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Persia worsened the effects of the socio-economic problems of the day. The *Diwān* was not in session that day; the sultan and grand vizier were absent from Istanbul and the *ka'im-makām* [q.v.] was at his private residence in Çengel Köy on the Bosphorus. The government was not able to organise any effective resistance. The rebellious *ulemā*<sup>2</sup>, led by Arnawud Zulālī Ḥasan Efendi, a former *kādī* of Istanbul dismissed in 1140/1728, successfully pressed the sultan to appoint a new government. Before this the Grand Vizier Newshchirli Ibrāhīm Pasha and other prominent members of the government were murdered (18 Rabī' I 1143/1 October 1730). The new sultan Maḥmūd I [q.v.], who acceded to the throne on 6 October, was urged to grant a general amnesty to the rebels following a *hüddjet* issued by the new *Sheykh ül-Islām* (14 D̄jumādā I 1143/11 November 1730). Patrona K̄halīl, instead of seeking high office, aimed at securing a lasting influence on affairs. His domination endured for two weeks only, until the Imperial *Diwān* decided in secret to make an end to it. The factions of the seraglio, led by the *Kızlar Aghası* Beshīr Agha and the new Grand Vizier, Silāhdār Mehmed Pasha, united forces and created their own power base to effect a counter coup. Kaḅakulaḅ Ibrāhīm Agha (notorious for his bloody suppression of the revolt in Egypt), the admiral D̄janīm Khodja Mehmed Pasha, and a former *khān* of the Crimea, Kaplan Girāy, organised it. On 14 D̄jumādā I 1143/25 November 1730, Patrona K̄halīl, accompanied by his fellow-rebel leaders, was invited to attend the meeting of the *Diwān*, at which the sultan was to appoint him *beglerbegi* of Rumeli. During the meeting in the seraglio, the three leading rebels were set upon and killed. *Ulemā*<sup>2</sup> such as Zulālī Efendi were arrested and secretly executed later. In Ramaḍān 1143/March 1731 a riot ensued, purportedly instigated by a group of Albanians in revenge for their fellow-countryman Patrona K̄halīl; this was quickly suppressed by the newly appointed grand vizier Kaḅakulaḅ Ibrāhīm Pasha.

Paintings of these bloody events were made by the French painter Jean-Baptiste Vanmour (Rijksmuseum Amsterdam, Inv. A 2012 and A 4082 i.a.).

**Bibliography:** Munir Aktepe, *Patrona isyanı* (1730), Istanbul 1958 (basic, with bibl.); idem (ed.), *Şemānī-zāde Fındıklılı Süleymān Efendi tarihi Mūr'it-tevarihi*, 3 vols. in 4, Istanbul 1976-81, vol. i, 6-19; Ahmed Refik Altunay, *Lāle devri*, ed. H.A. Dirioz, Ankara 1973, 110-53 (original ed. Istanbul 1912); A. Vandal, *Une ambassade française en Orient. La mission du Marquis de Villeneuve 1728-1741*, Paris 1887, 147-67; *Destarı Salih tarihi*, ed. B.S. Baykal, Ankara 1962; A. Boppe, *Les peintres du Bosphore au dix-huitième siècle*, new illustr. ed. C. Boppe-Vigne and T. Florenne, Courbevoie, Paris 1989, 35-7 (original ed. Paris 1911); G.R. Bosscha Erdbrink, *At the Threshold of Felicity*, Ankara 1975, 93-8; [M. Cezar et alii], *Mufassal Osmanlı tarihi*, 6 vols., Istanbul 1957-63, v, 2460-6, 2468-76; Hammer-Purgstall, *Histoire*, xiv, 219-46; R.E. Kocu, *Patrona Halil*, Istanbul 1967 (romanticised biography, with detailed information); Ch. Perry, *A view of the Levant particularly of Constantinople, Syria, Egypt and Greece*, London 1743.

(A.H. DE GROOT)

**PAWLĀ**, the name given in the Mughal emperor Akbar's monetary system to the  $\frac{1}{4}$  *dām* ( $\frac{1}{4}$  *paysā*).

