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Portrait of an Ottoman Province: Social and Economic Characteristics of the Population in Diyarbakir Province towards the End of the 19th Century

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ABSTRACT

It has been an on-going fact since ancient times to conduct a census, count households and to collect data about the population of the country due to reasons such as imposing taxes, determining the number of men to be recruited for the army and working on road construction. The province of Diyarbakir always maintained its position as one of the most important cities of the Ottoman Empire in terms of commercial and economic aspects as well as being an administrative, military and cultural centre. Diyarbakir is a centre with significant characteristics in terms of ethnic, religious and sectarian diversity. Sunnis, Alevis, Armenians, Şemsiler (Sun Worshipers), Assyrians, Chaldeans, Yazidis, etc. have lived together in Diyarbakir. In this study, primarily the information obtained by scanning British Consulate reports in the National Archives in London, Diyarbakir Annuals, and local and foreign sources related to the subject have been searched and the data have been analysed comparatively. The Muslim and non-Muslim population has been revealed in detail and the social and economic characteristics of the population have been evaluated. Initially, the population of the Ottoman Empire including Diyarbakir, which is the subject of the study and the social and economic characteristics of the population, have been discussed in order to make the assessments accurately.

Keywords

Diyarbakir Province, Population, Education, Social, Economic

JEL Classification

N35, N95

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Osmanlı Vilayeti Portresi: 19. Yüzyılın Sonlarına Doğru Diyarbakır Vilayetinde Nüfus (Nüfusun Sosyal ve Ekonomik Nitelikleri)

ÖZ

Askere alınacak erkeklerin sayısını belirlemek, yol yapımı ve benzeri işlerde çalıştırmak, vergi toplamak gibi nedenlerle insanları, haneleri saymak ve ülke nüfusu hakkında bilgiler derlemek eski zamanlardan beri süregelen bir olgudur. Diyarbakır Vilayeti, idarî, askerî ve kültürel bir merkez olmanın yanı sıra, ticarî ve ekonomik açıdan da Osmanlı'nın en önemli şehirlerinden biri olma özelliğini daima korumuştur. Diyarbakır, etnik, dini ve mezhep farklılıkları açısından da kayda değer özelliklere sahip bir merkezdir. Sünniler, Aleviler, Ermeniler, Şemsiler, Süryaniler, Keldaniler, Yezidiler vs. Diyarbakır'da birlikte yaşamışlardır. Bu çalışmada, Diyarbakır Salnameleri ve Londra'daki Ulusal Arşiv'de bulunan İngiliz Konsolosluk raporları taranarak elde edilen bilgiler başta olmak üzere, konuyla ilgili yerli ve yabancı kaynaklar araştırılmış, veriler karşılaştırılarak analizleri yapılmıştır. Müslüman ve Müslüman olmayan nüfus detaylı şekilde ortaya çıkarılmış, nüfusun sosyal ve ekonomik nitelikleri değerlendirilmiştir. Değerlendirmelerin sağlıklı yapılabilmesi için, önce Diyarbakır Vilayetinin de bünyesinde olduğu Osmanlı Devleti'nin, çalışmaya konu olan dönemdeki nüfusu ile nüfusun sosyal ve ekonomik nitelikleri üzerinde durulmuştur.

Anahtar Kelimeler
Diyarbakır Vilayeti,
Nüfus, Eğitim,
Sosyal, Ekonomik

JEL Kodu
N35, N95

1. Introduction

Since ancient times, population censuses have been conducted for different purposes, primarily to determine the people to be recruited for the army and to collect taxes. In ancient Egypt, censuses were conducted to share lands after the flood caused by the Nile River and to employ people in the construction of the pyramids. It is told in the Story of Birth (Birth of Christ) that Mary and Joseph had to travel to Bethlehem in order to join the census and pay taxes, following Roman Emperor Caesar Augustus' order that every man would be counted in his birthplace (Humphreys, 1991, p 401). A census was conducted by Demetrios of Phaleron in the late 4th century BC, who was governor of Athens on behalf of the Macedonians (Wees, 2011, p 95).

Nowadays, censuses reveal numerous data about the population such as the following: female-male population ratio, literacy rate, the number of people living in villages and cities, the population of different cultural and religious communities, the number of employees in each sector, the rate of unemployment, the number of children at school age, and the need for classrooms and other institutions like hospitals.

It is highly probable that any kind of social and economic investments to be made in settlements, where the social and economic characteristics of the population are analysed correctly,

will be feasible within the scope of calculable risk and will reach its intended purpose. This means rational use of resources that are already limited in the public and private sectors.

It is clear that the detailed knowledge of the population of communities with diverse cultures and beliefs will provide benefits in identifying and solving possible social problems that may arise in relation to these groups.

Although there were no means of transportation and access facilities like today in the past, especially towards the end of the 19th century, comprehensive censuses were conducted for public services such as military service, tax, and education. These censuses were used to take precautions against possible religious and ethnic problems that might arise from the structure of the population, and social and economic policies to be implemented in the region were determined by analysing the obtained data. In addition, within the scope of population geography, the effects of climate, water resources, underground treasures, landforms, soil, and vegetation that were effective in the region were determined by considering the distribution of the population.

2. Material and Method

It is seen in literature reviews that numerous studies have been done on the subject. However, there is limitedness in the resources used. It is not possible to make a reliable comparison between the data, as sufficient domestic and foreign sources are not used. In addition to the works of competent scientists in this field, this study is different in terms of benefiting from different domestic and foreign sources such as provincial yearbooks, official statistics, travel records, and consulate reports.

The study covers Diyarbakir Province, known as Diyarbekir / Diarbekr in the past, which was one of the important provinces of the Ottoman Empire. In order to make reliable assessments regarding the population and schooling in the province, detailed data about other sandjaks, especially the central sandjak, have been used where necessary.

3. Aim of the Study

In literature surveys and studies analyzed about the population, the distribution of the population according to races and religions, the levels of schooling, the number of teachers and students in Diyarbakir Province towards the end of the 19th century, it has been generally seen that

one source has been studied, domestic and foreign different sources have not been used, and there haven't had any comparisons between sources.

For the sake of example, instead of comparing the population from different sources, generally one of the following three ways has been followed. First, the official census results have been based on. The population has to be determined by projections, because many of these censuses could not be finalized and census could not be conducted everywhere in the province due to transportation, and security problems etc.; and in the censuses that were finalized, women and soldiers, as well, in many places were not taken into consideration.

Secondly, the information provided in the Provincial Yearbooks has been found sufficient. The third way is that the data shared by travellers visiting the province has been found sufficient. When these studies are carefully analyzed, it is seen that unilateral information and data do not lead to reliable results on issues such as population studies, that are very important, but that can easily be speculated with a biased approach. For instance, while the Muslim population is exaggerated in the provincial yearbooks written by the state clerk, the non-Muslim population is exaggerated in the records of priests, who come to the province for missionary activities.

This study aims to bring together different data by using different sources, to get correct results by making comparisons on these data, and to contribute to those who will work on this subject from now on.

4. Population Phenomenon

To be able to understand the physical, human and economic characteristics of a settlement and produce solution-oriented policies for the problems experienced by it is possible by considering the development process of the settlement. In this context, it is primarily necessary to elicit the previous social and economic characteristics of the population (age structure of the population, gender structure, births, deaths, population growth, educational status, distribution of the population that can be employed to economic activity areas, migration) and other social and economic data that can be obtained.

Qualitative and quantitative findings, such as the ethnic and religious structures of the countries, their cultural background, their development and regressions, their educational status

and their standards of living, are directly related to the amount, characteristics and distribution of the population.

The population phenomenon is especially important in researching societies in terms of social, economic and historical aspects, making conclusions and making accurate evaluations.

4.1. Population, and Social and Economic Characteristics of the Population in the Ottoman Empire

Starting from the foundation years of the Ottoman Empire, in order to collect soldiers and to receive taxes, certain processes such as census, determination and registration of land and real estate were carried out regularly (Barkan, 1951, p 9). Registry Books about farming are particularly considered as the oldest records that can provide significant information about the population (Karal, 1995, p 6). Registry Books are not a census in the typical sense. Because a large proportion of the population, such as women, children and the troops, was not recorded in since they weren't recruited, didn't pay tax or for some other reason. However, it is possible to reveal the social and economic characteristics of the population, to follow demographic changes and transformations, to analyse the data and to make evaluations by means of Registry Books. Thus, substantive analyses on the subjects such as the population and settlement movements, the size of villages and towns, Muslim and non-Muslim population ratio can be conducted (Öz, 2000, pp 17-32).

