

Ottomans were to approach the commissions; the commissions did not search out individuals. Nor did they map out the land plot by plot, although they were tasked with this regarding buildings within the cities and towns. Regarding landed property, the law explains that people were to present their properties for registration and, upon examination for veracity, they would be recorded. For this reason, I choose to translate the term *yoklama* with the more-common meaning of “examination” and to forego the imprecise description of the commission’s work as a “survey”.⁷⁷

The law applied to every corner of the Empire, and to *mülk* wherever it was found, including on *miri* and waqf lands. Ownership or usufruct of any type of property without obtaining a title deed was now forbidden. *Emlak* officials were to be established in every district (*qāḍa*) alongside the tapu clerk(s). as part of the *Defter Khākānī* offices.⁷⁸ Chapter One of the law called for the registration of *mülk* through *yoklama* commissions. These commissions were to be composed of the *emlak* clerk of the district, a member of the district or provincial Administrative Council (*meclis-i idare*) who was well-versed in registration matters, the district registration official (*tahrīr me’mur*) and also the imam, the

⁷⁷ The Şamseddin Sami dictionary gives only this meaning for *yoklama*: “examination, inspection”. (*Kāmūs-ı Türki* (Istanbul: Tercuman Gazetesi, 1985), 492. It is seemingly relevant to note, in the context of tax-registration and fear of conscription, that in the original *Kamūs-i Türki* published in 1901, *yūqlāmā* was defined as the investigation and examination of a military *kūnye* (a register of names of persons). (Ş. Sami , *Kāmūs-ı Türki* (Istanbul: İqdām publishers, Rajab 1317 H / December 1899), 1565.

⁷⁸ *Emlak....nizamnamesi* of 1291, preface. Ongley, 229-230.