

Evliya Çelebi in Bosnia

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Abstract: Famous Turkish traveller Evliya Çelebi, who lived in 17th century, travelled Ottoman territory from west to east, at the same time he went around neighbourhood. At the end of these travels lasted approximately fifty years, his work Seyahatnâme, which is composed of ten volumes, has come out. Seyahatnâme is not only unique resource for Turkish culture, history, language and literature but also a rich treasure for folks lived in the Ottoman territory. One of these folks is the Bosnians. Evliya Çelebi travelled in Bosnia, one of the provinces of Ottoman Empire, entirely in the 17th century and gave important information about its history, geography, political, economical and cultural structures of the region. Evliya, who had outstanding powers of observation, told about Bosnia, from its castles to mosques, foods to clothes elaborately. Moreover it is possible to find information about Bosnians in Seyahatnâme. Not only Bosnians in Bosnia but also Bosnians who had been settled down different parts of Europa because of their success in battles were told. In addition, Evliya Çelebi focused on Bosnian language and gave samples of this language. In the frame of this presentation, information about Bosnia, Bosnians and their language mentioned by Evliya Çelebi in the Seyahatnâme are going to be studied.

Key Words: Evliya Çelebi, Seyahatnâme, Bosnia, Bosnians, Bosnian language.

Introduction

Famous Ottoman Turkish traveller Evliya Çelebi, lived in the 17th century, travelled various places in Asia, Europe and Africa. Evliya, during his travels lasted more than forty years, described sightseeing places, and places even he did not see but heard or read about, from mosques to fountains, languages to clothes elaborately in his ten-volume work Seyahatnâme^{§§§§§§§§}.

One of the places that Evliya Çelebi had visited is Bosnia which was a province of Ottoman Empire in the 17th century. His adventure in Bosnia starts with the attendance of Melek Ahmed Pasha as the governor the province. ^{*****} Although Evliya departed in order to go to Bosnia with Melek Ahmed Pasha in March 1659, as a result of his struggle with the treasurer, he enters Grand Vizier Köprülü Mehmed Pasha's service. After joining the campaign for the Celâlis in Anatolia (March/April 1659), Boğdan campaign (November 1659) and the conquest of Varat Castle in Erdel (April 1660). After the conquest of the castle Evliya Çelebi was sent to Bosnia with the Bosnia Province Fetihnâme. Evliya passes Fektebatur Castle, Yanova Castle, Tımsıvâr Castle, Dente Redoubt^{††††††††}, Pancova Redoubt, Belgrad City, Village Ruzay, Valiva County and arrives Diragoda. Here he crosses the Drin River by ship and reaches Sirebreniçe Castle. Finally, he is in Bosnia (5, p.132-221 [77b-127b]).

During his stay in Bosnia, Evliya Çelebi had the opportunity to travel around the province, and wrote the information about what he saw in his SN. As the information that the author provided will be over the borders of this paper, so that Sarajevo^{††††††††}, specifically, the center of the province in that period and today's capital of Bosnia Herzegovina will be on focus.

Evliya told the Bosnian travel in the 5th book of SN, however with many reasons he refers to Bosnia, Bosnians, Bosnian language in other books of SN many times. For instance while mentioning the uplands under the control of Ottomans, one of his examples is Köprez in Bosnia (3, p. 29 [18b]). There were "famous, strong, brave" men coming from Bosnia among the Grand Vizier Kara Murâd Pasha's soldiers who won the struggle with Celâlis in Üsküdar (3, p. 51 [32a]).

§§§§§§§§ In the rest of the text the abbreviation SN is used for Seyahatnâme.

***** Melek Ahmed Pasha was appointed to this duty as a result of a painful event. His beloved wife died after giving birth his daughter. In order to lighten his sadness Sultan Mehmed IV sent him to Bosnia province (5, p. 133-135 [77b-78b]).

†††††††† Evliya Çelebi defines redoubt which is a kind of castle specific to that region as follows: "Small square shaped wooden castle is called here as redoubt." (5, s. 189 [110a]).

