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Social and Economic Life in Rural Diyarbekir in the Middle of the XIXth Century: According to Peasants' Probate Registers

Köylü Terekelerine Göre XIX. Yüzyılın Ortalarında Diyarbekir Kırsalında Sosyal ve Ekonomik Hayat

Abstract: All types of goods and possessions that a person leaves behind after their death are referred to as an inheritance inventories (tereki) and the documents in which goods and possessions are recorded according to type, quantity and value are called probate registers. All types of movable and immovable property and goods held by the deceased during their lifetime were recorded in the probate registers, making these records indispensable sources for Ottoman social and economic history research. The information and data recorded in the probate registers are almost like a treasure for socio-economic historical research. At this point, this paper analyses the data in the probate records of 299 people in the villages of Diyarbekir based on social and economic structure. Firstly, it determines the village in which the individuals lived, population details, Muslim status, number of spouses, number of sons and daughters and the total amount of wealth remaining after deducting debts and expenses. The criteria of percentile shares, Lorenz curve and Gini coefficient were then used to show the inequality in the distribution of wealth among individuals. In addition, this paper also assesses the impact of wealth on the number of spouses and children and on Muslim and non-Muslim groups.

Key Words: Distribution of wealth, Gini coefficient, Lorenz curve, Ottoman Empire, percentile shares

Öz: Şahısların vefatını müteakip geride bıraktıkları her türlü mal ve eşyaya tereki; mal ve eşyaların cins adet ve değer olarak kaydedildiği belgelere ise tereki defterleri denilmektedir. Tereki defterlerinde, vefat eden şahısların hayatta iken tasarruflarında bulunan menkul-gayrimenkul her türlü mal ve eşyanın kaydedilmesi, defterlerin Osmanlı sosyal ve ekonomik tarih araştırmalarının vazgeçilmez kaynakları arasına girmesini sağlamıştır. Defterlere kaydedilen bilgi ve veriler sosyoekonomik tarih araştırmaları için âdeta hazine değerindedir. Bu çalışmada, Diyarbekir köylerindeki 299 şahsın tereki kayıtlarındaki veriler, sosyal ve ekonomik yapı bağlamında incelenmiştir. Öncelikle şahısların ikamet ettiği karyeleri, nüfus bilgileri, Müslim-gayrimüslim durumları, eş ile kız ve erkek çocuk sayılarının yanında borç ve masrafları çıkarıldıktan sonra kalan toplam servet miktarları tespit edilmiştir. Daha sonra ise servetin şahıslara dağıtılmasındaki eşitsizliği ortaya çıkarmak amacıyla yüzde paylar, Lorenz eğrisi ve Gini katsayısı ölçütleri kullanılmıştır. Ayrıca, şahısların sahip oldukları servetin, eş ve çocuk sayıları ile Müslim ve gayrimüslim gruplara nasıl bir etkide bulunduğu da çalışma kapsamında değerlendirilmiştir.

Anahtar Kelimeler: Servetin dağılımı, Gini katsayısı, Lorenz eğrisi, Osmanlı Devleti, yüzde paylar

Introduction

The word *muhallefat*, which in the dictionary is the plural of *muhallef* and means "left behind", is also referred to as *tereki/terike* or *metrûkât* in Ottoman archival documents.¹ *Tereki* is a noun derived from the Turkish root "terk", which means "something left behind". According to Islamic law, the probate of a deceased person refers to all types of property and goods left behind by the deceased.² The books in which the death of the deceased was recorded

¹ Tahsin Özcan. "Muhallefat", *TDV İslâm Ansiklopedisi* 30, (Ankara: TDV Yay., 2020): 405.

