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Eser Geçmişi / Article Past: 28 Kas 2018 / 11 Ara 2018

Araştırma Makalesi

DOI: <http://dx.doi.org/10.21551/jhf.489302>

Research Paper

Orjinal Makale / Orjinal Paper

Economic Situation of the Ottoman Period in Diyarbakir

Osmanlı Döneminde Diyarbakır Vilayeti'nin Ekonomik Durumu

Abstract

Diyarbakir ever since ancient times, the Black Sea is located in Mesopotamia and the Persian Gulf to the Mediterranean Sea connecting important points. For this reason, it has been an important center in each period. At the same time the commercial importance of the East-West and North-South Anatolia junction on the caravan routes to Iran and Azerbaijan also maintained during the Ottoman Empire and has been extremely important commercial center.

In this study, Ottoman administration in 1515 from the date of important commercial centers in Diyarbakir province is considered the economic situation. In particular, focus was given to the 18th and 19th centuries.

The subject is dealt with under four main headings. In the first chapter markets, khans and bazaars have been described. Second, Diyarbakir has been described and presented in the commercial availability of goods and trade group of Diyarbakir production levels accordingly. The third chapter examines the sources of income in Diyarbakir. Important sources of income include farming, comes the issue of land and mukataa. These issues are explored in detail. made emphasis on customs revenues and Diyarbakir Customs is also discussed. The production and trade issues are discussed in the fourth section.

Key Words: Ottoman Empire, Diyarbekr, Agriculture, Commerce, Industry, Economy

ATIF: YILMAZÇELİK İbrahim, "Osmanlı Döneminde Diyarbakır Vilayeti'nin Ekonomik Durumu" *Tarih ve Gelecek Dergisi*, 4/3 (Aralık-2018), s. (36-86)

CITE: YILMAZÇELİK İbrahim, "Economic Situation of the Ottoman Period in Diyarbakir Province" *Journal History and Future*, 4/3 (December- 2018), pp. (36-86)

Öz

Diyarbakır hep eski çağlardan beri, Basra Körfezi ile Mezopotamya'yı Karadeniz ile Akdeniz'e bağlayan önemli noktada yer almaktadır. Bu sebeple her dönemde önemli bir merkez olmuştur. Aynı zamanda İran ve Azerbaycan'a kervan yolları üzerinde Doğu-Batı ve Kuzey-Güney Anadolu kavşağındaki ticari önemi Osmanlı İmparatorluğu döneminde de korumuş ve son derece önemli ticari bir merkez olmuştur.

Bu çalışmada, Osmanlı İmparatorluğu idaresinde 1515 tarihinden itibaren önemli bir ticari merkez olan Diyarbakır Vilayetine, ekonomik durumu ele alınmıştır. Özellikle 18. ve 19. Yüzyıllara ağırlık verilmiştir.

Konu üç ana başlık altında ele alınmıştır. Birinci bölümde pazarlar, hanlar ve çarşılar tarif edilmiştir. İkincisinde, Diyarbakır'da, mal ve ticaret gruplarının ticari durum tarif edilmiştir ve buna göre Diyarbakır'ın üretim seviyesi sunulmuştur. Üçüncü bölümde Diyarbakır'ın gelir kaynakları incelenmiştir. Önemli gelir kaynakları arasında Tarım, arazi ve mukataa konuları gelmektedir. Bu konular ayrıntılı olarak incelenmiştir. Gümrük gelirlerine de vurgu yapılmış ve Diyarbakır Gümrüğü de ele alınmıştır. Dördüncü bölümde ise üretim ve ticaret konusu ele alınmıştır.

Anahtar Kelimeler: Osmanlı Devleti, Diyarbakır, Tarım, Ticaret, Sanayi, Ekonomi

Since ancient times, it has become a central importance of protecting the Diyarbakir region. Because Diyarbekir region, and Azerbaijan has to Mesopotamia and from the Black Sea and Lake Van, Bitlis, in conjunction with the Mediterranean Sea through Iran and a link road between the Persian Gulf. East-west and north-south at the corner of Diyarbakir caravan routes had an important place in the trade in pre-Ottoman Anatolia¹.

The prominence of Diyarbakir in the commercial field had developed considerably before the Ottoman domination. "Diyarbakir Diyarbakir =" center and forming "Amid" There are several approaches about the origins of names. However, in ancient times it said "Amida" time "Amid" e has become²

"Amid" "Amida" There is agreement on the idea is derived from. However, the same agreement on the name derived from the meaning and roots are visible³. Amid the name used after the Turkish domination, some Turkish sources "Black Hamid" pass form⁴. The reason for using "Kara" as an adjective is that city walls

1 Mustafa AKDAĞ, **Türkiye'nin İktisadi ve İctimai Tarihi**, Volüme: 1, Ankara, 1979, p. 34- 87; W. HEYD, **Yakınođu Ticaret Tarihi**, (Translator: Enver Ziya Karal) Ankara, 1975, p. 181-182.

2 Carsten NIEBUHR; **Reisebeschreibung nach Arabien und den Umliegenden Ländern**, p.400; Besim DARKOT; "**Diyarbekir**", İA, Vol. III, p.601; Ernst HONIGMANN, **Bizans Devleti'nin Dođu Sınırı**, Translator: Fikret İŞILTAN, İstanbul, 1970, p.2

3 İbrahim YILMAZÇELİK; **XIX. Yüzyılın İlk Yarısında Diyarbakır (1790- 1840)**, Ankara, 1995, p.1

4 Ömer Lütfü BARKAN; "(1527- 1528) Mali Yılına Ait Bir Bütçe Örneđi", **İktisat Fakültesi Mecmuası**, XV, (1953- 1954), İstanbul, p. 303- 307.

built of black basalt⁵.

Today, of expressing “Diyarbakir” past “Jazeera” it was known as the north⁶. It is set forth various ideas on the meaning of Diyarbakır⁷. In historical periods “Diyarbakir” zone, “Amide” refers to the center of Diyarbakır⁸.

In various names in Diyarbakir in the historical period it remains a priority at all times, Anatolia and Iran, made a bridge between Iraq and Syria. 37 north 56 minutes of latitude apartments and 40 longitude circle of 13 minutes east from the sea 650 meters high in the middle part of the Southeastern Anatolia, east of Siirt and Muş, the south of Mardin and Urfa, west of Urfa, Adıyaman and Malatya, north of Elazığ and Bingöl provinces territories surrounded by the city of Diyarbakir is known to be a very old settlement⁹.

Diyarbakir province is located within the boundaries of the oldest settlements in the region indicate that a significant settlement from the ancient times. However, if large basalt plateau of the eastern edge of the city dates back to the Tigris and Euphrates valley from the Karacadağ built on a large flat area at an altitude of 100 meters, it is unclear exactly when the Diyarbakır has been settled.

However inner castle which is part of “The Fis Rock” at the eastern of the city may be first settlement¹⁰. Organization is definitely uncertain of the city, encircled by walls and it has been observed that the Roman Empire into a fortified castle¹¹. So, Here Diyarbakir city, including the central the inner castle, which was developed within the city walls were built in this period.

Since ancient times following the Diyarbakir Byzantine an important center dominated Islamic state, the city had the occasion to meet with the products of Islamic civilization and followed by the Turkish state for domination, reinforced this civilization, and combine also with Turkish culture. History of Diyarbakir, one of the most important centers in the East, has maintained the importance of the Ottoman period.

5 **Diyarbakir Salnamesi**, (1319- 1321), p. 186. William HEUDE, **Voyage de cote Malabor á Constantinople**, Paris, 1820, p. 86. J. S. BUCKINGHAM; **Travels in Mesopotamia**, London, 1827, p. 217; Nejat GÖYÜNÇ; “Diyarbakir Beylerbeyliği'nin İlk İdari Taksimatı”, **TD**, S. :23, Mart 1969, p. 26- 27.

6 M. CONARD- Cl. CAHEN, “Diyarbakır”, **The Encyclopedia of Islam**, Volüme II, p.343.

7 Look at İbrahim YILMAZÇELİK; **ibid**, p.1- 2.

8 M. Halil YINANÇ; “Diyarbakır”, **The Encyclopedia of Islam**, Volüme II, p.346.

9 Şevket BEYSANOĞLU; **Bütün Cepheleriyle Diyarbakır**, İstanbul, 1963, p.2

10 Metin SÖZEN; **Diyarbakır'da Türk Mimarisi**, İstanbul, 1971, p. 19

11 J.S. BUCKINGHAM ; **Travels in Mesopotamia**, p. 218- 219 ; Albert GABRIEL ; **Voyage Archéologique dans la Turquie Orientale**, p.87

OTTOMAN RULE DURING THE PROVINCE'S ECONOMIC SITUATION DIYARBEKİR

At one point unites East and West of the Tigris valley built on the hill dominating the city of Diyarbakir, despite having a continental climate, a strategic city was an important trade center and order as well. Very fertile with the city, was also well protected through the walls surrounding the environment as a set.

Diyarbakır which enclosed by walls seems quite different and extraordinarily beautiful. It is possible to find this expression in travelers' books. By a strategically important target the city walls have formed the character of the city since years besides archaeological structure of the city.

Diyarbakır city walls surrounding a head to head on, giving a quite different and extraordinary aspect to the city. In this case, it is possible to determine from the works of travelers visiting the city of Diyarbakir in the past. The most striking feature is undoubtedly the city of Diyarbakir with the archaeological richness of the city's karataş, which lacks natural protection and strategic value in saving the city walls are the past and shape the character of the city at the same time.

Something that the city of Diyarbakir in the past one remotely approaching first saw Diyarbakir were walls. Thus, the pilgrims who visit the city, began by describing here the information they give about the city. 1046 year in Nasır-ı Hüsrev¹², 1555 at M.D. Aramon¹³, 1654 Evliya Çelebi¹⁴, 1612 Year a Polish Simeon¹⁵, Jean Baptiste Tavernier in 1630, Carsten Niebuhr¹⁶ in May 1766 and visited J.S. Buckingham¹⁷ Diyarbakir in 1815 and Diyarbakir important information about the castle they gave.

J.S. Buckingham visited Diyarbekir in 1815 described the city,

"... Diyarbekir which enclosed by walls has set on the top that looks down, seems well protected in connection with looking simply magnificent by mosques and minarets. The settled area by Amid is very productive. It is seen agricultural prosperity included in harmoniousness at the foot of a mountain while one is passing over Tigris..." besides indicating commercial importance of the city¹⁸.

Diyarbakır had great commercial importance among other Anatolian cities in 13th and 14th centuries in addition to this; it was a center at the crossro-

12 Nasır-ı Hüsrev, *Sefer-name*, p. 13- 14.

13 M.D. ARAMON, *La Voyage De M.D'Aramon*, p.92- 93.

14 Evliya Çelebi, *Seyahat-name*, C.IV, p. 24 and so on.

15 Hrand D. Andresyan, *Polanyalı Simeon'un Seyahatnamesi*, p. 24

16 J.S. BUCKINGHAM; *Travels in Mesopotamia*, p. 218- 219; Albert GABRIEL; *Voyage Archéologique dans la Turquie Orientale*, p. 208- 209- 210.

17 J.S. BUCKINGHAM; *Travels in Mesopotamia*, p. 218- 219; Albert GABRIEL; *Voyage Archéologique dans la Turquie Orientale*, p. 208- 209- 210.

18 J.S. BUCKINGHAM; *Travels in Mesopotamia*, p. 218- 219; Albert GABRIEL; *Voyage Archéologique dans la Turquie Orientale*, p. 208- 209- 210.

ads of ways passing over Anatolia¹⁹. The city has protected its possession during Ottomans²⁰.

It is seen that mint for coining money, shop of catgut, shop of a gumlike candy, dyehouse, tannery, **başhane**, **şemihane** were in Diyarbakır in 16th century in addition to the credible production of cotton²¹. The thread coloured with red mader plant is not just famous in Anatolia but also in Europe²².

In a *Tahrir* dated 13 April 1565(A.H 12 Ramadan 972), the most important share of royal land in Diyarbakır was responsibility of Zeynelabidin, called “*Mahsul-i Gümrük ve Mizan ve Deyr ve Bac-ı Ergani ve Siverek ve tamga-yı hına ve sabun*” which equals to 5.610.666 akçe. It is nearly 70% of total royal land. It exemplifies the place of Diyarbakır in trade in 16th century²³.

The roads coming from Iran, Iraq and Azerbaijan have come acrossin Diyarbakır during Ottomans. In 17th century, Diyarbakır was an important center on the ways of Van, Aleppo, and Baghdad because of the fact that eastern caravans have had “bac” in Diyarbakır in Ottoman words. The people who visited the region such as J. B. Tavernier in 1630²⁴, Evliya Çelebi in 1654- 1655²⁵, and a French named P. Avril in 1685- 1686²⁶ have expressed that trade have developed in high rates and red cotton cloth and leather were very important products in trade. In 17th century the exportation of animals in great amounts and industry of silk have quite developed in Aleppo²⁷. On the other hand, transportation on the Tigris river was one of the important source of income in the province of Diyarbakır during the term as it is known²⁸. This transportation which is from Hısn-ı Keyfa to Musul through Baghdad on the Tigris river has carried on until the late 19th century²⁹.

Late 16th century and in 17th century, Diyarbakır has been effectively destroyed by Celali rebellions which have affected all Anatolia badly³⁰. In addition to

19 Mustafa AKDAĞ; **Türkiye'nin İktisadi ve içtimai Tarihi**, Volüme: I, P. 519- 521; İsmail Hakkı UZUNÇARŞILI; **Anadolu Beylikleri Tarihi**, p. 250- 251.

20 M. Halil YINANÇ; “Diyarbakır”, **The Encyclopedia of Islam**, Volüme: II, p. 34; Martin Van BRUINESEN; “Economic Life in Diyarbakır in the 17th Century”, **Evliya Çelebi in Diyarbakır**, Leiden, 1988, p. 38.

21 Nejat GÖYÜNÇ; “XVI. Asrın İlk Yarısında Diyarbakır”, **Belgelerle Türk Tarihi Dergisi**, Volüme: VII, p. 79- 80; Yılmaz KURT; “XVI. Yüzyılın İkinci Yarısında Diyarbakır Eyaletinde Sanayi ve Ticaret”, **Tarih İncelemeleri Dergisi**, Volüme V, p. 192- 193.

22 Halil İNALCIK; “Osmanlı Pamuklu Pazarı, Hindistan ve İngiltere; Pazar Rekabetinde Emek Maliyetinin Rolü”, **ODTÜ Gelişme Dergisi**, 1979- 1980, Specified Number, p. 27.

