

دولت آبادی، بصیر احمد، شناسنامه افغانستان، قم، ۱۳۷۱ ش؛ زامبار، معجم الاسباب والاسرات الحاكمة، ترجمة زكي محمد حسن و حسن احمد محمود، بيروت، ۱۴۰۰ ق/ ۱۹۸۰ م؛ سماعی، عبدالکریم، الانساب، به کوشش عبدالرحمان بن یحیی معلی، حیدرآباد دکن، ۱۳۸۳ ق/ ۱۹۶۳ م؛ عادل، محمدرضا، فرهنگ جامع نامهای شاهنامه، تهران، ۱۳۷۲ ش؛ عوفی، محمد، لیاب الالباب، به کوشش محمد عباسی، تهران، ۱۳۶۱ ش؛ فردوسی، شاهنامه، به کوشش مهدی قریب و محمدعلی بهبودی، تهران، ۱۳۷۳ ش؛ کارلس، هیو، «تاجیکهای دره پنجشیر جبال هندوکش»، ترجمة حسن مسعودی، مردم شناسی، تهران، ۱۳۳۵ ش، س ۱، شد ۴ و ۵؛ گروتسباخ، اروین، جغرافیای شهری در افغانستان، ترجمة محسن محسنیان، مشهد، ۱۳۶۸ ش؛ گرومف، بوریس، ارتش سرخ در افغانستان، ترجمة عزیز آریافر، تهران، ۱۳۷۵ ش؛ لعلی، علیداد، سیری در هزارهجات، قم، ۱۳۷۲ ش؛ مقدسی، محمد، احسن التفاسیم، به کوشش دخویه، لیدن، ۱۹۰۶ م؛ میرخواند، محمد، روضة الصفا، به کوشش عباس زریاب، تهران، ۱۳۷۳ ش؛ یاقوت، بلدان، یعقوبی، احمد، البلدان، بیروت، ۱۴۰۸ ق/ ۱۹۸۸ م؛ نیز:

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محسن احمدی

پنج گنج، نک: خمسة نظامی.

پنجه (پنج + های نسبت)، بیکره و نقش دست از مچ تا سرپنج انگشت که آن را از مس، برنج، ورشو، نقره یا طلا می سازند و یا بر روی کاغذ، پارچه و چیزهای دیگر می اندازند و همچون نماد قدرت و قداست و یا طلسم و تعویذ دفع شر و بلا به کار می برند.

نیروی جادوانه و قدسیانه عدد ۵: در فرهنگ و ادبیات دینی و غیردینی ایرانی و اسلامی عدد ۵ یک منبع مفهومی و از اعداد نمادینی بوده که ارزش فرهنگی - اجتماعی داشته است. مردم برای عدد ۵ توان و خاصیت جادویی اثرگذار می پنداشته، و آن را درگاه شماری سالنماها، زندگی روزانه و حیات معنوی - دینی برجسته و مقدس و همچون افسون ضد شر و چشم بد (م) به شمار می آورده اند. نقش و اهمیت مفهومی نمادین عدد ۵ در فرهنگ ایران و دین مزدیسنا در این شاخصه ها آشکار می شود: ۵ روز بودن هریک از گاهنبارهای ششگانه سال و برپا کردن جشن در روز پنجم هرگاهنبار؛ افزودن ۵ روز به پایان آخرین ماه از ماههای ۳۰ روزه سال به نام «پنجه» یا «پنچک» (پنجه دزدیده = خمسة مسترقه) (کرستن سن، ۴۷۹/۲)؛ برگزاری مراسم یادآوری مردگان در ایام پنجه (بلوکباشی، نوروز...، ۶۴)؛ تقال زدن به هریک از روزهای پنجه (در مازندران «پیتک» یا «پتک») در اوینما (آبان ماه)، آخرین ماه سال طبری، و پیش بینی کردن وضعیت کشاورزی در ۵ ماه آغاز سال (همان، ۴۹)؛ به حکومت برگزیدن میرنوروزی (م) یا پادشاه نوروزی در ۵ روز پنجه و فرمانروایی ۵ روزه او: «سخن در پرده می گویم، چو گل از غنچه بیرون آی که بیش از ۵ روزی نیست، حکم میرنوروزی!» (همان، ۴۱؛ حافظ، ۳۱۷)؛ نوشتن افسون رماندن زهر جانوران گزنده

