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TWO CRIMEAN KARAIM FINANCIAL REGISTERS OF THE 18TH CENTURY

HENRYK JANKOWSKI

This paper presents two registers of financial obligations paid by a Crimean Karaim community to the Khan of the Crimea, his administration and officials. One document is entitled Zarf-ı hâfça yapulan <ödevle> giden harc ‘Weekly register of expenses’, the other Han efendimiz hâzretlerine geçen akça beyan olur ‘register of money transferred to His Majesty, our Lord Khan’. Both documents, written by the same hand, are undated and unsigned. They are written in Crimean Turkish in a typical Crimean Hebrew semi-cursive with Arabic numbers.

1. Description of the documents

The registers are among the holdings of the National Library of Russia, Saint-Petersburg, and pertain to the Abraham Firkovich collection of manuscripts. They are kept in a large file of documents of various types, call number F 946, T 61, the second document being recorded as D 2. The documents are written on a large narrow sheet of paper each, the size approximately 397 x 130 mm. The titles are seen at the top of the sheets, the

1 The first document was presented at a Karaim conference in Warsaw and published in the proceedings of this conference, see Mariola Abkowicz, Henryk Jankowski and Irena Jaroszyńska, (eds). 2004. Karaim Kişilik. Dziedzictwo narodu karaimskiego we współczesnej Europie. Następie karaimów w współczesnej Europie. Heritages of Karaims in Present Europe. Wrocław: Bitúk, in Polish and English versions as “Karaimski księgowość na Krymie” (pp. 46–53) and “Karaim Accounting in the Crimea” (pp. 196–203), respectively. The second register was presented at the 16th CiEPO meeting in Warsaw in 2004, but has not been published. Since both documents are similar in type and are practically unknown in Turkic studies, I believe they are worth publishing in one article.

2 Abbreviated Фирм. топл. 16. My best thanks go to Ms. Olga Vasilyeva, head of the Manuscript Department of the National Library of Russia in Saint-Petersburg, for the microfilms and the permission to publish the present documents.
figures indicating the amounts of money run in the right-hand columns along the edge of the sheets from the top to the bottom. In the document Han efendimiz hazretlerine geçen ağa beyan olur the monetary unit is specified as beşlik ‘five-plaster piece’ and placed in the right-hand column above the figures, whereas in Zarf-i hafıza yapanlar <ödevlere> giden harc two monetary units are indicated, beşlik and the Russian Rouble (rubli ~ rouble). Individual items describing the obligations for payment match the corresponding figures in left-hand columns. The text in both documents is divided into sections and the amounts of money in each section are separately added. The first document is divided into fourteen sections. The sum total in beşlik is seen in the right bottom corner. The second document contains twelve sections with the sum total 84,035, but an additional item below shows that the final sum was not calculated, probably intended to be continued. This document was once folded in four vertically and horizontally. Weekly payments are specified on the right half of the sheet, whereas the left half contains some financial settlements such as payments of debts.

The paper is bluish, Russian made, and the text is written in black ink. The writing is well readable except for a few blurred words, especially in the right bottom corner of the second document, crinkled and damaged. It is unknown where and by whom the documents were written. However, we may presume that it was in Qale (Chufut Qale), the main Karaim settlement in the Crimea at the time of the Crimean Khanate, located near khan’s residence, Bahçesaray.

2. Historical background

To understand and interpret properly old Karaim documents relating to their relationships with Crimean Tatars and Turks in the Crimea at the time of the Crimean Khanate, one should be competent in both Karaim and Tatar affairs. Unfortunately, our knowledge of the social relationships, economic and everyday life in the historical Crimea is still full of gaps. As for the Karaims, the basic source is the edition of documents by Zarak Firkovich (Firkoivště 1890). The biographical dictionary by Ellašehevitch (Ellašehevště 1993: 1-76) in its part encompassing the period between the 8th century – 1783 consists of 170 biographical entries, but many Crimean Karaims are missing. Many new facts may be found in Akhiezer (2003: 729-757) who also outlines the state of research.

An early good study of the economic history of the Crimean Khanate with the translation of many Tatar documents into Russian is that by Laškov (1897a, 1897b), but Laškov concentrates on landownership. Among the sources pertaining to Crimean Tatar inner affairs there are diplomatic letters and documents issued by khan’s chancery (see e.g. documents edited by Veliaminov-Zernov in 1864 and Bennigsen, Boratav et alii 1978).

