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Osmanische Welten: Quellen und Fallstudien

Festschrift für Michael Ursinus

hg. von Johannes Zimmermann, Christoph Herzog
und Raoul Motika

Ulak
20068

The Evolution of the Courier Order (*ulağ hükmi*) in Ottoman Chancery Practice (Fifteenth to Eighteenth Centuries)¹

Colin Heywood

02 Kasım 2018

MADDE YAYIMLANDIKTAN
KURUMUN KÜTÜPHANESINE
GÖNDERİLEN DOKÜMAN


Peşk-i tiz-iâz sabâ gibi tâzi suvâr ulağlar
(Ibn Kemâl, *Tevârih-i Âli 'Osman*²)

I

A familiar if elusive figure in Ottoman chronicles and documents as in the accounts of western travellers in the empire between the Fall of Constantinople and the building of telegraph wires, is that of the *ulağ*, the

- 1 My grateful thanks are due to my old friend and colleague Professor Victor Ostapchuk (University of Toronto), who kindly read and commented on an earlier version of this paper. For any errors and imperfections which remain I accept full responsibility.
- 2 Kemâlpaşazâde, *Tevârih-i Âli Osman: VII. Defter, Tenkidli Transkripsiyon*, Şerafettin Turan (ed.), (Türk Tarih Kurumu Yayınları; 3/5), Ankara: Türk Tarih Kurumu Basımevi, 1957, 324.

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MARDE YAYINLANDIKTAN
SONRA GELEN DOKÜMAN

01 Ocak 2019

ÜÇÜNCÜ BÖLÜM

İLK DÖNEM İSLÂM TARİHİNDE HEM HABER ALMA HEM DE HABER ULAŞTIRMADA KULLANILAN USULLER

1. Haberleşme Alanında Ulak ve Elçi Gönderme Usulü

200068 Elas

Haberleşme konusunda özellikle de devlet ve milletler arasındaki uygulamalarda ilk yöntem olarak akla gelen usul elçi ve ulak kullanımıdır. Tarih içerisinde tüm devlet ve milletler resmi haberleşmeyi bu usul üzerinden gerçekleştirmişlerdir. Bu açıdan özellikle elçiler vasıtası ile haberleşme konusunda evrensel, tüm milletlerin kabul ettiği kurallar ihdas edilmiştir. İslâm Tarihinde de ilk andan itibaren Hz. Peygamber (s) ile uygulamaya konulan elçilik sistemi diğer halifeler tarafından da aynen devam ettirilmiştir. Ulak uygulaması ise daha çok anlık, önemli iletiler için hem iç haberleşme hemde devlet ve milletler arası haberleşmede kullanılan bir metot olmuştur. Bu başlık altında tarihin ilk dönemlerinden incelediğimiz dönemim sonuna kadar ilgili uygulamalar örnekleri ile sunulacaktır.

1.1. Ulak Usulü ve Dönemlere Göre Uygulama Şekilleri

İnsanlar, toplumlar ve devletler arası haberleşmenin en temel yöntemlerinden birisi olan bir aracı ile haber iletimi işlemi tarihin her döneminde kullanılmıştır. Bu yöntemde, gelişi güzel kimselerin kullanılmasından özel olarak yetiştirilmiş kimselerin

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Berid
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18. asırda Rumeli'de
Osmanlı menzihanesi ve ulak sistemi

دور الصعيدي في مصر العثمانية

(٩٢٣ - ١٢١٣ هـ / ١٥١٧ - ١٧٩٨ م)

الدكتور

صلاح أحمد دهرتي

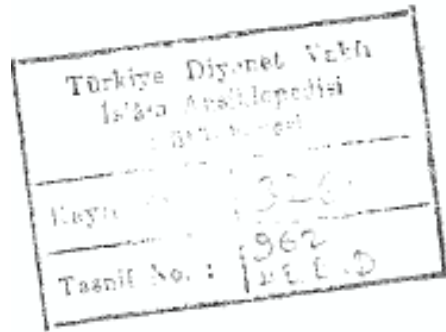
كلية التربية - جامعة الاسكندرية

تقديم

الأستاذ الدكتور / عمر عبد العزيز

أستاذ التاريخ الحديث بجامعة الإسكندرية

وعميد كلية الآداب جامعة بيروت العربية.



١٩٨٤



دارالمعارف

الدكتور

Ocak (Ankara)

دور الصعيدي في مصر العثمانية
(٩٢٣ - ١٢١٣ هـ / ١٥١٧ - ١٧٩٨ م)

الاقليم الموضوع تحت سلطته بواقع نزلتين في السنة : نزلة في الصيف ونزلة في الشتاء ، وكان يحصل على بعض الهدايا والتقدم من القرى الكبيرة اثناء مروره عليها (١) .

٤ - الأوجاقات العسكرية (٢) : Ocak

وقد كان عدد هذه الأوجاقات سبعة وهم على النحو التالي : متفرقة وجاوشان وجبليان ونفكشيان وجراكسة ومستخفظان وعزبان ومهمتهم الاساسية الدفاع عن مصر ضد أي غزو تتعرض له ، بالإضافة للمساهمة في ادارة مصر ومساعدة الجهاز الاداري فيها على أداء مهامه . فكان لرؤسائها حق حضور اجتماعات الديوان العالي والاشتراك في حفظ الامن في القاهرة والمساهمة في حكم وادارة الاقليم وجمع الاموال الاميرية (٣) .

فكانت مهمة أوجاق متفرقة مثلا تنحصر في الدفاع عن قلاع مصر مثل قلاع الاسكندرية ورشيد والبرلس وديياط والعريش والطور ، واسوان وابريم ، ولكل من هذه القلاع طوائف من المتفرقة المشاة والفرسان والطوبجية من جماعة من الطلابين وناقضى البورى والمعمارين والنجارين . ويشرف هذا الوجاق ايضا على تشييل القوافل ونقل القلال ومختلف البضائع بين

الاقليم مثل الامر قانصوه بك القاسمى تابع قيطاس بك الذى تولى منصب كشوفية بنى سويف خمس مرات (١) .

أما عن دخلهم فقد كان الكاشف يتقاضى في السنة ١٠٠٠٠٠ ر. بارة في القرن السابع عشر ثم هبط الى ٢٠٠٠٠ ر. بارة ولا يوجد سببا لذلك (٢) ويبدو ان ذلك يرجع الى الازباج التى كان يحصل عليها نظير قيامه بدور المنتزم والامتيازات التى كان يحصل عليها .

وكانت اختصاصات الكاشف تشبه تماما اختصاصات الصناجق ، فكان له حق الاشراف على تنظيم الاستفادة من مياه الرى ، وجرف الجسور . وثق الترع والمصارف السلطانية والبلدية ، وجع الاموال الاميرية ومراقبة جامعها ، وجمع القلال وارسالها الى الشون الاميرية وتوطيد الان في مناطقهم ، والقبض على الاشقياء من الفلاحين والعربان والاشراف على تنفيذ احكام القضاء ، وحل المنازعات بين اهل القرى والادارة المالية (٣) ومن اختصاصاتهم ايضا التوصل الى معرفة مكان الفلاح الهارب من أرضه والعمل على اعادته ، ومعاقبته ، واجباره على بذر البذور في أرضه . ولم تكن مشكلة هروب الفلاح من أرضه وليدة العصر العثماني ، ولكنها ظهرت منذ القرن الاول من الفتح الاسلامي ، ولم يفعل العثمانيون سوى المحافظة على الوضع الراهن والمقصود بذلك حثو مصر وقت الفتح العثماني (٤) .

