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DIA

ÇİFTLİK

Ursinus, Michael

16th century | Commerce - Ottoman Empire | Economics - Ottoman Empire The çiftlik sahibleri of Manastır as a local elite, late seventeenth to early nineteenth century .-- 1998 ISSN: 1461-5363 : Provincial elites in the Ottoman Empire. Halcyon days in Crete V, a symposium held in Rethymno . . . 2003

Edit. Antonis Anastasopoulos, pp. 247-257,
Arabic literature: modern - poetry

030866

DİA

ÇİFTLİK

Madde Yayınlandıktan Sonra Gelen Doküman

21.08.2017

Watson, Andrew M.

A medieval green revolution: new crops and farming techniques in the early Islamic world .-- Ashgate Variorum, Aldershot, 2002 : Production and the exploitation of resources / edited by Michael G. Morony , pp. 219-248,

Agriculture | Agricultural science

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INSTITUTE FOR MEDITERRANEAN STUDIES

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Karaferye (110202)

Çiftlik (030866)

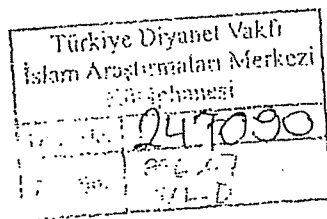
THE RURAL HINTERLAND OF KARAFERYE:
SETTLEMENTS, DIVISIONS, AND THE ÇİFTLİK PHENOMENON
(SEVENTEENTH – EIGHTEENTH CENTURIES)

OTTOMAN RURAL SOCIETIES
AND ECONOMIES

Antonis ANASTASOPOULOS* – Eleni GARA**

Halcyon Days in Crete VIII
A Symposium Held in Rethymno
13-15 January 2012

Edited by
Elias Kolovos



CRETE UNIVERSITY PRESS
Rethymno 2015

MADE WITH ANKUTAN
SUNU GELEN DOKÜMAN

12 Ocak 2013

THE TOPIC OF THIS ESSAY IS THE RURAL DISTRICT OF KARAFERYE, in present-day central Macedonia, Greece. More specifically, we will focus on two interrelated issues, namely, the distribution and evolution of human settlement as reflected in the Ottoman sources, and the divisions and boundaries which were imposed by the administrative and fiscal organisation of the physical space. In this context, we will also deal with the changes which are linked to a development that had a great impact on Karaferye, namely, the proliferation of the *çiftlik* holdings.

The town of Veria – such is the Greek name of Karaferye – was first conquered by the Ottomans in the late fourteenth century (most probably in 1387), but was definitely incorporated into the Ottoman state in or around 1430.¹ The name of the town, which traced its foundation back to antiquity, to the times of the kings of Macedon, and of its district, was corrupted into Karaferye (Black Veria)² by the Ottomans, who maintained control until 1912, when Veria became part of the Greek state. From an administrative point of view, Karaferye was first part of the Pasha's district (Paşa sancağı or Paşa livâsi) and later on,

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** University of the Aegean, Department of Social Anthropology and History.

1 The exact number and dates of the Ottoman conquests of Karaferye have long been debated and are still not certain. Some contributions to this matter include K. Stathopoulou-Asdracha, 'Οι τουρκικές καταλήψεις της Βέροιας (14^{ος}, 15^{ος} αι.) και τα προνόμια μιας χριστιανικής οικογένειας [The Turkish conquests of Veria (14th, 15th c.) and the privileges of a Christian family]', *Επιθεώρηση Τέχνης*, 20/122 (1965), 152-157; V. Demetriades, *Η κεντρική και δυτική Μακεδονία κατά τον Εβλιγιά Τσελεμπή* [Central and western Macedonia according to Evliya Çelebi] (Thessaloniki 1973), 24-26; Th. Papazotos, *Η Βέροια και οι ναοί της (11ος-18ος αι.)* [Veria and its churches (11th-18th c.)] (Athens 1994), 48, 110-111.

2 In the fifteenth and early sixteenth centuries, the name of the town was rendered Kara Verea (or Verea), with *ر*, in Ottoman Turkish. See, for instance, N. Todorov and A. Velkov, *Situation démographique de la Péninsule balkanique (fin du XV^e s.-début du XVI^e s.)* (Sofia 1988), 112; 167 Numaralı *Muhâsebe-i Vilâyet-i Rûm-İli Defteri (937/1530): I. Dizin ve Tıpkıbasım* (Ankara 2003), 135 (facsimile).