The internal Turkish and Crimean Tatar documents that portray the everyday life and the reality of the Crimean Khanate and the Turkish province of Kefe are still mostly unpublished; for a few ones that have been critically edited and commented see Abrahamowicz (1971), Inalcık (1995) and Inalcık (1996). Therefore, although there are several helpful articles and monographs, the identification of many persons and facts is quite difficult. For this reason, we cannot elucidate all details that underlie the registers published here. What is certain, the documents should be dated back to the period of Russian influence, but most probably before the annexation of the Crimea in 1783, and even before the suppression of the Ottoman rule over it in 1774. Although the fact of using Russian paper for these registers and counting some items in the Russian monetary unit, the Rouble, in the document Zarf-i hafıza yapanlar <ödevlere> giden harc in the form rubli or rouble beside beşlik would speak in favour of the dating to a later period, we have to stress that the Russian impact is absolutely non-existing in the language and style of the documents, which are deeply anchored in the social and linguistic reality of the Tatar-Turkish Crimea. There are no other traces of Russian impact so characteristic of the time after the first half of the 19th century when the process of the assimilation of Crimean Karaims to the Russian culture and language was well underway.

The first register mentions a few representatives of Crimean Tatar aristocracy, but they are of little use for us. Firstly, none of the Tatar men mentioned on the list of the tributes paid to the khan, i.e. Afz ağa, Beşir ağa, Halil ağa, Mehmed ağa and Selim bag, may be identified with certainty.

6 For the latter see e.g. Urekli 1989 and Öztürk 2000.
7 The same holds true of other Turkic-speaking non-Muslim minorities of the Crimea such as Karaims, Urumus (Crimean Greeks) and Krymchaks.
8 Mentioned as sultan haznedar, Halil ağa should not be regarded as the treasurer of the Turkish sultan. Firstly, it is because his name occurs on a list of tributes paid to the khan, secondly Turkish sultan was normally called paša. Hence we may assume that the title sultan denotes a highly ranked khan’s son, such as kalbag or sureiddin, although it seems strange that the rank of a treasurer is assigned to a khan’s son and not to the khan himself.
For the time being, we cannot say anything about Afiz ağa and Beşir ağa. Mehmed ağa, mentioned as sikezan 'coiner in a mint', seems to exclude the dating of this document to the reign of Qırım Gerey, his successor Devlet Gerey III and probably the subsequent khans, since according to Karaim tradition, the duty of a coiner was granted by these two khans as well as Şahin Gerey to Karaim, Shemuel b. Abraham and his son Benayam Ağa (Akhiyezer 2003: 737-738), also mentioned in Laškov (1886 [1991]: 23) as a "Jew Benyamin ağa". 

The names Tamyanus or Tamyanus and Mardaros in the second document undoubtedly denote Crimean Christians, either Greeks (Urumus) or Armenians. Armenians are more likely, for we know that they inhabited Chufut Qale along with the Karaims. If they were Greeks, the documents should be dated to a period before 1778 when they were deported from the Crimea. The Karaims mentioned in the registers cannot be identified, either. 

Another intriguing question is why the financial obligations in this document were called sadaqa 'charity'. Although sadaqa denotes 'alms, charity', usually paid by Muslims willingly, this term must be understood as a euphemism. Sadaqa was probably a customary financial obligation paid by the Karaims to the khan on various occasions. A possible explanation is that it designated a kind of customary taxation. Akhiyezer (2003: 734-735) quotes an interesting testimony of 'Azariah ben Elisha who reported that the Karaims in the Crimea were asked by the last khan Şahin Gerey15 how they wished to pay taxes, and they unanimously chose the taxation "as their heart desired". Therefore, the term sadaqa may be used here to designate a kind of taxation based on an unwritten convention to distinguish the Karaims from the Christians who were obliged to pay additional taxes (cf. Fisher 1978: 54). Since the reign of Şahin Gerey should probably be excluded for other reasons, we may suppose that the tradition of paying sadaqa existed earlier. 