The first general census in the Ottoman Empire in the modern sense was conducted in 1831 long afterwards the censuses in the United States in 1790 and in France and Britain in 1801 (Bogue, 1969, p. 17). Following the census in 1831, the general censuses were conducted in 1844, 1859/60, 1881/82, and 1905 (Eldem, 1970, p 49), and the records kept were updated.

Approximately 40 years after the first general census in the Ottoman Empire, the following detailed information was obtained in the general census conducted in 1881/1882, which had planned to be held in 1870 but could not be conducted for some reason: name of the family who were in the village or district, name of head of household, name of individuals in household, birth dates of individuals in household, age of individuals in household, degree of relationship, physical features, individuals' profession, household income and tax on income, the current status of the males who is unable to work in household, if any men from the household had gone elsewhere, the name of this place etc. (Prime Ministry Ottoman Archive, 1881). Important information about the social and economic characteristics of the population was obtained owing to these data.

Table 1 shows the population of the Muslim and non - Muslim in the Ottoman Empire, in Anatolia and Rumelia, according to the selected years (Shaw & Shaw, 1977, pp 117).

It is noteworthy that in 1843, the Muslim male population in Anatolia increased by 64 % compared to the 1831 census. Different reasons for this increase in population, compared to 12 years ago, can be listed. The remarkable example on the aspect of districts is that the rate of male births in Şebinkarahisar in 1841-42 was 4,1%, whereas it was 19,59% in 1843-44 (Kıvrım, 2015, p 21).

Table 1

The Male Population of the Ottoman Empire 1831- 1906

Year	Anatolia Male Population			Rumelia Male Population		
	Muslims	Non-Muslims	Total	Muslims	Non-Muslims	Total
1831	1.988.027	395.849	2.383.876	513.448	856.318	1.369.766
1843	3.101.980	-	-	873.077	-	-
1882	5.379.225	1.262.600	6.641.825	946.659	810.525	1.757.184
1895	6.084.419	1.221.209	7.305.628	1.237.325	1.186.615	2.423.940
1906	6.846.340	1.481.836	8.328.176	1.179.151	1.186.880	2.366.031

There are also some differences in the amount of population at the different sources, as well. For example, there are differences between the 1831 census figures shown on the table above and the figures of source (Behar, 2011) indicating that a total of 2,170,847 male population (1,939,236 Muslim and 230,519 rayah), are in Anatolia and that a total of 1,334,691 male population (500,697 Muslim and 833,994 rayah) are in Rumelia.

Towards the end of the 19th century, the following table is seen from the point of view of nationality / religious societies. While the Muslim population accounts for 74.07% of the total population, the Greek population consists of more than half (52 %) of the remaining 25,93 % (Shaw & Shaw, 1977, pp 240).

Table 2

Distribution of the Ottoman Population in 1897

Nation / Religion	Males	Females	Total	%
Muslim	7.499.798	6.612.147	14.111.945	74,07
Greek	1.341.049	1.228.863	2.569.912	13,49
Armenian Orthodox	546.030	496.344	1.042.374	5,47

Bulgarian	449.286	380.903	830.189	4,36
Catholic	65.912	54.567	120.479	0,64
Jewish	117.767	97.658	215.425	1,13
Protestant	22.963	21.397	44.360	0,24
Latin	12.280	10.055	22.335	0,12
Maronite	15.262	17.154	32.416	0,17
Chaldean	3.866	1.902	5.768	0,03
Assyrian	19.500	16.054	35.554	0,18
Gypsy	10.309	9.241	19.550	0,10
Total	10.104.022	8.946.285	19.050.307	100,00

As in almost every period, the Ottoman population in 1897 appears with different figures in different sources. For example, in another source, the Muslim population is 10,222,839, the Greek population including Orthodox and Catholics is 1,021,363, the Armenians are 1,106,086, and the remaining communities are 140,082, with a total of 12,490,370 people (Güran (1997, pp. 23-25; Karpat (1985, pp. 162-189).

One of the remarkable points in the table is that the male population, which constitutes 53,04 % of the total population, is considerably higher than the female population (46,96 %). There is a difference of 6.07 % in favour of male population.

Referring to today's population, male and female population both in the world and in Turkey, which is the successor of the Ottoman Empire, is very close to each other. According to the Turkey Statistical Institute data by the end of 2017, 50,16 % (40,535,135) of the total population of 80.810.525 in Turkey is male, while 49,84 % (40.275.390) is female. The 6,07 % difference in the table is thought to be due to the fact that women are not taken into consideration in the census, which is the traditional approach of that period.

Table 3

Distribution of the Ottoman Population by Religion

Year	Muslims	Non-Muslims	Total
1884	12.590.352	4.553.507	17.143.859
1888	13.059.496	4.661.579	17.721.075
1892	13.411.361	4.763.381	18.174.742
1895	13.763.249	4.832.149	18.595.398
1897	14.111.945	4.938.362	19.050.307
1906	15.518.478	5.379.139	20.897.617

Source: İstatistik-i Umumi, Istanbul University Library, TY5651.

The population and religious distribution in the Ottoman Empire during the period we have analysed, it is seen that both the Muslim and the non-Muslim population have slightly increased systematically.

5. Education Status

In the Ottoman Empire, the deterioration of the central government, the army and the navy as well as the financial system and social balance caused education to deteriorate, as well. The Ottoman Empire, starting from the end of the 16th century, had to live with political, administrative, military, economic and social problems for a long time due to some vital problems such as the long and tiring wars, lost lands, internal uprisings, and economic stalemates. According to Islamic law, the world was based on two separate axes as *dârülharb* (non-Muslim countries) and *dârüislâm* (Muslim countries) (*İslâm Ansiklopedisi*, 1991, Vol. 08, p. 536). It was avoided from the Western values for both religious and political reasons. Renaissance, geographical discoveries, reform movements, industrial revolution, agricultural revolution were ignored. Furthermore, these steps taken by the West were underestimated, and even a massive development, such as the industrial revolution, was regarded as an unnecessary waste of resources.

The approach to being far from the developments in the West has also manifested itself in the field of education, which is the basic element of growth and development. This approach continued until the early 18th century. As a natural consequence of this approach, education has pretty much fallen behind the West in education, as well.

The Ottoman Empire, which opened to the West with the Tulip Period (1718-1730) (*İnalçık & Seyitdanlıoğlu*, 2006, pp 110-111), tried to learn about the Western education within the scope of reforms besides exploiting the culture, art, industry, agriculture, military and technological power of the West (Lewis, 2004, pp 46-48).

In the Ottoman Empire, primary education became compulsory until the age of 12 with Regulation for Public Education in 1869. The teaching methods were modernized and the criteria that would increase general knowledge of teachers were introduced.

Table 4 presents the number of schools and students in 1867 and 1895. When the data obtained at 28 years intervals are analysed, it is seen that there is a significant increase in the number of schools and students in general (Shaw & Shaw, 1977, pp 112).

Table 4

The Progress of Ottoman Education

School/ Students	Gender	1867	1895
Secular Elementary Schools		11.008	28.615
Secular Elementary Students	boys	242.017	640.721
	girls	126.454	253.349
Military Rusdiye Students	boys	8.247	8.247
	girls	-	-
Millet Elementary Schools		-	-
Millet Elementary Students	boys	-	239.449
	girls	-	77.740
Foreign Elementary Schools		-	-
Foreign Elementary Students	boys	-	8.519
	girls	-	8160
Total Number of Elementary Students	boys	-	896.936
	girls	-	339.249
Total Population of Elementary School Age	boys	-	1.001.294
	girls	-	924.175
Rusdiye Schools		108	426
Rusdiye School Students		7.830	33.469
Military Idadi Schools*		-	9
Military Idadi Students		-	5.492
Millet Rusdiye Schools		-	687
Millet Rusdiye Students		-	76.359
Foreign Middle Schools		-	74
Foreign Middle Students		-	6.557
Total Middle Schools		-	1.169
Total Middle Students		-	109.877
Male Population of Middle School Age (10 to 15)		-	980.320

While the number of students in the elementary education age is 1.925.469, the number of students receiving elementary education is 1.236.185. It is understood that 65 % of the population in elementary education age attend school. While the male population in the secondary school age is 980.320, the number of students is 109.877. This means only 12 % of the male population in secondary school age attend school.