†††††††† The name of Sarajevo is often called as Sarây, Sarây city, Bosnasarây in SN. However Sarajevo is the first center of Bosnia, Travnik and Banyaluka became the center of province from time to time (Öztuna 1998: 279).

Evliya Çelebi refers to Bosnia in similes and comparisons while talking about different places. The author expresses the suburbs of Belgrad which are as big as the suburbs in Sarajevo (5, p. 195 [113b]), some ironworks in Belgrad can only be done by the firemen in Sarajevo (5, p. 199 [115b]).

1. Evliya Çelebi in Bosnia

The first stop of Evliya Çelebi in Bosnia is Srebrenica Castle (5, p. 222 [127b]).

Srebrenica Castle

This castle was built by Serbian King Despot King. The castle was conquered by Mehmed the Conqueror and became an Ottoman land. Evliya Çelebi, as he did in many land names, does the etymology and says that the name of the castle comes from *serebne* which means “silver” in Latin, Serbian, Bulgarian and Croatian languages. Because there is silver in the mountains of this castle. §§§§§§§§ After giving some information about the castle and suburb, the author mentions about a disease among the people of this city. The people who drink water from the Sirib River that rises from the silver mines have knobs on their throats, these knobs are called *kuşka* ***** (5, p. 222 [127b]).

While passing through the *Ravna Upland* huge trees takes the intention of Evliya Çelebi. Evliya measures the length of a tree which was tumbled by a strong wind as four hundred and seventy feet and says that eighteen people can only embrace this tree with difficulty. Moreover this upland is very popular with the timbers in Rumelia, Arabic and Persia (5, p. 222 [128a]).

Later Evliya Çelebi, passes through a Bosnian village *Poçepye* and arrives at *Şahin Paşa Palace*. *Maçkosa* or in other words *Kedi Inn* is very close to here. Evliya passes Kalasiņa and Mokra Inns and reaches Sarajevo (5, p. 222-223 [128a]). Traveller gives the most detailed information about Sarajevo among other places in Bosnia.

The City of Sarajevo

Evliya Çelebi uses a consistent system †††††††† to tell the cities where he finds enough materials. The given information about Sarajevo is also more or less within this system. Evliya starts to tell the city with its history.

According to historian Latin Yanvan †††††††† the settlement of this city starts with the construction of five or ten houses by Dubrovnic King in order to control the mountain pass. When this place with the good weather and water becomes a district, the king constructs a castle. And the district becomes a city. During the Mehmed the Conqueror period in (...) §§§§§§§§ the castle was conquered and he constructed a huge palace (*sarây*) and as the time passes, the city was called as *Sarây*. The word *Sarây* and the river in the city of Bosnia form the name *Bosnasarây*. The name of the castle before the conquest is *Mokrahâ* (5, p. 223 [128a]).

After giving this information about the establishment of the city, Evliya Çelebi mentions about some features of the castle. The unit of length given by Evliya is feet. As he did many times previously, he measures the surrounding of the castle as four hundred feet by pacing it off. He calls this castle as a unique white pearl which was restored by Melek Ahmed Pasha (5, p. 223 [128a]).

§§§§§§§§ According to Evliya Çelebi one of the mints in Rumelia is in Srebrenica [1, p. 258 [176b)].

***** Dankoff calls *kuşka* as “Adam’s apple, goiter” (2004: 186). Here probably Evliya Çelebi means the goiter caused by the mixture of silver mine to the water.

†††††††† For the details of this system, please see Tezcan 2002: 232.

†††††††† This resource is directly addressed by Evliya Çelebi as a resource book. Evliya Çelebi says that a non-Muslim Simyon who was a jewelry master read the Yanvan History and he listened to Simyon and bore in mind. Moreover he knows Simyon from his childhood and as he was a wise man, he learnt fluent Grek and Latin (1, p. 33 [23a]). This not understood history was discovered by Stephâne Yerasimos. This book called *Kitab’ül-Unvan* written in Arabic and is the work of North Syria, Menbic bishop Agaphios who tries to adjust “Jewish, Christian Greek, Rome history calendars”; later “unvan” deformed and converted to Yanvan.” (Açık 2009: 28).

