

## Celebrating an Ottoman Victory over the Revolted Greeks in 1822: The List of Revenues and Expenses



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**ABSTRACT:** The aim of this work is to present in detail the Abu Lubut Pasha's visit in Veria following the successful outcome of his campaign in Naoussa and Veria in the spring of 1822 having suppressed the Greeks' uprisings in the area. In the same context the festivities that followed are described, but most importantly a detailed catalogue with the expenses for this feast is presented, as well as the revenues to the Public Treasury after the siege of Naoussa following the confiscation and sale of the revolutionaries' property. The study also provides information on the Ottomans' celebration after a victorious campaign of their forces.

**KEYWORDS:** Abu Lubut Pasha, City of Naoussa, City of Veria, Greek Revolution, Ottoman Empire.

### INTRODUCTION

Following the suppression of the uprising in Naoussa in the spring of 1822, Abu Lubut Pasha, the Ottoman Governor of Thessaloniki<sup>1</sup>, visited Veria on Wednesday, 25 of April 1822 accompanied by 400 armed Ottomans who had taken part in the battle of Naoussa bringing also with him 400 captive women and children from the Naoussa<sup>2</sup>. In Veria, the local Ottoman administration organized a warm reception for the victorious Pasha whilst a series of events were also organized which included flag hoists, gunfires, small-scale cannon shots, giving gifts, etc. Abu Lubut Pasha's stay in Veria lasted a few days, until he left to Thessaloniki, on the evening of 7 May 1822.<sup>3</sup>

### THE EXPENSES FOR THE PASHA'S VISIT IN VERIA

The financial information relevant to Abu Lubut Pasha's visit in Veria is published in the "List of the Expenses and Revenues made by order of our most glorious Commander Mehmet Emin Pasha". The catalogue was drawn up by the kadi's court in Veria<sup>4</sup>. The list includes the expenses that were made by the Ottoman administration of Veria during the Pasha's stay in the city. The same list also includes the governmental revenues raised due to the sale of the confiscated properties of the residents of Naoussa and the surrounding villages that were devastated by the Ottomans during the uprising in Naoussa.<sup>5</sup> The catalogue provides us various

<sup>1</sup>Abu Lubut Pasha had been ordered with an Imperial Decree to suppress the uprising in Naoussa, see: Ιωάννης Βασδραβέλλης, Ιστορικά Αρχεία Μακεδονίας, τ. Β', Θεσσαλονίκη 1954, σ. 290, DOC. 305 και 306, and Ιωάννης Βασδραβέλλης, *Οι Μακεδόνες εις τους υπέρ της ανεξαρτησίας αγώνες 1796-1832*. Θεσσαλονίκη, 1950, σ. 249, DOC. 54. See also: Xynadas, E., - Psarrou, E., "The Greek Revolution in Macedonia: Uprisings in Naoussa And Veria in 1822", *International Journal of Arts Humanities and Social Sciences Studies*, Volume 6 Issue 9, September 2021, ISSN: 2582-1601, pp. 52-55.

<sup>2</sup>Εμμανουήλ Βαλσαμίδης, "Η επανάσταση της Νάουσα του 1822", *Μαρτύρων Αίματα*, Βέροια, 2014, σσ. 177-209, especially σ. 206. See also: Νικόλαος Χατζηϊωάννου, "Abulubut Mehmet Emin Pasha", *Μαρτύρων Αίματα*, Βέροια, 2014, σσ. 269-293 and σ. 282.

<sup>3</sup> Abu Lubut Pasha's staying in Veria is recorded in Ottoman documents of the Kadi's Court in Veria. The present paper derives mostly from the study of these documents. See Hellenic Foreign Ministry Archive (Αρχείο Υπουργείου Εξωτερικών- Α.Υ.Ε): *Κατάλογος εξόδων και εσόδων διενεργηθέντων διαταγή του εκλαμπροτάτου και ενδοξοτάτου διοικητού ημών Μεχμέτ Εμίν Πασσά, (List of the Expenditures and the Revenues made by order of our most glorious commander Mehmet Emin Pasha)* Φακ (folder). 44, υπ. (subfolder) 2, (1921) «Εκκλησιαστικά –Μετάφραση Ιεροδικαστικού Αρχείου» («Ecclesiastical-Translation of the Kadi's Court») and Βασδραβέλλης, *Οι Μακεδόνες*, σσ. 265-267.

