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海外特別研究員最終報告書

独立行政法人日本学術振興会 理事長 殿

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(氏名は必ず自署すること)

海外特別研究員としての派遣期間を終了しましたので、下記のとおり報告いたします。

なお、下記及び別紙記載の内容については相違ありません。

記

1. 用務地（派遣先国名）用務地： アンカラ （国名： トルコ共和国 ）
2. 研究課題名（和文）※研究課題名は申請時のものと変わらないように記載すること。
オスマン朝における遊牧民定住化政策の研究：シリア北部地域への定住化を中心に
3. 派遣期間： 平成 31 年 1 月 7 日 ～ 令和 2 年 1 月 26 日（385 日間）
4. 受入機関名及び部局名
ビルケント大学 歴史学科
5. 所期の目的の遂行状況及び成果…書式任意 **書式任意 (A4 判相当 3 ページ以上、英語で記入也可)**
(研究・調査実施状況及びその成果の発表・関係学会への参加状況等)
(注)「6. 研究発表」以降については様式 10-別紙 1～4 に記入の上、併せて提出すること。

Research Report

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Title of the Research Project:

Study on the Ottoman Nomad Settlement Policy into Northern Syria and Other Areas

Purpose and Aim of the Research:

The ultimate research purpose is the clarification of the changing characteristics of the mutual relationship between the ruling elite and ruled subjects of the Ottoman Empire. To achieve this purpose, I focused on the Ottoman nomad settlement policy into the northern Syria area in the seventeenthseventeenth and eighteenth centuries. Northern Syria and Eastern Anatolia are one of the most multi-ethnic and religious areas in the contemporary Middle East. This characteristic had brought grace to this area for many centuries; however, this ethnic and religious diversity

is also causing the tragedy of the Syrian civil war today. I consider that the research contributes to the investigation of the formation process of the multi-ethnic and religious Syria and Anatolia from the historical and long-term perspective, not from a nationalistic or short-term one.

Method and Object of the Research:

I have analyzed historical sources relating to the Ottoman nomadic settlement policy, especially the Ottoman administrative documents and registers held in the Turkish Republic Archives and Waqf Archives in Ankara during this year (listed below). I continue to analyze and investigate other Ottoman administrative documents and registers held in libraries and archives in Ankara, Istanbul, and other cities.

Cumhurbaşkanlık Devlet Arşivleri Genel Müdürlüğü Osmanlı Arşivi Daire Başkanlığı (COA), Maliyeden Müdevver Defterler nos. 6022, 8458, 9484, 9956.

COA, Mühimme Defterleri (Bâb-ı Âsafî, Divan-ı Hümâyûn Sicilleri Mühimme Defterleri /A. {DVNSMHM.d.}) nos. 104, 110–112, 115–117, 119–121, 139.

COA, Tapu Tahrir Defterleri no. 202.

COA, Tapu ve Kadastro Genel Müdürlüğü Defterleri no. 2180.

Waqf Ahkam Defterleri (Vakıflar Genel Müdürlüğü Vakıflar Kayıtlar Arşivi, defter) nos. 317, 319, 321, 323–324, 329, 341–342, 344, 355, 905.

Analysis:

Based on the analysis of the above one hundred ledger records in the Mühimme Defters and Waqf Ahkam Defters, I concluded as follows:

1. The Ottoman government had changed their administrative approach to the nomadic tribes in northern Syria and eastern Anatolia from the traditional “laissez-faire” to a strict regimen of control; thus, since the end of the seventeenth century, they had begun to force the nomads to settle down in the designated area and to abandon their seasonal migration. The aims of the forced settlement policy were as follows: 1) development of new arable lands, 2) enforcement of the Ottoman rules, 3) construction of battle lines and buffer zones between hostile states or groups such as Iranian dynasties, Arabian Bedouins, and European superpowers in northern Syria and eastern Anatolia.

2. Contrary to Winter’s hypothesis,¹ the Ottoman government had never forced the nomadic Turkman and Kurdish groups, who paid an amount of money equivalent to the sheep tax to the Haremeyn-i Şerefeyn *waqf* institution for the operating expenditure of the ‘Atik Valide Sultan mosque complex in Üsküdar, to abandon their seasonal migration and settle in northern Syria in the seventeenth and eighteenth centuries. Rather, the Ottomans used enough exertion to separate the normal (*milli*) nomadic groups who paid tax to the central or prefectural

¹ See S. Winter, “Osmanische Sozialdisziplinierung am Beispiel der Nomadenstämme Nordsyriens im 17.–18. Jahrhundert,” *Periplus: Jahrbuch für außereuropäische Geschichte*, 13, 2013, 51–70; and *id.*, “The Province of Raqqa under Ottoman Rule, 1535–1800: A Preliminary Study,” *Journal of Near Eastern Studies*, 68(4), 2009, 253–268.

government and other nomadic groups who paid their “tax” to the *waqf* expenditure as the former paid in tax. The government made efforts to ensure that the same amount of money was paid by the latter in their contribution to the *waqf* expenditure. In other words, the government ensured that both groups paid a sufficient contribution.