§§§§§§§§ Evliya Çelebi gave a blank on the date of the conquest of Sarajevo. Sarajevo was conquered in 1463 by Fatih Sultan Mehmed Khan (Kaşıkçı-Yılmaz 2001: 224).

According to the observations of Evliya, the buildings of the city lie on the hills of right and left side of the Milačka River. Most of them are covered with tiles but some are covered with wood and have smooth chimneys (5, p. 223 [128b]).

When talking about the governors of the city, Evliya Çelebi informs 7 counties in Bosnia according to the Law (Qanunnameh) of the Suleyman the Lawgiver: Kilis, Hersek, İzvornik, Pojega, Rahoviçe, Zaçne, Kırka. Sarây City is the governing center. The number of zeamet is 59, that of tımar is 1792. The has is 650 thousand coins^{*****} (5, p. 223 [128b]).

After mentioning the governmental structure of Bosnia and Sarajevo, Evliya records that there are 104 districts in Sarajevo^{††††††††††}. Ten of them are Serbian, Bulgarian, Wallachian and Latin, two of them are Jewish districts. All remaining districts belong to the Muslims. Greek, Armeian and other Europeans have no districts but they come to the city (5, p. 223-224 [128b]).

In the later section Evliya Çelebi gives information about the palaces of notables and notes that 77 mihrabs of 170 are mosques that are open for Friday praying and lists the names of the mosques in which he had the chance to pray: Sultân Mehmed Mosque, Ferhâd Pasha Mosque, Hüsrev Pasha Mosque, Gâzî Alî Pasha Mosque, İsâ Pasha Mosque and Hünkâr Mosque.^{††††††††††} Among them Hüsrev Pasha Mosque^{§§§§§§§§§§} is in the center of city and has the most crowded prayers. One of the most important features of this mosque is providing hot water to the taps despite the heavy winter in Bosnia. A few mosques have this feature as well (5, p. 224-225 [128b-129a]).

Evliya Çelebi indicates that in addition to these mosques there are 100 small mosques and lodges in the city, but he gives a blank for the number of madrasahs probably to write later. However according to the SN there are 8 darü'l-kurra (the school for learning Quran), 10 darü'l-hadis (school for hadith education), 180 mekteb-i sibyan (primary school) in that period. Some of the 47 tekkes in the city are: Celâleddîn-i Rûmî Tekke, Mûsâfir Şeyh Tekke, Abdülkâdir-i Geylânî Tekke, Halvetî Tekke, Şerîfî İbrâhîm Efendi Tekke (5, p. 224-225 [129a]).

There is also some information about the places of worships of non-Muslim in Sarajevo in SN. Evliya Çelebi says that although there are churches here, they have no monasteries with bells. Evliya adds that the churches of Serbian and Latin are in good condition where other Europeans and Greek pray there and the Jewish have only one synagogue (5, p. 228 [131a]).

As the Ottomans gave great importance to the water which is a strategic factor (Bruinessen 2003: 37) Evliya Çelebi reserve a few sections for the water resources. Evliya says related to water culture of Sarajevo that there are more than 100 fountains without spout, public fountains in 300 points, and mentions about Milačka River, Sarây River and Sava River. The traveller says about Sarajevo which has rich water resources that "In short city Saray is simply water". (5, p. 225 [129b]).

700 wells, 176 water mills, 5 Turkish baths, 670 dynasty baths, 3 caravansarays, 23 inns, 8 single houses, 1080 shops, 7 bridges, 7 soup kitchens where teachers and travellers eat food are the other architectural structures related to Sarajevo recorded by Evliya Çelebi.^{*****} (5, p. 227-228 [130b-131a]). And also there