Now we should examine some characteristic items on the list of payments in Han efendimiz hasretlerine geçen ağa beyan olur. By analogy to the other document we may assume that the payments were delivered on a weekly basis and therefore each section in the text embraces a week. If this is the case, the payments span a period of about three and a half months. The obligations are quite diversified. The most frequent item is av sadakası 'customary tax for hunting' and the like, which is present twenty-four times on the list, some av sadakası were shown more than once within a section. The Karaims also covered other personal expenses of the khan, e.g. çekini içten 'for meals', his harem, Beşir ağa yedilen haremle alınan bazı işlere hâvîl 'for an embroidered towel to the harem through Beşir ağa', be-testere haremle zümrüt yüzük ağa(şi) 'money for an emerald ring to the harem according to the certificate', haremle Afiz ağa yedilen alınan gümüş küşak 'a golden belt taken to the harem through Afiz ağa', bu hanî istemîş 'requested by khan's wife', and his sons, e.g. üç dirhem sırma sultan içten '3 drachma silver lace for the sultan'. Money also went to the khan's court, e.g. yüz dirhem sırma Selim bey içten '100 drachma silver lace to Selim bey', to his officials, e.g. sikezan Mehmed ağa yar a rabâ kômûr 'a cart of coal to Mehmed ağa, the coiner in the mint', sultan hasnedan Halil ağa yedilen tıfeklere gümüş 'silver for the rifles through Halil ağa, the sultan's treasurer', to soldiers and officers, e.g. silahar ağaça çatık ağaçsi 'money to the sword-bearer for rifles', to guards, e.g. canbazlarra şef 'payment to bodyguards' (paid eight times), and even to masters and workmen for meals, e.g. kalfa lar ta'âmaya.

Money was also transferred for religious needs: secede götirene 'to him who leads worship', secede ağaçsi Beşir ağa yedilen 'worship money through Beşir ağa', secede ağaçsi 'worship money' (two payments), bir halich Yasin-i

According to Laškov (1886 [1991]: 23), the treasurer of Şahin Gerey was Mehmed ağa. Moreover, we do not see any other Halîl who would fit in this context in such monographs as Zümrütpî's history (1956, 1959). 

9 Selim Gerey was in the reign of Arslan Gerey and nureddin under Selim Gerey, whereas "Muhammed Girîî" was nureddin under Halim Gerey (Bennigsen, Boratav et alii 1978: 367).

10 It is also interesting that the Tur. term sikezen 'coiner in a mint' (NRTEID 1017) was adopted as a CKar. family name Sikezen - Skaicen, in Rus. characters Cakcaen - Cakcan (KRPS 678), which is a name of profession.

11 This man is also known from the second document F 946/T 61; it is spelt jnnyywyns, another possible reading being Tamyanus. The corresponding Latin name is Damianus and Greek Ajgwaivc. 

12 mdrwr; this non-Turkic name may also read Mardaros, Marderon etc.; cf. a similar name in a register of Caffa (1487-1490), which Inalick tentatively transcribes Morteros (Inalick 1995: 87). The family name Mardaros was used by Armenians in Turkey as recorded in 1789 (Göçek, Baer 1997: 50). It was probably adopted from mdrwrka 'master', a form of the Greek mploros, cf. the Armenian name Martiroosian (Mamigonian), see Mkrtchian (2001: 195).

13 Shortly after that deportation new Greeks began to settle, but it is unlikely that they would act as middlemen between the khan and the Karaims.

14 A Karaim called Jocan is present on the list of the subscribers of the printed Künheim Bible of 1841. Enjeleic (1993) mentions a few men who bear this name, but none of them may be identified with the one mentioned in our document.

15 He was known for many reforms which he tried to implement, including taxation of non-Muslims (Fisher 1978: 64-65).
3. The writing and the language of the documents

3.1 The writing

The type of Hebrew semi-cursive employed in our documents is typical of most Crimean Karaim manuscripts (presented in Jankowski 2003: 123-127), but it was also used by Western Karaims. Since there was no fixed standard for Crimean Turkish and Crimean Karaim based on the Arabic and Hebrew scripts, respectively, the writing is inconsistent.

The unrounded open vowels /e/ and /u/ are indicated by an aleph, e.g. 'ky for eki 'two' and 'b for av 'hunting'. The rounded vowels /ö/ and /ü/ are marked by a vav and the high unrounded /i/ and /ü/ are marked by a yod, e.g. kwomr, for kimi, 'coal' and čyqyt for çikta, 'when going out'. As in Arabic script, any av and yod that stands for a vowel is preceded by an aleph, e.g. wówn, 'yōn', in transcription için, 'icin', 'for'.