در فاصله دو طلوع فجر و شمس در روز ۵ اسفند (روز اسفندارمذ از ماه اسفندارمذ) (نک: بیرونی، الآثار...، ۲۲۹، التفهیم، ۲۵۹-۲۶۰؛ نیز تفضلی، ۱۷۸، ۱۷۹)، پیوند و رابطه عدد ۵ با ارکان دین و احکام الهی و شخصیت های مقدس دینی در فرهنگ اسلامی، مانند ۵ ستون دین؛ ۵ گاه نماز روزانه (ER, VI/188)؛ ۵ رکن حج نزد شافعی (آندراج، ۹۳۳/۲)؛ برای آگاهی بیشتر درباره این ۵ رکن، نک: شیخ الاسلام، ۱۳۶-۱۳۸، ۱۴۰-۱۴۴)؛ ۵ پیامبر اولوالعزم؛ پنج تن آل عبا (ع) یا «خمس طیبه»؛ و ۵ قدیس بزرگ: بهاء الحق مولتانی، رکن عالم لکهنوی، شمس تبریزی مولتانی، مخدوم جهانیا جهانگشت اوچه و فریدالدین «شکر گنج» پتن در فرهنگ شبه قاره هند (EI², VIII/252).

همچنین عدد ۵ و مضارب آن، مانند «پنج و پانزده» و «پنج و پنجاه» همچون طلسم ضد چشم بد در برخی جامعه های مسلمان به کار برده می شدند. مثلاً مسلمانان مراکش باور داشتند که سفری که ۵ روز یا ۵ ماه یا ۵ سال طول بکشد، نیروی جادویی عدد ۵ مسافر را از هرگونه گزند حفظ می کند (وسترمارک، 27-28).

عدد ۵ را برای حفاظت اشیاء بی جان نیز به کار می بردند و نقش آن را روی سفالها، سینیها، کیسه ها، گلیمها، قالپاها و جز آن می انداختند تا آنها را از آسیب دور سازند. امروزه نقش ۵ بر روی این چیزها خصوصیت جادویی گذشته خود را از دست داده، و به صورت نقش تزئینی درآمده است (همو، 33).

پنجشنبه، روز پنجم هفته نیز به واسطه عدد ۵ دارای قدرت حفاظتی دانسته می شد. از این رو به باور مردم مسلمان مراکش با ادای عبارت «پنج و پنجشنبه» می توان از گزند چشم بد مصون ماند. یا برای دفع شر از سخن کسی که درباره کودکی به گونه ای سخن بگوید که احتمال آسیب رساندن به سلامت او برود، می توان با گفتن عبارت «او در پنج و پنجشنبه زاده شده»، کودک را از گزند دور ساخت (همو، 28-29).

به همان اندازه که کاربرد عدد ۵ برای دفع چشم بد سودمند به نظر می رسیده، کاربرد آن گاهی نزد برخی بزرگان ناروا و ناشایست به شمار می رفته است. در فاس مراکش هدیه دادن ۵ قلم از یک چیز را ناخجسته می دانستند و از آن پرهیز می کردند؛ مثلاً گرفتن هدایایی مانند ۵ کله قند، ۵ ماکیان و... راردمی کردند (همو، 29).

دست، مظهر ۵: دست (= پنجه)، به ویژه دست راست، در فرهنگها و ادیان مردم بسیاری از سرزمینهای جهان، به سبب برداشتن ۵ انگشت، همچون عدد ۵ نیروی جادوانه و قدسیانه یافته، و مظهر قدرت، شوکت، فضیلت، عدالت، راستی و پاکی به شمار رفته است (بلوکباشی، «مقاهیم...»، ۱۳). بنابراین روایت اسطوره ای در فرهنگ ایران، جمشید پادشاه پیشدادی نخستین کسی بود که انگشتی به دست چپ کرد. از او پرسیدند «که چرا زینت به چپ دادی و فضیلت راست راست؟! گفت: راست را زینت راستی تمام است» (سعدی، ۲۱۴)؛ برای ارزش اجتماعی - فرهنگی دست راست، نک: هد، دست).