² Mehmet Akif Aydın, *Türk Hukuk Tarihi* (İstanbul: Hars Yay., 2007), 328-329; Hayreddin Karaman, *Anahatları İslâm Hukuku* (İstanbul: Ensar Neşriyat, 2008), 381-382.

under the supervision of the qadi (muslim judge) are called the *tereke defteri* (probate register).³ In the event of a person's death in the Ottoman Empire, the matter was brought to court in the event of disputes between the heirs. The qadi inventoried the assets of the deceased person and entered them in the shar'iyye register.⁴ The qadi, who divided, appointed and registered the shares of the heirs, received a fee called "resm-i kismet" from the probate of the deceased in return for all these procedures.⁵ After all the registration procedures were completed, the debts and wills, if any, the *mahr* (dowry) he had to give to his wife or wives, the expenses for interment, taxes and other deductions were subtracted from his total assets. The remaining amount of wealth was divided among his heirs according to Islamic law.⁶ Barkan⁷, İnalçık⁸ and Fekete⁹ contributed the rich content of the *Tereke* records to historical scholarship with their studies on the social and economic structure of the Ottoman family.

Chronologically, although the probate registers analyzed by İnalçık and Fekete were published first, Barkan's work on the subject is the first comprehensive scholarly study.¹⁰ Barkan emphasized the rich and diverse information in the probate registers and stated that they occupy an important position in social and economic history research.¹¹ İnalçık explained that the probate registers are among the richest and most reliable sources of Ottoman socio-economic history.¹² Faroqhi, on the other hand, stated that it is a necessity to look at qadi registers and probate records, especially in studies on women and the family.¹³

What are the reasons for these statements, which point to the importance of the probate registers for the study of the Ottoman socio-economic structure?¹⁴ The answer to this question is actually related to the aspect from which the probate registers are analyzed. From an administrative perspective, the data contained in the probate registers are analyzed in terms of administrative information (province, sanjak, township, village, neighborhood); from a social perspective, they are analyzed in terms of familial information (family name, genealogy, spouse, children, relatives and titles); and from an economic perspective, they are analyzed in terms of economic information: Livelihood, occupations, amount of wealth, claims and liabilities, goods, money and prices, etc.; from a religious perspective: their status as Muslims and non-Muslims; from a cultural perspective: all kinds of tools and utensils used at home, clothing, books,

³ Mehmet Zeki Pakalın, "Terike Defteri", *Osmanlı Tarih Deyimleri ve Terimleri Sözlüğü* 3, (İstanbul: Milli Eğitim Bakanlığı Yay., 1983), 461.

⁴ Şevket Pamuk, *Osmanlı Kurumları ve Ekonomisi* (İstanbul: Türkiye İş Bankası Kültür Yay., 2007), 147-148; Zeynel Özli, "Osmanlı Dönemi Kültür Tarihi ve Aile Monografisi Yazımında Önemli Bir Kaynak: Tereke Defterleri", in *Tarih Yazımı Üzerine (Yöntemler-Yaklaşımlar-İlkeler-Yorumlar)*, (Ankara: Berikan Yay., 2017), 149.

⁵ Halil İnalçık, "15. Asır Türkiye İktisadi ve İçtimai Tarihi Kaynakları" *İstanbul Üniversitesi İktisat Fakültesi Mecmuası* 15/1-4 (2015): 52.

⁶ Said Öztürk, *Askeri Kassama Ait Onyedinci Asır İstanbul Tereke Defterleri (Sosyo-Ekonomik Tahlil)* (İstanbul: Osmanlı Araştırmaları Vakfı Yay., 1995), 12.

⁷ Ömer Lütfi Barkan, "Edirne Askerî Kassamı'na Âit Tereke Defterleri (1545-1659)" *Belgeler* III/5-6 (1966): 1-479.

⁸ Halil İnalçık, "Osmanlı İdare, Sosyal ve Ekonomik Tarihiyle İlgili Belgeler: Bursa Kadı Sicillerinden Seçmeler III: Köy Sicil ve Terekeleri" *Belgeler* XV/19 (1993): 23-168.

⁹ Lajos Fekete, "XVI. Yüzyılda Taşralı Bir Türk Efendisinin Evi" *Belleten* 29/116 (1965): 615-638.

