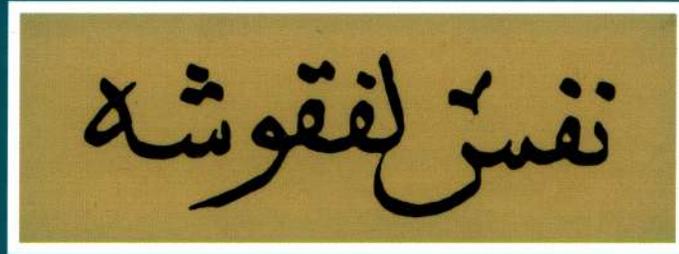


**Registering Life in a Multicultural City
Late Ottoman Nicosia**

ITS 47 Supplementum 1

**Greek and Ottoman Fiscal Registers
(1825–1833)**



Edited by
Evangelia Balta

The study provides an overview of the events, persons, and issues involved in the capital of Cyprus during the period 1825–1877. The first volume contains an analysis of the sources, and in the light of the historical events of the second half of the 19th century, it monitors the population of Nicosia and the urban space surrounded by its impressive Venetian fortifications, which served as the boundaries of city life. The second volume, the main body of the work, divided into two parts, incorporates the edition of the Greek and Ottoman censuses of the different ethnic groups living in Nicosia during the years 1825–1877. This archival material offers the means to further explore many topics and opens up perspectives for another new, more comprehensive narrative of the history of the city in the late Ottoman period.

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Greek and Ottoman Fiscal Registers (1825–1833)

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Ottoman Censuses (1839–1877)



Registering Life in a Multicultural City
Late Ottoman Nicosia

Volume II
Supplementum 1

Greek and Ottoman
Fiscal Registers
(1825-1833)

ISTANBULER TEXTE UND STUDIEN

HERAUSGEGEBEN VOM
ORIENT-INSTITUT ISTANBUL

VERANTWORTLICH:
RICHARD WITTMANN
GOTTFRIED PLAGEMANN

BAND 47

VOLUME II
SUPPLEMENTUM 1

Registering Life in a Multicultural City
Late Ottoman Nicosia

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- *Histories of Ottoman Larnaca*, (eds) Evangelia Balta – Theoharis Stavrides – Ioannis Theocharides, Istanbul, The Isis Press, 2012.
- *Festschrift in Honor of Ioannis P. Theocharides. Studies on Ottoman Cyprus*, vol. I (eds) Evangelia Balta, Georgios Salakidis, Theoharis Stavrides, The Isis Press, Istanbul, 2014.
- Evangelia Balta – Mustafa Oğuz – Ali Efdal Özkul, *Kouklia in Nineteenth Century Cyprus. On the Ruins of a once Glorious Paphos*, (ed.) Evangelia Balta, The Isis Press, Istanbul, 2015.
- Evangelia Balta, *Ottoman Paphos. Population, Taxation and Wealth (mid-19th Century)*, The Isis Press, Istanbul, 2016.
- *Ottoman Chrysochou (mid-19th Century)*, (ed.) Evangelia Balta, Libra, Istanbul, 2019.

*Registering Life in a Multicultural City
Late Ottoman Nicosia*

Volume II₁

GREEK AND OTTOMAN FISCAL REGISTERS (1825-1833)

Volume II₁ concludes the edition of seven registers of the population of Nicosia during the turbulent years 1825-1833, a harrowing continuation of the events of the Greek Revolution of 1821. These years left their mark on the history of Cyprus, as it was shaken by a series of revolutionary movements that resulted in the deaths, flight, and misery of a large section of the population. During the same period unrest prevailed throughout the Empire with independence movements in the Balkans and the separatist policy of Muhammad Ali in the Eastern Mediterranean. Concurrently the first all-important structural changes in the operational mechanism of the Ottoman Empire were being introduced, changes that would secure its later development with the Tanzimat reforms. The fiscal registers from Nicosia in the years 1825-33, presented in this volume, mirror the historical events mentioned and in addition constitute a beneficial field for studying a variety of topics with the valuable material they offer.