***** In the first book of SN, Evliya Çelebi gives us this general information about Bosnia Province according to the Law (Qanunnameh) of the Suleyman the Lawgiver: 7 counties, zeamet 150, tımar 1792 (p. 71 [49a]), has 650.000 coins (p. 72 [49b]). In the same book Evliya says that there are 8 counties in Bosnia: Hersek, Kilis, İzvornik, Pojega, Zaçina, Karaka, Rahoviçe and Banaluka (Banyaluka). Sarây City is the governing center (p. 73 [50b]). The Suleyman's Law used by Evliya Çelebi is thought to be the Manor and Provincial Organization Law prepared during Suleyman the Lawgiver period. Evliya made some changes on this law in order to adjust it to his text and added the changes upto his time, then used it (Akgündüz 1992: 455, 528). According to the Manor and Provincial Organization Law, Bosnia has 7 counties and the zuama and tımar are 2280 swords. Its counties are Bosna, Hersek, Kilis, İzvornik, Zacasna, Kırka, Varçoviç (Akgündüz 1992: 463).

†††††††††† Evliya Çelebi did not provide any information about the number of houses in Sarajevo. The number of houses in this city was recorded as 4270 in the end of 16th century. As there was not a census at that time, the estimated population of the city is $4270 \times 5 = 21\ 350$ (Orhonlu 2002: 528). The visitator of Papacy, Petros Masarechi gave the population of Bosnia as 900.000 Muslims (66%), 300.000 Catholic (22%) and 150.000 Orthodox (11%) during his visit in 1624 (T.C. Başbakanlık Devlet Arşivleri Genel Müdürlüğü Osmanlı Arşivi Daire Başkanlığı 1992: 4).

†††††††††† Among the others the mosques like Sultân Mehmed Mosque, Hüsrev Pasha Mosque, Alî Pasha Mosque are still existing (Kaşıkçı-Yılmaz 2001: 226, Car-Drinda 1999).

§§§§§§§§§§ Hüsrev Pasha Mosque with shrines (Gâzî Hüsrev Bey ve Murad Bey shrines) around it, is a charity complex that contains fountain, madrasah, library, soup kitchen, guesthouse, school, inn, tekke, Turkish bath, clock tower and market. This complex, built after Ottoman period and the symbol of Sarajevo, helped the city to grow and develop where it was a small city before the conquest (Öztürk 2002: 436-437) and sarajevo became a new culture and science center (Kaçar 2002:156). With the help of such complexes which carry all characteristics of Turkish-Islam culture, cities like Mostar, Travnik, Zivornik became big cities (Öztürk 2002: 436).

***** For detailed information about worship houses, tekkes, madrasahs, Turkish baths, inns and caravansarays, bridges totally built within the concept of charity system after 1604 in Bosnia, please see Car-Drinda 1999.

are 26 thousand gardens with water and pools in it, Mevlevîhâne Parade, Tekyecik Grove, parades by the Sarây River are the recreational areas (5, p. 229 [131b]). Hüsrev Pasha Visit, Gâzî Murâd Pasha Vizit, Oğlan Mustafâ Efendi Vizit are the visiting places in Sarajevo recorded by Evliya Çelebi (5, p. 229 [132b]).

In the section that is about the fortune of the city, Evliya Çelebi says that the founder of city Dubrovnik King established the city in the Sagittarius period where Jupiter is the source for prosperous according to the fortune tellers advises, and adds that the city is still developing and making profit as a result of this event. However he indicates that as Sagittarius is in fire group, the city sometimes burns (5, p. 228 [131a]). Moreover he tells that he witnessed a fire when he was in the city (5, p. 228 [131a]).

The grains and plants that are grown in Sarajevo also found a place in SN. According to SN; millet, peas, barley, beans, lentils, chickpeas, oats, rye and heldine^{††††††††††} are grown in Sarajevo. As Sarajevo is mountainous and covered with rocks, the wheat comes from Ishtar Vlach and Herzegovina. In this land some fruit trees are not available but in Herzegovina, Mostar and sea shores all fruits except date is available. Sarajevo is famous for the grape, cherry, sour cherry, pear, apple and plum (5, p. 228 [131a]).^{††††††††††}