(J. ALLAN)

**PAYĀS**, the Ottoman Turkish form of modern Turkish Payas, a small town at the head of the Gulf of Alexandretta 18 km/12 miles north of Iskandarūn [q.v.] (lat. 36° 46' N., long. 36° 10' E.). Lying as it

does in the very narrow coastal corridor between the sea and the Amanus Mts. or D̄jabal al-Lukkām [q.v.], the modern Turkish Gavur Dağları, Payās has always been a strategically important point on the route from Cilicia to Antioch; the name itself goes back to that of the classical Greek town of Baiae (see *PW*, ii/2, col. 2775 (Ruge)).

In the early Islamic period, Payās was on the road connecting Iskandarūn with the frontier fortress against the Byzantines of al-Maḣᣣīsa [q.v.] (Mop-suestis), and the classical Arabic geographers name it as Bayyās, a flourishing small town. Under the Ottomans, with their acquisition of Syria, it became in the 10th/16th century quite a significant port; the vizier Şokollu Mehmed Pasha [q.v.] built there a large caravanserai, a mosque, *madrasa*, *imāret* and baths. In the next century, Ewliyā Çelebi describes the port as strongly fortified and with batteries of cannon. In the 19th century it came within the *wilāyet* of Adana, and Cuinet numbered its population at 6,325, slightly more than half of whom were Muslims. With the 1921 agreement between France and the Nationalist Turkish government in Ankara, Payās came just within the boundaries of Turkey. After the 1939 incorporation of the Hatay *vilāyet* in Turkey, Payās was included within this last, and is at present the chef-lieu of a *nahiye* in the *ilçe* of Dört-Yol in the Hatay/Antakya *il*. The population in 1950 was 2,653.

**Bibliography:** Ewliyā Çelebi, *Seyāhat-nāme*, Istanbul 1314/1896-7, iii, 42-3; Sāmī Bey, *Ḳāmūs al-a'lām*, Istanbul 1894, ii, 1571; V. Cuinet, *La Turquie d'Asie*, Paris 1891, ii, 105-8; Le Strange, *Palestine under the Moslems*, 422; R. Dussaud, *Topographie historique de la Syrie antique et médiévale*, Paris 1927, 435, 503; *IA*, art. *Payas* (Besim Darkot), on which the above article is based.

(C.E. BOSWORTH)

**PAYGHŪ** (r.), a Turkish name found e.g. among the early Saldjūks, usually written *P.y.ḡhū* or *B.y.ḡhū*. In many sources on the early history of the Saldjūks these orthographies seem to reflect the old Turkish title *Yabghu*, which goes back at least to the time of the Orkhon inscriptions (see C.E. Bosworth and Sir Gerard Clauson, in *JRAS* [1965], 9-10), and it was the *Yabghu* of the western, Oghuz Turks whom the eponymous ancestor of the Saldjūks, Duḳāḅ Temir-Yalīgh "Iron-bow" served (see Cl. Cahen, in *Oriens*, ii [1949], 42; Bosworth, *The Ghaznavids, their empire in Afghanistan and eastern Iran 994-1040*, Edinburgh 1964, 219 and n. 46). But the orthography *P.y.ḡhū*, *B.y.ḡhū*, is so frequent in the sources that it has been suggested (e.g. by P. Pelliot and O. Pritsak) that we have here a totemistic personal name used by the early Saldjūks, stemming from *bighu/pighu* "a type of falcon" (see M.Th. Houtsma, *Ein türkisch-arabisches Glossar*, Leiden 1894, 28). See the lengthy discussion in J. Marquart, *Über das Volkstum der Komanen*, in W. Bang and Marquart, *Osttürkische Dialektstudien*, in *AGW Göttingen*, N.F. xiii, Berlin 1914, 42-3 n. 5, 44. In support of this, it is true that the name/title *Payghū* / *Bīghū* *Khān* re-appears amongst the Karakhānids [see *LEK-KHANS*] in the 6th/12th century (see Pritsak, *Die Karachaniden*, in *Isl.* xxvi [1953-4], 54).