¹⁰ Hülya Canbakal & Alpay Filiztekin, "Wealth and Demography in Ottoman Probate Inventories: A Database in Very Long-Term Perspective" *Historical Methods: A Journal Of Quantitative And Interdisciplinary History* 54/2 (2021): 94; Fatih Bozkurt, "Osmanlı Dönemi Tereke Defterleri ve Tereke Çalışmaları" *Türkiye Araştırmaları Literatür Dergisi* 11/22 (2017): 205.

¹¹ Ömer Lütfi Barkan, "Edirne Askerî Kassamı'na Âit Tereke Defterleri (1545-1659)", 1.

¹² Halil İnalçık, "Osmanlı İdare, Sosyal ve Ekonomik Tarihiyle İlgili Belgeler: Bursa Kadı Sicillerinden Seçmeler III: Köy Sicil ve Terekeleri", 23.

¹³ Suraiya Faroqhi, "Kentlerde Toplumsal Yaşam" in *Osmanlı İmparatorluğu'nun Ekonomik ve Sosyal Tarihi (1600-1914)* 2, (İstanbul: Eren Yay., 2004), 721.

¹⁴ Fatih Bozkurt, "Tereke Defterleri Neyi Ne Kadar Derler? Tereke Defterlerinin İmkân ve Sınırlılıkları" in *Terekeler Neyi Derler? Miras Kayıtlarının İzinde Osmanlı Araştırmaları* (İstanbul: Ketebe Yay., 2023), 201-243.

weapons, home decoration, kitchen utensils, bedding, etc. and many other information.¹⁵ Due to their rich, reliable and varied content, probate registers have been the subject of numerous studies since the 1950s. However, especially in recent years, the number of studies on the contents of probate register has increased significantly.¹⁶

The present study, which is based on data from the probate registers, analyzes the probate registers of 299 people who died in rural Diyarbakir in the mid-nineteenth century. The following table shows the numbers and dates of the sharia registers of the individuals whose probate records were analyzed.

Table 1: Sharia registers and years of individuals whose probate records were analyzed

DŞS register no	Number of persons whose probate were analysed	Year (hijri/c.e)
308	33	1264-65/1848-49
293	94	1278-79/1862-63
280	55	1266-68/1850-52
281	99	1281-82/1864-65
353	5	1256/1840-41
377	12	1260-62/1845-47
297	1	1283/1866-67

In the analyzed probate registers, the village where the deceased resided, information on population, Muslim and non-Muslim status, number of spouses, number of sons and daughters, and total amount of wealth remaining after deducting debts and expenses were evaluated. The first part of the study, which consists of two parts, deals with the demographic structure of individuals, while the second part deals with their wealth and the relationship between their wealth and demographic structure. In addition, income inequality in the society was determined by analyzing the wealth amounts based on criteria such as percentile shares, Lorenz curve and Gini coefficient.

1. Villages where the Inheritors Resided

Within the vast borders of the Ottoman Empire, different types of villages are found in different regions. Physical and ethnic conditions, settlement conditions, culture and political-military factors determine the size, population, settlement structure and economic activities of villages. In terms of administrative structure, the probate records contain information on which district, township, sanjak or province the villages belonged to. In addition, a detailed analysis of the probate records provides information about the villagers' livelihoods, such as agriculture and livestock farming. In the introductory part of the probate record, the place of residence of the deceased is given as province, township, district, neighborhood and village. This information obtained from the probate records can be used to determine the administrative status of the settlement unit under investigation and the township or province to which it belonged. In addition, the settlement names determined from the probate records can serve as a source both for historical geography and toponymy studies, which are sub-branches of the science of onomastics.

¹⁵ Hüseyin Özdeğer, *1463-1640 Yılları Bursa Şehri Tereke Defterleri* (İstanbul: Türk İktisat ve İçtimaiyat Tarihi Araştırmaları Merkezi Yay., 1988), 9; Ahmet Gülenç, "Tanzimat Devri Diyarbakır'ın İdari, Sosyo-Ekonomik ve Kültürel Tarihi Araştırmalarında Önemli Bir Kaynak: 'Amid Tereke Defterleri'", in *Tanzimat'tan Günümüze Diyarbakır* (Ankara: Manas Yay., 2019), 228-229.