بر روی مهرهای استوانه ای شکل به دست آمده در بین النهرین

MADE WITH ANTIQUARIAN SONRA GELIŞTİRİLMİŞ

21 KASIM 2009

دائرة المعارف بزرگ اسلامی، جلد نهم، تهران، ۱۳۸۳.

when after the capture of Edirne he returned to Bursa.⁴⁹ Thus, it seems that Timurtaş might not have been the sole *beglerbegi* of Bayezid I and that the establishment of two *beglerbegis*, one for “Rumeli” and the other for “Anadolu”, dates from the years of Bayezid I.⁵⁰ The creation of the *beglerbegi* office should be interpreted as an attempt on behalf of the dynasty to assert control over the frontier warlords. Therefore, it makes sense that the office was entrusted to men of the Sultan’s household such as Lala Şahin or Hacı Firuz. An anonymous Greek chronicle of a later date attributes the exclusion of the warlords from the *beglerbegi* seat to a dream of Murad I.⁵¹

As the *beglerbegi* of Rumeli, Hacı Firuz Beg, issued the document in question in favour of Vatopedi, most likely following a visit by the monks or during a visit by Firuz Beg to Salonica. In the next year, serving his sultan, he participated in the campaign of Ankara during which he was captured by Timur and executed. This was an exemplary death of a faithful servant.

Pençe 160157

Notes on the Evolution of the *Pençes* of Early Ottoman Officials

We now know that Hacı Firuz Beg ibn Abdullah, as a *beglerbegi* in Rumeli, had his own *pençe* featured on the top of the documents he issued. This is so far the earliest known *pençe* of an Ottoman official. As İ. H. Uzunçarşılı has explained,⁵² the *pençes* differed from the sultan’s *tuğras* in that they had one elliptical curve (*beyze*) rather than two curves. The *pençe* of Hacı Firuz Beg ibn Abdullah is clearly a *pençe* of a *beglerbegi* because it features three verticals (*tuğs*). We should also recall the so-called “*vaslas*” on the verticals which in the case of the sultan’s *tuğras* were tentatively interpreted by Wittek as abbreviations of *sahh*, meaning they marked autographs.⁵³ If Wittek stands correct, Hacı Firuz Beg ibn Abdullah might have placed his *pençe* on the document with his own hand.

Fifteenth-century Ottoman (tughriiform) *pençes* were commonly positioned on the top of the document. The author has found many examples of tughriiform *pençes* that are reproduced as facsimiles in the appendix of this paper: the tughriiform *pençe* of İshak ibn Abdullah from an order dated to 1426 found in Lavra, on Mount Athos (facs. 2a);⁵⁴ that of Süleyman bin Abdullah, *sancakbegi* of Salonica, on an order dated to 1451

⁴⁹ On Lala Şahin: see Zachariadou, “Şahin, Lala.” On the office of *beglerbegi*: see Ménage, “Beglerbegi.”

⁵⁰ Beglerbegi Kara Timurtaş is mentioned in *Kütüb-ı Cihan-nümâ*, p. 325.

⁵¹ See Kafadar, *op. cit.*, p. 151.

⁵² Uzunçarşılı, “Tuğra ve Pençeler ile Ferman ve Buyuruldulara dair,” p. 111-118.

⁵³ Wittek, “Notes,” p. 275-276.

