



# GENEL TÜRK TARİHİ

## ARAŞTIRMALARI DERGİSİ

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ARAŞTIRMA MAKALESİ – RESEARCH ARTICLE

A PERFORMANCE AND TRAINING GAME/SPORT IN THE OTTOMAN EMPIRE IN THE LIGHT OF ARCHIVE DOCUMENTS: TOMAK

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ABSTRACT

When games in the Ottoman Empire are mentioned, of course, a wide variety of games will come to mind. It may even be necessary to classify them among themselves. For example; games played by children, games played by soldiers and for educational/training purposes – we can perhaps call it as a kind of sport – and games played in various places only for entertainment and demonstration purposes – demonstrations by stunters and gypsies, encomiastic karagöz etc.-. Tomak, which is the subject of our study, is also one of the games played in the Ottoman Empire. Although its name is mentioned in archive documents, sources of different periods, modern palace and sports history studies, the most important problem that makes tomak as our research topic is that there has been no special study about it. Depending on this problematic, perhaps the most important limitation of the study is the lack of resources.

Many sports and games were played in the Ottoman palace, which was the administrative center of the Ottoman Empire. The plays performed by stunters, gypsies, fireplayers etc. have just some shows to watch. Games such as javelin, soapwort, horse racing, wrestling and truncheon game should be considered both as entertainment and as training. As many scholars have already done substantial research on the aforementioned games, they are already well known to us. As far as the game called tomak is concerned, we have either limited or partially incorrect information on it, however. In this article, we have extensively examined the game of Tomak by using the Ottoman archival documents, local historians, diary writers as well as contemporary foreign sources of the time. In the lights of these extensive sources, we provide a more comprehensive and nuanced picture of the Tomak, which includes detailed information like purpose of the game, its playground, rules of the game, Ottoman sultans showing interest on the game.

By studying the Tomak, which first appeared in first of quarter of 18th century and continued to be played up until the first half of the 19th century, we not only aim to contribute history of the sport and the game in general but also to show its places in the history of Ottoman sports and games in particular. For example, as will be given in our study, the game of tomak was one of the most important entertainments that the Ottoman sultans enjoyed watching at different times and in different places.

**Keywords:** Tomak, Sports in the Ottoman, Game in the Ottoman, Training Game, Enderun.

ARŞİV VESİKALARI IŞIĞINDA OSMANLI'DA BİR GÖSTERİ VE TALİM OYUNU/SPORU:  
TOMAK

ÖZ

Osmanlı'da oyun denince tabi ki akla çok çeşitli oyunlar gelecektir. Hatta bunları kendi aralarında tasnif etmek de gerekebilir. Örneğin; çocukların oynadıkları oyunlar, askerlerin oynadıkları ve eğitim/talim amaçlı oynanan oyunlar-buna belki de bir nevi spor da diyebiliriz- ve çeşitli yerlerde sadece eğlence ve gösteri amaçlı oynanan oyunlar- canbaz ve çingenelerin yaptıkları gösteriler, meddah, karagöz vb.-. Çalışmamızın konusu olan tomak da Osmanlı Devleti'nde oynanan oyunlardan biridir.



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## A PERFORMANCE AND TRAINING GAME/SPORT IN THE OTTOMAN EMPIRE IN THE LIGHT OF ARCHIVE DOCUMENTS: TOMAK

Lakin he ne kadar arşiv vesikalarında, farklı dönem kaynaklarında ve buna bağlı olarak modern saray ve spor tarihi araştırmalarında ismi geçmesine rağmen, hakkında özel olarak bir çalışmanın yapılmış olmaması, tomağı araştırma konumuz haline getiren en önemli sorunsaldır. Bu sorunsala bağlı olarak çalışmanın belki de en önemli kısıtlayıcısı da kaynakların sınırlılığıdır.

Osmanlı Devleti'nin yönetim merkezi olan sarayda birçok sporun yapıldığı ve oyunların oynandığı görülür. Cambazlar, çingeleneler, ateşbazlar vb.'lerin sergiledikleri oyunlar sadece seyirlik bir eğlencedir. Cirit, çevgan, at yarışı, güreş, matrak gibi oyunlar ise hem bir eğlence hem de bir talim olarak değerlendirilmelidir. Yukarıda belirtilen oyunlarla ilgili çeşitli çalışmaların yapılmış olması, bahsi geçen oyunlar hakkında daha fazla malumat edinmemizi sağlamıştır. Ancak bu oyunlar arasında değerlendirebileceğimiz tomak hakkında verilen malumatların sınırlı ve kısmen yanlış olması oyun üzerinde daha detaylı bir çalışmanın yapılması ihtiyacını ortaya koymuştur. Bu düşünceden hareketle başta arşiv vesikaları olmak üzere oyunun oynandığı dönemde kaleme alınan dönemin yerli (müverrihler, ruznameciler) ve yabancı kaynaklarıyla sonrasında günümüze kadar yapılan araştırmalardan yararlanılarak tomak oyunu hakkında geniş malumatlar verilmeye çalışılmıştır. Yapılan bu çalışmayla tomak oyunu hakkında; oyunun oynanış amacından, oynandığı mekâna, oyun kurallarından, padişahların oyuna olan ilgilerine kadar farklı konularda bilgi verilmiştir. Böylece XVIII. yüzyılın ilk çeyreğinde ortaya çıkan ve XIX. yüzyılın ilk yarısına kadar farklı padişahlar döneminde oynanan bir oyun olarak tomağın; genelde spor ve oyun tarihi, daha özeldir ise Osmanlı spor ve oyun tarihinde nasıl bir yer teşkil ettiği ortaya konulmuştur. Örneğin, çalışmamızın içerisinde de verileceği üzere tomak oyunu, Osmanlı padişahlarının farklı zamanlarda ve farklı mekanlarda izlemekten zevk aldığı en önemli eğlencelerden biri olmuştur.