23 The Office of General Register of Title Deeds, Archives; “**Diyarbakır İcmal Defteri**”, Number:304, p. 39.

24 Jean Baptiste TAVERNIER; **Les Six Voyages de Jean Baptiste Tavernier en Turquie en Perse et aux Index**, Paris, 1677, p. 81.

25 Evliya Çelebi, **ibid**, p. 39.

26 MartinVan BRUINESEN, **ibid**, p. 36.

27 MartinVan BRUINESEN, **ibid**, p. 41- 42; Cengiz ORHONLU; **Osmanlı İmparatorluğun'da Şehircilik ve Ulaşım Üzerine Araştırmalar**, p. 130.

28 Cengiz ORHONLU; **ibid**, p. 124- 129- 132.

29 Şemseddin SAMİ; **Kamus'ül Alam**, p. 2206.

30 Mustafa AKDAĞ; “Genel Çizgileri ile XVII. Yüzyıl Türkiye Tarihi”, **TAD**, c. IV, p. 6- 7, p. 207;

this, Diyarbakır was a big trade center in addition to the production in large quantities in 18th century. Firmans sent to Mütesellim and qadis expresses that Abdullah Pasha's soldiers in Tebriz campaign need to 3500 kileh equals to 89,7 ton wheat in 15 december,1723 and 8000 kileh barley equals to 205,1 ton and 3000 flock of sheep and goats³¹, Another firman dated 25 February,1724 expresses that 30,000 kileh wheat equals to 769.2 ton and 80,000 kileh barley equals to 2,051.2³² and in 16 March,1725 80,000 kileh barley³³ should be sent to the soldiers. At the war time, numbers are discussed indicates the production level in Diyarbakır.

Diyarbakır has protected its importance during Ottomans. As it is known, the Baghdad-Diyarbakır way was quite busy. The customs bureau in Diyarbakır has been frequently warned by İstanbul because of the fact that trademen had to pay tariffs to customs bureau of İstanbul however some people in Diyarbakır have interfered³⁴. On the other hand Diyarbakır has covered all needs of grain of Baghdad for years. Likewise, a firman dated 2 July, 1802 sent to Governor and Qadı expresses that barley and wheat had to be sent because of scarcity³⁵.

The Diyarbakır-Baghdad way linked during Ottomans.

İstanbul-İskenderun-Diyarbakır-Baghdad³⁶,

Samsun-Diyarbakır-Mardin-Baghdad³⁷,

İstanbul-Sivas-Diyarbakır-Baghdad³⁸.

It is seen that these ways were very busy until the late 19th century³⁹. Indian goods came from Baghdad transported on Diyarbakır to other areas⁴⁰. These ways are followed below:

1-Iran or Daghestan- Diyarbakır- Sivas- İstanbul,

Mustafa AKDAĞ; **Türk Halkının Dirlık ve Düzenlik Kavgası**, p. 463- 470; Cengiz ORHONLU; **Osmanlı İmparatorluğu'nda Aşiretlerin İskan Teşebbüsü**, p. 42.

31 Diyarbakır Müzesi, **Harput Şer'iyye Sicili**, No: 396, p.9, B.38;p.11; B. 46-47.

32 **Harput Şer. Sic.**, No: 396, p.13, B.55

33 **Harput Şer. Sic.**, No: 396, p.70, B.170

34 *Diyarbakır Museum (moved to Ankara Milli Kütüphane in 1991)*, **Diyarbakır Şeriye. Sicili.**, No:355, p.12 (at the beginning of *Aralık, 1793; firman to kethüda of Diyarbakır*). **Diyarbakır Şer. Sic.**, No:356, p.31-32 (11 April 1803, firman to Governor of Diyarbakır). **BA., Cevdet Dahiliye**, No:9945 (July 1825). **BA., Cevdet Nafia**, No:959 (6 July 1843). **Diyarbakır Şer. Sic.**, No: 607, p.20 (beginning of June, 1840), **Diyarbakır Şer. Sic.**, No:299, p.28 (beginning of July 1802).

35 **Diyarbakır Şer. Sic.**, No: 299, p.22-23

36 **Diyarbakır Şer. Sic.**, No: 299, p.28(12 Dec.,1802)

37 **BA., Cevdet Belediye**, No:5889(30 June 1783). **Cevdet Maliye**, No:12181(19 March 1806)

38 **BA., Cevdet Maliye**, No:9578(15 June 1840)

39 Şemseddin SAMİ; **ibid.**, p.2206

40 **Diyarbakır Şer. Sic.**, No: 352, p.22-23(8 August 1785)

2-Iran or Daghestan- Diyarbakır-Aleppo- Damascus,

3-Iran or Daghestan- Diyarbakır-Baghdad.

To result all indicated ways were quite busy during Ottoman term⁴¹. A firman sent to Qadis of Diyarbakır on 4 July, 1840 expresses that two princes have been returning to Iran so all needs of them should covered⁴². The princes who referred in the firman came to Diyarbakır on 4 July, 1840. It is seen that, in 1840, 10.552,5 kuruş has spent at Salyane registers at a guess a crowded group has passed through Diyarbakır⁴³. A firman dated 17 May, 1840 also sent to Amid regents and custom officers indicates that the things which Iranian traders sent to Istanbul and Damascus would be taxed in İstanbul⁴⁴. On the other hand, a firman sent to Governor of Diyarbakır in 1817 expresses that hajis come from Iran and Daghestan would be duty free and would not hurt hajis' feelings⁴⁵. All in all, the firmans which mentioned proves that the roads were quite busy during the term. This way has protected its place in trade until the late 19th century⁴⁶ (See Appendix I Ottoman Empire Period Trade Routes).

During Otoman State, although mine in Ergani was included Maden-i Hümayun, due to nearness in addition to be depended on Diyarbakır administratively have contributed to trade life in Diyarbakır. There are some registers which displays whatever mining in Ergani was brought to smeltery in Diyarbakır(25 Sept.1809)⁴⁷ and this *Mukataa* had a place in important state incomes dated 28 June, 1808⁴⁸. Moreover some records expresses that a mine called *sim* in Turkish language was found in the borders of Sanjak of Diyarbakır (1810) and all researches resulted that the mine was very qualified⁴⁹ so that the region was rich in mining. It is not possible that the mining could not be reflected in trade.

Diyarbakır was not a trade center but also a militarized zone. Due to vital strategic importance, Diyarbakır had become the center of eastern wars and had important place in providing the needs of the army⁵⁰. Diyarbakır could not prote-

41 A document dated 23 August, 1805, craftsman has carried goods from Damascus and Aleppo to Black Sea on Diyarbakır. BA., **Cevdet Maliye**, No:1678.

42 **Diyarbakır Şer. Sic.**, No: 603, p.27

43 **Diyarbakır Şer. Sic.**, No: 607, p.48-49

44 **Diyarbakır Şer. Sic.**, No: 607, p.30

45 "...İran hüccacı gerek Mekke-i Mükerreme ve Medine-i Münevvere'de bir güne ira'a olunmayarak emn ve rahatla Amid-i Şedayid'e gelürlerken..." **Diyarbakır Şer. Sic.**, No: 590, p.3-4

46 Şemseddin SAMİ; **ibid.**, p. 2205

47 Elazığ Museum, **Diyarbakır Mutasarrıfı İbrahim b. Muhammed'in Hatırat ve Mektupları**, Record number: 137, p. 42-b.

48 **Topkapı E.** No: 2770/1-2

49 **Topkapı E.** No: 11745

50 The document about the subject in short: in 1722-23 (H. 1135) The Governor of Diyarbakır Ahmed Pasha was Tiflis ve Revan Ser-Asker. **Harput Şer. Sic.**, No: 396, p.8-32-59-141. The firman which expresses that need of soldiers so wish of soldiers from Diyarbakır in 1724 directing by Hasan Pasha who was Ser-Asker to Kirmanşah. **Harput Şer. Sic.**, No:396, p.10-15. On 10 April 1741 for military campaign piling stock of grain and hard biscuit to Diyarbakır castle. BA., **Cevdet Askeri**, No:9270. On June 1776, sending to Hasan Pasha 500 camels from

cted its place in this issue at the 19th century. During the late 18th century and at the beginning of the 19th century, governors of Diyarbakır were Ser-Asker due to wars of Iran⁵¹. However at the 19th century Erzurum has become more important in contrast to Diyarbakır because of the danger of Russia. On the other hand it has protected its place in the corresponding the needs of soldiers. It can be followed by the firmans. For example, at the late of 1785, from Diyarbakır to Sofia⁵² between April 1800 and August 1802 to Egypt and Rumelia⁵³wanted soldiers and at 1 August, 1812⁵⁴and 4 March,1823 wanted animals by the firmans⁵⁵. So, Diyarbakır has protected being a military installation.

After the search of Diyarbakır in historical time, the strategy of Diyarbakır can be summarized as below:

Diyarbakır had to develop in an enclosed area itself. *Diyarbakır Castle, inner castle, outer castle* determined the border of the city. There were four main entrances to the city which were Dağ Kapı, Urfa Kapı, Yeni Kapı, and Mardin Kapı. To be enclosed by the walls has contributed to the security and development of the city itself. W. Heude visited the city in 1817, and described the city in these words that trusted our thought:

“...the city has built well. The streets were generally floored by stones and quite clean also larger than the other cities...”⁵⁶.

Moreover, the records of city expenses (*Vilayet Masraf Defterleri* in Turkish) makes clear that it was important to keep the environment clear and also much money has spent for he cleaning⁵⁷. So, Diyarbakır was a clean and planned city during the Ottoman State.

Diyarbakır has developed much more through the outer castle. The parts of governorship were placed in inner castle. Although there were some districts in inner castle, the large parts of the districts were inside of outer castle. More religious or social buildings, bazaars and others were also there.

Diyarbakır to Georgia. **BA., Cevdet Askerî**, No:7991.

51 21 June 1777, Governor of Diyarbakır was Ali Pasha, in 1808 Governor of Diyarbakır Abdi Pasha at the same time he was Ser-Asker. **BA., D. BŞM.NZE**. No:19013. **Topkapı**, D. No:5820.

52 **Diyarbakır Şer. Sic.**, No:352, p.34-35.

53 52 **BA.,Mühimme**, No:211, decision :49-178-687; No:214,decision:919; **Diyarbakır Şer. Sic.**, No:299,p.32-33

54 **BA., Cevdet Maliye**, No:14426.

55 **Diyarbakır Şer. Sic.**, No:351, p.14.

56 W. HEUDE, **Voyage de La Cota de Malabor a Constantinople**, p.92.

57 **Diyarbakır Şer. Sic.**, No: 607, p.48-49.

CRAFT AND TRADE PLACES

It is important to know where the craft and trade places that are the heart of the city life. Bedesten, Caravan, and Bazaars in Diyarbakır are focused below(See table II for the craft and trade places in Diyarbakır).

Bedesten and Caravansary

Bedesten

The Bedesten in Diyarbakır that described by Evliya Çelebi in these words following:

"...Sipahi Pazarı'nda bezazistanı gayet ma'murdur. İki tarafı kargir bina olup anka bezrganlar ile malamaldır. Cümle buldan, kala-yı geran bahaları ve zi-kıymet cevahir makuleleri hep bu pazardadır..." had disappeared in time⁵⁸.

At the *Salyane Hesap Defteri* dated 1 September 1818 it is seen a record expresses that paid money in the lines following " *Bedesten kâhyasına 33 guruş*"⁵⁹. This provides some clues that Bedesten has not been demolished yet in the beginning of the 19th century.

No document except Evliya Çelebi's about the place of the Bedesten. Evliya Çelebi said that the Bedesten was at the Sipahi Bazaar. Charter of a waqf dated 1811 proves that Sipahi Bazaar at the back of Ulu Mosque or north of Zinciriye madrasa⁶⁰. So, Bedesten in Diyarbakır, near the Ulu Mosque through the west based on the Evliya Çelebi's sources.

CARAVANSARIES

HASAN PASHA CARAVANSARY

Hasan Pasha that is one of the greater caravansaries of Diyarbakır has been still even though some repairs. This caravansary which had built by Hasan Pasha who was one of the governors of Diyarbakır between 1572- 1575⁶¹ has attracted attention of travellers so important information had been given by these travellers.

Polish Simon has stayed at this caravansary when he visited Diyarbakır in 1612. He has escribed the caravansary in these words following:

58 Evliya Çelebi , *Seyahatname*, C.4.,p.8.

59 **Diyarbakır Şer. Sic.**, No:590, p.38.

60 **Vakıflar Genel Müdürlüğü Arşivi(VA) Evkaf**, No:595, p.73.

61 Abdulgani BULDUK; **El-Cezire'nin Muhtasar Tarihi**, Undated Writing, Abdussettar Hayati Afşar's private library.p.257.

"...Mu'azzam kargir bir bina olan bu hanın 500 beygiri barındırabilecek yer altında iki ahır, rengârenk demir parmaklıklarla çevrilmiş çok güzel havuzu, üç kat üzerine birçok kargir odaları vardı..."⁶².

Evliya Çelebi(1654- 1655), İnciciyan(1804) and J.S. Buckingham(1815) have talked about the Hasan Pasha Caravansary in later years⁶³. For example, Buckingham has expressed that all grains were gathered here when he visited Diyarbakır in 1815 so this caravansary had a great importance at late 19th century⁶⁴.

One of the important caravansaries at the beginning of the 19th century was Hasan Pasha which is east of Ulu Mosque at the street. On 3 October, 1792 all property of the chief steward in Turkish *Kethüda* of Abdullah Pasha who was one of the governors of Diyarbakır had preserved at this caravansary because he had not pay the money that Nuh Beg was held accountable for 54000⁶⁵. A firman dated 24 December,1802 has expressed that Zühtü Halil Pasha's property had been collected at this caravansary after his death⁶⁶. A document dated 5 August, 1843 also has expressed that properties of a priest rescued from a fire had collected at this caravansary⁶⁷. All these records and the estates of traders who had died at Diyarbakır has showed that Hasan Pasha is an important trade place⁶⁸. An *Argument* dated 1724 this caravansary has belong to "Şehit Mehmet Pasha pious foundations"⁶⁹ and half of the income has been giving to Rağibiye Madrasa. Hacı Mehmet Ragıb and Küçük Ahmed had expressed that half of the income belongs to the Rağibiye Madrasa but beginning from 1833 soldiers had settled to the caravansary so half of the income for 7 years wanted to pay back and also evacuation of the soldiers⁷⁰. The city expenses records (*Vilayet Masraf Defteri* in Turkish) dated 11 April, 1842⁷¹ and 7 September, 1842⁷² shows that the soldiers at the Hasan Pasha Caravansary hadnot evacuated yet. However the records indicated that 400 kuruş for 6 months was paid back.