261-232

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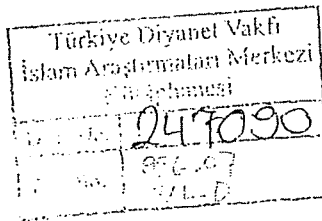
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INSTITUTE FOR MEDITERRANEAN STUDIES

Çiftlik (030866)
Tirhala (190925)

OTTOMAN RURAL SOCIETIES AND ECONOMIES

*Halcyon Days in Crete VIII
A Symposium Held in Rethymno
13-15 January 2012*

Edited by
Elias Kolovos



CRETE UNIVERSITY PRESS
Rethymno 2015

ON THE ÇİFTLİK REGULATION IN TIRHALA
IN THE MID NINETEENTH CENTURY:
ECONOMISTS, PASHAS, GOVERNORS, ÇİFTLİK-HOLDERS, SUBAŞIS,
AND SHARECROPPERS

Alp Yücel KAYA*

THE 'GREAT TRANSFORMATION' OF THE NINETEENTH CENTURY, on the way from the dissolution of indeterminate/collective property structures to the institutionalisation of an individual/exclusive property regime, brought about radical economic and social transformations and engendered a long period of restlessness in the Ottoman countryside. There, while some groups succeeded in imposing their interests through this process and so consolidating their ownership rights on land, others failed to articulate their interests and lost their customary land rights.

In her discussion of the Ottoman 'great transformation' in the nineteenth century in general and in the Land Code of 1858 in particular, Huri İslamoğlu underlines the tension which emerged between the general and particular categories and practices in the constitution of the new property regime:

General and uniform categories and procedures ... which represented erasures of particularistic interests, were challenged and resisted... The tension between the tendency to make practices universal and uniform on the one hand, and particular on the other, lay at the heart of the drama of state formation in the nineteenth century. It inhabited the different practices; the legal definitions of property formed such a domain.¹

This paper proposes that the tension created by this transformation was greater in sharecropping regions where social strata were more differentiated. This was the case in

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I especially thank the Institute for Mediterranean Studies, Rethymno, Crete and the Organising Committee of the Halcyon Days Symposium for inviting me and providing the most pleasant discussion atmosphere. I would like to thank also Socrates Petmezas, Sophia Laiou, Elias Kolovos, Şevket Pamuk, Suraiya Faroqhi, Yücel Terzibaşoğlu, Nadir Özbek, Cengiz Kırılı, Özdeniz Pektaş, Fatma Öncel and Dilek Akyağm Kaya for their critical reading of my article and their incisive comments. The research was funded by a grant from the Scientific and Technological Research Council of Turkey (TÜBİTAK, project number 112K263, 2012-15).

1 H. İslamoğlu, 'Property as a Contested Domain: A Re-evaluation of the Ottoman Land Code of 1858', *Ottoman History as World History* (Istanbul 2007), 210.

the author of the *Vita*: "His sister [the sister of the sick child – Th. D.] after listening to the things, narrated by him, was seized by great fear and terror, because she was caught by a high fever and found herself in a deadly danger; she was close to death, because apart from that big buboes had appeared under her armpits and on other parts of her body. Due to these things the people had lost every hope that she could survive"²⁴. From the passage quoted it becomes clear that the daughter of the presbyter was seized by great fear, having understood that she suffers from the same disease as her brother. In this sense the appearance of buboes (βουβῶνες) on her body is an unambiguous proof that both of them were infested with plague. Or, in short, the son of the presbyter of the Basileia region fell ill with a plague that was inflicted by the black headless demon.

In conclusion, we could summarize that chapter 231 of the *Life of St. Symeon Stylites the Younger* describes the exorcist ritual of the banishment of the plague-demon. The careful analysis of the text and its comparison with the information given by John of Ephesus call for a complete revision of the identification of the demonic character given by Matthew Dickie. Knowing the information given in the sources leads to the obvious conclusion that in the 6th century, a part of the Byzantines recognized the black headless demon as directly responsible for the outbreak and the spreading of the epidemic waves of the *Justinianic plague*.

