbûrdaħi ba'de't-teslīm ikiyüz kırķ ğurüşü (sic) alacağım ķalmaķla (4) 'arzuhal bālāsına buyurıldı keşīde ve Genç 'Osmān Aĝa me'mürdir fî 21 Z sene 196 //

Translation:

Ali Hassekizade submitted a petition: 'Because Musliođlu Yakub, an inhabitant of the district of Filurine (Florina), opposes paying the five hundred piastres which he owes me, an agreement for three hundred and ninety piastres (to be paid immediately) was reached by means of arbitrators (acting) between us in accordance with the tenor of the Imperial decree which has been issued, (so that) after the aforementioned sum was handed over, two hundred and forty piastres (still) remain to be claimed by me.' A *buyuruldu* was therefore drawn up on the face of the *arzuhal*, with Osman Aĝa 'the Young' in charge. On the 21st of Zilhicce in the year 1196 (Wednesday, 27 November 1782). (fee collected)

Fol. 16a/3:

(1) Bâ i'lâm-i şer'îye ile Râdoviş sükkânından Es-Seyyid Hâccî Aħmed Efendî kaşaba-i merķūm ra'yâlarından (sic) kırk neferden (2) mütecâviz bâ temessük üçyüz elli ğurūş alacaķ ve ba'de'l-murâfa'a iķrârıyla şâbit(dir ki) ehl-i islâmdan daħi beşyüz (3) elli ğurūş daħi alacaķı olmaĝla ketm ve ihfâ ve ğadr sevdâsında olmalarına binâ'en balâsına buyurıldı keşide (4) ve hazineye kayd ve bölükbaşı 'Alî Beĝ me'mürdür sene 196 (vâci)b (On margin:)' Alî

Translation:

On account of a court's *ilam* (it is evident that) Es-Seyyid Hadji Ahmed Efendi, one of the inhabitants of Radoviš, is owed, on account of a written statement, three hundred and fifty piastres by more than forty individual *reaya* from the aforementioned town, and (that) after the court hearing it was established by means of a confession that he is owed five hundred and fifty piastres again by the Muslims, too. Since they concealed this, and because they have a passion for causing damage, a *buyuruldu* was drawn up on the face of (the *ilam*) and registered for the Treasury, with Ali Beĝ the *bölükbaşı* being in charge. In the year 1196. Due. (To be dealt with by) Ali.

Fol. 16a/4:

(1) Hâlîl nâm kimesne 'arzuħâl eder Manâstır sâkinlerinden terzi 'Âccî Müşķû nâm kimesnede on toķuz (2) ğurūş alacaķı olmaĝla bâlâsına buyurıldı keşide ve merķû(m) İbrâhîm Aĝa me'mür olmuşdır fi 22 Z sene 196

Translation:

A certain Halil submitted a petition: (The pilgrim to Jerusalem) by the name of (H)adji Muşķo 'the Tailor' owes him nineteen piastres. A *buyuruldu* was therefore drawn up on the face of (the *arzuhal*) and the aforementioned Ibrahim Aĝa put in charge. On the 22nd of Zilhicce in the year 1196 (Thursday, 28 November 1782).

Fol. 16a/5:

(1) Şâliħa Hatun 'arzuħâl eder Manâstır sâkinlerinden zevci Piper oĝlı Hüseyn nâm kimesne (2) kendi hâlinde olmayub üzerime diĝer zevce alub üveĝe (sic) oĝlum ile yek dil (3) olub ğarb-i şedîd etmeleriyle icrâsı bâbında bâlâsına buyurıldı keşide ve merķūm me'mürdür (4) fi 23 Z sene 196

Translation:

Saliha Hatun submitted a petition: Her husband by the name of Piperoĝlu Hüseyin, one of the inhabitants of Manastir (Bitola), behaved badly. 'He took another wife on top of me, conspired with my stepson, and (both) struck me with a heavy blow.' Therefore, a *buyuruldu* was drawn up on the face of (the *arzuhal*), indicating how to execute it; in charge is the aforementioned (Ibrahim Aĝa). On the 23rd of Zilhicce in the year 1196 (Friday, 29 November 1782).

Fol. 16a/6:

(1) Güre zimmî 'arzuħâl eder Manâstır każâsına tâbî' Novâķ nâm ķarye mütemekkinlerinden Güre nâm zimmide (2) otuz bir ğurūş bir rub' al(a)caķ ğaķķı olmaĝla icrâsı bâbında bâlâsına buyurıldı(1) keşide ve merķūm (3) me'mür olmuşdır fi 22 Z sene 196

Translation:

The non-Muslim Gjzure submitted a petition: The non-Muslim (also by the name of) Gjzure, one of the inhabitants of Novak village (Novaci) which belongs to the district of Manastir (Bitola), owes him thirty one and a quarter piastres. Therefore, a *buyuruldi* was drawn up on the face of (the *arzuhal*), indicating how to execute it, and the aforementioned put in charge. On the 22nd of Zilhicce in the year 1196 (Thursday, 28 November 1782).

Fol. 16a/7:

(1) ‘Aliye Hatun ‘arzuhal eder büšnâk ser-çavuş Hasan Ağa kulları kuluñızı talâk edüb (2) ve şimdi cebren aħz etmeğe sa’y edüb icrâsı bâbında buyuruldı keşide ve merküm İbrâhîm Ağa (3) me’mür olmışdır fî 22 Z sene 196

Translation:

Aliye Hatun submitted a petition: ‘The humble servant, the chief *çavuş* Hasan Ağa ‘the Bosnian’, has divorced me. He now intends to take your humble servant by force.’ A *buyuruldi* was therefore drawn up, indicating how to execute it, and the aforementioned Ibrahim Ağa put in charge. On the 22nd of Zilhicce in the year 1196 (Thursday, 28 November 1782).

Fol. 16a/8:

(1) Manastir sükkânından ‘Osmân nâm kimesneniñ Usturova bölükbaşısı Halil Bölükbaşında cihet-i karzdan kırk gürüş (2) alacağı oldığım ‘arzuhalıyla inhâ olmağla taħşîli bâbında buyuruldı keşide olunub ‘abacı ta’yîn olınmışdır fî 21 Z sene 196

Translation:

Because a certain Osman, inhabitant of Manastir (Bitola), notified (us) in his *arzuhal* that Halil Bölükbaşı, the *bölükbaşı* of Usturova (Arnissa), owes him forty piastres from a loan, a *buyuruldi* was drawn up demanding the collection (of the money), and ‘the Clothmaker’ was put in charge. On the 21st of Zilhicce in the year 1196 (Wednesday, 27 November 1782).

Fol. 16b/1:

(1) Hüseyin Etmekci ‘arzuhal eder Tikveş kazâsına tâbî’ Negütin karyesinden Rüstem ve Timyânik karyesi sâkinlerinden Muştafa (2) nâm kimesnede on bir gürüş sâbık a’yân Süleymân Ağada elli sekiz gürüş ve Mehmed Emîn Ağada yeğirmi yedi gürüş (3) ‘Ömerde on altı (ve) Baş(î)rzâdede yeğirmi dört (ve) Ağuş Süleymân Ağada kırk sekiz (ve) ‘Ömer Ağada dört (4) (ve) Başo Beğde tokuz buçuğ cem’an ikiyüz iki gürüş alacağım olmağla icrâsı ve ihkâk olunmak bâbında ‘arzuhal (5) balâsına buyuruldı keşide ve Hasan Çavuş me’mürdür fî 22 Z sene 196

Translation:

Hüseyin ‘the Baker’ submitted a petition: ‘I am owed eleven piastres by a certain Rüstem of Negutin village (Negotino in Tikveško) belonging to the district of Tikveş (Tikveš) and a certain Mustafa, inhabitant of Timjanik village (neighbouring Negotino); fifty eight piastres by the former *ayan*, Süleyman Ağa; twenty seven piastres by Mehmed Emin Ağa;

sixteen by Ömer; twenty four by Basirzade; forty eight by Ağuş Süleyman Ağa; four by Ömer Ağa and nine and a half by Bašo Beğ, altogether two hundred and two piastres (which I now claim).’ A *buyuruldı* was therefore drawn up on the face of (the *arzuhal*), indicating how to execute it and how to administer justice, and Hasan Çavuş is being put in charge. On the 22nd of Zilhicce in the year 1196 (Thursday, 28 November 1782).

Fol. 16b/2:

(1) Bâ i'lâm-i şer'îye ile Ūsturova sükkânından Qandil Kaşşâb nâm zimmî mecrûhen meclis-i şer'e gelüb takrîr-i kelâm (2) eylediği kaşaba-i mezbûr mütemekkinlerinden Topuz Muştafâ ve Rüstem ve Mûsâ oğlu İbrâhîm ve Solak Muştafâ nâm şakîler (3) benim ortağım Kûsta ve karındaşım Lâzû nâm ra'yâ (sic) -ları şakî-i mezbûrlar alet-i harbla üzerlerine hücum ve zarb (4) ve mecrûh ve ahz ve Topuz (sic) Muştafâmîñ hânesine götürüb bütün gece şalb ve eziyet ve üzerinde olan (5) nukûd ve eşyalarını ğaşb (ü) ğâret etmekle i'lâm ile inhâ ve icrâsı bâbında balâsına buyurıldı keşide ve Şakallu (6) Aĥmed Ağa me'mûr olmışdır fi 22 Z sene 196 //

Translation:

According to a court's *ilam*, a non-Muslim by the name of Kandil 'the Butcher', one of the inhabitants of Ostrovo (Arnissa), came wounded to the sharia court and made a statement which was communicated through the *ilam*: 'The outlaws called Topuz Mustafa, Rüstem, Musaoğlu Ibrahim and Solak Mustafa who are residents of the aforementioned town – these brigands referred to above attacked the *reaya*, (i.e.) my partner by the name of Kosta and my brother called Lazo, with weapons, struck, wounded and grabbed them and brought them into the house of Topuz Mustafa (where) they let them hang (upside down) all night (while) torturing them. (Then) they seized the money and possessions which they had on them.' A *buyuruldı* was therefore drawn up on the face of (the *ilam*), indicating how to execute it, and Ahmed Ağa 'the Bearded' was put in charge. On the 22nd of Zilhicce in the year 1196 (Thursday, 28 November 1782). (fee collected)

(Cf. Matkovski, *Ajdutstvoto V/80*)

Fol. 16b/3:

(1) Priştineli Zeynel Başe 'arzuĥâl eder Kırçova nâhiyesinde İstîrnova kırye ehâlîsi yolımı başub beş re's kırbânımı (2) ahz edüb ğadr etmeleriyle balâsına buyurıldı keşide ve Bilâl me'mûrdır sene 196

Translation:

Zeynel Beşe from Priştina submitted a petition: 'The people of the village of Strnovo (not identified) in the district of Kırçova (Kičevo) blocked my way and did me harm by taking my five rams.' A *buyuruldı* was therefore drawn up on the face of (the *arzuhal*), and Bilal is in charge. In the year 1196.

(Cf. Matkovski, *Ajdutstvoto V/81*)

Fol. 16b/4:

(1) Zeynel Başe 'arzuĥâl eder Ūsküb kazâsı Sûpûtnica kırye ehâlîsi yolımı başub iki re's bârgîrlerimi (2) ve bir kilim ve sekiz re's kırbânımı ahz etmeleriyle balâsına buyurıldı keşide ve Şolak Bekir me'mûrdır sene 196

Translation:

Zeynel Beşe submitted a petition: ‘The people of Sopotnica village in the district of Üsküb (Skopje) blocked my way and took my two horses, one kelim and my six rams.’ A *buyuruldı* was therefore drawn up on the face of (the *arzuhal*), and Bekir ‘the Left-Handed’ has been put in charge. In the year 1196.
(Cf. Matkovski, *Ajdutstvoto V/82*)

Fol. 16b/5:

(1) Pirlepeli Rukye ‘arzuḫāl eder kaşaba-i mezbürda vâkı’ bir bāb mülk dükkânımı Bayraklı Beğ mahallesinde cāmî’-i (2) şerif ḫitābetine vaḳf edüb kaşaba-i mezkür sükkânından Deli Ḥasan māl kuvvetiyle dükkânımı hedm (3) ve yol edüb vaḳfımı ibtāl etmeleriyle dükkânını kemā’l-evvel binā ve ufağımı iḫyā inhā etmekle (4) balāsına buyuruldı keşide ve Ḥaccī Aḫmed aḫrām ağası me’mürdir fi 23 Z sene 196

Translation:

Rukye from Prilep submitted a petition: ‘I made my freehold shop, situated in the aforementioned town, into a *vaḳf* for the benefit of the *hatib* at the noble mosque in Bayrakdar Beğ quarter, but Deli Hasan, one of the inhabitants of the aforementioned town, destroyed my shop with the power of his riches and made it into a road, rendering my *vaḳf* useless.’ (She now) asks for her shop to be rebuilt as it used to be, with (all) its details restored. A *buyuruldı* was therefore drawn up on the face of (the *arzuhal*) and Hadji Ahmed the *aḫrām ağası* put in charge. On the 23rd of Zilhicce in the year 1196 (Friday, 29 November 1782).

Fol. 16b/6:

(1) Pirlepeli el-ḥacc ‘Alī ‘arzuḫāl eder yine kaşā-i mezbür sükkânından Vīrbüfcalı ‘Ömer ve İlyās ve Aḫmed nāmün kimesneler zimmetlerinde (2) seksen üç gürüş bā ḫükm-i şer’ alacağım olmağla taḫşīli bābında balāsına buyuruldı keşide ve Ṭalab (sic) me’mürdir sene 196

Translation:

Hadji Ali from Prilep submitted a petition: ‘On account of a *ḫükm* issued by a sharia court I am owed eighty three piastres by the individuals named Ömer, Ilyas and Ahmed, inhabitants of Vīrbufca village (Vrboec near Krivogaštani) in the aforementioned district.’ A *buyuruldı* was therefore drawn up on the face of (the *arzuhal*) demanding the collection (of the loans), and Talib put in charge. In the year 1196.

Fol. 16b/7:

(1) Alıqlarlı Şāfiye ‘arzuḫāl eder qarındaşım Kamer bir re’s bārgir Dübruşevalı İstüyāna fūrūḫt edüb ve (2) vādesinde aḳçesini taleb ederken edāsına muḫālefet edüb bārgiri çevirüb alacağ iken mesfūrlar (3) üzerine ḫücüm ve mecruḫ ve ölecek mertebesinde oldıḳda balta ile katıl ve Trāb kilisesine atub ḳarye-i (4) mezbür daḫı Balata-ya atub icrāsı bābında ‘arzuḫāl balāsına buyuruldı ve ḫazīneye ḳayd İbrāḫīm Ağaya verilmişdir fi 23 Z sene 196

Translation:

Safiye from Alıklar (probably Aglarci/ Algarci in Bitolsko Pole) submitted a petition: ‘My brother Kamer sold a horse to Stojan from Dobruševo, and when he demanded his money at the arranged date, he refused. When (Kamer) attempted to take back the horse, the abovementioned attacked and wounded him, and when he was almost dying, they killed him with an axe and threw him into the church of Trap (a village on the way from Dobruševo to Aglarci/ Algarci). The (people of) the aforementioned village however dumped him in the Balata (swamp west of Trap).’ A *buyuruldi* stipulating how to proceed was drawn up on the face of the *arzuhal* and registered for the Treasury, (then) given to Ibrahim Ağa. On the 23rd of Zilhicce in the year 1196 (Friday, 29 November 1782).
(Cf. Matkovski, *Ajduštvo* V/83)

Fol. 16b/8:

(1) Seyyid Mehmed ‘arzuḫāl eder Fīlūrīne sükkānından Neveska(1) Muştafā Sipāhīden şāhibdevlet (sic) ‘akkām başısı elli iki ğurūş (2) bā temessük alacağı olmağla balāsına buyuruldi Tatar Memiş me’mürdir sene 196 (vāci)b

Translation:

Seyyid Mehmed submitted a petition: On account of a written statement the fortunate head of the attendants of the *surre* is to receive fifty two piastres from Mustafa Sipahi of Neveska village (Nymfaion south of Florina), one of the inhabitants of Florina. Therefore, a *buyuruldi* (was drawn up) on the face of (the *arzuhal*). Tatar Memiş is responsible. In the year 1196. Due.

Fol. 16b/9:

(1) Butürāk ‘arzuḫāl eder Usturova kaçāsına Zervī kıyeyesinden Rīstū ve Kīr Kūhān (ve) Dīmītrī İstüyān ve Dīmū (2) kefāletle öküz akçesi otuz beş ğurūşu alacağım olmağla yine merķūm me’mürdir fī 24 Z sene 196 (vāci)b

Translation:

Buturak submitted a petition: ‘I am owed, with due security, thirty five piastres *öküz akçesi* by Risto, Kir Kohan, Dimitri, Stojan and Dimo from Zervi village (Zervi/Zervi north of Lake Ostrovo) in the district of Usturova (Arnissa), (which I now claim).’ The aforementioned is responsible again. On the 24th of Zilhicce in the year 1196 (Saturday, 30 November 1782). Due.

Fol. 17a: blank (see fol. 24a instead)

Fol. 17b: blank (see fol. 24b instead)

Fol. 18a/1:

(1) Rādoviş kaçāsına tābī‘ Lipuvīk ve Rākince nām kıyeyeler miyānında İbrāhīm nām kimesne katl ve ğadr (2) olındığı inhā olınmağla kıtilleri tecrīsiyçün beyāz üzerine buyuruldi keşide olinub Kātīb ‘Alī Efendīye i‘tā (3) ve rü‘yeti ‘Alī Beğe ihāle olındı fī 27 Z sene 196

Translation:

Since it was reported that the individual by the name of Ibrahim was killed and wronged between the villages of Lipuvik (Lipovik in the far south of the district) and Rakince (probably Rakitec nearby) belonging to the district of Radoviş (Radoviš), a *buyuruldu* was promulgated to bring the murderers into the open, and given to Ali Efendi the scribe, while the supervision (of the case) was handed over to Ali Beğ. On the 27th of Zilhicce in the year 1196 (Tuesday, 3 December 1782).

Fol. 18a/2:

(1) Usturümca każāsının şirāze-i nizāmı münhall olduğına binā'en każā-i mezbūrın rābiṭa-i nizāmı hüsn-i şüret ve temşil (2) verilmesi bābında każā-i mezbūr a'yānının iḥzārı iltimās olmağla beyāz üzerine buyuruldu

Translation:

Since the bond of order in the district of Usturumca (Strumica) was dissolved, a *buyuruldu* was promulgated requesting the *ayan* of the aforementioned district to be summoned (before the Diwan of Rumelia) so that the re-establishing (*lit.* the bond) of order in the aforementioned district (can) be given a good appearance and representation.

Fol. 18a/3:

(1) Süleymān 'arzuḥāl eder Tikveş każāsına tābi' Dūbreva ve Dīsān ve Kṛivelāk karyelerinden bā mūmzā vekilḥarclik (2) aqçesi alacağım olmağla edāsına muḥālefet etmeleriyle taḥşilī bābında 'arzuḥāl bābında (sic) buyuruldu (keşide) ve Hāccī Bekir ta'yin olmuştur //

Translation:

Süleyman submitted a petition: 'On account of a sealed (document) I am owed money for the *vekilharclik* by the villages of Dubreva (Dubrovo), Disan (Dolni or Gorni Disan east of Kavadarci) and Krivelak (Krivolak, like Dubrovo on the southern banks of Vardar river) which belong to the district of Tikveş (Tikveš). They refuse to pay up.' Therefore, a *buyuruldu* (was drawn up) on the face of the *arzuhal* demanding the collection (of the money), and Hadji Bekir was appointed. (fee collected)

Fol. 18a/4:

(1) Kūcane nāhiyesinde Nevesel nām karyede ittifāk-i ahālī ile naşb olman bekci karyeden ba'z-i eşkiyālar icrā-yi muḥātelīyet (sic) dā'īyesiyle (2) merķūm maḫlūmı ḥilāf-i şer' katl ve ğadr eylediklarını vuḫūf-i tāmmı olanlar iḥbār etmeleriyle beyāz üzerine buyuruldu merķūm me'mürdür //

Translation:

According to the information provided by those who have full knowledge (of the case), some brigands (originating) from the village (in question) who had the intention of performing a slaughter, contrary to the sharia killed and abused their victim who was by consent of the people appointed watchman in the village of Nevesel (Novo Selani west of

Kočani) in the district of Kočani. A *buyuruldı* was therefore promulgated. In charge is the aforementioned (Hadji Bekir). (fee collected)
(Cf. Matkovski, *Ajduštvo* V/86)

Fol. 18a/5:

(1) Tikveş kazâsı muzâfâtından Küstreşnice nâm karyeden (*insert*: Malkū çiftliği Ūrîzâr ve Tŭrlîk ve Drn ve Dîrâcevîce-i bâlâ me'a zîr) ahâlîleri bundan aqdem 'âdet-i me'lûfleri üzere üç nefer (2) re'âyâ fuqarâsını hilâf-i şer' katl bi-ğayr-i haqqin katl eylediklarını vukûf olanlar ihbâr etmeleriyle beyâz üzerine buyurıldı hâzîneye kayd merkûm me'mûrdır // fi 27 Z sene 196

Translation:

According to the information given by those who know, the people of the tchiftlik of Malko (consisting of) Orizar, Turlık, Drn and Upper and Lower Dračevica (as part) of the village of Kustrešnice (probably Korešnica north of the river Vardar near Demir Kapija), one of the appendages of the district of Tikveš, earlier killed three poor *reaya* contrary to the sharia (and) without any justification according to their usual habits. A *buyuruldı* was therefore promulgated and registered for the Treasury. In charge is the aforementioned (Hadji Bekir). (fee collected). On the 27th of Zilhicce in the year 1196 (Tuesday, 3 December 1782).