62 Hrand D.ANDRESYAN, *ibid.*, p.98

63 Evliya Çelebi , *ibid.*,p.38. Hrand D.Andresyan, *ibid.*, (from İnciciyan) s.216; J. S. BUCKINGHAM; *ibid.*, p.214

64 J. S. BUCKINGHAM; *ibid.*, p.214.

65 **BA.**, *Cevdet Maliye*, No:26900.

66 **Diyarbakır Şer. Sic.**, No:299,p.46.

67 The fire probably had come true after 1833 according to the content of the docement. **BA.**, *Cevdet Dahiliye*, No:13358

68 **BA.**, *Cevdet İktisat*, No:1083 (5 July 1840); **Diyarbakır Şer. Sic.**, No:600, p.30

69 **Diyarbakır Şer. Sic.**, No:352, p.15.

70 **Diyarbakır Şer. Sic.**, No:607, p.50 (11 July 1840).

71 **Diyarbakır Şer. Sic.**, No:346, p.10.

72 **Diyarbakır Şer. Sic.**, No:367, p.29.

DELİLLER CARAVANSARY

This caravansary across the *Mardin Kapı* had been built in 1527 by Hüsrev Pahsa. It has been called so because the evidences took away hadjis to Hicaz from Islamic states had been collected here. By the some repairs, it has still been to Diyarbakır⁷³.

As Evliya Çelebi said that it has a lot of rooms⁷⁴, and in a document of a pious foundation it has been mentioned as "Mardin kapusu Menzil Caravansary"⁷⁵. With hadgis and the evidences⁷⁶ beginning from 19th century soldiers also had started to stay at this caravansary⁷⁷. Deliller Caravansary had become a storage for military materials and mostly soldiers had begun to stay here following the Mahmut II reign and Tanzimat reforms. The second military regiment of Kerim Pasha Liva's piece of things had been at warehouse of the caravansary⁷⁸. Because of a lot of soldiers staying here at that time⁷⁹, the city expenses registration (*Vilayet Masraf Defterleri* in Turkish) dated 11 April, 1842 indicates that 893 kuruş had been spent to repair the caravansary⁸⁰. Arif Pasha who visited the Diyarbakır at 1891 expressed that Deliller Caravansary was one of the important caravansaries in the city⁸¹.

İBRAHİM PASHA CARAVANSARY

According to the Şeyhzade İbrahim Pasha pious foundation dated 1810, it was at Salos district, under the Muallâk small mosque and near the Deva turkish bath. It consisted,

"...fevkani kırkbir oda ve tahtani kırk oda ve ahur ve fevkani ve tahtani haricinde bir sağır dükkân ve dâhilinde bir sağır dükkân ve oniki masura ab-ı Hamvarat'dan ma'i cariyesiyle havuz ve havlu...".

It had been built before 1810 by İbrahim Pasha⁸².

A extract dated 5 March, 1816 shows that İbrahim Pasha Caravansary has built for traders. However, all traders being here were removed and soldiers settled down in caravansary by Emin Pasha although other caravansaries belong to

73 Abdulgani BULDUK; *ibid*, p.257

74 Evliya Çelebi, *ibid*, p.38.

75 VA., *Evkaf*, No:616, p.74.

76 *Diyarbakır Şer. Sic.*, No:590, p.3-4.

77 *Diyarbakır Şer. Sic.*, No:590, p.5-6.

78 *Diyarbakır Şer. Sic.*, No:607, p.70

79 *Diyarbakır Şer. Sic.*, No:367, p.29

80 *Diyarbakır Şer. Sic.*, No:346, p.10.

81 Arifi Pasha; *Arifi Paşa Seyahatnamesi*, p.13. Archive of Türk Tarih Kurumu No:Y.122 for Seyahatname Look at. M.ÖZTÜRK-İbrahim YILMAZÇELİK, *Arifi Paşa'nın Seyahatnamesi Diyarbakir Seyahati, Türk Tarih Kurumu Belgeler Dergisi*. Volüme: 22, p.91-110.

82 VA., *Evkaf*, No:1959, p.97

the soldiers were being empty. Therefore, İbrahim Pasha wanted to arrange by a petition on 9 October, 1815 and on 5 March, 1816 a “mucebince emr-i âli” was sent to him⁸³. It was seen that traders have stayed at İbrahim Pasha Caravansary by the argument dated 1829. So, it used to be caravansary for traders again during the time.⁸⁴

It has demolished in time however nobody knows when it was fall down.

TÜTÜN TURKISH BATH

It was at Abdal district, at the back next to the Deva turkish bath. It has been built by İbrahim Pasha before 1810 and consisted of

“...sağ tarafında yedi adet od ve sol tarafında sekiz adet oda ve iki ahur ve üç memşa ve sol tarafında hamam külhanı ve havlu...”⁸⁵. There is not any information about the caravansary built by İbrahim Pasha.

ÇİFTE CARAVANSARY

It is south of Hasan Pasha Caravansary, and at the right of street comes from Mardin Kapı and also between roads. It is consisting of two caravansaries. It is not known when it was built definately. Today, a piece of it has not been demolished before falling down it was used to be stock-exchange⁸⁶.

There are very much information at a charter of a waqf dated 1810 which can light the physical state of the Çifte Caravansary. It is seen that Çifte Caravansary consists of

“...Sulu Gözde yukarıda otuz oda ve tahtında yirmidokuz oda ve bir havuz ve iki ahur ve biri sağır biri kebir ve bir mağaza mülahakatından beş adet dükkân memşa ve üç adet terzi dükkânı ve kapu arası innerinde iki dükkân ve bir ahur ve mamşa iki mağaza ve su kuyusu ve mülahakatından dört dükkân...” by this document.

In 1810, 40%100 share of Çifte Caravansary: “...40 sehm itibariyle 16 sehm ve guruş da 16 para...” was devoted to waqf by Şeyhzade İbrahim Pasha⁸⁷.

Çifte Caravansary is signed as one of the important caravansaries by İnciciyan visited Diyarbakır in 1804⁸⁸, it has repaired to 4872 kuruş in 1842 and the

83 BA., Cevdet İktisat, No:990.

84 Diyarbakır Şer. Sic., No:376, p.56

85 VA., Evkaf, No:1959, p.96, etc.

86 B. KONYAR; Diyarbakır Yıllığı, Volüme: III, p.204

87 VA., Evkaf, No: 1959, p.96.

88 Hrand D. ANDRESYAN, *ibid*, p.216.

caravansary was assigned to the soldiers.⁸⁹ It had important still in the second half of the 19th century⁹⁰ but today it has lost.

RÜSTEM PASHA CARAVANSARY

It was built by Rüstem Pasha who was one of the governors of Diyarbakır between 1539- 1542. It was known also as *Yeni Kapı*⁹¹. There is not anything except right piece of the entrance today.

MELEK AHMED PASHA CARAVANSARY

It was near the Rum Kapı⁹². In 1591a house except the mosque and mad-rasa has been built in Diyarbakır by Melek Ahmed Pasha. This house was turned to a caravansary by Dilaver Pasha and it had not demolished until 19th century⁹³. An expense records of Diyarbakır dated 11 April, 1842 shows that at this caravansary which has been properly provided with public services soliders had stayed⁹⁴. When it was demolished is not known.

KAYSERİYE CARAVANSARY

It was near the İskender Pasha Mosque and New Turkish Bath resulted from charter of İskender Pasha waqf dated 22 October, 1565⁹⁵. The charter of waqf dated 1577 has express that it was consist of 12 rooms, 1 toilet, 4 shops, 1 ground store.⁹⁶ When it has demolished is not known.

İPEKOĞLU CARAVANSARY

At the Penbecilel Bazaar and west of the İskender Pasha Mosque. It was mentioned in a charter of the waqf as “...İpekoğlu hanı dimekle ma’ruf Bengi kervansaray...” . It was consist of 54 rooms, 1 shop, 1 barn and 1 pit. It was belong to Hadgi Mustafa Çelebi and he devoted to the waqf⁹⁷.

It has been still second half of the 19th century seen that in a charter of the waqf dated at January 1799⁹⁸. It has demolished during World War I at a guess⁹⁹.

89 **Diyarbakır Şer. Sic.**, No: 346, p.10.

90 Arifi Paşa, **ibid**, p.13

91 **VA., Diyarbakır Askerî**, No:423, No:210 (22 February 1817); **Diyarbakır Şer. Sic.**, No:346, p.1 (29 November 1831).

92 Evliya Çelebi, **ibid**, p.38.

93 Osman ETİ; “**Diyarbakırlı Melek Ahmed Paşa ve Eserleri**”, **Karacadağ Dergisi, C.I, S.2**, p.9-12

94 **Diyarbakır Şer. Sic.**, No:346, p.10.

95 **VA., Evkaf**, No:581, p.170, etc.

96 **VA., Evkaf**, No:611, p.129.

97 **VA., Evkaf**, No:628, p.424.

98 **VA., Evkaf**, No:579, p.135.

99 Abdulgani BULDUK; **ibid**, s.257

CARAVANSARY OF CEDİD

The charter of Behram Pasha waqf dated 1569 seen that at the back of the mosque a caravansary was built. That mentioned caravansary was consist of *fevkani* and 33 rooms and also a pool at the courtyard¹⁰⁰. Any document has mentioned this caravansary in 19th century. When it has demolished is not known.

There are 10 caravansaries during Ottomans in Diyarbakır however there is not any document about them. The place of caravansaries cannot be determined definetely. They are following below: Sipahioğlu Caravansary(1842)¹⁰¹, Halid Ağa Caravansary (1842) ¹⁰² from the pious foundation of Fatih Mehmed Pasha Şevketlü Caravansary (1723) ¹⁰³, Gümüştaneli Defterdar Caravansary (1844) ¹⁰⁴, Börekçiler Caravansary near the Ulu Mosque at a guess (1799) ¹⁰⁵, Alaca Caravansary near the Yeni Kapı (1676) ¹⁰⁶, İskenderoğlu Caravansary (1842) ¹⁰⁷, Karakaş Caravansary at the Palancılar Bazaar (1800) ¹⁰⁸, İshakoğlu Caravansary (1817) ¹⁰⁹ and Zincir Caravansary at the inner castle (1837) ¹¹⁰.

The caravansaries in Diyarbakır were no more important after 1841 because they were used to stay at the caravansaries. The records of city expense (Vilayet Masraf Defteri in Turkish) dated express that

53.341 kuruş has been spent to repair the caravansaries which the soldiers stayed¹¹¹. So, the caravansaries has lost commercial aspect in time. Therefore, the city life has been affected in a negative way. However, the main reason of decline in commercial activity is the military policy of the state called *Redif Askeri Teşkilatı*.

OPEN PLACES AND BAZAAR

Evliya Çelebi has first given information about *open place* in Diyarbakır and recorded that 66 *open place* between 1654- 1655 were in Diyarbakır¹¹². J. S. Buckingham visited the city in 1815 that is subject of this paper and provided significant informationsayin that:

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- 100 VA., Evkaf, No :16, p.128, etc.
101 Diyarbakır Şer. Sic., No:346, p.10.
102 Diyarbakır Şer. Sic., No:346, p.7, p.10.
103 Diyarbakır Şer. Sic., No:631, p.63.
104 Diyarbakır Şer. Sic., No:377, p.134.
105 VA., Evkaf, No:2103, p.174.
106 VA., Evkaf, No:628, p.424.
107 Diyarbakır Şer. Sic., No:367, p.29.
108 Diyarbakır Şer. Sic., No:600, p.32.
109 Diyarbakır Şer. Sic., No:590, p.6
110 Diyarbakır Şer. Sic., No:363, p.33
111 Diyarbakır Şer. Sic., No:607, p.12.
112 Evliya Çelebi, *ibid.*, p.38-39.

“ Open places were not arranged in a plan but its top covered well. The shops were furnished wooden shelves and all goods were presented on these shelves. The raw materials used by the manufacturers of the town were cotton and silk. The artisans have made shawl, handmade tools, colorful pipes, gold and silver cigarette cases. 1500 looms for producing shawl, 500 looms for pressing cotton on, 300 leather manufacturers, 100 ironmasters and 50 makers of pipe. The sources in Diyarbakır serves all needs except medicine...”¹¹³.

Evliya Çelebi and Buckingham have described trade in the city quite well. During Ottomans, artisans of the open places and bazaars in Diyarbakır can be classified in 5 groups according to Tevzi records:

1-Bakkalan, bezzazan, boyacıyan, and hallacan artisans,

2-Haffafan, debbağan, habbazan, muytaban, kuyumcuyan, terziyan, sabuncuyan, attaran, nalbaran, cenanan, kazgancıyan, dellalan, allafan and kasaban artisans,

3-Palancıyan, kılıççıyan, necceran, berberan, and kürekçıyan artisans,

4-Basmacıyan, kavukçıyan, tütüncüyan, kahveciyan, penbeciyan, aşçıyan, demirciyan, bardakçıyan, gazzazan, sarracan, and mumcıyan artisans,

5-Keçeciyan, çilingiran, nalçacıyan, eskiciyan, helvacıyan artisans¹¹⁴.

These groups have been constructed in terms of shares in the records of tevzi, on the other hand there are another groups of artisans. The groups which mentioned or not during Ottomans, have worked at the same bazaars or others composed of some groups of the artisans. Firstly, the place of open places and bazaars will be mentioned then the artisan groups will be studied.

The place of some open places and bazaars were determined but some of them could not be found. So, the places of open place and bazaars which could not be found will be given just by names.

HASAN PASHA OPEN PLACE

It is near the Hasan Pasha Caravansary. Jewelers are the foremost of the artisans at this open place¹¹⁵. Also there are other artisans but the major group is

113 J. S. BUCKINGHAM; *ibid*, p.215.

114 **Diyarbakır Şer. Sic.**, No:356, p.38 (July 1803), No:590, p.5-6 (13 Sept. 1817), No:351, p.3 (14 March 1823), No:607, p.54 (Late January 1841)

115 Evliya Çelebi, *ibid*, p.38

*Haffaf*¹¹⁶. At the first half of the 19th century, it was belong to the pious foundation of Hüsrev Pasha¹¹⁷ and a covered bazaar¹¹⁸. At this term, bazaars known as jewelers and Haffaf were here.