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

²⁴ *La vie ancienne de Saint Syméon Stylite le Jeune*, § 231₈₇₋₉₂, p. 207 f.: ἡ δὲ τούτου ἀδελφὴ τῶν ἀφηγηθέντων παρ' αὐτοῦ ἀκροασαμένη, φόβῳ πολλῷ καὶ φρίκη κατεσχεθεῖσα καὶ σφοδρῶς πυρέξασα ἐκινδύνευε καὶ αὐτὴ, ἐγγὺς γενομένη θανάτου, βουβῶνας πρὸς τούτοις μεγάλους εἰς τὰς μάλαις καὶ τοὺς μηρούς ἐξενέγκασα, ὥστε μηδεμίαν ὑπολιμπάνεσθαι ταύτη παρὰ ἀνθρώποις ἐλπίδα ζωῆς.

Çiftlik (030866)

ON SOME FEATURES OF THE PORTRAIT OF ÇİFTLİK HIRED WORKERS IN THE 17th – MID-18th CENTURY

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02 Temmuz 2018

Abstract: *The study aims at adding some features to the portrait of the people hired to work at çiftlik. We do this with the help of the inheritance inventories of several men and one woman who passed away while working at çiftlik in the Sofia, Rousse and Vidin districts which were recorded in the kadi sicills of Sofia, Rousse and Vidin during the 17th – mid-18th centuries.*

In the first place we shall analyze the ways in which the çiftlik lands were cultivated as well as the people involved in this. Attention is paid to the main components of the contract relations between the çiftlik holders and the farmhands, ortakçıs and kesimcis, to their labour obligations and the structure of the payment, to the difficulties encountered by the various institutions in the sphere of the taxation when the interests of the state and of the çiftlik-holders did not meet.

At a second level, using the inheritance estates of several workers at the çiftlik – farmhands and ortakçıs (peasants and citizens, men and one woman, Christians and Muslims), we explore the main features of their portrait. The sources at hand reveal that they were not necessarily only poor people without any property. We reach the conclusion that although the majority of the farmhands were primarily poor and landless people, the çiftlik economy attracted people of different property status. For some of them, and these were probably the majority of the hired workers, labour at the çiftlik may have been the major source of livelihood but for others it was an opportunity for additional income for the family.

Keywords: Çiftlik, Hired Workers, Farmhand Payment, Inheritance Inventories, Central Balkans in the 17th – mid-18th Centuries

The 17th and the 18th century were a period that witnessed the unfolding of the process of establishment of *askeri çiftlik* – agricultural and stock-breeding farms whose produce was intended for the market. Historiography still does not have an uncontested theory that would give an answer to all questions about the factors, mechanisms and chronology of the establishment and development of *çiftlik*, their nature, structure, dimensions, localization,

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دمیرباش

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۱۹۹۴/۱۴۱۴: عبدالوهاب بن علی سبکی، طبقات الشافعية الكبرى، چاپ محمود محمد طناحي و عبدالفتاح محمد حلو، [قاهره] ۱۹۶۴-۱۹۷۶؛ سیوطی؛ محمد شوکانی، البدر الطالع بمحاسن من بعد القرن السابع، ج ۱، چاپ خلیل منصور، بیروت ۱۴۱۸/۱۹۹۸؛ هوم، نیل الاوطار من احادیث سیدالانخیزان: شرح مستقی الاخبار، بیروت ۱۹۷۳؛ صفدی؛ محمد بن محمد عبیدی، رحلة العبدی، چاپ علی ابراهیم کردی، دمشق ۱۹۹۹/۱۴۱۹؛ محمود بن احمد عینی، عمدة القاری: شرح صحیح البخاری، بیروت: دار احیاء التراث العربی، [بی تا]؛ محمد بن جعفر کتانی، نظم المتناثر من الحدیث المتواتر، مصر، دارالکتب السلفية، [بی تا]؛ محمد عبدالحی بن عبدکبیر کتانی، فهرس الفهارس و الاثبات، چاپ احسان عباس، بیروت ۱۹۸۲/۱۴۰۲؛ مجلسی؛

Carl Brockelmann, *Geschichte der arabischen Litteratur*, Leiden, 1943-1949, Supplementband, 1937-1942; *Et²*, s.v. "Al-Dim'yāṭī, 'Abd al-Mu'min b. Kh. alaf" (by G. Vajda).