Fol. 18a/6:

(1) İstüyân zimmî 'arzuhal eder Manâstır kazâsına tâbî' Velîsel nâm sâkinlerinden (2) 'amucalarım Vâşil ve Avğanin nâmân zimmîler bi-ğayr-i haqq çiftliğimi on seneden mahşûlını (3) fuzûlen aħz ve zabt edüb icrâsı bâbında bâlâsına buyurıldı keşîde ve Mehmed mübâşir (4) me'mûr olmuştır fi 27 Z sene 196

Translation:

The non-Muslim Stojan submitted a petition: 'My uncles, the two non-Muslims by the name of Vasil and Evgeni, inhabitants of Velisel village (Velesele in the far southeast of the district) belonging to the district of Manastır (Bitola), have unlawfully taken possession of my tchiftlik (and) for ten years taken its produce.' A *buyuruldı* was (therefore) drawn up on the face of (the *arzuhal*), indicating how to proceed, and Mehmed put in charge as *mübaşir*. On the 27th of Zilhicce in the year 1196 (Tuesday, 3 December 1782).

Fol. 18a/7:

(1) Es-Seyyid İshâk Za'îm 'arzuhal eder Usturûmca kazâsına berât-i 'âlîşân ile mutaşarrif olduğum ze'âmetimiz kûrâlarından (2) Tŭrnova ve Petrâlîc nâmûn kûrâlar ahâlîleri hâşıl olan 'öşr-i şer'iyemizi iki senedirke edâsına muhâlefet etmeleriyle (3) icrâsı bâbında buyurıldı keşîde ve 'Alî Beğ me'mûrdır sene 196 //

Translation:

Seyyid Ishak the *zaim* submitted a petition: 'The people of the villages named Tŭrnova (Turnovo) and Petrâlîc (Petrâlinci, both east of Strumica in Strumičko Pole) which are among the villages of our *zeamet* (belonging) to the district of Usturumca (Strumica) which

I occupy on account of a most noble *berat*, have for two years been refusing to hand over the canonical tithe which is ours.' A *buyuruldı* was therefore drawn up, indicating how to proceed, and Ali Beğ put in charge. In the year 1196. (fee collected)
(See the following two entries)

Fol. 18a/8:

(1) Es-Seyyid İshāk 'arzuḫāl eder Rādoviş kazāsına tābī' Rākişte nām qarye sınırında toḫsan altı senesiniñ 'öşrini (2) qarye-i mezbür ahālileri zimmileri kırdı birağub ḫayvānāt ekl etmeleriyle 'arzuḫāl balāsına buyuruldı keşide (3) 'Alī Beğ me'mūr olmuşdır sene 196 //

Translation:

Seyyid Ishak submitted (another) petition: 'The non-Muslims among the inhabitants of the village referred to (below) left the tithe of the year (11)96, (produced) within the boundaries of Rakişte village (perhaps Rakliš east of Radoviş) which belongs to the district of Radoviş (Radoviş), in the fields, (so that) the animals ate it.' A *buyuruldı* was therefore drawn up on the face of the *arzuhal*, and Ali Beğ put in charge. In the year 1196. (fee collected)

Fol. 18a/9:

(1) İshāk 'arzuḫāl eder Usturūmca kazāsında Vārvārīce ve Lārdevīne qaryelerinde olan snürümüzi (2) zirāat ve üzerlerine işābet eden a'şār-i şer'iyemizi vermede muḫālefet etmeleriyle buyuruldı ve 'Alī Beğ me'mürdür sene 196

Translation:

Ishak submitted (yet another) petition: 'They cultivate our confines situated in the villages of Varvarice (Varvarica) and Lardevine (perhaps Vladevci, both in the far northwest of the *kaza*) in the district of Usturumca (Strumica), but oppose handing over our (share of the) canonical tithes for which they are liable.' Therefore, a *buyuruldı* (was drawn up) and Ali Beğ put in charge. In the year 1196.

Fol. 18a/10:

(1) Panū (or Yanū) zimmī 'arzuḫāl eder Fīlürīne sākinlerinden Deli İsmā'īl nām bölükbaşı Ekşi (2) Şudan Lūbuṭa qaryesine giderken bi-ğayr-i ḫaḫḫin yolunı başub zārb-i şedīd ile zārb (3) ve on beş ğurūşını fuzūlen aḫz edüb icrāsı bābında buyuruldı bālāsına keşide ve Mışrī (4) Ḥāfız me'mūr olmuşdır fī 29 Z sene 196

Translation:

The non-Muslim Pano (or Jano) submitted a petition: When he was walking from Ekşi Su (Ekşi Su/ Xiron Neron) to the village of Lubuta (Ljubetino/Pedhinon, both southeast of Florina), the *bölükbaşı* called Deli Ismail, one of the inhabitants of Florina, suddenly attacked him without justification, striking him with a heavy blow and unlawfully taking his fifteen piastres. A *buyuruldı* was (therefore) drawn up on the face of (the *arzuhal*) and Hafız Mısri put in charge. On the 29th of Zilhicce in the year 1196 (Thursday, 5 December 1782).

(Cf. Matkovski, *Ajdutstvoto V/92*)

Fol. 18a/11:

(1) Sirü zimmîye ‘arzuḫāl eder Fîlürine kaçāsına tābi‘ Ekşi Şu nām қarye sākinlerinden olub (2) yine қarye-i mezbüre sākinlerinden Pa(n)ce nām kefere bölükbaşı tarafından vekil olub evlaқа (sic) akçesiyçün (3) ḫā(ne)sine girüb żarb-i şedîd edüb ve ‘ırz gîr (sic) etmekle icrāsı bābında bālāsına buyurıldı (4) keşide ve merķüm Mısrî Ḥāfız me’mür olmuştır fi 29 Z sene 196

Translation:

The non-Muslim woman Sero submitted a petition: She is an inhabitant of Ekşi Su village (Ekşi Su /Xinon Neron) belonging to the district of Filurine (Florina). The unbeliever Pançe, another inhabitant of the aforementioned village, was the *bölükbaşı*'s *vekil*. He entered her house for her *evlak akçesi* (lit. ‘water-channel money’), striking her with a heavy blow and dishonouring her. A *buyurıldı* was therefore drawn up on the face of (the *arzuhal*) and the aforementioned Hafız Mısrî put in charge. On the 29th of Zilhicce in the year 1196 (Thursday, 5 December 1782).

Fol. 18b/1:

(1) Rādovīş kaçāsına tābi‘ Ūrāvince nām қarye sükkānından Bütürāk Aḫmed demekle ma’rûf kimesne yine қarye-i (2) mezbürda vāki‘ menzili derünında Ḥālîk İsmā‘îl Beşe ve oğulları ve Ğüpeşli Meḫmed Ağa demekle ‘arîf nām şekāvet- (3) pişeler bi-ğayr-i ḫaḫkın katl etmeleriyle icrāsı bābında beyāz üzerine buyurıldı keşide ve ‘Alî Beğ me’mürdür

Translation:

The notorious brigands known by the name of Halik Ismail Beşe, his sons, and Mehmed Ağa from Gopeş, without any justification killed the person known as Buturak Ahmed, one of the inhabitants of Uravince village (Oraovica east of Radoviš) belonging to the district of Radoviš (Radoviš), while (he was) in his house which is situated in the aforementioned village. A *buyurıldı* was therefore promulgated indicating how to proceed. Ali Beğ is in charge.

Fol. 18b/2:

(1) ‘Alî Obalı ‘Angele ‘arzuḫāl eder Manāstır ķurbında (sic) Monlā Efendiniñ çiftliğinde bir ‘avrat ‘ayinleri (sic) üzere istivrî (sic) edüb (2) alacaḫ eşnāsında babası zimmî kethüdāmız rizā vermiyor deyü kaçurdılar zimmî ķullarına ğadr olmağla icrāsı bābında buyurıldı (keşide) Kūpele ‘Alî me’mürdür

Translation:

Angele from Ali Oba submitted a petition: ‘I betrothed a woman in the tchiftlik of Molla Efendi in the vicinity of Manastır (Bitola) according to the (usual) rites. When I wanted to take her, her father said: ‘Our non-Muslim *kethüda* does not give his consent’, and they hid her, causing (this) humble servant to suffer injustice.’ A *buyurıldı* (was therefore drawn up), detailing its execution. Ali ‘the Flower’ is in charge.

Fol. 18b/3:

(1) Sābiқа (sic) Pırlepe ḫākimi ‘Alî Efendî ‘arzuḫāl eder ber mu’tād olan ḫarc-i imzādan ez-ğayr-i teslîmāt ğaşbdār olan Velî Bölükbaşı (2) zimmetinde yüz otuz ğurüş alacağım

kalmağla mübaşir ma'rifetiyle taşhili bābında balāsına buyurıldı (keşide) Etdirneli (sic) Aḥmed me'mürdir sene 196

Translation:

The former judge of Prilep, Ali Efendi, submitted a petition: 'Veli Bölükbaşı, the collector of the customary *harc-i imza*, still owes me, excluding (payments made by) instalments, one hundred and thirty piastres.' A *buyuruldı* was (therefore drawn up) on the face of (the *arzuhal*), demanding that (the sum) be collected through the *mübaşir*. Ahmed from Edirne is in charge. In the year 1196.

Fol. 18b/4:

(1) Yine ḥākim 'Alī Efendī 'arzuḥāl eder ḥarc-i imzā ve şarrāfiye ve maḥkeme ta'mīriyüçün mīr-i 'alem Yūsuf Ağa ma'rifetiyle Cārvīk ḫaryesi (2) re'āyalarının zimmetinde ḥişşeleri işābet eden yüz yeğirmi gürüş ḫarye-i mezbūr sipāhileri Şemsī ve 'ammisi Aḥmed Sipāhī edāsına müte'ahhid (3) ve otuz yedi gürüş edā ve bākisi seksen üç gürüş zimmetlerinde kalmağla taşhili bābında buyurıldı ve yine Aḥmed me'mürdir sene 196

Translation:

Judge Ali Efendi submitted another petition: 'For the *harc-i imza*, the *sarrafiye* and for the repairs of the *maḥkeme*, the *reaya* of Carvik village (Carević east of Prilep) are liable, through Yusuf Ağa the *miralem*, for their share of one hundred and twenty piastres. The *sipahis* of the aforementioned village, Şemsi and his uncle Ahmed Sipahi, agreed to their payment and handed over thirty seven piastres, while eighty three piastres remain in their debt.' A *buyuruldı* was therefore (drawn up), demanding the collection (of the arrears). Again, Ahmed is in charge. In the year 1196.

Fol. 18b/5:

(1) Ḥadice cāriye 'arzuḥāl eder Manāstır sükkānından 'abacı 'Ālī İsmā'īl nām kimesne çiftlik ra'yalarını (sic) ḫilāf-i şer' rencide (2) ve tecrīm ve çiftliğimi ibtāl eylediğundan mezbūr şer'e mürāfi' ve icrāsı bābında buyurıldı ve ḫazīneye ḫayd İbrāhīm Ağa me'mürdir sene 196

Translation:

The concubine (or female slave) Hadice submitted a petition: 'The individual by the name of Ali Ismail 'the Clothmaker', one of the inhabitants of Manastır (Bitola), has tormented the *reaya* of my tchiftlik and extorted fines contrary to the sharia, thereby ruining my tchiftlik, which is why the aforementioned (must be) brought before a court of justice.' A *buyuruldı* (was drawn up), detailing its execution, and registered for the Treasury. Ibrahim Ağa is in charge. In the year 1196.

Fol. 18b/6:

(1) Mīlū naşrānīye ('arzuḥāl eder) Zevcim Ristūniñ ortağı Kīrū ve Pāvle Yamaḫ zimmiler ortak mālını fūrūht edüb ekl ve bel' etmekle (2) zevcim-i mersüm zimmetiñ (sic) deyn içün maḥbūs olmağla emvāl (sic) zāhire iḫrāc ve aliverilmek bābında 'arzuḥāl balāsına buyurıldı (keşide) İbrāhīm Ağa me'mürdir

Translation:

The Christian (lady) Milo (submitted a petition): ‘The non-Muslims Kiro, associate of my husband Risto, and Pavle ‘the Irregular’ have sold their (share of the) joint property and consumed (part of) it, so that my aforementioned husband got imprisoned for debt.’ A *buyurıldı* was therefore (drawn up) on the face of the *arzuhal*, demanding that the property be brought out into the open and handed over immediately. In charge is Ibrahim Ağa.

Fol. 18b/7:

(1) Kāzū oğlu ‘Alī nām kimesne ‘arzuḥāl eder Fīlūrīne każāsına tābī’ Çalıclar karyesi sākinlerinden (2) Muşlı ve qarındaşı Çavuş ve Ekşi oğlu Murādın ve ‘Amuş oğlu ‘İsā nāmün eşkıyālar (3) bi-ğayr-i ḥaḳḳ kuluñızı tuṭub iki bārgīrimi ve bir tüfenk ve bir sīm piştül (sic) ve otuz ğurüş (4) aḳçesini aḥz etmeleriyle icrāsı bābında bālāsına buyurıldı keşide ve Delī Hasan Aġaya gönderilmiştir fi 29 Z sene 196

Translation:

A person by the name of Ali, son of Kazo (dim. of Kazım) submitted a petition: ‘The brigands Musli, his brother Çavuş, Muradin, son of Ekşi, and Isa, son of Amuş, inhabitants of Çalıclar village (Čaldžilari/ Filotas) belonging to the district of Filurine (Florina), seized your humble servant without any justification, taking my two horses, one musket, a silver pistol and thirty piastres in cash.’ A *buyurıldı* was therefore drawn up on the face of (the *arzuhal*), detailing its execution, and sent to Deli Hasan Ağa. On the 29th of Zilhicce in the year 1196 (Thursday, 5 December 1782).

(Cf. Matkovski, *Ajduštvo* V/91)

Fol. 18b/8:

(1) Duḫānī Ḥalīl (‘arzuḥāl eder) Tikveş każāsına tābī’ Mārīneli Sülüce zimmetinde bā temessük elli ğurüş alacaġım olmaġla balāsına buyurıldı (2) ve İbrāḫīm Aġa me’mürdir sene 196

Translation:

Duhani Halil (submitted a petition): ‘On account of a written statement I am owed fifty piastres by Sülüce of Marine (Marena near Negotino) which belongs to the district of Tikveş (Tikveš) (which I now claim).’ A *buyurıldı* (was drawn up) on the face of (the *arzuhal*), with Ibrahim Ağa being in charge. In the year 1196.

Fol. 18b/9:

(1) Tikveş każāsından bā i‘lām-i şer‘īye ile Dışān karyesinden Muştafā Başe ve Monlā Muştafā ve Duraḳ nāmün şekīler (2) üzerlerine edāsı lāzım gelen tekālīfleri edāsına muḫālefet etmeleriyle icrāsı bābında balāsına buyurıldı (keşide) İbrāḫīm Aġa me’mürdir (vāci)b sene 196

Translation:

(It was reported) in the judge’s *ilam* from the district of Tikveş (Tikveš) that the brigands by the name of Mustafa Beşe, Molla Mustafa and Durak from Dışan village (Upper or Lower

Disan south of Negotino in Tikveško) oppose paying the *tekalif* taxes for which they are liable. Therefore, a *buyuruldi* (was issued) on the face of (the *ilam*), detailing its execution. Ibrahim Ağa is in charge. Due. In the year 1196.
(Cf. Matkovski, *Ajdustvoto V/87*)

Fol. 18b/10:

(1) Menzilci Nu'mân 'arzuḥâl eder Fîlûrîne Bekir Aġanıñ kefâletiyle menzilci-i sâbık Ḥasan Aġadan bârgîr aqçesi (2) elli ġurüş alacaġı olmaġla buyuruldı (keşîde) ḥazîneye kayd Deli Ḥasan me'mûrdır (vâci)b

Translation:

Numan, courier station officer, submitted a petition: 'I am owed, under the guarantorship of Bekir Ağa in Florina, fifty piastres *bargir akçesi* by Hasan Ağa, former courier station officer (which I now claim).' A *buyuruldi* (was therefore drawn up and) registered for the Treasury. Deli Hasan is in charge. Due.

Fol. 18b/11:

(1) Dîmitrî Gûrgî Kûsta 'arzuḥâl eder Fîlûrîne kazâsında Gelinc ve Elevîş qaryesinde ma'lûmu'l-isim öküz aqçesi alacaġı (2) olmaġla icrâsı bâbında buyuruldı (keşîde) ḥazîneye kayd merķûm me'mûrdır sene 196 (vâci)b

Translation:

Dimitri, Gjorgi and Kosta submitted a petition: They are owed (a certain amount) as *öküz akçesi* by (someone) whose name is known (to the authorities) in the village(s) of Gelinc and Eleviș (Güljanci/ Rodon and neighbouring Eleviș/ Lakkia southeast of Florina) in the district of Filurine (Florina) (which they now claim). A *buyuruldi* (was therefore drawn up), detailing its execution, and registered for the Treasury. In charge is the aforementioned (Deli Hasan). In the year 1196. Due.

Fol. 18b/12:

(1) Hüseyin 'arzuḥâl eder Fîlûrîne İslâm Beġ ve vâlidesi Ümmihân Ḥatundan altı senelik (sic) ḥıdmet bâ temessük yüz toqsan (2) sekiz ġurüş alacaġım olmaġla yine ḥazîne(ye) kayd merķûm me'mûrdır sene 196 (vâci)b

Translation:

Hüseyin submitted a petition: 'On account of a written statement I am owed one hundred and ninety eight piastres by Islam Beġ in Florina and his mother Ümmihan Hatun for services during a period of six years (which sum I now claim).' Again it was registered for the Treasury. In charge is the aforementioned (Deli Hasan). In the year 1196. Due.

Fol. 19a/1:

(1) Gürge dîġer Gürge (ve) Dîmitrî 'arzuḥâl eder Usturova qaşabasında Ḥalîl Bölükbaşı ve Laṭîf Aġa ve qarındaşı Aḥmed ve Mîr Rüstem (2) nâmûn kimesnelerde öküz aqçesinden kırk dört ġurüş ve başqa yeġirmi yedi ġurüş alacaġı olmaġla balâsına buyuruldı (3) (keşîde) ve Enderûnî <...> Aġa me'mûrdır fî 29 Z sene 196 //

Translation:

Gjorgi, another Gjorgi and Dimitri submitted a petition: (They) are owed forty four piastres *öküz akçesi* and another twenty seven piastres by the individuals from the town of Ostrovo (Arnissa) named Halil Bölükbaşı, Latif Ağa and his brother Ahmed, and Mir Rüstem (which they now claim). A *buyuruldu* (was therefore drawn up) on the face of (the *arzuhal*), with (name omitted) Ağa from the Inner Service in charge. On the 29th of Zilhicce in the year 1196 (Thursday, 5 December 1782). (fee collected) (Cf. 15b/4)

Fol. 19a/2:

(1) İbrâhîm Sîpâhî ‘arzuhal eder Bâlduvînce sükkânından Yufca ve Mürcîn nâm zimmîler üzerlerine işâbet eden a’sâr-i şer’iyelerini (2) edâda muhâlefet etmeleriyle icrâsı bâbında buyuruldu keşîde kâhveci me’mûrdır. Muharrem sene 196

Translation:

Ibrahim Sipahi submitted a petition: ‘The non-Muslims Jofča and Murčîn, inhabitants of Baldovinci village, oppose handing over their (portion of the) canonical tithes for which they are liable.’ A *buyuruldu* was therefore drawn up, detailing its execution. In charge is the *kahveci*. (At the opening of) Muharrem in the year 1196 (Saturday, 7 December 1782).