SİPAHİ BAZAAR

Sipahi bazaar was at the west of Ulu Mosque and north of Zinciriye Madrasa in the *Diyarbakır Bedesten*¹¹⁹ which Evliya Çelebi was very proud of it¹²⁰.

There were around the Sipahi bazaar *oturakçı, kahve, saraç, barutçu* in accordance to the charter of waqf dated 1799¹²¹. At this bazaar which trading mostly in animals in accordance to the *ihtisab* records¹²², traded also on the particular products such as items of *Beytülmal* by *Dellalbaşı* of the bazaar¹²³.

SİNEK BAZAAR

It was east of İpariye(Sefa) Mosque¹²⁴. It was enclosed by Hüsametdin Mosque and Alaaddin turkish bath¹²⁵. It was mentioned in a charter of a waqf dated 4 March, 1676. Which groups of traders were at this bazaar couldnot be attained¹²⁶. It was existed until 19th century.

KÜRKÇÜLER OPEN PLACE

It was inner castle but where it was not known definetely¹²⁷.

116 **Diyarbakır Şer. Sic.**, No: 356, p.78 (12 August 1803). A charter of a waqf dated 1799(January), indicates that *Cüllâh* and *Dikici* shops at this bazaar. **VA., Evkaf**, No: 579, p.135.

117 **Diyarbakır Şer. Sic.**, No:367, p.22.

118 Arifi Paşa; **ibid** ,p.13.

119 Evliya Çelebi ,**ibid**,p.38

120 **VA., Evkaf**, No:595, p.73

121 **VA., Evkaf**, No:579, p.134

122 **Diyarbakır Şer. Sic.**, No:607, p.61

123 **BA., Cevdet İktisat**, No:1406 (January, 1816).

124 Evliya Çelebi , **ibid**,p.38.

125 Abdulgani BULDUK; **ibid** ,p.208.

126 **VA., Evkaf**, No:628, p.424.

127 **VA., Evkaf**, No:616, p.128, etc.

CASTLEBOTTOM OPEN PLACE (Tahte'l- Kal'a)

The most common characteristic of the Ottoman cities which were inside or around a castle is that several bazaars are under the castle. Diyarbakır was so for example castlebottom bazaar was southwest of inner castle and there were some grousers. On the other hand, there were tailor and *Kavukçu* shops¹²⁸.

SEMERCİLER OPEN PLACE

One of them was Rumkapı and the other one was Dağkapı¹²⁹.

PALANCILAR OPEN PLACE

It was near the Şeyh Matar Mosque according to the a charter of a waqf dated 1810¹³⁰.

YOĞURT BAZAAR

It was between Fatih Mehmed Pasha district and İzzeddin district¹³¹.

MELEK AHMET OPEN PLACE

It was at the Ablak small mosque district and opposite of Melek Ahmet Pasha Mosque¹³².

YENİ OPEN PLACE

Nasuh Pasha Mosque was at this bazaar¹³³. Most of shops at this bazaar we-re belong to the pious foundation of Nasuh Pasha Mosque. So, the other name of the bazaar was Nasuh Pasha Bazaar¹³⁴. At this bazaar which was known generally as Yeni Bazaar, *cüllah* shops were widespread¹³⁵.

UZUN OPEN PLACE

It was common name of the bazaars which were on the street come through the city center at the Rum Kapı. It was mostly spread over opposite of the Sefa Mosque¹³⁶.

128 **Diyarbakır Şer. Sic.**, No:367, p.6-7.

129 **VA., Diyarbakır Askerî**, No:423, Sıra No:82 (September 1844); **Diyarbakır Şer. Sic.**, No:367, p.44 (1829)

130 **VA., Evkaf**, No:1959, p.97.

131 Abdulgani BULDUK; **ibid**, p.239.

132 Abdulgani BULDUK; **ibid**, p.229.

133 **BA., Cevdet Maarif**, No:6285; **Diyarbakır Şer. Sic.**, No:631, p.33.

134 **Diyarbakır Şer. Sic.**, No:626, p.7-19.

135 **Diyarbakır Şer. Sic.**, No:367, p.8.

136 **VA., Evkaf**, No:1768, p.302, No:2142, p.354.

KILINÇÇILAR OPEN PLACE

One of these bazaars was spread over the area called Meydan which is east and south of Ulu Mosque and yhe other one was at the İzzeddin district¹³⁷.

MEYVECİLER VE YAHUDİLER OPEN PLACES

It was at the area known as *Meydan*, opposite of Ulu Mosque¹³⁸. Bezzaz, at-tar, hardware-seller, maker and seller of pastry, hairdresser were at this bazaar but the fruit sellers were common.¹³⁹ The part of the bazaar which bezzaz shops were called Bezzaz Bazaar¹⁴⁰.

İPLİK OPEN PLACE

The bazaars which were south and west of İskender Pasha Mosque are known as İplik bazaar.¹⁴¹ *Külahçılar*¹⁴², *Penbeciler*¹⁴³ and *Kavukçular* bazaars were inside of this bazaars¹⁴⁴.

KİTAPÇILAR OPEN PLACE

It was at Yiğit Ahmet district¹⁴⁵. Another *Kitapçılar* bazaar was south of Ulu Mosque according to Ali Emiri Efendi¹⁴⁶.

HAŞİM-ZADE OPEN PLACE

A sale document dated 1825 expresses that it was near Fatih Mehmet Pasha Mosque¹⁴⁷. However where it was not known definetely.

OPEN SPACE

The area east of Ulu Mosque called so¹⁴⁸. At south of Ulu Mosque there were some bazaars whose places are not known definetely. In addition to some artisans

137 VA., Evkaf, No:2103, p.174; Diyarbakır Şer. Sic., No:356, p.89.

138 VA., Evkaf, No: 1959, p.97.

139 Diyarbakır Şer. Sic., No:367, p.6-7

140 VA., Evkaf, No:2103, p.174.

141 VA., Evkaf, No:628, p.424.

142 VA., Evkaf, No:1961, p.122.

143 Diyarbakır Şer. Sic., No:367, p.6-7.

144 VA., Evkaf, No:1766, p.53, etc.

145 Abdulgani BULDUK; *ibid*, p.244.

146 Ali Emiri Efendi; *Osmanlı Vilâyet-ı Şarkiyesi*, Dersaadet, H.1301-1309, p.33.

147 Diyarbakır Şer. Sic., No:631, p.6.

148 VA., Evkaf, No:628, p.424; No:1959, p.97.

in where the bazaar was, there are butcher, fruiterer, grouser, soap-seller, seller of tobacco, coal dealer, salt-seller shops around this open space¹⁴⁹. The bazaars whose places are indefinite probably at south of Ulu Mosque were *Muhacirler*, *Helvacılar*, *Çilingirler*, *Demirciler*, *Neccarlar*, *Mutaflar*, *Aşçılar*, and *Eskiciler*¹⁵⁰.

There are some bazaars at that term whose places are not known definitely except it was mentioned above. These are *Postacılar Bazaar*, *Beyt Bazaar*, *Soğan Bazaar*, and *Üzüm Bazaar*¹⁵¹.

It is clear that bazaars are spread over a large area in the city but mostly around Ulu Mosque. As it is known, Ulu Mosque is core of Turkish Islamic city. The bazaars in Diyarbakır was named according to the districts which they were or sold products or taking care of the artisans at the bazaar. It constructed the most important feature of Turkish Islamic city.

II- GROUPS OF ARTISANS

Beginning from foundation of Ottoman, the state paid great attention to the organization, security, and checking of artisans. So, *Ahi* system which is religious and socio-economic association in Anatolia was usually protected by the state. In all occupations training people and getting people ready to work are depended to some definite rules and directed by *Ahi* system¹⁵². However in time *Ahi* system has started to get weak because of Sultans' centralism politics or other serious reasons and in result it has turned *Lonca*. In the first half of the 16th century *Lonca* system or in Turkish words "*Lonca Esnaf Teşkilatı*" has become more strong and symbolized socio-economic solidarity among the groups of the several artisans¹⁵³.

The *Lonca* was composed of the representatives of all groups of artisans. The representatives act as an intermediary between state and artisans. These people called "*Kethüda*", "*Şeyh*", "*Ahi*", and "*Baba*". The "*Yiğitbaşı*" was helper of these persons. The artisans has selected "*Kethüda*" and "*Şeyh*" in itself, the result is sent as the written decree of regent to İstanbul and the appointment is completed by a *berat* comes from İstanbul.

In a city, one person usually represents the artisans but sometimes two people engaged in directing¹⁵⁴. Sometimes one person has been made responsible for

149 **Diyarbakır Şer. Sic.**, No:367, p.6.

150 **VA., Evkaf**, No:605, p.149; No:611, p.129; No:1760, p.344; No:628, p.424; **Diyarbakır Şer. Sic.**, No:367, p.6-7-10

151 **Diyarbakır Şer. Sic.**, No:367, p.6, 7, 8, 10.

152 Look at for details, Neşet ÇAĞATAY; **Bir Türk Kurumu Olan Ahilik**, Theology Faculty Publications, Ankara, 1975.

153 Rifat ÖZDEMİR; **XIX. Yüzyılın İlk Yarısında Ankara**, Ankara, 1986, p.226.

154 **BA., Cevdet Belediye**, No:777; **Diyarbakır Şer. Sic.**, No:351, p.19; Look at also; Musa ÇADIRCI; **Tanzimat'a Girerken Türkiye'de Şehir İdaresi**, AÜDTCF. Unpressed Thesis of Doctorate, Ankara, 1972, p.102.

representation of two groups of artisans¹⁵⁵. As it was known representatives first of all were responsible for arranging the works with state. On the otherhand, they try to solve the problems of the artisans and put rules in order.

There were a part of artisans which contributed the economy of the city, could solve their problems and protect eachother themselves and were responsible for state and eachother and also followed the rules of *Ahi* and *Lonca* foundation in Diyarbakır during Ottoman. However, it could not be found any document about number of artisans during the reign of Mahmud II. So, the number and groups of artisans in Diyarbakır is found by means of *Tevzi* and given below¹⁵⁶.

According to the Diyarbakır Şer'iyeye Sicilleri

Groups of Artisans in Diyarbakır

- | | | |
|------------|-------------|---------------|
| 1-Aşçı | 32-Eskici | 63-Mestçi |
| 2-Arabacı | 33-Gazcı | 64-Meyhaneci |
| 3-Allaf | 34-Gazzazan | 65-Mumcu |
| 4-Attar | 35-Göncü | 66-Mutaf |
| 5-Basmacı | 36-Habbaz | 67-Muytaban |
| 6-Bezzaz | 37-Haffaf | 68-Nalband |
| 7-Bakkal | 38-Hallaç | 69-Nalçacı |
| 8-Balıkçı | 39-Hamamcı | 70-Neccar |
| 9-Bardakçı | 40-Hancı | 71-Oturakçı |
| 10-Bozacı | 41-Helvacı | 72-Palancı |
| 11-Babuşcu | 42-Hınnayan | 73-Palascı |
| 12-Berber | 43-İplikçi | 74-Penbeci |
| 13-Boyacı | 44-Kahveci | 75-Peştimalcı |
| 14-Börekci | 45-Kalaycı | 76-Pirinççi |

155 Mustafa ÖZTÜRK; *Orta Anadolu'da Fiyatlar*, AÜDTCF. Unpressed Thessis of Doctorate, Ankara, 1985, p.87.

156 Used approximately all '*Diyarbakır Şer'iyeye Sicilleri*' to prepare this table.

15-Camcı	46-Kasap	77-Sabuncu
16-Canbaz	47-Katırcı	78-Sarıklı
17-Cennan	48-Kavukcu	79-Sarraç
18-Cerrah	49-Kazancı	80-Sirkeci
19-Cülah	50-Keçeci	81-Susamcı(Şirikçi)
20-Çadırcı	51-Kelekci	82-Şalçı
21-Çilingir	52-Kılıççı	83-Şamdancı
22-Çizmeci	53-Kınacı	84-Şerbetçi (Sebzeci)
23-Çulcu	54-Kirişçi	85-Şıracı
24-Debbağ	55-Kuyumcu	86-Tereci
25-Değirmenci	56-Küllahcı	87-Terzi
26-Dellal	57-Kürekçi	88-Tuzcu
27-Demirci	58-Kürkçü	89-Tütüncü
28-Dinekçi	59-Leblebici	90-Yorgancı
29-Döğmeci	60-Lüleci	91-Yüncü
30-Enfiyeci	61-Mazucu	
31-Esbci	62-Mermerci	

It is clear that a lot of groups of artisans have acted in Diyarbakır. In various number, the craftsmen have acted in their capacity as artisans. However there are not any document for getting detailed information.

The foremost of the artisans in Diyarbakır were *Cülah*, *Bakkal*, *Bezzaz*, *Hallaç*, *Haffaf*, *Debbağ*, *Habbaz*, and *Boyacı*. The most important products were leather and wovnen. Therefore, *Hallaç*, *Cülah*, and *Bezzaz* had played important role in economy of the city. On the other hand, the groups of *Boyacı* had a place in the bazaar, also. As it was usually, the grocery stores and the other small stores which sell customer items had protected its place among other artisans. The artisans except these groups also had an importance at different levels.

It was known that muslim artisans which is proper to the city were dominant in the economy of the city, non-muslims were active in some areas of trade. However it is not possible to count these areas clearly for the time. However, according to the *Hüccets*, law estate at the groups of *Bakkal*, *Kahveci*, *Oturakçı*, *Debbağ*, *Berber*, *Penbeci*, *Kasap* and *Sarraç* were generally muslims and *Cullah*, *Habbaz*, *Attar*, *Kazgancı* were composed of both muslims and non-muslims but *Mumcu* and *Kuyumcu* were mostly non-muslims common. For instance, a *hüccet* dated 18 February 1847, 11 artisans who called *Mumcu* were non-muslim¹⁵⁷, another document dated 7 May 1847, showed that 25 artisans in 38 were muslims and the rest of it were non-muslims¹⁵⁸.

At the twentieth century in Diyarbakır, the most important group of the artisans were in textile and leather related to the production. There are not any document about the worker's wage and raw material, so it was not known what the problems of the artisans during the time at the same time, people had a difficult times because of high price of raw materials and worker's wage.