¹⁶ For an overview of the literature on the probate registers, see Hülya Canbakal, "Barkan'dan Bu Yana Tereke Çalışmaları" in *Vefatının 30. Yıldönümünde Ömer Lütfi Barkan: Türkiye Tarihçiliğine Katkıları ve Etkileri Sempozyumu* (İstanbul: 2011), 1-7; Fatih Bozkurt, "Osmanlı Dönemi Tereke Defterleri ve Tereke Çalışmaları", 193-229; Fatih Bozkurt, "Tereke Defterleri ve Osmanlı Demografi Araştırmaları" *Tarih Dergisi* 54 (2011): 91-120.

While 72 of the 299 villagers lived in the villages of the center of Diyarbakir, 106 of them lived in the villages of the eastern district, 101 in the Garb district, 12 in the Ömergan district, 3 in the Mahle district, 2 each in the Hüsrev and Kiki districts and 1 in the Turkmen district. The following table shows the names of the villages in which at least 2 of the probate holders resided.

Table 2: Villages where the probate holders resided.

No	Village	Number of persons	(%)	No	Village	Number of persons	(%)
1.	Ağviran	2	0,67%	28.	Kani Bainik?	3	1,00%
2.	Ağviran-ı Kebir	4	1,34%	29.	Kara	2	0,67%
3.	Ağviran-ı Sagir	2	0,67%	30.	Karınca	3	1,00%
4.	Anito?	3	1,00%	31.	Kıtrbıl	8	2,68%
5.	Arab Arslanoğlu	3	1,00%	32.	Kızıl Mehmed	2	0,67%
6.	Aslanoğlu	5	1,67%	33.	Kinisa	2	0,67%
7.	Ayneto	2	0,67%	34.	Kode	2	0,67%
8.	Bakos	2	0,67%	35.	Kozan	2	0,67%
9.	Balıklı	2	0,67%	36.	Kürd Ömeran	3	1,00%
10.	Bozbakar	2	0,67%	37.	Melkiş	2	0,67%
11.	Çakallı	5	1,67%	38.	Mola Ali el-Süfla	2	0,67%
12.	Çaroğlu?	2	0,67%	39.	Mübareki	3	1,00%
13.	Çaruğı	3	1,00%	40.	Müslim Kadı	3	1,00%
14.	Çoban	2	0,67%	41.	Pir Hüseyin	2	0,67%
15.	Davudi	2	0,67%	42.	Sadi	2	0,67%
16.	Derviş Hasan	2	0,67%	43.	Samani	7	2,34%
17.	Doğa	2	0,67%	44.	Serimi	3	1,00%
18.	Elmi	4	1,34%	45.	Seydiki	2	0,67%
19.	Gözlü	2	0,67%	46.	Şağlatez?	2	0,67%
20.	Güllü	2	0,67%	47.	Şifatepe	2	0,67%
21.	Hamdani	4	1,34%	48.	Talulek	2	0,67%
22.	Has Havar?	4	1,34%	49.	Tavuklu	3	1,00%
23.	Hatuni	2	0,67%	50.	Tayşo	2	0,67%
24.	Haytancı	2	0,67%	51.	Yarımca	4	1,34%
25.	Kabasakal	8	2,68%	52.	Zeko	2	0,67%
26.	Kağıdılı	2	0,67%	53.	Zuha	2	0,67%
27.	Kancıgaz	3	1,00%				

Source: (MŞH.ŞSC.d. DŞS, registers of 308, 293, 280, 281, 353, 377, 297 numbers).