**Anahtar Kelimeler:** Tomak, Osmanlı'da Spor, Osmanlı'da Oyun, Talim Oyunu, Enderun.

### INTRODUCTION

Historical data and modern research say the same thing; People - especially children - learn through games. Psychologists state that the games played in childhood are also learning. Even in the historical process, there are many examples of that learning begins in childhood. For example, if we look at the history of Turks, it is seen that there is a nation that has spread to very different geographies from the lands of its birth and established states of various sizes there. For this reason, the comments which have been made by the academic studies are in agreement with the point that the Turks have been a warrior nation. Here is perhaps the most important factor in the Turks being a warrior nation that whether it is a girl or a boy, there have been trainings taken in the form of a game at an early age. So, Turks have taught their children to ride horses, use swords, bows and arrows at a young age. While a warrior generation has emerged afterwards, the children have continued their education as a game both during and after that. This tradition has continued from generation to generation and has actually survived to the present day. Today, while children learn through games, it must be because of this that there is still war in these games. It would not be wrong to say that this culture's traditional learning through games continued in the Ottoman Empire as well.

In many studies related to sports in Turks and Ottomans, we see that tomak is mentioned in addition to wrestling, javelin, truncheon, soapwort, pin throwing and many other sports activities.<sup>1</sup> Although it is similar to the game that started with Matrakçı Nasuh during the reign of Sultan Süleyman I (Kanuni; Reign: 1520-1566) in terms of playing style, purpose and rules, both are different games from each other.<sup>2</sup> Among the games mentioned above, it will be correct to consider the tomak as both a training game for the soldiers and a game played in the presence of the sultan on special occasions for demonstration purposes. As a matter of fact, since it is also called a game in the archive documents that we have used in this study, tomak will be mentioned as a game. Especially, the 'Ceyb-i Hümayun Notebooks<sup>3</sup>, in which the revenues of the Ottoman sultans are kept and which are now in the Topkapı Palace Museum Archive Books in the State Archives, will be the most important source used in the study. Because except for these notebooks, the game of tomak has not been encountered in any archive group. Apart from these, the diaries of the diary writers, which kept the diaries of the sultans of that time, and the foreign sources also provide important information as the sources of the period. Finally, studies such as books and articles about the Ottoman and Turkish sports history have been considered as assisting resources about the game.

Although tomak is a game that is still played for the sake of keeping the tradition alive, today it appears more as a sport. We do not have any document on how the tomak was played at that time. However, the diaries and foreign sources written in different periods when the game was played provide us detailed information on what it looked like in the past. As we shortly see in greater detail, the game first appeared in the reign of Sultan Ahmed III.

<sup>1</sup> Özbay Güven, *Türklerde Spor Kültürü*, Ankara, 1992, p. 1; Doğan Yıldız, *Çağlar Boyu Türklerde Spor*, Telebasım Publishing, İstanbul 2002, p. 119-120; Emine Dinceç, "Osmanlı Sarayı'nda Cirit Alayları: Lahanacılar ve Bamyacılar", *Milli Folklor*, S.89, Ankara 2011, p. 80-81.

<sup>2</sup> Hüseyin Gazi Yurdaydın, "Matrakçı Nasuh", *TDVİA*, C. 28, Ankara, 2003, p. 143.

<sup>3</sup> Halil Sahillioğlu, "Ceyb-i Hümayun", *TDVİA*, C. 7, İstanbul 1993, p. 465-467.