⁵⁴ Demetriades, *art. cit.*, p. 46-47 and photo in p. 55.

from Vatopedi (facs. 2b);⁵⁵ four tughriiform *pençes* of Şahin bin Abdullah *alias* Hadım Şihabeddin Paşa from orders dated to 1441 and 1455-1457 from Kastamonitou and Vatopedi monasteries (facs. 3a, 3b, 3c, 3d);⁵⁶ and finally, the *pençe* of Mahmud Paşa [Angelović], the earliest known by Uzunçarşılı from 1463 (facs. 4).⁵⁷

At the same time, there were exceptions to this well-established practice. The aforementioned Şahin bin Abdullah, on an order dating to 1453 from Saint Paul, had situated his *pençe* on the right margin (facs. 5c).⁵⁸ Some simpler (not tughriiform) early *pençes* were placed on the right upper margin as well: also in the appendix are the *pençes* of Ali Beg Şami, Yusuf bin Abdullah, and Elhac Hızır, *sancakbegis* of Salonica, dated to 1440, 1449 and 1462, respectively, from the Ottoman documents found in Vatopedi (facs. 5a, 5b, 5d).⁵⁹ However, from the late 15th century onwards, *pençes* of even high officials such as pashas were *always* positioned on the right margin of the orders they had granted.⁶⁰ One example is the *pençe* of Kasım Paşa dating to 1472 from an order found in Lavra (facs. 6).⁶¹ It may be concluded that this evolution reflected the development of the Ottoman imperial administration after Mehmed the Conqueror.

CONCLUDING REMARKS

Very briefly, the author would like to emphasize the significance of this newly-identified document within the context of the early Ottoman diplomatics. This document by Hacı Firuz ibn Abdullah is the earliest known so far example of an early stage in the development of Ottoman diplomatics, when the Ottoman officials signed their documents pretty much in the style of their sultans. This remark is also telling about the character of the early Ottoman state as well, before the development of its imperial administration during the 15th century.

⁵⁵ *Actes III*, App. XI, n° 6; Demetriades, *art. cit.*, p. 48 and photo in p. 60.

⁵⁶ Zachariadou, “The Worrisome Wealth;” *ead.*, “Another Document;” Demetriades, *art. cit.*, p. 48-49 and photos in p. 61-63; *Actes III*, App. XI, n°s 7-9.

⁵⁷ Uzunçarşılı, “Tuğra ve Pençeler ile Ferman ve Buyuruldulara dair”, p. 137-138 and pl. 36.

⁵⁸ Boškov, “Aus Athos-Turcica.”

⁵⁹ Demetriades, *art. cit.*, p. 48-49 and photos in p. 58-59 and p. 64; *Actes III*, App. XI, n°s 4-5 and n° 10.

⁶⁰ Uzunçarşılı, “Tuğra ve Pençeler ile Ferman ve Buyuruldulara dair,” p. 116.

⁶¹ Demetriades, *art. cit.*, p. 49-50 and photo in p. 66.



23 Mayıs 2015

MADDE YAYIMLANDIĞI YERİN SONRA GELEN DÖNEMİNİ

طوغرا TUGRA VE PENÇELER

ile

FERMAN VE BUYURULDULARA DAİR

Ord. Prof. İsmail Hakkı UZUNÇARŞILI

Türk Tarih Kurumu Azası ve Balıkesir Meb'usu

Tuğra, an'aneye göre Oguz Hanın tahriri alâmeti imiş; bazı Türk âlimleri bu tabirin, efsanevi bir kuş olan (طغری Tuğrı) dan geldiğini ve bu kuşun Oguzların büyük Hâkanının arması olduğunu kabul ediyorlarsa da me haz göstermiyorlar [1]. Tuğrayı büyük Selçukilerde, Anadolu Selçukilerinde, Anadolu Beyliklerinde, Memlûklerle Osmanlılarda da görmekteyiz. Osmanlı Tuğraları sonradan arma şeklini alarak paralarda, resmî binalarla resmî kâğıtların üzerinde ve hüviyet varakalarında da kullanılmak suretiyle taammüm etmiştir.