Fol. 19a/3:

(1) Karanfil zimmîye ‘arzuhal eder Manâstır kazâsına tâbî Bûrûdîm sâkinlerinden ‘Ömer Beşe ehli Şâliha Hatun (2) nâm kimesne emvâl (ü) eşyâsını fuzûlen zabt edüb icrâsı bâbında bâlâsına buyuruldu keşîde ve İbrâhîm Ağa (3) me’mûr olmuştır fî gurre-i M sene 197

Translation:

The female non-Muslim Karanfil submitted a petition: A certain Saliha Hatun, wife of Ömer Beşe (who is) one of the inhabitants of Porodin belonging to the district of Manastır (Bitola), unlawfully took into possession her (Karanfil’s) property and belongings. A *buyuruldu* was drawn up on the face of (the *arzuhal*), detailing its execution, and Ibrahim Ağa put in charge. On the first day of Muharrem in the year 1197 (Saturday, 7 December 1782).

Fol. 19a/4:

(1) Muştafâ ‘arzuhal eder bu kulları Râdovîş kaşabasına giderken kaşaba-i mezbûra tâbî Mâleş nâhiyesi demekle (2) Birova ve Rûsîn ve İsmüymür ve Cümle nâm karyelerin beyninde üzerlerime tüfenk ile hücum ve zarb ve mecrûh (3) ve katl sevdasında olub ve yanımda mevcûd sekiz yüz gürüş nuķûd ve eşyâlarımı ğaşb (ü) ğâret etmekle icrâsı bâbında (4) balâsına buyuruldu keşîde ve Muştafâ Çavuş me’mûr olmuştur fî gurre-i M sene 197 //

Translation:

Mustafa submitted a petition: ‘This humble servant was travelling towards the town of Radoviš when, between the villages of Berovo, Rusinovo, Smojmirovo and Umlena (on the

upper reaches of Bregalnica river) which are known as the *nahiye* of Maleş (Maleševska some considerable distance east of Radoviš) belonging to the aforementioned town, I was attacked, struck and wounded with a musket by someone who intended to kill me. He (then) robbed me of the eight hundred piastres in ready money which I had on me and of my belongings.’ A *buyuruldı* was therefore drawn up on the face of (the *arzuhal*), detailing its execution, and Mustafa Çavuş put in charge. On the first day of Muharrem in the year 1197 (Saturday, 7 December 1782). (fee collected)
(cf. Matkovski, *Ajdutstvoto V/93*)

Fol. 19a/5:

(1) Eytām-i Hasan kulları ‘arzuḫāl eder Kesriye kazāsına tābi’ Sitūma kırye sākinlerinden Kesriyeli Veysi Tatar (2) Hüseyn ve ehli kıarındaşım nām mazlūmı bi-ğayr-i ḫaḫkin kıatı emeleriyle icrāsı bābında bālāsına buyuruldı (3) keşide ve rü’yeti Būşnāḫ Muştafā Ağaya iḫāle olınmışdır fī 8 M sene 197

Translation:

The orphan of the humble servant Hasan submitted a petition: ‘Veysi from Kastoria, one of the inhabitants of Situma village (Setoma/ Kefalarion north of Kastoria) belonging to the district of Kesriye (Kastoria), killed the victim by the name of Tatar Hüseyn and his close relative, my brother, without any justification.’ A *buyuruldı* was therefore drawn up on the face of (the *arzuhal*) and the supervision (of the case) awarded to Mustafa Ağa ‘the Bosnian’. On the 8th of Muharrem in the year 1197 (Saturday, 14 December 1782).

Fol. 19a/6:

(1) Yūsuf nām kimesne ‘arzuḫāl eder Pirlepe kazāsına tābi’ Brāyil Ova kıaryesinde Riste nām zımmide bā temessük (2) yüz ğurūş alacağı olmağla bālāsına buyuruldı keşide ve rü’yeti Dervīş Maḫmūdüzāde Yūsuf Ağa (3) me’mūr olmışdır fī 8 M sene 197

Translation:

A certain Yusuf submitted a petition: On account of a written statement he is owed one hundred piastres by the non-Muslim named Riste of Brayil Ova village (Brailovo north of Prilep) which belongs to the district of Pirlepe (Prilep) (the sum of which he now claims). A *buyuruldı* was therefore drawn up on the face of (the *arzuhal*) and the supervision (of the case) awarded to Derviş Mahmudzade Yusuf Ağa. On the 8th of Muharrem in the year 1197 (Saturday, 14 December 1782).

Fol. 19a/7:

(1) Pirlepele Emīne Ḥatun ‘arzuḫāl eder Pirlepe sükkānından Serdār ‘Alī Ağa nām ğaddār zevcimi bi-lā suç (2) ḫaps edüb ve kırık ğurūşlık bārgirlerimizi alub ve zevcim evlād-i fātiḫāndan iken ğünce ğüne (sic) (3) eziyet edüb ğadr emeleriyle icrāsı bābında bālāsına buyuruldı ve rü’yeti Toḫatlı Aḫmed Ağaya (4) verilmişdir fī 9 M sene 197

Translation:

Emine Hatun from Prilep submitted a petition: ‘The tyrant Serdar Ali Ağa has thrown my husband into prison without (him having committed) a crime and taken our horses worth

forty piastres. (In spite of) my husband being a member of the *evlad-i fatihan*, they tortured him for days on end, causing him to suffer injustice.' A *buyuruldu* was therefore drawn up on the face of (the *arzuhal*), detailing its execution, with the supervision (of the case) awarded to Ahmed Ağa from Tokat. On the 9th of Muharrem in the year 1197 (Sunday, 15 December 1782).

Fol. 19a/8:

(1) Krīne każāsına Rūm İli vālisi Efendīmiziñ buyurıldıysıyla müceddiden a'yān naşb eylemek için Enderūnī Çara Hasan (2) me'mūr olmışdır 10 (?) M sene 197

Translation:

Kara Hasan of the Inner Service was put in charge to re-appoint an *ayan* for the district of Krīne by means of a *buyuruldu* of our Lord the *Rumili Valisi*. On the 10th (?) of Muharrem in the year 1197 (Monday, 16 December 1782).

Fol. 19a/9:

(1) Rāzlık każāsı rābıta-i nızāmı münhall olmağdan nāşī a'yānıñ iñzārı iltimās etmeleriyle bā buyurıldı-i veliyü'n-ni'mā (sic) (2) ve buyurıldımız ile <...>

Translation:

Since the bond of order was dissolved in the district of Razlık (Razlog) it was requested that the *ayan* be summoned (before the Diwan of Rumelia). Therefore, with a *buyuruldu* of our Lord Protector and with our *buyuruldu* ... (text breaks off here)

Fol. 19a/10:

(1) Süleymān 'arzuhal eder Köslər karyesinde Meħmed Sipāhīniñ kefaletiyle bā temessük kırık beş ğurüş alacağı olmağla (2) icrāsı bābında keşide-i buyurıldı Deli Hasan Ağa me'mürdür

Translation:

Süleyman submitted a petition: On account of a written statement he is owed forty five piastres in the village of Köselər (Antigonos in the district of Florina) for which (sum which he now claims) Mehmed Sipahi is the guarantor. A *buyuruldu* was therefore drawn up, detailing its execution. Deli Hasan Ağa is in charge.

Fol. 19b/1:

(1) Tüpcānlı Hilmī 'arzuhal eder Filürine każāsı Ekşi Şu karyesinden Pāpā Zahar Moğıla kocabasılarıyla (2) Neveska karyesinden Pāpās Tāse ile Petırska karyesinden Gürgī 'Accı Istoyce ve rüfekāları zimmilerden (3) oñuz biñ üçyüz altmış akçe alacağı olmağla icrāsı bābında Deli Hasan Ağa me'mürdür

Translation:

Hilmi from Topolčani (between Bitola and Prilep) submitted a petition: He is owed thirty thousand three hundred and sixty *akçe* by the (following) non-Muslims: The village elders of Mogila (a village north of Bitola) together with Papa Zahar(ias) from Ekşi Su village

(Ekşi Su/ Xinon Neron) in the district of Florina; the priest Tase from Neveska village (Nymfaion south of Florina); and Gjorgi (H)adji (pilgrim to Jerusalem) Stojče and his companions, from Petrsko village (east of Florina). (A *buyuruldı* was therefore drawn up,) detailing its execution. Deli Hasan Ağa is responsible.

Fol. 19b/2:

(1) Küstendil kaçāsının rābıta-i niżāmı münhall olduğından kaçā-i mezbürin niżāmı hāvī rabt olunmak için a'yānların (2) ihzārları bābında bā buyuruldı-i veliyü'n-ni'mete ve buyurıldımız ile Enderün Süleymān Ağa me'mürdür fi 12 M sene 197

Translation:

Since the bond of order was dissolved in the district of Kjustendil, the *ayans* (of the district) are to be summoned (before the Diwan of Rumelia) on account of a *buyuruldı* of our Lord Protector and with our own *buyuruldı*, so that the order of the aforementioned *kaza* (can) be re-established. Süleyman Ağa of the Inner Service is in charge. On the 12th of Muharrem in the year 1197 (Wednesday, 18 December 1782).

Fol. 19b/3:

(1) İştib kaçāsına tābi' Müşānceli Hasan 'arzuḫāl eder қarye-i mezbūr sükkānından 'amucam Ahmed pederimden (2) intikāl eden mirāşımı (sic) fużülen zabt etmeleriyle icrāsı bābında balāsına buyuruldı Efendimiziñ қahveci başısı me'mürdür

Translation:

Hasan from Muşance (Muşanci) which belongs to the district of İştib (Ştip) submitted a petition: 'My uncle Ahmed has unlawfully taken possession of my inheritance which has been passed on from my father.' A *buyuruldı* (was therefore drawn up) on the face of (the *arzuhal*,) detailing its execution. In charge is the chief *kahveci* of our Lord (the *Rumili Valisi*).

Fol. 19b/4:

(1) Rādoviş kaçāsına tābi' Ğarvānlı Mārķū 'arzuḫāl eder babam Novāk zimmīden kaçā-i mezbūra (2) tābi' Zağūrce nām қarye ḫudūdında şāhib-i arz tapusıyla kırk dönüm miқdārı orman açub (3) şāhib-i arz ile on üç sene mutaşarrif zirā'at ve a'şār-i şer'īyesi edā olur iken İştib (4) kaçāsına tābi' Peperovalı Maḫmūd oğlı 'Alī nām kimesne nişfi fużülü zabt etmekle icrāsı bābında (5) balāsına buyuruldı keşīde ve Efendimiziñ қahveci başısı Muştafā Ağaya rü'yeti ihāle olmışdır sene 197

Translation:

Marko from Garvan (on the southern ranges of Konečka Planina bordering the district of Ştip) which belongs to the district of Radoviş (Radoviš) submitted a petition: 'With the consent of the landowner I cleared a wood of about forty *dönüm* (which I inherited) from my father Novak the non-Muslim, (situated) on the (outer) limits of Zagurce village (Zagorci on the slopes of Konečka Planina) which belongs to the aforementioned district. Together with the landowner I occupied (the land) for thirteen years, cultivating it and paying the canonical tithes. But even so, the individual by the name of Mahmudoğlu Ali

from Peperova (Piperovo, a little further southeast along Konečka mountains) belonging to the district of Ištib (Štip) unlawfully took possession of half of (the land).’ A *buyuruldı* was therefore drawn up on the face of (the *arzuhal*), and the supervision (of the case) was awarded to the chief *kahveci* of our Lord, Mustafa Ağa. In the year 1197.

Fol. 19b/5:

(1) Muştafâ kulları ‘arzuḥâl eder Fîlürine każāsına bâ defter-i mümzâ toḡsan beş senesine maḥsüben celebkeşan mâl-i mürsinden (2) alacağı olmağla bālāsına buyurıldı keşide ḡzineye kayd Deli Ḥasana rü’yeti iḡâle olmuştır fî 13 M sene 197

Translation:

The humble servant Mustafa submitted a petition: On account of a sealed *defter* he is (still) owed some of the *celebkeşan* state revenue for the year (11)95 (28 December 1780–16 December 1781) relating to the district of Filurine (Florina). Therefore, a *buyuruldı* was drawn up (and) registered for the Treasury, while the supervision (of the case) was awarded to Deli Hasan. On the 13th of Muharrem in the year 1197 (Thursday, 19 December 1782).

Fol. 19b/6:

(1) ‘Alî nâm kimesne ‘arzuḥâl eder Üsküb każāsına Muyañçe nâm ḡrye sākinlerinden Aḡmed ve Pāreva nâm ḡrye sākinlerinden <...> nāmān kimesneler ḡānesini başub ehlini katl sevdāsında (2) olub icrāsı bābında ‘arzuḥâl bālāsına buyurıldı keşide ve Enderün Süleymān Ağa me’mür olmuştır fî 13 M sene 197

Translation:

A certain Ali submitted a petition: Ahmed, one of the inhabitants of Muyañçe village (Mojanci northeast of Skopje) belonging to the district of Üsküb (Skopje), and (name omitted), one of the inhabitants of Pareva village, forced their way into his house with the intention of killing his family. A *buyuruldı* was (therefore) drawn up on the face of the *arzuhal*, detailing its execution, and Süleyman Ağa of the Inner Service commissioned (with the case). On the 13th of Muharrem in the year 1197 (Thursday, 19 December 1782).

Fol. 19b/7:

(1) ‘Alî nâm kimesne ‘arzuḥâl eder Kūmānova sākinlerinden olub każā-i mezbūra tābî’ Maḡice nâm ḡrye sākinlerinden ‘Ömer ve ḡarındaşı Yūsuf ve ḡaşaba sākinlerinden Feyzî oğlı (2) Meḡmed yedi nefer rüfeḡaları gece ḡā(ne)sini başub ehlini katl sevdāsında olmalarıyla (3) icrāsı bābında bālāsına buyurıldı keşide ve merḡūm Süleymān Ağa me’mür olmuştır fî 13 M sene 197

Translation:

The individual by the name of Ali submitted a petition: He is an inhabitant of Kumanovo. Ömer and his brother Yusuf, inhabitants of Matice village (Matejče west of Kumanovo) which belongs to the aforementioned district, and Feyzioğlu Mehmed who lives in the town forced their way into his house with seven companions, intending to kill his family. A *buyuruldı* was therefore drawn up on the face (of the *arzuhal*), detailing its execution, and

the aforementioned Süleyman Ağa put in charge. On the 13th of Muharrem in the year 1197 (Thursday, 19 December 1782).

Fol. 19b/8:

(1) 'Arzū cāriye 'arzuḫāl eder pederimiz merḫūm olıḫda Pirlepelı 'Ömer ve Büyük Obalı Kūstaniñ (2) ođlı Aḫmeden (sic) yüz ğurūş nuḫūd ve şa'ır ve çavdar on altı kīle alacađım olmađla icrāsı (3) bābında balāsına buyurıldı ve rü'yeti Muştafā Sipāhiye ihāle olmuştır fī 13 M sene 197

Translation:

The female slave Arzu submitted a petition: 'When our father died, Ömer from Prilep and Ahmed, son of Kosta from Büyük Oba, owed me one hundred piastres in cash and sixteen *kile* in wheat and rye.' A *buyuruldı* (was therefore drawn up) on the face of (the *arzuhal*), detailing its execution, and the supervision (of the case) was awarded to Mustafa Sipahi. On the 13th of Muharrem in the year 1197 (Thursday, 19 December 1782).

Fol. 19b/9:

(1) İvrānye kázisi i'lām eder (2) İvrānye kázısına tābi' Būkrūfçe nām қarye sükkānından Qurd ođıllarıçün bundan aқdem 'arzuḫāl (3) av (sic) iştikā olındıḫdan aḫz ve ihzārları bābında buyurıldı işdār ve irsāl olındıḫda mezbūrlar ve қarye (4) a'yanları itā'at-i şer' eylemedikleri katl-i şer'den i'lām olınmađla üzerine buyurıldı keşide olunub (5) berā-yi ḫazīne Süleymān Çavuş Ađaya verilmiştir fī 14 M sene 197

Translation:

The kadı of Vranje announced: Some time ago there had already been an *arzuhal* or a petition because of the Kurdođulları who live in Bukurovçe village (in the far south of the *kaza*) belonging to the district of Vranje, but when a *buyuruldı* was issued to seize them and make them appear before the court, neither they nor the village nobles obeyed (to the demands of) the sharia court. Therefore, their lawful killing is (herewith) requested. A *buyuruldı* was drawn up above (the *ilam*) and given to Süleyman Çavuş Ağa for the benefit of the Treasury. On the 14th of Muharrem in the year 1197 (Friday, 20 December 1782).

Fol. 20a/1:

(1) Qarabiñar nām қarye sükkānından olub 'Abdullāḫ 'arzuḫāl eder Eđri Bucak қаşabasından Memi Beđ Dede (2) zāviyesiniñ zāviyedāri Emrullāḫ Dede 'ammizādem olub merḫūm kendi ḫālinde iken қarye-i mezbūr (3) aḫālileri gece ile zāviye-i (sic) ittifāqıyla başub ve merḫūm zāviyedāri bi-ğayr-i ḫaḫḫ katl ve şandıḫda mevcūd (4) olınan ikibiñ ğurūş ve vaḫfullāḫa ğadr etmeleriyle icrāsı bābında keşide-i buyurıldı rü'yeti Ḥasan Ađaya verilmiştir fī 13 M sene 197

Translation:

Abdullah who is one of the inhabitants of Karabunar village submitted a petition: 'Emrullah Dede, keeper of the convent of Memi Beđ Dede from the town of Eđri Bucak

(Nea Apollonia), was a descendent of my paternal uncle. Even though he always behaved reasonably, the people of the aforementioned village, by consent, forced their way into the *zaviye* at night, killing the aforementioned keeper of the convent without any justification and taking two thousand piastres which were found in a chest, thereby causing injury to the property of God.’ A *buyuruldu* was therefore drawn up, detailing its execution, while the supervision of (the case) was handed over to Hasan Ağa. On the 13th of Muharrem in the year 1197 (Thursday, 19 December 1782).

(cf. Matkovski, *Ajdustvoto* V/95)

Fol. 20a/2:

(1) Qadime cāriye ‘arzuḥāl eder Gūrīce qazāsı Dīvrān qaryesinde hemşire Qulca-i (sic) qarye-i mezbūr ahālīleri bi-ğayr-i ḥaqqin (2) qatl etmeleriyle icrāsı bābında buyuruldu keşide ve Enderūnī Mūsā Ağa ta’yin olınmışdır sene 197 (vāci)b

Translation:

The female slave (or maid-servant) Kadime submitted a petition: ‘The people of the village referred to (below) killed (my) sister Kulca in the village of Divran (Dvoran south of Korça) which belongs to the district of Gurice (Korça) without any justification.’ A *buyuruldu* was therefore drawn up, detailing its execution, and Musa Ağa of the Inner Service appointed. In the year 1197. Due.

Fol. 20a/3:

(1) Būdū ve İgnū naşrānīye ‘arzuḥāl eder Gūrīce vārūşı sükkānından Nūka nām şaķī pederimi bi-ğayr-i ḥaqqin qatl (2) ve menzilimi eşyāsı ile ğaşb (ü) ğāret ile (sic) etmeleriyle icrāsı bābında ‘arzuḥāl balāsına buyuruldu ve yine merķūm me’mūrdır fī 14 M sene 197 (vāci)b

Translation:

The female non-Muslim Budu with (her sister?) Ignu submitted a petition: ‘The brigand by the name of Noka, one of the inhabitants of the *varoş* of Korça, killed my father without any justification, looting and pillaging my house with (all) its contents.’ A *buyuruldu* was therefore drawn up, detailing its execution, and again the aforementioned is in charge. On the 14th of Muharrem in the year 1197 (Friday, 20 December 1782). Due.