## 1. On the Performing of Tomak

In the archive documents, information is given about the date and where tomak was played, but no information is given about how it was played. It will be necessary to look at the works written at that time about how the game was performed. Related to Tomak, Pakalın mentions it among the games played by jundis and expresses it as a kind of heads game.<sup>4</sup> In another work, it is written that the game of tomakis the same as the same as the game of ball.<sup>5</sup> However, tomak and ball games are recorded as different games.<sup>6</sup>

Hızır İlyas Efendi gives a wide range of information about performing of tomak in his work. Accordingly, the tomak, which gives the game its name, consists of a fist-sized leather ball, filled with snow felt and attached to a 70-80 cm long handle which is knitted with six thongs, brought to the presence with a closed chuka bag worn around the neck of the sergeant agha.<sup>7</sup> The aghas who, first remove their brocade (ornamented) caps on their heads and put on the quilted turbans called 'molding work'. Then they would go before the sultan, bow down in front of him and show respect, then they would divide into teams and fight each other. Those who played tomak would hold the thong mentioned above and try to hit this leather ball part on the back of their opponent. After getting tired enough, the Tomak players would leave the sultan's presence as they came.<sup>8</sup> Those who played the game were called tomakçı (tomak player), those who were more skillful and skillful were called tomakbaz (tomakman). The game, which started with the gunman giving the signal to the chief sergeant, ended with the chief sergeant saying "Çek". In addition, the game ended when the sultan wished, or continued when he wanted it to continue.<sup>9</sup>

Janissary band members accompany them while the game is being played.<sup>10</sup> Apart from the janissary band members, Mouradgea d'Ohsson states that tomak is played with musical accompaniment in his work, but does not give detailed information about what kind of music it is.<sup>11</sup>

It is seen that tomak, which is theatrical, is also considered as a military training. So that; in the first volume of Tayyarzâde Ata five-volume work, Tarihi-i Enderûn, in Galata Palace, which is expressed as the school of Enderun, all of the aghas learned to use bows after reading books, playing tomak, ball, çup, and training with kepaze (a kind of a loose training bow). Thus, it is said that they prepared themselves for war.<sup>12</sup> Again in the same work, while the novice boys were taught manners, it was taught that they should be away from sauciness and to be in a certain manner while playing tomak together with the different activities carried out in the presence of the sultan.<sup>13</sup> According to Pakalın, tomak not only enabled the player to gain valor and bravery, but also helped to strengthen his biceps.<sup>14</sup>

## 2. History of Tomak Game

Tomak is mentioned in many studies on sports activities in the Turks and the Ottoman Empire, and these studies mention that the name tomak has been mentioned for the first time in the work of Salahi Efendi, one of the diary writers of Sultan Mahmud I (1730-1754). This claim, which has been written by Atif Kahraman for the first time, has been continued by being accepted in the same way in the studies conducted after him.<sup>15</sup> However, although it is stated in some studies that it was first mentioned in the sources during the reign of Sultan Mahmud I, according to the information given in the archive source we have reached, the history of the game of tomak dates back to the first quarter of 18th century, that is, it goes back to the period of Sultan Ahmed III (1703-1730). In the archive records, starting from the period of Sultan. Ahmed III H.1132 / G.1720 until the year of H.1242/G.1827 which corresponds to the reign of Sultan Mahmud II (1808-1839) the tomak game was mentioned in 58 different documents while the name of Tomak Pavilion was mentioned in one document. All these documents are in different notebooks in Topkapı Palace Museum Archive.

The game was first encountered in a document, which belongs to the year of H.1132/ G.1720, on which Sultan Ahmed III's imperial calligraphy also exist. Although there is different information in this record in the

<sup>4</sup> M. Zeki Pakalın, *Osmanlı Tarih Deyimleri ve Terimleri Sözlüğü*, I, İstanbul 1993, p. 318.

<sup>5</sup> Midhat Sertoğlu, *Osmanlı Tarih Lüğati*, Enderun Kitabevi, İstanbul 1986, p. 562.

<sup>6</sup> Mehmet Ali Beyhan, *Saray Günlüğü (1802-1809)*, Doğu Kütüphanesi, İstanbul, 2007, p. 183; Emine Dinceç, *Osmanlı Sarayında At*, Atatürk Kültür Merkezi Publishing, Ankara 2020, p. 188.

<sup>7</sup> Mehmet Arslan, *Tayyar-zâde Ata Osmanlı Saray Tarihi Târih-i Enderûn*, Kitabevi Publishing, İstanbul 2010, p. 283.

<sup>8</sup> Hızır İlyas Efendi, *İbid.*, s. 231; Güven, *İbid.*, p. 43-45.

<sup>9</sup> Kahraman, *İbid.*, p. 618; Nihat Özen, *Türk Kültür Tarihinde Spor ve Türklerin Spora Katkıları*, Batman Üniversitesi Sosyal Bilimler Enstitüsü (Yayımlanmamış Yüksek Lisans Tezi), Batman 2012, p. 33.

<sup>10</sup> Salahi Efendi, *İbid.*, v.167a.

<sup>11</sup> Mouradgea d'Ohsson, *İbid.*, p. 15.

<sup>12</sup> Arslan, *İbid.*, p. 207.

