

## THE ECONOMIC GROWTH OF KAZANLIK IN THE 15<sup>th</sup> AND 16<sup>th</sup> CENTURIES

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**Резюме:** *Нахията Казанлък е част от Чирменския санджак. В този санджак са включени казите Чирмен, Йениджеи Загра, Казанлък, Йениджеи Чирпан, Хаскъой и Текфурдаг. Чирменският регион е присъединен в рамките на Османската държава заедно с Пловдив и Загра преди 1370 г. като последица от завладяването на Одрин. Селището Казанлък не фигурира в архивните документи до 1421 г. То се среща за първи път в приложението на вакфието на вакъфа на Саруджаоглу Умур Бег. Самото вакфие е от 1415 г., а приложението му е от 1421 г. Настоящата статия има за цел да покаже икономическото и демографското развитие на Казанлък от 1415 г. до 1594 г. на базата на османските архивни източници. В първия регистър, датиращ от 1466 г., селище наречено Пазарджик е записано като център на нахия Казанлък. В този период Казанлък има статут на нахия и обхваща двадесет и осем села. Освен това в центъра на Казанлък има джамия, обществена баня, мелница, керавансерай и два магазина, които принадлежат на вакъфа на Умур Бег. В това отношение може да се каже, че вакъфът на Умур Бег е сред основните причини, които превръщат селото Казанлък в град. В османския регистър, датиращ от 1515 г., намираме и бозахане в селището. Също така трябва да се отбележи, че доходите на това бозахане се ползват от Алпарслан Бей от семейство Джандароглу (което е уседнало в Централен Северен Анадол), който е един от първите управители на Чирменския санджак. Дефтерът от 1530 г. показва, че Казанлък е вече град и кадията на града има доход от 35 акчета на ден. Мюсюлманските ханета, чийто брой е 804 (150 ханета живеят в центъра на казата), са от юрушки произход и живеят в центъра на казата Казанлък, както и в двайсетте околни села. Освен това в Казанлък живеят и 360*

християнски домакинства. Християнските домакинства се намират в селата Кечидереси, Акбаи и Ясъвиран. В селото Окчулар живеят 37 домакинства рудничари и 38 домакинства от Актав Татарите. Има и 38 домакинства на чалтъкчи (производители на ориз) в селата Елванлъ и Йемишчи. Сред икономическите дейности на селяните от Казанлък се срещат рудничари и чалтъкчи като цяло. От регистъра от 1541 г. става ясно, че четири махали (квартали), носещи имената Джами, Мусалла, Ашъклар и Тюркмен запазват статута си и в документа от 1594 г. През 1530 г. общият доход на Чирменския санджак (който включва Казанлък) е 1 153 370 акчета, като 15% от него (117 406) са предоставени от Казанлък. Тази сума се дължи на производството на пшеница, ечемик, ръж, памук, овощни градини, плодове и ориз, както и на отглеждането на животни като овце, свине и пчеларство. Сред търговските дейности на региона можем да посочим рударството, производството и продажбата на боза, както и притежаването на мелници и разни магазини.

**Key words:** *Tahrir (Land Survey), Kazanlık, Akça Kızanlık, Bulgaria, Ottoman Empire, Early Ottoman History, Demographic history, Economic History*

**JEL:** N23, N93

The region containing the *nahiye* (sub-district) of Kazanlık during the Ottoman period was part of the *liva* (county) of Çirmen. Within this *liva* were located the *kazas* (districts) of Çirmen, Yenice-i Zağara, Kazanlık, Yenice-i Çirpan, Hasköy and Tekürdağı. The Kazanlık *Nahiye* was situated on a plain demarcated by the Haemus Mountains and Karacadağ, through which the Tunca River flew. The Tunca River valley including Kazanlık was integrated into Ottoman territory sometime between the conquest of Adrianople and the Battle of Çirmen in 1371. The quick and easy conquest of Kazanlık region was due to the developments related to the Third Crusade in 1190 and the events taking place in the Byzantine and Balkan territories after the beginning of the fourteenth century: the Catalan conquest in the early fourteenth century; the Byzantine Emperor Andronicus II Palaiologus' catastrophic Balkan campaign; conflicts between the Serbians and Bulgarians along with the Battle of Velbujd; Stefan Dushan's increasing influence in the Balkans; the Byzantine civil war and the plague of

1348 have all contributed to the destitution and destruction of many settlements in the Balkans (Laiou, 2002, 48-49; Shukurov, 2016, 180). The Battle of Nicopolis (1396) therefore marked the beginning of Ottoman sovereignty over the whole Bulgarian territory, including the Kazanlık region (Kayapinar, A, 2015, pp. 619-635.).