(cf. Matkovski, *Ajdustvoto* V/96)

Fol. 20a/4:

(1) Delvine ve Yānya sancakları Rūm İli vālisi efendimiziñ isti’cāl için (these last two words crossed out) imdād-i ḥazarīyeniñ isti’cālına (2) bā buyuruldu ile Brätindüllü Enderūnī Muştafā Ağa ta’yin olınmışdır 13 M sene 197

Translation:

Mustafa Ağa from Bratindol (in Bitolsko) of the Inner Service was appointed, by means of a *buyuruldu*, to speed up the (collection of) the *imdad-i hazariye* of our Lord the Governor-General of Rumelia in the *sancaks* of Delvino and Yanya. (On the) 13th of Muharrem in the year 1197 (Thursday, 19 December 1782).

Fol. 20a/5:

(1) Yenişehir ve Tırhāla ve Alaşūnya ve Dūmnik ve Balātamuna kazālarına Rūm İli vāfisi efendimiziñ hāzarīyesiyçün (2) isti'cāl buyurıldıısıyla merķūm Muştafā Ağa me'mūr olmuşdır fī 14 M sene 197

Translation:

The aforementioned Mustafa Ağa was commissioned with (executing) the dispatch *buyuruldı* concerning the *hazariye* (levy) of our Lord the Governor-General of Rumelia as regards the districts of Yenişehir (Larissa), Tırhala (Trikkala), Alasonya (Elasson), Dumnik and Platamon. On the 14th of Muharrem in the year 1197 (Friday, 20 December 1782).

Fol. 20a/6:

(1) Kalkandelenli (inserted) Mollā Tāhir 'arzuḫāl eder Sīrūzdan vīlāyetine (sic) gider iken ešnār-i (sic) rāhda Usturūmca kazāsına tābī' (2) Şūşice karyesinde mihmān olub karye-i mezbūr 'ale'l-ittifāk altı refiķleriyle 'urbān biñ beşyüz ğurūş nuķūd ve emvāl (ve) eşyālarımızı (3) ğaşb (ü) ğāret etmekle icrāsı bābında 'arzuḫāl balāsına buyuruldı keşide ve kātib İbrāhīm Efendī kayd Muştafā Ağa me'mūrdır (vāci)b fī 14 M sene 197

Translation:

Molla Tahir from Kalkandelen (Tetovo) submitted a petition: 'On the way back home from Serrai (we) were given hospitality in the village of Suşice (Suşica, on the main road to Strumica from the southeast) in the district of Usturumca (Strumica). (But then) the aforementioned village (fell over us), looting and stealing one thousand five hundred piastres in cash, this being earnest-money held in trust per agreement with (my) six companions, as well as our property and belongings.' A *buyuruldı* was therefore drawn up on the face of the *arzuhal*, detailing its execution, and registered (for) Ibrahim Efendi 'the Scribe'. In charge is Mustafa Ağa. Due. On the 14th of Muharrem in the year 1197 (Friday, 20 December 1782). (cf. Matkovski, *Ajdutstvoto V/97*)

Fol. 20a/7:

(1) Muştafā menzilci 'arzuḫāl eder Fīlūrīnede (this last word inserted) kazā-i mezbūrdan tokuz kese akçe ile biñ 'oşmak (sic) şa'ir alacağı olub taşşlı bābında balāsına buyuruldı keşide ve Deli Ḥasan Ağaya rü'yeti iḫāle olmuşdır fī 15 M sene 197

Translation:

The courier station officer Mustafa submitted a petition: He is owed nine *kese akçe* (each *kese* equalling 500 piastres) and one thousand *osmak* (each *osmak*, from slav *osum* 'eight', weighing c. 50 kg) wheat from the aforementioned district, Filurine (Florina). A *buyuruldı* was drawn up on the face of (the *arzuhal*), demanding its collection, and the supervision (of the case) was awarded to Deli Hasan Ağa. On the 15th of Muharrem in the year 1197 (Saturday, 21 December 1782).

Fol. 20a/8:

(1) İstüyān ve Ristū 'arzuḫāl eder Fīlūrīne kaşabasından Kūlūnya eşkiyāları aḫz eyledikları ra'yā (sic) içün tevzi^c ve taşşım (2) olınan akçeden taşşıldār naşb olınan

Laţif Bölükbaşı ve İsmâ'ıl Bölükbaşından zîmmetinde kalan biñ yediyüz ğurüş (3) taşşıl eylemek için balâsına buyurıldı ve ĥazîne(ye) kayd rü'yeti Deli Ĥasana verilmişdir fî 15 M sene 197

Translation:

Stojan and Risto submitted a petition: (They are) still owed one thousand seven hundred piastres by Latif Bölükbaşı and Ismail Bölükbaşı who were appointed *tahsildar* for the monies which were allocated and levied (across the district) for (the ransom of) the *reaya* whom the Kolonya brigands (from Erseka) had taken from the town of Florina. A *buyuruldu* was drawn up on the face of (the *arzuhal*), demanding the collection (of the sums), and was registered for the Treasury. The supervision (of the case) was given to Deli Hasan. On the 15th of Muharrem in the year 1197 (Saturday, 21 December 1782). (Cf. Matkovski, *Ajduštvo* V/98)

Fol. 20a/9:

(1) Ĥarafıl (sic) zîmmî 'arzuĥâl eder Fîlürîne(ye) tâbî' Raĥova nâm ĥaryesinden Ğüzvân zîmmîden on beş ğurüş (2) alacaĝı olmaĝla edâsı bâbında buyurıldı ve Deli Ĥasan Aĝa me'mûrdır fî 15 M sene 197

Translation:

The non-Muslim Karanfil submitted a petition: She (?) is owed fifteen piastres by the non-Muslim Kuzman from Rahova village (Rakovo/Krateron) belonging to the district of Filurine (Florina) (which she now claims). Therefore, a *buyuruldu* (was drawn up), demanding the payment, with Deli Hasan being in charge. On the 15th of Muharrem in the year 1197 (Saturday, 21 December 1782).

Fol. 20a/10:

(1) Ğürîce ve Bihlişte ve Pirlepe ve Ūbâr ve Ķülûnya ĥazâlarınınñ imdâd-i ĥazârîyenîñ taşşılîne isti'câl buyurıldıısıyla (2) Mıĥramacı 'Alî Aĝa me'mûr olmışdır M sene 197

Translation:

Ali Aĝa 'the Handkerchief-Maker' was entrusted with the *buyuruldu* to speed up the collection of the *imdad-i hazariye* of the districts of Gurice (Korça), Bihlişte (Bilishti), Pirlepe (Prilep), Opar and Kolonya (Erseka). Muharrem of the year 1197.

Fol. 20b/1:

(1) Perzerin ve Tırĝovişte ve Biĥûr me'a Ķumrân (sic) ĥazâlarınınñ ĥazârîye isti'câliyle Enderünî Mehmed Aĝa (2) mübâşir ta'yîn olunmuşdır fî 15 M sene 197

Translation:

Mehmed Aĝa of the Inner Service was appointed *mübaşir* with (the task of) speeding up (the collection) of the *hazariye* of the districts of Perzerin (Prizren), Trĝovişte and Bihor with Komotin (?). On the 15th of Muharrem in the year 1197 (Saturday, 21 December 1782).

Fol. 20b/2:

- (1) Dūkaġin me'a İpek ve Ğūra ve Yākova me'a Altun İli kaźālarınıñ haźarīye isti'cāliyle
- (2) merķūm Enderūnī Mehmed Aġa mūbāşir ta'ŷīn olunmışdır fī 15 M sene 197

Translation:

The aforementioned Mehmed Aġa of the Inner Service was appointed *mūbāşir* with (the task of) speeding up the (collection of the) *haźariye* of the districts of Dukagin (Dukagjin) with İpek (Peç), Gora and Yakova (Djakovica) with Altun İli. On the 15th of Muharrem in the year 1197 (Saturday, 21 December 1782).

Fol. 20b/3:

- (1) Priştīne Vulçiturn Novabırda kaźālarınıñ isti'cāl buyurıldısiyla imdād-i haźarīye taħşīline Enderūnī Tayyār 'Alī Aġa (2) me'mūr olmuşdır sene 197

Translation:

Tayyar Ali Aġa of the Inner Service was, by means of a dispatch *buyurıldı*, commissioned with the collection of the *imdad-i haźariye* of the districts of Priştīne (Priştina), Vılçiturn (Vuçiturn) and Nova Bırda (Novo Brdo). In the year 1197.

Fol. 20b/4:

- (1) SİRŪZ Zihne Drāma Prāvişte haźarīye isti'cāl buyurıldısiyla el-hācc Şīr Aġa me'mürdir

Translation:

Hadji Şir Aġa was commissioned with the (execution of the) *buyurıldı* to speed up (the collection of) the *haźariye* (in the districts of) Siroz (Serrai), Zihne (Nea Zichne), Drama and Pravişte (Elevderoupolis).

Fol. 20b/5:

- (1) Aġī Çelebī Bereketlü Gümŷlcine Çaġlāyık Şarı Şa'bān kaźālarınıñ haźarīye isti'cāliyle yine merķūm me'mürdir (2) fī 16 M sene 197

Translation:

The aforementioned was commissioned again with the speeding up of (the collection of) the *haźariye* in the districts of Ahi Çelebi, Bereketlü (Daton), Gümŷlcine (Komotini), Çaġlayık (Dipotamos) and Sarı Şaban (near the mouth of Mesta river). On the 16th of Muharrem in the year 1197 (Sunday, 22 December 1782).

Fol. 20b/6:

- (1) İlbaşan ve Pekin ve Dīrāc ve Silova ve İşbať kaźālarınıñ imdād-i haźarīyeniñ (2) isti'cāl buyurıldısiyla çŷkadār Yŷuf Aġa me'mūr olmuşdır fī 16 M sene 196

Translation:

Yusuf Aġa the *çuhadar* was commissioned with the (execution of the) *buyurıldı* to speed up the (collection of the) *imdad-i haźariye* in the districts of İlbaşan (Elbasan), Pekin (Peqin), Draç (Durrës), Silova and Shpati. On the 16th of Muharrem in the year 1196 (Sunday, 22 December 1782).

Fol. 20b/7:

(1) Ūhrī Istārova Dībre-i balā me'a zīr Maṭ każālarınıñ imdād-i ḥazarīyeniñ (2) isti'cāl buyurıldısiyla çükadār 'Osmān Ağa me'mürdir fī 16 M sene 197

Translation:

Osman Ağa the *çuhadar* is commissioned with the (execution of the) *buyuruldı* to speed up the (collection of the) *imdad-i hazariye* of the districts of Uhri (Ohrid), Istarova (Starova), Dibre-i bala ve zir (Gorni and Dolni Debar) and Mat (Mati). On the 16th of Muharrem in the year 1196 (Sunday, 22 December 1782).

Fol. 20b/8:

(1) Selānik Qara Ferye Vodīne Aġustūs Yeñice-i Vārdār 'Avrethiṣār imdād-i ḥazarīyeniñ (2) isti'cāl buyurıldısiyla çükadār Ḥasan Ağa me'mür olmışdır fī 16 M sene 197

Translation:

Hasan Ağa the *çuhadar* was commissioned with the (execution of the) *buyuruldı* to speed up the (collection of the) *imdad-i hazariye* (in) Selanik (Thessaloniki), Karaferye (Veroia), Vodina (Edessa), Aġustos (Naousa), Yenice-i Vardar (Giannitsa) and Avrethisar (Gynaikokastron). On the 16th of Muharrem in the year 1197 (Sunday, 22 December 1782).

Fol. 20b/9:

(1) 'Ömer 'arzuḥāl eder Menlik każāsına tābi' Ğradeşnice qarye ahālisi pederim yastuqçı Hüseyin Beşe (2) nām mazlūmı katlı ve bunca māl ile ġaşb eylediklarına maġdūr maqtūlūñ kātilleri zāhire (3) iḥrāc olındıkda bedel-i şulḥ biñyüz ġurūş cümle ahālīniñ ittifākıyla bir kıf'a temessük ve otuz (4) ġurūş mum ve temessükde temhire eyyām-i vāfire mürürında edāsına muḥālefet ve iḥkāk-i ḥaqq bābında (5) buyurıldı balāsına keşide ve 'Alī Bayraqdār me'mürdir 16 M sene 197

Translation:

Ömer submitted a petition: 'The people of Gradešnica village (north of Melnik along the main road down the valley of the Struma/ Strymon river) belonging to the district of Menlik (Melnik) killed the victim, my father Hüseyin Beşe 'the Pillow-Seller', and stole a great many of his possessions. When therefore the killers of the murdered victim were disclosed, a *temessük* (was drawn up) with the consent of all the people for one thousand and one hundred piastres (as) blood money (*bedel-i sulh*), and thirty piastres for the wax and applying the seal in the *temessük*. (But) in the course of ample time, they refused to pay.' A *buyuruldı* was drawn up on the face of (the *arzuhal*), demanding that justice be done, and Ali Bayrakdar commissioned. On the 16th of Muharrem in the year 1197 (Sunday, 22 December 1782).

(Cf. Matkovski, *Ajdustvoto V/99*)

Fol. 20b/10:

(1) Menlik każası Pülüşka qaryesinde qarındaşım Hızır sākin iken yastuḳ bāzīrgānı olub beş altı kese aççe sermāye ayrınuñ ticāret eder iken qarye-i mezbūr ahālisi (3) māl ta'mına

düşüb merķūm Ħaydar mazlūmı ķatlı ve emvāl (ü) eşyāsı ğaşb (ü) ğāret eylemeleriyle (4) icrāsı bābında buyurıldı keşide ve ‘Alī Bayraqdār me’mürdir fī 16 M sene 197

Translation:

‘When my brother Hızır was living in the village of Puluska (Ploski at some distance from the *kaza* centre in the northwest) (in) the district of Menlik (Melnik) he was a pillow merchant. He was trading having put aside five or six *kese akçe* as his capital. (But) the people of the aforementioned village grew greedy of his wealth and killed the aforementioned Haydar (sic), stealing and looting his possessions and belongings.’ A *buyuruldu* was drawn up, detailing its execution, and Ali Bayrakdar put in charge. On the 16th of Muharrem in the year 1197 (Sunday, 22 December 1782). (Cf. Matkovski, *Ajduštvo* V/100)

Fol. 20b/11:

(1) Nevrekūb ve Rāzlıķ ķazāsınñ imdād-i Ħazarīyeniñ isti‘cālı buyuruldıyla çūķadār (2) Ħāccī Muştafā me’mürdir fī 16 M sene 197

Translation:

The *çukadar* Hadji Mustafa was entrusted with the order to speed up the collection of the *imdad-i hazariye* of the districts of Nevrekob (Goce Delčev) and Razlog. On the 16th of Muharrem in the year 1197 (Sunday, 22 December 1782).

Fol. 21a/1:

(1) Şalyāneci (sic) Süleymān Çavuş ‘arzuĥāl eder Fīlūrīne ķazāsına tābī’ Rūdnik nāĥiyesinde Çūr nām ķarye (2) ahālilerinde bā temessük ile mevācib mālından alacaĝı olmaĝla ‘arzuĥāl bālāsına buyurıldı keşide ve rü’yeti Emīn Aĝaya (3) iĥāle olunmuşdır fī 18 M sene 197

Translation:

The *salyane* collector Süleyman Çavuş submitted a petition: On account of a written statement the people of the village called Çur (Çor/ Galateia) in the Rudnik (Anargyroi) *nahiye* belonging to the district of Filurine (Florina) owe him some of the wage money. Therefore, a *buyuruldu* was drawn up on the face of the *arzuhal*, and the supervision (of the case) awarded to Emin Aĝa. On the 18th of Muharrem in the year 1197 (Tuesday, 24 December 1782).

Fol. 21a/2:

(1) Monlā ‘Alī nām kimesne ‘arzuĥāl eder Fīlūrīne ķazāsına tābī’ Jıvoyla nām ķarye sınırı dāĥilinde Istrācka (2) yaylası sınırında olan ķurularını yine ķazā-yi mezbūra tābī’ Germiyān-i zīr ķarye ahālileri (3) bi’l-cümle ve Germiyān-i bālā ķaryesi sākinlerinden Püsci Mūsā ve Cāvid oĝlı Muştafā bi-ĝayr-i ĥakķ fuzülen (4) zabt etmeleriyle bālāsına buyurıldı keşide ve rü’yeti Emīn Aĝaya iĥāle olunmuşdır fī 18 M sene 197

Translation:

Somebody by the name of Molla Ali submitted a petition: ‘The entire people of Lower Germijan village which belongs to the district referred to (below), as well as Musa ‘the

Resin-Gatherer' and Cavidoğlu Mustafa, inhabitants of Upper Germijan village, unlawfully took into possession the heath lands situated within the boundary of the *yayla* of Stračka which again lies within the grounds of Jivoyla village (Živojno northeast of Florina) belonging to the district of Filurine (Florina).⁷ A *buyuruldu* was therefore drawn up on the face of (the *arzuhal*) and the supervision (of the case) awarded to Emin Ağa. On the 18th of Muharrem in the year 1197 (Tuesday, 24 December 1782).

Fol. 21a/3:

(1) Süleymân Çavuş nâm kimesne 'arzuḥâl eder Fîlürine kazâsına tâbî' Rüdnik (one word deleted) nâhiyesinde Çür (2) nâm kırye sâkinlerinden 'Alî Kethüdâ ve kırye imâmı (sic) ve refîkleriyle bâ temessük alacağı olmağla icrâsı (3) bâbında 'arzuḥâl bâlâsına buyurıldı keşide ve rü'yeti Emîn Ağaya ihâle olunmuşdır fî 18 M sene 197

Translation:

A certain Süleyman Çavuş submitted (another) petition: On account of a written statement he is owed (a certain amount) by Ali Kethüda from Çur village (Çor/ Galateia) in the *nahiye* of Rudnik (Anargyroi) belonging to the district of Filurine (Florina), by the village *imam* and his (or their) companions (which he now claims). A *buyuruldu* was therefore drawn up on the face of the *arzuhal*, detailing its execution, and the supervision (of the case) was awarded to Emin Ağa. On the 18th of Muharrem in the year 1197 (Tuesday, 24 December 1782).

Fol. 21a/4:

(1) Kuzlu Köyi 'Arab oğlu 'arzuḥâl eder kazâ-i mezbür evlâd-i fâtiḥân kırâlarından Voyvodine (2) kırye ahâlisi İspele nâm maḥallda 'Üveyci (sic) oğlu 'Abdülkâdir ve Emîn Ağa ve Kul oğlu bi-gayr-i ḥaqq (3) oğlumı katl ve kırk ğurüşlük sîm piştü ve eşyâlarını ğaşb (ü) ğâret etmekle 'arzuḥâl balâsına buyurıldı (4) ve rü'yeti mîr-aḥûr 'Alî Ağaya berâ-yi ḥazîne şerḥ verilmişdir

Translation:

Araboğlu from Kuzlu Köyi village (Kozlu Kjoj/ Kariohorion east of Kaljari/Ptolemais) submitted a petition: 'Üveycioğlu Abdülkadir, Emin Ağa and Kuloğlu unlawfully killed my son at a place called Spila together with the people of Voyvodina village (Vojvodina/ Spilia), one of the villages of the *evlad-i fatihan* in the aforementioned district (of Florina), seizing a silver pistol and his belongings worth forty piastres.' A *buyuruldu* was therefore drawn up on the face of the *arzuhal* and the supervision (of the case given) to Ali Ağa, Master of the Horse. It was noted down for the benefit of the Treasury. (Cf. Matkovski, *Ajdutstvoto V/102*)

Fol. 21a/5:

(1) Zeynel Sipâhî 'arzuḥâl eder Cum'â Bâzârı kazâsında vekîlḥarc oldığım ḥasebiyle bâ defter-i mûmzâ tevzî' (2) eyledikleri meblağdan kazâ-i mezbûra tâbî' Dedelerden ikiyüz seksen ğurüş ve Tutkal Obası (3) ḥişsesine yüz elli yedi ğurüş alacağım olmağla icrâsı bâbında berâ-yi ḥazîne rü'yeti mîr-aḥûra verilmişdir sene 197

Translation:

Zeynel Sipahi submitted a petition: ‘By reason of my having been *vekilharc* in the district of Cumabazarı (Haravgi), I am owed, from the sum which was apportioned on the basis of a sealed *defter*, two hundred and eighty piastres from Dedeler (village west of Kožani) which belongs to the aforementioned district, and one hundred and fifty seven piastres for the share of Tutkal Obası (probably Kaliobasi nearby), (which I now claim).’ (A *buyuruldu* was therefore drawn up,) detailing its execution, (registered) for the Treasury, and the supervision (of the case) given to the Master of the Horse. In the year 1197.

