

Tarih

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• Voyvoda
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- Tokat
→ Voyvoda

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DER WOIWODE IN DEN MITTELALTERLICHEN BALKANLÄNDERN UND IM OSMANISCHEN REICH

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Der lange und unmittelbare Kontakt zwischen den mittelalterlichen Balkanländern und -völkern in der politischen, wirtschaftlichen und kulturellen Sphäre ihres Lebens, der ähnliche Verlauf ihrer gesellschaftlichen Entwicklung und besonders der Einfluß Byzanz' waren die Ursache für die Formierung dem Balkan einander wesentlich sehr ähnlicher Staatsstrukturen auf. In der Folge, zur Zeit des Eindringens der Osmanen auf der Balkanhalbinsel und der Ausbreitung ihrer Herrschaft, zeichnet sich eben diese Ähnlichkeit der Staatsstruktur der unterworfenen Völker als einer der Faktoren ab, die den natürlichen Übergang und das Verwachsen mancher ihrer Elemente mit dem System der Eroberer begünstigte. Das bezeugen auch einige weitgehend in das osmanische System der lokalen und der Selbstverwaltung eingedrungene mittelalterliche balkanische Ämter und Titel wie *knjaz (knez)*, *primikjür*, *kmet*, *župan*, *ban*, *alagator (lagator)*, *voevoda (voivoda)* und andere.¹

Besonders interessant ist in diesem Prozeß des In-Berührung-Kommens und der Einwirkung von auf dem Balkan angetroffenen und von den Eroberern mitgebrachten Institutionen aufeinander, die Entwicklung des Woiwodenamts und -titels. Trotzdem aber befassen sich die Geschichtsforscher mit Amt und Titel des Woiwoden in der Regel nur flüchtig, ohne ihren Umrissen außerhalb der Grenzen eines einzigen Staates nachzugehen, wobei sie sich außerdem auf einen kurzen historischen Intervall beschränken. Angesichts dieser Umstände ist es natürlich, daß weder den Erscheinungen der Kontinuität noch den Wandlungen, die im Laufe der Zeit im Wesen des Titels Woiwode und den Funktionen seines Trägers eingetreten sind, die gebührende Aufmerksamkeit zuteil geworden ist. Eben diesen wichtigen, mit der Kontinuität und Diskontinuität in den staatlichen Strukturen zusammenhängenden Fragen ist die folgende Untersuchung gewidmet.

Doch wollen wir sogleich betonen, daß die Untersuchung einer Institution, die über tausend Jahre im Verwaltungssystem verschiedener, ein riesiges Territorium einnehmender Staaten existierte, besonders, wenn sie sich im Rahmen einer gewöhnlichen Studie zu halten hat, keinen Anspruch erheben kann, erschöpfend zu sein. Ihre Aufgabe ist, auf das Wesentliche des Charakters und der Funktionen des Woiwoden und die bedeutenderen Momente der im Laufe der genannten Periode in dieser Hinsicht eingetretenen Entwicklung einzugehen. Gleichzeitig soll diese Untersuchung auch die Aufmerksamkeit auf

could then turn to the *woynuks* to give support services essential to further military advance. The *woynuks* were often employed in the first period of Ottoman expansion as guardians of the frontier and as supplementary garrison forces who assumed responsibility for protecting the hinterland as the Turks advanced towards and eventually (after the fall of Belgrade in 1521) beyond the natural boundary formed by the Danube. The provincial law codes for Bosnia in the early 10th/16th century contain explicit reference to the use of *woynuks* in unsettled regions of the frontier (*ihtiyatlı yerler*): as guardians of the roads and passes and as defenders of minor strongholds set up in vulnerable or strategically important sectors of the frontier and its immediate hinterland (see refs. in the law codes dated 922/1516 and 937/1530 in the *Bibl.*). In time, the *woynuks* of some regions, especially in the area between the Danube and the Balkan range that, after the Ottomans' permanent establishment in Hungary in 948/1541, lost its strategic importance, lost their combat functions but kept their tax-exempt status by performing auxiliary services. Pastoralist *woynuks* were employed in large numbers for the breeding, grazing and general care of the horses belonging to the imperial stables [see *MİR-ÂKHÜR*]. They also accompanied regular army units on campaign, with responsibility for the care and protection of the mounts belonging to the imperial herd. Such *woynuks* were attached to the imperial stables and governed by their own regulations (see the law code published by Y. Ercan, *Bulgarlar ve Voynuklar*, 114-16). They managed to preserve their place as a distinct element within the complex Ottoman court and military organisational structure until the time of the Russo-Ottoman war of 1877-8 (Uzunçarşılı, *Saray teşkilâtı*, 504).

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2. Studies. İ.H. Uzunçarşılı, *Osmanlı devletinin saray teşkilâtı*, Ankara 1945, esp. 501-5; Pakalin, iii, 595-8; Gibb and Bowen, i, 54; H. İnalcık, *Fatih devri üzerinde tekkikler ve vesikler*, Ankara 1954, 137-84, ch. Stefan Dušan'dan osmanlı imparatorluğuna; Y. Ercan, *Osmanlı askerî kuruluşlarından voynuk örgütü*, in *Birinci askerî tarih semineri. Bildiriler*, Ankara 1983, ii, 109-25.