Table 5 presents the number of schools in 1895 and the number of Muslim and non-Muslim Ottoman students (Shaw & Shaw, 1977, pp 113).

Table 5

Distribution of the Ottoman Students in 1895

Schools / Students	Muslims	Non-Muslims	Total
State and Muslim Elementary School Students	854.841	80	854.921
State Rusdiye School Students	31.469	4.262	35.731
State Idadi School Students	4.892	527	5.419
Military School Students	15.338	13	15.351
Naval School Students	1.734	—	1.734
Non-Muslim Millet Elementary School Students	—	317.089	317.089
Non-Muslim Millet Rusdiye School Students	—	76.359	76.359
Non-Muslim Millet Idadi School Students	—	10.720	10.720
Foreign Rusdiye School Students	—	6.557	6.557
Foreign Idadi School Students	-	8.315	8.315
Foreign Elementary School Students	-	16.679	16.679
Civil Service Academy (Mekteb-i Mulkiye-i Sahane)	415	31	446
School Of Law (Mekteb-I Hukuk-U Sahane)	334	38	372
Civil Medical School (Tibbiye-i Mulkiye-i Sahane)	127	336	463
Normal School for Men (Dar ul-Muallimin)	125	-	125
School of Fine Arts (Sanayi Nefise)	57	86	143
School of Commerce (Ticaret-i Hamidi)	114	4	118
Galata Saray Lycee (Mekteb-i Sultani)	382	317	699
Normal School for Women (Dar ul-Muallimat)	350	-	350
School for Orphans (Dar ul - Safaka)	421	-	421
School of Veterinary Medicine (Mulkiye-i Baytar)	51	9	60
Agricultural School (Halkalı Ziraat Mektebi)	59	14	73
Crafts and Arts School (Mekteb-i Sanayi)	220	32	252
Men's Normal Schools for Elementary Education	277	-	277
School for Deaf Mutes	16	-	16
Special and Private Schools in Istanbul	5.818	-	5.818
Total	917.040	441.468	1.358.508
Total Population of School-Going Ages (5 to 25)	-	-	6.653.236
Total Population of the Empire (1895)	14.111.945	4.938.362	19.050.307

As seen in Table 5, in 1895, 90 % of school-age boys and more than 1/3 of girls went to school. In the following years, this level was rarely exceeded. Approximately 1.3 million of the total population are students. According to population rates, the non-Muslim population has a higher schooling rate than the Muslim population.

6. Economic Situation in the Ottoman Empire

The Ottoman Empire, which had a closed economy and started to open to the West with the Tulip Period, began in 1718 (İnalçık & Seyitdanlıoğlu, 2006, pp 110-111), become seriously interested in the economic developments in the West after the 1830s. The process of integration with the West in terms of financial and real economy started with the Tanzimat. The wind of change blowing through the Tanzimat Period, which was a reform process, influenced many areas, particularly administrative, economic, military, legal, social, cultural and literary (Lewis, 2004, pp 46-48). The 1838 Trade Agreement, which was implemented in this period without the introduction of protection measures against the imported products, was one of the important factors that made the Ottoman Empire an open market for Europe, and made Ottoman economy dependent on foreign countries (Williamson, 2013, p 102).

Since the trade and finance sector was in the hands of the non-Muslim population in the Ottoman Empire, there was no significant capital accumulation of the Muslim population. It remained a poor agricultural country, although the majority of the population lived in villages and had fertile lands. Labour and capital were scarce compared to the relative abundance of land from production factors. Labour shortage hampered investments to ensure more efficient use of soil; capital shortage prevented investments to ensure more efficient use of labour and these two factors caused rural communities, which constitute the vast majority of the population, to sustain their production efforts with a undeveloped technology such as agriculture (Güran, 1987, p 229-230).

The people living in the villages earned their livelihood on small-scale family lands not on large farms (Quataert, 1987, p 194). In the agricultural sector, only subsistence production was made due to the following reasons; the small lands in the hands of the peasants, lack of the means to bring the agricultural products to the market (Tabakoğlu, 1997, p 213), and the fact that the technology was not used in the sector.

7. General Situation in Diyarbakir Province

There are a number of factors that make a city valuable. The primary of these factors is its relative location, which has its own characteristics that emerge due to important transportation routes, water, underground and above ground resources, production-consumption regions, political regions and landforms. Besides its relative location, its historical, social, economic and cultural potentials also add value to the city's value.

Diyarbakir is an important trade centre established on the historical Silk Road, at the intersection of highways connecting Iran and Anatolia, Mesopotamia and the Caucasus. The Hurrians lived in the region in 2000s BC (Grousset, 1947) and the city where they lived was surrounded by the walls, (Beysanoğlu, 1987). With its 4000 years old walls; with the Tigris River, which has brought civilization to its valley; with Hevsel Gardens - one of the oldest granaries of Mesopotamia, the homeland of agriculture- which was registered as a Unesco Cultural Heritage together with Diyarbakir Castle in 2015, and with other historical and cultural assets (Unesco, 2015), Diyarbakir is a sum of values. For this reason, it has been the centre of thought, art, culture and science for many centuries.

7.1. Location, Borders, Administrative Structure of Diyarbakir Province

The borders of Diyarbakir Province were changed many times until the end of the 19th century. With these regulations, the geographical location of the province also changed (Diyarbakir Yearbooks, 1999, Vol. 5, p 190).

J. Lewis Farley, in his book named Turkey, stated that Diyarbakir, which is established on the banks of the Tigris River and describes it as the most important region of the Kurdistan State, is located in the longitude of 37°55' north latitude and 39°52' east longitude (Farley, 1866, p. 214).

In 1891, it was stated that Diyarbakir Province is located at 36°40'-40°20' east longitude and 36°30'-39°3' north latitude; and the farthest north-east border is 25 km to the north of Murat River (East Euphrates); and is 220 km away from the south of Trabzon port (Cuinet, 1891, p 407).

In the same year, it is seen that Diyarbakir Province is bordered with Mamuretulaziz, Erzurum, and Bitlis provinces from the north, Aleppo and Mosul provinces from the south, Bitlis and Van provinces from the east, Mamuretulaziz provinces extending from the north on the west. In the yearbook of 1894-1895, Diyarbakir is bordered with Erzurum from the north, Bitlis and Van from the north-east, Mamuretulaziz from the north-west, Aleppo from the south-west, Mosul from the south-east, Zor Sandjak from the south and has the surface area of 46.800 km² (Diyarbakir Yearbooks, Vol. 4, 1999, p 157).

In the yearbook of 1894-1895, it was emphasized that Diyarbakir Central Sandjak stretches at 37°27 '20 seconds north latitude, 38°2' east longitude where the northern region of Mesopotamia ends and its height from the sea level is 626 meters (Diyarbakir Yearbooks, 1999, Vol. 4, p 157).

In 1900, Diyarbakir Province is bordered with Erzurum from the north, Bitlis from the north-east, Van from the south-east, Mosul and Zor Sandjak from the south, Aleppo from the south-west, and Mamuretulaziz Province from the north-west. Its area is approximately 48.250 km². 26.494 km² of this is mountainous and stony, 1.722 km² is forested, and the rest is pasture and arable areas (Diyarbakir Yearbooks, 1999, Vol. 5, p 183).

In the French consulate report dated 1867, Diyarbakir Province is divided into three Sandjaks. These are the Sandjaks of Diyarbakir, Mardin and Siirt (French Consulate Raport, 1867, p 170).

In the yearbook of 1869-1870, Diyarbakir Province is divided into four Sandjaks. These are listed as; Diyarbakir Central Sandjak, Mamuretulaziz Sandjak (known as Elazig nowadays), Siirt Sandjak and Mardin Sandjak (Diyarbakir Yearbooks, 1999, Vol. 1, pp 74-79).