Registering Life in a Multicultural City: Late Ottoman Nicosia

The study provides an overview of the events, persons, and issues involved in the capital of Cyprus during the period 1825-1877. The first volume contains an analysis of the sources, and in the light of the historical events of the second half of the 19th century, it monitors the population of Nicosia and the urban space surrounded by its impressive Venetian fortifications, which served as the boundaries of city life. The second volume, the main body of the work, divided into two parts, incorporates the edition of the Greek and Ottoman censuses of the different ethnic groups living in Nicosia during the years 1825-1877. This archival material offers the means to further explore many topics and opens up perspectives for another new, more comprehensive narrative of the history of the city in the late Ottoman period.



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Note on Usage

Since the present study is not only intended for specialists on the Ottoman Empire, we have applied the simplest way of reproducing the place names and personal names given in Ottoman Turkish. The rendering of the names and terms reflects modern Turkish usage including the following features:

- C, c *j* as in *John*
- Ç, ç *ch* as in *church*
- Ğ, ğ aspirate, roughly as in *y*: *İbğeri* (the Greek name *Pieris*); lengthens preceding vowel
- J, j like *j* as in the French *jaune*
- I, ı as *i* in *cousin*
- Ş, ş *sh* as in *shut*

In the notes the Greek words, as well as the words in the Cypriot dialect, are transliterated as they are pronounced, for example the letter “*b*” (beta) was transliterated by “*v*”. The explanation of these words, along with the explanation of the Turkish terms contained in the sources, is given in a note the first time they are encountered. So they can be found more easily though, it was deemed advisable to list them in alphabetical order in the Glossary (Volume I).

Volume I contains the bibliography mentioned in the notes, where to save space, the Harvard referencing system was used. Volume I also includes the Index which covers the entire work.

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Sigla - Abbreviations

[]	Addendum by editor
[...]	Illegible
(?)	Uncertain spelling
958 Numaralı	958 Numaralı Kıbrıs Tımar Yoklama Defteri (9 Cemâziye'l-Evvel 1241/ 20 Aralık 1825), (eds) Dündar Recep, Aydın Mesut, Fırat Üniversitesi, Orta Doğu Araştırmaları Merkezi, Yayınları no: 25, Tarih Şubesi Yayınları no: 21, Elazığ 2014
A	<i>A'la</i>
b.	<i>bin</i>
BNP (Supp. Turc)	Bibliothèque Nationale Paris (Supplement Turc)
BOA	Başbakanlık Osmanlı Arşivi, İstanbul
fî B	fî Receb
fî C	fî Cemâziyelâhir
fî Câ	fî Cemâziyelevvel
fî L	fî Şevval
fî M	fî Muharrem
fî Ş	fî Şaban
fî N	fî Ramazan
fî R	fî Rebiülâhir
fî Râ	fî Rebi'ülevvel
fî Z	fî Zilhicce
fî Za	fî Zilkade
H.	<i>Hicrî</i>
M	<i>Mücerred, mürâhik</i>
m.	<i>mezkûr</i>
ML.VRD.TMT.d.	<i>Maliye Varidat Muhasebesi Temettuat Defteri</i>
N	<i>Ednâ</i>
NFS.d.	<i>Nüfus Defteri</i>
Osmanlı İdaresinde Kıbrıs	<i>Osmanlı İdaresinde Kıbrıs (Nüfusu – Arazi Dağılımı – Türk Vakıfları)</i> , (ed.) Başbakanlık Devlet Arşivleri Genel Müdürlüğü, Osmanlı Arşivi Daire Başkanlığı, Ankara 2000
Register VI	Archives of the Archiepiscopal Diocese of the Orthodox Church of Cyprus, Nicosia codified under <i>Register VI</i> (1825)
Register V	Archives of the Archiepiscopal Diocese of the Orthodox Church of Cyprus, Nicosia codified under <i>Register V</i> (posterior to 1825)
T	<i>Evsat</i>
TKG.KK.TMR.YOK.d.	<i>Tapu ve Kadastro Genel Müdürlüğü Tımar Yoklama Defteri</i>
TŞR.KB.d.	<i>Taşra Tasnifi Kıbrıs Mutasarrıflığı Defterler</i>
v.	<i>veled-i</i>
Απέθ.	<i>απέθαυε</i> (= died)
Εζω	(= off)
Ετι	(= in addition)
Καλ.	<i>καλόγηρος</i> (= monk)
X''	<i>Χατζής</i> (= Aci, Hacı)
Χάρις	<i>χαρίστηκε</i> (= debt relief)

For other references, by author's name and the date of publication, the Bibliography of works cited should be consulted (Volume I).