2. Demographic Structure

In Ottoman society, the family is one of the most important institutions that characterize daily life.¹⁷ Family refers to the community consisting of members who are related to each other by kinship. This community can consist only of mother, father and children (nuclear family) or also of people with kinship ties such as grandparents, grandchildren, uncles, aunts and nephews (extended family).¹⁸ The structure of the family varies according to era, region and socio-economic status. In Ottoman families, there was a large family structure in which three

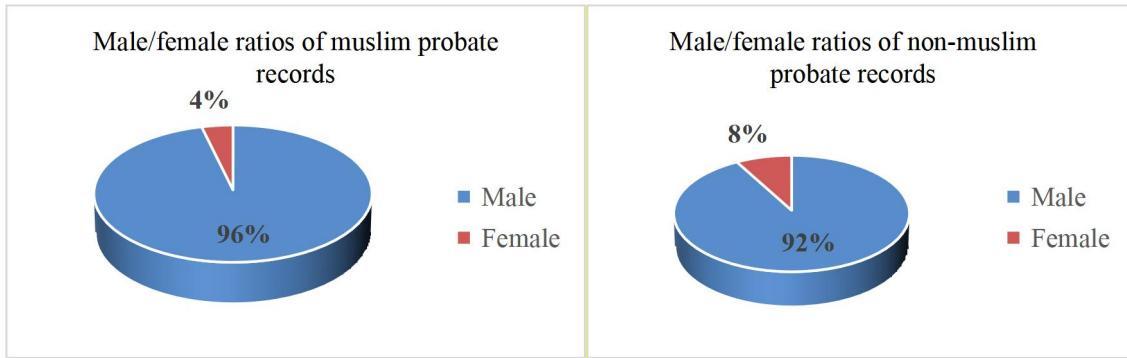
¹⁷ Ekrem Işın, "Tanzimat Ailesi ve Modern Âdâb-ı Muâşeret" in *Tanzimat Değişim Sürecinde Osmanlı İmparatorluğu* (İstanbul: Türkiye İş Bankası Kültür Yay., 2020), 559.

¹⁸ Mübahat S. Kütükoğlu, *Osmanlı'nın Sosyo-Kültürel ve İktisâdî Yapısı* (Ankara Türk Tarih Kurumu Yay., 2018), 5.

generations lived together and close relatives and siblings shared the same farm.¹⁹ In Ottoman villages, there is a patriarchal family type, generally defined as an extended family, in which the father is responsible for managing the family.²⁰

This part analyzes the number of households, the quality and quantity of the Muslim and non-Muslim population, the number of children and their distribution by gender, the average number of children per family and the rate of monogamous and polygamous marriages. The individuals in 299 probate records from the period under study were first divided into two groups: Muslims and non-Muslims. Of the 299 probate records, 262 belong to Muslims and 37 to non-Muslims. The ethnicity or faith of 10 of the 37 non-Muslim executors is also noted in their personal details. Of the 10 non-Muslims, 6 were Armenian, 2 Assyrian, 1 Yazidi and 1 Protestant.

If we look at the distribution of the 299 probate records analyzed by gender, we see that 286 of them belong to men and 13 to women. Of the 286 male probate records, 262 are Muslim men and 34 are non-Muslim men. Of the 13 female probate records, 10 were from Muslim women and 3 from non-Muslim women.



Both Muslims and non-Muslims were more likely to turn to the courts for the division of inheritance. One of the main reasons for this situation could be the patriarchal family structure in Ottoman society and the fact that women were less likely to apply to the courts for division of inheritance. The fact that non-Muslims also turned to the Ottoman-Islamic courts shows that they also applied Islamic law when dividing the inheritance.

2.1. Number of Household/Hane

The probate records also contain important data on the number of households and the number of children in the family. The method used to determine the number of households is to divide the number of mothers, fathers and children in married families with at least one child by the number of probate records analyzed.