Table 6a

Administrative Distribution of Diyarbakir Vilayet in 1870

Sandjaks	The Year of 1870		
	Districts	Townships	Villages
Diyarbakir (Headquarters)	Diyarbakir (Central District)		
	Siverek		
	Lice	Undefined	925
	Silvan		
	Re'sülayn		
	-		
Mardin	Mardin (Central District)		
	Cizre		
	Midyat	Undefined	868
	-		
	-		
Ergani	Not included to Vilayet		-
Mamuretülaziz	Mamuretülaziz (Central District)		
	Ergani Madeni		
	Palu	Undefined	1.872
	Keban Madeni		
	Malatya		
	Hısn-ı Mansur		
Siirt	Siirt (Central District)	Undefined	980

Eruh
Garzan
Şirvan

Total Number of Villages**4.615**

Source: Diyarbakir Yearbooks, 1999, Vol. 1, pp 74-79; Cuiet, V., La Turquie d'Asie, Vol. 2, 1891, p.408.

Table 6b

Administrative Distribution of Diyarbakir Vilayet in 1890

Sandjaks	The Year of 1890		
	Districts	Townships	Villages
Diyarbakir (Headquarters)	Diyarbakir (Central District)	Undefined	1.056
	Siverek		
	Lice		
	Silvan		
	-		
	Derik		
Mardin	Mardin (Central District)	Nefs-Cizre, Hüsnan, Mihran, Şah, Arous, Cheh, Penen, Zeber, Salvyi	1.062
	Cizre		
	Midyat		
	Nusaybin		
	Avine (Savur)		
Ergani	Ergani (Central District)	Ergani - Eğil	1.083
	Palu	Achmichan, Bulanık, Ohi, Karaçor, Hevas, Gökdere, Dechid, Sivan	
	Çermik	Çüngüş	
Mamuretülaziz	Not included to Vilayet (Palu District included to Ergani Sandjak)		-
Siirt	Not included to Vilayet		-
Total Number of Villages			3.201

Source. Diyarbakir Yearbooks, 1999, Vol. 1, pp 74-79; Cuinet, V., La Turquie d'Asie, Vol. 2, 1891, p.408.

With the secession of Siirt Sandjak from the province in 1885, the province consisted of three sancaks, 13 districts and 3.180 villages (Diyarbakir Yearbooks, 1999, Vol. 3, p 14). An administrative arrangement was launched in 1890. There was no change in the number of Sandjaks, but Siverek District was seceded from the Sandjak of Ergani. However, the number of villages increased compared to 1885.

In 1890, the province was divided administratively into three Sandjaks, thirteen districts and fifty-four sub-districts. It housed a total of 3,201 towns and villages (Cuinet, 1891, Vol. 2, p 408). There was a small increase in the number of villages, which was 3180 in 1885.

The administrative structure of Diyarbakir Province has been changed many times, as mentioned earlier. It was administered as a state for a long time and was considered as a province after the secession of Mamuretulaziz Province in 1288 (Gregorian 1870). The administrative structure, which was changed many times later, took the form above in 1901 (Diyarbakir Yearbooks, 1999, Vol. 5, p 190).

7.2. Population in Diyarbakir Province, Social and Economic Characteristics of Population

When the resources related to the population, including travelogues, yearbooks, consular reports, and general statistics including population data, are studied, it is seen that the population in Diyarbakir Province tends to increase in some periods and decrease in other periods. It is observed that the population increases in periods when there is no security problem in the region, public order is provided, and administrators have good public relations; and the population decreases during the epidemic diseases such as plague and cholera, famine and security problems arising from some tribes.

French traveller Jean Baptiste Tavernier, who visited the city of Diyarbakir in 1664, stated that two-thirds of the Christians with a population of over 20,000 were Armenians and the rest were Nestorians and few Jews. There were also a few Capuchins who did not have homes and were forced to stay in an inn (Tavernier, 1677, p 272).

According to the figures given by Domenico Sestini in *Voyage de Constantinople a Bassora parle Tigre et l'Euphrate*, the population of Diyarbakir reached 400,000 in 1756 and the population

decreased to 100,000 in the following year with a terrible loss due to the plague (Sestini , 1798, p 95).

Rabbi David D'Beth Hillel, who visited the city in 1825, stated that 40 Jewish families lived in the central Sandjak of Diyarbakir; and they told him that it was the city of Calney in the Torah (Hillel, 1832, p 46).

Missionary Reverend Horatio Southgate, who visited the city in 1838, gave the distribution of the households in Diyarbakir as in Table 7; however he did not specify his source but stated that he obtained it in the most correct way (Southgate, 1840, pp 295-296).

Table 7

Distribution of the Number of Households to Communities

Communities	Number of Housing
Mussulman*	1.500
Armenian	500
Jacobite**	300
Armenian Catholic	150
Chaldean	100
Jewish	50
Assyrian Catholic	25
Greek	20
Total	2.645

Source. Southgate, H., 1840, pp 295-296. * Musselmans subdivided into three classes; Turks, Kurds and Arabs. ** Including 15 families of the Shemsieh.

According to Table 7, the number of Muslim households corresponds to 56.71% of the total households. The number of Armenian households, which are not specified for any congregation, corresponds to 18.90% of the total households and the number of Armenian Catholic households corresponds to 5.67% of the total households. The total number of households of the two Armenian communities is 650. In this case, the total number of Armenian households is around 24.57% of the total number of households, in other words, about ¼ of the total number of households.

Diyarbakir Province was not included in the census of 1831, the first census conducted in the Ottoman Empire in a modern sense. In a population book that is thought to be belong to the period after 1844, it was determined that there are twenty-six districts in Diyarbakir Province and the total population of these districts is 201.847 people (Yılmazçelik, 1995, pp 101-102).

Until the end of the first half of the 19th century, it had not been possible to determine the population of Diyarbakir Province from official sources. Therefore, the numbers and information given by foreign travellers about the population are used.

Table 8, which belongs to the second half of the 19th century but does not specify the year, gives detailed information about the male and female population of the Diyarbakir Province according to communities.

Table 8

Population of Diyarbakir Vilayet

Community	Foreign		Domestic		Total		Grand Total
	Female	Male	Female	Male	Female	Male	
Islam	1.349	1.822	112.113	125.290	113.462	127.112	240.257
Armenian	70	218	21.152	23.851	21.222	24.069	45.291
Greek	1	13	669	754	670	767	1.437
Catholic	91	108	2.954	3.179	3.045	3.287	6.332
Assyrian	46	82	6.287	7.234	6.333	7.316	13.649
Protestant	9	21	1.857	208	1.866	2.109	3.975
Jewish	-	2	569	599	569	601	1.170
Latin	-	-	8	8	8	8	16
Total	1.566	2.266	145.609	163.003	147.175	165.269	312.444

Source. Yılmazçelik, İ., 1995, p 103.

According to Table 8, the Muslim population corresponds to 76.90% of the total population, while the non-Muslim population corresponds to 23.10% of the total population.

When the French Consulate report of 1867 is analyzed, it is seen that the population of the province of Diyarbakir, which consists of Diyarbakir, Mardin and Siirt Sandjaks, is estimated to be 640,000 (French Consulate Report, 1867, p 169). Population distribution is shown on Table 9.

Table 9

Distribution of Population in Diyarbakir in 1867

Communities	Number of Housing	Observations
Muslims	66.000	
Christians	21.600	
Bedouin Arabs	13.500	
Kurds	8.600	
Nomadic Kurds	10.200	Number of tents
Qizilbash Kurds	2.500	
Yezidis	1.600	

Circassians	4.000	9 people counted per house or tent
Total	128.000	

Source. French Consulate Report, 1867, p 169.

Assuming that an average of 5 people live in each household, it is revealed that 640,000 people live in 128,000 households. Looking at these figures, the ratio of Christians to the total population is around 1/5; and the number of people living per square kilometre is approximately 18.

Table 10

Distribution of Population in the Central Sandjak of Diyarbakir in 1867

Communities	Number of Housing
Muslim (Turk, Kurd, Arab)	2.900
Christian (Catholic, Assyrian, Chaldean, Armenian, Protestant, Gregorian)	3.100
Total	6.000

Source. French Consulate Report, 1867, p 169.