In the present study, the development of fifteenth and sixteenth centuries Kazanlık is followed through the primary data listed below:

Başbakanlık Osmanlı Arşivi in Istanbul (BOA), *MAD 35*, Dated 1466  
[*TRANSFERRED FROM THE FISCAL DEPARTMENT: LAND SURVEY*]

(BOA) *TT 50*, Dated 1515 [*TITLE REGISTERS: LAND SURVEY*]

(BOA) *TT 370*, Dated 1530

(BOA) *TT 385*, Dated 1572

Tapu Kadastro Genel Müdürlüğü in Ankara, Kuyud- 1 Kadime Arşivi (KK)  
*133*, Dated 1594 [*ANCIENT REGISTERS: LAND SURVEY*]

#### **A. THE ESTABLISHMENT AND DEVELOPMENT OF KAZANLIK**

In the pre-Ottoman Kazanlık region, it was possible to come across ancient castle-cities whose ruins could still be seen by the Ottomans, such as Seuthopolis (Kiel, 2002, p. 138; Kiel, 2013, p. 449). Moreover, settlements such as Keçideresi [Enina], Akbaş [*Gabarevo*] and Yassıviran [Elhovo] were apparently pre-Ottoman; but found their way into the Ottoman records. On the top of it, Kazanlık as a settlement of its own is recorded for the first time with the status of a village in a *vakfiye* [pious foundation charter] on 20 January 1421 [15 Muharrem 824].<sup>1</sup> This case is a manifestation that Kazanlık was established by the Ottomans just like many other surrounding villages. The Turkish baths, mosques, caravanserais and shops attached to the Sarucaoğlu Umur Bey Foundation have played an important role in the transformation of Kazanlık into a settlement (Gökbilgin, 2007, pp. 236-244; Çalık, 2005, p. 83).<sup>2</sup>

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<sup>1</sup> The date of the vakfiye is 1415, but there is an appendix dated 1421, which is related with Kazanlık.

<sup>2</sup> Vakıflar Genel Müdürlüğü Arşivi, 632/2, p. 510-515.



Even though Kazanlık was recorded as a village in 1421, it transformed into a town with a market place of its own and therefore the city centrum bore the name “nefs-i Pazarcık” as we observe in 1466.<sup>3</sup> However, it is still out of question to speak of “nefs-i Kazanlık,” that is to say, the “city of Kazanlık” at that time. Nevertheless, we can infer from the idiom “an nahiye-i Akçakızanlık hassa-ı mir alem” that Kazanlık was organised as a *nahiye* in terms of administration. We can deduce that the Kazanlık Nahiye was included in the *mir alem hassa*, the large fief of the Imperial standard keeper who was the standard-bearer of the Ottoman army. In 1466, there were 55 households [approximately 275 people] which paid 3573 aspers [*akçe*] in Kazanlık.<sup>4</sup> The population was entirely Muslim and a resident of the settlement served as *hatib* [preacher] of the community, while another one was the *müezzin* (who called for prayer). There were also occupations such as blacksmith, tailor, ironsmith, butcher, confiture seller, saddler and miller recorded in the surveys. The residents inhabiting the center of Kazanlık called Pazar (literally, the market place) is shown below:

#### **AN NAHIYE-İ AKÇA KIZANLIK HASSA-YI MİR-İ ALEM**

[From the *Nahiye* of Kazanlık, *Hassa* Fief of the Imperial Standard Keeper]

Nefs-i Pazarcık hassa-yı Mir-i alem

[Center of Pazarcık, *Hassa* Fief of the Imperial Standard Keeper]

1- Alaeddin hatib [Alaeddin the preacher], Emir veled-i o [Emir, son of him], İlyas birader-i Emir [İlyas, brother of Emir], Hızır birader-i o [Hızır, brother of him], Mustafa muezzin [Mustafa, the caller to prayer];

2- Ali veled-i Salih, İbrahim birader-i o, Mehmed nalbant [blacksmith], Hoşkadem azede-i Umur ç[ift] [Hoşkadem, emancipated slave of Umur, full farm holder], Mehmed veled-i Hacı ç [Mehmed, Hacı’s son, full farm holder];

3- Halil veled-i Mehmed helvayi [confiture maker], Turhan birader-i o, Murad hayyat [tailor] ç, Kasım veled-i Firuz ç, Ali gurbetçi [expat, i.e., cultivator from outside] ç;

4- Karlı veled-i Yusuf ç, İlyas demirci [ironsmith], İshak demirci, Sule veled-i İlyas, Uğurlu azade-i Mustafa, ç;

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<sup>3</sup> BOA MAD 35, f.19b-20a

<sup>4</sup> In Ottoman population studies, household multiplier is accepted as 5.