<sup>4</sup>Kadi: judge of the Ottoman Court of justice who was learned in Islamic Law.

<sup>5</sup>Hellenic Foreign Ministry Archive (Αρχείο Υπουργείου Εξωτερικών- Α.Υ.Ε): *Κατάλογος εξόδων και εσόδων διενεργηθέντων διαταγή του εκλαμπροτάτου και ενδοξοτάτου διοικητού ημών Μεχμέτ Εμίν Πασσά, (List of the Expenditures and the Revenues made by order of our most glorious commander Mehmet Emin Pasha)* Φακ (folder). 44, υπ. (subfolder) 2, (1921) «Εκκλησιαστικά –

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information about the visit of the governor of Thessaloniki, but also general information is given in relation to the Ottoman customs of the period, the way the Ottoman army use to celebrate its victories over the Empire's enemies, the kind and pricing of the army services offered to the Sultan as well as information about the sale of the Naoussa revolutionaries' assets.

According to the catalogue the celebration expenses were divided into five categories. In particular the expenditures related to: a) material goods, b) ammunition, c) services d) gifts and e) reception of the commander. The expenses of the first category, namely the material goods, related to the purchase of sugar and *sharbat* (or sherbet), a non-alcoholic beverage, offered to the Ottoman soldiers and the students of the *madrassa* (or medrese) of the city<sup>6</sup>, the costs for the food consumption for the needs of the Ottoman army which participated in the campaign, as well as for the feeding of the captives, the purchase of textiles distributed to the soldiers and finally the spending on bath supplies for the harems of Abu Lubut Pasha. The second category of the expenses refers to the gifts offered to various recipients, who contributed to the successful outcome of the campaign, whilst the last category included all the expenses for the Pasha's reception and hospitality in Veria.

### THE PASHA'S GIFTS FOR CELEBRATING THE SUCCESSFUL OUTCOME

As already mentioned, Abu Lubut Pasha offered several gifts to people close to him who personally served him. The Ottoman governor's gifts were both material goods, such as cloths which were distributed to Muslims soldiers, and money. Additionally, poor Muslim residents of Veria alongside with the town criers who announced the Pasha's deed, and furthermore his seal keeper and the latter's associates, the messengers who brought the news to Thessaloniki, the servants of mosques and Muslim temples, the chief confectioner, the widows and orphans of Muslim men sacrificed in the wars of the Empire and the *daultzides* and *zournatzides*, namely the musicians who played the drums (*davul*) and the wind instruments (*zurna*) who also participated in the celebrations, were all given various gifts by the Governor of Thessaloniki

In accordance to the above, the Pasha's desire to reward all those who participated in the campaign or were called upon to fulfil a specific mission becomes apparent, as well as his social sensitivity and interest, since he decided to present gifts to the poor Muslims, the widows and the orphans of those who sacrificed their lives in the battlefields, as opposed to the tough way he had earlier treated the Greek populace of Naoussa. However this procedure was part of the well-known Ottoman ceremonies that took place in the Empire on several similar occasions<sup>7</sup>.

### THE COST OF THE CELEBRATION

The total cost for the reception and the Pasha's stay in Veria, as well as the celebrations that took place amounted to 104,310 piastres (*γρόσια*). The distribution of the amount was as follows: a) material goods, 48,300 piastres, b) ammunition used during the feast 2,400 piastres, c) employee's services 3,610 piastres, d) money gifts 47,500 piastres and e) reception costs: 2,500 piastres. It becomes apparent that the largest expenditure was made on various material goods, a total of 48,300 piastres. Significant was also the amount of 47,500 piastres spent for the financial compensation of many recipients and their relatives who contributed to the Ottoman victory.<sup>8</sup> The above mentioned amounts demonstrate the importance of the Pasha's victory over the Greek rebels in the first years of the Greek Revolution.