Tuğranın Farsçası (نشان Nişan) ve Arapçası (توکی Tevki) dir. Osmanlılarda Tuğra, hükümdarın ismini havi alâmeti demektir. Ferman, Menşûr ve Beratlardaki (Alâmeti Şerif) den maksat Tuğradır. Büyük Selçukilerle Anadolu Selçukilerinde, Memlûklerde Tuğra, alâmetin bir cüzü olduğu halde Osmanlılarda Tuğra alâmet, ve alâmet Tuğra demektir. Çünkü biraz evvel isimlerini söylediğimiz bu devletlerde bir cümleî duaiye olan tevki veya alâmet ile Tuğra ayrı ayrı işaretler olarak kabul edilmiştir.

[1] Ahmed Vefik Paşa Merhum Lehçel Osmanide (طغرا Tuğra hakkında söyle diyor: (طوغرا Tuğra, توغرا Turga, طوغرول Tuğrul, توغری Tuğrı, فاریسده طغر Tuğr, فاریسده طغری Tuğrı ve طغری Tuğrı iki kanadı açık Toğan ve bir nevi Şedid büyük toğan Nişanı Hâkani ittihaz olunmuştur. Oguzlar Hâkanının Nişanı andan yazı ile taklid olunmuştur]. Bu kayda göre Oguz Hâkanının Nişanı olan Tuğra, büyük bir Toğanın kâğıda resmedilmesidir. Merhum Ahmed Mithat Efendi Hocamız (Mufassal Tarihi Kurûnı Cedide) isimli eserinde Tuğranın Osmanlı Hükümdarı Birinci Murad Beğin pençesinin resmi olmadığını ispat zımında en kuvvetli delil olarak Ahmed Vefik Paşaya istinad etmekte ve sonra da Ferhengi Şu'ri ve kamus lügatleriyle de bunu tevsik eylemektedir. Meskûkât mütehasası merhum Ali Bey, Ahmed Vefik Paşa ile Ahmed Mithat Efendinin mütalealarını naklettikten sonra Tuğranın Osmanlı Hükümdarı Birinci Murad zamanından evvel mevcudiyetini kabul etmekle beraber bu alâmetin Murad Beğden itibaren Osmanlıların arması olarak kabul edildiğini beyan eylemektedir. (Tarihi Osmanî Encümeni Mecmuası, sene 8 sa. 53).

T. T. K. Belleteri, c. V / sayı: 17-18,

II. Kanun - Nisan - 1941, s. 101-157.

Dergi / Kitap
Kütüphanede Mevcuttur

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400,000 in 1980) behind the Federal capital Kuala Lumpur.

The sparsely inhabited island was acquired from the Sultan of Kedah in 1786 for the East India Company as an entrepôt for country trade. After initial success, it was overtaken by Singapore, remaining a subsidiary centre until the establishment of plantations in eastern Sumatra stimulated it again early this century. From 1805 it briefly had the status of a presidency under the English East India Company, from 1829 joined with Malacca and Singapore as the Straits Settlements, governed from Singapore after 1836, and in 1867 became a British colony. After the Japanese interregnum from 1942 to 1945, Penang was joined to the rest of Malaya in 1948 as a state of the Federation of Malaya (since 1963, Malaysia [q.v.]). It retained the free-port status it had enjoyed under British rule for some time. In 1970 it opened Malaysia's first free trade manufacturing zone, and soon became a significant centre for electronics component manufacturing.

Reflecting the commercial history of the settlement, the population is ethnically mixed. There is a Chinese majority, Penang having the lowest proportion of Malays found in any peninsular Malaysian state (Malays being dominant numerically and politically in the Federation as a whole: see MALAYSIA). Georgetown is a predominantly Chinese city (68% in 1980), with Malays (19%) and Indians (13%) in the minority. Muslims in Penang comprise the whole Malay community and a small proportion of the Indian population, including the so-called Jawi Peranakan or Jawi Pekan, Muslims of South Indian extraction who have to some degree adopted Malay language and customs. The latter, being urbanised, have provided political and intellectual leadership to Penang Muslims. Unlike Singapore, Penang has not had an important Arab community. As elsewhere in Southeast Asia, the *Shāfi'ī* law school is followed.