Of the 299 people, 280 were married and 19 were single. It was found that 280 married persons had a total of 707 children, 377 boys and 330 girls, from 330 marriages. So if you divide the total number of men, women and children in the families (1317) by the number of

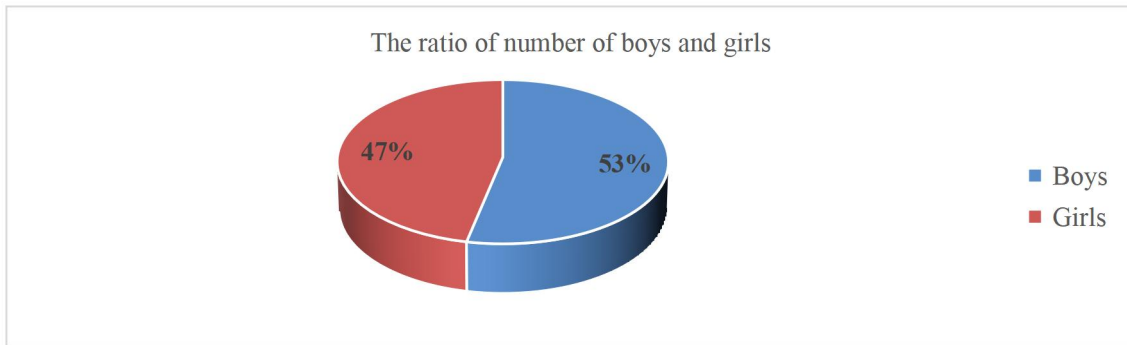
¹⁹ İlber Ortaylı, "Osmanlı Toplumunda Ailenin Yeri" *Türk Aile Ansiklopedisi* 1 (Ankara: TC. Başbakanlık Aile Araştırma Kurumu Yay., 1991), 74.

²⁰ Halil İnalcık, *Devlet-i 'Aliyye Osmanlı İmparatorluğu Üzerine Araştırmalar-I* (İstanbul: Türkiye İş Bankası Kültür Yay., 2020), 246. Halil İnalcık, *Osmanlı İmparatorluğu-Toplum ve Ekonomi* (İstanbul: Eren Yay., 1993), 2-3; Tevfik Güran, "19. Yüzyıl Ortasında Bir Kırsal Bölgede Ekonomik ve Sosyal Yapı: Filibe Sancağının Koyuntepe Nahiyesine Bağlı 9 Köy Üzerine Yapılmış Bir Karşılaştırma Çalışması" in *19. Yüzyılda Osmanlı Ekonomisi Üzerine Araştırmalar* (İstanbul: Türkiye İş Bankası Kültür Yay., 2014), 240; İsmail Doğan, *Osmanlı Ailesi Sosyolojik Bir Yaklaşım* (Ankara: Yeni Türkiye Yay., 2001), 58.

married people (280), the average number of people living in a household is 4.7. This figure is close to the number (5) given by the Barkan as the average number of households in the Ottoman Empire.²¹ Özdeğer, on the other hand, divided the 3,121 probate records of Bursa from the XVth to XVIth centuries by the total number of people in the family (mother, father and children) and determined the number of people living in a household to be 2.65.²²

2.2. Number of Children

The average number of children that the villagers of Diyarbekir had can also be determined from the data in the probate records. It has already been mentioned that 280 married persons had a total of 707 children. If we divide the total number of children (707) by the number of married people (280), we obtain the average number of children in a family, which was 2.52 in the villages of Diyarbekir. In the same period, the average number of children of Muslim families in the central district of Diyarbekir was 2.48.²³ This indicates that the average number of children in the villages was higher than in the centre.