1- Musa hayyat, Karasofu pir [elder], değirmenci [miller] Menteşe<sup>5</sup> ç, Mahmud veled-i o, Mehmed veled-i o;

2- İynehan veled-i dede ç, Hasan Çağatay ç, Turali veled-i o ç, Ahmed Hayyat, Lütfullah veled-i o;

3- İlyas veled-i Mahmud, Süleyman veled-i Saltuk ç, Salih veled-i Koyuncu, Abdi birader-i Tursun, Tursun birader-i Abdi demirci;

4- Yusuf veled-i Dobri ç, İsmail birader-i Sule, Murad veled-i Köle, Kızıl Danişmend, İsa veled-i o;

5- Musa azade-i o, İlyas veled-i Ali, Yahşi derviş, Hacı birader-i o, Uğurlu azade-i kasab [butcher] Hızır ç;

6- Suyakdı azade-i Kara Hamza ç., Sarraç Yusuf ç, Hallaccı [Cotton Fluffer] Mutrip, Resul veled-i Mehmed Kutb, Kulfal Dede;

7- Ali birader-i o ç, İlyas Anadolulu [from Anatolia], Mustafa birader-i o, Nalband Mihal ç, Mustafa veled-i o;

8- Ali veled-i Karaca Hamza, Nebi veled-i Sevindik, Gayr-i tavice cebelü 116 [Chain-mailed soldiers except *tavice* 116], bennak [land tax on recently married]

Bu ikisi Doğuşlardan tavice hizmeti deyü asılda yazılmışdur.<sup>6</sup>

[These two are registered for *tavice* service from Doğuşlar in the original record.]

Approximately half a century later, by 1515, the population of Kazanlık had risen from 55 to 158 [790 people] households. This implies that the population had tripled in the meantime as the cadastral survey suggests.<sup>7</sup> What's more, for the first time in the 1515 survey we come across the denotation "nefs-i Kazanlık hassa-ı padişah," which signifies that Kazanlık was transformed into a town. A similar rise was also true for the income of the city center: The 3573 akçes paid in the centre rose to 17 613 akçes in 1515. Among the income sources of the taxes collected, a *bozahane* with a revenue of 1833 akçes is included. Shop, mill and bath revenues were registered under the pious foundations established by Umur

<sup>5</sup> For the villages established in present-day Bulgaria during the Ottoman period, which bore the name Meteşe who was one of the founders of the Western Anatolian principalities, see Kayapınar, A. 2016, pp. 243-264.

<sup>6</sup> BOA MAD 35, f.19b, 20a.

<sup>7</sup> BOA TT 50, pp.150-152.

Beğ and their incomes were transferred to mosques and a *muallimhane* [teachers' house] which functioned in the city centrum.

In 1530, the town was inhabited by 150 households [750 people], 41 *mücerred* [bachelors] and an *imam* [Muslim priest], all of whom were Muslim. The Ottoman survey identifies Kazanlık as “nefs-i Kazanlık kasabadır” [“the centre of Kazanlık is a town”]. This situation was in accordance with the Ottoman administrative and judicial organisation, according to which the *kadı*s [judges] used to receive a daily salary of 20 to 40 *akçes* in the Ottoman *kaza* system. This was also the case in Kazanlık, which housed a *kadı* who received a daily salary of 35 *akçes* in the city centre in 1530 (Uzunçarşılı, 2014, p. 100). The 17 885 *akçes* of income in the city centre included market tax, fees charged on judicial cases and taxes collected from rice and grain production. Moreover, the fact that the Kazanlık Muslims inhabiting the city centre were taxed on the basis of farm as was the case in the former cadastral surveys, shows that they were living a semi-peasant life even though they resided in the city. There were a mill, twelve shops, one *bozahane*, two orchards, one bath and a mosque in the city centre in the year 1530.<sup>8</sup>

By 1541, *mahalles* [quarters] had been formed in the Kazanlık city center. The names of these quarters were Cami, Musalla [*namazgah*, plain area], Aşıklar and Türkmen. In the Türkmen quarter, there were 21 households of servants who worked for the Sultan Mehmed Han Foundation. In the first quarter of Kızanlık, which was named Cami Mahallesi, there were 93 households, whereas the Musalla quarter was composed of 69 and the Aşıklar quarter – of 53 households. Along with the Türkmen quarter, the total population of Kazanlık was 236 household [1180 people]. In 1541, the population of Kazanlık was paying taxes amounting to 18906 *akçes*.<sup>9</sup>

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<sup>8</sup> BOA TT 370, pp. 331-334.