/ سعید زعفرانی زاده /

دمیرباش^۱، اصطلاح دیوانی در عثمانی و نیز لقبی که ترکها به کارل دوازدهم^۲ پادشاه سوئد داده بودند. دمیرباش مرکب از دمیر / تیمور (آهن) و باش (سر؛ ← باش / باشی^۳) به معنی «آهنگین سر»، اصطلاحی بود که در دوره عثمانی به شکل «تیمورباش» به کار برده می شد (← بخاری، ج ۱، ص ۱۳۷؛ و فقیق پاشا، ج ۱، ص ۴۲۱؛ بهاءالدین، ذیل «تیمور» و «دمیر»).

در نظام مالیاتی عثمانی (چفت رسمی^۴ و چفتلک^۵) به آنچه در ازای تلف شدن اموال یا حیوانات پرداخت می شد -به شرط اینکه در اجاره قید شده باشد- دمیرباش می گفتند (← ابوالضیا، ذیل «تیمور»؛ آندونیادی، ذیل «تیمورباش»). مفتشان امور مالی درباره اموالی که شامل دمیرباش می شد تحقیق و آنها را در دفتری ثبت می کردند (همانجاها). دمیرباش به هر آنچه دائمی بود و در آن تغییری صورت نمی پذیرفت نیز اطلاق می شد (← بهاءالدین، ذیل «دمیر»). همچنین به وسایل و اشیای متعلق به زمین (مزرعه) یا خانه که یکجا به فروش می رسید، دمیرباش گفته می شد (← بخاری، همانجا). امروزه دمیرباش به کالاهای غیرمصرفی گفته می شود و منظور از «اشیای دمیرباش^۳»، داراییهای ثابت است (← کانار^۴؛ د. اسلام، چاپ دوم، ذیل واژه).

دمیرباش / تیمورباش اصطلاحاً به صفت «ستیزه جو» (عنود / عنادچی) نیز اشاره دارد (← و فقیق پاشا؛ بهاءالدین؛ ابوالضیا، همانجاها). معروفترین شخصیتی که در میان

ص ۲۷۸ با اندکی اختلاف در عنوان)، نساء رسول الله و اولاده (چاپ فهمی سعد، بیروت ۱۴۰۹)، اخبار قبائل الخزرج (چاپ عبدالعزیز بن عمر بیٹی، مدینه ۲۰۰۸/۱۴۲۹)، المتجرب الرایح فی ثواب العمل الصالح (چاپ عبدالملک بن عبداللہ بن دھیش، مکہ ۱۴۰۳)، و مکفرات الذنوب و ما یوجب الجنة و یضاعف الثواب (چاپ عبدالقادر احمد عطا، قاهره ۱۳۹۹).