ونظرا لاختصاصاته الواسعة ، استغلوا نفوذهم بصورة سيئة واستولوا على ارض الغير بغير وجه حق (٥) وسعى كاشفا لانه يكشف عن

- (١) عبد الرحيم عبد الرحمن ، المرجع السابق ، ص ٤٨ .
- (٢) Shaw, Op. Cit., pp. 78-79 ، ابراهيم المويلحي ، المرجع السابق ، ص ٢٤٢ .
- (٣) عبد الرحيم عبد الرحمن ، المرجع السابق ، ص ٤٨ .
- (٤) هالتون جب ، هارولد بون ، المرجع السابق ، ج ١ / ٩١ .
- (٥) عبد الرحيم عبد الرحمن ، المرجع السابق ، ص ٤٨ .

- (١) عبد العزيز الشناوى ، الدولة العثمانية دولة اسلامية مقترى عليها ، ج ١ / ١٦٥ ، ابراهيم المويلحي ، المرجع السابق ، ص ٢٤٤ .
- (٢) الوجاق : من التركية اوجاق بضم الهمزة ضمة مبسوطه ومعناه الاول في التركية الموقد او المدخنة . اطلق على كل ما تنفخ فيه نار فاطلق على البيت من وير او مد ، ثم على اهله ثم على الجماعة تتلاقى في مكان واحد ثم اطلق على الطائفة من طوائف ارباب الحرف وعلى الصنف من اصناف الجند (انظر ، محمد شفيق غريال ، المرجع السابق ، ص ١٧ - ١٨ ، وانظر ايضا احمد السعيد سليمان ، المرجع السابق ، ص ١٩٤) .
- (٣) محمد شفيق غريال ، المرجع السابق ، ص ١٨ ، ليلي عبد اللطيف ، المرجع السابق ، ص ١٧٦ .

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Ulak
Les AA. nous offrent un outil de travail précieux avec cet index thématique de quatre périodiques musulmans (*Tarbiya-yi atfâl, Tarbiya, Maktab et Mu'allim*) publiés au début du 20^e s., en tatar, sur la Moyenne Volga, et portant essentiellement sur la réforme des institutions d'enseignement des diverses communautés musulmanes de l'Empire russe. Les principaux thèmes retenus sont, pour chaque titre : les informations concernant la revue elle-même ; la vie sociale et politique ; l'enseignement ; la langue et la littérature ; les biographies ; les questions religieuses. S.A.D.

01 MART 2004

200068 ULAK

809-16. YAZICI, Nesimi (Dr.) ✓

10 OCAK 2004

Ankara Üniv. İlahiyat Fak. Ankara 1981, II c, IX+779s, eb:23x20 cm.

Doktora tezinin adı :

" Osmanlı Devletinde Posta Teşkilatı-Tanzimat Devri - (Ek olarak posta müdürleri) ."

Tezin birinci cildin Girişinden sonra, en eski zamanlardan islâm devrine kadar posta konusu ele alınmış, Osmanlı devletlerinde posta, Tanzimat devri Osmanlı posta teşkilâtı ile Osmanlı telgraf teşkilâtı ele alınmıştır. Ayrıca, posta ve telgraf idarelerinin birleştirilmeleri verilmiştir. II. cildde ise, Tanzimat devri Osmanlı posta teşkilâtı ele alınmıştır. Bazı mülâhazalardan sonra Osmanlı telgraf teşkilâtı verilerek, unvanı mahiyette bir " Netice " ile tez tamamlanırken ekte posta müdürleri verilmiştir.

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likely that the codification of *ta'zir* would conflict with its spirit as a functional form of Islamic penal law. This could lead to *ta'zir* eventually becoming a rigid set of rules and not an actual *uküba*.

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(MAWIL Y. IZZI DIEN)

AL-'ULĀ, a town of the *Hidjāz* in north-western Arabia, lying in what was the early Islamic *Wādī 'l-Ḳurā*, at the southeastern end of the *Ḥarrat al-'Uwayrīd* and below a hill called *Umm Naṣīr* (lat. 26° 38' N., long. 37° 57' E., altitude 674 m/2,210 feet).

The area is extremely rich archaeologically, and clearly flourished in pre-Islamic times as a major centre along the caravan route southwards from Syria, with ancient *Dedan* at the base of the *Djabal al-Ḳhurayba*, to the south of what was *al-Hidjir* [*q.v.*] and is now *Madā'in Ṣāliḥ* some 18 km/12 miles north of *al-'Ulā*. The mediaeval Islamic town of (*al-*)*Ḳurḥ* was also located at *al-Mābiyāt* or *al-Mibyāt* at a similar distance to the southeast of *al-'Ulā*, in the identification of 'Abd Allāh al-Naṣīf [see *Ḳurḥ*]. Large numbers of *Dedanite*, *Lihyanite* [see *Lihyān*], *Thamudic* [*q.v.*], *Minaeen* and *Nabataean* inscriptions have been found in the region.

The early Islamic *al-'Ulā* must have been only a small place; the Prophet is said to have prayed there en route from *Medina* to *Tabūk*. *Al-Ḥasan al-Iṣfahānī* (4th/10th century) mentions it as *al-'Awālī* (*Bilād al-'Arab*, ed. *Ḥamad al-Djāsir* and *Ṣāliḥ al-'Alī*, Riyāḍ 1388/1968, 397). *Yāqūt* (*Buldān*, ed. Beirut, iv, 144) has only a brief and uninformative entry on it, but his younger contemporary *Ibrāhīm b. Shudjā'* *al-Ḥanafī* more explicitly states that it was a small town with a *ka'a* and its own *amīr*, whilst *Ibn Baṭṭūṭa* (*Rihla*, i, 260-1, tr. *Gibb*, i, 162-3) describes it as a flourishing place where the pilgrims bound for *Medina* halt for refreshment. The fort was restored by the Ottoman governor of *Damascus* in the 11th/17th century as a protection against marauding *Bedouin*.

Doughty was there in 1876 (*Travels in Arabia Deserta*, ch. VI), followed by other Western travellers and scholars such as *Huber* and *Euting*, up to *Jaussen* and *Sauvignac's* survey of the *al-'Ulā* and *al-Hidjir* region 1907-10. The *Hidjāz railway* [*q.v.*] passed near to *al-'Ulā*, with a (long derelict) station. The present-day population of *al-'Ulā* (now the administrative centre of the district) seems to originate from the *Hidjāzī* tribe of *Ḥarb*.

Bibliography (in addition to references in the article): A. Musil, *The northern Hegāz*, New York 1926, index; Admiralty Handbooks, *Western Arabia and the Red Sea*, London 1946, 233, 522-3, 573; H.St.J. Philby, *The land of Midian*, London 1957, index s.v. *al-'Alā*; 'Abd Allāh A. al-Naṣīf, *Al-'Ulā. An historical and archaeological survey with special reference to its irrigation system*, Riyāḍ 1408/1988.