Fol. 21a/6:

(1) Tır(ğo)vişteli Muştafâ ‘arzuḥāl eder Kuzlı Köy sükkânından Süleymân kimesneniñ kerimesini Zeyneb nâm bükr-i bâliğeyi (2) rizâlarıyla nâmzâd (sic) olub düğün tedârikinde iken kaçâ-i mezbûra tâbi‘ Ḥasan Obalı ‘Alço (3) oğlı Hüseyn bir taqrîble kendi oğluna babasını tam‘a düşüb nâmzâd (sic) oldığım kerîme-i (sic) elimden (4) alub ğadr etmeleriyle icrâsı bâbında balâsına buyurıldı berâ-yi ħazîne mîr-aḥûra rü‘yeti ihâle olmışdır sene 197

Translation:

Mustafa from Trgovište submitted a petition: ‘I betrothed the mature virgin by the name of Zeyneb, daughter of a certain Süleyman (who is) one of the inhabitants of Kuzlı Köy (Kozlu Kjoj/ Kariohorion east of Kaljari/ Ptolemais), with their consent. (But) during the performance of the wedding, Hüseyn, son of Alço from Hasan Oba (Asanovo Selo/ Mesohorion north of Florina) which belongs to the aforementioned district, somehow managed to make her father get interested (in her) for his own son and to take the girl who was betrothed to me from my hands, thereby causing me injustice.’ A *buyuruldu* was therefore drawn up on the face of (the *arzuhal*), detailing its execution, and the supervision (of the case) was awarded to the Master of the Horse for the benefit of the Treasury. In the year 1197.

Fol. 21a/7:

(1) Cum‘a Bâzârî kaçâsına tâbi‘ Voyvodîna İslâm ‘arzuḥâl eder yine қарые-і mezbûra mütemekkin Қара Қоюн (2) оğlları İbrâhîm ve қарındaşı Ḥalîl nâm kimesneler gece ile ḥânemize girüb қоюнларımı sarîқа etmekle (3) icrâsı bâbında mîr-aḥûra ḥavâle berâ-yi ħazîne kayd olmışdır fi 19 M sene 197

Translation:

Islam from Voyvodina (Vojvodina/ Spilia village) which belongs to the district of Cumabazarı (Haravgi) submitted a petition: ‘The individuals by the name of Ibrahim and his brother Halil, descendents of the Kara Koyun who live in the aforementioned village, broke into our house at night and stole my sheep.’ (A *buyuruldu*) detailing its execution was handed over to the Master of the Horse (and) was registered for the benefit of the Treasury. On the 19th of Muharrem in the year 1197 (Wednesday, 25 December 1782).

(Cf. Matkovski, *Ajdustvoto V/103*)

Fol. 21a/8:

(1) Tikveş(li) (insert:) Meḥmed Şubût қарyesinden olub biñyüz toқсан bir senesi ма‘rifet-i şer‘ ve cümle ма‘rifetle (sic) tevzî‘ (2) ve қонақ маşârfiyçün Devîdeva қарyesine ikiyüz

yeğirmi gürüşa ihâleden alacağım olmağla (3) muhâlefet ve icrâsı bâbında çûkadâr ‘Arab Bilâl me’mûr olmuştır sene 197

Translation:

Mehmed from Tikveš (submitted a petition:) ‘(I am) of the village of Subut (Sopot west of Negotino in Tikveško). I am owed (a certain amount) from the two hundred and twenty piastres specified for Devideva village (Davidovo east of Tikveš) as the expenditure (resulting) from the *tevzi* and from assigning quarters which were confirmed by the court and by everybody for the year one thousand one hundred and ninety one.’ (But they) oppose (paying). (A *buyuruldı* was drawn up,) detailing its execution, (and) Arab Bilâl the *çuhadar* put in charge. In the year 1197.

Fol. 21b/1:

(1) Petre zimmî ‘arzuhal eder İştib kazâsına tâbî’ Kelisâli kıryesi mütemekkinlerinden olub (2) yine kırye-i mezbûre ahâlîlerinden civâr kıryede bir çobanımı hilâf-i şer’ ve bi-ğayr-i haqq (3) katl ve bir çobanımı dağı mecrûh etmeleriyle icrâsı bâbında ‘arzuhal bâlâsına buyuruldı keşide (4) ve Nâsliçli ‘Ömer Beğ mübâşir ta’yîn olmuştır fî 18 M sene 197

Translation:

Petre the non-Muslim submitted a petition: ‘I am an inhabitant of Keliseli village (Sveti Nikole) which belongs to the district of İştib (Štip). Contrary to the sharia and without (any) justification, some (people) of the aforementioned village killed one of my shepherds in a neighbouring village and wounded another shepherd.’ Therefore, a *buyuruldı* was drawn up on the face of the *arzuhal*, detailing its execution, and Ömer Beğ from Nasliç (Neapolis) was appointed *mübaşir*. On the 18th of Muharrem in the year 1197 (Tuesday, 24 December 1782).

(Cf. Matkovski, *Ajdustvoto V/101*)

Fol. 21b/2:

(1) Nevreküb kazâsına tâbî’ Trâkıcı kıryesi ve Kûçâr ve Velküsele kıryeleri miyânelerinde bundan (2) aqdem Pabuçı (sic) nâm kimesne-i (sic) kurâ ahâlîleri hilâf-i şer’ ve bi-ğayr-i haqqın katl ve gadr eyledikleri inhâ ve istid’â (3) olduğına binâ’en icrâsı bâbında beyâz üzerine buyuruldı berâ-yi hazine rü’yeti Enderünî Yûsuf Ağaya havâledir fî 19 M sene 197

Translation:

Since a report and a petition was sent that, some time ago, the village population, contrary to the sharia and without (any) justification, killed and wronged the individual by the name of ‘the Cobbler’ between the villages of Trakci (not identified), Kuçar (possibly Kočan east of Nevrekob) and Velkosele (Valkoselo due south of Kočan) which belong to the district of Nevrekob (Goce Delčev), a *buyuruldı* was promulgated detailing its execution. The supervision of (the case) has been transferred to Yûsuf Ağâ of the Inner Service for the benefit of the Treasury. On the 19th of Muharrem in the year 1197 (Wednesday, 25 December 1782).

Fol. 21b/3:

(1) Nevreküb kazâsına tâbî' Sirpül nâm kıarye ahâlîleri bu āndan aķdemce Emīn Beĝiñ seĝbāni (2) Maħmūd nām mazlūmi dūĝünde ĥilāf-i ŧer' ve bi-ĝayr-i ĥaķķin ķatıl ve yanında ķanı mevcūd nuķūdi (3) ĝaŧb ve ĝāret etmeleriyle icrāsı bābında berā-yi ĥazīne ve merķūm Yūsuf Aĝaya rü'yeti iĥāledir fī 18 M sene 197

Translation:

A little while ago the inhabitants of the village of Sirpul (possibly either Upper or Lower Ziropole due north of the town) which belongs to the district of Nevrekob (Goce Delčev) contrary to the sharia and without (any) justification killed the victim by the name of Mahmud, a *seĝban* of Emin Beĝ, on a wedding, seizing whatever money he had on him. Therefore, (a *buyuruldu*) detailing its execution (was promulgated and registered) for the Treasury, and the supervision of (the case) awarded to the aforementioned Yusuf Aĝa. On the 18th of Muharrem in the year 1197 (Tuesday, 24 December 1782).

Fol. 21b/4:

(1) 'Abdī nām kimesne 'arzuĥāl eder: Oĝulları ŧilāĥa girerken Ŭsküb kazâsına tâbî' (2) Eyvatlı ve Dāmıcı Köse ve İnciķova ve Macārılık ve Tıryāreva ve Behlül Beĝ nāmün ķurālariñ (3) miyānında oĝıllarım (sic) Fethī ve Mükrim ve ŧa'bān ve İslām nāmün mazlūmları bi-ĝayr-i ĥaķķ (4) ķatıl ve emvāl ve eŧyāsını (sic) zābı etmeleriyle icrāsı bābında bālāsına buyuruldu keŧide (5) ve Arslan mübāŧir me'mūr olmuŧıdır fī 18 M sene 197

Translation:

An individual by the name of Abdi submitted a petition: When his sons were called to the arms, (someone) killed the victims, his sons named Fethi, Mükrim, ŧaban and Islam, without (any) justification between the villages of Eyvatlı (Ajvatovci), Damdži Kjoj, Incikova (Indžikovo), Macarlık (Madžari), Tıryareva (Trubarevo), all in the plain east of Skopje) and Behlul Beĝ which belong to the district of Ŭsküb (Skopje), seizing their money and belongings. Therefore, a *buyuruldu* detailing its execution was drawn up on the face of (the *arzuhal*) and Arslan appointed *mübaŧir*. On the 18th of Muharrem in the year 1197 (Tuesday, 24 December 1782). (Cf. Matkovski, *Ajduťstvoto V/104*)

Fol. 21b/5:

(1) Muŧtafā 'arzuĥāl eder Menlik kazâsına Lāŧka kıaryesi sükkānından Ĥānū oĝlı Ĥalīl ve refiķi Bedilce kıaryesinden Ĥüseyin Ĥvāce (2) ve diĝer refiķi Belice kıaryesinden Taĥta ŧaķal Bekir Aĝa akrabāmız Aĥmed oĝlı Meĥmed mazlūmi bi-ĝayr-i ĥaķķin ķatıl etmeleriyle icrāsı (3) bābında buyuruldu (keŧide) ķuķadār aĝa arķadaŧı me'mūrdır sene 197

Translation:

Mustafa submitted a petition: 'Hanuoĝlu Halil, one of the inhabitants of Laska village (Laskarevo northwest of Melnik) which belongs to the district of Menlik (Melnik), his companion Hüseyin Hoca from Bedilce village (Budilci set above the right banks of the Struma river), and another of his companions, Bekir Aĝa 'With the Stuck-On Beard' from Belica village (Belica on the Melnik side of the Strymon), killed the victim, our relative

Mehmed, son of Ahmed, without (any) justification.’ Therefore, a *buyuruldu* (was drawn up), detailing its execution. In charge is the colleague of the *çokadar ağa*. In the year 1197. (Cf. Matkovski, *Ajdutstvoto V/88*)

Fol. 21b/6:

(1) Aḥmed kulları Timur Hişār kaşabası sükkânından olub hālā Sîrüz voyvodası ve Sîrüz sükkânından Lüleci (2) İbrâhîm nâm kimesneler merhûm hanım kullarından intikâl eden mâl ve eşyâ fuzûlî zabt etmeleriyle icrâsı bâbında (3) çûkadâr ağa arkađası <...> Ağa me’mürdir fî 19 M sene 197

Translation:

The humble servant Ahmed is an inhabitant of the town of Timurhisar (Demirhisar/ Siderokastron). The acting *voyvoda* of Serrai and an individual by the name of Ibrahim ‘the Pipe-Vendor’, one of the inhabitants of Serrai, unlawfully took possession of the money and belongings passed on to him by the humble servant, his deceased wife. Therefore, (a *buyuruldu* was drawn up,) detailing its execution. In charge is (name omitted) Ağa, the companion of the *çokadar ağa*. On the 19th of Muharrem in the year 1197 (Wednesday, 25 December 1782).

Fol. 21b/7:

(1) ‘Avrethişârî kazâsında İsmâ’îl nâm kimesneniñ pederini (sic) ticâret irâdesiyle Selânîke giderken (2) eşnâ-yi râhda ‘Avrethişârî kazâsı muzâfâtından Kılķış nâhiyesine tâbi’ Erekli ve Sersemli (3) ve Cavdârlı ve Hâccî Yûnus ve Yâneş ve Kûbaşlı kıryelerin miyânında merķümüñ babasını bi-ğayr-i ḥaķķ (4) katl ve üzerinde mevcûd sekiz keselik eşyâ ve dört keselik nuķûd ğaşb bâ emr-i ‘alî (sic) (5) ve beyâz üzerine buyuruldu keşîde ve sancaķdar (sic) Ḥasan Ağa me’mür olmuşdır fî 18 M sene 197

Translation:

When the father of the individual by the name of Ismail in the district of Avrethisar (Gynaikokastron) went to Salonica in order to do trade, (someone), without (any) justification, killed the father of the aforementioned while on his way between the villages of Erekli (Irakleia), Sersemli (Xirovrissi) and Çavdarlı (on the one hand) and Hacci Yunus (Hadzi Junus/ Stavrohorion), Yaneş (Janeševo/ Metallikon) and Kubaşlı (Grbašel/ Kastaneai) (on the other) which belong to the sub-district of Kilkis as one of the dependencies of Avrethisar, seizing belongings worth eight *kese* and money worth four *kese*. A *buyuruldu* was promulgated in accordance with the Imperial firman and ‘on the white’, and Hasan Ağa, Bearer of the Standard, put in charge. On the 18th of Muharrem in the year 1197 (Tuesday, 24 December 1782).

(Cf. Matkovski, *Ajdutstvoto V/105*)

Fol. 21b/8:

(1) Manâstırlı Feyzullâh Sipâhî ‘arzuḥâl eder Übednik sükkânından olan Sülû ve Zeynel nâmün kimesnelerden (2) yüz yeğirmi ğurüş bâ temessük alacağı olmağla merķümlar mezbûr kefilleri ihzârî iltimâs olmağla balâsına (3) buyuruldu keşîde ‘Alî Beğe verilmişdir fî 22 M sene 197

Translation:

Feyzullah Sipahi from Manastır (Bitola) submitted a petition: The individuals by the name of Sülü and Zeyneb who are inhabitants of Obednik village (northwest of Bitola) owe him one hundred and twenty piastres. Since the aforementioned request that their guarantors be summoned, a *buyuruldu* was drawn up on the face of (the *arzuhal*) and given to Ali Beğ. On the 22nd of Muharrem in the year 1197 (Saturday, 28 December 1782).

Fol. 22a/1:

(1) Muştafâ ve ‘Alî ‘arzuḫâl eder Fîlûrîne każâsına tâbî‘ Ekşi Şuylı Rûmân ve Kûcû ve Mişû ve Pâpâs (2) ve Pançe ve Nûğudîn ve Bûğoya ve Nedelkû ve Ristû zimmîlerden seksen ğurûş ve Şûruvîçden Aḫmed oĝlı ‘Alîden (3) sekiz buçuḫ ğurûş ve Tuĝrâk(dan) Kel Sûlûden beş ğurûş alacaĝı olmaĝla icrâsı daḫı Ḥasan Aĝaya berâ-yi ḫazîne verilmiştir sene 197

Translation:

Mustafa and Ali submitted a petition: (They) are claiming eighty piastres from the non-Muslims Roman, Koço, Mišo, Papis, Pançe, Nogodin, Bogoja, Nedelko and Risto of Ekşi Su (Xinon Neron) which belongs to the district of Filurine (Florina); eight and a half piastres from Ali, son of Ahmed, of Sorovič (Amindaion); and five piastres from Sülü ‘the Bald’ of Tuğrak (probably Petorak/Tripotamos east of Florina). The administration (of the case) was handed over to Hasan Ağa on behalf of the Treasury. In the year 1197.

Fol. 22a/2:

(1) Üsküb sükkânından Ḥavâ Ḥatun ‘arzuḫâl eder Üsküb sükkânından Miyâç Şâlih Aĝa oĝlı Aĝuş nâm kimesne yedine ber vech-i (2) emânet yediyüz ğurûş nukûd aḫçe teslim ve Ḥaccî Yanâkî kızısına emânet bir çift piştov ve bir filinta ve bir incülü (3) kuşak ve bir tüy kürki dîbâye (sic) kıllı ve bir sırmalı pûş ve bir berberî peştêmâl taḫımı sırmalı düĝmeler zimmî ‘Accî (4) Nîkula qarısına teslim ve taleb eyledimda vermede muḫâlefet etmeleriyle icrâsı bâbında buyurıldı keşîde ve Selânikli Muştafâya verilmiştir sene 197

Translation:

Hava Hatun, one of the inhabitants of Üsküb (Skopje), submitted a petition: ‘For safekeeping, the person by the name of Aĝuş, son of Salih Aĝa ‘the Mijak’ (tribal group around Lazaropole), who is one of the inhabitants of Skopje, was given seven hundred piastres in ready cash, while the wife of the non-Muslim (H)adji Nikola was given a pair of pistols, a flintlock, an apron set with pearls, a fur coat of velvety hair, a (pair of) silver slipper(s), a set of Berber towels (and) silver buttons in trust for the daughter of Hadji Janaki. When I claimed (the items) they resisted (handing them over).’ Therefore, a *buyuruldu* was drawn up, detailing its execution, and given to Mustafa from Salonica. In the year 1197.

Fol. 22a/3:

(1) Mârû zimmîye ‘arzuḫâl eder Fîlûrîne każâsına tâbî‘ Neveskâda karındaşımı bi-ĝayr-i ḫaḫḫin katl eylediklerinde beynehümâda muşliḫûn (2) tavassuḫ otuz yük odun üç yük

maḥlūt tereke üçyüz ğurüş nuḳūd ba'de'l-muşālaḫa edāsına muḫālefet (3) etmeleriyle icrāsı bābında buyurıldı keşide ve Deli Ḥasan Aġa me'mürdür fī 19 M sene 197

Translation:

The non-Muslim (woman) Mara submitted a petition: 'When they killed my brother without (any) justification in (the village of) Neveska (Nymfaion) which belongs to the district of Filurine (Florina), arbitrators stepped in between the two parties. After reaching a mutual agreement (involving the payment of) thirty loads of firewood, three loads of mixed grain and three hundred piastres in cash, they opposed handing (the items) over.' Therefore, a *buyuruldu* was drawn up, detailing its execution, and Deli Hasan Aġa charged (with the case). On the 19th of Muharrem in the year 1197 (Wednesday, 25 December 1782).

(Cf. Matkovski, *Ajdustvoto V/106*)

Fol. 22a/4:

(1) İvrānyevī Ḥaydar Beşe 'arzuḫāl eder Kūmānova sükkānından İsmā'īl 'Alemdār 'Alī Vekīl İmām Süleymān Ağacık (2) Meḫmed Aġa Hibetullāh Aġa(dan) bā temessük yüz yeĝirmi ğurüş alacaĝı olmaĝla icrāsı bābında Selānikli Kemānī Muştafā me'mürdür fī 19 M sene 197

Translation:

Haydar Beşe from Vranje submitted a petition: On account of a written statement he is owed one hundred and twenty piastres by Ismail Alemdar, Ali Vekil, Imam Süleyman, Ağacık Mehmed Aġa and Hibetullah Aġa, inhabitants of Kumanovo. (Therefore, a *buyuruldu* was drawn up,) detailing its execution. Kemani Mustafa from Salonica is in charge. On the 19th of Muharrem in the year 1197 (Wednesday, 25 December 1782).

Fol. 22a/5:

(1) Māslīna cāriye Manāstira (last word inserted) mütemekkin olub 'arzuḫāl eder Kesriye ḫazāsı (for ḫaşabası?) mütemekkinlerinden Mālḫū oĝlı Tevāhir nām (2) zimmīye (sic) on üç senelik ecir mişil (sic) ḫaleb etmekle icrāsı bābında buyurıldı keşide Genç 'Oşmān Aġa me'mürdür sene 197

Translation:

The maid-servant Maslina, having settled down in Manastir (Bitola), submitted a petition: She claims the equivalent of thirteen years' wages from the non-Muslim by the name of Tevahir, son of Malko, one of the inhabitants of the district (or rather town?) of Kastoria. Therefore, a *buyuruldu* was drawn up, detailing its execution. In charge is Osman Aġa 'the Young'. In the year 1197.

