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The Business of State

Ottoman Finance Administration
and Ruling Elites in Transition (1580s–1615)

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XI. SETTLING THE MATTER OF THE FORTRESS GARRISON TROOPS AND THE PROVINCIAL KULS TRANSITION TO THE OCAKLIK SYSTEM

One of the most effective changes concerning revenue management was the introduction and rapid spread of the *ocaklık* system, particularly in the frontier areas of the empire. The name of the institution may be rendered as corporate ownership/estate or corporate usufruct.

In general terms, the *ocaklık* system means that the central government assigns, for a lengthy period, a source of income at its disposal to a state or palace institution, a military unit or a person or group in some other public function, with a view to providing for their pay or for the raw materials and food supplies required by their operation. The usual procedure was to assign the tasks of collecting, distributing, and accounting the revenues in question to the corps of the beneficiaries, whose activities in this field were then centrally supervised. The state thus created a direct contact between user and resource, withdrawing as much as possible from mediating between the two and from the collection and reallocation of the revenues. In this way the burden of collection was shifted to the beneficiaries. In terms of the Ottoman central financial administration, this procedure—as Viktor Ostapchuk aptly concluded—is to be defined as *mukataa* assignment valid until recalled or as extended *havale*.⁹⁸⁸ It needs to be added, however, that during the 17th century an increasing proportion of *avarız*, *cizye*, and various services in kind were allotted as *ocaklıks*, and that these resources had not necessarily been handled within the *mukataa* system at the outset.

The circle of officials, soldiers or institutions remunerated or provided for with *ocaklıks* in the 17th century is described in a short but pertinent article by Nejat Göyünç.⁹⁸⁹ He found that the beneficiaries included 1) the imperial kitchen and larder, 2) the imperial stable, 3) the imperial fleet and dockyard in Istanbul (*tersanë-i amire*), 4) several fortress garrisons, and 5) the ruler, who received part of his “pocket money” in this way. The first three groups received food, raw materials, and personnel (oarsmen), as well as cash resources to cover purchases.⁹⁹⁰

988 Ostapchuk, *The Ottoman Black Sea Frontier*, 194–198. On the institution of the *havale*, see İnalçık, ‘Hawāla’, 283–285.

989 Nejat Göyünç, ‘Yurtluk-Ocaklık Deyimleri Hakkında’, in Prof. Dr. Bekir Kütükoğlu’na *Armağan*. İstanbul, 1991, 269–277.

990 In Göyünç’s view, *avarız* and *nüzül* revenues were also allocated to these institutions in the 18th century. In fact, the kitchen was already receiving substantial *avarız* in the mid-17th century: BOA Kepeci 2625, 100–104; on the many *ocaklıks* assigned to the fleet, see Bostan, *Osmanlı Bahriye Teşkilâtı*, 284 (index). The latter study also reveals that the produce delivered by the *ocaklık* villages was often taken over by the state for a fifth of the market price (*ibid.*, 102, 109).

Ob, as apparently did those of the Basmil also (see Minorsky, *Hudūd al-ʿĀlam*, comm. 285, 305; idem, *Marazī*, comm. 96). There is also the precious information in Kāshgharī about an expedition northwards led by one Arslan-tigin (presumably a Karakhānid [see ILEK KHĀNS]) against infidels who were led by a certain Budrač and who were routed, and the Turkish verses which Kāshgharī quotes mention the crossing of the Ili and the Yamār; also hostile to the Muslims were the Basmil (*Diwān*, tr. Atalay, i, 144, 452, iii, 356 = tr. Dankoff and Kelly, i, 163, 340, ii, 330-1). Kāshgharī derived information directly from one of the participants in this *ghazu*, hence it must have taken place in the early or mid-5th/11th century, although the episode very soon became enshrouded in legendary accretions (Barthold, *Zwölf Vorlesungen über die Geschichte der Türken Mittelasiens*, Berlin 1935, 95-6, Fr. tr. *Histoire des Turcs d'Asie Centrale*, Paris 1945, 76-7).