Food is one of the topics that Evliya Çelebi used in city descriptions. Evliya tasted the food and drink of Sarajevo City. He tastes a bread^{§§§§§§§§§§} made of *heldine*, and writes it as tasty as honey. Besides, *Latin salmon*, *Ruçka bun*^{*****}, *chicken patty*, *cream baklava*, *soups with various herbs*, *stew of bacon*, *kapusta*^{††††††††††}, *surutka cheese* are desirable food in the city. The regional drinks are *surutka* or cheese juice made of goat's milk, *cherry juice*, *hardaliyye*^{††††††††††}, *honey juice* and *ramazaniye*^{§§§§§§§§§§}. It comes strange for Evliya Çelebi that Sarajevans keep ice and snow in hay into the cellars and use them in their cherry compotes in summer time (5, p. 226 [130a]).

Bosnia land is also rich in terms of mines. ^{*****} Evliya Çelebi says that there are nine mines in this province and three of them are not available in any other location. Some of the mines the author mentions about are *silver*, *nora*^{††††††††††} *stone*, *blue stone*, *lead*, *copper*, *iron*. There is *gold* mine in Bosnia but it costs more than its benefit so it is not operated (5, p. 229 [131b]). Copper goods in Sarajevo and manufacture of iron weapons in Foniçsa (5, p. 229, [131b]) are related with the mines in this region.

In front of the beauty and wealth of Sarajevo, Evliya Çelebi comments that this city is the most prosperous, the most ornate, and the most developed city among the other cities that have the word of sarây such as Aksarây, Tabesarây, Vize Sarâyı (5, p. 230 [132a]).

After visiting Sarajevo, Evliya Çelebi departs for Hilevne Castle where Melek Ahmet Pasha stays (5, p. 231 [132b]). Later the traveller had the chance to see many places in Bosnia territory sometimes alone or with Melek Ahmed Pasha thanks to some administrative works such as rescuing the hostages, collecting the grain charges. Evliya finished his Bosnian travel by going to Rumelia in November 1660 with Melek Ahmed Pasha (5, p. 288 [165a]). However he had some more visits to Bosnia on several occasions.

2. Bosnian

There are rumors on the origin of the Bosnians. It is written in the 3rd book of the SN that the roots of Bosnians reaches to Noah. According to the Christian historians Bosnians come from the race of Bosnian, the son of Sırfâyil who Rumalia is given to him as a homeland after the Flood (p. 220-221 [136b-137a]). According

Kiel said that most of the buildings recorded by Evliya Çelebi in the Balkans were demeloshid while Ottomans were retreating (2003: 115).

†††††††††† “a type of cereal” (Dankoff 2004: 144).

†††††††††† Evliya Çelebi, records that the salep which is a very rare plant, is also grown in Köprez Uplands in Bosnia and Çimene Uplands in Herzegovina (1, p. 251 [172a]).

§§§§§§§§§§ Evliya, passes on that this bread is a gift to the giants who helped Belkıs Hatun to recover from feather problems by Suleyman (6, p. 284 [163a]).

***** “a kind of buttery bun eaten at breakfast” (5, p. 228 [131a]). Breakfast is also called as *ruçka* in this region (5, p. 229 [131b]).

†††††††††† “pickled cabbage” (5, p. 228 [131a]).

†††††††††† “a type of arrack” (Dankoff 2004: 143).

§§§§§§§§§§ “a kind of drink made of grape” (5, p. 229 [131a]).

***** After the conquest of Bosnia, the mines are awarded to tax farmers from Dubrovnik. Silver in Fojnica and Kreševo, lead in Olovo, silver and lead in Srebrenica were mined. There were iron mines in some villages of Hersek and Pavlovici, on the right side of Drina River and in Praca River. The most important iron manufacturing center was Çagnice (İnalçık 2009: 97).

†††††††††† This word is transcribed as *nora* in the text (5, p. 229 [131b]) however the original of the word is probably نوره (nûre (Mütercim Âsım Efendi 2000: 570) / nûra (Kestelli 2004: 367)) which means “a powder used to get the useless feathers from body”. Moreover it is written in The Dekhoda Dictionary that this powder is called as nûre/nûra which related to nur (light) that brightens the body (please see www.loghatnaameh.com).

to the Latin historians the ancestor of the Bosnians is Posnak dev (giant)*****. The people of this land is called “Boşnak” which is derivated from Posnak. These historians write that there were huge people in the mountains as their ancestor was Posnak giant (5, p. 229 [131b]). Before becoming muslims the Bosnians were Bogomil, so they are also called as “sons of Potur derivated from Pateren which is the other name of Bogomils.” (Uzunçarşılı 1975: II 84).