Fol. 22a/6:

(1) Ḥüseyin 'arzuḫāl eder Sīrüz ḫazāsı Brūsānik ḫaryesiniñ ehl-i İslāmı ḫarındaşım Bāyezīd nām mazlūmı (2) bi-ĝayr-i ḫaḫḫin ḫatıl ve mevcūd bulınan biñ ikiyüz ğurüşü ve şilāḫımı ve atını ĝaşb (ü) ĝāret eylediklerini inhā ve (3) icrāsı bābında buyurıldı keşide berā-yi ḫazīne Nāşliçli 'Ömer Beĝe rü'yeti iḫale olmışdır fī 21 M sene 197

Translation:

Hüseyin submitted a petition: The Muslim population of the village of Brusani (Prosenik/ Skotus west of Serrai) in the district of Siruz (Serrai) killed the victim, my brother by the name of Bayezid, without (any) justification, and it was reported that they robbed him of the one thousand and two hundred piastres which he had on him, of his weapons and his horse.’ A *buyuruldu* was (therefore) drawn up, detailing its execution, and the supervision of (the case) was awarded to Ömer Beğ from Nasliç (to act) on behalf of the Treasury. On the 21st of Muharrem in the year 1197 (Friday, 27 December 1782).

(Cf. Matkovski, *Ajdutstvoto V/107*)

Fol. 22a/7:

(1) Süleymān kulları ‘arzuḥāl eder İstāreva sākinlerinden Liyū ve Süleymān nāmān qarındaşlar İstāreva każāsında (2) mutaşarrıf olduğum bir bāb değirmi iḥrāk bi’n-nār menzilimi ve ‘ambarımı (sic) hedim ve kerāstesini (sic) naqlı ve fūrūḥt (3) ve tarlalarımı fuzūlı zabt ve zirā‘at ve icāda vermediklerinden ğayrı merķūmlar Manāstra (sic) mevcūd bulmağla (4) icrāsı bābında buyuruldu keşide Kūpele ‘Alīye rū’yeti iḥāledir 21 M sene 197

Translation:

The humble servant Süleyman submitted a petition: ‘The brothers by the name of Leo and Süleyman burnt down the mill which I possessed in the district of Istarova (Starova), destroyed my house and my barn (by) carrying and selling off the timber, and unlawfully took possession of my fields without working them and putting them to production since, in addition, the aforementioned were (absent from Starova) at Manastır (Bitola). Therefore, a *buyuruldu* was drawn up, detailing its execution, and the supervision of (the case) awarded to Ali ‘the Flower’. (On the) 21st of Muharrem in the year 1197 (Friday, 27 December 1782).

Fol. 22a/8:

(1) Manāstır sükkānından Zeyneb cāriye ‘arzuḥāl eder Nāslıç kaşabasında sākin Rasūl Beğiñ kaḥvecisi Mehmed ve oğlı (2) ‘Osmān nām kimesneler merḥūm qarındaşımızdan intikāl eden mirāşımı bir gümüşli kılıç bir çift gümüşli pīştov (3) ve otuz ğurūşlık bir tüfenk ve bir şaçlı kebe ve kışa kebe ve gümüşli tuzlık ve iki ḥumbara düğme (sic) ve ‘antārı (4) ve beş kıt’a temessük ve yüz elli ğurūş ve bir çift ökuz ve iki inek fuzūlı zabt etmeleriyle icrāsı bābında (5) buyuruldu keşide rū’yeti ‘Osmān Efendiye iḥāle olunmuşdır fi 21 M sene 197

Translation:

The slave woman Zeyneb, one of the inhabitants of Manastır (Bitola), submitted a petition: ‘Mehmed, the *kaḥveci* of Rasul Beğ who lives in the town of Nasliç (Neapolis), and his son Osman unlawfully took possession of my inheritance which was passed down from my late brother: a silver (inlaid) sword, a pair of silver (inlaid) pistols, a musket worth forty piastres, a longhaired felt jacket, a short felt jacket, a silver saltcellar, two *humbara(cı)* buttons (?), a long-sleeved jacket, five debt certificates, one hundred and fifty piastres, a pair of oxen and two goats.’ Therefore, a *buyuruldu* was drawn up, detailing its execution,

and the supervision of (the case) was awarded to Osman Efendi. On the 21st of Muharrem in the year 1197 (Friday, 27 December 1782).

Fol. 22a/9:

(1) Aydūn nām kimesne ‘arzuḥāl eder Timur Hışār sākinlerinden İsmā’īl Ağa nām ğaddāra kırk ğurūş vere (2) -caġım olub mezbūr gerek öküzimi ve bārgırımı ve gümüş ve sā’ir eşyāsım (sic) ikiyüz ğurūşdan (3) mütecāviz mālını ve qarındāsımın ḥapis ve mallarını (sic) aḥz etmekle icrāsı bābında buyurıldı bālāsına keşide (4) ve mübāşir Muştafā Baş Çavuş ta’yin olunmuşdır fī 23 M sene 197

Translation:

An individual by the name of Aydu submitted a petition: ‘I owed the tyrant named Ismail Ağa who is one of the inhabitants of Demirhisar (Siderokastron) forty piastres, (when) the aforementioned took my ox, my horse, the silver and other belongings and property worth more than two hundred piastres, and (also) put my brother in prison and took his property.’ Therefore, a *buyuruldu* detailing its execution was drawn up on the face of (the *arzuhal*), and Mustafa the Chief Tchavush appointed *mübaşir*. On the 23rd of Muharrem in the year 1197 (Sunday, 29 December 1782).

Fol. 22b/1:

(1) İstüyān ‘arzuḥāl eder Mūrīḥova qurālarından Vābircāneli Mitre Büdnār ve Kūla ve Bervulce nām zimmīler (2) ‘Ömer Yazıcıyla yekdil ve bir çift öküzimi aḥz ve ğadr etmeleriyle icrāsı bābında buyurıldı (keşide) Ḥalīl me’mürdür sene 197

Translation:

Stojan submitted a petition: ‘The non-Muslims by the name of Mitre, Bodnar, Kole and Prvolče from Vabrčani in Mariovo (no village of this name has survived here) conspired with Ömer Yazıcı, carrying off my one pair of oxen and (thus) causing (me) damage.’ A *buyuruldu* detailing its execution (was therefore drawn up). Halil is in charge. In the year 1197.

Fol. 22b/2:

(1) Ramazān ‘arzuḥāl eder ‘amucam oġlı ‘Oşmān nām kimesne şahrā-yi Zihne(ye) gider iken Usturūmca kazāsında Sekirnik (2) qaryesinde Ḥasan Aġanın konaġına misāfireten nüzül eyledikde mezbūr qarındaşlarıyla ve qarye ahālīleriyle mevcūd bulunan (3) üçyüz on yedi ğurūş nuḳūd ve piştov ve palāşka ve filinṭa ve atum cümlesi gümüşli olmaḳ üzere (4) ġaşb (ü) ġāret etmekle icrāsı bābında buyurıldı keşide berā-yi ḥazīne rü’yeti ‘Alī Beġe iḥāle olmuşdır (vāci)b sene 197 (in margin:): ‘Alī

Translation:

Ramazan submitted a petition: ‘My uncle’s son by the name of Osman was entering the open country (around) Zihne when, having turned in (for the night) as a guest in the konak of Hasan Ağa (situated) in the village of Sekirnik (on today’s main road from Strumica to Serrai) in the district of Strumica, the aforementioned (Hasan Ağa), together with his brothers and the village people, seized three hundred and seventeen piastres he had on him

and took a pistol, a cartridge belt, a flintlock and my horse, all of which were ornamented with silver.' Therefore, a *buyuruldu* was drawn up, detailing its execution, (and registered) for the Treasury. The supervision (of the case) was awarded to Ali Beğ. Due. In the year 1197. (To be dealt with by) Ali.
(Cf. Matkovski, *Ajdutstvoto V/108*)

Fol. 22b/3:

(1) Nefs-i Kesriye yehūdī tā'ifesinden Benyāmīn Kocabaşı gece ile bi-ğayr-i ḥaqqin qarısını katıl ve göle atub (2) ba'dehü ifşā olunub gölden iḥrāc etmeleriyle icrāsı bābında beyāz üzerine buyurıldı (keşide) ve Ḥayrullāh me'mūrdır fī 26 M sene 197

Translation:

At night Benjamin 'the Headman', from the Jewish community of the town of Kastoria, killed his wife without justification and dumped her in the lake. Later (the crime) was found out and (her body) recovered from the lake. Therefore, a *buyuruldu* was promulgated, detailing its execution, and Hayrullah put in charge. On the 26th of Muharrem in the year 1197 (Wednesday, 1 January 1783).

Fol. 22b/4:

(1) Cum'a Bāzārī (place name inserted) 'Īsā ve Aḥmed 'arzuḥāl eder қаzā-i mezbūra tābī' Frangūca қарые ahālīleri beş re's (2) öküzlerimi sarıқа etmekle icrāsı bābında buyurıldı keşide berā-yi ḥazīne Qıra Şoқmaz Meḥmed Ağaya ḥavāle fī 4 Ş sene 197

Translation:

Isa and Ahmed from Cumabazarı (Haravgi) submitted a petition: 'The people of Frangoca village (Frangoč/ Ranci/ Ermakia north of Haravgi) which belongs to the aforementioned district stole my five oxen.' Therefore, a *buyuruldu* was drawn up, detailing its execution, and handed over to Kıra Sokmaz ('Who Would Not Enter the Open Country') Mehmed Ağa for the benefit of the Treasury. On the 4th of Safer in the year 1197 (Thursday, 9 January 1783).

(Cf. Matkovski, *Ajdutstvoto V/109*)

Fol. 22b/5:

(1) Rīşa yehūdīye 'arzuḥāl eder yine yehūdī Arpacı Ḥā'imīḳūdan otuz ğurūş (2) alacağı olmağla icrāsı bābında buyurıldı keşide ve Kūpele 'Alī me'mūr olmışdır fī 5 Ş sene 197

Translation:

The Jewess Risa submitted a petition: She is owed thirty piastres by the Jew Haim Miko 'the Barley Dealer' (which sum she now claims). Therefore, a *buyuruldu* was drawn up, detailing its execution, and Ali 'the Flower' commissioned (with the case). On the 5th of Safer in the year 1197 (Friday, 10 January 1783).

Fol. 22b/6:

(1) Durmuş 'arzuḥāl eder Menlik қаzāsına tābī' Ḥūşṭāla nām қарые ahālīlerinden birbirleri kefāletіyle bā temessük (2) üçyüz ğurūş ve yine (Menlik қаzāsına) tābī' Ğurum қарyesi

birbirleri kefaletiyle altıyüz gürüş alacağı olmağla (3) icrâsı bâbında balâsına buyurıldı keşide bizim Aḥmed me'mürdür fi 7 Ş sene 197 (vâci)b

Translation:

Durmuş submitted a petition: 'On account of a written statement I am owed three hundred piastres by the people of Huštala village (probably Huštava/ Oštava in the north of the *kaza*) belonging to the district of Menlik (Melnik), which (amount) they guarantee among each other, and six hundred piastres, which they (equally) guarantee among each other, by the people of Gurum village (possibly Kromidovo south of Melnik) which also belongs (to the district of Melnik).' Therefore, a *buyurıldı* was drawn up on the face of (the *arzuhal*). In charge is our Ahmed. On the 7th of Safer in the year 1197 (Sunday, 12 January 1783).

Fol. 22b/7:

(1) Yine Durmuş 'arzuḥâl eder Menlikde mütemekkin İvrānyeli Mārḳûl zimmîye ber vech-i emânet dörtyüz yetmiş beş (2) gürüş verüb ez-gayr-i teslîm yüz yetmiş beş gürüş ḳalub ve yine Menlikde mütemekkin kirâcı Manûl (3) zimmîye ber vech-i emânet ber müceb-i defter üçyüz gürüş kıymetlü eşyâ vaz' fulân kimesne cebren (4) aḥz eyledi bahânesiyle vermede muḥâlefet etmeleriyle icrâsı bâbında buyurıldı (keşide) ve yine bizim Aḥmed me'mürdür sene 197

Translation:

Durmuş submitted a petition again: 'To the non-Muslim Markul from Vranje who lives in Melnik I gave on trust four hundred and seventy five piastres of which (sum) remain, without what has already been handed over, one hundred and seventy five piastres; with the non-Muslim Manol the *kiracı* (lessee of horses) who equally lives in Melnik I deposited for safekeeping effects worth three hundred piastres according to the *defter*. (Now,) under the pretext that somebody has taken (my securities) by force, they put up resistance against giving (me back what is mine)' A *buyurıldı* was therefore (drawn up), detailing its execution, and again it is our Ahmed who is in charge. In the year 1197.

Fol. 22b/8:

(1) Ḥüseyin 'arzuḥâl eder Sîrüz ḳazâsına tâbi' Dûvişte ve Veznik ve Dîrenova nâmün (2) ḳurâların (sic) beynlerinde 'amucam oğlı Feyzullâh nâm mazlûmı ḳatıl ve bunca mâlını ve şilâḥını (3) ve atını yağmâ (ve) ğâret etmeleriyle icrâsı bâbında buyurıldı keşide 'Oşmân bayraqdâr me'mürdür sene 197

Translation:

Ḥüseyin submitted a petition: 'They killed the victim Feyzullah, the son of my uncle, between the villages of Duvište (Dovišta/ Emmanuil Pappas east of Serrai), Veznik (Airon Pnevma) and Dîrenova (Drenovo) which belong to the district of Siruz (Serrai) and stole a great deal of his money, his weapon and his horse.' Therefore, a *buyurıldı* was drawn up, detailing its execution. In charge is Osman the Standard Bearer. In the year 1197.

(Cf. Matkovski, *Ajduštvo* V/110)

Fol. 22b/9:

(1) Ahmed Kambur Ağa ve Hüseyin ‘arzuḥāl eder Pirlepeye tābī’ İsvetimetranlı İstüyan zimmide otuz (2) dört ğurüş ve Berineli Yānkū oğlu Yānuḥ yeğirmi ğurüş ve Pirlepe mütemekkinlerinden Mehmed Kethüda ve Haccī (3) Ca’fer nāmān kimesnelerden otuz iki ğurüş alacağım olmağla icrāsı bābında buyurıldı (keşide) başdeli Süleymān Ağa (4) me’mürdür fī 7 Ş sene 197

Translation:

Ahmed Ağa ‘the Hunchbacked’ and Hüseyin submitted a petition: ‘I am owed thirty four piastres by the non-Muslim Stojan from Isvetimetran (Sveto Mitrani west of Prilep) which belongs to the district of Pirlepe (Prilep); twenty piastres by Januh, son of Janko, from Berine (perhaps Borino north of Prilep); and thirty two piastres by the two individuals named Mehmed Kethüda and Hadji Cafer who live in Prilep (which I now claim).’ A *buyuruldu* (was therefore drawn up), detailing its execution. In charge is Süleyman Ağa the *başdeli* (leader of irregular cavalry contingents). On the 7th of Safer in the year 1197 (Sunday, 12 January 1783).

Fol. 23a/1:

(1) Akçe Hişārlı Zekiriyyā ‘arzuḥāl eder bunuñ karındaşı Muştafā ve Şādık ve refiķi Şādık Ramazān-i şerīfde (2) ticāret için Sīrūza giderken Kavaķlı nām kıryede katl ve emvāl ve eşyaları nehb ü ğāret ve ğadr-i küllī eyledikleri (3) ‘arzuḥāl ile olındığına binā’ en kātileriñ taḥarrīsi bābında ‘arzuḥālī bālāsına buyurıldı keşide olunub ‘Alī Beĝe kıyad olındı ‘Oşmān ‘Alemdār me’mürdür fī 7 Ş sene 197

Translation:

Zekiriyya from Akçehisar (Kruja) submitted a petition: When, in the noble (month of) Ramazan, his brother(s) Mustafa and Sadık and his companion Sadık were travelling to Serrai on trade purposes, they killed (them) in the village of Kavaklı (Levkonas immediately west of Serrai), stealing and plundering their possessions and effects, thus wronging them in a most dreadful way. Since this was (brought to our attention) by means of a petition, a *buyuruldu* was drawn up on the face of his (i.e. Zekiriyya’s) *arzuhal* to search for their murderers, and registered for (the benefit of) Ali Beğ. In charge is Osman the Standard Bearer. On the 7th of Safer in the year 1197 (Sunday, 12 January 1783). (Cf. Matkovski, *Ajdustvoto V/111*)

Fol. 23a/2:

(1) Şālīḥ ‘arzuḥāl eder Fīlūrīne(ye) tābī’ Çalcılar kıryesinden Hüseyin Sipāhī nām kimesne kendü ḥālinde iken (2) üzerine hücum edüb piştov ile başımda zārb ve mecrūḥ etmekle icrāsı bābında kıahveci yamaĝı me’mür olmışdır fī 8 Ş sene 197

Translation:

Salih submitted a petition: ‘The individual by the name of Hüseyin Sipahi from Çalcılar village (Čaldžilari/ Filotas) which belongs to the district of Filurine (Florina), going about his work, (suddenly) attacked me with a pistol, hitting and wounding me on the head.’ Therefore, (a *buyuruldu* was drawn up), detailing its execution, and the assistant of the

kahveci was put in charge. On the 8th of Safer in the year 1197 (Monday, 13 January 1783).

(Cf. Matkovski, *Ajduštvo* V/112)

Fol. 23a/3:

(1) Şāhibdevlet Efendimiziñ Köprülü kazāsında taşlı emir ve fermān buyurulan baķāyānıñ vürüdi (2) bīmānde olmağla meblağ-i beķāyeden noķşānı ne-miķdār ise mūte‘ayyin mūbāşir ma‘rifetiyle aķçe (sic: for e‘imme) ve a‘yānları (3) ve vūcūh-i ahāliden sōz şāhiblerin ihzārları iltimās olmağla beyāz üzerine buyurıldı (4) keşide çūkadār <...>

Translation:

In order that the arrears (remaining) of our exalted Excellency’s (revenues), whose collection in the district of Köprülü (Veles) was requested by Imperial order, arrive without delay, however large the shortfall in the amount of the arrears may be, a *buyurıldı* was promulgated demanding that those who have a say in the matter from among the *imams* and *ayans* and prominent people be summoned (to the Diwan of Rumelia) through the chosen *mūbāşir*. The *çuhadar* ... (text breaks up here)

Fol. 23a/4:

(1) Petre Istüyce ‘arzuħāl eder Pirlepe mütemekkinlerinden kayın atam Mitre ve Segbān Ħalil nāmān kimesneler (2) Ħilāf-i şer‘ Ħānemi başub ehlim cāriyelerimi ve mevcūd eşyālarımı ġaşb etmekle balāsına (3) buyurıldı keşide ve Çalılık AĦmed Ağa me‘mürdir Muharrem sene 197 (vāci)b

Translation:

Petre Stojče submitted a petition: ‘The two individuals by the name of Mitre, my father-in-law, who is one of the residents of Prilep, and Segban Halil broke into my house in violation of the sharia, seizing my maid-servants and my present belongings.’ Therefore, a *buyurıldı* was drawn up, with Ahmed Ağa ‘the Crooked’ responsible. Muharrem of the year 1197. Due.