منابع: ابن تفری یردی، المنهل الصافی، ج ۷، چاپ محمد محمد امین، [قاهره] ۱۹۹۴؛ ابن جزری، غایة النهایة فی طبقات القراء، چاپ برگشترس، قاهره [بی تا]؛ ابن جماعه، المختصر الصغیر فی سیرة رسول الله صلی الله علیه وسلم، چاپ کرم حلمی فرحات، [جزیره، مصر] ۱۴۲۷/۲۰۰۶؛ هوم، المختصر الکبیر فی سیرة النبی محمد صلی الله علیه و سلم، چاپ کرم حلمی فرحات، قاهره ۲۰۰۶/۱۴۲۶؛ ابن حجر عسقلانی، الاصابة فی تمیز الصحابة، چاپ عادل احمد عبدالموجود و علی محمد معوض، بیروت ۱۹۹۵/۱۴۱۵؛ هوم، تلخیص الحسب، [بیروت]؛ دارالفکر، [بی تا]؛ هوم، الدرر الکامنة فی اعیان المائة الثامنة، بیروت ۱۹۹۳/۱۴۱۴؛ هوم، فتح الباری: شرح صحیح البخاری، بولاق ۱۳۰۰-۱۳۰۱، چاپ افست بیروت [بی تا]؛ ابن شاکر کتبی، فوات الوفيات، چاپ احسان عباس، بیروت ۱۹۷۳-۱۹۷۴؛ ابن فهد، لحظ الالحاظ بذیل طبقات الحفاظ، در محمد بن علی حسینی، ذیل تذکرة الحفاظ للذهبی، [بیروت]؛ دار احیاء التراث العربی، [بی تا]؛ ابن قاضی شهبه، طبقات الشافعية، چاپ حافظ عبدالعلیم خان، حیدرآباد، دکن ۱۳۹۸-۱۴۰۰/۱۹۷۸-۱۹۸۰؛ ابن کثیر، البدایة و النهایة، چاپ علی شیری، بیروت ۱۴۰۸/۱۹۸۸؛ هوم، تفسیر القرآن العظیم، بیروت ۱۴۱۲؛ ابن ملقن، البدر المنیر فی تخریج الاحادیث و الآثار الواقعة فی الشرح الکبیر، ریاض ۲۰۰۴/۱۴۲۵؛ محمد بن یوسف ابوحیان غرناطی، تفسیر البحر المحیط، بیروت ۱۹۸۳/۱۴۰۳؛ عبدالرحیم بن حسن استوی، طبقات الشافعية، چاپ کمال یوسف حوت، بیروت ۱۹۸۷/۱۴۰۷؛ اسماعیل بغدادی، هدیة العارفین، ج ۱، در حاجی خلیفه، ج ۵؛ قاسم بن یوسف تجیبی، برنامج التجیبی، چاپ عبدالحفیظ منصور، تونس ۱۹۸۱؛ هوم، مستفاد الرحلة و الاغتراب، چاپ عبدالحفیظ منصور، تونس [بی تا]؛ حاجی خلیفه؛ محمد بن محمد خطاب، مواهب الجلیل لشرح مختصر خلیل، چاپ زکریا عمیرات، بیروت ۱۹۹۵/۱۴۱۶؛ اسماعیل بن مصطفی حقی، تفسیر روح البیان، بیروت ۱۹۸۵/۱۴۰۵؛ علی بن ابراهیم حلمی، السیرة الحلیة من انسان العیون فی سیرة الامین المأمون، بیروت [۱۳۲۰]؛ چاپ افست [بی تا]؛ عبدالؤمن بن خلف دمیاطی، اخبار قبائل الخزرج، چاپ عبدالعزیز بن عمر بیٹی، مدینه ۲۰۰۸/۱۴۲۹؛ محمد بن موسی دمیری، حیاة الحیوان الکبری، چاپ ابراهیم صالح، دمشق ۲۰۰۵/۱۴۲۶؛ محمد بن احمد ذهبی، تاریخ الاسلام و وقایع المشاهیر و الاعلام، چاپ بشار عواد معروف، بیروت ۲۰۰۳/۱۴۲۴؛ هوم، کتاب تذکرة الحفاظ، [چاپ عبدالرحمان بن یحیی معلمی]، حیدرآباد، دکن ۱۳۷۶-۱۳۷۷/۱۹۵۶-۱۹۵۸؛ چاپ افست بیروت [بی تا]؛ محمد بن محمد زبیدی، تاج العروس من جواهر القاموس، چاپ علی شیری، بیروت

1. Demirbaş

2. Charles XII (Carl XII)

3. demirbaş eşya

4. Kanar

Çiftlik

4131 NAGATA, Y. Notes on the managerial system of a big farm (*çiftlik*) in the mid-18th century Turkey. *JAMES: Annals of Japan Association for Middle East Studies*, 2 (1987) pp.319-341

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27 TEMMUZ 1994

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ÇİFTLİK

6 SUBAT 1993

production rizicole dans plusieurs provinces⁷². Dans celle du Ḥamīd, il est même question de disette⁷³.

Nous terminons donc cette étude par un souhait. Sans doute serait-il utile d'appliquer à l'histoire ottomane les apports d'une science encore toute jeune, la paléoclimatologie, qui pourront permettre de mieux comprendre certains phénomènes sociaux.

I. B.-S.

St. Michel-sur-Orge, 1976

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Études Ö.L. Barkan v.d., Editions Peeters, Louvain 1983, s. 105-126.