Islam never penetrated to the Ugrian peoples of the lower and middle Ob, and the Turkic peoples of the upper reaches remained shamanists also. In the later 16th century, Kutūm Khān, ruler of the Turco-Mongol khānate of Sibir [q. r.] centred on Isker on the middle Irtysh, was finally defeated by Russian forces in August 1598 on the Ob; the Russians had already penetrated to the Ob basin in their thrust eastwards through Siberia. A Russian army had reached the shores of the Ob in 1584; a fort was founded at Tomsk in 1604, and this place was later to be the seat of the first university in Siberia, inaugurated in 1888; Surgut was founded in 1595 and Barnaul erected into a town in 1771 (see Donner, *La Sibirie*, 144-6; J. Forsyth, *A history of the peoples of Siberia, Russia's north Asian colony 1581-1990*, Cambridge 1992, 28 ff.). The river itself, navigable on its upper course for some 190 days a year, became an important means of communication. Novosibirsk, where the Trans-Siberian railway crosses the Ob, was founded in 1893 and soon eclipsed Tomsk, later becoming the largest city of Soviet Asia. At present, the Ob basin falls within the Russian Republic, with only the river's headwaters in the Gorno-Altai Autonomous Oblast.

Bibliography: Given in the text. See also BSE², xviii, 267-8, and SIBIR. (C.E. BOSWORTH)

OCHIALY [see ʿULŪDĪ ʿALĪ].

OCHRIDA [see OKHRI].

OCHSONOBA [see UKSHUNŪBA].

ODJAK (τ.), "fireplace, hearth, chimney", a word which survives with a rather wide range of meanings in all Turkish languages and dialects. Originally *otōk* < *otāk* with the elements *ot* "fire" and *-āk* (perhaps to be connected with a rare suffix denoting a place, cf. S. Tezcan, *Eski Uygurca Hsian Tsang biyografyası X. bölüm*, Ankara 1975, n. 1074; idem, *Das uigurische Insadi-Sutra*, Berlin 1974, n. 275). The connotation "iron ring (for a prisoner or criminal)" appears only in *Sanglāk* and in Sheykh Süleymān Bukhārī (G. Doerfer, *Türkische und Mongolische Elemente im Neupersischen*, Wiesbaden 1965 ii, 10-2, no. 421; G. Clauson, *An etymological dictionary of pre-thirteenth century Turkish*, Oxford 1972, 22). The term passed into Arabic (*wudjāk*), Persian and most Balkan languages (A. Škaljić, *Turcizmi u srpskohrvatskom-hrvatskosrpskom jeziku*, Sarajevo 1973, s.v. *odžak*, etc.). There are place names derived from it, like Odžaci (district of Sombor, Bačka) and Odžak (a town in Bosnia, district Doboj and a locality near Livno).

Synonymously used with *yurt* [q. r.] in the sense of "family, inherited possession", *odžak* or *odžaklık* means a special sort of *timar* (K. Röhrborn, *Untersuchungen zur osmanischen Verwaltungsgeschichte*, Wiesbaden 1973,

46 ff.) or a semi-independent *sandjak* (N. Göyünç, *Yurtluk-ocaklık deyimleri hakkında*, in Prof. Dr. Bekir Kütükoğlu'na armağan, Istanbul 1991, 269-77).

The *odjak* was equally a unit of recruitment in the Ottoman military administration [see ʿADJAMĪ OĖHLĀN, BOSTĀNDĪJĪ, DĪEBEDĪJĪ]. The Janissaries in their totality were *the odjak* par excellence [see YEŪI ʿERĪ]. Their cognomen *Odjagh-i Bektāshiyān* was coined for their close relation to the fraternity [see BEKTĀSHIYYA]. The Turkish soldiery in the Maghrib and Egypt was also referred to as the *odjak* (M. Colombe, *Contribution à l'étude du recrutement de l'Odjaq d'Alger*, in *RAfr.*, lxxxvii [1943], 166-83; A. Raymond, *Artisans et commerçants au Caire au XVIII^e siècle*, Damascus 1973-4, *passim*).

In the civil sphere we find groups of workmen formed into *odjaks* (e.g. L. Fekete, *Die Siyāqat-Schrift in der türkischen Finanzverwaltung*, i, Budapest 1955, 761; C. Orhonlu, *Osmanlı imparatorluğunda şehircilik ve ulaşım*, Istanbul 1984, 33: *ocak-ı ahenger*).