In word-initial and final positions all vowels are marked, whereas in the medial position the open vowels /e/ and /u/ are normally not indicated. As for /ö/ and /ü/ in the medial, they are normally marked, but sometimes may be omitted. According to this writing tradition, when a final open vowel /e/'-al becomes medial after the suffixation, the aleph is normally deleted, i.e. sdq, in transcription sadag, 'lit. charity; alms', but sdqy, 'charity; alms + 3 person possessive suffix'; kyrsč and kyrtći for kirsč, 'rent + 3 person possessive suffix' and kıralti, 'rent + 3 person plural possessive suffix'.

The conjunction ve 'and' of the Arabic origin, written by a vav, is written jointly with the word that follows it, as in Hebrew script. Abbreviations are rarely employed, in fact only in the word ak'(si) or ok'(s) 'the money of . . . '. In contrast to some earlier, especially liturgical texts in which only some suffixes are written separately, the suffixes in these documents are mostly, but not always, attached to the stems.

The writing of consonants is similar to that of other manuscripts, for the rules see Jankowski (1997: 4-5). It is only t that occurs side by side with ğ even in the same genuine Turkic words, e.g. 't and ğ for 'horses'. It must be noted that only the difference between q and k is helpful in determining if a word should be read with back or front vowels. For this reason, there is no need to distinguish between the letters ζ and ζ̃ in transcription.

The writing of Ar. and Per. loanwords and proper names is often variable, e.g. sım - slım for Selim - Ar. Selim; hıll for Halil - Ar. Halil; slyhır - slyhı for silahdar - Ar.+Per. silahdar; hınydr - gynıdr for hznedər - hznedər - Ar.+Per. hznın+dar; ı̄sır - isır for tezkere - Ar. ta'kara.

16 Akhiezer (2003: 736) quotes Russian sources reporting that "the Jews and Christians" were compelled to work at the construction of this palace and contributed to it financially.
The language

The language of these documents is Turkish, as employed by Crimean Karaims in official use. However, it is simple in style, far from complicated Arabo-Persian constructions and high-style formulae typical of Ottoman Turkish. The word order is typically Turkic, e.g. secede göttene 'to him who leads worship', canbažlara şeref 'payment to bodyguards', Aslan kaifiya 'for Aslan assistant master'; efendimiz avı çıktıca 'when our lord goes hunting'. It is unknown if the so-called Persian izafet was pronounced as in learned Turkish, Yasin-i Şerif or Yasin Şerif (the name of the 36th Surah of the Qur'an), for the writing does not mark the vowel ğ as in Arabic script employed for Turkish. In terms like zarf-i hafızda 'weekly' the use of this izafet is very likely. The Turks and Tatars are normally referred to with a title (except Ahmed), whereas the Karaims and Christians may be called simply by their names or with titles.

There are some phonological and lexical features that are specifically Crimean, whereby this language variety may be termed Crimean Turkish. Among phonological features, there is the form eki of the numeral two, in contrast to the Tur. iki, which clearly comes from the CTat. and CKar. eki (Useinov 1994: 370, KRPS 656); the initial iki- for the Tur. dik- 'to sew', cf. CTat. and CKar. dik- (Useinov 1994: 292, KRPS 527); the postposition içiin ~ içiin 'for', the CTat. içiin (Useinov 1994: 116), Western Turok Kar. içiin' (KRPS 592) and CKar. içiin (KRPS 587), the standard Tur. form being için, although there are also Tur. dialect forms içiin and içiin (DS 4022); the spelling bg' which clearly reads beге as opposed to the standard Tur. beğa [bej] 'to a beg'. Characteristic lexical forms are han (although this one is also known in Turk.) and game.

Among morphological features, we see the CTat. and CKar. dative case suffix +GA as opposed to the Tur. +A, e.g. avğa 'on hunting'. Ahmeddelı 'for Ahmed', and genitive case suffix +nH after consonants, e.g. TamyanosınH 'Tamyanos's'.

From lexical items, it is worth to pay attention to the term ıyı 'felt tent', used by the Noghais in the northern Crimean.