**Bibliography:** Given in the article.

(C.E. BOSWORTH)

**PAYSĀ**, *PAISĀ* (Hindi), English form pice, a copper coin of British India = 3 pies or  $\frac{1}{4}$  anna. Under the Mughals, the name *paisā* became applied to the older *dām*, introduced by Shīr Shāh, 40 of which went to the rupee, as the unit of copper currency; the name found on the coins however is usually simply *fulūs* or *rewānī*. *Paisā* is the general name for the exten-

Yabghu

✓ **YABGHU** (τ.) (perhaps also Yavghu, the Old Turkish so-called "runic" alphabet not differentiating *b* and *v*), an ancient Turkish title, found in the Orkhon [q.v.] inscriptions to denote an office or rank in the administrative hierarchy below the Kaghan.

The latter normally conferred it on his close relatives, with the duty of administering part of his dominions. It was thus analogous to the title *Shadh*, whom the Yabghu preceded in the early Türk empire [see TURKS. I. History. 1. The pre-Islamic period]. It seems to have lost some importance after this time (8th century), since Maḥmūd al-Kāshgharī, reflecting the position in Karakhānid times, says that the Yabghu ranks below the Yughrush or vizier, who himself came after the Kaghan and the Tigin [q.v.] (*Dīwān lughāt al-turk*, Tkish. tr. Atalay, iii, 32: *yafghu* for *yabghu*) (the *Shadh* seems to have by now dropped out here).

In the period of the decline of the Hephthalites in northern Afghānistān and the extension of Arab control into the region (early 2nd/8th century), the title was borne by Turkish princes of the upper Oxus principalities such as Tukhāristān and Khuttal(ān) [q.v.]. It appears on Hephthalite coins as *Tapgu* in the local Hephthalite version of the Greek alphabet, and in the Arabic historical sources in an Arabo-Persian form as *djabbūya*, *djabghūya*, e.g. in al-Ṭabarī, ii, 1204, 1224, 1547, 1604, 1612, etc. Al-Kāshgharī correctly connected the title also with the Karluḡ and the Oghuz. The caliph al-Mahdī received the submission of the Yabghu of the Karluḡ amongst several other Transoxanian and steppe potentates (al-Ya'kūbī, *Ta'rikh*, ii, 479; cf. Barthold, *Turkestan down to the Mongol invasion*<sup>3</sup>, 202). At the opening of the 5th/11th century, Yabghu was the title of the Oghuz ruler on the lower Syr Darya with his capital at Djand [q.v. in Suppl.]; the holder of the title in the 1030s and early 1040s, Shāh Malik, was at odds with the Saldjūḡ family [see SALDJŪḢIDS. II.]. Yabghu nevertheless occurs within the Saldjūḡ family also, though exactly what functions, if any, Mūsā Yabghu, son of Saldjūḡ b. Duḡāk, exercised is unknown (see *ibid.*). The title still had significance in later Saldjūḡ times, since, according to Gordlevskiy, in the military organisation of the Rūm Saldjūḡs of Konya, the Yabghu as representative of the Khān/Sultan commanded the left wing of the army (cited by Doerfer, iv, 127); but after this time seems to fall out of use.

The origins and etymology of the term have excited much speculation. It seems certain that it is not a native Turkish term. It may appear in pre-Islamic, pre-Türk empire times amongst such peoples of Inner Asia as the Huns and the (?) Indo-European Wusun of eastern Turkestan, and there exist Chinese transcriptions of it. It may well be ultimately an Indo-European word, either "Tokharian" or Iranian. See the extensive discussions in G. Doerfer, *Türkische und mongolische elemente im Neupersischen*, iv, Wiesbaden 1975, 124-36 n. 1825; Sir Gerard Clauson, *An etymological dictionary of pre-thirteenth century Turkish*, Oxford 1972, 873.