By year 1867, the population covered 6,000 houses in the central Sandjak, including 2,900 Muslims and 3,100 Christians. The Christian population consists of Catholics, Syriacs, Chaldeans, Armenians, Protestants and Gregorian communities. Protestants consist of 320 families (French. Cons., 1867, p 169).

British Consul to Erzurum, J G Taylor, in the report he sent to the British Ministry of Foreign Affairs on March 19, 1869 regarding the social and political conditions of the region, shows the distribution of the population in Diyarbakir, Erzurum and Elazığ as follows;

Table 11

Population Distribution in 1869

Communities	Diyarbakir	Elazığ	Erzurum
Turks	30.000	140.000	272.500
Kurds	391.000	100.000	357.000
Christians	108.000	130.000	411.000
Jews	1.000	---	1.200
Yezidis	8.000	---	2.000
Qizilbashes	12.500	30.000	158.000
Terekemes	---	---	29.000
Arabs	118.000	---	---

Chechens	15.000	---	---
Total	683.500	400.000	1.230.700

Source: British Consulate Report, Turkey No.16, 1877:16-36.

Consul J.G. Taylor shows the total populations of Turkish, Kurdish, Christian and Qizilbash, which he described as 4 basic communities, as follows;

Table 12

Population of Four Basic Communities in 1869

Communities	Population	Population Rate (%)
Turks	442.500	20,68
Kurds	848.000	39,63
Christians	649.000	30,32
Qizilbashes	200.500	9,37
Total	2.140.000	100,00

Source: British Consulate Report, Turkey No.16, 1877:16-36.

According to the Table, the Kurdish population in the four main communities in Diyarbakir, Erzurum and Elazığ corresponds to approximately 40% of the total population, while Christians account for 30%, Turks 21% and Qizilbashes 9%.

In the 1871-1872 Yearbook, the number of Muslim and non-Muslim male population, houses and villages of the province are as follows;

Table 13

Population, Number of Housing and Villages in 1871

Sandjaks	Mussulman (Male)	Non-Mussulman (Male)	Total Population	Housing	District	Village
Diyarbakir	98.902	20.712	119.614	47.111	6	1.606
Elazığ	55.000	20.535	75.535	24.822	6	974
Malatya	39.078	15.959	55.037	22.266	4	756
Siirt	52.143	17.306	69.449	28.334	5	1015
Mardin	60.844	13.123	73.967	29.107	5	850
Total	305.967	87.635	393.602	151.640	26	5.201

Source: Diyarbakir Yearbooks, 1999, Vol. 1, 1869-1874, pp 218-223.

In fact, it is emphasized that the population, the number of houses and villages is higher than specified, but since the documents are not received from some townships, it is not added to the total (Diyarbakir Yearbooks, 1999, Vol. 1, 1869-1874, p 222).

Table 14

Distribution of Male's Population by Sandjaks in Diyarbakir in 1880

Communities		Diyarbakir Province			Mamuretülaziz (Harput) Province	
		Diyarbakir Sandjak	Mardin Sandjak	Malatya Sandjak	Ergani Madeni Sandjak	Harput Sandjak
Armenians	Gregorians	10.977	6.788	5.805	9.669	31.674
	Catholics	482	1.538	499	120	700
	Protestants	709	221	235	437	1.502
Greeks	Orthodox	120	-	-	524	416
	Catholics	33	-	-	-	251
Assyrians	Nestorians	-	-	-	-	-
	Chaldeans	459	302	-	-	-
	Jacobites, etc.	845	2.693	193	202	211
Jews	142	74	-	189	-	
Gypsies	-	-	-	-	-	
Mahommedan		32.297	41.408	66.833	93.023	75.871
Non-Mahommedan		13.767	11.616	6.732	11.141	34.754
Sandjaks Total		46.064	53.024	73.565	104.164	110.625
Province Total		172.653			214.789	

Source. National Archives, 1880, F.O. (Foreign Office) 424 / 107, No. 104/2, London, p. 176; Şimşir, B., British Documents on Ottoman Armenians, 1989, Vol. 2, 1880-1890, pp. 129-130.

Since there is no data on which district, sub-district and village population is included in the Sandjaks, it is clear that a consistent assessment cannot be made regarding the population of Mardin Sandjak to be 53,024 and the population of Diyarbakir Central Sandjak to be 46,064 while the population of Ergani Maden to be 104,164. In addition, in this document, Malatya Sandjak is shown as a Sandjak of Diyarbakir Province and Ergani Maden is shown as a Sandjak of Harput Province.

The population status of the province, which is taken from different sources and belonging to different periods, together with the data compiled by the British Consulate and sent to the British Embassy in Istanbul, is shown in Table 15.

Table 15

The Comparative Population of Diyarbakir Between 1869-1880 (Including Siirt Sandjak)

Communities		Consulate Data (1869)	Armenian Patriarch's Data	Yearbook (Salname) (1879)	Official Figures (1880)	Private
Armenians	Gregorian	108.000	88.800	-	76.958	-
	Catholic					

	Protestant				
	Nestorian	Chaldean			
Assyrians		55.000 (6)	-	10.212	19.200
	Jacobite				
	Catholic				
Greeks		5.000	-	306	370
Jews	1.000	-	-	432	-
Gypsies	-	-	-	-	-
Turks, etc.	45.000 (3)	55.000 (7)	-		
Kurds Kurmandji	391.000 (4)	30.000 (8)	-	328.174	-
Zazas and Qizilbashes (1)	12.500 (5)	55.000 (9)	-		-
Arabs	118.000	-	-	-	-
Yezidis (2)	8.000	5.000	-	-	-
Non-Mahommedan	109.000	148.800	129.092	87.908	-
Mahommedan	574.500	145.000	562.778	328.174	-
GRAND TOTAL	683.500	293.800	691.870	416.082	-

Source. National Archives, 1880, F.O. (Foreign Office) 424 / 107, No. 104/2, London, p. 176; Şimşir, B., British Documents on Ottoman Armenians, 1989, Vol. 2, 1880-1890, p 132. (1) Includes Zaza or Qizilbash Kurds and Qizilbash Turks. (2) The Yezidis are shown in the Muslim group. (3) 30,000 Turks and 15,000 Chechens. (4) It is not clear whether the Zaza Kurds are added. (5) Qizilbash Turks. (6) The Patriarch alleges that there are apparently 40,000 Nesturi and 15,000 Catholic Assyrians. In fact, there is no permanent Nesturi in Diyarbakir Province. There are Yakubi or Ancient Syriaes and Chaldeans. (7) 40,000 Turks and 15,000 Circassians. (8) They are called Arab Kurds by the Patriarch. (9) The Patriarch stated as 40.000 Alawites and 15.000 Qizilbashes (Şimşir, B, 1989, p.132).

In the report of Erzurum Consul Henry Trotter sent to Ambassador George J. Goschen on 7 September 1880, in official statistics he stated that the Muslim population in Diyarbakir Province is shown as 328.174, the Christian population as 87,908; the Muslim population in Harput Province is shown as 337,788, Christian population as 91,790; and the Muslim population in Erzurum, Van and Bitlis is shown as 821.476, and the Christian population as 387.064.

Table 16

Distribution of the Population by Sandjaks in 1890

Population, Number of Housing, Workplace and Village	Sandjaks			Total
	Diyarbakir	Mardin	Ergani	
Male Population (Central District)	11.124	3.737	3.470	18.331
Housing (Central District)	4.164	2.291	1.272	7.727
Sandjak Population (Male)	69.368	50.759	50.952	171.079
Housing (Sandjak)	23.597	28.588	24.703	76.888
Workplace (Sandjak)	3.916	1.159	1.277	6.352
Village	1.056	1.062	1.062	3.180

Source. Diyarbakir Yearbooks, 1999, Vol. 4, 1890-1900, p 62.

The total male population of the province is 171.079. Of these, 133.455 are Muslim and 37.624 are non-Muslim population.

It is estimated that the number of women who are not added to the population is more than men; the entire male population is native to the province; and the non-native people are not added to the population, hence, the population is estimated to be more than twice what is said. (Diyarbakir Yearbooks, 1999, Vol. 4, 1890-1900, p 62).

By 1890, the total population of females and males in Diyarbakir Province was 471,462. When the population of the province is divided according to races or communities, the following table is seen (Cuinet, 1891, p 412).