III. SOURCES OF INCOME

WORKING THE LAND

As it was always, 1-Agriculture, 2-Industry, 3-Trade are affected the economy in all societies. Agriculture had more influence on economy tcaravansary others during the time, so focused on it below.

The Anatolian provinces in Ottoman State were called "*Has eyaletler*" depending on *Timar* system. However at some provinces such as Diyarbakır and Van, it was seen a system different from the classical sanjak system because of social and economical reasons. The sanjaks were called "*Yurtluk-Ocaklık*" and "*Hükümet*", both in Diyarbakır have become less in time. All current things were written down in *Yurtluk- Ocaklık* which includes *Timar* and *Zeamet*. However, in kind of *Hükümet* sanjaks, *Tahrir* was not essential so *Timar* and *Zeamet* had not existed¹⁵⁹. It is seen in administrative records that number of this kind of sanjaks in Diyarbakır have become less along with eighteenth century. It proves that this the system become very weak¹⁶⁰. The kind of *Yurtluk- Ocaklık* and *Hükümet* sanjaks were different from the classical type of working the land which was usual in Ottoman State, they were just in the province of Diyarbakır but very less¹⁶¹. For example, at the

157 **Diyarbakır Şer. Sic.**, No:352, p.106.

158 **Diyarbakır Şer. Sic.**, No:352, p.107.

159 Look at for *Yurtluk-Ocaklık ve Hükümet* Sanjaks Ayni Ali Efendi; **Kavânin-i Al-i Osmân Der-Hülâsa-i Mezâmin-i Defter-i Divân**, İstanbul, 1280, p.29-30-56-57; Orhan, **KILIC**, **18. Yüzyılın İlk Yarısında Osmanlı Devleti'nin İdarî Taksimatı - Eyalet ve Sancak Tevcihati**, Elazığ 1997, s.11-14; Mehmet Ali UNAL; "XVI. ve XVII. Yüzyıllarda Diyarbakır Eyaleti'ne Tabi Sancakların İdarî Statüleri", **Ziya Gökalp Dergisi**, p.44 (January 1986), p.32-33. Look at also; İlhan ŞAHİN; "*Timar Sistemi Hakkında bir Risale*", **TD.**, S.32, March 1979, p.905-935.

160 Ayni Ali Efendi; **ibid.**, İstanbul, 1280, p.29-30-56-57; Evliya Çelebi, **ibid.**, p.26-27

161 Look at also; Şerafettin TURAN; "XVII. Yüzyılda Osmanlı İmparatorluğu'nun İdarî Taksimatı (H. 1041) M. 1631-32 Tarihli bir İdarî Taksimat Defteri", **Atatürk Üniversitesi 1961 Yılığ**, Erzurum, 1963, p.218-219.

beginning of 17th century, total income of *Timar* equals to 3.314.357 *akçe*¹⁶². There is not adequate information about the *Timar* system in Diyarbakır but it is known that the number of *Timar* declined paralleling with the weakness at the system. A firman dated 20 May 1802 expresses that there were 985 *Timar* and *Zeamet* during the time¹⁶³. The treasury of *İrad-ı Cedid* hold 361 and *Hazine-i Amire* hold 624 of it¹⁶⁴. Another firman dated 13 May 1792 expresses that all *Timar* and *Zeamet* has been counted at this date¹⁶⁵. Result of the search, 291 *Timar* and 16 *Zeamet* were in Diyarbakır in 1792. It equals to totally 307¹⁶⁶. The income comes from *Timar* equals to 953,333 and for *Zeamet* it equals to 754,913; totally both equals to 1,708,246 *akçe*, in kuruş 14.235.3. On the other hand, a firman dated 29 July 1823 indicates that the number of *Timar* and *Zeamet* declined to 70¹⁶⁷. These results show us that paralleling with the general application in the country the number of *Timar* in Diyarbakır has declined very much.

At the late 19th century and beginning of 20th century, all provinces includes Diyarbakır had been directed by classical method of *Timar* system.¹⁶⁸ A command dated September clearly expresses that

“...*ashab-ı ze'amet ve erbab-ı timar ber-muceb-i şurut-ı padişahi üzerlerine edası lazım gelen hizmete adem-i rağbetlerinden başka cümlesinin dahi da'ire-i ita'attan huruc...*”

so free *Timar* and *Zeamet* had not been transported to people¹⁶⁹, all had been given to *İltizam* which is a system gives the right of taxes and revenues appertaining to something when *Mukata'at Hazinesi* had been established¹⁷⁰.

During the time, the *reaya* has not been influenced by the new system very much, they had worked the land depending on payment of taxes¹⁷¹.

Agricultural Production

The economy of Diyarbakır which was one of the most important provinces of Ottoman State depends on agriculture, farming, and handicraft as it was at others. However, together with the Ottomans, various agricultural products mostly

162 Yavuz CEZAR; **Osmanlı Maliyesinde Bunalım ve Değişim Dönemi**, İstanbul, 1986, p.38.

163 **Diyarbakır Şer. Sic.**, No: 299, p.11.

164 **Diyarbakır Şer. Sic.**, No: 299, p.18-19-27.

165 **BA., Cevdet Tımar**, No:464.

166 **BA., Cevdet Tımar**, No:4860.

167 **Diyarbakır Şer. Sic.**, No: 351, p.27.

168 Look at for detailed information about *Timar* at the Sanjak of Diyarbakır **BA. Cevdet Tımar**, No: 6103 (1790), No:8032 (1797), No:6375 (1809), No:5042 (1820).

169 **Diyarbakır Şer. Sic.**, No: 631, p.5.

170 “According to an Arz dated 1839, the *timar* belonged to Ömer bin Osman at Haydarlu village which is one of the villages Şarki Amid has been delivered to *Mukataat Treasury* and then it has been bestowed upon *Diyarbakır Müşiri* to give it as a *iltizam*” Look at **Diyarbakır Şer. Sic.**, No: 603, p.18.

171 **Diyarbakır Şer. Sic.**, No: 631, p.17; No: 299, p.14-15; No: 594, p.13; No:607, p.7.

cereal grown up in the province of Diyarbakır so it has become the cereal store-room of the region in time.

Evliya Çelebi visited Diyarbakır in 17th century and recorded that seven sort of cereal in large amounts has been produced¹⁷². The major product in Diyarbakır was several kind of cereal but some vegetables and fruits also have been produced. H. Peterman visited Diyarbakır in 1853, talked about the watermelon¹⁷³, it is possible to access richer information about the agricultural products of Diyarbakır in the sources subjected second half of the 19th century. For example, Şemseddin Sami recorded that cereal, barley, bean, lentil, rice, sesame, linen, cotton, onion and various kind of fruits and especially watermelon growing near the Tigris for 1890- 1891 have been grown¹⁷⁴. In the first half of the 19th century, it was seen clearly cereal, barley, cotton, rice, chick-pea, onion, lentil and so on have been growing so much¹⁷⁵. It is necessary to inform that growing vegetables and fruits very popular in the first half of 19th century on the shore of Tigris¹⁷⁶.

The capacity of the production what mentioned above is not found at the official records. However it is possible to guess the amount of agricultural production of Diyarbakır by scanning any amount of some *mubaaya* products. To exemplify, a firman dated 22 March 1733 expresses that 40,000 *kile* (equals to 1,025,600kg = 1025,6 ton) cereal and 50,000 *kile* (equals to 1,282,000kg = 1282 ton) barley have been sent to Baghdad¹⁷⁷. A firman sent to the Zühdü İsmail Pahsa who was the governor of Diyarbakır in 16 June 1802, expresses that because of famine in Baghdad; 25000 *kile* (equals to 641.000kg = ton) cereal and 30000 *kile* (769200 kg = 769. 2 ton) barley wanted to be sent to Baghdad¹⁷⁸. A resume dated 1800 put forth that some subdivisions such as Hani, Atak, Tercil and the tribe called Şarki would pay 20000 *kile* (512,800kg = 512. 8 ton) flour and 50000 *kile* (1282 ton) barley to be exempt from war¹⁷⁹. In the province of Diyarbakır; 100 *kile* (25.6ton) cereal, 1000 *kile* barley, 689 *kile* (17. 6 ton) cereal and 689 *kile* (17. 6) barley from eastern villages of Diyarbakır, 584 *kile* (14.97 ton) cereal and 584 *kile* (14.97 ton) barley from western villages have been sent to soldiers in 1847. At the same date, 2500 *kile* (64,1 ton) cereal and barley from villages of Kiki and Turkoman, 55 *kile* (14,1 ton) cereal and barley from Hani, 800 *kile* (20,5 ton) cereal and barley from Lice, 600 *kile* (15,3 ton) cereal and barley from Hazro have been sent to the soldiers. Totally, 10000 *kile* (256. 4 ton) cereal and barley collected in Diyarbakır¹⁸⁰.

172 Evliya Çelebi , *ibid*, p.48-49.

173 Heinrich Petermann; **Reisen im Orient 1852-1855**, Amsterdam, 1865, p.30.

174 Şemseddin SAMİ; *ibid*., p.2204; H. 1316 (1898-1899) At the Yearbook of Diyarbakır, the land of Diyarbakır was so productive and it has been recorded that various fruit and vegetables in addition to lemon, orange and date were grown. Look at **H. 1316 Diyarbakır Salnâmesi**, p.149.

175 **Diyarbakır Şer. Sic.**, No: 594, p.4-10; No: 603, p.5; No: 352, p.81; No: 346, p.15-17.

176 **Diyarbakır Şer. Sic.**, No: 367, p.8; No: 356, p.23.

177 **Diyarbakır Şer. Sic.**, No: 310, p.63.

178 **Diyarbakır Şer. Sic.**, No: 299, p.22-23.

179 **BA.**, **Cevdet Askerî**, No:16540.

180 **Diyarbakır Şer. Sic.**, No: 352, p.81-82-83.

It is so difficult to arrive a conclusion looking at the amounts of sent cereal and barley. However, clearly the capacity of producing grains is much more over this values given. All given proves that Diyarbakır depends on the classical land system as it was other Anatolian provinces but directed actually by *Has*. Diyarbakır includes all its villages; economy has depended on land. However the city center has much more advantages than the villages, some productions used in industry has been sent to the villages.

B- MUKATAA

“*Mukataa*” is a name used for the source of a tax consisting of one or several kinds of tax in a region or regions¹⁸¹.

A *mukataa* provides money to treasury by *iltizam* or *emanet*. The person who manage the *mukataa* according to the rules of the region as a contractor pays price of the *mukataa* in cash or monthly installments to the treasury. *Mültezim* manages the *mukataa* just for one or two years by *iltizam* has to have a person who acts as a guarantor of him. To prevent existence of aristocracy, there is not a certain rule that the management of a *mukataa* passes to the son automatically. *Mültezim* can sell the *mukataa* in a small pieces called ‘*pare*’. On the other hand, *mültezim* was responsible to Vaivode in terms of finance. Such a *mukataa* was inspected by inspectors sent from the center. Another way of farming the land called *Emanet* was inspected by *Emin*. They are officials and had monthly salary. The land was administered according to local rules and all has been kept in account. *Emins* have ruled the land for one or two years and they also have been inspected by the centre. These *Emins* dealt just in terms of finance.

All *mukataas* talked about their management briefly were one of the most important income through all country as well as in Diyarbakır. The *mukataa* of Diyarbakır ruled by a Vaivode has earned so much income in contrast to others in Diyarbakır. Together with other income sources in the *mukataa* of Diyarbakır ruled by a Vaivode, *mukataa* of Customs and *Diyarbakır Mengene-i Akmişe Mukataa* have been expressed additionally.

The Mukataa of Diyarbakır Vaivode

The most important source of income among other *mukataas* is the *mukataa* of Diyarbakır ruled by a Vaivode. The *mukataa* of Diyarbakır ruled by a Vaivode was directed by Vaivodes joined in the ranks of “*kapucubaşılık*”. That is the most important duty of these Vaivodes. They managed the *mukataa* of Diyarbakır by *iltizam* or *emanet* and so got salary.

Darphane-i Amire Treasury which is one of the most important source of income governed the *mukataa* of Diyarbakır ruled by a Vaivode according to the

records in the first half of the 19th century¹⁸². The *mukataa* of Diyarbakır ruled by a Vaivode directed sometimes by emanet or iltizam in 19th century. In the second half of the 18th century in 1777- 1785, 1796 and 1798¹⁸³, this *mukataa* directed by iltizam as it was in the first half of the 19th century in 1802, 1803 and 1819¹⁸⁴. In 1818, 1819, 1822, 1826, 1833, 1834, and 1840 it was directed by *emanet*¹⁸⁵. The Vaivodes were appointed to Diyarbakır sometimes by Governor or sometimes *Darphane-i Amire Treasury* directly.

The *mukataa* of Diyarbakır ruled by a Vaivode had many sources of income but the most important sources composed of customs, shops of wheat, *Damga*, dyehouse, *ihtisab*. *Darphane-i Amire Treasury* ruled this *mukataa* which provided 91.121.9 kuruş in 1785, also 82,500 kuruş given as *mu'accele* and *iltizam*¹⁸⁶. The documents show that income of the *mukataa* fluctuated frequently in a way that is not regular. For example, the *mukataa* of Diyarbakır ruled by a Vaivode has got totally 189,547 kuruş between May 4-16 according to the Accountancy Records of Diyarbakır Treasury dated 12 April 1804¹⁸⁷. On the other hand, another accountancy record dated 6 July 1830 indicates that the total income of the *mukataa* declined to 117,859 kuruş¹⁸⁸.

The Vaivodes were responsible for recording all incomes and expenses of the *mukataa* beginning from March which they were appointed in.¹⁸⁹ These records has been sent to the treasury which they depended at last of the year. The expenses of the *mukataa* were recorded daily and so they provide quite a detailed information about the incomes of the *mukataa*.¹⁹⁰ The *mukataas* depended on Diyarbakır ruled by a Vaivode contains the province of Diyarbakır¹⁹¹, the most important *mukataas* were Gümrük, Arsa, *Damga*, *Boyahane* ve *İhtisab*. *Mukataa* of custom was the most important source of income in Diyarbakır ruled by a Vaivode as a result of being a center at the crossroads of east-west and North-south trade ways. Diyarbakır was the critical point on the trade roads during the time. The income of the *mukataa* of Diyarbakır was forming the 43,76% of the *mukataa* of Diyarbakır ruled by a Vaivode between 1824-1825. Between these dates the inco-

182 Diyarbakır Şer. Sic., No: 356, p.14; No: 351, p.16-17; BA. D. BŞM.DBH. No: 16803.

183 BA., D. BŞM.DBH. No: 16799; Cevdet Maliye, No: 13864; D. BŞM. No: 6538; Diyarbakır Şer. Sic., No: 352, p.22-23.

184 Diyarbakır Şer. Sic., No:356, p.14; BA., Cevdet Maliye, No:8459;

185 Diyarbakır Şer. Sic., No: 631, p.44; No: 603, p.15; No: 594, p.5; No: 607, p.46; Harput Şer. Sic., No: 398, p.20.

186 Diyarbakır Şer. Sic., No: 352, p.22-23.

187 BA., D. BŞM.DBH. No: 16800.

188 BA., Cevdet Maliye, No:25265

Look at for The Mukataa of Diyarbakır Vaivode on March: Diyarbakır Şer. Sic., No: 352, s.22-23; No: 603, p.15; D. BŞM.DBH. No: 16802. p.1-10., Cevdet Maliye, No:25265.