*Bibliography*: See also C.E. Bosworth and Clauson, *Al-Awārazmī on the peoples of Central Asia*, in *JRAS* (1975), 9-10. (C.E. BOSWORTH)

**YĀBISA**, the mediaeval Arabic name for IBIZA (Catalan, Eivissa), an island in the western Mediterranean, part of *al-Djazā'ir al-sharqiyya* "the Eastern islands" [of al-Andalus], sc. the Balearics [see MAYŪRḲA; MINŪRḲA and their *Bibls.*], and also the name of its chief town and port. Ibiza is the smallest of the trio (area 572 km<sup>2</sup>), and lies 85 km to the southwest of Mallorca halfway to the Spanish

coast (at Cabo de la Nao, with Denia nearby). It is flanked by the still smaller island of Formentera 4 km to its south, and the name Pityusic Islands, applied to these two in Antiquity is still used today, implying a certain distinctiveness to them within the Balearic group. The name Ibiza (Greek form Ebouos) is believed to derive from Phoenician [ʔ]ybsm, either ʔi brōšim "island of pines" or ʔi bōsem "island of fragrance" (cf. A. Dietrich, *Phönizische Ortsnamen in Spanien*, Abh. für die Kunde des Morgenlandes, xxi/2, Leipzig 1936, 29-30), with the Greek translation Pityousai. The explanation of Yākūt, in his *Buldān*, Beirut, v, 424, "the dry island", is clearly folk etymology. Ibiza lies close to the shipping lanes connecting the eastern Mediterranean with the Iberian and Maghribī Mediterranean coastlands, and this position has made it a favourite way station from Phoenician times onwards. The chief town and port, acquired by colonists from Cadiz in 653 B.C., has an excellent navigational and strategic location on the southeastern coast of the island. It came under Carthaginian control a century later, and eventually had a Punic or Phoenicised population, perhaps of considerable size (some 4,000 tombs have been found in the cemetery of Puig des Molins).

The Arab conquest of Spain reached Ibiza in the course of the 2nd/8th century. There followed over four centuries of Islamic rule; after recognising the authority of the Umayyad governors and then of the caliphs of Cordova, Ibiza had close ties with the Taifa of Denia [see DĀNIYA; MUḌĀḤID] until the Reconquista in 1235. Arab authors refer to Ibiza as "the daughter" (*binī*) of Mallorca, and define its location at one day's sailing from Denia to the west and an equal distance from Mallorca to the northeast. The island was noted both as a port of call (with the port city itself, there were ten harbours, *marāṣī*) and for its ship-building activity, benefiting from fine stands of pine trees, which were also a source of wood for charcoal burning. They praise Ibiza's fruits, vineyards, grapes and raisins, as well as the "inexhaustible" salt of its salt pans (al-Himyarī, *Rawḍ al-mi'tār*, text 198, tr. 240; al-Ḳazwīnī, *Āthār al-bilād*, Beirut 1960, 282). Peaceful pursuits and commerce precluded neither piracy on both sides nor attacks by Christian powers (a Pisano-Catalan expedition, 1116). This motivated the construction of still stronger fortification walls, which have recently been the object of excavations and publications (A. Costa Ramon, *La triple murada de l'Eivissa àrab*, (Ibiza 1985). Meanwhile, Arab culture on Ibiza flourished, as witnessed by the mention of two of its poets in Yākūt's description of the island.

Ibiza's economic and maritime role continued after 1235, and relations with the Maghrib remained lively. The island's conqueror and subsequent feudal lord, the archbishop of Tarragona, strove to carry on the crusading spirit in the form of naval raids, but commerce asserted itself, especially as the exportation of the prized salt of Ibiza included North African ports among its destinations. Its salt flats, already praised by the Arabs (and still active today), gained primacy at this period, and between the 13th and 17th centuries they made the island one of the principal sources of salt in the Mediterranean. Thus Pīrī Re'īs states in his *Kitāb-i bahriyye* (932/1526; ed. Ankara 1935, 542) that as many as 50-60 *barāṣas* dock annually at the *iskele* of the island's *tuzla* to load salt, and that the largest number of Arab and Turkish captives held in the kingdom of Catalonia work on these salt pans (see also J.-Cl. Hocquet, *Voiliers et commerce en Méditerranée, 1200-1650* = vol. ii of his *Le sel et la fortune de Venise*, 1978-9; idem, *Ibiza, carrefour du commerce maritime*