ISAM D10: 178495.

30 KASIM 2008

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⁷² *TT 30* (Ḥamīd), p. 445; *TT 45* (Kütahyā), p. 154, 197, 313, 366, 380.

⁷³ «Qariye-i Köpri, hāssa-ı mirlivā'. Hāriğden ekilür on çiftlik yer kayd olunmuş; teftiş olundu, yerleri kendü köylüsüne dāhi yetmezmiş, gāyet çillet varmış ...»: *TT 30* (Ḥamīd), p. 582.

Halil INALCIK

THE EMERGENCE OF BIG FARMS, ÇİFTLİKİS: STATE, LANDLORDS AND TENANTS

The legal framework for landholding of agricultural lands in the Ottoman Empire was provided by the *Shari'a*, Islamic Law, and the 'urfī *ḵânûn*'s, state laws issued by the Sultan. While the Islamic Law protected free-hold rights of the individual on land in general, the *ḵânûn* system was concerned with the maintenance of state control on agricultural lands. The history of landholding in the Ottoman Empire, or in Islamic countries in general, can be summarized as a constant struggle between the state and the individual for control of agricultural lands, which constituted the principal source of wealth for capital formation or state finances. The state's concern to maintain its control of agricultural lands was primarily determined by the state's absolute dependance on agrarian production for its finances and the maintenance of its *sipâhî*, mounted forces. The state was also concerned with the *çift-hâne* system as the basis of the traditional system in agrarian production peculiar to the Middle East.

The Çift-Hâne System: Small Family Farm Units

The law guaranteed a tenant, normally a married man, and his heirs of male descendance the right to enjoy, permanently and freely, possession and use of *mîrî* or state-owned land when this land was duly acquired and used under the specified conditions¹. Permanent tenancy under a

¹ For a comprehensive description of land tenure in the Ottoman *mîrî* regime see Ö. L. Barkan, «Osmanlı İmparatorluğunda Çiftçi Sınıflarının Hukukî Statüsü», *Ülkü*, Ankara, IX-XI, 1937-1938; *Idem*, «Toprak Hukuku Tarihinde Tanzimat ve 1247 (1858) Arazi Kanunnâmesi», *Tanzimat*, İstanbul 1940, pp. 321-421; «Çiftlik», (Inalcık), *Encyclopaedia of Islam*, 2nd ed. (hereafter EI²), II, pp. 32-3.

04 KASIM 1993

MADE IN TURKEY
KASIM GLEN DOĞRUMAR

VARIA TURCICA

XV



IIIrd CONGRESS ON THE SOCIAL AND ECONOMIC HISTORY OF TURKEY

Princeton University
24-26 August 1983

Proceedings edited
by
Heath W. LOWRY and Ralph S. HATTOX

© Institut Français d'Études Anatoliennes, Istanbul, Institute of Turkish Studies,
Washington, D.C. et les Éditions Isis, Istanbul

Première impression : 1990

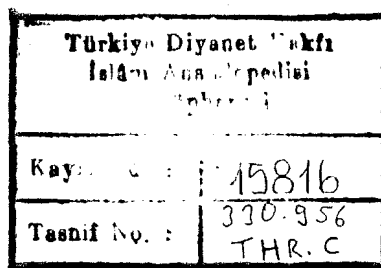
Publié par
ISIS YAYINCILIK Ltd
Şemsibey Sok. n° 10/2, 81210 Beylerbeyi, Istanbul

ISBN : 0-941469-01-8
ISBN : 2-906053-14-7

Dépôt légal 4^e trimestre 1990

Published under the sponsorship of
the Institute of Turkish Studies
(Washington, D. C.)

and
the French Institute of Anatolian Studies
(Istanbul)



THE ISIS PRESS
ISTANBUL - WASHINGTON - PARIS
1990

Yuzo NAGATA

PRELIMINARY REPORT ON THE MANAGERIAL SYSTEM OF A ÇİFTLİK IN MID-EIGHTEENTH- CENTURY TURKEY

In this paper I will briefly introduce the contents of a document concerning a *çiftlik* in northwestern Anatolia during the mid-eighteenth century.