189 Look at for The Mukataa of Diyarbakır Vaivode on March: Diyarbakır Şer. Sic., No: 352, s.22-23; No: 603, p.15; D. BŞM.DBH. No: 16802. p.1-10., Cevdet Maliye, No:25265.

190 Look at for The Mukataa of Diyarbakır Vaivode on March: Diyarbakır Şer. Sic., No: 352, s.22-23; No: 603, p.15; D. BŞM.DBH. No: 16802. p.1-10., Cevdet Maliye, No:25265.

191 Look at for The Mukataa of Diyarbakır Vaivode on March: Diyarbakır Şer. Sic., No: 352, s.22-23; No: 603, p.15; D. BŞM.DBH. No:16802. p.1-10., Cevdet Maliye, No:25265.

me of Mukataa of Arsa constitutes 23,87 % and Mukataa of Boyahane constitutes 18,17 % of the incomes of mukataa of ruled by a Vaivode. "Mukataa of Mengene-i Akmişe" was the most important center of production of the cloths. Therefore the incomes of the Mukataa of Boyahane was quite high.

However, it is not possible to give much detail for each years. So, all sources of income of the mukataa of Diyarbakır as much as possible given below in a table¹⁹².

Income of Diyarbakır ruled by a Vaivode between 1797- 1834

(Kuruş)

Years	Custom	Boyahane	Land	Ihtisab	Damga	Other	Total
Incomes							
1797-1798	97490	35000	34000	8344	33550	-	208384
1804-1805	86505	19726	23153	10742	30078	23121	193325
1805-1806	72248.5	21946	29868	12000	32519.5	12067.5	180798
1822-1823	86388	31515	37697	4090	8671	30000	198361
1824-1825	93847	39872	51198	9613	11854	8956	214440
1833-1834	36199	8483	-	-	10297	74063	129042

As it is seen, there has been a decrease in the income of the mukataa. While total income between 1797- 1798 equals to 208,384 kuruş it declined to 117,859 kuruş in 1830¹⁹³. However it is seen some increase in income reached to 129,042 kuruş between 1833- 1834. So, the income of this mukataa seem to be on the decrease. The reasons what makes this reduction in the income are not studied here but possibly the economic and political state have influences on it. Between 1822- 1823 total expense equals to 25,900 kuruş¹⁹⁴ and between 1833- 1834 it equals to 11,250 kuruş¹⁹⁵ according to accountancy records. The soldiers at all Bitlis, Adilcevaz, Diyarbakır, Ahlat, Muş, and Meriki cities costed a lot¹⁹⁶. Moreover, to some people working in social and religious places given in kind and also money¹⁹⁷. The province of Diyarbakır composed of all mukataas of Diyarbakır ruled by a Vaivode¹⁹⁸. However, it was not possible to determine all mukataas which were included in¹⁹⁹. An Arz dated 16 April 1783 shows that "Bahcivanlık Kethüdalığı

192 Diyarbakır Şer. Sic., No: 351, p.7-8 (1822-1823); BA., Kamil Kepeci, No:5132, p.1-150 (1824-1825); Diyarbakır Şer. Sic., No: 603, p.15 (1833-1834).

193 BA., Cevdet Maliye, No:25265.

194 Diyarbakır Şer. Sic., No: 351, p.7.

195 Diyarbakır Şer. Sic., No: 603, p.15.

196 BA. Cevdet Dahiliye, No: 2645. Look at also. Diyarbakır Şer. Sic., No: 356, p.59. in 1805 from goods of Vaivode of Diyarbakır paid 20885 kuruş for soldiers and in 1806 paid 15066 kuruş Look at BA., D. BŞM.DBH. No: 16803, p.1-3-4.

197 BA., D. BŞM. No: 6292, p.4; D. BŞM. No: 6772, p.1.

198 The subdivisions of Ma'den-i Hümâyün'a (Harput, Çüngüş, Ergani) have not belong to the mukataa of Diyarbakır ruled by a Vaivode. However, other subdivisions belonged to this mukataa. Look at for a detailed information BA., Kamil Kepeci, No:5129, p.3; Maliyeden Müdevver, No:8195.

199 A hüküm dated 1799 "hani mukataası" (Look at, BA., Cevdet Maliye, No:22343) and an Arz dated 1839 "Asuman mukataa" which belonged to Vaivode of Diyarbakır (Look at Diyarbakır Şer. Sic., No: 603, p.18).

Mukataa” which belongs to es-Seyyid Mehmed was included in the *mukataas* of Diyarbakır ruled by a Vaivode²⁰⁰. Another Arz dated 1 January 1805 expresses that *Mukataa of Bazarbaşılık, Bakkalan ve Bazarcıyan* included in the *mukataa* of Diyarbakır ruled by a Vaivode, it was recorded on Halil Beg with 225 kuruş and 2000 kuruş *mu’accele*.²⁰¹ In addition to this, “*Diyarbakır Dönüm-i Duhan Mukataa*” belonged to the *mukataa* of Diyarbakır ruled by a Vaivode²⁰². This *mukataa* was accepted as country house by Seyyid Mehmed who is minister of grain stores and Şeyhzade İbrahim Pasha according to the an Arz dated 17 September 1802²⁰³. Ali Pasha who was governor of Diyarbakır purchased three *sümn* shares of the *mukataa* by 50852,5 kuruş²⁰⁴. Moreover, a firman dated 29 March 1823 expresses that excepting the places devoted to Ma’den-i Hümayun three *sümn* shares of the *mukataa* which was directed by Darphane-i Amire purchased by Mehmed Pahsa who was governor of Diyarbakır²⁰⁵. İshak Pahsa who was Ma’den-i Hümayun Emini has purchased this *mukataa* paying 30,000 kuruş²⁰⁶.

aa- The Mukataa of Custom in Diyarbakır

Mukataa of custom was the most important part of the *mukataa* of Diyarbakır ruled by a Vaivode resulted from studying the given account records between 1797- 1843. Those all which were devoted to Diyarbakır ruled by a Vaivode directed by *Emins*. ‘*Diyarbakır Mukataa of Custom*’ was included in the list of Diyarbakır ruled by a Vaivode between 1760- 1761(H. 1174) and so it should have been established previously²⁰⁷. During the time, big cities had the *mukataa* of customs such as Aleppo, Tokat, Erzurum, Bursa, and Diyarbakır²⁰⁸.

Emins have collected “*resm-i gümrük*” as much as determined at laws. For example; a firman dated 17 January 1793 sent to Diyarbakır, expresses that for each *kiyye* of angora 1 *para* for each madder plant 2,5 *akçe* have been paid as “*resm-i gümrük*”²⁰⁹. *Emins* in Diyarbakır have collected 30 *para* for each *batman* coming and going commodities from distant places such as Baghdad, Basra, and Iran that was called “*örfi belde üzere bac-ı ubur*”²¹⁰. For some commodities come to Diyarbakır or going from Diyarbakır to somewhere have been paid custom according to the amount written in “*custom price-list*”. In addition to this, there were serious troubles between *Emins* and traders who travels at Diyarbakır –İstanbul

200 BA., Cevdet Belediye, No:5889.

201 BA., Cevdet Belediye, No:2415.

202 BA., Cevdet Maliye, No:21154.

203 BA., Cevdet Maliye, No:28811

204 BA., Cevdet Maliye, No:6466.

205 Diyarbakır Şer. Sic., No: 351, p.12-13.

206 BA., Cevdet Maliye, No:8760.

207 BA., Cevdet Maliye, No:12181.

208 About the Mukataa of Custom in Bursa, Diyarbakır, Halep ve Tokat Look at BA., Cevdet İktisat, No:161

209 Diyarbakır Şer. Sic., No: 355, p.9.

210 For example Look at BA., Cevdet İktisat, No:313; Cevdet Maliye, No:12181; Diyarbakır Şer. Sic., No: 352, p.22-23; No: 299, p.45-46; No:356, p.31-32.

ways. As a result, it was decided that by the *Emirs* came at several times that it has not been paid custom for commodities passed directly from Diyarbakır but just “*bac-ı ubur*” and for the commodities comes or goes to Istanbul it has not been paid anything²¹¹.

It is seen from a *layiha* dated 1840 that *mukataa of Arsa* and the *mukataa* of custom depended on the *mukataa* of Diyarbakır ruled by a *Vaivode* connected to each other. At this *layiha*, it is expressed that

“...*Arsaya vürud eden kâffe-i eşyadan gümrük misüllü yüzde 9 İmdadiye ve yüzde 3 Reftiye alınacak...*” then “*arsa ihtisabının terki lazım geleceği ve kazalarda hesabı verilmiş eşyanın zuhurunda alınacak rüsum-ı cedideden verdiği ihtisab tenzil olunup kusur yüzde 6,5 imdadiyesi alınmak...*”. Moreover, it was declared some taxes paid by artisans for some commodities in this *layiha*²¹². As a result, incomes of “*mukataa of Arsa*” does not seen in account records of *Vaivoda* of Diyarbakır after 1833- 1834 it should have been because of connecting to *mukataa* of custom.

ab- The *Mukataa* of *Mengene-i Akmişe*

One of the *mukataa* depends on the *mukataa* of Diyarbakır ruled by a *Vaivode* was “*Mukataa of Mengene-i Akmişe*” in the first half of the 19th century. *Vaivoda* of Diyarbakır has expressed by an *Arz* that

“...*Diyârbekir derûnunda devâm üzere alaca ve beyazlı ve kutnî ve gazi ve atlas 5 adet emtî'a dezgâhları olub Hallâcân esnâfi işleyüb ve mengene-i mu'tâd olmadığından takakladub fûrûht işlemeleriyle kârlarına zarâr...*”

and wanted permission to build a clamp. So, they had permission for building this clamp and it was recorded on *Vaivoda* of Diyarbakır whose name's *Halil* saying

“...*cânib-i mîrîye senevî 500 guruş mâl ve Hazîne-i Amire'ye 1000 guruş mu'accele virmek şartıyla...*” and it has decided to take price called as *perdaht* expressing that “...*mengene-i mezbûre gelen kutnî ve alaca ve akmişe-i sha'irenin Bursa ve İstanbul mûcibince 30 akçe perdaht ücreti...*”²¹³.

A *firman* dated 11 September 1797 expressed that

“...*medine-i Amid ve tevâbî'i kazâlarında nesh olunan kutnî ve sâ`ir mengeneye ta'alluk akmişenin cümlesi mengenehânede perdaht olunub beher topundan emsâli 400 akçe perdaht ücreti...*”

so *perdaht* would have paid and also indicated that the clamphouse of

211 Look at for detailed information **Diyarbakır Şer. Sic.**, No: 607, p.61.

212 **BA., Cevdet İktisat**, No:199.

213 **BA., Cevdet İktisat**, No:543.

Diyarbakır has builded according to the conditions of the clamphouse in Bursa²¹⁴. However, artisans have not brought the cloth which they producted to the clamphouse and the clamphouse has been destroyed during the events in 1802. So, executive artisans at the Divan of the city have declared that they have not played any role in destroying the clamphouse but they have fore given in accordance to pay 3000 kuruş if it would have destroyed again²¹⁵. A hüküm dated 12 January 1806 has made clear the issue that the clamphouse has been repaired and worked as before.

In 1803, “*Mukataa of Mengene-i Akmişe*” which has been recorded on el-Hac İbrahim Reşid who was accountant of İrad-ı Cedid, has been given to Mehmed Rafi who was *kethüda* at Baghdad Kapu as *iltizam*²¹⁶. An Arz dated 4 September 1803 shows that this *mukataa* has been given to weavers as *iltizam* in accordance to 17,500 kuruş for a year by Mehmed Rafi²¹⁷. The firman sent on 23 September 1803 has expressed that weavers should not make *perdaht* except clamphouse²¹⁸. Although the firmans dated 22 July 1803 and 25 August 1803 sent about this subject Express that “*Diyârbekir’de tekak ta’bîr olunur alet ile kumaş perdahtının men’...*”²¹⁹ the firmans sent on 12 January 1806 and 13 February 1810²²⁰ proves that it has not been prevented to make *perdaht* out of the clamphouse. Moreover, on 24 January 1808 it was heared that the clamphouse will have been destroyed again, so with a firman it was declared to prevent this event²²¹.

A record dated 1824 have showed that “*mukataa of Mengene*” recorded on Osman Pasha²²². In account records of Vaivoda of Diyarbakır between 1824-1825, the total income between August 1824 and February 1825 for seven months was 7719 kuruş²²³. The hüküm about “*Mukataa of Mengene-i Akmişe*” in “... *Diyârbekir’de kâ’in mukata’anın icrâsına dâ’ir Layiha...*” dated 8 April 1840 has expresses that the clamphouse has closed before 1840²²⁴. In accountancy records of *mukataa* dated 20 February 1843, it is seen that the name of “*Mukataa of Mengene-i Akmişe*” replaced by “*Mukata’a-i Akmişe-i Diyârbekir*” and also it was given as *iltizam* in accordance to 13,325 kuruş²²⁵.

214 BA., Cevdet Zabtiye, No:1364; Diyarbakır Şer. Sic., No: 356, p.84-85.

215 BA., Cevdet İktisat, No:347.

216 Diyarbakır Şer. Sic., No: 356, p.71.

217 Diyarbakır Şer. Sic., No: 356, p.71.

218 According to this firman, the reason for undoing *perdaht* at clamphouses was they were too far probably outside the city. Look at Diyarbakır Şer. Sic., No: 356, p.75.