position came in 1582 when Moršedqoli Khan and his charge, prince 'Abbās Mirzā, revolted in Herat. Despite the waning appeal of Shah Ḳodābanda, Salmān exhorted the Qezelbāš amirs in the court to join their liege and march against these royal rebels to the east. A number of lengthy sieges ensued at Herat and Torbat, but Šāmlu and Ostājlu amirs circumvented Mirzā Salmān and secretly concluded a cease-fire with Moršedqoli Khan. Mirzā Salmān's brinkmanship in Khorasan (sources such as *Ḳolāšat al-tawāriḳ* and *Noqāwat al-āḡār* emphasize his control over the Qezelbāš amirs) contributed to the coalescing of a conspiracy around the *qorči bāši* (commander of royal cavalry) Qoli Beg Afšār, the *mohrdār* (seal holder), Šāhroḳ Khan Du'l-Qadar, and Moḥammad Khan Torkmān. Assassins were dispatched after Mirzā Salmān on May 12, 1583 when he left Herat to organize a celebratory feast at the shrine of his ancestor, 'Abd-Allāh Anšāri, in Gāzorgāh (q.v.), but supporters alerted him to this threat. He quickly returned to Herat and sought asylum in the *madrasa* of Solṭān-Ḥosayn Bayqarā where Ḳodābanda and Ḥamza Mirzā had set up their royal apartments. Surrounded by Qezelbāš amirs who argued that only strife and civil war would result from Salmān's continued presence, the shah acceded to the conspirators' demands. Qezelbāš amirs killed the Persian vizier in the Bāḡ-e Zāḡān, after which his head was sent to 'Aliqoli Khan Šāmlu and his body was hung publicly in Herat. Later, a military judge (*qāzi-e mo'askar*), Mir Abu'l-Wālī Inju, decreed that his body be interred properly at the Gonbad-e Mir Wālī in Mashad (al-Qommi, pp. 746-47). Mirzā Salmān was not noted for any scholarly or literary endeavors; but the text of one of his letters, to the Ottoman noble Sinān Pasha, was preserved by al-Qommi in *Ḳolāšat al-tawāriḳ* (pp. 717-21).

*Bibliography:* Qāzi Aḥmad b. Šaraf-al-Din al-Ḥosayn al-Qommi, *Ḳolāšat al-tawāriḳ*, 2 vols., ed. E. Ešrāqi, Tehran, 1980. Maḥmud b. Hedāyat-Allāh Afušta'i Naṭanzi, *Noqāwat al-āḡār*, ed. E. Ešrāqi, Tehran, 1971. Eskandar Beg Monši, *Tāriḳ-e 'ālamārā-ye 'Abbāsi*, 2 vols., ed. and tr. R. Savory, Boulder, 1978. Moḥammad Yusof Vāleh Ešfahāni, *Ḳold-e barin*, ed. M. H. Moḥaddet, Tehran, 1993. Manučeher Pārsādust, *Šāh Esmā'il-e dovvom: šojā'-e tabāh šoda*, Tehran, 2002. Našr-Allāh Falsafi, *Zendagāni-e Šāh 'Abbās-e awwal I*, Tehran, 1966. R. Savory, "The Significance of the Political Murder of Salman Mirza," *Islamic Studies* 3, 1964, pp. 181-91.

(COLIN PAUL MITCHELL)

**JABĠUYA**, Arabo-Persian form of the Central Asian title *yabḡu*. This article will be divided into two sections.

- i. *Origin and early history.*
- ii. *In Islamic sources.*

#### i. ORIGIN AND EARLY HISTORY

Although *yabḡu* is best known as a Turkish title of nobility, it was in use many centuries before the Turks