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WOYWODA, a term derived from the Slavic root *vojn* that signifies pertinence to the military or the sphere of war. In mediaeval Serbia it denoted a high-ranking commander and, on the eve of the Ottoman conquest, the governor of a military district (N. Radojčić, ed., *Žakonič tsara Stefana Dushana 1349 i 1354*, Belgrade 1960, 65, 67; C. Jireček, *Staat und Gesellschaft im mittelalterlichen Serbien*, Part IV, Vienna

1919, 25-6). In early Ottoman sources the term appears in reference to former Christian lords (N. Beldiceanu, *Les Actes des premiers sultans conservés dans les manuscrits turcs de la Bibl. nationale à Paris*, Paris 1964, ii, 56-7). Soon it began to designate agents in charge of revenues from domains which enjoyed full immunity (*serbest*), i.e. the imperial demesne as well as the *khāṣṣ* fiefs granted to viziers, provincial governors and other dignitaries (İ.H. Uzunçarşılı, *Osmanlı devletinin merkez ve bahriye teşkilâtı*, Ankara 1984, 164-5, 321; M. Akdağ, *Türkiye'nin iktisadî ve içtimâî tarihi*, ii, Istanbul 1974, 89, 377-8, 382-4, 455).

With the expansion of the *mukāṭa'a* [q.v.] system since the 11th/17th century, many *kadā's* and even *sandjaks* were administered by *woywodas* (Y. Özkaya, *XVIII. yüzyılda Osmanlı kurumları ve Osmanlı toplum yaşamı*, Ankara 1985, 21, 200-2; Y. Cezar, *Osmanlı maliyesinde bunalm ve değişim dönemi*, Istanbul 1986, 65, 144; L.T. Darling, *Revenue-raising and legitimacy. Tax collection and finance administration in the Ottoman Empire 1560-1660*, Leiden 1996, 129). Their role was further enhanced as a result of efforts to settle the nomads as peasants and the consequent revivification of deserted areas (C. Orhonlu, *Osmanlı imparatorluğunda aşiretleri iskân teşebbüsü, 1691-1696*, Istanbul 1963, 14, 18, 44).

On the whole, *woywodas* exerted, along with economic power, considerable political authority, since they were responsible also for public order, policing the countryside accompanied by numerous armed men. Not least for this reason they were the cause of frequent complaints (H. İnalcık, *Adaletnameler, in Belgeler*, ii/3-4 [1965], 49-165). The central government was hard pressed to find suitable persons for this job, i.e. persons who were acceptable also to regional interests. More often than not, local notables succeeded in controlling the *woywoda* posts in their province until the institution was abolished during the early *Tanzîmât* (M. Çadrcı, *Tanzîmât döneminde Anadolu kentlerinin sosyal ve ekonomik yapıları*, Ankara 1991, 29-32).

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WU MA "the Five Mas", the group of five Muslim warlord-governors dominating Northwest China in the Republican period (1911-49).

By the turn of the 20th century, three grand Muslim clans of Ma from Ho-chou district in Kansu, led by Ma Ch'ien-ling (1826-1910), Ma Chan-ao (1830-86) and Ma Hai-yen (1837-1900) respectively, rose up to consolidate their military power. Later their descendants came to be known as "Hsi-pei Ma-chia-chun" ("the Northwestern Muslim Warlords of the Ma clans"). The five best known of them were: Ma An-liang (1844-1918), Ma T'ing-hsiang (1889-1929) (of the Ma Chan-ao clan), Ma Fu-hsiang (1876-1932) (of the Ma Ch'ien-ling clan), Ma Ch'i (1869-1931) and Ma Lin (1873-1945) (of the Ma Hai-yen clan). They were called "Lao Wu Ma" ("The Old Five Mas") distinguished from another group of five called "Hsiao Wu Ma" ("The Young Five Mas"), comprising Ma Hung-pin (1884-1960), Ma Hung-k'ui (1892-1970) (of the Ma Ch'ien-ling clan), Ma Pu-ch'ing (1901-77), Ma Pu-fang (1902-75), and Ma Chung-ying (1909-? [q.v.]) (of the Ma Hai-yen clan). The old and young Mas were related to each other either by blood or marriage. According to the area of their dominance, they were also known as "Ch'ing Ma", the group that controlled mainly the Ch'ing-Hai region, and "Ning Ma", which controlled mainly the Ning-hsia [q.v.] region. The former were led by Ma Ch'i (r. 1929-31), Ma Lin (r. 1931-38) and Ma Pu-fang (r. 1938-49); the latter were led by Ma Fu-hsiang (r. 1913-20). Ma



HİZMET VE İHANETLERİYLE
**Tercümanlar, Voyvodalar
ve Azınlıklar**

1. BASKI

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