Preface

The study of the population censuses of 19th-century Nicosia continues the effort towards as thorough a collection as possible and publication of 19th-century population counts available concerning Cyprus. It is part of the Project “Ottoman Cyprus” in the Ottoman Studies Programme at the National Hellenic Research Foundation. The Project’s product up to now comprised three volumes containing the censuses of the kazas of Kouklia, Paphos, and Chrysochou, which completed a cycle of research on the housing grid and the demographic potential of the aforementioned kazas.

Research on the history of the multi-ethnic population and the residential space in Nicosia began with the outstanding work of Theodore Papadopoulos. In 1965 he presented from early 19th-century registers of the Archdiocese of Cyprus the Christian districts of the city with their total number of households. It is a source of exceptional importance. It shows how the Archdiocese and local authorities calculated the tax debt imposed by the Ottoman State and how they redistributed it to Christian households according to their property, before collecting and submitting it to the Ottomans. Commencing from this source, we expanded our research to include delving into Ottoman archives to trace the population and uncover aspects of the city’s history in the ruler’s archives up to 1878, when the island came under British sovereignty.

In the present volume of the study *Registering Life in a Multicultural City: Late Ottoman Nicosia*, seven fiscal registers of the inhabitants of the island’s capital from the turbulent years 1825-1833 are published.

First in line are two Greek registers (*Register VI* and *Register V*) showing the distribution of the poll tax paid by the Christian population in 1825 and some years after 1825, perhaps 1830. The sources have survived intact and are housed in the Archives of the Holy Archbishopric of Cyprus (Nicosia). They are named tax lists of Christians, not only Orthodox but also Maronites, kept by the Orthodox Archbishopric, which collected the poll tax and submitted it to the Ottoman authorities. The representation of the island’s reaya by their ecclesiastical leader was updated in 1754 with the right to administer taxes.

1. The publication of *Register VI* is directly linked to the precursory work by Th. Papadopoulos, who first presented it in 1965. His study sets forth the total numbers and taxes of the Christians in Nicosia.¹ This volume sees the publication for the first time pages from Register VI, on which 830 Christian taxpayers were registered in the eight districts of Nicosia, by name and with their tax.

¹ Papadopoulos (1965).

2. From *Register V*, which must have been compiled between 1825 and 1831, only the names of the first 87 inhabitants of the neighborhood of Trypiotis have survived. Except for this sole page that we publish below, no other part of the census of Nicosia has been saved. Th. Papadopoulos gave a detailed description of the source and recorded in a table the total numbers of taxpayers in certain kazas preserved on the fragment. He believed that the register was compiled in 1820, judging by the date on the binding of the record, and for that reason, he catalogued it as *Register V*. However, this dating is not valid, as proved on various occasions in the notes of the edition that follows.²

The Greek registers, *Register VI and Register V* are followed by five Ottoman registers covering the years 1831-1833 from the *Başbakanlık Osmanlı Arşivi* of Istanbul (hereafter BOA), in which Muslim and Christian Nicosians were recorded separately. *TŞR.KB.d.* nos. 40, 43, 44 set out the census of 1831. The main classification in the 1831 census and later was based on religion. In *TŞR.KB.d.* no. 40, the Muslims were recorded (*ehl-i İslam*), and in *TŞR.KB.d.* no. 43, the Christians of Nicosia (*ehl-i Zimmi*).³ Cumulative data from these sources (*TŞR.KB.d.* nos. 40, 43, 44, and *Temettuat Defteri* 16152) were presented in 2000 in the volume published by the General Directorate of the Prime Minister's State Archives of Turkey.⁴ More specifically:

1. *TŞR.KB.d.* 43. Pages 16-86 list the population of the eight Christian quarters (*mahalles*) and the *cemaat* of Armenians, recorded too under the title *mahalle*. A total of 1,157 male taxpayers were noted with name, patronymic, age, profession, and the poll tax category to which they belonged by their financial status (*a'lâ, evsat, ednâ*). Next to them, 1,052 children and young people were listed who were tax-exempt due to their young age. In addition, above the taxpayers' names, notes were made of inhabitants' births, deaths, and migrations, covering the years up to 1838, that is, until the next census, which was conducted in 1839.⁵ Furthermore, at the end of the census of each *mahalle*, incomers were noted by the *kadı* with the date they settled there.
2. *TŞR.KB.d.* 40. The census of 2,885 Muslim males in Nicosia (pp. 2-67) marks the beginning of the island's Muslim population counts. The Muslims of Nicosia, spread throughout 17 districts, were recorded by name, with their profession and age, the latter being a decisive factor in their enlistment, as from their 15th to approximately 45th year, following the abolition of the Janissary corps (1826), Muslim subjects had to serve in the *Asakir-i Mansure Muhammediye* army, a modern European-style and well-disciplined army controlled by the Ottoman ruler. As in the case of the Christian population, all changes occurring in the Muslims' family rolls were recorded, namely births, deaths, and migrations. Moreover, the year in which they would cease to be of conscription age was diligently noted, as was also the year in which the male children and adolescents came of age for the same reason.

² Papadopoulos (1965: 100-101 and 163).

³ I must point out that the census of the Christian population of the island, far greater in number, had filled three registers: *TŞR.KB.d.* 41, 42 and 43.

⁴ *Osmanlı İdaresinde Kıbrıs* (2000). Selective data from *TŞR.KB.d.* 43 and *TŞR.KB.d.* 40 presented by Demiryürek-Yazar (2019).

⁵ This refers to the census *TŞR.KB.d.* 45 which is published in Volume II₂.

3. *TŞR.KB.d. 44*. All those demographic changes occurred in the six-month period from the end of the 1831 census, namely from April to December 1831. Based on these special registers, which were sent at regular intervals to the capital of the Empire, population lists were updated so that the Central Administration could be aware *grosso modo* on the one hand of the number of non-Muslims who had to pay the poll tax, and on the other hand, the number of potential Muslim conscripts. Essentially the contents of this *defter* reiterated in their overwhelming majority the notes made in the family rolls of those recorded in *TŞR.KB.d. 43* and *TŞR.KB.d. 40*.
4. *ML.VRD.TMT.d. 16152*, like the three previous registers, also resulted from the modernizing Reforms imposed by Mahmud II on the empire's fiscal system. The *Temettuat Defterleri* recorded the new tax *temettü* on the income of the head of the family from whatever source it came (agricultural lands, livestock, real estate). The newly adopted system also imposed a tax on urban income to rationalize the Empire's finances. All subjects, Muslim and non-Muslims alike, were required to pay that tax. However, for reasons not specified in the source, by exception in Nicosia in 1833, only the Christian population appears to have been taxed (a total of 547 persons, the most affluent as I attested), whilst in all the other kazas on the island, the *temettü* tax was also imposed on Muslims.
5. *TKG.KK.TMR.YOK. d. no. 12-67* continues a traditional practice in the Ottoman Empire. Its pages record the 299 timars of the guards serving in the fortress of Nicosia, the majority of whom were also its inhabitants. The register is contemporary with the Ottoman census conducted over the whole island in 1831.