appear in the historical record. The earliest form of the word attested is the Chinese *xihou* (ancient *iāp-g'u*; Karlgren, pp. 675 q [and variants] + 113a, Early Middle Chinese *xip-γəw*), which is found as a title of various "barbarian" (Wusun, Yuezhi, etc.) rulers in texts referring to events from the 2nd century B.C.E. onwards. The title seems first to have been brought to the Iranian world by the Kushans. The *Han shu*, (chap. 96A, p. 3891), tells that the Yuezhi were ruled by five *xihou*, to which the *Hou Han shu* (chap. 88, p. 2921), adds an account of how Qiujiuque, the "Guishuang *xihou*," that is Kujula Kadphises the "Kushan *yabḡu*," obtained supremacy over the other four *xihou* and thus established the Kushan Empire (Chavannes, 1907, pp. 189-92; Hulswé and Loewe, pp. 121-23). As is to be expected, the title is also attested on the coins of Kujula, where it written *yavuga-* or *yaia-* in Prakrit and *zaouu* (genitive of *\*zaos* or *\*zaoēs*) in Greek. The identity of these forms with the Chinese *xihou* was first recognized by Alfred von Gutschmid (p. 114). Another Prakrit variant, *jaiva-*, may be attested in an inscription from Taxila (see Konow, p. 27), but the context is not entirely clear. The Bactrian form *iabgo* is also attested in the Kushan period (Livshits and Kruglikova, p. 103); much later, probably at the end of the 5th century, it reappears as a Hephthalite title (Sims-Williams, 1999, p. 255). The personal name *Yapḡu* in the Kharoṣṭhī documents from Niya (e.g., Burrow, *passim* on pp. 92-95; cf. Lüders, p. 789) and the Tocharian B title *\*yapko* (attested via the adjective *yapkoñe*; see Pinault, p. 12) are likely to derive from the Bactrian form. However, the supposed form *iapgu* in a Bactrian coin legend of the Turkish period (Ghirshman, p. 50) is a misreading, probably for *tag-ino*, that is, Turk. *tegin* "prince" (Davary, p. 98).

Among the Turks, the title *yabḡu* gained a new lease of life. In the Turkish inscriptions of Mongolia, it refers to a noble ranking immediately after the *qaḡan*, but in the West the title seems to have been used more generally of tribal chiefs, and was so characteristic that the Chinese came to refer to the Western Turks by expressions such as "the tribes of the *yabḡu*" (Chavannes, 1903, p. 95 n. 3). In Tang times, Turkish *yabḡu* was retranscribed into Chinese as *yehu* (archaic *iāp-γuo*, see Karlgren, nos. 633d + 784k, Late Middle Chinese *jiap-xñuā*), showing that the equivalence with *xihou* was by then forgotten. In the Sogdian version of the Karabalgasun inscription, the Turkish title is transcribed as *γγw*. In the 7th century, the spelling *cpγw* [*yabyu*] is attested on Sogdian coins of Chach (Shagalov and Kuznetsov, 2006, pp. 84-86). In a ninth-century colophon to a Manichean hymn-book, *yβγw* [*žabyu*] is attested as the title of the ruler of Parvān (Āqsu) and the variant *yβγw* as part of a Turkish personal name (Müller, p. 11, ll. 77, 93; cf. also Bailey, 1985, p. 130, where Tibetan, Armenian, and Pahlavi forms are cited).

The ultimate origin of the word *yabḡu* has been much disputed. A useful survey of the older literature is provided by Richard Frye, pp. 356-58, who refers to suggested Altaic etymologies but himself favors an Iranian source. Two different Iranian etymologies were proposed by Harold W. Bailey (*\*yam-uka-* "leader," Bailey, 1958,

yorlardı. Bu hususu Yusuf Akçura gayet güzel bir şekilde açıklamaktadır: "Bâzıları —liberal yöneticiler— bu hakları —istiklâlin— Çar'ın kanunlarına baş eğerek elde edileceğine inanıyorlardı. Ancak son yılların olayları bunun tam tersini ortaya koydu. Zorlama liberalizmin uygulandığı yılları tâkip eden tepkiler döneminde, bütün eski sistem yeniden gün ışığına çıkarıldı ve belki de daha büyük bir incelik ve kurnazlıkla yürütüldü."<sup>40</sup>.