The technical vocabulary of fraternities like the Bektāshīyya and the Mawlawīyya [q. v.] assigns to the *odjak* a special place in their *tekkes*. Bektāshī *tekkes* used to have an *odjak* in front of the *kibla* between the *post* of Seyyid ʿAlī and the *Khorāsān postu*. In Mewlewī-khānes, *odjak* was another word for the *maḳām* of the cook (*ashdji dede*). Amongst the Alevīs of Anatolia, *ocak-zādes* are spiritual guides who belonged to one of the lineages stemming from the twelve imams (K. Kehl-Bodrogi, *Die Kızılbaş-Aleviten*, Berlin 1988, 167-79).

At the beginning of the 20th century, *odjak* became an emotive word with nationalist overtones for the Turkist movement (seen in the *Türk Odjaghı* founded in 1911-12). The youth organisations of the more recent Milliyetçi Hareket Partisi were called *Ülkü Ocakları Dernekleri* (1968-78).

The traditional name for the month of January was replaced in 1945 by a literal translation (*calque sémantique*) from *Kānūn-i thānī* to *Ocak* (law no. 4696).

Bibliography (in addition to references in the article): Gibb and Bowen, index; Pakalın, s.v.

(K. KREISER)

ODJAKLĪ [see ODJAK].

OFEN, first the German name of Pest [see PESHTĒ] (this meaning "cave or lime-kiln"), later and until recent times that of Buda [see BUDĪN], both today parts of the capital of Hungary.

OGADĒN, a vast arid expanse in the south-eastern part of Ethiopia approximately delimited by the Wadi Shebille to the south-west, the frontier of the former Somaliland to the north-east, the line Ferfer-Werder (the administrative capital) - Doomo to the south-east and the line Degeh Bur - Degeh Medo to the north-west. It is ranged over by Somali nomads belonging to the Dāröd group, the Ogadēn (from whom the region gets its name), and formed part of the province of Harargē (Harar) until 1991, when a new administrative set of arrangements on ethnic and cultural bases placed it within the "Somali province". It is claimed by the Republic of Somalia, and the fact that it actually belongs at present to Ethiopia explains the chevron-like shape of the Somalia territory. Certain fringe regions of Ogadēn (those of Jigjiga and the valley of the Shebelle) are cultivated by Somalis or by peasants who have come from other parts of Ethiopia. Explorations have revealed the presence there of natural gas.

It was after the conquest of the Muslim amirate of Harar [q. v.] in 1887 that the King of Shoa Menelik, the future Emperor of Ethiopia (b. 1844, regn. 1889-1913), ordered the conquest of Ogadēn, which was

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Pailozi, 36 (1987) 149-180.

MAR 15 1987
SOFIA

TIMAR
BOSNA *poselinde*

NEDIM FILIPOVIC
(Sarajevo)

OCAKLIK TIMARS IN BOSNIA AND HERZEGOVINA *

I

A BRIEF REVIEW OF YUGOSLAV HISTORICAL LITERATURE
DEALING WITH THIS PROBLEM

I have already touched upon the question of *ocaklik timars* elsewhere¹ and found that as far as I know nothing has hitherto been written about it in Yugoslav historical science. This is not an accidental fact. There are several fundamental reasons for it. Obviously, the historical-political position of Bosnia and Herzegovina from the moment it became a part of the former Austro-Hungarian Empire up to the time that preceded the Second World War must be given primary importance among those reasons. That period of time coincides with the foundation and the development of historiography as a modern bourgeois science in Bosnia and Herzegovina. Not only was historiography at that time in its initial stage of development as a systematic working process but it was also handicapped by numerous social, national, ideological and moral prejudices both of the past and of the time in which it was born and in which two significant epochs in the life of the people of Bosnia and Herzegovina were rapidly succeeding one another.

In the available historical sources there is not a single datum showing that the estates of the Moslem nobility in Bosnia and Herzegovina had been inherited from the pre-Ottoman period and that they were preserved as such till the end of Turkish rule in Bosnia and Herzegovina. Neither foreign nor Yugoslav historians who have dealt with the problem have succeeded in producing conclusive scientific evidence that during Turkish rule the Bosnian and Herzegovinian feudal lords were descendants of the ancient Bogomil nobility and in full possession of their landed estates.

* For want of an adequate English translation the original Turkish words will be kept when necessary. They will be printed in italics.

¹ "Pregled" (Survey) for 1953, No. 2 and 5.