3. Nomadic people took several countermeasures against the Ottoman nomad settlement policy, such as refusal to obey the commands, flight from the settled places, and meeting and mixing with the *waqf* nomadic tribes, who were exempt from the forced settlement policy.

4. One of the characteristics observed in the seventeenth and eighteenth century Ottoman Empire was factional disputes; the officials of the chief vizier, palace eunuchs or *harem* women, Janissary soldiers, *‘ilmiye* members, and local celebrities played important roles in the Ottoman governance and tax-collection in this era. Above-mentioned *waqf* nomads were under the control not of the state but of the palace eunuchs and *harem* women, who drew on them as their source of money and power through the empire-wide *waqf* system. This fact caused the strict separation of normal and *waqf* nomadic tribes and the application of a contrary attitude toward *milli* and *waqf* peoples. This practice followed misconduct and chaos at the level of local administration and tax collection.² In conclusion, not only prefectural administrators and tax-collectors but also the ruled-over nomadic tribes and other subjects took their best chances to survive under the Ottoman rules and gain profits for themselves by thoroughly utilizing this multilayered and factional administrative-financial system in the seventeenth and eighteenth centuries.

Publications:

1. Keiko IWAMOTO, *Nomads and the Early Modern Empire: Nomadic Peoples under Ottoman Rule from the 15th to the eighteenth Centuries* (Book in Japanese). Kyoto University Press, Feb. 2019, ISBN: 9784814001828.
2. Keiko IWAMOTO. “The Archive and Library of the Topkapı Palace Museum (Topkapı Sarayı Müzesi)” (User guide in Japanese). In: *From the Libraries of the World: A Guide to Libraries and Archives for Asia Studies* (in Japanese), Uehiro Project for the Asian Research Library (U-PARL) (ed.) Mar. 2019, 173–179, ISBN: 978-4-585-20069-7.
3. Keiko IWAMOTO. “KONDO Nobuaki, Islamic Law and Society in Iran: A History of Qajar Teheran” (Book review in Japanese). *The World of Islam*, Association for Islamic Studies in Japan, (91), June 2019, 29–36.
4. Keiko IWAMOTO. “Stockbreeder or Farm Worker: Duration of ‘Nomadic’ Grouping in the 16th Century Ottoman Adana Province” (Oral presentation). The International Symposium on the Altay Communities VIII @ No. 2 Residence of the President of Kyrgyz Republic, Cholpon-Ata, Issyk-Kul, Kyrgyz, 21 Aug. 2019.

² On similar examples of the eighteenth century Bursa, see N. Alkan-Günay, “18. Yüzyıl Osmanlı Taşra Yönetim Düzeni Açısından Hudâvendigâr Sancağı’nda Yaşayan Vakıf Reayası Yörükler,” *Uludağ Üniversitesi Fen-Edebiyat Fakültesi Sosyal Bilimler Dergisi*, 18(33), 2017, 317–338; and *id.*, “18. Yüzyıl Osmanlı Taşra İdaresinde “Mültezim ve Reaya” İlişkisine Dair Bir Değerlendirme: Hudâvendigâr Sancağındaki Yörükân Voyvodaları ve Yörükler,” in *Yörükler: Orta Asya’dan Anadolu’ya*, İ. Şahin (ed.), İstanbul: Bursa Osmangazi Belediyesi, 2019, 199–210.

5. Keiko IWAMOTO. “Nomads Paying ‘Tax’ to *Waqf*: Impacts on the Complication of the Ottoman Tax System in the seventeenth and eighteenth Centuries” (Oral presentation in Japanese). Annual Meeting of the Society of Oriental Researches in Kyoto @ Kyoto University, Kyoto, Japan, 4 Nov. 2019.
https://researchmap.jp/keiko_iwamoto_0316/?lang=english

Future Topics:

I am planning to broaden the scope of the study to the relationship between the ruling authority and ruled nomadic peoples in the Tanzimat, Hamidian, and Republic eras. Additionally, I am preparing an investigation concerning self-representation in the nomadic tradition and history in contemporary Turkey as represented by the Nomads (Yörük) Festival in Antalya, the Camel Wrestling Festival in Selçuk, and other cultural events and practices³

I have applied to give an oral presentation on the research subject at the 24th Conference of the Comité International des Études Pré-Ottomanes et Ottomanes (CIEPO) held in Thessaloniki, June 2020, and I will publish some parts of the research as an article in the academic journal *Toyoshi-Kenkyū* published by the Society of Oriental Researches in Kyoto in 2020.

³ See A. H. Tuztaş-Horzumlu, “Yörük Kültürlü Tanıtmak: Dernekleşme Faaliyetleri ve Yörük Şenlikleri,” *Türkiyat Mecmuası*, 27(2), 2017, 239–55.