Table 17

The Population of Diyarbakir Vilayet in 1890

Communities	Sandjaks			Total		
	Diyarbakır	Ergani	Mardin	Community	Religious	
Mussulmans	Literally muslim (Mussulmans proprement dits)*	36.481	35.382	38.781	110.644	
	Turks and Turkmens	57.207	66.666	76.127	200.000	328.644
	Circassians	3.334	3.354	3.312	10.000	
	Syrians - Arabs	2.668	2.030	3.302	8.000	
Undefined Religions	Yezidis - Qizilbashes	2.000	2.500	1.500	6.000	9.000
	Gypsies	1.000	500	1.500	3.000	
Eastern Christians	Gregorian Armenians	28.984	17.300	11.606	57.890	
	Catholic Armenians	1.845	325	8.000	10.170	
	Protestant Armenians	1.544	525	9.000	11.069	
	Orthodox Greeks	900	1.750	6.600	9.250	
	Catholic Greeks	60	-	130	190	132.549
	Catholic Chaldeans	1.600	-	14.820	16.420	
	Catholic Assyrians	810	180	4.000	4.990	
Jakobite Assyrians	5.200	3.600	13.754	22.554		
Latin Christians	Capuchins	2	-	4	6	
	Franciscans.	4	-	6	10	
Jews		284	405	580	1.269	1.269
Sandjaks' Total	143.923	134.517	193.022	471.462		
Grand Total of Diyarbakir Province					471.462	

Source. Cuinet, V., La Turquie d'Asie, Vol. 2, 1891, p.412. * It is thought that the term "Mussulmans proprement dits" is used for the Kurds; because the Kurds, which constitutes approximately 40% of the total population of Diyarbakir, Elazığ and Erzurum Provinces in a report of the British consulate in Erzurum dated 1867, are not shown anywhere in this table with their own name.

According to these figures, while the Muslim population constitutes 69.7% of the total population, the non-Muslim population constitutes 30.3% of the total population.

According to the data in the yearbook of 1894 - 1895, women account for 45.34% of the total population, which is 398.785 in 1893, while men account for 54.66%. It is thought that the big difference of 9,32 % between male and female is caused by the fact that women are not included in the census in many parts of the province. It is emphasized in the 1890 -1891 yearbook that similar situation has been experienced before.

Table 18

The General Population of Diyarbakir Vilayet in 1893

Communities	Diyarbakir Vilayet		
	Female	Male	Total
Islam	141.865	172.855	314.720
Armenian	21.601	24.636	46.237
Catholic Armenian	3.104	3.333	6.437
Greek	549	654	1.203
Catholic Greek	28	39	67
Süryani-i Kadim	8.588	9.255	17.843
Catholic Assyrian	769	792	1.561
Protestant	2.185	2.337	4.522
Jew	608	626	1.234
Chaldean	619	742	1.361
Yezidi	852	2.669	3.521
Gypsy	41	38	79
Total	180.809	217.976	398.785

Source. Diyarbakir Yearbooks, Vol. 4, 1890-1900, p 166.

In the year 1890-1891, the total male population of the province is shown as 171,079, whereas the female population not included in the census is stated to be much more than the males (Diyarbakir Yearbooks, Vol. 4, 1890-1900: 62).

However, in the 1894-1895 Yearbook, while the population figures of 1893 covering Diyarbakir, Mardin and Ergani Madeni Sandjaks are given, it is seen that the male population is higher (Diyarbakir Yearbooks, Vol. 4, 1890-1900, p 166). This raises doubts about the accuracy of the numbers.

The population of Diyarbakir Province, the surface area of which is shown as 359.000 km², was 373.000 in 1884 and 415.000 in 1897. With those who do not participate in the census the population is estimated to be 565,000 in 1897 and 542,000 with a decrease in 1901 (Eldem, 1970,

p. 52). It will be seen that there is a continuous decline in the population of the province in the following years.

In the 1900-1901 yearbook, according to the records in the Provincial Directorate of Population (Vilayet Nüfus Nezareti Dairesi) in 1898, the population -excluding those who Arabicised and the nomadic tribes- is 413,525 people; 330000 Muslim; 44,000 Armenians; and 39,525 Jews, Gypsies and Yezidis. (Diyarbakir Yearbooks, Vol. 5, 1900-1905, p. 186).

In the 1901-1902 Yearbook, the population is as in Table 19;

Table 19

Population of Diyarbakir Vilayet between 1901-1902

Community	Male	Female	Grand Total
Mussulmans	205.828	169.700	375.528
Armenians	24.685	23.540	48.225
Assyrians	12.506	10.242	22.748
Catholics	5.945	5.220	11.165
Protestants	2.987	2.567	5.554
Jews	1.438	1.358	2.796
Yezidis and Gypsies	1.049	733	1.782
Orthodox	756	744	1.500
Chaldeans	776	663	1.439
Foreign Nationals	19	-	19
Total	255.993	214.767	470.760

Source. Diyarbakir Yearbooks, Vol. 5, 1900-1905, p 186.

In the yearbook, the total of the male population is seen as 255,933. However, when the figures are added up one by one, the number 255.989 comes to light with 4 people missing. Therefore, the total population should be 470,756.

In the 1903-1904 yearbook, it is emphasized that all of 470,741 people living in the province, except 19 people, who are subject to foreign nationals, are all Ottoman, the people do not have any complaints from the Ottoman administration, and the majority speaks Turkish, Arabic and Kurdish. (Diyarbakir Yearbooks, Vol. 5, 1900-1905, p 293)

As it can be seen, serious and comprehensive censuses, results of which cannot be objected to, were either not conducted or concluded. When the population tables are analyzed, even though they belong to different times, the population estimates reflected from different sources cause

significant differences in the numbers between the communities in parallel with the approaches of the data sources.

Therefore, even though the data related to the population of these periods provide some serious evaluations, it is impossible to make the evaluations in a complete and undoubted manner due to problems arising from censuses and data sources.

7.3. Social Status and Education in Diyarbakir Province

Despite the general economic and social difficulties in the Ottoman Empire, Muslims and non-Muslims in Diyarbakir Province lived in unity and solidarity in every aspect of life until the heinous incidents in Diyarbakir Central Sandjak between 1 and 3 November 1895 (Verheij, 2013, p 237).

Diyarbakir Province remained as one of the most important provinces of the Ottoman Empire until the late 19th century due to its geographical location and strategic importance. As previously emphasized, a number of factors such as located on the historical Silk Road at the intersection of the highways connecting Iran and Anatolia, Mesopotamia and the Caucasus, being the supply centre of the armies going to the East, and hosting the fertile lands, has always made Diyarbakir the attraction centre.

While it is difficult to get detailed information about the schools in the province in Diyarbakir, some information about the Rusdiye Mektepleri (Ottoman Junior High School) can be found. The data prepared by Vital Cuinet using the French consulate documents in 1891 are more detailed.

Using this data, it is possible to draw a conclusion towards the education and training activities of that period with the enrolment rate in Diyarbakir Province and the number of students and teachers towards the end of the nineteenth century.

Regarding the schools in the Diyarbakir Province, although it gives only the number of students, there is some information about schools in the yearbook of 1870-1871. By 1876, there was an increase in both the number of schools and 340% in the number of students, which was 250.

If it is necessary to show this information on a table;

Table 20

Schools and Students Number in Diyarbakir Vilayeti in 1871 and 1876

School Name	The Year 1871		The Year 1876	
	Number of Students	Descriptions	Number of Students	Descriptions
Diyarbakir Rusdiye School	150	-	125	Teacher's Name
Ergani Madeni Rusdiye School		About to be opened	30	//
Eğil Rusdiye School		//	30	//
Çermik Rusdiye School		//	25	//
Çüngüş Madeni Rusdiye School		//	21	//
Siverek Rusdiye School	20	//	25	//
Hani Rusdiye School		//	15	//
Elazığ Sandjak Rusdiye School		//	85	//
Elazığ District Rusdiye School		//	40	//
Palu Rusdiye School		//	25	//
Arapkir Rusdiye School		//	65	//
Eğin Rusdiye School		//	70	//
Keban Rusdiye School		//	25	//
Pertek Rusdiye School		//	30	//
Mardin Rusdiye School	25	//	45	//
Siirt Rusdiye School	25	//	41	//
Malatya Rusdiye School	-	//	100	//
Besni Rusdiye School		//	25	//
Hısn-ı Mansur Rusdiye School		//	30	//
Diyarbakir Protestant Rusdiye School	30	//	-	Number is not given
Total	250	//	852	

Source. Diyarbakir Yearbooks, Vol. 1, 1869-1874, p 130; Diyarbakir Yearbooks, Vol. 2, 1874-1876, pp 330-331.