(C.E. BOSWORTH)

✓ ULAK (τ.), a term applied to the post-Mongol state courier system in large parts of western Asia, and particularly in the Ottoman empire (for

the comparable system in the 'Abbāsīd caliphate, see *BARĪD*; and for the Mongol institution, *YAM*). This noun form *ulak* stems from *Tkish. ula-* "to fasten securely, tether", and as a technical term appears e.g. in the decrees and documents of the Golden Horde Khans. It spread widely, from Ottoman usage to the Balkan languages and Greek, and from eastern Turkish usage as far as Mongolian and Chinese; see G. Doerfer, *Türkische und Mongolische Elemente im Neupersischen*, ii, Wiesbaden 1965, 102-7 no. 521.

The *ulak*, the official courier service of the Ottoman empire, developed in an *ad hoc* and piecemeal way during the first centuries of the empire's existence, having much in common with the comparable institutions of the Mongol and 'Abbāsīd periods. The Ottomans, with some reason, believed that their *ulak* system derived from the Mongols (cf. the historical excursus of the Ottoman Grand Vizier and reformer of the *ulak*, *Luṭfī Pasha, Tewārīkh-i āl-i 'Oṭmān*, Istanbul 1341, 371-80). Down to the era of *Meḥemmed II*, state couriers (also termed *ulak*) were issued with simply-phrased courier orders (*biti; ulak hükmi*) empowering them to travel on state business over (specified or unspecified) routes, implicitly by commandeering remounts as necessary at places en route. Thereafter, the phraseology of these orders becomes greatly developed, down to the 12th/18th century (cf. J.H. Mordtmann, in *MSOS*, xxxii/2 [1929], and, in greater detail, a still unpublished study by the present author). The system was obviously open to considerable abuse, particularly of the *re'āyā* at the hands of the couriers, and reforms of their "shameless tyranny" (*nāhemwār zūlm*), undertaken in particular by *Luṭfī Pasha* (see R. Tschudi (ed.), *Das Aṣafnāme des Luṭfī Pascha*, Berlin 1910, text, 11), saw the gradual introduction from the middle years of *Süleymān's* reign of a network of staffed posting-stations (*menzil-khāne*) on the major routes (*ulu yollar*) of the empire. The system, as it reached maturity, was based on the six major roads (*sagh, orta* and *sol kollar*, the "Routes of the Right, Middle and Left [Hands]") which radiated from *Istanbul* to the frontiers of the empire. In *Rumeli* these were, respectively, to the lower Danube and, ultimately, to *Özü* (*Oçakov*), the *Crimea* and *Azaḳ* (*Azov*); to *Belgrade* and, ultimately, to *Hungary*; and to *Thessaloniki* and either the *Morea* or the *Adriatic* (see, on the *sol kol*, the important collection of studies in *Elizabeth Zachariadou* (ed.), *The Via Egnatia in the Ottoman period (1389-1699)*, Rethymon 1996). In *Anatolia*, the three *kollar*, in their final versions, projected east and south from *Istanbul* to *Erzurum* and the *Caucasus*; to *Diyār Bakr* and *Irāk*; and to *Aleppo*, *Damascus* and *Cairo*. "Branch routes" linked the *ulu yollar* with administrative centres which lay to one side or other of the main routes, or provided occasional radial connections between two adjacent *kollar*. Along the main routes, the maintenance and upkeep of which was an ever-present concern of the state, *menzil-khānes* were established at intervals of between six and twelve hours' riding, i.e. at distances of between 20 and 70 km, depending on the terrain. In frontier districts, or in thinly-populated steppe and semi-desert areas, the distances between *menzil-khānes* was often greater and they could be up to 24 hours' riding or ca. 150 km apart (see, for a listing of the *kollar* and their individual *menzil-khānes*, the brochure by *Rıza Bozkurt, Osmanlı imparatorluğunda kollar, ulak ve iase menzilleri*, Ankara 1966). Horses and labour service for these post-stations were provided often by *menzil-kesḥ* villages in their vicinity or by locally-levied taxes.

Along these routes, and making full use of the

19 OCAK 2001

صاحب الخبر
في الدولة الإسلامية

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تأليف

د. حسن محمد النابودة

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23. Abu Saeed Muhammad Hussain, *A Treatise on Jihad*, Lahore, 1887, p. 32; See also his Treatise, *Al-Iqtisād fī Masā'il al-Jihad*, Lahore, 1306, A. H. pp. 1-2.
24. Chiragh Ali, *A Critical Exposition of the Popular Jihad*, Calcutta, 1885, pp. 170-71.

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Communication

In honour of Joseph NEEDHAM

THE SPREAD OF A BUREAUCRATIC TECHNIQUE FROM
CHINA TO THE MAMLUK SULTANATE THROUGH THE
MONGOL EMPIRE IN THE XIIITH CENTURY

THE POSTAL HORSE RELAY SYSTEM*

DIDIER GAZAGNADOU

In this note, I want to tackle a particular case of diffusion from China to the Middle East in the XIIIth century, that is to say the diffusion of a bureaucratic organism of the Chinese state: the postal horse relay system. I emphasize on the fact that here it is only question of the transmission of information by a state organism; not by private system (associations of merchants or of religious men etc.). This study concerns the anthropologists as well as the historians because it deals with a diffusion of a technique of control over populations and space (hence the name of bureaucratic technique), control which is essential to every State whatever may be its geographical area.

Relying on Chinese sources¹, historians of China have established that there has been a postal horse relay system since Antiquity (at least since the third century B.C.) which carried the state correspondence with messengers and post horses². From the Qin Shi Huangdi (third century B.C.) to the Qing dynasty (1644-1911) and after periods of dismantling that the Chinese empire went through, we can notice that there is a continuity in the existence of a postal horse relay service³ and also probably an increasing sophistication. Under the Tang dynasty (618-916 A.D.), the postal horse relay service, like a real administration, covered a large part of the Chinese empire.

The postal service was controlled by the army (*bing bu*) and had relations with the imperial great chancellery⁴. As for the

*This communication was given at the Sixth International Conference of the History of Science in China, Cambridge, August, 1990.

THE POSTAL SYSTEM OF MEDIEVAL HIND-PAKISTAN

By

SAIYED ABU ZAFAR NADVI (BHARAT)

Communications play a vital role in the political and economic life of man. The Muslims also laid great emphasis on its development. For its origin we shall have to go back to the time of Ḥaḍrat 'Umar. We find news being conveyed to and from the battlefields and conquered countries. He used to send his orders through *Dak* to Qādisiyah, Madā'in, and other parts of Irān, as well as to places in Egypt, Syria, Yamen etc. The camel-drivers who performed this duty covered about hundred miles a day. The news of the victory of the battle of Qādisiyah for instance was brought to Madīnah by these camel-drivers. In the time of Ḥaḍrat 'Uthmān also we see a camel-driver carrying news to Egypt. This system continued throughout the period of the *Khilafat-i-Rashidah*. Under the Umayyads it received special attention. Besides camels, horses also began to be utilized for the purpose, and it is stated that three *lakhs* of *dinars* were spent on the reorganization of this department. Later under the 'Abbāsids it made considerable progress and attained a high stage of development.

Mahdī (d. 166 H.) linked Mecca, Madīnah and Yamen for this purpose and *Dak* was conveyed by horses and camels. The names of all the stations (*manazil*) have been preserved by Qudāmah in his *al-Kharaj*.³ Afterwards other means of sending *Dak* were introduced. The Buwayhids appointed footmen who carried news daily from the capital to particular persons in different places. These footmen were selected from among the savages who could travel three times faster than others. Mu'izz-al-Dawlah always sent the news to his brother, Rukn-al-Dawlah in this way. There were some postmen like Faḍl and Marash who crossed nearly 140 miles a day.⁴ Another method was that of sending the post by boats. These boats were loaded with the postal bags and floated

¹ *Al-Faruq*, p. 114.