Bosnians like calling them as “Bosnevî”, because the word *bosgak* or *bosñak* written as بىسكى means “giant unbelievers” in Bosnian language (5, p. 229 [131b]).

While Evliya Çelebi is mentioning about Sarajevo, he gives features of the people of the city. According to the information in SN, the people of the city are healthy and fit because the wheather and water of the city is quite pleasant. As they have strong belief they go the mosque when they hear the ezan. People of Sarajevo do not like lazy and untalented people (5, p. 227 [130a]).

Evliya, explains how the people in the city earn their life as follows: some of them are border veterans, some of them are in service section, some of them are artisans and some of them are traders. Some of them works for aga or pasha as a soldier (sekban) (5, p. 228 [131a]).

While telling the beauties of the city, Evliya Çelebi says that this city is called source of ladies as the features of ladies have a good reputation among other places (5, p. 227 [130a]). The traveller says that most of the ladies in this city have beautiful faces but use scarves. The ladies are beautiful, pleasant, know how to speak and have teeth like pearl. They speak pleasantly. The young ladies are so polite and religious that they have never seen or heard the voice of any other male except their fathers or grandfathers (5, p. 227 [130b]).

The author also mentions about the sufis in Sarajevo in SN. One of them is Abdî Çelebi. He has lots of wonders, once Evliya Çelebi witnessed one of them as Abdî Çelebi knew the fire in Kazancılar Çarşısı before it occured. The other sufi mentioned by Evliya is Deli Nisâ Kadın (5, p. 228 [131a]).

The clothes of the Bosnians are also mentioned in SN. Of course there is a difference with the notables and the public. The notables wear broadcloth and kontos and sable fur, in winter fox fur and satin robe. Their shoes are yellow and their turban clothes are hunkari. They wear glittering fine muslins. The middle class wears murex broadcloth and shoes and lamb fur. The subclass wears broadclothes, most of them wears green calpac. According to SN the ladies, rarely walking around, wear green, red and mixed colored broadclothes, yellow shoes, skullcaps and wear white muslin and black veils (5, p. 227-228 [130b]).

Evliya tells that the soldiers of 760 castles such as Budin, Egri, Kanija, Bosnia in the borders are brave Bosnians (5, p. 230 [132a]). Moreover some of the soldiers of Van Castle (4, p. 120, [256a]), Erciş Castle in Van (4, p.101 [245a]), Yanova Castle in Tımişvâr (5, p. 212 [122b]) are Bosnians. Evliya, through the travels in Ottoman territory, praises the Bosnian saying that the soldiers of Eğri, Budin and Bosnia castles are so brave that he has never seen such brave soldiers in another place. (4, p. 120, [256a]; 5, p. 255 [146a]). And also the inhabitants of Belgrad (5, p. 199 [115b]), people of Budin (6, p. 153 [88a]) are Bosnians. According to the information provided by the author clues related to the distribution of Bosnian population in the Ottoman territory in the 17th century can be caught.

It can be seen that the Bosnian hold important positions in the state. When Mehmed II conquered Bosnia, he showed tolerance to Bosnian Christians and gave them the opportunity to work for state. With the respect of Turkish to belief and the Bogomil Bosnians which is close to Islam, and as a result of cruelty of kings and Hungarians, they converted to Islam very fast***** and according to a rumour, Conqueror asked them their wish when they all become Muslims, they asked employment in state so they had important roles in the army, in the palace and in the state (Uzunçarşılı 1975: 64-85). Some of the Bosnian statesmen mentioned in SN are: Sokullu Mehmed Pasha (1, p. 68 [47b]), Recep Pasha (1, p. 97 [67a]), Gâzî Hüsrev-i Şîr Pasha (5, p. 42 [25b]), Kethudâ Boşnak İbrâhîm Pasha (8, p. 192 [295b]), Serdâr Boşnak Süleymân Beğ (10, p. 520 [Q 351a] [P 345a]).

