

based on the documents of Deniz Muzesi Tarihi Arsivi (Historical Archives of Maritime Museum) and Basbakanlik Osmanli Arsivi (Prime Minister's Ottoman Archives).

Compared with Abdulaziz's period (1861-1876), the distribution of state expenditure to Navy was cut down from 6 or 7% to 3%. At the same time the amount and opportunity of acquiring loans was limited. Thus the Navy always had been suffering from budgetary deficits. Their annual budget was not even enough to cover personnel expenses.

Under such conditions the Naval Ministry often presented letters of petition to obtain extraordinary expenditure to both The Supreme Porte and Sultan. But those efforts met usually with no result. Even if they could get Sultan's permission, the Finance Ministry ignored the order and the Naval Ministry could not receive money. For these very reasons the Ottoman Navy could not perform its duty. Actually, they planned a number of improvements. For example, the reinforcement of fleet, modernization of dockyards and arsenals, and so on. But all these important activities could not be put into practice because of the financial difficulties.

It has been argued that Sultan Abdulhamit II ruined his own navy because he feared that the naval forces would join in a coup d'état. But there is no historical evidence which would support such a hypothesis. Whenever we discuss Abdulhamit's reign, we must not forget that the Ottoman state budget was controlled by the Public Debt Commission, most of whose representatives were European Bankers. The reason why the Ottoman Navy had declined during Abdulhamit's period should also be looked for in their own budgetary deficits. It was one of the phenomena of the economic semi-colonial situation of the last stage of the Ottoman Empire.

The expansion of the Arabs and Mountain Folk of Northern Syria: The Jarājima in the Umayyad Period

by Keiko OHTA

The Jarājima (*Μαρδαίται* in Greek), were a native group of the

Amanus mts. in western Thughūr, the borderland between the Arab and the Byzantine power. This article will examine the character of the Jarājima, their activities in the Arabo-Byzantine conflicts and the policies of these Great Powers toward them, in order to reconstruct the history of Thughūr in the early Islamic period. The Jarājima concluded a very advantageous peace treaty with the Muslims, but they did not refrain from their insurgency against the Muslims in the mountainous region and from cooperating with the Byzantine Army. Their activity had great influence on the Arabo-Byzantine peace treaties. In addition, they played an important role in the anti-Muslim movements by the indigenous peoples in Syria. Finally, the Jarājima were driven out from their country by the Muslims, emigrating into Byzantine or Muslim territory.

It should be confirmed that they were an armed portion of the indigenous people of the Amanus region, which controlled the passes there, and lived on compensation for maintaining garrisons, or by trade and plunder. Up until the diaspora throughout Byzantine and Muslim territory, they had been autonomous of any governing organization. This is a situation peculiar not only to the Jarājima, but also the other communities in the Thughūr region.

We can find two underlying principles for the policy of the Muslims concerning the Jarājima: conciliation with some concessions and removal from the Amanus region and Muslim territory. Meanwhile, the Byzantine empire utilized of the Jarājima as a native army fighting against the Muslims. But, the Byzantines recognized them only as irregular, temporary soldiers on the periphery outside the borders. There was great contrast between the policy of the Muslims and that of the Byzantines, but the both seem to have considered the Jarājima as a people outside their political and strategical organization proper. This may be related with the ethnic character of the Jarājima.

The movement of the indigenous peoples and the changes that occurred in their societies seem to have exerted a great influence on the establishment of Muslim rule in Thughūr. The history of the Jarājima shows the special character of that social change in that region of the era, and is therefore important as an excellent example of general change brought about by the expansion of the Muslims.