² Abu al-Fida', vol. II, p. 10.

³ *Al-Kharaj*, London, p. 185.

⁴ *Kabul*, p. 425.

BOĞAZIÇI ÜNİVERSİTESİ

DERGİSİ

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SOME TURKISH ARCHIVAL SOURCES FOR THE HISTORY OF THE MENZILHANE NETWORK IN RUMELI DURING THE EIGHTEENTH CENTURY (NOTES AND DOCUMENTS ON THE OTTOMAN ULAK, I)

C. J. Heywood^{a, 1}

ABSTRACT

The history of the Ottoman **ulak** (state courier) and **menzilhane** (posting-station) system has not been studied hitherto on the basis of archival sources.

The purpose of these notes is to provide a short description of the surviving records of the **Mevkufat kalemi (menzil)** — the Bureau of Contributions in Kind (Posting-stations), i.e., the sub-bureau within the Ottoman financial administration which, in the eighteenth century, administered the **menzilhane** network in the **vilayets (beğlerbeğlik)** of Rumeli and Anadolu.

These records are mostly of the eighteenth century, and are preserved in Istanbul, for the most part in the **Başbakanlık Arşivi** (Archives of the Prime Minister's Office). A smaller number of registers and documents, some from as early as the fifteenth century, are also kept in the **Topkapı Saray Müzesi Arşivi** (Topkapı Palace Archive).

The **ulaklık**, or the official courier service of the Ottoman Empire, together with the network of **menzilhanes** (posting-stations) which was established on the most heavily-travelled routes of the Empire, remains a little-studied Ottoman institution of the classical period. J. H. Mordtmann,¹ the pioneer German Ottomanist, devoted to the **ulak** a masterly aside in one of his last articles,² in which he pointed out the antiquity of the institution and gathered together a score of contemporary western and Ottoman notices of it. He also published (from a mid-sixteenth century collection of **inşa**) the model text³ of an **ulak hükmü**, or imperial command for the requisition

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Merkez-Çevre İlişkilerinin
Önemli Bir Dinamiği Olarak
Osmanlı İmparatorluğu'nda
Ulaştırma Sistemleri

Leyla ŞEN*



Ulaştırma, ekonomik ve sosyal kalkınmanın neredeyse her boyutunun gerekli bir unsuru olarak kabul edilmektedir. Gerekli bir unsur olması, ülke topraklarını üretime açması ve ürünlerin pazarlanması bağlamında açıklanmakta ve yetersiz ulaştırma, dünyadaki açlık olgusunun temel nedenlerinden bir tanesi olarak tanımlanmaktadır (Owen, 1964: 1). Pratik ihtiyaçları karşılamada oynadığı bu önemli rolü yanı sıra, ulaştırma, dünya ekonomik sisteminin merkezinde olan ülkelerin, periferideki ülkeleri dünya ekonomik sistemine entegrasyonunda önemli bir araçtır. Ulaştırmanın merkez-çevre bağlamında bir diğer önemli işlevi de, çevrenin iç çevresini, çevrenin merkezine entegre etmesidir. Ulaştırmanın, stratejik-yönetsel işlev diyebileceğimiz bu iki boyutlu entegrasyon süreciyle iç içe olan bir diğer işlevi de ekonomik olmakta ve daha çok üretim merkezinin pazarlara bağlanması anlamını taşımaktadır. Anadolu topraklarının dış pazarlara bağlanması ve dünya ekonomik sistemine entegre edilmesi süreci, merkez ülkeler tarafından başlatılmış olan ulaştırma yatırımları ile ivme kazanmış ve tamamlanmıştır. Makalede, bu entegrasyon süreci, Osmanlı İmparatorluğu'nda başlayan ulaştırma yatırımları ve bu yatırımların kısa ve uzun vadedeki sonuçları ile ulaştırma yatırımlarından merkez ülkeler ile çevreleştirilen Osmanlı İmparatorluğu yönetimlerinin beklentileri incelenerek tartışılacaktır.

Demiryolları ve telgraf, uluslararası güçler dengesine olan etkileri

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TWO FIRMAN OF MUŞTAFĀ II ON THE REORGANISATION OF THE OTTOMAN COURIER SYSTEM (1108/1696)

(DOCUMENTS FROM THE THESSALONIKI CADİ *SİCİLLS*)

COLIN HEYWOOD*
(Wendover)

The present article publishes text and translation of two firmans of Muştafā II, dated 1108 (1696), taken from copies in the *cađi registers (sicill)* of Thessaloniki, regulating the reform of the Ottoman state courier and post-station (*ulađ/menzilhāne*) network with regard to the Rumelian *şol ķol* (Via Egnatia). The firman texts are designed to be studied in conjunction with the commentary in the author's study of the Rumelian *şol ķol* in E. Zachariadou, *The Via Egnatia under Ottoman Rule (1380–1699)* (Rethymnon 1996), pp. 129–144.

Key words: Ottoman Empire, economic and social history, 1453–1699; Rumeli, history and historical geography; the Ottoman *ulađ* (courier) system, history; Via Egnatia, history (1380–1699); Ottoman paleography and diplomatics.

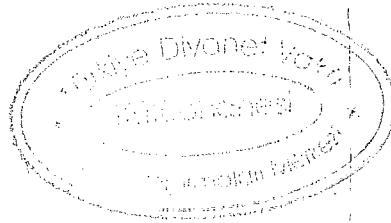
In 1977, when I was engaged in collecting material preserved in the Turkish state archives for a study of the rise and development of the Ottoman *ulađ* or state courier and post-station network, it soon became evident that the plethora of archival material on the subject for the eighteenth century, when compared to its scarcity for earlier periods, was due to no random process of fortuitous survival or archival accessibility. In two preliminary contributions to the subject, both of which were written in Istanbul when my research was in its early stages, I was able to establish that this proliferation of the records of the *ulađ* system reflected a thoroughgoing reorganisation of the administrative and financial bases of the system, at both central and provincial levels, which had been undertaken by the Ottoman authorities during the first decade of the twelfth/last decade of the seventeenth century, particularly in the years A.H. 1103 (September 1691–1692) and 1108 (July 1696–1697). It became clear also that this reorganisation had transformed the state courier system in a way which would determine its characteristics as an operating system throughout the twelfth and early to mid-thirteenth/eighteenth and early nineteenth centuries, down to the intro-

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ancak ahirette Allah Teâlâ'nın mutlak saltanatını görür. Çünkü perdelenmiş olan şahıs dünyada Allah Teâlâ'nın kendisine de bir takım hakimiyet ve bir kısım işler verdiğini görür. Kıyamet gününde emir ve mülkün Allah Teâlâ'nın olduğu gerçeği açığa çıkar. Hiç bir kimse, şeklen bile olsa, şirk koşamaz ve ortaklık iddia edemez. Bu âyette, dava sahipleri ve muhalefet edenler için bir tehdit ve Allah Teâlâ'nın mutlak gücüne ve azabının şiddetine bir teşbih vardır.