Besides these statesmen, sometimes a sheikh, sometimes a musician can be in front of the reader in SN with the Bosnian idetity. According to the records of Evliya the owner of the Boşnakbağı Resort in Kasımpasa is a Bosnian sheikh that belongs to Uşşaki tariqah*****. Again the sheikh of the Koyun Baba Tekke in Adalya Castle in Teke County is Boşnak Zülfikâr Dede (9, p. 147 [Y 136a]). Boşnak Mahmûd Ağa is one of the

***** Evliya Çelebi tells a story related to Posnak giant. According to the story, as Belkis Hatun has too many feathers this Posnak Giant brought and taught how to use nure mine. Belkis Hatun recovers from feather problem with this mine and Süleyman prays for the posnak giant (5, p. 229 [131b]). Evliya tells the story in details in 6th book (p. 284 [163a]).

***** According to Moačanin the most important reason for the Bosnians to accept Islam as a mass action is that the heavy taxes that non-muslims have to pay (2002). İnalçık also says that the reason for the massive religion conversion is heavy taxes (2009: 108).

***** The gardener of the Boşnakbağı resort is Sheikh himself (1, p. 179 [126b]). Moreover the popular “Bosnian Dede rose” in Kasımpaşa should be grown in this garden (1, p. 180 [127a]).

Ruĉka is the name of “breakfast” (5, p. 229 [131b]). *Virbaza*, a name of a water in Travnik means “willow” (5, p. 232 [133a]). “Daughter of king and wife of king” is called *queen* in Bosnian (6, p. 134 [77b]). *Ustolni* is “stool”, *bograd* is “white” (7, p. 20 [12b]), *kobila* is “horse castle” (7, p. 140 [80a]). While the author is giving the equivalent of “hot spring” word in other languages, he says that this word is called *bana* in Bosnia and Rumelia (2, p. 204 [345b]).

Evliya Çelebi records that the people of this region shorten the names such as Muhammed as Maho, Ahmed as Ahmo, Şabân as Şabo, İbrâhîm as İbro, Zülfikâr as Zuko, Hasan as Haso, Hüseyin as Hüso, Cafer as Cafo, Süleymân as Sülo, Ramazân as Ramo and Ali as Alo. The names of their slaves are Hûrem or Hürrem, Behlûle, Yoro, Safo, Hoyrad, Fehrâd, Kînân or Kenan. Evliya gives as examples of women names: Sâliha, Sâbiha, Râziye, Marziye, Meryem, Hümâ, Havvâ, Ümmühân and Nâdire. The nicknames transferred by the author are Lübzâde, Filibzâde, Koskızâde, Lâfzâde, Çovozâde, Yunakzâde and Döşözâde (5, p. 227 [130b]).

Various conversations can be added to the information related to Bosnian language given by Evliya Çelebi. The traveller presents the sentences of Idris Baba who lived in Peçoy, Kanije in about 1590 in Bosnian dialect from the inhabitants: “Bire biz kirduyuz, bire şimden gerü kâfiri baĝlıyor durmuyor esîr ediyor.” (6, p. 120 [69b]).

Evliya also presented the conversations he witnessed. He presents the conversation directly among the border veterans in a vineyard. One of these veterans says “Bire cele cânum, hoço çelo Allâhı seversen kazı yığit bir manca yeyelüz.” in Bosnian dialect (5, p. 255 [146a]).

“Belî, biz ol köyleri ve ol yolları biliriz. Niçe bin kerre varmışuz ve gelmişüz. Yürüye durmayaluz, varalum ve vilâyetleri vuralum, yakalum ve yikalum. Varaluz kâfirleri kiraluz, esîrler alaluz.” These sentences are said by border veterans in a battle in Bosnian (6, p. 323 [185b]).