### THE CONFISCATION AND AUCTION OF THE REVOLUTIONARIES' PROPERTY

As already mentioned the catalogue includes a list of revenues that arose from the auction of the property of Greek revolutionaries in Naoussa and the neighboring villages, which were devastated during the Ottoman campaign. According to the evidence, we are informed that the assets and the personal items of Zafeirakis, Malamos, Gatsios, Karatasos, Vlachodimos and Markousis, commanders in chief of the Greek revolutionaries, were confiscated and sold. In addition, extra money for the Ottoman Treasury were amassed due to the selling of golden and silver ecclesiastical objects coming from the churches and monasteries of Naoussa, as well as by the confiscated properties of the inhabitants of *Arkoudochori* and *Choropani*.

Finally, a special source of income came from the selling of many young captives of Naoussa to the Muslim elite of Veria. It is worth mentioning that many Jewish residents of Thessaloniki, as well as reputable Ottoman officers, like Celebi Mehmet Aga, Hussein Aga and Aptos Aga, participated in the auctions of the properties.

Of particular interest is the order of Abou Lubut Pasha to his subordinates on facilitating the Jewish merchants of Thessaloniki in buying the assets of their preference from the looted properties. In addition to this the Pasha named specifically two Jews,

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Μετάφραση Ιεροδικαστικού Αρχείου»(“Ecclesiastical-Translation of the Kadi's Court”) Α.Υ.Ε., ό.π. Ακόμα, Βασδραβέλλης, *Οι Μακεδόνες, ό.π.*, σ. 265-267 and Βασδραβέλλης, *Ιστορικά Αρχεία*, σ. 294, doc. 317.

<sup>6</sup> The religious educational institution of the city for the study of the religion of Islam

<sup>7</sup> For further information see: Felek, O., - Işkorkutan Erdoğan, S., “Ceremonies, Festivals, and Rituals in the Ottoman World”, *Journal of the Ottoman and Turkish Studies Association*, Vol. 6, No. 1, spring 2019, pp.- 9-19

<sup>8</sup> For the information given, see the published catalogue in Βασδραβέλλης, *Οι Μακεδόνες*, σσ. 265-266.

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Solomon Masaria and Aelion Isak, who had previously offered their services to the Ottoman Empire both during the Greek uprising in the area of Kassandra and the revolution in Naoussa.<sup>9</sup>

The total profit for the Ottoman Treasury came up to 373,500 piastres<sup>10</sup>. From the above revenues an amount of 284,000 piastres came from the sale of the inhabitants' property, 24,000 piastres from the sale of the ecclesiastical objects of Naoussa's temples and monasteries, 22,000 from the sale young Greek slaves to the Ottoman elites of Veria<sup>11</sup> and finally smaller amounts were amassed from the selling of the Greek army commanders' property as well as the inhabitants of the villages. Finally, according to the catalogue, the revenues amassed were more than three times the costs. Thus deducting the expenses, the surplus deposited to the Ottoman treasury amounted to 269,190<sup>12</sup>.

### “LIST OF REVENUES AND EXPENSES BY ORDER OF OUR GLORIOUS GOVERNOR MEHMET EMIN PASHA<sup>13</sup>”

This list was compiled by the kadi's court in Veria in the presence of Mehmet Emin Efendi, the supervisor of Kaza, Abdullah al-Effendi, the financial supervisor of the *Divan*<sup>14</sup> (government department or council) of Thessaloniki and was registered in the present code in accordance to the usual procedure<sup>15</sup>.