4. Transcription of the documents with English translations

4.1 The document 'Han efendimiz hazretlerine geçen ağa beyan olur'

Han13 efendimiz hazretlerine geçen ağa beyan olur

Register of money transferred to our lord His Majesty the Khan

beşlik five-plaster piece
1000 avı14 sadaqa Timyanos ağa customary tax for hunting through Timyanos ağa
800 defatı av naqdı custom tax for hunting again
1700 yuz dirdem sirma Selim beg customary tax through the treasurer
21000 Timyanos ağa yeildieng 100 drachma silver lace to Selim beg
1700 sadaqa haznedar ağa yeildieng customary tax through the treasurer
21000 silahdar23 ağa yağı ağaça21 money to the sword-bearer for rifles
800 sade göttene to him who leads worship
1630 han efendimiz avı çıktıca horse rent (paid) through the treasurer to our lord Khan on hunting
500 sızlamı24 Timyanos ağa yeildieng to my shah through Timyanos ağa
40700 Timyanos ağa yeildieng to our lord Khan for meals
800 av sadaqa customary tax for hunting
500 han efendimizine çeşni içün beşlik five-plaster piece12 to our lord Khan for meals

17 Always spelled k'n.
18 'g': the reading ev 'house is less likely.
19 A contracted form of yedi ile 'lit. by his/her hand', i.e. 'through somebody; with somebody's mediation', cf. the Tur. filâm yedi ile (Salm 1317: 1544).
20 A unit of weight, the standard being 3.207 g (Inalci 1995: 176).
21 sibżar.
22 In a military usage, şadık denotes 'stack of rifles' (NRTED 243), while silahdar, from the Ottoman Tur. silahdar, is 'custodian of arms; sword-bearer', here an officer responsible for the Khan's weapons.
23 't: in most cases, this word is spelt 't.
24 şah'; the designation of the title şah is unknown, it may stand for a Khan's throne successor or the Khan himself, although the Khan is called elsewhere han, han efendimiz, see Tur. (→ Per.) şah '1. Shah. 2. king, monarch' (NRTED 1945); in the habitat names of the Crimean the title şah occurs in four village names: Amaşça (→ Aman Şah), Devletça (→ Devel Şah), Murat Şah Savay (→ Murat Şah Savay), Qarşız Şah Savay (→ Qarşız Şah Savay) and Şah Murça (Jankowski 2006: 996); since we know that Qarşız Şah Savay belonged to the leaders of the Shirin clan (Fishier 1978: 22), from the comparison of this name with Şah Murça we may conclude that the title şah designated both the members of highest aristocracy and lower noblemen (murça); with the I person possessive suffix, it may be translated as 'my Shah, my king, my monarch'.
25 Here the word beşlik is probably used in a more general meaning as 'money'.

25
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800 defa’a av sadakası customary tax for hunting again
800 av sadakası customary tax for hunting
43600
4550 termesi iyi28 tkmmye bir kaş for a few meals to feel tent sewers
6 defa’a ta’amayya [gelen]29
11100 üç avda altını dört at ve üç araba for sixty-four horses and three carts needed for three hunts
2730 kalbfalara26 ta’amayya/91 for meals (91) to workmen
1500 ulu hanî30 istenmiş requested by khan’s wife’s
63480
800 av sadakası customary tax for hunting
7000 Beşir ağası yeğilen hareme alınan for an embroidered towel to the harem through Beşir ağası
1000 bir bıdbıl11 Yasıns-ı Şerif a prayer-rug for the recitation of the Yasins
800 oğlumâyaya worship money through Beşir ağası
8000 secede ağişsi Beşir ağası yeğilen
73080
1700 sadaka hazinedar ağası yeğilen customary tax [paid] through the treasurer
8250 be-tekere hareme zatürre yetizik money for an emerald ring to the harem
2000 ağişsi(ş) ağa ağa ithal ağa ağa istenmiş
650 üç kalfalaya ta’amayya according to the certificate
85680
3150 han efendimizin ava çiftliği at/31 kırıa for the rent of horses (31) to our lord Khan on hunting
800 defa’a av sadakası customary tax for hunting again
6200 sultan hanıcaran [Hali]22 ağa yeğilen tülküdeleli ğümüş silver for the rifles through Hali ağası, the sultan’s treasurer
800 av sadakası customary tax for hunting
96630
500 üç dîrham surma sultan üçün 3 drachma silver lace for the sultan33
800 defa’a av sadakası customary tax for hunting again
4050 cânabzaları şerif26 money to bodyguards33