Hadis-i şerifte şöyle buyrulmuştur: "Her kim İnfîtâr suresini okursa Allah Teâlâ ona her kabir adedince hasene, her yağmur tanesi kadar sevap verir ve kıyamet gününde onun işlerini ıslah eder."⁵⁰

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HABERLEŞME HİZMETLERİ ve OSMANLI DEVLETİ'NDE ULAK ORGANİZASYONU

(Gelibolulu Mustafa Âlî'nin Bu Konudaki Görüşleri)

Yrd. Doç. Dr. Faris ÇERÇİ *

ÖZET

Devletlerin büyümesi doğru haber alma teşkilâtlarının sağlıklı işlemesi ile mümkündür. Tarih içinde kurulan bütün devletlerin yöneticileri kara, deniz ve nehir yolu ulaşımının organizasyonuna önem vermişlerdir. Bir yandan yola çıkacak ulaklara hazineden yardım yapılmış bir yandan da yol emniyetinin sağlanması için menzil-haneler kurulmuştur. Emir ve fermanlarını atla giden ulaklar eliyle üç kıtaya ulaştıran Osmanlı Devleti 624 yıl dünyanın süper devleti olarak varlığını sürdürebilmiştir.

Anahtar Kelimeler: Gelibolulu Mustafa Âlî, Osmanlı Devleti, Ulaklar, Fermanlar.

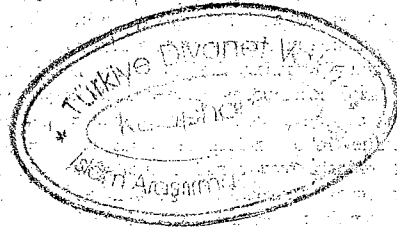
ABSTRACT

Messengers (Dispatch-riders) during the Progress Era of Ottoman Empire and the Perspectives of Mustafa Âli of Gallipoli

Development of a state somewhat depends on proper and healthy intelligence services. All administrators of the states in the history have made a strong emphasis on the organization of ground,

⁵⁰ Kaynağına ulaşamadım; İsmail Hakkı Bursevî bu sürenin yorumunu yaparken şu eserlerden istifade etmiştir: *Fethü'r-Rahmân, et-Te'vilâtü'n-Necmiyye, Keşfü'l-Esrâr, Tâcü'l-Mesâdir, İbnü's-Şeyh Haşiyesi, Zehretü'r-Riyâz, Keşşâf, el-Lâihâtü'l-Berkiyyât, İrşâd ve Aynü'l-Me'âni.*

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OSMANLI ULAK-MENZİLHÂNE SİSTEMİ ÇERÇEVESİNDE TOKAT MENZİLHÂNESİ (1690-1840)

Ali Açikel*

Özet

Bu makalede Osmanlı ulak-menzilhâne sistemi çerçevesinde 1690-1840 yılları arasında Tokat menzilhânesi, Tokat Şer'iyeye Sicilleri ve arşiv malzemesine dayalı olarak ele alınmıştır. İlk olarak, Tokat menzilhânesinin Anadolu anayol güzergahları üzerindeki konumu tespit edilmiştir. İkinci olarak, Osmanlı Ulak-menzilhane sisteminde, değişen şartlar ve zamanla ortaya çıkan aksaklıklar nedeniyle gerçekleştirilen önemli düzenlemeler ve bunların Tokat menzilhânesine yansımaları incelenmiştir. Üçüncü olarak, menzilhânelerin genel işleyiş ve denetim kuralları çerçevesinde Tokat menzilhânesinin durumu ve görevlileri hakkında bilgi verilmiştir. Dördüncü ve son olarak, Tokat menzilhânesinin masraflarının hangi kaynaklardan karşılandığı ve menzilhane nizamının bozulma nedenleri değerlendirilmiştir. İnceleme, menzilhanelere dair az sayıdaki bölgesel çalışmalara yeni bir halka ekleyerek Osmanlı ulak-menzilhane teşkilatı hakkında genel nitelikli çalışmalarda görülen genellemeleri ve kapalı kısımları azaltmayı amaçlamaktadır.

Anahtar kelimeler: Tokat, ulak, menzilhane, menzilci, şer'iyeye sicili

Abstract

In this article, the menzilhâne of Tokat during the period of 1690-1840 have been taken up based on archival materials and records in court registers. Firstly, the place on the main road network in Anatolia of the menzilhane of Tokat has been shown. Secondly, the regulations realized on the Ottoman ulak and menzilhane system because of changing conditions and appearing difficulties in time and their reflections upon the menzilhane of Tokat have been examined. Thirdly, it has been given information on the situation and personnel of the menzilhane of Tokat in the framework of the general rules of processing and inspecting of menzilhânes. Fourthly and lastly, it has been evaluated with which sources the expenditures of the menzilhane of Tokat were met, and the reasons of being spoiled of the menzilhâne system. The study aims to add a new article to a few of regional works on the menzilhânes and to decrease the generalisations and uncertain points seen in general works on the Ottoman ulak and menzilhane institution.

Key words: Tokat, messenger, menzilhane, menzil administrator, court register

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OSMANLILARDA POSTA TATARLARI

Sadece mektup ve paket değil, zafer veya yenilgi haberlerini, padişah fermanlarını, orduların ve kumandanların paralarını da taşıyan posta tatarları, bazan idam edilenlerin kesik kafalarını bile, at çatlatan bir sür'atle götürürlerdi. Bu yüzden, birinin hızlı gidişi karşısında, posta tatarlarından kinaye olarak sarfedilen «Acelen ne, kelle mi götürüyorsun?» sözü, darbi-mesel haline gelmişti.

Emrullah Nutku

POSTA teşkilâtı kurulmadan, buharın gemilere ve kara araçlarına uygulanmasından, yani vapur ve trenlerin hizmete girmelerinde önce haberleşmenin nasıl yapıldığı bilinmekteyse de, Osmanlı Devleti'nde posta tatarlarının özelliklerini tarihçilerimiz yeteri kadar incelememişlerdir.

Millî tarihimizin bir bölümünü aksettiren EVLİYA ÇELEBİ'nin seyahatnamesinde, bu işi bizzat kendisinin de yaptığı görülür. Van valisi Melek Ahmet Paşa'nın haber ve mektuplarını Van'dan İstanbul'a ve İstanbul'dan Van'a götürdüğünü yazar ki, bu bir çeşit posta tatarlığıdır. Evliya Çelebi bu gidiş gelişlerini tarih ve saatleriyle, durak yerlerini ve niteliklerini anlatarak okurlarına sunuyor. Ancak bu bir özel hizmetti, oysa posta tatarlığı Osmanlı Devleti'nde bir müessesese, büyük bir teşkilât olarak çalışmıştı. Her mutasarrıflıkta bir tatar ağası bulunurdu. Bu ağanın güvendiği adamları, atları vardı. Bunlar bir düzen ve disiplin altında nizamları gereğince ulaşım ve haberleşme gö-

revini sağlardı. Her posta tatarının belirli gidiş dönüş yolları ve bu yollarda mola vereceği, at değiştireceği menziller vardı. Bunlar sadece mektup ve paket taşımazlar, orduların, kumandanların paralarını, zafer ve yenilgi haberlerini, Padişah fermanlarıyla kafaları kesilenlerin başlarını da, delil olarak, ferman sahibine götürürlerdi. Bu hizmeti görenlerin, akıl almaz derecede hızlı yol aldıklarını ve buna göre ihsan ve bahşiş veya ücret hak ettiklerini bazı tarihçilerin yazılarından öğreniyoruz. «Telâşın ne, kelle mi götürüyorsun?» sözü bu hızlı gidişi belirtmektedir. Posta tatarları bir devlet memuru gibi sorumluluk taşırdı, buna mukabil geniş yetkileri de vardı. Ona gerek yollarda ve gerekse gittiği yerlerde herkes yardım etmekle, saygı göstermekle mükellefti. Meselâ atını değiştirmek zorunda kalıp da güvenilir at bulamadığı zaman, valinin ahırından bir at çekmeye bile yetki-lydi. Yoksa, sınırlardaki kumandanlara, savaş cephelerindeki ordulara İstanbul'dan gönderilen emirlerin en kısa zamanda ve eksiksiz olarak ulaştırılmasına imkân bulunur muydu?