Şurası da unutulmamalıdır ki Rusya müslümanları kongreleri ve İttifak'ın gerçekleştirilmesi, Rusya Türkleri arasındaki millî uyanış ve hareketin program ve stratejisini çizmiş ve teşkilatlanmanın da temelini atmıştır. İlk defa olarak bu kongrelerle Rusya mahkûmu Türkler'in istiklâl hareketlerinin ortaklaşa güçbirliği ile gerçekleştirilebileceğine inanılmıştır. Siyasî çabalar bir sonuç vermemekle beraber İttifakçılar, millî ülkü ve onun kültür umdeleriyle programını tâyin ve tesbitte başarılı olmuşlardır.

Dünya Türklüğü'nün tek bir millet olduğu gerçeği yine İttifakçılar tarafından ortaya konulmuştur. Millî birlik şuuruna ulaşmış bir milletin sun'î olarak çeşitli mezheplere parçalanamayacağı ilkesi, hem de şif olan bir temsilcinin teklifi üzerine III. Müslümanlar kongresinde ittifakla kabul edilmiştir. Türk dili birliği, okulların çağdaşlaşması, İdâre-i Rûhâniye Teşkilâtı'nın kurulması gene İttifakçılar'ın eseridir.

Ancak XX. yy. ın başındaki bu Türk dünyasının uyanışı, işbirliği yapılması düşünülen Rus liberal partileri, Rus polisi ve jandarması, misyoner teşkilatları ve bizzat Rusya devleti tarafından engellenmiştir.

(40) Aynı eser, s. 49.

-Yabgu

Türk Kültür Araştırmaları, XVII-XXI/1-2, 1979-1983 Ankara

## ESKİ TÜRK DEVLET TEŞKİLATINDA "YABGU" UNVANI VE TARİHİ GELİŞMESİ\*

Abdülkadir Donuk

Tanınmış türkologumuz F. Köprülü'nün belirttiği gibi "Eski Türk unvanları yalnız dil tarihi açısından değil, umûmiyetle kültür tarihi ve bilhassa Türk devlet hukuku tarihi bakımından çok mühimdir. Türk devletlerinde siyâsî ve içtimâî bir mevki veya bir kamu vazifesi ifade eden bâzı unvanlar mevcuttur ki, bunların açıklanması ile eski Türk topluluklarının içtimâî bünyesini ve hukukî teşkilâtını anlamak mümkün olacaktır"<sup>1</sup>. Bu itibarla, Yabgu unvanının eski Türk devlet teşkilâtında oynadığı rolü tesbit edebilmek için, evvelâ hangi Türk devletinde görüldüğü, kimler tarafından ne maksat ile kullanıldığı, yayılma sahaları, mânâsı, menşei hakkında ileri sürülen türlü iddiaların doğru olup olmadığı, son olarak da ne olması gerektiğini açıklamaya çalışmak araştırmamızın esasını teşkil etmektedir.

Önce, ehemmiyetli gördüğüm bir noktanın açıklanmasının faydalı olacağı düşüncesindeyim.

Yabgu veya diğer Türk unvanları üzerinde şimdiye kadar yapılan tetkiklerden çoğu, sâdece *linguistic* açıdan ele alınmış olduğundan, eksik ve hatalı neticelere varan bir takım etimoloji tecrübelerinden ileriye gidememiştir. Bunda da yabancı araştırmacıların önce peşin hükümlü olmaları, sonra da Türk idarî terimlerini başka milletlere bağlama gayretleri rol oynamaktadır. Ayrıca, yabancı bir mütehasssın ileri sürdüğü fikrin, kendisini teyit eden diğer araştırmacılarca da benimsenmesi yanında, konu ile hiç alakası olmayan iddiaların da ileri sürülmesiyle bâzı unvanların menşei meselesini kesin olarak ortaya çıkarmak mümkün olamamaktadır. Kaldı ki, sadece dış benzetmeler ve faraziyelerden hareket eden birçok sinolog, mongolist slavist vb. meşgul oldukları sahanın da tesiriyle,

(\*) Bu makale 20.25 Eylül 1982 tarihinde İstanbul'da toplanan "IV. Milletlerarası Türkoloji Kongresi'nde" tebliğ olarak sunulmuştur.

(1) Bk. F. Köprülü, Eski Türk unvanlarına ait notlar, THİT Mecmuası, II, İstanbul, 1939, s. 17.