219 BA., Cevdet İktisat, No:697, No:1875.

220 BA., Cevdet İktisat, No:347, No:1165.

221 BA., Cevdet Maliye, No:2882.

222 BA., Kamil Kepeci, No:5129.

223 BA., Kamil Kepeci, No: 5132, p.1, etc.

224 Diyarbakır Şer. Sic., No: 607, p.62.

225 BA., Maliyeden Müdevver, No: 11732, p.114.

b- The Mukataa of Enfiye

This was one of the most important source of income. A firman dated 23 August 1840 expresses that İstanbul Enfiye Mukataa which depended on the treasury has given as *iltizam* to a *zimmi* whose name is Panayot. During the date, a firman has sent to all Enfiye Mukataas including Diyarbakır and it has expressed that Enfiye Mukataas have been given as *iltizam* in all places belonged to *Tanzimat* and should have not done any thing which is not proper to *Enfiye* order. At this time the province of Diyarbakır has not belonged to *Tanzimat* but this firman has showed that Diyarbakır also has been included in this process²²⁶. After including the province of Diyarbakır to *Tanzimat* at 1845, an Emir has been sent to governor of Diyarbakır İzzet Pasha and financial official Mr. Süleyman. This *Emir* expresses that the *mukataa* of "...Maliye Hazinesi'ne bağlı bulunan İstanbul ve tevabi'î Enfiye Mukataası mülhakatından Diyarbakır ve Urfa tevabi'î Enfiyeciliği..." has been given as *iltizam* to a *zimmi* whose name is Panayot during the date between 1846 August and July 1847. Also, the *Emir* has emphasized that all rules should have been followed according to the *Enfiye* order²²⁷. Moreover, an Arz dated 26 August 1846 has indicated that this *Mukataa* has been given as *iltizam* to Panayot during the date between 1846 August and July 1847 by following words "...ma'lûmü'l-mikdâr bedel ile iltizâma tâlib olan el-Hâc İzzet nâm kimesneye..."²²⁸.

c- The Mukataa of Penbe

A firman dated 5 March 1803 shows that "Diyarbakır Penbe Mukataa" has dependent upon Treasury of *İrad-ı Cedid* and it has been awarded between 25 March 1803 and 12 March 1804 to Mehmet Rafi who was *kethüda* of Baghdad²²⁹. Another firman sent to subdivisions of the province, qadis, regents and also Qadi of Amid on 5 March 1803 has expressed that it has been awarded for a year to Mehmet Rafi and 1 *para* for a *kıyye* of *Penbe* and 2 *para* for a *kıyye* of *rişte-i Penbe* and 1 *akçe* for a *kıyye* of *kozalı Penbe* has been paid as a *resm*. This firman indicates that "Diyarbakır Penbe Mukataa" covered all subdivisions of the province²³⁰.

A firman sent to governor of Diyarbakır in March 1823, "Diyarbakır Penbe Mukataa" has dependent upon Treasury of Darphane-i Amire and it has been given as *iltizam* to the governor of the city. Moreover, the same firman indicates that "Diyarbakır Penbe Mukataa" was included all subdivisions of the city by the following words:

"...Diyârbekir eyâletinin hâvî olduğu kazâlardan ve Ma'den-i Hümâyûn'a merbût olan Harput ve Palu ve Çermik ve Eğil ve Ergani ve Çüngüş ve Çarsancak

226 Diyarbakır Şer. Sic., No: 607, p.46-47.

227 Look at Diyarbakır Şer. Sic., No: 352, p.43.

228 Diyarbakır Şer. Sic., No: 352, p.44.

229 Diyarbakır Şer. Sic., No: 356, p.21.

230 Diyarbakır Şer. Sic., No: 356, p.21.

kazâlarından ma'dâ eyâlet-i mezkûrenin..."²³¹. An accountancy record dated 1823 showed that the total annual revenue of "Diyarbakır Penbe Mukataa" was 1225 kuruş²³². This makes true that income of the mentioned Mukataa is less than others.

d- The Mukataa of Kahve Rüsumu

As it was other centuries, in 19th century one of the sources for income was "Mukataa of Kahve Rüsumu".

A firman dated 25 February 1803 shows that "Kahve Rüsumu Mukataa" which was "...kahve-i Halep ve Şam ve tevabi'i mukataası aklâmından..." and dependent upon Treasury of Cedid-i Hümayun, it has been given as *iltizam* in accordance to 30 thousand kuruş between 25 April 1803 and 11 April 1804 to Mehmet Rafi who was *kethüda* of Baghdad²³³. An accountancy record dated 12 April 1804 in treasury of Diyarbakır has indicated that the income of this Mukataa between 16 March 1801 and 4 March 1802 was 27500 kuruş²³⁴. Another record of the Vaivoda shows that the revenue of this Mukataa between 24 March 1822 and 28 February 1923 was 5933 kuruş²³⁵.

According to the an Arz dated 30 May 1810, "Mukataa of Kahve Rüsumu" has given as *iltizam* to Abdullah Arif and although pounding up coffee at houses, shops and etc. was banned some people did not order this rule so Abdullah Arif has made a complaint against these people. This document also shows us that the total income of the mukataa 12.000 kuruş and at this date 8813 kuruş was paid as *muaccele* for *iltizam*²³⁶. On 28 May, 1823 kahve mukataa of "...kahve-i Halep ve Şam ve Tévabi'i mukataası aklamından olan Diyarbakır eyaletinin havi olduğu mahallelerin..." has been given as *iltizam* to Mehmed Pahsa who was the governor of Diyarbakır. At the same time Diyarbakır kahve mukataa was dependent upon Treasury of Darphane-i Amire²³⁷.

There are also some mukataas which have incomes in different amounts except Mukataas of Kahve Rüsumu, Enfiye, Penbe such as Diyarbakır Tiftik ve Kökboya ve Mazu ve Rüsumatı Mukataa²³⁸, Diyarbakır Defterdarı ve Defter Kethüdalığı

231 Diyarbakır Şer. Sic., No: 351, p.11.

232 Diyarbakır Şer. Sic., No: 351, p.7.

233 According to this firman, the places given as *iltizam* and covered Diyarbakır kahve Mukataa were Halep, Antep, A'zaz, Kilis, İskenderun, Suveyd, Beylan, Payas, Antakya, Şuur, Reyhan, Evbil, Sidmin, Rakka, Birecik, RumCastle, Sivricek, Suruç, Harran and subdistricts of Diyarbakır. Look at Diyarbakır Şer. Sic., No: 356, p.16.

234 BA., D. BŞM.DBH. No: 16800, p.7.

235 Diyarbakır Şer. Sic., No: 351, p.7.

236 BA., Cevdet Maliye, No:5636

237 Diyarbakır Şer. Sic., No: 351, p.16.

238 A document dated 4 April 1797, when it mukata'a is understood to be dependent on the İrad-ıCedid Treasury. This Muqâtaa, 1796 year in Diyarbakır Noah was given voivodship. Look at BA., Cevdet Maliye, No:14141.

Mukataa²³⁹, Kethüdalık-ı Çavuşan-ı Diyarbakır Mukataa²⁴⁰.

As it was seen that in that time the *Mukataas* were most important source of the incomes for the state. Managing the stateowned land by *Mukataa* was the clearest characteristic of the time. So, it is usual in Diyarbakır. *Mukataa* system is seen where the classical Ottoman regime is. However, this system is not widespread all over the Ottoman lands as it was Hicaz, Yemen, Egypt. Therefore, there were not any *Mukataa* such places. Moreover, at the sanjaks of *Yurtluk- Ocaklık* and *Hükümetlik*, there were not *Mukataas*. Therefore, paralleling with the stateowned *Mukataas* to land, the system of managing the stateowned land was widespread.

PRODUCTION AND TRADE

Diyarbakır has an important place in caravan trade because of its position which was intersection of the east-west and north-south caravan ways since old years (See for a detailed information Addition I: Map for Trade Ways during Ottomans). At this part of the paper, it is discussed that the importance of the city at trade and production.

Production in Diyarbakır

After the conquest of Ottomans, it is seen that Diyarbakır have important foundations such as *darphane*, *kirişhane*, *macunhane*, *boyahane*, *tabakhane*, *başhane* and *şemihane* and also the city have great role especially in the production of cotton. During this time, yarn colored by red madder in Diyarbakır was known well in Europe²⁴¹.

It was known that Diyarbakır was at the intersection of Iran- Iraq and Azerbaijan roads, especially in 17th century it was a center on the trade routes of Aleppo and Baghdad. In 17th century, the visitors recorded that the high development in the production of red cotton cloth and leather²⁴². On the other hand, in 17 the century there were in high amounts animal export in addition to this silk industry also has developed during the time²⁴³. In 19th century, the city has still a great role in the production of silk and cotton. According to J. S. Buckingham who visited the city in 1815 has expressed that the production of cotton and leather

239 Diyarbakır and book the revenue Chamberlain mukataas in 1802 as one-half of the shares until the end of 1820, to Abdi and Ali Aga ber-vechi-i malikane had been conferred. (Look at BA., **Cevdet Maliye**, No:18809, BA., **Kamil Kepeci**, No:5129, p.1). On 19 February 1839, this mukataa depended on Hazine-i Amire (Look at BA., **Cevdet Maliye**, No:20547).

240 In 1836, Salih Efendi was the owner of the mukataa which brings 1000 kuruş (Look at. BA., **Maliyeden Müdevver**, No:8195).

241 Nejat GÖYÜNÇ; “16. Asrın İlk Yarısında Diyarbakır”, p.79-80; Halil İNALCIK; “Osmanlı Pamuklu Pazarı, Hindistan ve İngiltere; Pazar Rekabetinde Emek Maliyetinin Rolü”, **ODTÜ Gelişme Dergisi**, 1979-1980, p.27.

242 Jean Babtiste TAVERNIER; **ibid**, p.81; Evliya Çelebi, **ibid**, p.39; Martin Van BRUINESEN; **ibid**, p.36.

243 Martin Van BRUINESEN; **ibid**. p.41-42.

have significant place in 19th century in Diyarbakır by the following words:

“...the raw material for producers is silk and cotton. In the city, the artisans make shawl, hand materials, colorfull pipes, gold and silver layer. There are many looms for the production for example 1500 looms for shawl, 500 looms for cotton, 300 producers for leather, 100 ironworkers and 50 maker of pipes...”²⁴⁴.

In the second half of the 19th century, some sources show that the materials for export composed of the products of grain and livestock together with the products of cotton, gallnut and weaving²⁴⁵.

According to the an Arz dated 3 April 1797, there were looms as it was expressed by the following words :“...Diyarbakir derununda devam üzere alaca ve beazlı ve kutni ve gazi ve atlas beş adet emti'a dezgahları...”²⁴⁶. The weavers were better than other artisans in terms of economy during the time in Diyarbakır. The weavers have producted a cloth known as red Diyarbakir cloth in addition to waist clothes, multi-coloured clothes and *gazi*²⁴⁷. There were colourfull clothes such as white, *gazi*, multi-coloured among these textiles²⁴⁸. *Boyahane*, *Damga* and *Mengene-i Akmişe* were the most important sources of income in Diyarbakır.

In 19th century, the most significant part of the economy was the production of cotton and weaving industry. It is clear that clamphouse was built in 1797 and after this date artisans usually had problems with the state. On the other hand, it was not prevented to be made *perdaht* outside of clamphouse²⁴⁹ and according to the a proposal dated 8 April 1840 about how the *mukataa* has been directed, the clamphouse of Diyarbakır has been closed before this date²⁵⁰. Then, artisans have made their cloths outside the clamphouse “...tekak ta’bîr olunur alet ile...” *perdaht* as it was in old days²⁵¹. Moreover, except the weavers, some people have constructed looms in their houses to weave cloths²⁵². However, it was not common.

As it was mentioned above about the production of cloths, it was emphasized that red cloth was one of the most important cloth in Diyarbakır. In 7 August 1806, it was sent an order to send 10,000 ton red *kirpa* but it was not enough and

“...tîz elden Der-i ‘Aliyye’de mübaya’a olunmak lâzım gelse esnâfda olan kırmızı yolluk ta’bîr olunur kirpasın kumaşı ve rengi matlûb üzere olmayub heyâm-ı inşâsına şâyeste olmadığından başka bahâsı dahî ziyâde...”

244 J. S. BUCKINGHAM; *ibid*, p.215.

245 Şemseddin SAMÎ; *ibid.*, p.2203-2205.

246 **BA.**, *Cevdet İktisat*, No:199.

247 **BA.**, *Cevdet İktisat*, No:199, No:718.

248 **Diyarbakır Şer. Sic.**, No:590, p.9.

249 **Diyarbakır Şer. Sic.**, No:607, p.62.

250 **BA.**, *Cevdet İktisat*, No:697, No:1875, No:347.

251 **BA.**, *Cevdet İktisat*, No:697, No:1875.

252 **BA.**, *Cevdet İktisat*, No:1165.

so it has been desired to write an order to be sent 10,000 ton red *kirpa* from Diyarbakır²⁵³. As it was clear, red *kirpa* in Diyarbakır was higher in quality and more worthy than other cloths. Therefore, exchange of this cloth in various times to be renewed *livas* and uniforms in *Mehterhane-i Amire* has continued permanently. It is possible to have an idea about the production capacity of Diyarbakır looking the documents of this kind of exchanges. The information about the exchange of *kirpas* in the orders between the dates of 1793-1817 following as below²⁵⁴.

The Production of *Kirpas* in Diyarbakır between 1793-1817

Year	Goods	Quantity/Amount
1793	10000	10000
1803	20000	14647
1805	20000	15776
1806	10000	10000
1807	20000	1000
1815	10000	10000
1816	10000	3000
1817	10000	10000

As it is seen on the table that the production of *kirpas* in Diyarbakır over 10,000 in a year. According to the exchange orders, length of each of produced *kirpas* was 9 *ziraa*²⁵⁵, in 20 July 1803 a roll of *kirpas* has been sold 1, 5 *kuruş*²⁵⁶ and in 3 July 1817 2 *kuruş*²⁵⁷.

During the time, although it was not known how much produced; the cotton thread, honey and production of leather was at good level in Diyarbakır. For instance, according to the record of goods exchanging for a soldier on 5 July

253 BA., *Cevdet Askerî*, No:38947.

254 The documents in a chronological order:

BA., *Cevdet Askerî*, No:43644 (1793); *Cevdet İktisat*, No:808; *Cevdet Askerî*, No:12064; *Diyarbakır Şer. Sic.*, No:356, p.56 (1803); *Cevdet İktisat*, No:817; *Diyarbakır Şer. Sic.*, No:590, p.44(1805); BA., *Cevdet Askerî*, No:38947 (1806); BA., *Cevdet Askerî*, No:42079 (1807); *Diyarbakır Şer. Sic.*, No:509, p.2-3 (1815); No:590, p.19 (1816); BA., *Cevdet Askerî*, No:42729 (1817).