BİR İNGİLİZ YAZARININ NOTLARI

Posta tatarının kişiliğini ve tatar ağalığı örgütünün nasıl işlediğini ayrıntılarıyla anlatan bir İngiliz seyyahının hatıralarını buraya aktarmakla yazımızı değerlendirmek istiyoruz. Bundan posta tatarlarının aynı zamanda yabancılara kılavuzluk ettiklerini de anlıyoruz. Şöyle ki:

Rumeliyi dolaşmak üzere Tekirdağ'dan yola çıktığımda yanımda Tatar() denilen ve posta hizmetlerinde kul-*

(*) Bunlar mutlaka Tatar ırkından olmayıp bu kelime göreve alâmet olmuştur.

lanılan bir Türk bulunuyordu. Veli adındaki bu adam ırkının en yakışıklı ve çok güzel bir örneğiydi. Tatarlık mesleğinde hayatın nasıl geçtiğini anlamak isteyenler Üsküdar'a geçmeli ve tatarları uzun bir yola giderken, ya da uzun bir yoldan dönüşünde görmelidir. Bir posta tatarı yola çıkarken, enerji ve hayat dolu, sağlıklı ve kıvançlıdır. Tuvaleti tamamdır, hemen berberden çıkmışçasına yüzü parlaktır. Sakallı ve bıyıklıysa sakalı ve saçları güzel taranmış, bıyıkları bükülmüştür. Başındaki uzun kalpağı çapkınca hafif yana

eğiktir. Üstüne parlak çiçekli bir yemeni sarılmıştır ki uçları at koşarken rüzgârdan uçarak yapraklanır ve rüzgâr çok sert olunca kalpağın uçmaması için çene altından bağlanır. Kolları yırtmaçlı, kırmızı ya da başka renk çuha veya ipeklilik kumaş kaplı olan uzun kürklu gocuğunun etekleri bindiği atın kuyruk yönünde uzanır. Geniş şalvarı, parlak çizmeleri yeni ve çok temizdir. Atın alaturka, geniş, piringten yapılmış sarı özengileri pırıl pırıldır; eğeri sahtiyanndan, eğer takımları gülmüş kakmalarla süslüdür. Belinin iki tarafın-



Osmanlı
posta
tatarları
muhtelif
iklimlerde at
koşturdukları
için, kuvvetli
giyinirlerdi. Çok
geniş
şalvarlarının
altında, dize
kadar yünden
örülmüş
çamurlukları ve
ağır çizmeleri
bulunurdu.

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2. Architecture.

There are less than 40 *yalīs* now left along the Bosphorus shores, and some of these have been altered by the use of concrete behind the original woodwork. Formerly, fire was prevented in some *yalīs* by having a layer of sand between the ceiling and the floor above. There might also be layers of charcoal with which to absorb the damp. The quays of the houses have always been vulnerable to the fast current of the Straits, and now to the wash from tankers and large freighters. The ideal *yalī* was built with as many windows as possible from which to enjoy the view. These windows were made to standard sizes so that they could be replaced quickly after a storm.

By the end of the 17th century there were many kiosks with large gardens, but it is accepted that the first true *yalī* was built in 1698 by the Grand Vizier Amūdjā-zāde Hüseyn Köprülü Paşa [see HUSAYN PAŞA, AMŪDJA-ZĀDE], and it still stands, projecting dramatically over the water at Kanlıca. The great salon, although in need of restoration, was never surpassed. It is almost independent of the mansion behind. In the centre of the salon is a magnificent fountain under a shallow dome, and three-sided sofa areas form intimate retreats like those of the Baghdād Kiosk at Topkapı Sarayı; they have splendid views of the sea and boats and the wooded hills opposite. Faded, but still impressive, the formal paintwork turns this room into a paradisaical garden. Plans of *yalīs* vary, but central to the tradition is the landing on the first floor reached by a fine staircase. There are fine rooms at each corner which project over the quays or the gardens. There is concealed access to the harem wing from the central landing, but the harem, like the *hammām* [q.v.], could also be set quite separately from the *yalī* itself. Surviving, or partly surviving examples of various types of *yalī* include the remains of the Aptullah Yalı at Emirgân; the Hasıp Paşa Yalı at Beylerbey; the Kōçeoğlu Yalı and the Yılanlı Yalı at Bebek; and the former Osterog Yalı at Kandilli.

Turkish love of the open air and picnics required terraced gardens that were filled with ornate fountains (*çeşme, sebil, selsebil*) and formal pools where trees and flowers rambled and intermixed. If there were guests in the evening, lanterns hung from tree to tree. Judas and magnolia blossom transformed the shores of the Bosphorus in the spring. The Paşa's garden was divided from the harem garden by high walls, a few of which can still be seen. Up the hillside beyond the formal terraces there were parks, such as that at the Kıbrıslı Yalı at Anadolu Hisar.

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(G. GOODWIN)

YALOWA, modern Turkish YALOVA, a town and district of Turkey situated on the southern coast of the Sea of Marmara (the town in lat. 40° 40' N., long. 29° 17' E.).

The district occupies the northern edge of the Armutlu peninsula which runs between the Gulf of İzmit to the north and the Gulf of Gemlik to the south, and ends in the Boz Burun cape, in the southeast of the Sea of Marmara. In Antiquity, it was the region of Pitiya, incorporated after 280 B.C. within the kingdom of Bithynia, and like the latter, conquered by Rome in 74 B.C. The settlements of Pitipolis and Drapenon were created there, as well as thermal

baths established under the protection of Hercules and a shrine to Aesculapius. The Emperor Constantine the Great erected Drapenon into a town called Helenapolis, after his mother's name, she having reconstructed the baths there. The town grew in importance because of its position on the road from Constantinople to Nicaea, and, amongst other visitors, received the Empress Theodora with a suite of 4,000 persons. At the time of the First Crusade, the retreat to Helenapolis of the people's army led by Peter the Hermit and Gauthier Sans Avoir, in face of the Saldjūk Turks, witnessed the death of 25,000 Crusaders. In 1307 the town passed into the hands of Yalwaçoghlu, one of 'Othmān's [q.v.] lieutenants, and it now took the name of Yalağabād, later replaced by that of Yalowa.

In the 19th century, up to 1867, Yalowa was a *kaḏā* of the central *sandjak* of the *wilāyet* of Khudāwendigār [q.v.] or Bursa. It was then attached to the *wilāyet* of Istanbul, together with the whole of the *sandjak* of İzmid, then in 1888 made into a *mutasarrıflık* directly attached to the Ministry of the Interior. Yalowa was at that time the chef-lieu of a *nāhiye* dependent on the *kaḏā* of Kara Mürsel, with 27 villages and 2,426 houses. The town had ca. 1,025 inhabitants, 500 of them Muslim Turks, 250 Greek Orthodox and 275 Gregorian Armenians.

