

*frühen Ismā'īliya*, Wiesbaden 1978, 18-37, 99-100; F. Daftary, *The Ismā'īlīs. Their history and doctrines*, Cambridge 1990, 102-5, 126-8, 136-40, 177-8, 257, 294-5, 404ff., 408, 409-11 (containing further bibliographical references).

(F. DAFTARY)

**SAWLADJĀN** (A.), said to be an Arabised form of Pers. *šawgān* "polo stick" [see *ŠAWGĀN*]. The intrusive *l* makes this difficult, but D.N. MacKenzie, *A concise dictionary of Pahlavi*, London 1971, 22, has \**caw(ly)gān* ("of doubtful transcription"). At all events, the curve of a polo stick makes it a suitable figurative expression, either as a simile [see *TASHBĪH*] or as a metaphor [see *ISTĪ'ĀRA*], in classical Arabic, Persian and Turkish literatures, for the curving eyebrows and locks or tresses of hair of a beautiful girl; see Annemarie Schimmel, *The two-colored brocade. The imagery of Persian poetry*, Chapel Hill N.C. and London 1992, 284-5.

(C.E. BOSWORTH)

**SEGBÂN** (T., from Pers. *sagbān* "servant in charge of dogs, or keeper of the sultan's hounds"). In Ottoman Turkish, it was often spelled *sekbān*, and also written as *segmen* or *seymen*, following popular pronunciation), a term of Ottoman palace and military organisation.

In the Ottoman Empire, the term had three general uses which evolved over time: first used for the guardians of the sultan's hunting dogs, it was then applied to members of various salaried infantry units within the Janissaries, surviving until the corps itself was abolished in 1826, and finally, as the name of groups of infantry auxiliaries or militias. Officially prohibited as a military term in the latter use at the beginning of the 18th century, it was briefly revived again in the 19th. In present-day provincial Turkish, *segmen* refers to an armed ceremonial escort in national dress.

The first use of the term *segbān* occurs in a *wakf* deed of the late 8th/14th century. Hunting and dogs were an integral part of the early Ottoman court, especially that of Bāyezīd I [q.v.], who is credited with greatly expanding the number of *segbāns*. Servants for the hunting parties were probably recruited from war captives or as part of the military levy (*devşirme* [q.v.]). Early records indicate that villagers sought protection from recruitment, or from other obligations to *segbāns*, indicating the burden which hunting could impose on the populace. Murād I [q.v.] explicitly recognised the service of his *segbāns* and falcons in his will, emancipating them at his death. *Segbāns* figure prominently in Ottoman miniature painting. Süleymān I [q.v.] himself was portrayed as a great hunter, and surrounded by dogs and their keepers (see 'OTHMĀNLĪ. viii. Painting, Pl. X, for an example).

In the 9th/15th century, the evolution of courtly retinue to fighting units became more marked, and it is at this point that *segbāns* became part of the Janissaries. In 855/1451, Mehemmed II added 7,000 *segbāns* to the Janissaries, with a separate commander, the *segbān bashī*, who joined the ranks of the high officials of the empire (Chalcondyles, ed. Bonn 1848, bk. vii, 377). Other officers of the *segbāns* included a *kehdūda* and a *kātīb*. After the middle of the 10th/16th century, the *segbān bashī* was subordinated to second-in-command after the *agha*, and generally remained in Istanbul when the *agha* left on campaign. The *segbāns* formed the 65th *orta* of the Janissaries, and were divided into two sections: a small cavalry *orta* of 40-70 men, most of whom were sons of Janissary officers, and 34 *bölük*s (companies of infantry), known as the *segbān bölükleri*. Hunting traditions survived in the

33rd *bölük*, called the *avdji* (hunter) *bölük*, which accompanied the sultan on hunting parties but not on campaign; sons of Janissaries and statesmen alike made up its rolls.

A second general use of the term was for provincial auxiliary mercenary or militia troops, like the *levend* [q.v.], who served the official appointees to the provinces, the *pashas*, *mīr-i mirāns*, *beglerbegi* or *sandjak begleri* [q.v.]. Initially the entourage of the governor (*pasha*), his private retinue and army (*kapı halkı*), *segbān* also came to be applied to troops called to campaign, and paid out of the central treasury (*mīrī segbāns*, *mīrī levend*). Provincial officials were the recruiters of the *segbān-levend* style of troops, and by the end of the 18th century, they were each required to mobilise 1,000-2,000 cavalry or infantry for campaigns. The essential characteristic of such auxiliaries was that they carried firearms, were recruited for short periods, and were drawn from the countryside, often from among the landless and lawless [see *BĀRŪD*. iv]. Their first significant appearance in that military capacity was during the Ottoman-Habsburg War of 1593-1606, when a few hundred were noted among the troops in Hungary. They were organised as other Ottoman troops, into companies or standards (*bayrak*), the latter generally numbering 50 or 100 men. Their use was increased in the latter 11th/17th century, as both Janissary and *sipāhīs* [q.v.] proved inadequate for facing the better-armed Habsburgs.

The demobilisation of such troops led to countryside unrest, as they often stayed together as armed bands, and participated in uprisings such as the *Djelālī* rebellions [see *DJĀLĀLĪ*, in Suppl.] or revolts of their provincial masters. The central government endeavoured unsuccessfully to eliminate the designation *segbān* around 1700, but military necessity dictated its continuance, although the term *mīrī levend* was the preferred usage for such troops by the mid-18th century.

Such mercenary or militia troops could be found in all the territories of the empire, as armies of provincial officials, as the fighting units described above, or as guards of towns, where they were often in conflict with local Janissaries. They included Christian recruits, Serbians and Croats, especially in the Principalities, where they were called *seymen*, and could be found in the fighting forces of Moldavia and Wallachia well into the 18th century. In general, however, Muslims were the primary recruits, and Albanians and Bosnians the most prized for their military prowess.

The term *segbān* was revived in military usage in 1808, when Muştafā Pasha Bayrakdār [q.v.] tried to continue the reforms of Selīm III [q.v.] by renaming the detested *nizām-i djedid* [q.v.] troops *segbān-i djedid*, and incorporating them as the eighth *odjak* of the Janissaries. The new troops allied with the Janissaries, however, and were instrumental in Muştafā's own downfall that same year. The term *segbān* disappeared when Mahmūd II [q.v.] eliminated the corps in 1826.

*Bibliography*: See GÖNÜLLÜ for further discussion; İA, art. *Sekbān* (M.T. Gökbilgin); Pakalın, iii, 145-9; Hammer-Purgstall, *Staatsverfassung*, i, 56, 48, ii, 37, 191, 203, 207-09; Uzunçarşılı, *Osmanlı devleti teşkilâtından kapıkulu ocakları*, i, Ankara 1943, 162-6 and *passim*; Halil İnalçık, *Fatih devri üzerinde tetkikler ve vesikalar I*, Ankara 1954, repr. 1987, 207, for Murād I's will; M. Cezar, *Osmanlı tarihinde levendler*, Istanbul 1965; İnalçık, *Military and fiscal transformation in the Ottoman Empire, 1600-1700*, in *Archivum ottomanicum*, vi (1980), 283-337; H.G. Majer, *Albaner und Bosnier in der osmanischen Armee. Ein Faktor in der Reichsintegration im 18. und 19. Jahrhundert*, in K.-D. Grothusen