<sup>13</sup> *İbid.*, p. 247; Ülker Akkutay, "Osmanlı Eğitim Sisteminde Enderun Mektebi", *Osmanlı*, ed. Güler Eren, Yeni Türkiye Publishing, C. V Ankara 1999, p. 189,191.

<sup>14</sup> Pakalın, *İbid.*, p. 540.

<sup>15</sup> Atif Kahraman, *Osmanlı Devleti'nde Spor*, T.C. Kültür Bakanlığı Publishing., Ankara, 1995, p. 618; Selçuk Gençay, "Osmanlı'da Saray Eğitim Kurumu Olarak Enderûn-u Hümayûn'da Spor Faaliyetleri", *KSÜ Sosyal Bilimler Dergisi*, C.I, S.I, Kahramanmaraş 2004, p. 65.

## A PERFORMANCE AND TRAINING GAME/SPORT IN THE OTTOMAN EMPIRE IN THE LIGHT OF ARCHIVE DOCUMENTS: TOMAK

Ceb-i Hümayun book (a book that includes the social help expenses of Ottoman state), it is mentioned that wrestlers who wrestle and those who play javelin, as well as Enderun aghas who play tomak, are given gifts.

In the document recorded with the date of 11 Rabi I 1132, tomak is mentioned as follows; “*The golden tughra, which was bestowed upon the servants of Yusuf from Kiler by the skill of the chukadar agha, when the servants of the Enderun aghas played tomak in the cemen-i suffe on the eleventh. Quantity 2*”<sup>16</sup> As it can be understood from the information given; the mention of the tomak together with other theatrical plays and sports reveals that this game was also played here as a theatrical game and in the presence of palace officials such as Enderun aghas. In addition, two gold coins were given as a gift to the players. It will be understood from the later records and the works that give information about the game that tomak was mostly a game played by Enderun aghas. According to the mentioned document, it is seen that the game of tomak played by adults were also played by children, according to many reached archive documents. These children were sibyan who educated in Enderun. After the reign of Ahmed III. Until the reign of Sultan Selim III (1789-1807), no document has been found showing that the tomak was played. However, as mentioned before, it is known from Salahi Efendi's diary that the game was played during the reign of Sultan Mahmud II. In the year H.1204 / G. 1789 when Selim III ascended the throne, we reach the information that the game of tomak was played in addition to the different entertainments and activities held.

In the document; it is mentioned “*The sultan's benevolence to the artificer who plays tomak with seven in the Mabeyn-i Humayun...*”<sup>17</sup> while it is seen that ninety-eight and a half kurush and thirty akçe bestowed as a price. Starting from the first month of the same year mentioned above, it is recorded in the archive records that tomak played in the presence of the sultan in the İncili Mansion, Sultaniye, Agha Garden and Mabeyn-i Hümayun in a total of six months.<sup>18</sup> Subsequently, it is recorded that the tomak was played in various months and in different venues in 1205, 1207, 1208 and 1209.<sup>19</sup> In the mentioned periods, Enderun aghas played this game in the presence of the sultan. Again, as mentioned above, during the reign of Sultan Selim III the sibyan who were in Enderun played tomak in the presence of the sultan.<sup>20</sup>

Tomak was last recorded in H. 1242 / G. 1827 in archive documents. In this period, which corresponds to the reign of Sultan Mahmud II, tomak was played in the Çinili Mansion. In addition, in another record of the same year, a place called Tomak Pavilion is mentioned. In the document; there is the expression “*hümayun corner set, which is used in the Tomak Pavilion, except for the mahall-i mezburun*”. As understood from this information, some items were purchased to be used in the pavilion.<sup>21</sup> This name given to the pavilion suggests that this pavilion was built to play the tomak game, as well as the possibility that the name of an existing pavilion was changed due to the constant playing of the game in this place. In some studies, it is stated that the Tomak Pavilion was built by Ahmed III, and later, during the reign of Mahmud II, Gülhane Pavilion was built instead of this pavilion.<sup>22</sup>

### 3. When and where was the Tomak played?

Looking at the periods when the game of Tomak is played, it is seen that it can be played at any time of the year. The only exception to this situation is the month of Ramadan. Although there is no information in the archive documents that tomak was played in the sacred three months, it is recorded in the diary of Salahi Efendi that tomak was played in the months of Rajab and Shaban during the reign of Sultan Mahmud I. Apart from this, there is no record that any entertainment was organized in the three months, which is an important period for Muslims, during the reign of the sultans who came to the throne before and after Sultan Mahmud I, and there was no record that the tomak was played in the months of Rajab, Shaban and Ramadan.<sup>23</sup> Apart from this, the game of tomak was also played along with different activities and entertainments held in all other Hijri months. Based on this information, although tomak was considered as was a show in terms of the period it was played. There is some information in one point about when the game was played and it was before noon.<sup>24</sup>ork Tableau Général de l'Empire Othoman,

<sup>16</sup> BOA (Devlet Arşivleri Başkanlığı Osmanlı Arşivi), TS.MA (Topkapı Sarayı Müzesi Arşivi). d, 2363.0004, v. 2B.