In 1930, under the Republic, Yalova was attached, at Atatürk's prompting, to the *il* of Istanbul as an *ilçe* of 496 km² with 36 villages. It had 22,235 inhabitants in 1950, 3,833 in the town and 18,422 in the villages. The town grew rapidly, thanks to its baths and hot springs being much frequented by people from Istanbul, it being a stage on the Istanbul-Bursa route, the place of boarding boats coming from Kabataş on the European shore of the Bosphorus or from Kartal, on the Asiatic shore of the Sea of Marmara, and on the route for road passenger transport connecting with Bursa via Orhangazi and Gemlik. According to the 1990 census, it had 65,823 persons. The rural population, 47,594 in 1990, is engaged in growing cereals, fruit trees (apples and peaches) and vegetables under glass. The towns of Çınarcık to Yalova's west and Çiftlikköy to its east have also developed bathing facilities and now have municipalities. The *ilçe* of Yalova, with territories added to it totalling 817 km², in 1995 became an *il*, the population of which reached 163,916 (78,210 in the town of Yalova and 85,706 in the smaller towns and villages) in 1997. Yalova and adjacent coastal resorts were severely damaged by the earthquake of 17 August 1999, which killed over 2,500 people in the *il* of Yalova.

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YĀM, the Persian and Arabic transcription of the Mongol term *jam* (*djiam*), originally denoting "road, route, direction". In the 13th century, at the time of the creation of the Mongol empire, the term *yām* also signifies in general the postal service of the Mongol Khāns and sometimes a postal relay. Information regarding this state institution of the Mongols is available from Chinese, Persian, Arabic, Armenian and Western sources (see bibl. in Gazagnadou). The postal relay of the Mongol authorities seems to have been borrowed from the Chinese postal system (*yi*), dating from the time of Čingiz Khān (Waley, 50, 75); it was progressively diffused throughout the empire in tandem with conquests (Gazagnadou, ch. II). The very bureaucratic organisation of the post of the Mongols of China is quite

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Canal, five wooden houses were constructed above the water, supported on massive piles and equipped with a bakery and a water-distillery for the use of the pioneers. A year later, dredgers began to deepen the waters of the newly established harbour, and the mud thus raised was immediately utilised for more buildings, besides the workshops, covering 30,000 square metres in all. This, however, did not suffice for the rapid growth of the population as the work on the Canal progressed towards Ismāʿīliya. To meet this emergency, and in the absence of stone quarries within reasonable reach of Port Saʿīd, the manufacture of artificial stones capable of resisting the action of sea-water was begun by Messrs. Dussaud in 1865. Details of this process are given in ʿAlī Paṣḥa Mubārak's *Khīṭat* (x, 38-40). These stones weighed about 22 tons each and were used both for the construction of the two huge breakwaters of the outer harbour and for the creation of further building ground. In the same year, mail boats sailed up the Canal to Ismāʿīliya while others brought imports to Port Saʿīd. In 1868 the breakwaters were finished, and in 1869 the Canal was completed. As a result, the town was thronged by consuls and representatives of many nations, and the population reached 10,000.

By the end of the 19th century, Port Saʿīd was the world's largest coal bunkering station, primarily for the Canal transit trade, and in the early 20th century the point of export for cotton, rice and other agricultural products of the eastern Nile Delta region and also a centre for fish processing. Its many public buildings included the headquarters of the Suez Canal Company, and by 1907 the population numbered 49,884. Its outer harbour, covering an area of 570 acres, its two moles or breakwaters built in such a way as to protect the Canal from the continuous onrush of sea-water and sand-drifts, and its docks numbering originally three on the western bank, all had to be extended. A large floating dock (259 ft. long, 85 ft. wide and 18 ft. deep, with a lifting capacity of 3,500 tons) was constructed; and, further, in the years 1903-9, new docks were established on the eastern bank. To accommodate the workmen on these docks, the new town of Port Fuʿād, named after the then King of Egypt, Fuʿād I [q.v.], sprang up on the east side.

To safeguard the ships approaching the Canal by night, the Khedive Ismāʿīl ordered four lighthouses to be erected at the expense of the Egyptian Government at Rosetta, Burullus, Burdj al-ʿIzba near Damietta, and Port Saʿīd. The latter one was 174 ft. high and its beam distinct from those of the other three and visible at a distance of 20 miles. It lay at the base of the western mole which, at its seaward extremity, carried a colossal statue of Ferdinand de Lesseps by E. FERMET, unveiled in 1899.

In 1956 the Egyptian President Gamāl ʿAbd al-Nāṣir (Nasser) [see ʿABD AL-NĀṢIR, ʿĪJAMĀL in Suppl.] nationalised the Suez Canal. In the ensuing war of Britain, France and Israel against Egypt during late October-early November 1956, Port Saʿīd was severely damaged by air attacks and during the British and French landings, with the statue of de Lesseps, amongst other things, being destroyed. After the war, the damages were repaired and the Canal re-opened, but during the Six Days' War of June 1967 Israeli forces advanced to the eastern bank of the Canal and occupied the territory of western Sinai up to that bank. The Canal remained closed for several years. But after the Camp David Accords of 1978 and the Israel-Egypt Peace Treaty of 1979, the use of the Canal revived and the revenue from transit dues has become a significant part of Egypt's income, with

Port Saʿīd returning to something of its former prosperity.

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(A.S. ATIYA*)

POSTA (Ital. *posta*), borrowed into Ottoman Turkish and Arabic in the 19th century in the forms *p/bōsta*, *p/bōsta* to designate the new conception of European-style postal services in the Near East. In more recent times, it has been replaced at the formal level by *barīd* [q.v.], a revival of the mediaeval Arabic term for the state courier and intelligence services, but *būsta/būsta* and *būstaḍjī* "postman" continue in use in the Arab Levant at the informal level, and *posta* remains the standard term in Modern Turkish. In modern Persian also *post*, from the French *poste*, is used.

(ED.)

POSTA, postage stamps. Postage stamps (Ar. *ṣābiʿ* [*barīdī*]; Pers. *tamb*; Tk. *pu*) are a Western innovation. The world's first postage stamp—the "penny black" bearing the portrait of young Queen Victoria—was issued by Great Britain in 1840. There exists an evident connection between the spread of the "postage stamp revolution" and European overseas expansion. Besides Great Britain, other European countries, above all France, but also Austria, Germany, Italy and Spain were responsible for the founding of postal services and the diffusion of stamps in North Africa and the Middle East. Foreign post offices of these countries were opened e.g. in Lebanon, Syria, Palestine, Morocco, Libya, and Egypt. They issued the stamps of their countries, and as a result the dispatching point of these stamps is only to be identified by the postal cancellations. Later, overprints were added. Here, as in other cases, the foreign post offices cut into revenues that would otherwise have gone to the national post office. The first Middle Eastern countries which joined the parade of stamp-issuing states were: India (1854 with a portrait of Queen Victoria on the first issued stamp, after using issues of the East India Company for two years); the Ottoman Empire (1863); Egypt (1866); Persia (1868); and Afghānistān (1871). The first three of them opened post offices in their "satellite states" using the same practice as the European countries.