<sup>9</sup> BOA TT 385, pp. 146-150.

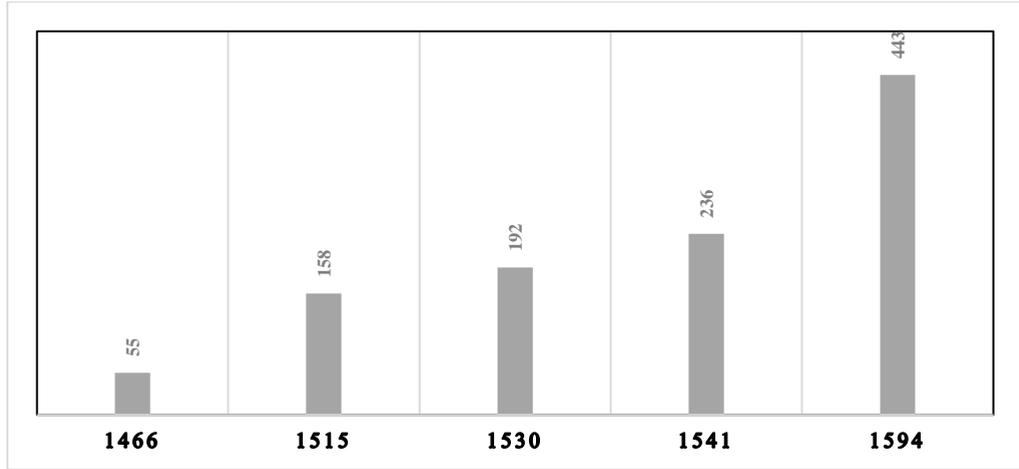
Table 1.

## Mahalles [quarters] in Kazanlık

Nefs-i Akça Kızanlık	Kazanlık Centrum	
Mahalle-i Cami- i Şerif	Cami- i Şerif Quarter (quarter centred around the primary mosque)	
Mahalle-i Musalla	Musalla Quarter	
Mahalle-i Aşıklar	Aşıklar Quarter	
Mahalle-i Türkman	Türkman Quarter	
Mahalle-i Türkman, Hizmetgaran-ı Mehmed Han	Türkman Quarter, Servants of the Mehmed Han Pious Foundation	

According to the registers composed between 1572 and 1594, there was no rise in the number of quarters in Kazanlık. In this period, there were 149 houses in the Cami quarter; 91 in the Musalla quarter; 88 in the Aşıklar quarter and 115 in the Türkmen quarter. Of the 115 households in the Türkmen quarter, 33 were servants of the pious foundation. The total of inhabitants residing in these quarters had risen to 443 [approximately 2200 people]. It was possible to observe a general population increase in all the quarters but the rise in the Türkmen quarter was more significant. The name of the quarter is also interesting: Generally, the nomadic Turcomans were named as *yörük* in the Balkans, whereas they were called Türkmen in Anatolia. This situation suggests that immigration from Anatolia to Kazanlık continued in the late sixteenth century. The total tax revenue paid by these 443 households in 1594 was 32 135 *akçes*.<sup>10</sup>

<sup>10</sup> Tapu ve Kadastro Genel Müdürlüğü Kuyud-ı Kadime Arşivi (TKGMA), KK 133, f.121b, 125a.