Each archival source of the seven previously mentioned constitutes a chapter. The registers are accompanied by notes which discuss and clarify issues concerning the recorded inhabitants of Nicosia, Christians and Muslims, the men of its fortress (*askeri*), and the administrative officials of the Ottoman administration in the city. The notes provide data on the identity of taxpayers, identify place names, comment on historical events linked to persons recorded, and give information on Christian and Ottoman monuments and a host of other issues arising from the presentation of archival evidence. In addition, thanks to the large amount of new evidence that emerged from these hitherto unknown sources, views from an older historiographical production are clarified and placed on a new footing. Specific examples may give a clearer picture of what has been said: the sources mention the names of members of prominent Orthodox families, and their place of residence in Nicosia is stated. The descendants of the noblemen hanged in retaliation for the island's participation in the Greek revolution of 1821 are traced; their property, houses, and shops are recorded. The *Temettuat Defteri no 16152* reveals the mansion of the dragoman Hadjigeorgakis Kornesios, who was executed in Istanbul in 1809. The debt that accompanied it from the non-payment of tax is noted. At the same time, information is given about prominent figures in the Muslim community of Nicosia. Recorded as a newborn in 1831, the future Kâmil Pasha was appointed *sadrizam* of the Ottoman Empire four times. At the end of a long and glorious term in the highest offices, he returned to his homeland to live out the final years of his life. He died and was buried in Nicosia. *TŞR.KB.d. no 40* (p. 31) published below settles the issue of his date of birth and place of origin. The same Ottoman register records as a resident of the neighborhood of Agia Sofia (Selimiye Mosque from 1954) one of the most outstanding Ottoman poets, Hasan Hilmi Efendi (1782-1847), an exceptional man of letters in the Ottoman Empire, who lived his whole life in Nicosia where the remains of his library are located.

Apart from all these factual elements that bring to light the significance of the published documentation in the volume, they are of value mainly because they present the history of Nicosia ‘from below’. They reveal the ‘anonymous’ multitude of its inhabitants, Muslim and non-Muslim, where heads of households are listed with their profession and non-Muslims with their assets (houses and shops) as well. Therefore, an idea is formed of the city’s population size and the economy of the island’s capital during that period of Cypriot history. The mid-19th-century Nicosia is mapped with its population spread throughout the 26 districts, and at the same time, its image transfers us to the present, to the now divided city.

The numerical data processing from these seven first registers of the population of 19th-century Nicosia is set out in the first volume of the study. They are examined with the events that left their mark on the island’s history in the first half of the 19th-century. First, they reveal the effects that the repression of the Greek Revolution had on the Rum population. These effects were immediate and grueling, as seen in the island’s capital, headquarters of the local Ottoman authority, and where most of the military forces were based. The data from fiscal sources and the notes accompanying their publication reveal the situation created by the executions of high priests and dignitaries, the massacres of July 1821, and an excessive tax burden as those remaining had to pay all taxes owed. Second, the subsequent classification of Christians in the registers as migrants and converts to Islam testifies to the poverty and misery which forced many to seek a better life in other places or join the class of Muslims to avoid paying the poll tax. Finally, the oppressive taxation combined with misappropriation by Ottoman officials gave rise to the outbreak of riots in 1833, led by Nikolaos Thiseas in Larnaca, by the monk Ioannikios in karpasia and by Gavur Imam, in which Christian and Muslim peasants took part. This entire situation is reflected in the sources, and the historian is called upon to approach and interpret the archival material in this light.

*

It is a pleasure to thank those who have helped in the preparation of this volume. Special thanks go to the staff at the Prime Minister’s Ottoman Archives (*BOA*) in Istanbul and the staff of the Library of *İslam Araştırmaları Merkezi* (Istanbul). I am deeply grateful to my friend, Costis Kokkinoftas, who provided me with a copy of pages on the city of Nicosia from *Register VI* in the Archives of the Holy Archbishopric of Cyprus. Throughout the writing of the study, 2019- 2021, he was always eager to answer my questions and queries, willing to provide me with literature that was inaccessible to me. I am inexpressibly grateful to Konstantinos Lambrou, who provided me with the fragment of *Register V* and studies from Cypriot periodicals and books, as I did not have access to Cypriot libraries due to my long exclusion on account of the pandemic. Not only this volume but the whole three-volume study owes a great deal to his support and the facilities he provided me within the early stages of the research.

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Volume II₁

GREEK AND OTTOMAN FISCAL REGISTERS
(1825-1833)