(Cf. Matkovski, *Ajduštvo* V/94)

Fol. 23a/5:

(1) Menlik(li) Yānı zimmī ‘arzuħāl eder ticāretim zımnında Kūcāne kazāsına tābī‘ Kavaķ nām karyede misāfireten (2) miħmān olduğımda karye-i mezbūr ahālileri ikiyüz elli ġurūş nuķūd ve üçyüz ġurūş miķdārı (3) eşyā ve bir re’s bārgīrimi cebren aĦz ve yoldaşlarımı zarb ve mecrūħ etmeleriyle icrāsı bābında (4) buyurıldı keşide ve mīr-i kelām İsmā‘il Ağa me‘mürdir fī 9 Ş sene 197 //

Translation:

The non-Muslim Jani from Melnik submitted a petition: ‘When, in pursuit of my trade, I was waited upon as a guest in the village of Kavak (there is a Kavaklija north of Kratovo) which belongs to the district of Kuçane (Koçani), the people of the aforementioned village took two hundred and fifty piastres, goods worth three hundred piastres and my one horse by force, hitting and wounding my fellow-travellers.’ Therefore, a *buyurıldı* was drawn up,

detailing its execution, with Ismail Ağa the *mir-i kelam* in charge. On the 9th of Safer in the year 1197 (Tuesday, 14 January 1783). (fee collected)
(Cf. Matkovski, *Ajdutstvoto V/113*)

Fol. 23a/6:

(1) Ahmed nām kimesne ‘arzuḥāl eder Rādoviş kazāsına tābi’ Libüvîk kıaryesinde kıarındaşı Muştafā nām (2) mazlümü bi-ğayr-i ḥaqq zarb ve kıatl etmeleriyle icrāsı bābında ‘arzuḥāl bālāsına buyurıldı keşide ve kılerci Muştafā Ağa üzerine kıayd ve rü’yeti ‘Alî Beğe ihāle olınmışdır fi 10 Ş sene 1197

Translation:

An individual by the name of Ahmed submitted a petition: Without (any) justification they struck and killed the victim, his brother named Mustafa, in the village of Libuvik (either Gorni or Dolni Lipovik in the far south of the *kaza*) which belongs to the district of Radoviş (Radoviş). Therefore, a *buyuruldı* was drawn up on the face of the *arzuhal* and registered onto Mustafa Ağa the *kilerci*, while the supervision (of the case) was entrusted to Ali Beğ. On the 10th of Safer in the year 1197 (Wednesday, 15 January 1783).
(Cf. Matkovski, *Ajdutstvo V/116*)

Fol. 23a/7:

(1) Rādoviş kazāsına tābi’ Libüvîk kıarye sākinlerinden ‘Alî Beğ ođlı Ḥasan ve ‘ammisi ođlı (2) <...> nāmān mefsedetpîşeler Kıalkandelenli Yünus Kethüdā nām mazlümü bi-ğayr-i (ḥaqq) zarb ve kıatl (3) ve emvāl (ve) eşyāsını yağmā etmeleriyle icrāsı bābında beyāz üzerine buyurıldı keşide (4) ve ḥazıneye kıayd ve rü’yeti ‘Alî Beğe ihāle olınmışdır fi 10 Ş sene 197

Translation:

Without (any) justification, the two villains by the name of Alibeğođlu Hasan and his nephew (name missing) who are residents of Lipovik village belonging to the district of Radoviş, struck and killed the victim named Yunus Kethüda from Tetovo, pillaging his property and possessions. Therefore, a *buyuruldı* was promulgated, detailing its execution, and registered for the Treasury, while the supervision of (the case) was awarded to Ali Beğ. On the 10th of Safer in the year 1197 (Wednesday, 15 January 1783).

(Cf. Matkovski, *Ajdutstvo V/114*)

Fol. 23a/8:

(1) Novselli Ahmed ‘arzuḥāl eder Pırlepe sükkānından imām kıarındaşı Yünus nām kimesne babasınıñ tarlalarını (2) fūrūḥt ve filānını vaşiyet etdirmiyüb icrāsı bābında ‘arzuḥāl balāsına buyurıldı keşide (3) mırāḥūr İslām me’mür olmışdır fi 10 Ş sene 197

Translation:

Ahmed from Novo Selo submitted a petition: A certain Yunus, brother of the *imam*, who is an inhabitant of Prilep, sold his father’s fields and would not make someone make his testament (in his, Ahmed’s, favour). A *buyuruldı* was (therefore) drawn up on the face of

the *arzuhal* and Islam, Master of the Horse, put in charge. On the 10th of Safer in the year 1197 (Wednesday, 15 January 1783).

Fol. 23b/1:

(1) Pirlpelı Kūla ‘arzuḫāl eder Yeñice-i Vārdār każāsına koyunlarımı fūrūht ve yolıma (2) giderken Vodıne każāsında İsfet İliye nām karıye sākinlerinden ūbaūı karındaūları Bekir (3) ve kūçık karındaūı yolımı baūub seksen ğurūūımı aḫz ve yine Vodıne de bakır alacađım (4) olmađıla maḫallında icrāsı olmaz ise dıvān-i Rūmiliye ihzārları bābında buyurıldı keūıde İbrāhım Ađa me’ mūrdir fı 10 ū sene 197

Translation:

Kole from Prilep submitted a petition: ‘I had sold my sheep to the district of Yenice-i Vardar (Giannitsa) and was on my way (back) when, from among the inhabitants of the village of Sveti Ilija (perhaps Profet Ilias east of Edessa) in the district of Vodina (Edessa), Bekir and his younger brother, (both) brothers of the *subaūı*, stopped me in my path and took my (money amounting to) eighty piastres, (arguing that) in Vodina I could claim (back the amount in) copper.’ Since (the case) cannot be settled locally, a *buyuruldu* was drawn up, demanding that they be summoned before the Diwan of Rumli. In charge is Ibrahim Ađa. On the 10th of Safer in the year 1197 (Wednesday, 15 January 1783).

(Cf. Matkovski, *Ajdustvoto V/115*)

Fol. 23b/2:

(1) İbrāhım ‘arzuḫāl eder Fılūrıne każāsına tābi‘ Neveska ra‘yāları-na (sic) bu kulları der‘uhdeci (2) olacađ ve bā temessūk yediyüz yeđirmi ğurūū Bekir Ađanıñ ve Muūtafā Sipāhınıñ kefaletiyle alacađım (3) olmađıla edāsına muḫālefet etmeleriyle balāsına buyurıldı ve (sic) keūıde

Translation:

Ibrahim submitted a petition: ‘This humble servant will become the *deruhdeci* of the *reaya* of Neveska (Nymfaion) which belongs to the district of Filurine (Florina), and on account of a written statement I am owed seven hundred and twenty piastres, secured by Bekir Ađa and Mustafa Sipahi, (but) they refuse to pay.’ Therefore, a *buyuruldu* was drawn up on the face of (the *arzuhal*).

Fol. 23b/3:

(1) Kātıb Muūtafā Efendı ‘arzuḫāl eder İūtib sākinlerinden Muūtafā Ađa ve Meḫmed Ađa ve Kūcūane (2) sākinlerinden ‘Abdı Ađa nāmūn kimesnelerden bā temessūk kırk beū ğurūū alacađım olmađıla (3) icrāsı bābında buyurıldı keūıde

Translation:

The scribe Mustafa Efendi submitted a petition: On account of a written statement I am owed forty five piastres by the individuals named Mustafa Ađa and Mehmed Ađa, residents of ūtip, and Abdi Ađa, one of the residents of Koçani.’ Therefore, a *buyuruldu* was drawn up, detailing its execution.

Fol. 23b/4:

(1) Manāstırlı Kātib Muştafā Efendiniñ Tuyrānda mütemekkin ‘Abdī Ağanıñ zımmetinde bā temessük (2) kırk beş ğurüş alacağı olmağla ‘arzuğāl balāsına buyurıldı keşide

Translation:

On account of a written statement, the scribe Mustafa Efendi from Manastır is owed forty five piastres by Abdī Ağa who lives in Dojran. Therefore, a *buyurıldı* was drawn up on the face of the *arzuhal*.

Fol. 23b/5:

(1) Manāstırlı ‘Alī ‘arzuğāl eder İştib kazāsına tābī‘ Ūlānce nām qarye ahālīsinden bā temessük (2) on dört ğurüş alacağım (sic) olub edāda muğālefe etmeleriyle icrāsı bābında balāsına (3) buyurıldı keşide Çamlı Deli Mūsā rü‘yeti ihāle olmışdır fi 11 Ş sene 197

Translation:

Ali from Manastır submitted a petition: ‘On account of a written statement I am owed fourteen piastres by the people of the village of Ulanca (Ulanca southeast of Veles on the river Vardar) which belongs to the district of İştib (Štip), (but now) they refuse to pay.’ Therefore, a *buyurıldı* was drawn up on the face of (the *arzuhal*), detailing its execution. The supervision of (the case) was awarded to Deli Musa from Çam. On the 11th of Safer in the year 1197 (Thursday, 16 January 1783).

Fol. 24a/1:

(1) Karaca Ovalı na’lband Muştafā ‘arzuğāl eder Nevreküb kazāsında Tırnova ve İsterāşına me’a Lıce nām qaryeler (2) beyninde karındaşım Süleymān ve dayım oğlu Muştafā bi-ğayr-i haqqın katl ve māl (ü) eşyāsını ğaşb (ü) ğāret etmeleriyle icrāsı (3) bābında ‘arzuğāl balāsına keşide-i buyurıldı ve çükadār arkađası Hasan Ağa me’mür olmışdır fi 24 Z sene 196

Translation:

The blacksmith Mustafa from Karaca Ova submitted a petition: ‘Without (any) justification they killed my brother Süleyman and the son of my (maternal) uncle Mustafa between the villages of Trnovo (possibly Drenovo northeast of Nevrekob), Strašino (unidentified) and Liče (perhaps Ilica at a short distance south of Drenovo) which belong to the district of Nevrekop (Goce Delčev), looting and seizing their monies and (other) possessions.’ Therefore, a *buyurıldı* was drawn up on the face of the *arzuhal*, detailing its execution, and Hasan Ağa, companion of the *çuhadar*, commissioned (with the case). On the 24th of Zilhicce in the year 1196 (Saturday, 30 November 1782).

(Cf. Matvovski, *Ajdustvo* V/84)

Fol. 24a/2:

(1) Küzüçik (sic) Rağū zımmī (sic) ‘arzuğāl eder Manāstır kazāsında sākinlerinden Nāstū ve Rīsā nāmün zımmiler ve Nā’um (2) ve Nīkū zımmiler bi-ğayr-i haqq haps ve eziyet edüb hamlını vaz’ ve iki sım kuşağını (3) füzülen aħz edüb icrāsı bābında buyurıldı bālāsına ve ve (sic) kilerci Muştafā Ağa me’mür olmışdır fi 25 Z sene 196

Translation:

The non-Muslim (woman) ‘Pet-Lamb’ Rago submitted a petition: Without (any) justification the non-Muslims by the name of Nasto and Risa, residents of the district of Manastir (Bitola), and the non-Muslims Naum and Niko detained and tortured (Kuzucuk, causing her to) lose her foetus, and unlawfully took two silver aprons. A *buyuruldu* detailing its execution (was therefore drawn up) on the face of (the *arzuhal*) and the *kilerci* Mustafa Ağa put in charge. On the 25th of Zilhicce in the year 1196 (Sunday, 1 December 1782).

Fol. 24a/3:

(1) Elbašan sancağı Rüm İli vālisi efendimiziñ imdād-i hāzarīyesiyçün taḥşīli bābında beyāz üzerine buyuruldu ile (2) çūkadār ‘Osmān Ağa me’mūr olmuşdır fī 24 Z sene 196

Translation:

The *çuhadar* Osman Ağa was entrusted with a *buyuruldu* promulgated in order to have the *imdad-i hazariye* of our Excellency the *Rumili Valisi* collected in the *sancak* of Ibbasan (Elbasan). On the 24th of Zilhicce in the year 1196 (Saturday, 30 November 1782).

Fol. 24a/4:

(1) Yovān Kıptī ‘arzuḥāl eder Manāstir menzīlcisine tābi’ ve Çer ḳaryesinden naḳl edüb Kırcova kıptiyān cizyedarı (2) Yūsuf Ağa ve çeri başı Bāncū cebren aḥz ve Kırcova ḳaşabasında maḥbūs ve cizye taleb eylediğundan icrāsı bābında ‘arzuḥāl balāsına (3) ‘arzuḥāl (sic) ve Hāccī Muştafā me’mūrdır fī 24 Z sene 196

Translation:

Jovan the Gypsy submitted a petition: He is an employee of the courier station officer of Manastir and was on his way from the village of Cer (in the far north of the *kaza* of Manastir) (when) the *cizyedar* for the gypsies of Kičevo, Yusuf Ağa, and Pančo, the *ceribaşı*, arrested him by force and put him into prison in the town of Kičevo, demanding the poll-tax. Therefore, a *buyuruldu* detailing its execution (was drawn up) on the face of the *arzuhal*. Responsible is Hadji Mustafa. On the 24th of Zilhicce in the year 1196 (Saturday, 30 November 1782).

Fol. 24a/5:

(1) Eğri Bucak Çehārşenbe Serfice Gerebena ḳazālarında ḥālā Rüm İli vālisi efendimiziñ imdād-i hāzarīyesi taḥşīli (2) bābında ber müceb-i emr-i ‘ālī ve buyuruldu ile ‘Osmān Ağa ta’yin olmuşdır fī 24 Z sene 196

Translation:

Osman Ağa was appointed in accordance with the Imperial decree and with our *buyuruldu* demanding that the *imdad-i hazariye* of our Excellency the acting *Rumili Valisi* be collected in the districts of Eğri Bucak (group of settlements northeast of Kožani/Kozani), Çarşamba (Velventos), Serfice (Serfidže/ Servia) and Grebena (Grevena). On the 24th of Zilhicce in the year 1196 (Saturday, 30 November 1782).

Fol. 24a/6:

(1) Hādīce ‘arzuḫāl eder Hürpište każāsına tābi’ Dūbyāk қaryesinde zevcim Talib (sic) Қарафeryeden biñ beşyüz ğurūşı (2) māliyle қarye-i mezbūrda žāyi’ olub icrāsı bābında ‘arzuḫāl balāsına buyurıldı keşīde ve İslām me’mürdir

Translation:

Hadice submitted a petition: ‘In the village of DUBYAK (Dupjak/ Dispilion on the southern shores of Lake Kastoria) which belongs to the district of Hurpište (Argos Orestikon) my husband Talib, (returning) from Karaferye (Veroia), lost one thousand and five hundred piastres together with his goods in the abovementioned village.’ A *buyuruldı* detailing its execution was (therefore) drawn up on the face of the *arzuhal*, with Islam in charge.

Fol. 24a/7:

(1) Yānya sancağı Yānya Nārda Grebena Kūniçe Vence każālarında Rūm İli vālisi efendimizniñ imdād-i ḫazarīyeniñ (2) taḫşīliyle ber müceb-i emr-i ‘ālī ve buyurıldımız ile Ḥasan Ağa çūkadār me’mūr olmışdır fī 24 Z sene 196

Translation:

Hasan Ağa the *çuhadar* was commissioned in accordance with the Imperial decree and with our *buyuruldı* to collect the *imdad-i hazariye* of our Excellency the *Rumili Valisi* in the districts of Yanya (Ioannina), Narda (Arta), Grebena (Grevena) and Vence (village between Serfice and Grebena) of the sub-province of Yanya (Ioannina). On the 24th of Zilhicce in the year 1196 (Saturday, 30 November 1782).

Fol. 24a/8:

(1) İskenderīye ve Būdğūrīce ve Ğūsine ve Leş me’a Zadrīma ve Ülgün me’a Bār ve İş Yolu ve Aқova ve Kūқа (2) każālarının ḫazarīye buyurıldısıyla el-ḫācc ‘Abdurrahmān Ağa me’mūr olmışdır fī 25 Z sene 196

Translation:

Hadji Abdurrahman Ağa was put in charge of the *buyuruldı* (for the collection) of the *hazariye* (levy) from the districts of Iskenderiye (Shkodra), Budgurice (Podgorica), Gusine (Gusinje), Leş (Lesh) with Zadrīma, Ülgün (Ulcinj) with Bar, İşyolu (probably the modern village of Ishulli i Lezhes), Akova (Bijelo Pole) and Kuka (Koka). On the 25th of Zilhicce in the year 1196 (Sunday, 1 December 1782).

Fol. 24a/9:

(1) Nevreküb ve Rāzlık każālarında ḫazarīye buyurıldısıyla mūhürdār қаhvecisi Çūkadār Aḫmed Ağa me’mūr(r)dir (2) fī 24 Z sene 196

Translation:

Çuhadar Ahmed Ağa, *kahveci* of the *mühürdar*, is entrusted with the *buyuruldı* (demanding the collection) of the *hazariye* (levy) in the districts of Nevrekop (Goce Delčev) and Razlık (Razlog). On the 24th of Zilhicce in the year 1196 (Saturday, 30 November 1782).

Fol. 24a/10:

(1) Dūkagın sancağına imdād-i ħazarīye buyurıldıysıyla Arnabūd Muştafā ta’yīn olunmışdır fī 24 Z sene 196

Translation:

Mustafa ‘the Albanian’ was dispatched into the *sancak* of Dukagin (Dukagjin) with the *buyuruldu* (demanding the collection) of the *imdad-i hazariye*. On the 24th of Zilhicce in the year 1196 (Saturday, 30 November 1782).

Fol. 24a/11:

(1) Petriç Menlik Tūyrān Timur Hışār kazālarında Rūm İli vālisi efendimiziñ ħazarīyesini taḥşīli bābında (2) buyurıldımız ile ğuyrukçı (sic) Hāccī Aḥmed me’mūrdır fī 24 Z sene 196

Translation:

Hadji Ahmed ‘the Tail Seller’ is charged with our *buyuruldu* demanding the collection of the *hazariye* (levy) for our Excellency the *Rumili Vālisi* in the districts of Petriç (Petriç), Menlik (Melnik), Tuyran (Dojran) and Timur Hisar (Siderokastron). On the 24th of Zilhicce in the year 1196 (Saturday, 30 November 1782).

Fol. 24a/12:

(1) Avlūnya sancağı imdād-i ħazarīye buyurıldıysıyla Ḥasan Ağa arnabūd ta’yīn olunmışdır sene 196

Translation:

Hasan Ağa ‘the Albanian’ was commissioned with the *buyuruldu* for the *imdad-i hazariye* of the *sancak* of Avlonya (Vlora). In the year 1196.

Fol. 24b/1:

(1) El-ḥācc Muştafā ‘arzuḥāl eder Fīlūrīne kazāsı Nered nām қarye sükkānından Cūcū Kōrgū ve Nīkū ve Mārķū Pānçe (2) ve Trayçe Pānçe ve Kırstū Kālū ve Brūṭulur Kermāne ve Yānkū Būğūya (insert:) ve Kırste ve rüfeķāları zımmetlerinde bā taḥvīl ṭoksan dōrt (3) buçuk ğurūş bā taḥvīl alacaķağım (sic) olmağla iḥķāk-i ḥaķķ bābında buyurıldı keşīde ve çūkadār arķadaşı ‘Alī Ağaya verildi (4) fī 25 Z sene 196

Translation:

Hadji Mustafa submitted a petition: ‘On account of a transfer bill I am owed ninety four and a half piastres (payable) by transfer bill by Džudžu Gjorgu, Niko, Marko Pançe, Trajçe Pançe, Krste Kalo, Brutulur Kermene, Janko Bogoja, Hriste and their companions (who number) among the residents of the village called Nered (Polipotamon) of Filurine (Florina) district.’ Therefore, a *buyuruldu* was drawn up with respect to establishing justice, and given to Ali Ağa, the companion of the *çuhadar*. On the 25th of Zilhicce in the year 1196 (Sunday, 1 December 1782).

Fol. 24b/2:

(1) Ahmed ‘arzuḥāl eder Fîlürîne kazâsı Elviş kıryesinden İbrâhîm Ağa nâm kimesneden bā temessük toḡsan (insert:) yedibuçuk ġurüş alacaġım olub (2) icrâsı bābında balâsına buyuruldı keşîde ve yine merķûm me’mürdir fî 25 Z sene 196

Translation:

Ahmed submitted a petition: ‘On account of a written statement I am owed ninety seven and a half piastres by a certain Ibrahim Ağa from the village of Elviş (Eleviş/ Lakkia) of Filurine (Florina) district.’ A *buyuruldı* was (therefore) drawn up, detailing its execution, again with the aforementioned (Ali Ağa) being in charge. On the 25th of Zilhicce in the year 1196 (Sunday, 1 December 1782).