In the Malay states, the hereditary Ruler (Sultan) is head of religion, administering and regulating Islamic affairs through the agency of an advisory council of religious notables (Majlis Uğama Islam) and secretariat (see MALAY PENINSULA, 8). Such control was absent in the British colonies, beyond the appointment of a Muslim Advisory Board and a Muslim and Hindu Endowments Board to regulate *wakf*. In 1957 under the independence constitution, Islam became the official religion of the Federation of Malaya, of which Penang was a component state. The head of Islam in Penang was thenceforth the Federal Ruler or Yang Dipertuan Agung (chosen in rotation from the hereditary Rulers of the Malay states) and a religious administration parallel to that of the Malay states was set up under the Administration of Muslim Law Enactment of 1959. This provided for a Majlis Uğama Islam headed by a state Mufti, including among its activities the support of Islamic schools, propagation of Islam, supervision of the *khutba*, and administration of *zakāt* and *fiṭra*. A system of *kādi* courts (Mahkamah Kadi) to administer *shari'a* law was also instituted, though as elsewhere in Malaysia this jurisdiction extends only to Muslims in the areas of family and testamentary law, immorality, false preaching, and failure to fulfil religious obligations.

Given their cosmopolitan urban society, historically higher educational levels, and lack of governmental concern with religious matters, the British Straits Settlements became, in Roff's words, "sniping posts" for critics and reformers. In education, reformist ideals found expression in the foundation of the Madrasa al-Mashhūr in 1916, which used Arabic and

English as the media of instruction, while the Jawi Peranakan in general embraced the government English education stream. In the 1920s, thanks in large measure to the scholar-publisher Sayyid Shaykh al-Hādī, a Malacca-born Malay of Ḥaḍrami descent, Penang emerged as the centre of reformist thought and Muslim publishing in Malaysia, promoting the values of the young Turks or *kaum muda*, who stood for informed *idjtiḥād* rather than blind *taqlīd*. Reformist journals like the Malay-language *Al-Ikhwān* (1927-31) circulated from Penang throughout Malaya, southern Thailand and Sumatra. Through the correspondence pages of the related and similarly-titled newspaper *Saudara* ("Brothers", 1928-41), arose Malaya's first national organisation, PASPAM or Persaudaraan Sahabat Pena Malaya ("Malayan Brotherhood of Pen-friends"), which espoused the economic and social progress of the Malay community. During this period, two Muslim presses in Penang were active among publishers of *kitāb* literature (Qur'anic commentaries, manuals of *fiqh*, etc.: see INDONESIA, vi. 5), and tracts, including some by Aḥmadiyya [q.v.] activists, as well as modern novels adapted from English and contemporary Egyptian works.

Within Malaysia, Penang has retained its non-conformist milieu, as an urban centre removed from the centre of power. From Penang in the 1970s and 80s, Chandra Muzaffar, born in Kedah of Indian background, has been prominent in advocating the need for a liberal Islamic sociology unfettered by ethnicity in a modern plural society.

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(I. PROUDFOOT)

PENÇE (τ., from Persian *panḍja* "palm of the hand"), a term of Ottoman Turkish diplomatic. It was a mark, somewhat resembling an open hand and extended fingers, affixed (on either of the left- or right-hand margins or at the foot of the scroll) to documents, such as *fermāns* [see FARMĀN] and *buyuruldus* [q.v.], issued from the Ottoman chancery by higher officials such as viziers, *beglerbegs* and *sandjak begs*.

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PENDJIK (τ., from Persian *panḍj yak* "fifth"), a term of Ottoman Turkish financial and administrative usage. It denoted the fifth which the sultan drew as the ruler's right (equivalent to the Arabic *khums* [q.v. in Suppl.]) from booty captured in the *Dār al-Ḥarb*. This involved, in particular, the collection of young boys from the Christian Balkans and Greece by the process of the *daushirme* [see DEV-ŞİRME], and these were then trained for either palace or military service as the *kaptı kulları*; the official in charge of the process of thus extracting the sultan's fifth was termed the *pendjikkî bashi*.

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