Assuming all of the above figures are correct, it is seen that there is a significant increase in schooling between 1871 and 1876.

By 1885, the situation in the Diyarbakir Province Central Sandjak is as follows;

Table 21

Schooling in Diyarbakir Central Sandjak in 1885

Type of School	Teacher Number	Student Number
Teacher's School (Dârü'l Muallimîn)	1	6
Military Rusdiye School	1	155

Rusdiye-i Mülkiye Mektebi	1	68
School for Girls	1	55
Elementary School (Sıbyan Mektebi)	35	500
Total	39	784

Source. Diyarbakir Yearbooks, Vol. 3, 1877-1885, p 308.

In addition to these, on the one hand, Primary Schools (İbtidâî Mekteb) are opened instead of the Elementary Schools (Sıbyan Mektebi) (Diyarbakir Yearbooks, Vol. 3, 1877-1885, p 308).

In 1890, there are 1805 schools operating at different levels of education and training in Diyarbakir Province. It is seen that there are 1842 teachers in 1792 schools where 60,430 male students attend; and there are 31 female primary school teachers in 13 schools where 1081 female students attend (Cuinet, 1891, p 412).

In Diyarbakir Sandjak, there are a total of 21,349 students, 20,742 of which are primary school students, in 656 schools where 685 teachers work. When this ratio is compared to the population of the Sandjak in 1890, which is 143.923, it is seen that approximately 1/7 of the population is student.

In the Sandjak of Ergani, there are a total of 15,185 students, 15,090 of which are primary school students, in 457 schools where 470 teachers work. When this ratio is compared to the population of the Sandjak in 1890, which is 134.517, it turns out that approximately 1/9 of the population is student.

In the Sandjak of Mardin, there are a total of 24,977 students, 24,767 of which are primary school students, in 692 schools where 721 teachers work. When this ratio is compared to the population of the Sandjak in 1890, which is 193.022, it is seen that approximately 1/8 of the population is student.

As it can be seen in Table 22, despite the fact that Mardin Sandjak took the first place in terms of both the number of schools and the number of teachers among the Sandjaks of Diyarbakir Province; when the population ratio and the number of students are compared Diyarbakir takes the first place with approximately 1/7.

Table 22a/22b/22c and 22d, show the schooling rate of the Province in detail.

Latins	Boys	“	“	“	“	“	“	1	170	4
	Girls	“	“	“	“	“	“	1	210	6
Jews	Boys	“	“	“	“	“	“	“	“	“
	Girls	“	“	“	“	“	“	“	“	“
Total		3	110	5	1	100	7	688	24.737	709
		692 Schools - 27.997 Students - 721 Teachers								

Source. Cuinet, V., La Turquie d'Asie, Vol.2, 1891, p.142.

Table 22d

Distribution of Schools, Students and Teachers in the Sandjacks of Diyarbakir Vilayet – 1890

Sandjacks	Schools	Students	Teachers
Diyarbakir	656	21.349	685
Ergani	457	15.185	470
Mardin	692	27.997	721
Total	1.805	61.511	1.876

Source. Cuinet, V., La Turquie d'Asie, Vol.2, 1891, p.142.

Towards the end of the 19th century, we find out the following facts while we are examining the schools and educational status in Diyarbakir Province;

Muslim schools are divided into three categories. The first category includes madrasas. These are the schools where teachers from the ulema class teach; and the students study law and Islamic theology.

The second were schools, which are often referred to as high school (rusddiy), but differently depending on the degree of education provided, such as higher education or secondary education, civil or military. Normal schools, which are affiliated with the Ministry of National Education ((Maarifi Umumiye Nezareti)), where both male teachers and female primary school teachers teach, are included in this category.

The third category includes primary schools in mosques and neighbourhoods. Although these schools (sibyan mektepleri) were informal education institutions at primary level, Muslim children were taught the Qur'an, the methods of performing the salaah, prayers and suras for the salaah, and some writing. Until the end of the Tanzimat Period, since the only educational institution providing education for primary school children in the Ottoman state was sibyan mektepleri, which taught in traditional methods but the desired level of efficiency could not be obtained; elementary schools (iptidai mektepler), where innovations in teaching could easily be applied, were opened.

The schools of various Christian communities were administered, maintained and gave education with the support of the churches of these communities, private donations, personal donations, charitable funds, and families' monthly taxes. Girls and boys received education at primary level in these schools. The language of instruction is each community's own language. Gregorian Armenians added Turkish to this.

The Catholic Armenians, who studied in Latin schools which were run by religious missionaries affiliated with the Capuchin and Franciscan sects, learned French and Italian as well as their own language and Turkish.

Protestant Armenians were studying in schools supporting American missions with a very extensive program. In these schools, where the level of education should be evaluated as primary school, education was given in Armenian, Turkish and English (Cuinet, 1891, pp 414-415).

In these schools, classes were taught by the people called missionaries, who spread throughout the world with the authority to spread the Christian faith and lead rites since the 16th century. Their main means were modern institutions such as schools, printing houses, books and hospitals. Missionaries took part in these schools gradually and became an instrument of economic-commercial interests, political-cultural influence and spread with the help of a well-functioning system (Kocabaşoğlu, 1991, p 15).

According to the report of the British Consulate in 1869, Diyarbakir, Bitlis, Erzurum, Elazığ and Mardin were the stations of American missionaries. There were 86 stations, some of which received aid from the locals. The entire mission is known as East Turkey Mission (British Consulate Report, 1877, pp 16-36).

In the 1927 General Population Census, the principles of census, which were prepared by the International Statistical Institute and accepted and recommended at the 1872 Petersburg Conference, were followed (International Statistical Institute, 1872, p 444). In the general population census of 1927, the family name (nickname, repute, father name), gender, date of birth and age, birthplace, marital status, mother tongue, permanent residence, nationality, literacy status, religion and disability status were asked; and the literacy rate of the population aged 7 and over in Diyarbakir was 8.06% for males and 1.33% for females. In this census, which was conducted one year before Turkish alphabet reform, the literate average who spoke Arabic was around 4.61% (General Directorate of Statistics of the Prime Ministry, 1929, pp 22-23). Given this situation,

despite all schooling efforts, it is possible to say that the literacy rate was quite low in the Diyarbakir Province in the late 19th century.

7.4. Economic Performance of Population and Its Reflection to National and International Fairs

Diyarbakir, which has not lost its commercial importance since it has been at the crossroads of important roads for centuries, continued to be an important trade centre in the 19th century even though the trade routes changed direction.

The results of the household, population and real estate census, which was carried out in 1869 and covers only the Diyarbakir Central Sandjak, provide significant information on the vitality of the trade life (Diyarbakir Yearbooks, Vol. I, 1870-1871, p 134).

According to the accounting loges announced by the Registry Directorate, as a result of the census conducted on March 12, 1869, the list of the economic entities recorded in the Diyarbakir Sandjak, where 10800 men, 10572 women, a total of 21.372 people live, is as follows; 1840 shops, 31 stores, 76 timber and so on warehouse, 8 inns, 12 public baths, 34 coffee shops, 28 mills, 6 rice mills, 24 bulgur mills, 36 bakeries, 159 barns, 2 haylofts, 12 manufactories of linseed oil, 4 taverns, 2 slaughterhouses, 1 lime kiln, 1 surety funds, 2 soap workshop, 2 timber merchants, 1 camping site for postmen, 1 post office, 1 plaster workshop, 29 tanneries, 4 tannery rooms, 1 knitwear workshop, 1 glass workshop, 21 dyehouses, 1 breeding house, 6 spinning mills, 1 coffee roasting workshop, 1 muvakkithane (formerly a building attached to a mosque to determine the time for ezan), 149 fields, 308 gardens, 22 grove, 85 ice lakes, 17 cold rooms, 24 market gardens, 7 vineyards, 1 copper workshop, 1 customs shed.