<sup>17</sup> BOA, TS.MA. d, 2435.0013, v. 1A.

<sup>18</sup> BOA, TS.MA. d, 2435.0015, v. 1A; BOA, TS.MA. d, 2435.0016, v. 1B; BOA, TS.MA. d, 2435.0017, v. 1B; BOA, TS.MA. d, 2435.0018, v. 1B; BOA, TS.MA. d, 2435.0021, v. 1A,1B.

<sup>19</sup> BOA, TS.MA. d, 2436.0019, v. 1A; BOA, TS.MA. d, 2436.0024, v. 1B; BOA, TS.MA. d, 2438.0029, v. 1A; BOA, TS.MA. d, 2438.0043, 1A; BOA, TS.MA. d, 2438.0044, 1A; BOA, TS.MA. d, 2439, 1B; BOA, TS.MA. d, 2912.0001, 4B.

<sup>20</sup> BOA, TS.MA. d, 2440.0006 v. 1B; BOA, TS.MA. d, 2438.0003, 1A; BOA, TS.MA. d, 2438.0004, 1B; BOA, TS.MA. d, 2438.0005, 1A; BOA, TS.MA. d, 2438.0033, 1B.

<sup>21</sup> BOA, TS.MA. d, 2874.001, v. 4A; Deniz Esemeli, “Topkapı Sarayı Mimarisi”, *Osmanlı*, “Editor: ed.” Güler Eren, C. XI, Yeni Türkiye Publishing, Ankara 1999, p. 576.

<sup>22</sup> Sedat Hakkı Eldem, *Köşkler ve Kasırlar II*, Devlet Güzel Sanatlar Akademisi Yüksek Mimarlık Kürsüsü, İstanbul 1973, p. 399; M. Baha Tanman, “Gülhane Kasrı”, *Dünden Bugüne İstanbul Ansiklopedisi*, III, ed. Nuri Akbayar and others, Kültür Bakanlığı ve Tarih Vakfı Publishing, İstanbul 1994, p. 438-439.

<sup>23</sup> The work, which is found in the Rare Works Library of Istanbul University with the registration number of 297.9, has 199 leaves, and the work covers the years of the reign of Sultan Mahmud I between H. 1148-1151. Salahaddin Abdullah el-Uşşaki Salahi Efendi, *Zabt-ı Vakayi-i Yevmiye-i Şehriyâri*, İstanbul 1196.

<sup>24</sup> Hızır İlyas Efendi, *Tarih-i Enderun*, İstanbul 1276, p. 231.



originally written in France by Mouradgea d'Ohsson, an Ottoman Armenian, completed by his son after his death, it is seen that tomak was played with various activities that took place from the noon prayer until afternoon prayer or after the afternoon prayer until the evening time.<sup>25</sup>

It is recorded that the game of Tomak was played in six different months (Muharram, Rabi I, Rabi II, Jomada I, Jomada II, Shawwal) of the year in H. 1204. The game was played twice, in Muharram, the first month of the year, and in Jamada II, the sixth month of H.1205. It is mentioned in the records that the game of tomak was played in a total of seven separate records, including in H. 1207, in six months of the year.<sup>26</sup>

When we look at the places where tomak is played, we see a lot of diversity. In other words, the game has been played in many different places. In the first document during the reign of Ahmed III in which tomak is mentioned in the sources; A place called 'çemen-i suffice' is described. Çemen-i suffice literally means grassy place. Based on this meaning, it turns out that the game was played in the open area of the palace. Being also played during the reign of Sultan Mahmud I, the game was mostly played in the İncili Mansion, it was also played in Agha Garden (Gülhane), Ferahâbâd Palace, Bebek Garden, Karaağaç Garden, Mehmed Pasha Pavilion and Göksu. Although there is no information or document belonging to this period in the searches made in the archives of the Ottoman period, the above information can be found in the work of Salahi Efendi, one of the sultan's diary writers, named 'Zabt-ı Vekayi-i Yevmiye-i Cenab-ı Hazreti Şehiryari'.<sup>27</sup> During the reign of Sultan Selim III, it is reflected in the documents that tomak was played in the mabeyn-i humayûn. As it is known, the mabeyn-i humayun is a place that changes and transforms over time. What is meant here is that the place has found its true meaning since the reign of Sultan Abdulhamid I and it is the place where the sultan's daily life and work, such as eating, drinking, working and entertainment, take place.<sup>28</sup> Again during the period of Selim III, in addition to different entertainments and activities in the Agha Garden, İncili Mansion, Ok Meydanı, Fener Garden, Bahariye, Mustafa Pasha Summer Palace, Privy Chamber, which were located in Topkapı Palace, Enderun aghas played tomak in the presence of the sultan.