Evliya Çelebi, who ran away from enemy during the siege of Şebenik Castle one of the castles of Venedik, witnessed a dialogue in Bosnian between a muslim father and son who came to chop wood: “Bre Meho”, “İştö veliş?”, “Hodamu sinko, hodamu”. The father talked to Evliya in Bosnian dialect: “Ya sen safâ celdun. Ya saĝ misun? Ya sen bu daĝlarda nişlerisun?” (10, p. 148 [Y 124]).

Thus it is possible to find sample Bosnian words and sentences and Turkish samples formed in Bosnian dialect.

Of course Bosnian language is not the only spoken language in the territory of Bosnia Province. Evliya Çelebi recorded the regions who speak Bosnian outside Bosnia in the 17th century in his SN. Vidin City and Banya Town in Rumelia Province (6, p. 99 [58a]), Mitroviçe City (6, p. 103 [59b]) and Şemetorna Castle (7, p. 20 [12a]), Rodnik Castle (6, p. 239 [137b]), Öziçe City (6, p. 247 [141a]), Ustolni Belgrad (7, p. 27 [16a]) and İhram castle (7, p. 167 [93b]) in Semendire County in Budin, Sonlok Castle in Eğri Province (7, p. 136 [78a]) and Baç Castle in Segedin County (7, p. 139 [79b]) are the some examples to this. Of course Bosnian population in these regions has a big impact for Bosnian language to be spoken.

The people of Sarajevo speak Turkish, Serbian, Latin, Croatian and Bulgarian beside Bosnian. (5, p. 227 [130a]).

While Evliya Çelebi was mentioning about Virba wood, he declares that *virba* means “willow” (5, p. 251 [144a]).

While he was mentioning about Banya town in Vidin, he declares that “hot spring” is called *banya* or *bana* in Bosnian in this region (6, p. 100 [58b]).

Evliya declares the same feature while mentioning about Banyaluka and he writes that the names of the people in this region are Haso {Hasan}, Huso {Hüseyin}, Muso {Musa}, Memo {Memi}, Cafo {Cafer}, Ahmo {Ahmed}, Mahmo {Mehemmed}, Zuko {Zülfikar}, İbro {İbrahim} in Bosnian language (5, p. 268 [153b]). These words could be formed by added affix ‘o’ at the end of them. This affix is added instead of either a vocal or a sound group or one syllable or two syllables. It isn’t known that to which language this affix belongs but it can be estimated that it comes from Serbian as it is used as vokatif affix in Serbian (Hafiz 1999: 520).

“We killed, now then he is tying the enemy, he does not stop, he is capturing them.”

“Please come dear, lets eat meal for the love of God.”

“Yes, we know those villages and all ways. We have gone there and turned back several times. Let’s walk, Let’s not stop. Let’s go there and shoot, destroy the villages. Let’s go and kill the enemies and capture them.”

“Meho!”

According to Evliya Çelebi’s translate it means “What do you say?” (10, p. 148 [Y 124]).

According to Evliya Çelebi’s translate it means “Come here my lovely son, come!” (10, p. 148 [Y 124]).

“Welcome. Are you alive? What are you doing in these mountains?”

Today Bosnian is spoken initially in Bosna Hercegovina, Serbia, Sancak, Montenegro, Croatia, Macedonia, Slovenia and Turkey (Gökdağ-Dinçer 2007: 205).

4. Conclusion

Evliya Çelebi, who travelled around the Bosnia province, gives detailed information on many issues such as historical, geographical, administrative and political, architectural, economic, philological, folklore, social, cultural characteristics of the province.

Evliya draws a colorful picture of Bosnia in the 17th century. When SN is considered a basic resource in many issues for that period (Faroqhi 2006:712) the value of this picture will be better understood. SN is quite important for the researchers who work on the history of urbanism and architecture in the Ottoman Balkans and has resource problems (Kiel 2003: 116). The information on the Ottoman monuments, city life and lay out provided by the author are important documents which are neglected to record of a civilization (Shaw 2008:348). However the information in SN in which sometimes reality and fiction are confused should be used by comparing with other resources.

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