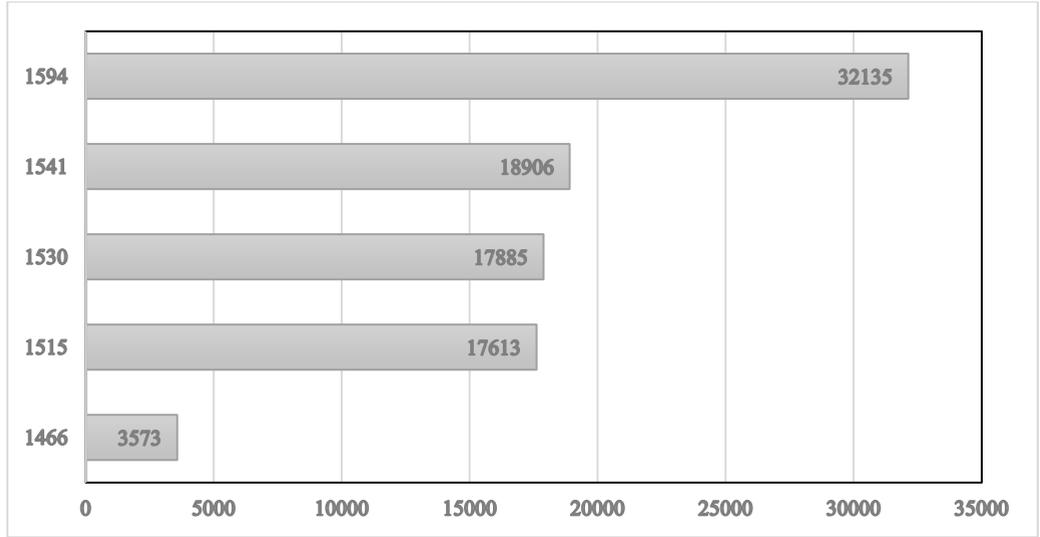


**Chart 1. Transformation of Kazanlık population over the years (in households)**

As the analysis of the above-lying table reveals, the population rise in the town center was continuous. A population of 55 households in 1466 rose to 443 households in 1594. In terms of figures, the population rose from around 275 to 2215 people, signifying an eight-fold rise over 128 years [one century and a half]. This ratio, compared to Braudel and Barkan’s figures for the Mediterranean and Anatolia respectively, suggests a very high increase. This circumstance marks that during the Ottoman period, Kazanlık was transformed from a frontier settlement to an inner town as a result of the peaceful atmosphere. Moreover, as in the case of the Türkmen quarter, the town center was affected by immigration from Anatolia, an important element in the rise of the population (Edoğan Özünü, 2015, pp. 125-138) <sup>11</sup>

The rise in the population of the Kazanlık city is also reflected in its economy. The tax amounts paid by the city population between 1466 and 1594 are shown in the table below.

<sup>11</sup> In the oldest surviving land survey (MAD 35), the term “Anadolulu [from Anatolia]” is used as a frequent adjective for many proper names. For example, the Çıkırıkçı Hamza Anadolulu from Süle Subaşı Village, Ali Anadolulu from İldelenlü Quarter, the tailor Nebi Anadolulu from Okçular Village, Çerçi [Pedlar] Ahmed Anadolulu from Umrca Village. Many people originating from Anatolian principalities such as Hamitlü, Aydınlu, Saruhanlu, Germiyanlu, Karesi and Menteşelü migrated to present-day Bulgarian territory. For places carrying the Aydınlu toponym, see Kayapınar, A. 2013, pp. 419-429.



**Chart 2. Tax amounts paid by the Kazanlık population in akçes**

In a period of approximately one and a half century, tax amount paid by Kazanlık inhabitants rose nine-fold.<sup>12</sup> Considering the fact that the population had risen by a factor of eight, the increase in the tax revenue appears normal and congruent. The most prominent tax rise took place in the periods 1466-1515 and 1541-1594. This situation suggests that Kazanlık's economy grew rapidly during the second halves of the fifteenth and the sixteenth centuries, while between 1515 and 1541 it stagnated. Despite this, Kazanlık as an Ottoman town found a place for itself in the Balkans during this period and it has survived until today.

### **B. THE KAZANLIK NAHIYE AND ITS AFFILIATED VILLAGES**

In 1466, Kazanlık had the status of a *nahiye* in administrative terms and there were nine villages affiliated to it. These villages were as follows:

<sup>12</sup> The Ottoman Empire generally collected 10% tax from crops such as wheat. The figures recorded in the registers don't correspond to the whole production, but rather to the tax amount charged on products.

Table 2.

## Villages of the Kazanlık nahiye and the tax amounts they paid in akçes

VILLAGES OF KAZANLIK NAHIYE	TAX AMOUNT PAID
Akbaş	4787 Akçe [Aspers]
İldelenlü	3117
Kadı	1023
Keçideresi	5500
Kürekli	913
Okçular	1082
Süle Subaşı	1406
Umurcular	1017
Yassıvıran	No entry

These nine villages were still in existence in 1594. All of these villages bore Turkish names. However, Keçideresi, Akbaş and Yassıvıran were inhabited by Christians, registered as *gebran*. The remaining villages of İldelenlü, Kadı, Kürekli, Okçular, Süle Subaşı and Umurcular were Muslim settlements. Among these villages, Okçular would later attract particular attention due to its miner, rice cultivator and a certain Aktav Tartar population living among the villagers.<sup>13</sup> Population and income of the Keçideresi were higher than those of the town of Kazanlık, to which Keçideresi was administratively subjected. Similar remarks can be made for the village of Akbaş, too. In these Christian villages, where animal husbandry was an intensive economic occupation, there were people registered as shepherd, butcher, kojuhar [leather maker], çenger [shoemaker], ofçar [shepherd] and goveder [cattle herder].<sup>14</sup> Moreover, an ironsmith was also present in this settlement. We can also figure out that Christian villages such as Keçideresi attracted immigration as adjective *prişeleç* [from abroad] attached to

<sup>13</sup> TKGMA, KK 133, f. 143b.