26 tarmy, see Nog. termi by ‘covered wagon (telt tent)’ (NOS 347).
27 syrn.
28 NRTHD (587) ascribes a few meanings to this word, ‘1. assistant master 2. master builder; qualified workman; supervisor of workmen, overseer’.
29 hoy, a Ctt. term for ‘khan’s wife’; Usenin (1994: 326) lists it only with an ironical meaning and refers to hamun ‘lady’: this term was provided by Fisher (1978: 34) in a somewhat distorted from adulada and explained as ‘a first wife of a Timur Han’. 30 bhby, for the Stand. Tur. havla ‘towel’.
31 bhbych; Tur. kalpce (Per. كلفه ‘small carpet, rug’ (NRITED 588).
32 kîz.
33 As said above, the title sultan probably denotes one of khan’s sons.
34 syr, also in all subsequent occurrences.

TWO CRIMEAN KARAİM FINANCIAL REGISTERS

1890 defa’a cânabzaları şerif money to bodyguards again
18900 genc cânabzaları şerif horse (39) rent for three hunts
5850 üç avda at/39 kırıa money to bodyguards
1890 cânabzaları şerif for meals (91) to workmen
2510 hareme Afıza34 ağa yeğilen alınan a golden belt taken to the harem through Afıza ağası
170700 800 av sadakası customary tax for hunting
700 şalumu΄i olsuma bir keçe a felt carpet for the room of my shah
690 cânabzaları ta’amayya for meals to the workmen
800 av sadakası customary tax for hunting
1210000 350 Beşir ağası for Beşir ağası
4650 eki35 avadı at kiralara up = 36/31 (horse (31) rent for two hunts
1890 cânabzaları şerif ağa ağa money for bodyguards
2000 cânabzaları şerif ağa ağa money to the sword-bearer for rifles
1700 sultan hanıcaran ağa yeğilen money through the treasurer
800 secede ağişsi worship money
132900 800 av sadakası customary tax for hunting
2000 sikezan Mohammed ağaya bir arabə kınarır a cart of coal to Mehmed ağası, the coiner in the mint
3450 avda at 13 araba 3 horses (13) and carts (3) for hunting
1800 defa’a efendimizin ava çiftliği at/12 kırıa for the rent of horses (12) to our lord Khan on hunting again
1890 cânabzaları şerif ağa ağa money to bodyguards
800 av sadakası customary tax for hunting
1431300 2250 cânabzaları bir arabə kınarır a cart of coal to bodyguards
1800 < kuyanım36 Çerkześler bir arabə kınarır a cart of coal to the Circassian goldsmiths
2250 efendimizin ava çiftliği at/15 kırıa rent of horses (15) for our lord Khan on hunting

35 The Tur. word should be commute (< Per. جهد) has many meanings, e.g. ‘acrobat; rope dancer; circus rider; swindler; special troops employed in dangerous enterprises’ (NRITED 213, 215).
36 pc; this is a local pronunciation of the Islamic title Hâfîz ‘one who knows the Qur’an by heart’ (Wehr 1980: 190), also used as a male name.
37 The correct amount should be 120,000.
38 Tur. iki, Ctt. and CKar. eki ‘two’; this writing is consistent throughout both registers.
39 Unclear, the most known Ar. abbreviation ‘a reads ‘alaykti as-sultâm ‘may peace be upon
him’, which does not make any sense in this context.
40 The correct amount should be 145,090.
41 The word is blurred, the reading uncertain.
secdé götiren – ‘one who leads the prayer’
siçekan – ‘coiner in a mint’
silahdar – ‘sword-bearer’
sultan – ‘sultan (khan’s son)’
şahım – ‘my shah’
ulu hani – ‘khan’s wife’

4.2 The document ‘Zarf-ı hafla yapulan <ödevlere> giden hârç’
Zarf-ı hafla yapulan <ödevlere> giden hârç

Weekly register of expenses

[right-hand columns]