When the census results are evaluated, the presence of a total of 1840 shops and 31 stores operating in different areas in a settlement where 21.372 people live, means that 1 shop or store has fallen to about 10 people. This shows that economic activities are not only inward-oriented, but there is a strong demand for the purchase of goods or services from outside.

Armenians played a more active role in the production and trade areas in this period, in Diyarbakir Province than other communities as in previous periods. This is better understood when the list of those, whose products were rewarded in the agriculture and art exhibition opened in the Central Sandjak of Diyarbakir in 1904, is surveyed.

The fact that Diyarbakir traders attend both national fairs and almost every international fair, especially Balıkesir Fair, which is the most comprehensive of Anatolian fairs (Şen, 1996, p. 17), with range of products, gives some clues about the economic quality of the province. Traders from Diyarbakir attended the International Philadelphia Exhibition in 1876 with the following products; stone and copper in the pavilion of minerals, ores, stone and mineral products; alizarin in the pavilion of chemical products; silk fabrics in the pavilion of silk and silk fabrics; gold and silver engraved products in the pavilion of clothing, jewellery, ornaments; in addition, with plants grown in the provincial territory and used in the pharmaceutical industry; wild apples, dried figs, almonds, mahaleb, wheat, barley, maize, leather and morocco leather, wine, wool etc (United States Centennial Commission, 1876, pp. 291-292). They participated in the 1893 Chicago World's Fair, as well, with the above-mentioned products, woven products, red silks, yellow and red cotton fabrics (Pushman, 1893, pp. 7-8).

The products exhibited at the Diyarbakir Agriculture and Industry Exhibition opened in 1903 represent the region's economic performance and qualified production capacity.

Entrepreneurs from Diyarbakir did not prefer to sell the goods they sent for both national and international exhibitions there and get their money later. For this reason, they did not want to send goods to the Chicago World's Fair. The Ministry of Internal Affairs sent a letter to the ministry of Public Works and Commerce remarking this issue and it was reported in the letter dated December 19, 1892 that the goods to be sent from Diyarbakir were purchased and paid for through the chambers of commerce, and these goods were placed in seven containers (Prime Ministry Ottoman Archive, 1892).

You could not meet European traders in fairs held in Anatolia in the 19th century. The Europeans found in fairs were consular members who came as buyers, just like in the Buca Fair. Traders from Konya, Damascus, Aleppo, Diyarbakir, Mosul, Tokat and Kayseri regions used to participate in this fair (Şen, 1996, pp. 84-85). Ali Efendi from Diyarbakir with his red silk; Mustafa and Abdullah Efendi from Diyarbakir with their yellow and red cotton fabrics; Hacı Halil Efendi from İzmir with his various carpets and rugs and Hacı Mikail from İzmir with his silver embroidery attracted attention (Önsoy, 1988, pp. 84-90).

Diyarbakir Agriculture and Industry Exhibition was held in 1903. This exhibition was one of the national fairs showing Ottoman progress and economic development. The products

manufactured in the region and agricultural crops were once again exhibited in the exhibition opened on 7 November 1903. The goods clearly revealed the economic performance and quality production capacity of the regional entrepreneurs. The exhibition included stands such as the pavilion of agriculture and mining goods, pavilion of carpet and rug, pavilion of traditional calligraphy and painting, pavilion of leather and silk textile, pavilion of jewellery, pavilion of leather and leather accessories, pavilion of agricultural and mining goods. One of the products that attracted attention was the famous Diyarbakir watermelon, which was exhibited among agricultural products. Besides the elegant and quality fabrics and dresses, shoes and slippers were also noteworthy at the exhibition (Işıklı, 2012, pp. 180-182).

Diyarbakir Governorship, on the other hand, purchased the local goods to be sent for the 1893 Chicago Fair through commerce chambers, and paid for these goods from "subdivision of treasury" (Prime Ministry Ottoman Archive, 1892).

One of the important results of the positive effects of international fairs on the Ottoman was that it made the organization of the internal fair a state policy. Especially towards the end of the 1890s, Sultan Abdulhamid II, with an edict, made all governors responsible for organizing fairs in the provincial centres. In this period, which can be described as the Internal Fairs Period, fairs started to be organized within the scope to be considered quite serious in all important production and administration centres from Edirne to Konya, Trabzon to İzmir, Bursa to Aleppo, Diyarbakir to Ankara. While the agricultural and industrial goods of that province were exhibited in these fairs, each province was trying to stand out with its innovative inventions.

8. Conclusion

Since the foundation years of the Ottoman Empire, in order to levy taxes and recruit soldiers, census, in other words, population, land and real estate detection (cadastral) and registration procedures were conducted at certain time intervals. The records made in the conquered land and for the purpose of recruiting soldiers and collecting taxes periodically in a significant part of the country constituted the first samples of the population services. These records are not censuses in the sense we know. For example, a large proportion of the population, such as women, children, and the soldiers, was not recorded because they were not recruited, did not pay taxes, or for other reasons. Despite all these negativities, it is understood from the analyzes that the Ottoman

State paid special attention to the registration of land and population and keeping records related to them.

After the Ottoman-Russian war, with the 1831 census, which covers all provinces of the Empire and evaluated as the first census in the modern sense, several census were conducted to determine the male population and financial resources; and important information about the country's agriculture, industry, land and property status was obtained. However, the censuses conducted were either not finalized or covered the whole country, or women were not added to the census. Therefore, the information obtained remains limited and very different results emerge in comparisons between domestic and foreign sources.

The geographical position and economic wealth of the Ottoman Empire has always attracted the attention of Western countries. The Ottoman economy, which was predominantly based on agriculture and commerce, was not interested in capitalism, finance and capital accumulation and industrialization starting to develop in Europe in the 16th century, and it considered industrialization efforts as an unnecessary waste of resources.

As a natural result of this approach, the industry of the Ottoman State was insufficient to exploit the country's agricultural and mineral wealth by the end of the 19th century. Despite being a country of agriculture, agricultural products were not self-sufficient, trade was in the hands of minorities and foreigners, mines were also operated by foreign companies, and its treasury depended on foreign debt. Despite all these negative developments, it can be said that there were development efforts in the Ottoman State since the second half of the 19th century, especially with the acceleration of foreign capital inflows after the establishment of the Ottoman Public Debt Administration (Duyun-u Umumiye).

Diyarbakir Province has been the centre of commerce, science and art throughout history, and one of the most important provinces of the Ottoman State in terms of transportation, since it is on the historical Silk Road, at the intersection of the highways. Until the end of the 19th century, communities and sects of different ethnic origins and beliefs lived peacefully together in Diyarbakir and its neighbourhood. Armenians had the biggest share in the non-Muslim population. Armenians had the largest ratio in the non-Muslim population. Armenians, the majority of whom were engaged in crafts and commerce and had an important place in the social and economic life of Diyarbakir, served in public service at different levels, as well.

In the general census of 1927, the literacy rate of people aged 7 and over in Diyarbakir was around 8% for men and 1.5% for women. In this census, which was conducted one year before Turkish alphabet reform, the literate average who spoke Arabic was around 5%. Despite all schooling efforts, the rate of literacy is seen to be quite low in Diyarbakir Province, which has been described as a centre of trade, science and art throughout history.

Goods produced in the province of Diyarbakir catered to the needs of the people of the city, and were offered to the surrounding towns and abroad. The fact that the produced goods were demanded at home and abroad, especially in fairs, showed that Diyarbakir was at an advanced level in production. In addition to industrial production, Diyarbakir has been a region that feeds other regions and provides raw materials throughout history. In the Ottoman period, non-Muslims were more active in trade and production in Diyarbakir than compared to Muslims.

Epidemic diseases, famines and ethnic events that occurred in the late 19th and early 20th centuries caused great destruction both in the social and economic life of Diyarbakir Province. While around 20% of the population in Diyarbakir province was non-Muslim in the early 20th century; when the general census of 1935 was analysed, the ratio of non-Muslims within the total population fell below 1%.

Due to these disasters, Diyarbakir, which was one of the prominent industrial cities of the Ottoman State until the end of the 19th century, declined to a situation that could produce what it only consumed in the first years of the Republic, in the 1920s.

Future studies should focus on the socio-economic development of Diyarbakir Province and its decline in industrialization in the Republican period.

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