255 BA., *Cevdet Askerî*, No:43644, No:38947

256 *Diyarbakır Şer. Sic.*, No: 356, p.56.

257 *Diyarbakır Şer. Sic.*, No: 590, p.2-3.

1841, 30,000 kıyye honey, 80,000 kıyye spring wool and 37,000 kıyye cotton have been exchanged from Diyarbakır²⁵⁸. On the other hand, according to the information given by Evliya Çelebi and Şemseddin Sami, the work of jeweler and iron works progressed in highly level in Diyarbakır even so the products have been exported²⁵⁹. Moreover, the visitors in 19th century have recorded that these works had an important role in the production capacity of Diyarbakır²⁶⁰.

B-The Commercial Importance of Diyarbakır

As it was told before that Diyarbakır was on the crossroute in Anatolia since old ages therefore it was so important in terms of trade. Diyarbakır has protected its importance during Ottomans. It was known trade routes lost its importance in Anatolia after that the discovery of new trade routes and loosing its own importance of silkroad. However, these roads functioned as trade routes but not much important as it was old in spite of discovery of new trade routes not completely. So, Diyarbakır has continued its function between the dates 1780-1840 as one of the cities on this old trade route. At this time, Diyarbakır- Baghdad route especially was busy as a bee. On the other hand, the routes coming from Daghestan in Caucasus and Iran going to Istanbul, Aleppo and Baghdad intersects at Diyarbakır.

During Ottomans, *custom* has been established in Diyarbakır where the intersection of trade routes. The mukataa of Custom in Diyarbakır that included in the *mukataa* of Diyarbakır ruled by a Vaivode between 1760-1761 was the most important mukataa of the Diyarbakır Vaivode. This makes clear that Diyarbakır had quite active life in trade. During the time, traders who work Baghdad and Istanbul had to pass over the custom of Diyarbakır. Sometimes, it was existed some problems between traders and custom of Diyarbakır owing to paying customs. In result, as a decision, it was not paid custom for goods in transit but will be paid a tax called as *bâc-ı ubûr*²⁶¹.

In the records of the *bedesten* of Diyarbakır written by Evliya Çelebi, this *bedesten* described as full of life and of strange traders²⁶². In 19th century, there were people from Aleppo, Van, Musul, Iran, Manastır, Gümüşhane and Rakka among the traders who comes to Diyarbakır and settle in different kcaravansaries which is the claim of how the trade was full of life in Diyarbakır²⁶³. On the other hand, traders of Diyarbakır have gone to other cities for trading during the time. For example, on September 1801, a firman sent to Qadi and Mütessellim of Amasya for blocking the sale of the silk which is sent to Istanbul from Amasya every year to the traders of Diyarbakır and Aleppo and to be sending the silk to Istanbul²⁶⁴.

258 **Diyarbakır Şer. Sic.**, No:346, p.9.

259 Evliya Çelebi, **ibid**, p.39; Şemseddin SAMİ; **ibid**, p.2205.

260 J. S. BUCKINGHAM; **ibid**, p.215.

261 **Diyarbakır Şer. Sic.**, No: 352, p.2-23.

262 Evliya Çelebi, **ibid**, p.38.

263 **Diyarbakır Şer. Sic.**, No: 631, p.2-22-49-63; No: 377, p.11; No: 600, p.32; No: 347, p.51; No: 376, p.43-56.

264 **BA., Cevdet İktisat**, No:151, No:396.

As it was mentioned at the part of the production, weaving was the most important thing in export trade. Moreover, according to the summary of a drafting dated 23 August 1805, at first multi-coloured cloth of Diyarbakır the weving products had exported to Europe from the port of Samsun and Sinop²⁶⁵. During the time, grain also the most important good in Diyarbakır at exportation²⁶⁶. Another important export was *mazu* which was used to dye leather. According to an Arz dated on 13 June 1797, the price of shoes quite increased because *mazu* has not been sent to Kayseri from Diyarbakır. It was asked blocking for transportation because at *mazu* has exported to Europe from the port of İzmir²⁶⁷. In 1800, because of plague in Diyarbakır, *mazu* has not been sent to Kayseri again and most of them sent to Europe. This makes the artisans of *debbağ* so miserable and it has been asked *mazu* for fair price by firmans²⁶⁸. However, it has not been prevented the export of *mazu* to Europe and in 1815 it was ask a grain of *mazu* for Kayseri by a firman²⁶⁹.

As it was seen above, the weaving industry has quite developed in Diyarbakır especially in the 18th and 19th century, grain, the bestial products and *mazu* were the most important goods in trade. On the other hand, it is a necessity to Express that *Ma'den-i Hümâyûn* was responsible for the mine in Diyarbakır and incomes getting from mining. According to the records there was a *kalhane* in Diyarbakır but it was not contribute to the economy of Diyarbakır and also its incomes directed by *Ma'den-i Hümâyûn*. So it was not the subject here²⁷⁰. However, *kalhane* provided very much aids in trade during the time in Diyarbakır.

265 BA., Cevdet Maliye, No:1678

266 Diyarbakır Şer. Sic., No: 299, p.23.

267 BA., Cevdet İktisat, No:1910. Look at BA., Mühimme, No:209, p.101, Order:380; No:209, p.39, Order:113

268 BA., Cevdet İktisat, No:206, No:2215

269 BA., Cevdet İktisat, No:1741.

270 According to the an order dated 29 Mayıs 1811, there were 15 *Kal Ocağı* at *Kalhane* in Diyarbakır and the artisans wanted to assign one of it to an artisan. Look at BA., Cevdet İktisat, No:1280. Look at also for *Diyarbakır Kalhane*. Diyarbakır Şer. Sic., No:356, p.30; No:631, p.21; Diyarbakır Mutasarrıfı, Varak:42/b; Topkapı, E. No: 2270/1-2.

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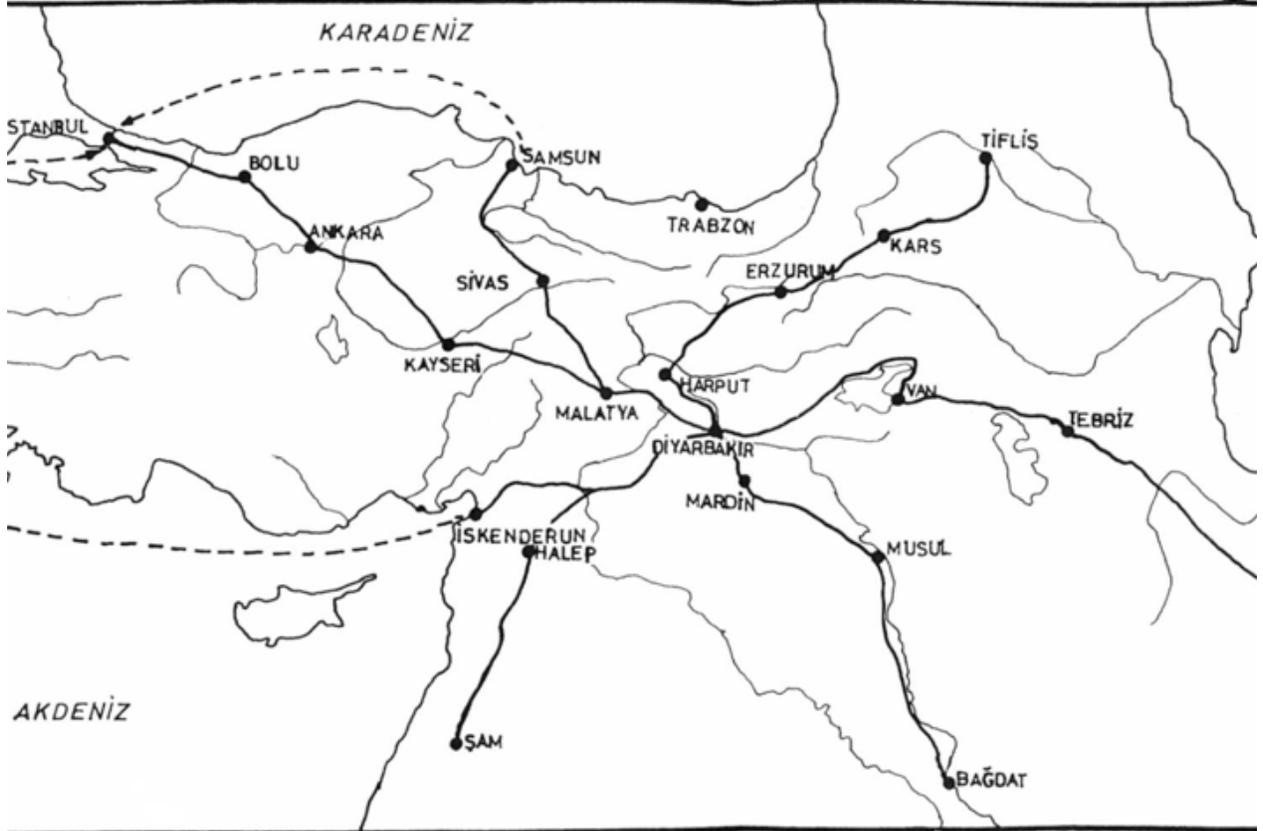
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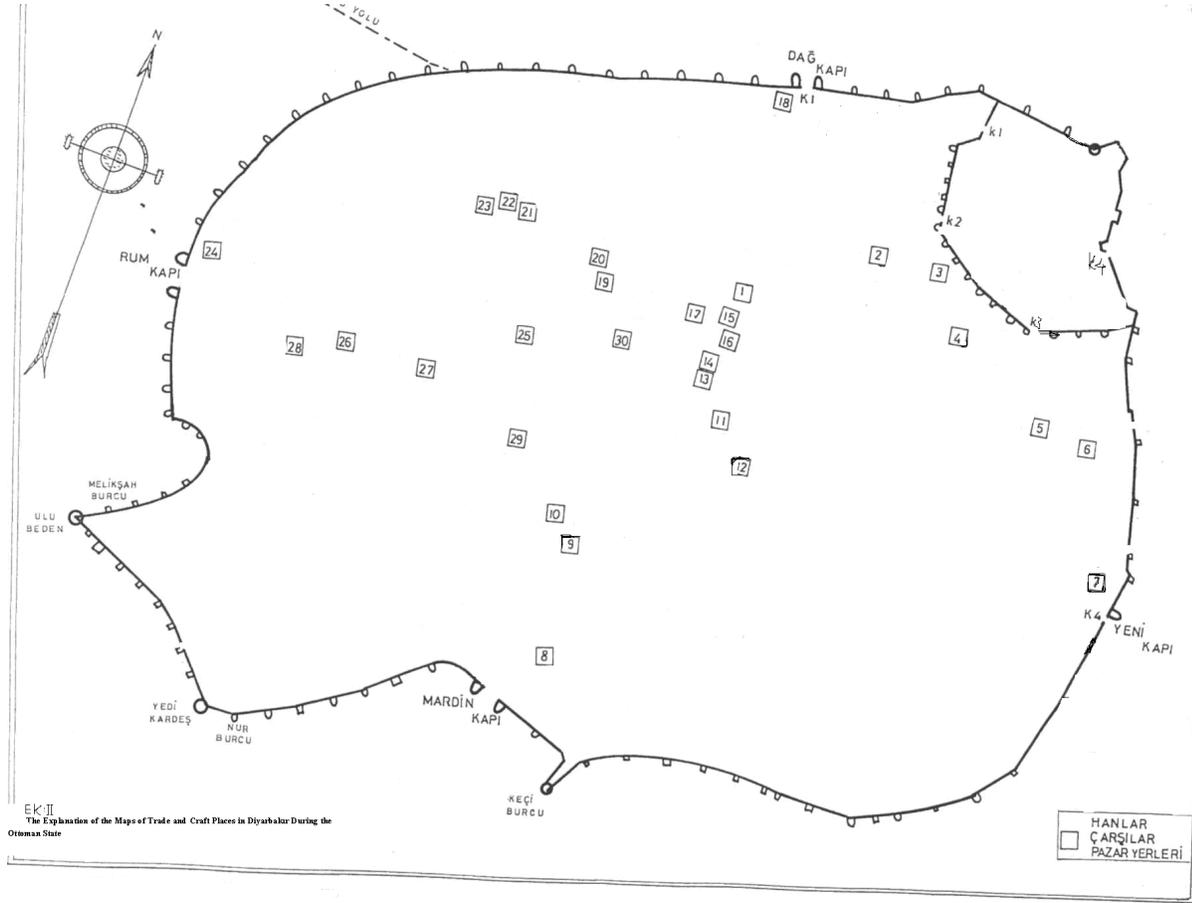
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EK: I Ottoman Empire Period Trade Routes (Map Of Trade Passing through Diyarbakir)



Map Of Trade Passing through Diyarbakir

EK: II The Explanation of the Maps of Trade and Craft Places in Diyarbakır During the Ottoman State



EK: II/A The Explanation of the Maps of Trade and Craft Places in Diyarbakır during the Ottoman State

Caravansaries-Open Places and Bazaars

- | | |
|---------------------------|--------------------------|
| 1-Hasan Pasha Caravansary | 16-Çifte Caravansary |
| 2-Kitapçılar Open Place | 17- Open Place |
| 3-Kaledibi Open Place | 18-Semerciler Open Place |
| 4-Yeni Open Place | 19-Sipahi Bazaar |
| 5-Yoğurt Open Place | 20-Bedesten |
| 6-Kılıççılar Open Place | 21-Kayseriye Caravansary |

- 7-Rüstem Pasha Caravansary 22-İpekođlu Caravansary
8-Deliller Caravansary 23-İplik Open Place
9-İbrahim Pasha Caravansary 24-Semerciler Open Place
10-Tütün Caravansary 25-Sinek Bazaar
11-Karakaş Caravansary 26-Melek Ahmed Open Place
12-Palancılar Open Place 27-Uzun Open Place
13-Meyveciler Open Place 28-Melek Ahmed Pasha Caravansary
14-Kılıçcılar Open Place 29-Caravansary of Cedîd
15-Hasan Pasha Open Place 30-Kitapçılar Open Place