#### LIST OF EXPENSES

|  |                 |
|--|-----------------|
| 1. Value of sugar and sherbet distributed to the populace by order of our most glorious Governor   | 8,000 piastres  |
| 2. Expenses for the reception of the Governor  | 500 piastres    |
| 3. Value of ammunition and gunpowder during the celebration  | 2,400 piastres  |
| 4. Money gifts distributed to the poor Muslims in accordance to the order of the Divan of Thessaloniki   | 5,050 piastres  |
| 5. Value of food supplies presented to the loyal soldiers of Omer Aga who contributed to the suppression of the revolutionaries                                    | 3,500 piastres  |
| 6. Value of gifts distributed to the loyal soldiers of Omer Aga  | 2000 piastres   |
| 7. Value of food given to the captives   | 1500 piastres   |
| 8. Transport and food expenses for the one hundred fifty-three captives transferred to Thessaloniki  | 2,000 piastres  |
| 9. Salary given to the attendants and guardians of the captives  | 1,500 piastres  |
| 10. Fees given to the postman Ahmet Aga who travelled to Thessaloniki  | 40 piastres     |
| 11. Financial gifts to the town criers for the joyful announcements  | 150 piastres    |
| 12. Payment given to Gialous Aga who was sent to Naoussa   | 20 piastres     |
| 13. Value of sugar and sherbet distributed to the militiamen (σειβάνηδες)  | 600 piastres    |
| 14. Financial gift to the chief cannoner Ali Kots Aga by order of our Lord Mehmet Pasha  | 1,500 piastres  |
| 15. Financial gifts to the seal keeper (μουχουρδάρην) of the <i>divan</i> of Thessaloniki, Abdoul Baki Aga, and his assistants by the order of our lord            | 10,000 piastres |
| 16. Financial gifts to the flag lieutenant (σιλαχτάρην) Omer Agan and his subordinates, by the order of our lord   | 10,000 piastres |
| 17. Monetary gifts to the servants of the Divani of Thessaloniki because they lead the ox carts that transported the cannons from the fortress of Veria to Naoussa | 2,500 piastres  |
| 18. Value of various fabrics and shawls distributed to the victorious Muslim soldiers  | 22,000 piastres |
| 19. Financial prizes distributed to the postmen and messengers of the Divan of Thessaloniki  | 1,200 piastres  |
| 20. Financial gifts distributed to the various <i>hodjas</i> , <i>sheiks</i> and servants of the mosques and temples   | 2,500 piastres  |

<sup>9</sup> Βασδραβέλλης, *Ιστορικά Αρχεία*, σ. 295, Doc. 322. See also: Βασδραβέλλης, *Οι Μακεδόνες*, Doc. 80, σ. 273.

<sup>10</sup> Βασδραβέλλης, *Οι Μακεδόνες*, σ. 67.

<sup>11</sup> It has been supports that the young Christian children were bought by the Muslim elites probably at very low prices and following converted to Islam, see Χατζηϊωάννου, “Abulubut Mehmt Emin Pasha”, σ. 283.

<sup>12</sup> Βασδραβέλλης, *Οι Μακεδόνες*, σ. 267.

<sup>13</sup> As is the title of the original document.

<sup>14</sup> Government department or council.

<sup>15</sup> The document published in Greek by Vasdravelis is entitled as follows: “Κατάλογος Εσόδων και Εξόδων γενομένων διαταγή του Ενδοξοτάτου βαλή ημών Μεχμέτ Πασά, συνταχθείς παρουσία του ναζιρη του καζά Εμίν εφέντη, του αντιπροσώπου του καζά και του ταμείου του Διβανίου Θεσσαλονίκης Αμπτούλ Βεχάπ Εφέντη”, see Βασδραβέλλης, *Οι Μακεδόνες*, σ. 265.

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|   |                |
|---|----------------|
| 21. Miscellaneous expenses made during the three-day stay of our lord Mehmet Pasha  | 2,000 piastres |
| 22. Value of food distributed to Abdul Vahi Aga's soldiers who pursuit the revolutionaries                                  | 4,500 piastres |
| 23. Financial gifts distributed to Abdul Vahi Aga's soldiers  | 3,000 piastes  |
| 24. Gift to the clerks of the <i>divan</i> of Thessaloniki  | 2,000 piastres |
| 25. Gifts to the clerks of the <i>divan</i> of Thessaloniki   | 1,000 piastres |
| 26. Value of various items bought for the harems' baths ( <i>χαυλιά</i> ) of our most glorious lord Mehmet Pasha            | 8,000 piastres |
| 27. Financial gift given to the chief confectioner ( <i>Μαστιζομπιζή μπασή</i> ) of the <i>Divan</i> , Recit Aga            | 800 piastres   |
| 28. Financial gifts given to the nurses ( <i>τιμαρτζήδες</i> ) of the <i>Divan</i> of Thessaloniki                          | 800 piastres   |
| 29. Value of sugar and sherbet distributed to the students of the <i>Medrese</i> (Muslim religious educational institution) | 200 piastres   |
| 30. Financial aid given to the widows and orphan children of Muslims who died for the cause of the Empire                   | 4,400 piastres |
| 31. Value of gifts given to the orphan children of Muslims who died for the cause of the Empire                             | 500 piastres   |
| 32. Value of gifts given to the musicians ( <i>daultzides: τυμπανιστές</i> and <i>zourmatzides: αυλιτές</i> )               | 400 piastres   |
| 33. Payment of the messenger who announced the joyful news in Giannitsa   | 50 piastres    |
| <b>Total: 104,310 piastres</b>  |                |