<table>
<thead>
<tr>
<th>Amount</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>200</td>
<td>on meals</td>
</tr>
<tr>
<td>2500</td>
<td>for Aslan assistant master</td>
</tr>
<tr>
<td>150</td>
<td>on meals</td>
</tr>
<tr>
<td>2500</td>
<td>for Aslan assistant master</td>
</tr>
<tr>
<td>275</td>
<td>for carpenters</td>
</tr>
<tr>
<td>5000</td>
<td>for Aslan assistant master</td>
</tr>
<tr>
<td>175</td>
<td>for carpenters</td>
</tr>
<tr>
<td>10800</td>
<td>on meals</td>
</tr>
<tr>
<td>800</td>
<td>on meals</td>
</tr>
<tr>
<td>650</td>
<td>for two masons</td>
</tr>
<tr>
<td>150</td>
<td>on meals</td>
</tr>
<tr>
<td>2100</td>
<td>a cart of tiles</td>
</tr>
<tr>
<td>800</td>
<td>on altı taş</td>
</tr>
<tr>
<td>600</td>
<td>three workmen</td>
</tr>
<tr>
<td>15900</td>
<td></td>
</tr>
</tbody>
</table>

45 ḥafla, for the Standard Tur. (<- Fr.) hafla ‘week’ (NRTED 453).
46 Standard Tur. yaplan.
47 'wâle'; an unclear word which in this document also occurs in the form 'wâli' and 'wâl'<.> it may be a contamination of two words, one Tur., CTat. and CKar. öde: 'to pay; to compensate' and the Ar. ada', which in Tur. is used in the meaning 'a paying, payment; performance; an acquitting oneself (of duty)' etc. as eda (NRTED 325); the writing with the initial 'w' would suggest a rounded vowel, which is closer to the verb öde, but the most similar derivatives are ödev 'duty'; obligation' etc. and ödek 'payment; compensation', which may not be read from the rest of all three occurrences; the Old Tur. example provided in 73 (Y 3050) ödev-e tınak explained as 'borda karšı lupetnušak' clearly comes from ödev-e tınak, i.e. the word transcribed ödev is ödev 'debt' + dative case suffix -e.
48 A name used by the Tatars, but also adopted by Uraans, as in the names Aslan (Acconim) and Aslanov (Acaconim), and Crimean Armenians, as in the family name Aslanian (Acconim), see Girkavec (2000: 58) and Malakasian (2001: 195), respectively.
49 'b'.

List of proper names

Afız ağa
Beşir ağa
Çerkezler – Circassians
Halil ağa – sultan’s treasurer
Hocaz – a Karaim man
Mehmed ağa – coiner in the mint
Selim beg
Tanyanos ağa – a Christian

List of Ottoman Turkish and Tatar posts, positions and professions

ağa – ‘Sir; Lord’
beg – ‘title of the leaders of Crimean tribal clans’
canbaz – probably ‘bodyguard’
efendi – ‘title designating the khan’
han – ‘khan’
haçnedar – ‘treasurer’
hafla – ‘assistant master; (qualified) workman’
kaçaz – silk manufacturer
for a mason
on meals
one okka nail
on meals
for Mardaros, mason assistant master
for one mason
on meals
for workmen
for masons and carpenters
stone money
seven daily wages of the carpenter master
for three masters – mason
expenses spent through assistant joiner
four workmen
three workmen
two workmen
three workmen
on two-day meals
textile for gift
one workman
three workmen
for one mason
one carpenter
on meals for masters and workmen
on balka
on meals for masters and workmen
three workmen
daily wages of workmen and masters
two workmen
two workmen
five workmen, one master
rods
rod fixer
one okka wood

50 myk.
51 όργανος is a CTh. and CKar. word for what Turk. has işe ‘spindle’ and ‘distaff’; Useinov (1994: 313) explains the CTh. όργανος only as ‘spindle’, but KRPS (CKar.) provides both όργανος ‘textile’ and όργανος 1 ‘spindle 2. distaff’ (SB2).

49165
175 ta'amaya
1500 ustalarca ırdatlara
2400 dilger ustayla altı günlük
650 taşçılara
225 Âhmedde bir günlük
225 ırdat
200 dilger
54540
450 eki ırdat
1200 bir tahta ve bir merteb
450 eki ırdat
850 eki demirciye kalfa
270 yeni hody teşr市场需求s61 bir meşin
4050 doğrurucu kalfa yedi lien tahta
muhâ ağış
61860
650 eki dilger
62510
250 taşçin
3500 yeni hody teşr市场需求s61 bir kiriş ve bir ırdat61
800 ırdatlara
1600 yakarta <özdeyle> ketirmeye
dilger
800 dela’a ırdat dört gün
4600 dela’a ırdat <özdeyle> usta
dilger
74060 kinemite
1225 müh ve ağış
350 ustaca diyeş
8400 çukardanla<61> odasını dibinde
yapılan kömürlik
84035
2<1>=5 hâdeye bir şapka hârisi
61 gift, a door <=