Despite the more than one hundred year-old history of stamps in North Africa and the Middle East, "Islamic philately" has not received much attention until recently. This intensified interest is mainly to be explained by the fact that, since the 1960s and the 1970s, the themes on stamps have been diversified and several Islamic countries have begun to use postage stamps as instruments of propaganda. Philately is considered as an ancillary historical and social science discipline, although its skilled use as such is rarely revealed. Unlike its honoured sister numismatics, philately cannot of course provide information on dark periods where written evidence is scarce or unavailable. But it can be of additional value for the analysis of official viewpoints and of cultural and political history; stamps are excellent primary sources for the symbolic messages which governments seek to convey to their citizens and to the world. The same is true of banknotes; because "both are a monopoly—i.e. a sovereign attribute of the state as

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(WILLEM FLOOR)

ÇĀPĀR (or *čapar* < Turk. *çapmak* "to gallop"), post rider. Although the term *čāpār* was already used in this sense in the 7th/13th century (Ebn Bībī, 680/1281; cf. Köprülü, pp. 28-31), it was only in the 10th/16th century, under Safavid rule, that it became current in Persia, replacing the equivalent eastern Turkish term *ilēt* (q.v.; Doerfer, III, p. 12).

Postal service in pre-Islamic Persia. In Persia the postal service appears to have originated in the Achaemenid period. Herodotus (8.98) described the system in the days of Xerxes: "Now there is nothing mortal that accomplishes a course more swiftly than do these messengers, by the Persians' skilful contrivance. It is said that as many days as there are in the whole journey, so many are the men and horses that stand along the road, each horse and man at the interval of a day's journey; and these are stayed neither by snow nor rain nor heat nor darkness from accomplishing their appointed course with all speed. The first rider delivers his charge to the second, the second to the third, and thence it passes on from hand to hand. . . . This riding-post is called in Persia, *angarion*" (probably from Akkadian *egirtu*; Frye, pp. 98, 257 n. 74). There were way stations where the couriers could rest and where fresh horses could be obtained. The itinerary was measured in parasangs, or stages, along roads that seem not to have been paved or well maintained (cf. Olmstead, p. 299). Under the Sasanians a similar postal system appears to have been in operation: in a peace treaty concluded with Byzantium in A.D. 561 one clause stipulated that envoys should be supplied with mounts at the postal stations maintained by both empires (Blockley, p. 212, clause 3; *Camb. Hist. Iran* III.1, p. 574; cf. Christensen, p. 129).

Early Islamic period. The Muslim conquerors adopted many ancient institutions, including the postal system, which they called *barīd* (q.v.; ultimately derived from Lat. *veredus*, Gk. *beredox* "[courier's] horse"). Although there is some controversy over whether it was primarily the Byzantine or Sasanian model that was followed (see, e.g. *EP*, s.v. Barīd; *Camb. Hist. Iran* III.1, p. 564), it is probable that elements of both were taken over (Mez, p. 466). In the eastern part of the empire at least, ancient Persian practices and terminology seem to have prevailed. For example, the post riders were known by several Arabized Persian terms, *forāncq* (poss. < Pers. *parvānak*) "messenger"), *ṭayr* (< Pers.

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Osmanlı Postacılığı Üzerine

İLHAN PINAR

Osmanlı Postacılığı da, diğer birçok konu gibi üzerinde pek inceleme yapılmamış konulardan biridir. Dahası kapitülasyonlarla yabancı ülkelere Osmanlı topraklarında postane açma imtiyazı verildiği bilinse de, bu kapitülasyon postanelerinin Osmanlı ekonomisine verdiği yük pek irdelenmemiştir. Bu saptamayı 1875 yılında yapan Karl Braun da, aksayan bir posta hizmeti sonucu karşılaştığı Osmanlı Postacılığını -kendisi de okuduğu gezgin kitaplarındaki bu eksikliği farkederek araştırmış ve aşağıdaki bilgileri toplamıştır. Karl Braun, Osmanlı İmparatorluğu'na gelmiş sayısız gezginden biridir. 1874 ve 1875 yıllarında geldiği Anadolu'nun birçok kentini gezmiş ve Almanya'ya döndükten sonra bu gözlemlerini, araştırmalarını ve gezi notlarını "Bir Türkiye Gezisi" adlı üç ciltlik kitabında yayınlamıştır. Kitap, kadın, maliye, ordu, yönetim, harem, önemli devlet adamı biyografileri ve gelenek gibi konuları kapsamaktadır. Biz şimdi bunlardan postacılık üzerine olanı aşağıya alıyoruz:

"1875 Ağustos'u ydu; bir Türk kasabasında bulunuyordum ve Almanya'dan İstanbul'a oradan da bulundu-

ğum kasabaya gönderilecek bir mektup bekliyordum.

Stambul'dan ayrılacağı gün, 'Osmanlı Posta İdaresi Genel Müdürlüğü'nün -Stambul'da, yani, Altın Boy-nuz'un batı yakasında, Marmara Denizi'ne bakan tarafta, bu büyük ve kozmopolit kentin Türklere ait Yeni Cami semtindeki- merkezine gittim. Müdürlüğe girmem kolay olduğu gibi, içerde de istediğim gibi dolaşabiliyordum; karışan görüşen hiç kimse yoktu. Kapıyı örten halıyı kaldırıp kendimi birden en kutsal yerde buldum. İç içe birçok salon vardı ve her yer kâğıtlarla doluydu. Zor olan sorumlu bulmak, daha da zoru bulduktan sonra gerekli bilgiyi alabilmektir. Nihayet birisini buldum; görevli Türkçeden başka, Yunanca ve Fransızca biliyordu; Yunancası, bu dili Ksenophon veya Thukydides zamanında öğrenenler içindi; bir Türk'ün Fransızcasını da anlamak o kadar kolay değildi. Buna rağmen, giydiği fesin -burda yalnız Türkler değil, hemen hemen herkes fes giyor- dışında tam bir Avrupalı izlenimi uyandıran memurla anlaşmayı başardım. İsteğimin, Osmanlı postasıyla gelecek mektuplarımla, vereceğim adrese yeniden postalanması ol-

duğunu söyledim. İyi eğitilmiş birisi olduğu her halinden belli memur bana, "Grand Rue du Pera"daki "Peşt Şehir Oteli"nde kaldığım için postamın Galata'daki şubeye gideceğini ve dolayısıyla aynı başvuruyu orda yapmam gerektiğini söyledi. Ben de bunun üzerine Galata-Mertevani Sokak'taki postaneye başvurudum. Fakat bununla da yetinmeyip, yine Galata'da, Tom-Tom Sokağında Avusturya Postanesinden biraz ilerde, adımı şimdi unuttuğum dar ve yokuş bir sokaktaki Alman Postanesine de aynı şeyi rica ettim. Fransa, İngiltere, Rusya veya Yunanistan'dan posta beklemediğim için bizim postaneyi yeterli gördüm. Alman ve Avusturya postanelerine de, eğer adıma mektup gelirse, mektuplarımla bana göndermeyi üstlenen, Stambul Garı'nda çalışan bir Alman arkadaşımın vermelerini rica ettim. Ve Stambul'dan ayrıldım. Rumeli Demiryolu ile hattın en kuzey noktasına yaptığım yolculuktan döndükten sonra, soluğu Türk postanesine aldım. Mektuplarımla nerde olduğunu öğrenmek kavas'ım için zor oldu, ama sonunda öğrendi.

Önce oldukça boş bir salona girdik. Bir köşede yerde, gördüğüm ka-