<sup>14</sup> BOA MAD 35, f. 22a-23a.

some people reveals. The third and last Christian village in the *nahiye* of Kazanlık, Yassıviran, was not taxed in 1466 since it housed no inhabitants. While it included seven non-Muslims in former registers, there was no inhabitant during the survey and hence the former entry was recorded as before.<sup>15</sup>

**The Residents of the Akbaş Village in 1466:**

1 Dragan damad-ı İksano [Dragan, son-in-law of Iksano], Petro veled-i o [Petro, son of him], Pano veled-i İksano [Petro, son of Iksano], Surdil veled-i İksano [Surdil, son of Iksano], Dobri veled-i Vasil [Dobri, son of Vasil];

2 Sino Dobçe, İvlad veled-i İstoye, Novak ofçar [shepherd], Grik veled-i Dragiye, Radoslav birader-i Novak;

1 Grik veled-i Dragoşi, Groli veled-i Dragoşi, Krayo birader-i Paliro, Novak veled-i o, Darol veled-i İstayo;

2 Paliro gurbetçi [cultivator from abroad], Nikola veled-i o, Papas İstayo, İstoyan veled-i Miço, Kosta veled-i Kotro;

3 Radoslav veled-i damad-ı İliyas [Radoslav, son of son-in-law of Iliyas], Dragoz veled-i Protyo, Miço veled-i Yovaçık, Koyo veled-i Yovaçık, İstayko veled-i o;

4 Radi veled-i Koyka, Kosta veled-i Armanta, İzlad veled-i Kirlinazanoy, Boğdan veled-i Draga, bive-i zen-i İslav [widow, woman of İslav];

5 Hrano veled-i İkseno, Lupu veled-i Hamza?, Piro veled-i Milo, İstayik birader-i Dragana, Radoslav govedar [cow herder];

6 İsternero veled-i Radoslav, Draço veled-i Proç, Dragoy veled-i Krayo, Felib veled-i Rado, Drago birader-i Piriyot;

7 İstanislav damad-ı Dragobrad, Boyko veled-i Dobri, Todor veled-i Rayko, Baldo birader-i Boyko, Yovan veled-i o;

8 Todor veled-i Dobri, Vasilko birader-i Todor, Dragir birader-i Todor, Drayan veled-i Gakço, Dobri veled-i Gakço;

9 Dragan damad-ı İliyas, Radon birader-i Dragan [Radon, brother of Dragan], Dragir birader-i İliyas, Hranolin min [from] Yaylahor, Dilo veled-o;

10 Pop Petre, Brayko veled-i Todor, Geno birader-i Darol, bive-i Dobroviç, Proşin çoban [shepherd];

11 Somarin İstar, Koyo çoban;

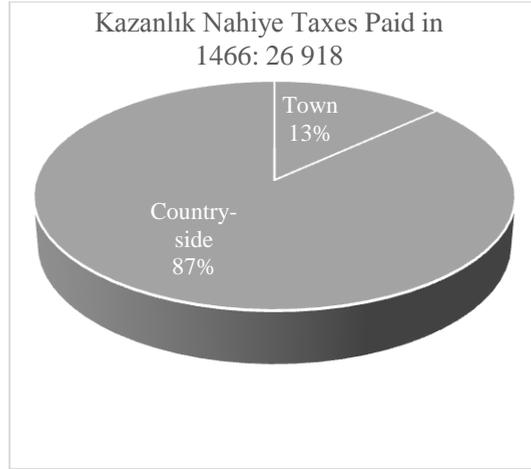
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<sup>15</sup> BOA MAD 35, f. 22b.

In 1466, eight villages paid a tax amounting to 18 845 *akçes*, excluding the tax revenue of 4500 *akçes* from rice production carried out by Muslims. In total, 23 345 *akçes* of tax income was gathered from the Kazanlık villages. There were also tax exempt military servant groups named *müsellem* villages in the Kazanlık Nahiye. The *müsellems* lived in the villages of Manyas, Hamitli, Sarucalı, Doğancı Bayezid, Akhan, Doğancı Melik Şah, Sağar Akıncı, Ali Fakih, Doğancı, Çanakcılar, Eflaganlu, Saltuk, Hızır İlyas, Biçarlı and Aybar Bey. Villages such as Ali Fakih enjoyed a *müsellem* status since the time of Saruca Paşa.<sup>16</sup> In these villages, a *çiftlik/ocak* (farm/hearth) was transferred to the *müsellem* in return of military duties. In villages like Hamitli, there were up to four *müsellem* hearths. This village was also included in the *akıncı* organization (Erdoğan Özünlü & Kayapınar, 2017, p. 64, 146; Kayapınar, A. & Erdoğan Özünlü, 2015, p. 133). Each *müsellem* also had two substitutes named *çatal*. Moreover, there were also 9 households within the same *çiftlik/ocak* to pay for the material costs of the *müsellem*. In certain cases, these *çiftliks* made up of 12 households served as the core of a new settlement while in others they existed as separate *çiftliks* inside villages. 44% (10 287 *akçes*) of this tax amount was paid by Christians, while the remaining 56 % was paid by Muslims. In 1466, Kazanlık paid 3573 *akçes*, and when we add this amount to the revenue of villages, it becomes clear that the entire *nahiye* paid 26 918 *akçes* of tax. 13% of this tax amount was paid from the town center, whereas the remaining 87 % was gathered from the countryside. This situation shows that Kazanlık had an agricultural economy.

