The aim of this study is to provide an overview of the administration and development of a medium-sized vakif or pious foundation in sixteenth century Konya. In an area where fourteen percent of the dues produced by peasant farming were tied up in pious foundations ¹), it is perhaps not without some interest to find out how these resources were administered and what they were used for. If we accept the fact that payments to the central government and to the vakif, in money and in kind, ate up a large part of the surplus available to the peasantry, and if we accept that almost all of the income of the ruling group came directly or indirectly from agriculture, then we can see that an understanding of what became of the surplus is probably the most important prerequisite to an appreciation of the socio-economic structure of the Ottoman Empire. To find out how the surplus was used, it seems logical to follow it from its production stage, that is peasant agriculture, through its extraction, or the collection of dues, to its expenditure. From our sources it is obvious that the central administration controlled the greater part of the surplus extracted through official agencies—much less is known about the part collected unofficially, through ‘private’ extraction by tax farmers or through unequal conditions of trade. The amount of vakif dues was always much smaller than that collected by the central administration—at most, it amounted to seventeen percent of all

dues perceived as in Western Anatolia, and to as little as five percent in Rumeli ²).

_Vakıfs_ however provide a special interest because the income collected through these agencies was at least in part expended locally and not drawn away to the capital. Part of these resources served to supply public services of religious and secular character, while the remainder was used to support certain families of religious leaders who continued to live in the same locality for centuries. The so-called descendants of Hacı Bektaş, for instance, were probably well-established in the village bearing the saint’s name by the time the area passed into Ottoman hands, and there they live to the present day. These şeyb families usually received support from the central administration, although in certain areas and in certain periods the government ignored them or attempted to curtail their influence; but they were always a factor to be reckoned with. Aside from the great şeyb families, there were also large numbers of minor ones who maintained a certain degree of local prestige in the countryside and in the smaller towns.

_Vakıf_ records not only tell us something about what became of the surplus once it had reached the stage in which it could be collected, but, in passing, they also provide some information on how the surplus was produced. While the vakıf under investigation was too small to allow conclusions as to the population of the whole area, the study of certain villages in detail may contribute something to the little that we know about conditions of living among the peasantry. In most of the documents, peasants are encountered in their capacity as taxpayers only, therefore, the only aspect of their lives that can be investigated with some ease is their ability to pay. Change in this factor, even on a purely local basis, were bound to have wider repercussions.

The _zaviye_ or hospice of Sadreddin-i Konevi, which is the subject of this investigation, was an institution of moderate size, both in terms of its building and of its yearly budget. It was, however, prestigious