Fol. 24b/3:

(1) Mitre ‘arzuḥāl eder Fîlürîneye tâbi’ Ğürinceva birâci Muḥtâr nâm ġaddâr iki kızımı fî’l-i şenî’a ile ḥamle ḳalub (sic) ve şatub (2) ve ḳarısını daḥi aḥz ve taşarruf eylediġından güciyle ḥalâş olub icrâsı bābında balâsına buyuruldı keşîde ve yine merķûm me’mürdir (3) fî 25 Z sene 196

Translation:

Mitre submitted a petition: ‘The tyrant Muhtar ‘the Beer Seller’ of Gurinceva (Gorničevo/ Kella) which belongs to the district of Florina made my two daughters pregnant through abominable acts, (then) got rid of them.’ And as he also took his wife and had intercourse (with her), he freed her by force. A *buyuruldı* was (therefore) drawn up on the face (of the *arzuhal*), detailing its execution, again with the aforementioned (Ali Ağa) being in charge. On the 25th of Zilhicce in the year 1196 (Sunday, 1 December 1782).

Fol. 24b/4:

(1) Muştafâ nâm kimesne ‘arzuḥāl eder Zîḥne kazâsına tâbi’ Kılâbût kıryesi sâkinlerinden Kocabaşı (2) nâm zimmî tek ḳarındaşım Bayrâm nâ(m) mazlûm kırye-i mezbûrda misâfir olub bi-ġayr-i ḥaḳḳın (3) ḳatı etmeleriyle icrâsı bābında balâsına buyuruldı keşîde ve ḥazîneye ḳayd ve Rûstem Aġaya irsâl (4) olınmışdır fî 27 Z sene 196

Translation:

A person by the name of Mustafa submitted a petition: ‘The non-Muslim named ‘the Headman’ from among the residents of Kılabut village (Stari Kalapot/ Palaion Kalapoti north of Zichne) belonging to the district of Zihne (Nea Zichne) killed the victim, my only brother by the name of Bayram, without (any) justification when he was a visitor in the aforementioned village.’ Therefore, a *buyuruldı* detailing its execution was drawn up on the face of (the *arzuhal*), registered for the Treasury and sent to Rûstem Aġa. On the 27th of Zilhicce in the year 1196 (Tuesday, 3 December 1782).

(Cf. Matkovski, *Ajdutstvoto V/90*)

Fol. 24b/5:

(1) ‘Abdî nâm kimesne ‘arzuḥāl eder Nevreķûb kazâsına tâbi’ Vezme kıryesinden olub (2) bundan aḳdem oġlı İbrâhîm nâm kimesne kendi ḥâlinde iken Libûḫova kıryesi ahâliŧeri

(3) bi-gayr-i haqq zarb ve katl eylemeleriyle icrâsı bâbında balâsına buyurıldı keşîde ve hazîneye kayd (4) ve merkûm Rüstem Ağaya irsâl olunmuşdır fî 27 Z sene 196

Translation:

An individual by the name of Abdi submitted a petition: He is from the village of Vezme (southeast of the district capital) which belongs to the district of Nevrekob (Goce Delčev). Some time ago, the people of the village of Libuhova (the neighbouring village of Libjahovo) struck and killed his son, a person called Ibrahim who used to go about his own business, without (any) justification. Therefore, a *buyuruldu* detailing its execution was drawn up on the face of (the *arzuhal*), registered for the Treasury and sent to the aforementioned Rüstem Ağa. On the 27th of Zilhicce in the year 1196 (Tuesday, 3 December 1782).

(Cf. Matkovski, Ajdutstvoto V/89)

Fol. 24b/6:

(1) Hâlîl çulcı ‘arzuhal eder Fîlürine kaşabasından Kaşşâb ‘Osmân kendi hâlinde olımıyub babası oğlını bendeñize kul edüb (2) şan’atımızı işler iken babası furında (sic) girüb mezbür Kaşşâb ‘Osmân hîdmetkârımı fuzülî alub koyunlarını ra’y edüb (3) ğadr etmekle icrâsı bâbında balâsına buyurıldı keşîde hazîneye kayd Deli Hasan Ağa me’mürdür sene 196

Translation:

The horsecloth-maker Halil submitted a petition: Osman ‘the Butcher’ from the town of Florina did not mind his own business; the father had made his son your humble servant’s domestic. While (the son) was running our business, his father entered through the oven, and the aforementioned Osman ‘the Butcher’ unlawfully took away my servant and made him herd his sheep, thus doing (me) harm.’ Therefore, a *buyuruldu* was drawn up on the face of (the *arzuhal*), detailing its execution, and registered for the Treasury. In charge is Deli Hasan. In the year 1196.

Fol. 24b/7:

(1) Vîncânî Ahmed ‘arzuhal eder Köprîli kazâsına tâbî Kara Islâr-i zîr kıryesinden eniştem Hâlîl nâm kimesne bîkr kızımı (2) Kaderîye hânesine gönderüb yanında hîdmet eder iken oğlı Manşür bî-ferheng bîkrîni (sic) izâl (sic) ândan kırye-i mezbürda (3) diğêr Hâlîl oğlına diğêr Manşûra tezvîc kırk gün miqdârı nikâhından ba’de ıtlâk ‘ırzımızı hedm etmekle icrâsı (4) bâbında balâsına buyurıldı keşîde ve ‘Alî Bayraqdâr me’mür olmışdır sene 196 //

Translation:

Ahmed from Vincan (Vinčani southeast of Veles) submitted a petition: ‘My sister’s husband, a person by the name of Halil from Karaislar-i zir village (Dolno Karaslari east of the town) which belongs to the district of Köprülü (Veles) sent my virgin daughter to the Kaderiye convent. While she was serving him as a maid, his son Mansur, out of stupidity, deflowered my virgin (daughter). Thereafter, in the aforementioned village, she was married to another Mansur, to the son of another Halil, at another Mevlud (gathering), (but

after a marriage of forty days she was divorced, demolishing our honour.' Therefore, a *buyuruldu* detailing its execution was drawn up on the face of (the *arzuhal*) and Ali the Standard Bearer put in charge. In the year 1196. (fee collected)

Fol. 24b/8:

(1) Rādümîr kaçāsınıñ şîrāze-i niżāmı munhall oldığı vācib-i hārc-i sāmīyeleri olduğına binā'en kaçā-i mezbūrîñ rābıta-i (2) niżāmına teşebbüs ve hüsni-şüret karar verilmesi için kaçā-i mezbūrîñ a'yān ve 'avmına beyāz üzerine buyuruldu (3) ve Maḥmūd Āğa ta'yîn olmuştur sene 196 su'āl

Translation:

Because noble expenditures are necessary since the bond of order was dissolved in the district of Radomir, a *buyuruldu* was promulgated (addressed) to the *ayan* of the aforementioned district and to his assistants so that the (way of) setting to work and the appropriate form can be decided upon for re-establishing order in the aforementioned district, and Mahmud Āğa was appointed (*mübaşir*). In the year 1196. Ask!

Fol. 24b/9:

(1) İştib kaçāınıñ şîrāze-i niżāmı munhall olduğına binā'en kaçā-i mezbūrîñ rābıta-i niżāmına hüsni-şüret (2) ve teşebbüs verilmesi bābında a'yānıñ ve avene buyurılıdıyla Sātır Aḥmed ta'yîn olmuştur fi 27 Z sene 196 (vāci)b

Translation:

Since the bond of order in the district of İştib (Štip) was dissolved, Sātır Ahmed was commissioned with the *buyuruldu* for the *ayan* and his helpers demanding that appropriate forms and efforts be devoted to (the task of) re-establishing order in the aforementioned district. On the 27th of Zilhicce in the year 1196 (Tuesday, 3 December 1782). Due.

Fol. 24b/10:

(1) Kūmānova kaçāsınıñ şîrāze-i niżāmı munhall olduğına binā'en kaçā-i mezbūrîñ rābıta-i niżāmı hüsni-şüret (2) ve teşebbüs verilmesi bābında a'yān ve 'avenesi Dervîş Meḥmed me'mūr olmuştur fi 27 Z sene 196 (vāci)b

Translation:

Since the bond of order was dissolved in the district of Kumanova (Kumanovo), Dervîş Mehmed was commissioned (with the *buyuruldu*) for the *ayan* and his helpers demanding that appropriate forms and efforts be devoted to (the task of) re-establishing order in the aforementioned district. On the 27th of Zilhicce in the year 1196 (Tuesday, 3 December 1782). Due.

Fol. 27a:

(1) Inhā olunur ki (2) Eyālet-i Rüm İliniñ dāḥilinde vāki' 'uşātdan ma'dūd huşūnet ve ru'ūnet ile (3) kabūl-i taḥşīli gayr-i ma'mūl olan kaçālar ahālīleri toḫsan altı senesine maḥsūb taḫşī-i şānīniñ mällarıyla (4) vāridāt-i muḫarrereden ma'dūd olan revġan-i sāde bedelīyelerin irsāl ve kaçāñiz-i mezbūreniñ ulaḫı 'adem-i zühūri (5) ḫayret ve şadāḫata ve

inşâf-i itidâla münâfi olmağla muqaddemâ divânıma gönderilen puşılası mücibince ma'rifet-i şer' ve mübâşir ma'rifetiyle yerlü yerinden taşşıl (6) ve irsâl ve qabzına mübâşeret edâ ve teslîme mübâderet etmeñiz bâbında isti'câlı hâvî divân-i Rûm İliden işbû buyurıldı taħrîr ve qayd edilmişdir

Translation:

Let it be known that it is incompatible with good intention and loyalty or fair play when the courier of your aforementioned district does not appear, while the people in the districts of the province of Rumelia who must be considered rebels and who, because of their coarseness and ignorance, cannot be expected to (voluntarily) accept to pay, do send the sums of the second instalment of the *taksit* together with the monetary substitute for butter for the year (11)96 which count as fixed revenues (of the Treasury). This *buyurıldı* was therefore drawn up and registered by the Diwan of Rumelia, demanding with (an appeal for) urgency that you collect (the taxes) in their proper places through the sharia court and the *mübaşir* in accordance with a note which had been sent to my Diwan earlier, and that you start assembling and remitting, and make haste handing over.

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Note: As the reader may want to look up a given village on a (modern) map the Index includes, in **square brackets**, the nearest sizable town. This town is often, but not always, the former administrative centre under which the respective village came in Ottoman times. For readers interested in a particular district, the Index refers to the district (and to all its villages) mentioned in the Translation under the modern name of the district capital. The Ottoman equivalent is included in **round brackets**. The Index refers to the Edition only and excludes the Introduction.

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FACSIMILE OF THE
'RECORD BOOK OF COMPLAINTS'

بسم الله الرحمن الرحيم
الحمد لله الذي جعلنا من خلقه
مختلفا في الدين والخلق
والموتى في القبر
والله اعلم بالصواب

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بنی قریبه و قریبه ایچ...
بنی قریبه و قریبه ایچ...
قتل و رموبانی...
و تالیله...

موند قریبه...
دوقه بابو...
دوقه نادر...

موند قریبه...
موند و نای...
موند و نای...

موند قریبه...
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موند و نای...
موند و نای...



صیانه بی سزا حاوی ... فیلدره هفتاد تا ... دوونامه ...
از طرف ...
احسان الله ...

منقول ... فیلدره هفتاد تا ...
با ایادی ...
بجای ...
در ...
تا ...

فردا ...
در ...
و ...

زین ...
در ...
و ...

نیز ...
در ...
و ...

همین ...
در ...
و ...

کوشی ...
در ...
و ...



برزق و نوزاد و بجز ما قرآن قصه زان جمله استخوانه ارضی و کوفت
ما شرفین اکثر سال ۱۰۱۱
صرفه کن با ایلان خون و باغی به انون ایضا زان جمله استخوان
مردم اندوه بخلاف با نرفین اکثر سال ۱۰۱۱

برشته و بجزی نوزاد قصه زان استخوان بود بر با مملو و بجزی نوزاد
معد و نوزاد ۱۰۱۱

ببروز زخمه و در بر او نه عذبه استخوان بود بر با مملو و بجزی نوزاد
ای صبی رنگه کوبیده صاف با نرفین قصه زان عذبه استخوان بود بر با مملو و بجزی نوزاد

ابیط و بکیده و در بیج و سوس و نریطه قصه زان عذبه استخوان
استخوان بود بر با مملو و بجزی نوزاد عذبه استخوان بود بر با مملو و بجزی نوزاد

او صری کسانه و در بیج و در نریطه قصه زان عذبه استخوان
استخوان بود بر با مملو و بجزی نوزاد عذبه استخوان بود بر با مملو و بجزی نوزاد

سوس و نریطه و در بیج و در نریطه قصه زان عذبه استخوان
استخوان بود بر با مملو و بجزی نوزاد عذبه استخوان بود بر با مملو و بجزی نوزاد

عذبه استخوان بود بر با مملو و بجزی نوزاد عذبه استخوان
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قره بیکار نام قره کارنده انقبوب عیاره تنخی ایزد انجری بیجان مغز سوزن می بدلت ده
 زاو به سنت زاویه داری امانه دوه علی زادم لایوب بر فیه کمر سوزن که فیه فرزند
 اهلایق کجه زانو به انقبوب مصوب و مرجمه زاو به و درج بند سوزن و فرزند
 مصوب با یکین سوزن عقب و وقت انقبوب غلبه بر سوزن کسب بولدر روی غلبه غلبه

قره جاره تنخی ادر کورج تنخی و بولدر فرزند مغز و جاره فیه زلفه اهلوی فرزند
 قلی اقدیم اهرام بنج سوزن کسب و در زلف تنخی ای سوزن و زلفه

بود و انقبوب تنخی ادر کورج و ادر تنخی سوزن فیه تنخی در ای سوزن قلی
 و سوزن کسب و عقب غارت با امد بر اهرام بنج تنخی سوزن و در زلفه و در زلفه

و در زلفه و در زلفه قلی ادر اهلایق انقبوب امد و در زلفه
 با سوزن ادر زانو و امدت مسطقی انقبوب امدت

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طریق جامعی و علمی ابرار فی دوره قصه الهی موصوفه با، با وصفه هم برود
موصوفه بر سر با یک طار ابر بر سر فیه زین کورگی علم بطبی و ریاضی و فقه
او طریقی اعیان الهی اقم الاثنی اوطی اهل کربانه و شیخه اعا و مدد و
کد متفین قصه کما راجعه فقهی فخر کله فقهی قصه فیه کما فقهی و در ابرار کورگی
احصا کوی بیره یهودی و شیخه و سوز زاده اندک سوز کله و مدد و
۱۹۷

استب صلح با یه موی با هم بر سر ابرار فیه زین کورگی علم هم برود
انتقال ابره مرا تخی فصولا فیه اقد بر ابرار کربانه و سوز زاده ابرار کورگی

رواوس قصه نام عرفانه ابرار و موصوفه ابرار مام نوانه و کله قصه و فقه
با یه فخر بر مبرر موصوفه و موصوفه ابرار موصوفه و موصوفه ابرار موصوفه
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او هر چند که بنام غوثی و سید محمد بن طاهر رانده می شود این اوراق را هم که در کتب دینی
 اقدم است که کتب فقهیه کثیره است اوراق فقهیه بنام غوثی نیز به جا دیده می شود
 مکرر در کتب مذکور و بعضی در کتابهای تزیین و کتب دیگر که در بعضی از کتب دینی
 مستوفی نقل شده است لکن اوراق کتب فقهیه را در کتب دینی که در بعضی از کتب دینی
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اصحی و صحیحی است و بعد از آن که در بعضی از کتب دینی که در بعضی از کتب دینی
 مستوفی است (در بعضی از کتب دینی که در بعضی از کتب دینی که در بعضی از کتب دینی)

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کندش فغانه بهمان نام فرزندش بسند ایاچی کردی که از جیب دستانه فرزند
ایستاد و قتل نفس و هکما مرکز نوی عهد کوی از قتل فرزند ناماد مرغوب غازی
اندر کویو جانمانه شش بختی خیزد امرا کوی میان او در مورث و دروغ و دروغی که در نزد

با اهل علمه به نام این کوی خفته نام دارد به فرزند تراست ازین ابراهیم و سعید و حسن
اطاعه به سعید و حسن و سعید و حسن این فرزند که از سوی اهل علمه به نام ابراهیم و سعید
و به راتی اندر او در کوی راجع الی - کوهی که از سوی او در کوه کشته بود در کوه

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اکثر از بنده کین قوت لایب ابراهیم باینه با منی او بنده بیله کشته و در بنده
قد اولاد

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واصل دمی و خراج ابردر بسته قضیه تا چه بود بر کاره قضیه تا چه بود بر خراج ابردر
خط و در وقت قضیه ابردر و کجا آمد که در وقت قضیه و در وقت قضیه و در وقت قضیه
و مصطفی امانت در وقت قضیه

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بونه ابردر و در وقت قضیه تا چه بود بر کاره قضیه تا چه بود بر خراج ابردر
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صاحب نامک مصلحتی امید کوربی خصلت من سرخه و در سولاق نامانی خرابی را بدین
 التي لا یغفر یومئذ یحصب حیث یستوی ویرطیه ویرقنه و یمنی سینی مصلحتی التي یمنی
 اخذت انقلبه مصلحتی ما یکنه بیجک کشته و انی فی مصلحتی اغار مور الخشنه نام مصلحتی
 حسن و سراج صلی نامک مصلحتی امید سکنه سکنه نالو و در مصلحتی مصلحتی سینی
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عبدالمطلب مصلحتی امید و همان کر که ابینی ابوبکر خا طرفه مصلحتی و غیره که می خوانند
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محمد طارقی افغانی مولی ایدر فایزده حکم کائنات حق سبحان و تعالی که در این عالم
 عالمی و اعیان انجلی و کرمه با هم گزیده حاج و کس زاده از کفایت و عقل سلیم
 عتقاد و ملاقات و کاتب حکمت حق عتقاد و عقل سلیم کتب و کتب و کتب و کتب
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بدان مصلحتی آید کسب هفتاد نایب در سینه هفتاد با فرج و بی بی از باره نوری
 مریخت مغز ز نور و دیوار ز بی بقا کرد دیوار کج ملک عزیز از صفای نور
 در خفته می نشینی فرزند از بر با همی وقت تمام جز محض جانی بود در کتب و توفیق
 معذور از کسب و کسب

بدین مصلحتی از بر هفتاد نایب در بر بی تویم که نرفته در دیوار نوری محله بی و بی بی
 در بی بی مریختی نایب کسب هفتاد معذور کرد و بی معذور مریختی بی بی از باره نوری
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قله خندانده خرمی حسن ولد مصطفی ناکسره باضا اسماعیل خندانده مراد خندانده
 خرمی نام خرمی و خرمی بن الفی با نوزاد حسن و خلفه آبی مراد خندانده ایام خرمی
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فایزیه کرمه پتویش و تاجیکه فتالیه اعلان وراثت
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عاشقانه لیدر لایحه بودی سوختن نغمه زبده قیامه زبده در غم می
بسیار و در میان این کلمات نغمه زبده لایحه بودی سوختن نغمه زبده در غم می
لایحه بودی سوختن نغمه زبده لایحه بودی سوختن نغمه زبده در غم می
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برایه سخن گفته نایب در برنده فریبی امما السبع ممال امید بوند
افهم بند فریب مزبور و ن حسن بر همه بود نام گنار و در کز
بره غنایب خفیه مرفور نام گنار و نایب السبع است امید بوند
کسوس بنی مرفور و نایب امیر اولی که لایحه بودی سوختن نغمه زبده در غم می
و برنده لایحه بودی سوختن نغمه زبده لایحه بودی سوختن نغمه زبده در غم می

نورانی فریب کاسرنگ لایحه بودی سوختن نغمه زبده در غم می
نغمه زبده لایحه بودی سوختن نغمه زبده لایحه بودی سوختن نغمه زبده در غم می
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جایی نمودن نام گنار و نایب السبع است امید بوند

فریب نغمه زبده لایحه بودی سوختن نغمه زبده در غم می
و نایب امیر اولی که لایحه بودی سوختن نغمه زبده در غم می
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افهم بند فریب مزبور و ن حسن بر همه بود نام گنار و در کز
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جایی نمودن نام گنار و نایب السبع است امید بوند



در بیان اعدای ۱۹۰

وصف ۱۰۰
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فردی و صنف اعدای و غیره و غیره در این بره خردانه قضا و کور و کور
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کسب تصدقات حفظ و حفظی اوج با محیطی با محیطی و غیره اوقات اوج
باز افضله محیطی کشید و وضع خردانه کوند لند ۱۹۰

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