and operated as a *de facto* system for regulating commodity distribution, in whose background these existed the geographical and economic situation in Jiangxi, one of China’s most important food producing regions and commercial entrepots.

The Ottoman Government’s Policy to Integrate Orthodox Christians during the Mid-19th Century: The Approval Process for “Regulations of the Ecumenical Patriarchate (Rum Patriklığı Nizāmātī)”

**YOSHI DA TATSUYA**

This article deals with opinions of top level Ottoman bureaucrats regarding the process of approving “Regulations of the Ecumenical Patriarchate” (Rum Patriklığı Nizāmātī; hereafter Regulations) during the early 1860’s, and how their views were reflected in the formulation of each article of the Regulations. In concrete terms, the author examines the views of various Ottoman government agencies, such as Special Committees (komisyon-ı mahsûs) and the Cabinet Council (meclis-i mahsus-ı vükelâ), concerning the Regulations, while referring to the drafts of each of the articles and the revisions made to those drafts.

Consequently, it becomes clear that the Ottoman government revised various parts of the drafts and enacted the Regulations as an imperial law for ruling over Orthodox Christians, in response to some problems in the Ottoman Empire. Furthermore, it is possible to conclude that the Ottoman government, by putting the Regulations in place as a “means” to strengthen control over Orthodox Christians, was actively involved in arranging the text. In particular, there were three points that the government paid heed to articles of the drafts of the Regulations: 1) requiring unconditionally that any members of the clergy or laity given responsibility for the administration of the Orthodox community (*millet*) must be subjects of the Ottoman Empire by birth, 2) strengthening of supervision over the activities of the prelates, including not only the Patriarch, but also metropolitans and bishops, and 3) clarifying the range and scope of the government’s authority as well as the jurisdiction of each organ within the Christian community.
It seems that points 1) and 2) were measures to prevent interference in the administration of the Orthodox Christian community from outside and to protect it against schism from within, while 3) intended to apply imperial law to Orthodox Christians and to codify the fact that religious matters within that community were within the control range of the Synod and the clergy, that other matters within the community were within the jurisdiction of the mixed council, and all other matters fell within the purview of the Ottoman government (i.e., imperial law).