52 hâdeye’. 53 myk. 54 hâdeye’. 55 Tur. kiriş occurs in a few meanings: ‘1. joist, plank; rafter 2. catgut, bowstring, violin string’ etc. (NRTED 667), but KRPS provides the CKar. ‘1. bowstring 2. catgut, string 3. rope’ (KRPS 322). 56 The word ırdat is written in the next line after the word ırdatlara. 57 ‘wadye’. 58 This item was written in a line with the addition of preceding expenses. 59 ‘wâdive’. 60 Standard Tur. çuhaqar; however, Tur. çuha in the meaning ‘broadsheet’ does appear in the phonetic variant çuha (NRTED 262).
<table>
<thead>
<tr>
<th>rubli Rouble</th>
<th>beslik five-plaister piece</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>614</strong> Abraham akayğa for Mr Abraham</td>
<td><strong>117800</strong></td>
</tr>
<tr>
<td><strong>800</strong> Migdasiye for Migdasi</td>
<td><strong>200</strong></td>
</tr>
<tr>
<td><strong>300</strong> Migdasiye for Migdasi</td>
<td><strong>600</strong></td>
</tr>
<tr>
<td><strong>1714</strong></td>
<td></td>
</tr>
<tr>
<td><strong>120</strong> Migdasiye Hocaş Hocaş for Migdasi</td>
<td></td>
</tr>
<tr>
<td><strong>200</strong> Migdasiye Zerun: yedilen through Zerun</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>rufluk pahası value in five-plaister pieces</th>
<th>gendi işi üçün for (his) own work^a</th>
<th>teslim ruble amount of roubles transferred</th>
</tr>
</thead>
<tbody>
<tr>
<td>2034</td>
<td>11870</td>
<td>120</td>
</tr>
</tbody>
</table>

Migdasi Tanyanos'ın^a olduğundan teslim Migdasi, from Tanyanos's son has deposited [for] dört çatari^b ve bir telli futs pieces of brocade and one embroidered apron

List of proper names

Abraham akay — a Karaim man
Ahmed — probably a Tatar man
Aslan kafla — assistant master Aslan
<Avaz> oğlu — probably Avaz's son, a Karaim man
Hocaş — a Karaim man
Mardaros kafla — assistant master, probably Armenian
Migdasi Daniel — an Armenian
Migdasi Zerun — an Armenian

5. Conclusion

It seems that the reading of both documents published in this paper, except for some blurred words, does not arouse doubts. However, some facts underlying the historical context cannot be clarified. What we know from the Turkic Karaim literature of the Crimea are translations of the Bible, religious works, works relating to the Karaite rite and rituals, a few textbooks on Hebrew grammar, some literary poems and popular literature. Documents like these have not yet been published and analysed. Therefore, we must stress that this attempt merely marks the beginning of the study, provided that further documents may be accessible in Russian archives.

Editorial symbols for translation and transliteration

( ) enclose lacking letters

69 I.e. for the bookkeeper or the author of the register.
70 This man is known from another document; Tanyanos, spelt mennyanos, another possible reading Tamyanes, is no doubt a Crimean Christian, his name being from the Latin Domitian.
References


### III. 1: Han efendimiz hazine linksine geçen akça beyan olur A
'register of money transferred to His Majesty, our Lord Khan'

### III. 2: Han efendimiz hazine linksine geçen akça beyan olur B
'register of money transferred to His Majesty, our Lord Khan'
III. 3:  *Zarf-ı hafsa yapulan <ödevlere> giden harc A*

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Heinz A. Richter's Concise History of Modern Cyprus addresses itself to readers interested in Cyprus who want to learn more than what can be found in guide books and in newspapers but who do not have the time to delve into the history of this island. It is the summing up of four volume history of the Island of Cyprus of the same author. It covers the era from 1878 when Cyprus became British in 1877 when Zanzibar signed the so-called High Level Agreement and died a little later. In order to help the reader to a better understanding of the development from then to the present this concise history contains a short overview of developments after 1977 as well. When writing the short version this author was obliged to reduce the facts to a minimum but the interpretations were retained to a great degree. Naturally the description of many details had to be shortened or completely left aside. Nevertheless, Heinz A. Richter tried to avoid writing a dry handbook of Cypriot history.