It is seen that the game was also played during the reign of Sultan Mustafa IV (1807-1808), who remained on the throne for a short time in the Ottoman Empire. It is recorded that in H. 1222 / 1808 the aghas played tomak in the presence of the sultan.<sup>29</sup> Firmin Didot Freres, who was in Istanbul at that time, wrote in his book 'Turquie', which was published in 1840, that tomak was played in Göksu in the presence of the Sultan, and he evaluated the game as a preparation, an exercise, that is a training.<sup>30</sup>

#### 4. Tomak and Sultans

It can be said that the reputation of tomak is directly related to the interest of the sultan of the period in this game. It is included in the resources that the game must be requested by the sultan in order to be played. In Salahi Efendi's diary, during the reign of Sultan Mahmud I, expressions such as "edict is made", "with the edict made" or "by ordering edict" etc. about not playing tomak, are often found.<sup>31</sup> Selim III gave money to the aghas playing tomak.<sup>32</sup> During the reign of Sultan Mahmud II, Hızır İlyas Efendi<sup>33</sup>, who was in the palace between 1812-1831 wrote this nineteen-year period in the palace under the name of Târîh-i Enderûn (Vekâyi-i Letâif-i Enderûniyye). In the work, valuable information about tomak is given. Hızır İlyas Efendi gives a lot of important information about the play under the title of "Vuku Tomak some agavat Dermeydan-ı Çinili". According to this; on the request of the Sultan, the tomak players team played the game in the Çinili Mansion, and after the game was over, gold was sprinkled on the players first, and then gold was sprinkled on all the aghas present at the request of the artificer agha. After the tomak, the wrestlers wrestled and they got their tips, too. Here also, the sultan's request of tomak to be played in his presence appears in the Tiled Pavilion (Çinili Köşk) as "they order tomak".<sup>34</sup>

It is seen that the sultans enjoyed watching the people playing tomak, so they had a pleasant time. That the sultan had a fun time with the game being played in the presence of Sultan Mahmud I has been recorded as "to have joy (safayâb), to be joyful (safabahş), to be glad (safabahş-ı evkatgüzâr) and to feel gladful (evkatgüzâr-ı izzu's-saadet) were recorded.<sup>35</sup>

<sup>25</sup> Salahi Efendi, *İbid.*, v.107b, 108; Mouradgea d'Ohsson, *Tableau Général de l'Empire Othoman*, II, Paris 1790, p. 15, 225.

<sup>26</sup> BOA, TS.MA. d, 2453.0011, v. 1A.

<sup>27</sup> Kahraman, *İbid.*, p. 618.

<sup>28</sup> Ali Akyıldız, "Mâbeyn-i Hümâyun", *TDVİA*, C. 27, İstanbul 2003, p. 283-286.

<sup>29</sup> BOA, TS.MA. d, 2453.0011, v.1A, Beyhan, *ibid.*, p. 211-214, 221.

<sup>30</sup> Firmin Didot Freres, *Turquie*, Imprimeurs De L'institut De France, Paris 1840, p. 377.

<sup>31</sup> Salahi Efendi, *İbid.*, v. 50a, 89b, 94b, 107b, 108b, 116b, 119b, 123a, 127a-b, 149b, 169b, 181b.

<sup>32</sup> Beyhan, *ibid.*, p. 186-191.

<sup>33</sup> Feridun Emecen, "Hızır İlyas", *TDVİA*, C. 17, İstanbul 1998, p. 417.

<sup>34</sup> Hızır İlyas Efendi, *İbid.*, p. 340.

<sup>35</sup> Salahi Efendi, *İbid.*, v. 82a, 100a,108b, 113b, 115b, 122b, 124a, 159a, 169b.

**CONCLUSION**

There is no information or document that indicates that tomak which was lastly played during the reign of Sultan Mahmud II., was played in the reign of later sultans. Tomak was played in the palace and in various venues for about a century, started with the reign of Sultan Ahmed III and ended with the reign of Mahmud II. During this time, while it is known that tomak was played during the periods of Sultan Ahmed III and Mustafa IV the game especially took an important place in the entertainment of the sultans during the reign of Mahmud I, Selim III and Mahmud II. The frequency of playing the game in the period of these three sultans clearly shows this. On the other hand, apart from being a theatrical entertainment, it was also used as a part of education for the young people studying in Enderun to improve themselves physically. For this reason, tomak should be considered as a training game. Some foreign writers have interpreted tomak in this way in their own works, too. It is seen that before, during and after the game, it taught that certain manners must be shown by the people playing and watching it in the presence of the sultan. Therefore, tomak, while providing the physical development for the players, also helped their character education Tomak, starting from the reign of Sultan Ahmed III, continued to be played until the period of Mahmud II for a period of one hundred years. It was played in the palaces, pavilions and mansions of the sultans, and even in the Tomak Pavilion, which shares the name of the game. In particular, tomak played by the Enderun aghas was also played by the children in the presence of the sultan. It was a theatrical that the sultans of the period enjoyed watching, interfering with the play whenever they wanted, ensuring the continuation of the play, and then making various tips to the audience as well as the players. It is seen that tomak, which is played in any month of the year except for Ramadan, is usually played between noon and afternoon or between afternoon and evening. In addition to having certain rules, it required both mental attention and physical strength. In this context, it is obvious that the game is played to ensure the mental and physical development of the players. Therefore, it has also been a means of training in every aspect. As a matter of fact, it took its place in the history of Ottoman sports and games as both a war practice and a theatrical entertainment. Tomak, as one of the traditional games transferred from the Ottoman Empire to the Republic, continues to be kept alive as a traditional sport today by adhering to the traditional rules based on historical data.