### LIST OF REVENUES

|   |                  |
|---|------------------|
| 1) Amount collected from the confiscated property and the personal items of the infidel inhabitants of Naoussa, deposited to the Treasury by the Jews <sup>16</sup> | 284,000 piastres |
| 2) Amount collected from the confiscated property of the infidel chief -commander of Naoussa, Zafeirakis, deposited to the Treasury by the Jews                     | 9,000 piastres   |
| 3) Amount collected from the confiscated property of the chief- revolutionary Malamos, deposited to the Treasury by the Jews  | 2,500 piastres   |
| 4) Amount collected from the confiscated property of the "cursed" chieftain Gatsios, deposited to the Treasury by the Jews  | 5,200 piastres   |
| 5) Amount collected from the confiscated property of the chief-commander Karatasos deposited to the Treasury by Chelbi Mehmet ...                                   | 4,200 piastres   |
| 6) Amount collected from the confiscated property of the chief commander Vlachodimos, deposited to the Treasury by Hussein Aga                                      | 2,200 piastres   |
| 7) Amount collected from the confiscated property of the chief commander Markousi or Markovitsi, deposited by Tangible Aga  | 1500 piastres    |
| 8) Amount collected from the golden objects and silverware of churches and monasteries of the "infidels" of Naoussa deposited to the Treasury by the Jews           | 24,000 piastres  |
| 9) Amount collected from the confiscated property of the infidel revolutionaries of the village <i>Choropani</i>  | 14,000 piastres  |
| 10) Amount collected from the confiscated property of the infidel revolutionaries of the village <i>Arkoudochorion</i>  | 4,400 piastres   |
| 11) Amount collected from the sale of the infidels' juvenile captive children of Naoussa to the Muslim elite of Veria   | 22,000 piastres  |
| <b>Total: 373,5000 piastres</b>   |                  |

Total amount: 373,500 piastres

Minus the expenses: 104,310 piastres

Balance: 269,190

<sup>16</sup> Apparently the Jews had bought the rights of the auction and next they could resell the properties.

### CONCLUSION

In the Ottoman Empire various celebrations were held on several occasions, as births, circumcisions, marriages, succession to the throne, the Sultan's campaigns, a victory over the Empire's enemies etc. During these celebrations special ceremonies took place which held an important place in Ottoman cultural life, and were also an important part of the people's lives. The celebrations performed a wide variety of functions, revivifying social life, enriching the religious life, including also gift giving on behalf of the Sultan, sweets for the common people, financial aid to the poor people, sugary treats, lamb meat and *halwa* to the soldiers, a salary bonus to military officers and civil servants, gifts to the *ulema* of the mosques, all in sufficient quantity aiming at satisfying the Sultan's subjects.

Undoubtedly these celebrations were a message of the Sultan to the public in terms of revealing the Empire's and the Sultan's himself grandeur, as in the Islamic word the power of the Sultan measured not only by military success but also by the splendor of the Treasury for the inhabitants. Furthermore the festivities fostered unity among the subject people. In these celebrations various social classes participated. For example high ranking statesmen mixed with common people, whilst this public ceremonies brought the ruler in touch with his servants reminding them his magnitude and generosity. The Ottoman ceremonies bared elements from the Byzantine, the Venetian and the Turko-Muslim customs, as Ottomans had maintained a certain cultural relationship with them.

The celebration in Veria served as an occasion for the Empire's public performance of power whilst added an extra layer to the Sultan's prestige emphasizing his supremacy especially at the beginnings of the Struggle for the Greek Independence. Thus, the Sultan's political authority was confirmed and his prominence emphasised among his enslaved subjects, particularly the revolted Greeks. In Naousa the revolutionaries had been defeated, the uprising was suppressed, and the Ottomans had every reason for a big celebration by the Sultan's permission.

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