As is well known, the *Tereke Defterleri* (Registers of Estate Lists)¹ contain detailed data on *çiftlik*s (large farms) managed mainly by provincial notables, *ayan*; these registers supply information concerning the buildings, farm lands, cattle, crops and farmers working there, and go into particulars of numbers, quantities, species, etc.² This kind of document, however, does not provide us with data about the managerial system of the *çiftlik*s as a whole. Such data, as has been pointed out by B. McGowan,³ may be found in the reports of European travellers and consuls living in Istanbul.

There is, in addition, yet another kind of Turkish document on the *çiftlik*s to be found in the archives of the Topkapı Palace Museum in Istanbul: the financial books sent by agents (*nazır*) of *çiftlik*s to their owners living at the Palace. These documents present us with useful materials which supplement the data on the *çiftlik*s found in the *Tereke Defterleri*. Therefore, I present in this paper a preliminary report based on the analysis of such a document. The document is registered in the Palace Archives as no. E16 and is bound as a small notebook of 165 pages. This financial book covers a period of about twenty years, from 1756 to 1776. The large farm, with two sheepfolds (*ağıls*) attached to it, is called Hoca Aydın Çiftliği in the document. Judging from the text of the document, its location was possibly the Çanakkale district. Its owner seems to have been a high official or officer in the Palace, referred to as "Ağa Efendimiz" by his scribe. A *nazır* was appointed and managed it with the assistance of one of

¹This category of document is mainly registered (a) in the *Şeri Mahkeme Sicili Defterleri* (Registers of the Religious Courts), preserved in various museums in Turkey and the Balkan countries, and (b) in the *Maliye'den Müdevver Defterleri* (Registers transferred from the Ministry of Finance), preserved in the Başbakanlık Arşivi in Istanbul.

²See my works, *Some Documents on the Big Farms of the Notables in Western Anatolia*, (Tokyo, 1976), and *Materials on the Bosnian Notables*, (Tokyo, 1979).

³B. McGowan, *Economic Life in Ottoman Europe* (Cambridge: Cambridge University Press, 1981), p. 172.

Salonik
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2630 KOKDAS, Irfan. Money, peasant mobility, çiftlik, and local politics in Salonika: 1740-1820. *Comparative Studies of South Asia, Africa and the Middle East*, 34 i (2014) pp. 135-146. "How the monetization and commercialization of rural economy, peasant mobility, and the changing power of landholders in the countryside affected the nature of Salonikan society".

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

04 Eylül 2015

Kıymetli merkeze
Çağatay Uluçay'a
surguladım
8-VII-1965

OSMANLI TARİHİNDE

LEVENDLER

Çift Resmi (41-45)

MUSTAFA CEZAR

Türkiye Diyanet İşleri İslam Ansiklopedisi Müdürlüğü	
Kayıt No. :	11340
Tasnif No. :	996.07 CEZ.0

Çelikkent Matbaası
İstanbul — 1965

BÖLÜM IV

ÇİFT BOZAN REÂYA VE ÇİFT BOZAN
RESMİ MESELESİ

Timar sisteminin ruhunda, ziraat çalışmayı ve toprakların işlenmesini teşvik edici bir esasın mevcut olduğu görülmektedir. Bu ruhun devamlı şekilde canlı kalması ve sistemin iyi bir şekilde işliyebilmesi için de, şüphesiz, müeyyide addedilecek bazı hususların mevcudiyetine lüzum vardır. Nitekim, köylüyü toprağa bağlayarak onu devamlı şekilde işlemesini temine yarıyacak müeyyide meyanında, reâyanın üç sene müddetle ekmediği toprağını sipahinin başkasına verme yetkisinin bulunması ile, arazisini terkedip başka işle uğraşandan çift bozan resminin tahsili meselesi bu arada zikredilebilir.

İşlemekte olduğu toprağı bırakan çiftçiden alınan paraya «çift bozan resmi» veya «çift bozan akçesi» denildiği ma-lumdur.