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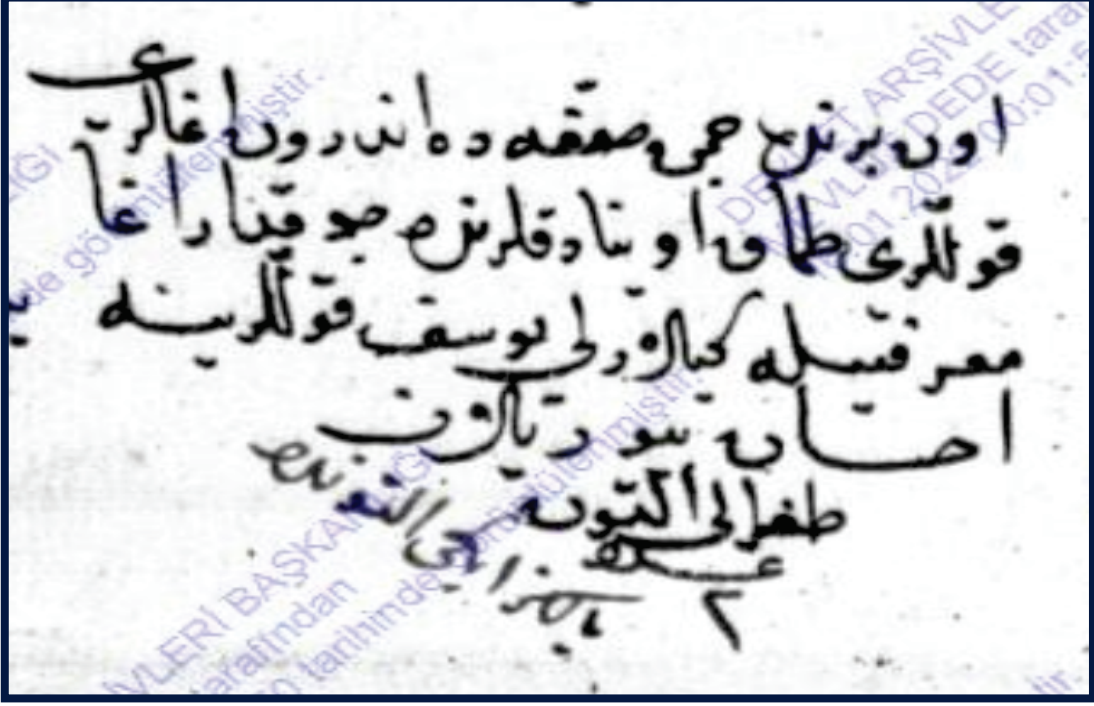
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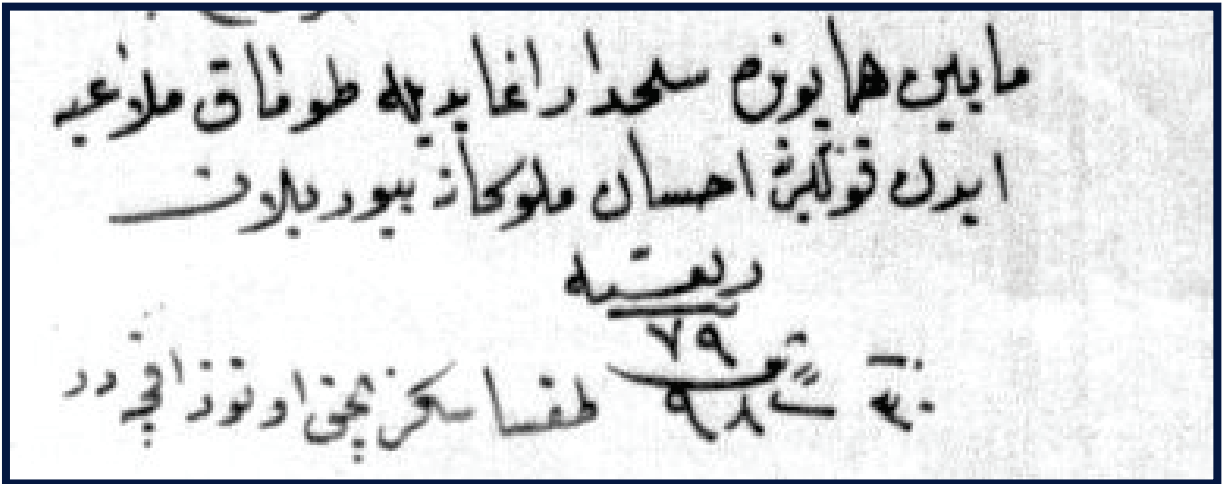
APPENDIX

Document 1: The first record of Tomak game in the reign of Sultan Ahmed III (BOA, *TS.MA.* d, 2363.0004, v. 2B.)