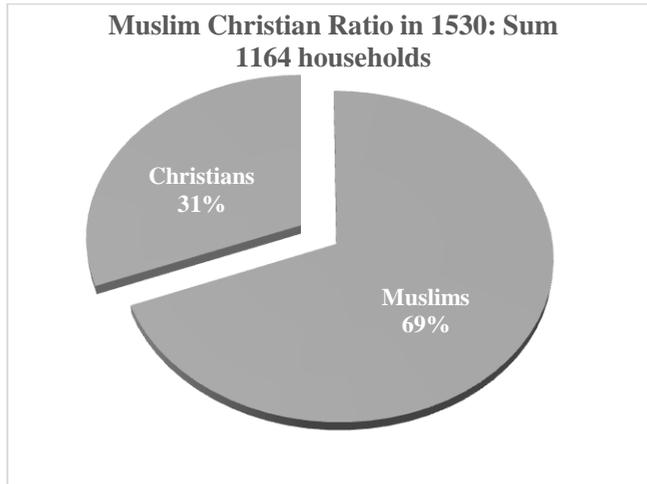
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<sup>16</sup> BOA MAD 35, f. 208b.



**Chart 3. Tax revenues from Kazanlık nahiye in 1466**

In 1530, there were 1164 households in the *nahiye* of Kazanlık and 69% of them were Muslim while the remaining 31% were Christian.

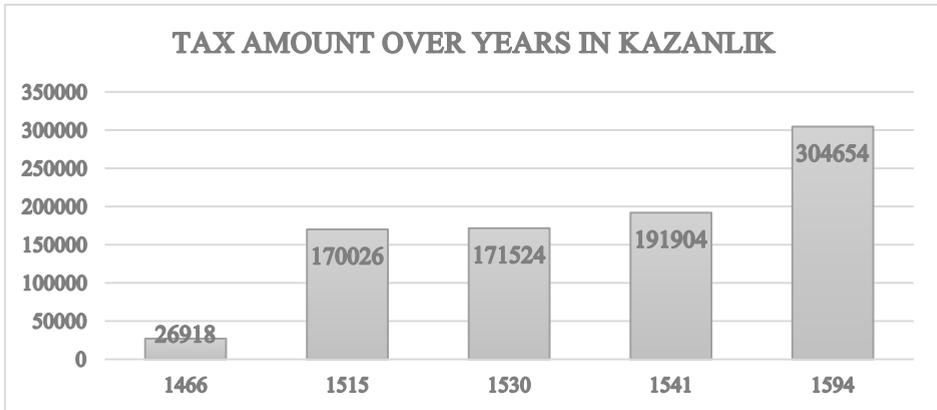


**Chart 4. Distribution of income by religious groups**

According to the Kazanlık surveys, the total tax amount paid by the subjects reached 304 654 akçes between 1572 and 1594. Considering that this figure was 26 918 akçes in 1466, Kazanlık's economy grew more than eleven-fold between

these years. During this period of 120 years, population grew eight-fold, whereas the tax paid by the city rose nine-fold. This increase marks a congruent rise. Higher increase of tax in comparison to population is related to the establishment of new settlements in the countryside. Among these settlements, we can name the villages and hamlets of Balabanlı, Kışla, Kozluca, Tavşanderesi, Kürek Seydi, Çerkezleri, Tokuzöyük, Hamursuz, Hızırilyas, İlyasça, Kula, Sırtköy, Hacıköyalanı, Korucu Yonca, Köprülü, Eğerci Yurdu, Örenkayası, Anbar Beyli, Yenice and Hacıköyü. In 1594, the taxes paid by the town center reached 33 135 *akçes*, whereas this figure was 272 517 *akçes* in the countryside, making a total of 304 654 *akçes*. Of this total, 11% was derived from the town center and 89% was paid by the countryside. This situation signals the continuing agrarian character of Kazanlık's economy. Another continuous characteristic of the Kazanlık villages was that there was no fluidity between Christian and Muslim villages, members of the two confessions residing separately in all villages in the *nahiye* of Kazanlık. Only in the village of Yassıviran (which must have become depopulated in 1464) the rule was broken and a Muslim population of three households lived together with 199 Christians.