Osmanlı devletinin ilk devirlerinden beri, çiftliğini terke-den reâyadan, bu hareketinden ötürü bir vergi alındığı mu-hakkaktır. Fakat ilk devirlerde bunun adının çift bozan res-mi olmaması da muhtemeldir. Nitekim 1328 tarihli Kütahya livası kanununda (1) bunun sadece *bedel* kelimesi ile anıldı-ğına delâlet edebilecek bir ibareye rastlanmaktadır: «*fakr-ü faka urüzüle çift ve çiftliği elinden giden reâyadan resmi çift alınmak hayırdır. Hususâ ki bozulandan bedel bulunub rüsum-ı mektubeğe hâle gelmemiş ola.*» Maamafih Kanuni Süleyman devrine ait arazi kanunnamelerinde (2) çift bozan reâyadan alınacak vergi «çift bozan resmi» diye zikredilmektedir.

Çift bozan resmi, bir yerin boş kalmasından mütevellit uğranılacak zararın karşılığı manzarasını arzeder. Bunun

ÇİFT BOZAN REÂYA MESELESİ

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hakkında en toplu ve genişçe bilgi 1583 tarihli Trabzon livası kanununda (1) bulunmaktadır. Ziraat kanunnameler meyanın-da Trabzon kanunnamesini de eserine dercetmiş bulunan Ömer Lütüfi Barkan, bu kanunnamenin bilhassa levendiye'ye taalluk eden kısmının, Kanuni devrine ait daha eski bir Trabzon kanunnamesinde bulunmayışına, Süleymaniye kütüphanesinde Âşir Efendi kitapları arasında mevcut bir mecmuadaki bu tip bir kanunnamenin taşıdığı hususi hükümler dolayısıyla sonradan derkenarlar derce-dilmiş olmasına bilhassa dikkati çekmektedir. Biz de bu ara-da şunu ilâve edelim ki, çift bozan reâyadan alınan verginin levendiye veya levendlik adı ile anılması ciheti pek umumî görünmemektedir. Zira, gerek onaltıncı asrın ilk yarısında gerekse onyedinci asırda kaleme alınmış kanunname, hüküm, ferman ve eser gibi metinlerde bu vergi esas itibarile *çift bozan resmi* adı altında anılmaktadır.

Çift bozan reâyadan alınan çift bozan resmi 1603 senesi-ne kadar 75 akçe (2) iken bu tarihten sonra artmıştır. Onye-dinci asırda tam çiftten 300, yarım çiftten 150, yarım çiftten daha az olan yerden 75 akçe çift bozan resmi alınmaktaydı. Nitekim 1020 (1611) ve 1050 (1640) tarihli hükümlerde (3) çift bozan resminin bu miktarlar üzerinden tahsili sarıhce belirtilmiştir.

Çift bozan reâyadan, boş bıraktığı topraklar için, öde-mek mecburiyetinde bulunduğu çift bozan resminin, paradan

(1) Ömer Lütüfi Barkan, Kanunlar, s. 58-61.

(2) Belleten sa. 51, s. 551 ve Ömer Lütüfi Barkan, Kanunlar, s. 59, 288.

(3) Çağatay Uluçay, Saruhan'da eşkiyalık s. 156, 286.

Evasat-ı Safer 1020 tarihi ile Manisa kadısına yazılan hüküm (Çağatay Uluçay, Saruhan'da eşkiyalık s. 155-156) :

«Berat-ı şerifimle mutasarrıf olduğu kariyelerinin reâyasından bazıları kariye-i mezbure tasarrufunda olan yerlerin bırakub çift ve çubuğun dağıtub âhar sanata meşgul olmağa bunun timarı ve mahsulüne külli noksan mürettib olur imiş. Mukaddem çift bozan resmi yetmiş beşer akçe almur idi. Lâkin reâyanın ekseri çift ve çubuğunu dağıtub, kimi yerinde âhar sanata meşgul olub ve kimi dahi hariç yerlere gidüb ticarete ve gayri mesleğe sâlik olmağa evkar ve emlak hususa zeamet ve timara külli noksan mürettib olmağa, bu maku-lelerden cebr-es-sehim bütün çifti olanlardan üç yüz akçe, nim çifti olanlardan yüz ellil akçe ve nim çiftten ekal olanlardan kanun-ı ka-dim üzere yetmiş beşer akçe çift bozan resmi alınmak fermanım ol-muştur.»

(1) Ömer Lütüfi Barkan, Kanunlar, s. 24.

(2) Aynı eser s. 234, 273.