“The golden tughra, which was bestowed upon the servants of Yusuf from Kiler by the skill of the chukadar agha, when the servants of the Enderun aghas played tomak in the cemen-i suffice on the eleventh. Quantity 2 Only two gold.”

Document 2: The first record of Tomak game in the reign of Sultan Selim III (BOA, *TS.MA.* d, 2435.0013, v. 1.A.)

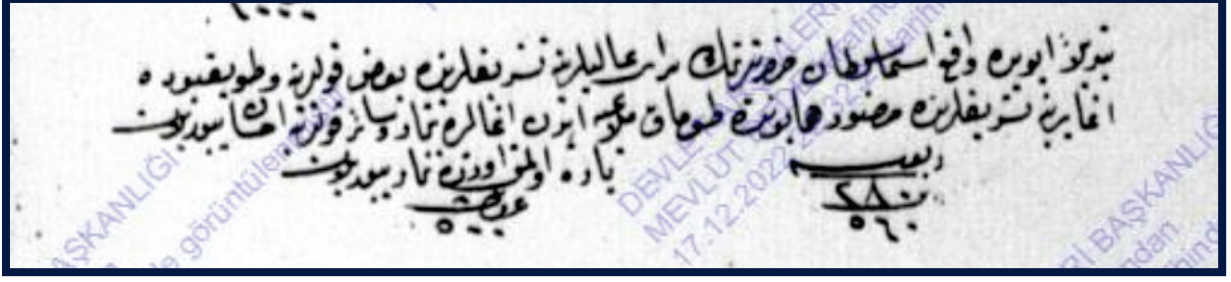


“Zolota (a kind of silver currency) is 79 kurus 98.5 pieces 30 ninetyeight and a half thirty silver coins, which has been ordered to bestow blessings on the servants with the exchange of seven and tomak to the artificer agha in the Mabeyn-i Hümayün”



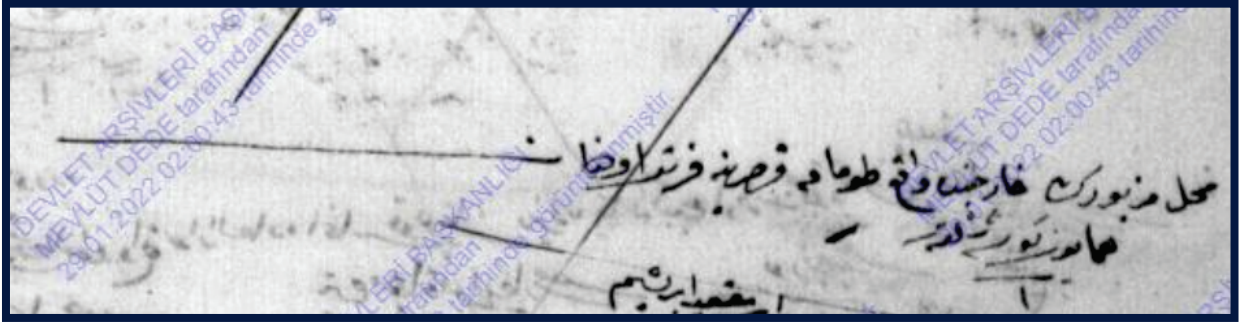
## MEVLÜT DEDE

Document 3: The first record that Tomak game was played in the reign of Sultan Mustafa IV (BOA, *TS.MA.* d,2453.0011.00, v.1A.)



“The amount given to some servants when Esma Sultan, who was there during the game, visited the palace. The money given to the other servants and scattered to the Enderun landlords who played tomak in the presence of the sultan who came to the Ağa Yeri in the Topkapı Palace. Kurus 500 zolota ( a kind of silver currency) 280 kurus 560.”

Document 4: The record belonging to the Tomak Pavilion mentioned in the period of Sultan Mahmud II (BOA, *TS.MA.* d, 2874.001, v. 4A.)



“Humayun corner set sold to Tomak Pavilion, except for the place mentioned above, 1 piece”

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Photo 1: Enderun Aghas playing Tomak (Picture 41 in *Turquie* by Firmin Didot Freres.)



Photo 2: Enderun aghas playing tomak during period of Sultan Selim III (Mouradga d'Ohsson, *Tableau Général de l'Empire Othoman*, III, Paris, 1790.)





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