The table below shows the total tax amounts paid in Kazanlık in the years 1466, 1515, 1530, 1541 and 1594, city and countryside calculated together.



**Chart 5. Total tax paid in Kazanlık for 1466, 1515, 1530, 1541, 1594 in akçes**

As to what sorts of products yielded these tax revenues, Ottoman land surveys [*tahrir defterleri*] provide detailed information. For instance, the Muslim

village of Ilica housed 48 *çift* owning households, 14 *bennak* [small land holder] and 41 *mücerred* [bachelors]. The *çift* owners paid, as their status required, 1056 akçes of poll tax; *bennaks* 168 and *mücerred* 246 akçes. In every village, 200 akçes of tax were paid for every *müd* of wheat raised.<sup>17</sup> For barley, 100 akçes of tax was paid for every *müd*. 25 *müd* of products subjected to tax in Ilica amounted to a total of 5 000 akçes. In Ilica, for 3 *müds* of barley, 300 akçes of tax were paid. A *müd* equaling 100 akçes was also the rule for rye, corn and oat. In Ilica, for each of these, 600 akçes of tax was paid since two *müds* from each of these products were taxed. In the village, bee-keeping activities yielded 320 akçes, cotton 300, vegetable garden [bostan] 180, fruit 100, vine 64, pasture and reed lands 610, grazing lands 160, sheep folds 133, tobacco 43, title deeds 100 and irregular tax [bad-ı heva] 320 akçes, reaching a total of 10 000 akçes of tax revenue.

In the Muslim village of Ilica, tax was charged on wheat, barley, rye, corn, oat, bee-keeping, cotton, vegetable gardens, fruit, vineyards, pasture, reed lands, grazing lands, sheep folds, tobacco, title deeds and irregular taxes.

The Christian village of Akbaş housed 164 people, each of whom were charged 25 akçes, and hence payed a total of 4100 akçes of *ispence*. Products of wheat, barley, rye, corn and oat had the same tax value with Muslim villages and yielded 16 000 akçes. From taxes on hive [kovan] 143 akçes, on walnut 240 akçes, on hemp 100 akçes of revenue was generated. Akbaş also included taxes which Muslim villages of Kazanlık didn't have, such as mulberry, vine, pig raising and bojik tax (levied on pigs slaughtered on New Year). Mulberry yielded 350 akçes, vine 500, pig 400, bojik 100, mills 240 and the irregular tax of *bad-ı heva* yielded 1000 akçes, reaching a total of 18 500 akçes of tax revenue in Akbaş. These products were the fundamentals of the Akbaş's agricultural economy.

In the Christian village of Akbaş, tax was collected on *ispence*, wheat, barley, rye, corn, oat, hive, walnut, hemp, mulberry, vine, pig raising, the bojik tax, mills and the irregular tax of *bad-ı heva*.

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<sup>17</sup> A *müd* was generally 20 *kiles* and a *kile* was 25 kg. In this calculation, a *müd* was about 500 kg, that is, half a ton.

## CONCLUSION

The region encompassing the Kazanlık *Nahiye* during the Ottoman period constituted the Çirmen *Liva*. Inside the *liva*, the districts of Çirmen, Yenice-i Zagara, Kazanlık, Yenice-i Çirpan, Hasköy and Tekürdağı were located. The Kazanlık *Nahiye* was situated on a plain demarcated by the Haemus Mountains and Karacadağ, through which the Tunca River flew. Kazanlık, which was recorded as a village in 1421, transformed into “nefs-i Pazarcık” in 1466. In 1515, it became “nefs-i Akça Kızanlık.” From 1466 to 1594, i.e. for around 120 years, Kazanlık grew eight-fold in terms of economy both in the city centre and countryside. This growth was due to recent immigration and newly established settlements after 1541. Kazanlık’s tax revenue of 304 654 *akçes* was majorly provided by twenty large villages. On average, both Muslim and Christian villages paid 100 *akçes* of tax. Tax revenues were for the most part relied on grain production. Economic activities such as mining, rice production, animal husbandry, and vine growing were also present. In the establishment and development of Kazanlık, Saruca Paşaoğlu Umur Bey’s pious foundation played an important role. There were no mixed villages since Christians and Muslims lived peacefully in their separate villages during the fifteenth and sixteenth centuries.





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