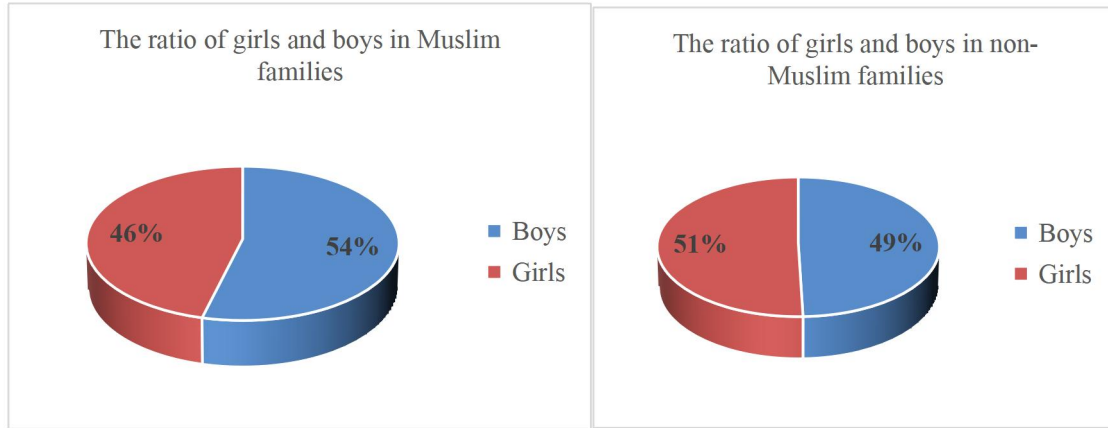
An analysis of the average number of children in Muslim and non-Muslim families shows that the average number of children in Muslim families was 2.4, while the average number of children in non-Muslim families was 2.67. The data shows that the number of children in non-Muslim families in the villages of Diyarbekir was slightly higher than the number of children in Muslim families.

There were more male children in Muslim families than in non-Muslim families. Of the 280 married probate records analysed, 244 belong to Muslim families and 36 to non-Muslim families. 244 Muslim families had a total of 620 children, 328 boys and 280 girls. 36 non-Muslim families had a total of 99 children, 49 boys and 50 girls.

²¹ Ömer Lütfi Barkan, "Tarihi Demografi Araştırmaları ve Osmanlı Tarihi" *Türkiyat Mecmuası* 10 (1965): 12.

²² Hüseyin Özdeğer, *1463-1640 Yılları Bursa Şehri Tereke Defterleri*, 58.

²³ İbrahim Solak & Ahmet Gülenç, "Osmanlı Devleti'nde Müslüman Halkın Aile Yapısı Üzerine Bir İnceleme: Tanzimat Dönemi Diyarbekir Örneği" *Selçuk Üniversitesi Selçuklu Araştırmaları Dergisi* 14 (2021): 353.



2.3. Number of Spouses

Both monogamous and polygamous marriages were found in rural Diyarbekir. According to Islamic law, Muslim men are allowed to marry more than one woman under certain conditions.²⁴ First of all, a man can marry more than one wife if he has a personal and social need to do so, if he is able to fulfill the financial and moral obligations of a marriage with more than one wife, and if he respects justice between the spouses.²⁵ However, since marriage with more than one wife had negative and harmful effects on the previous wife, children and other relatives, it was frowned upon both socially and religiously. For this reason, one-woman marriages were generally practiced in Ottoman urban and rural society.²⁶

According to the probate records analyzed, 280 marriages were performed in the villages of the Diyarbekir, including monogamous and polygamous marriages. Of these marriages, 85.7% were monogamous, 10.7% were bigamous and 3.6% were polygamous. In a study conducted by analysing the probate records of 687 Muslims who died during the same period in the central township city of Diyarbekir, it was reported that 86.3% of the marriages were with one wife, 11.7% with two wives and 1.8% with three wives.²⁷ This shows that there is not much difference between rural and urban areas in terms of the type of marriages. Four or more marriages were not found in the village probate records studied. In another study in which 1350 probate records from Ankara, Kayseri, Konya, Sivas, Amasya, Adana, Ayıntab, Diyarbakır, Edirne and Trabzon were analysed from the first half of the 16th century to the first half of the 19th century, it was found that the rate of marriages with one wife in Anatolia was 80.43%, the rate of marriages with two wives was 8.57% and the rate of marriages with three wives was 1.02%.²⁸

²⁴ Kur'an-ı Kerim, Nisâ Süresi, 3, 129.

²⁵ Hayreddin Karaman, *Anahatlarıyla İslâm Hukuku*, 301.

²⁶ Mübahat S. Kütükoğlu, *Osmanlı'nın Sosyo-Kültürel ve İktisâdî Yapısı*, 8.

²⁷ İbrahim Solak & Ahmet Gülenç, "Osmanlı Devleti'nde Müslüman Halkın Aile Yapısı Üzerine Bir İnceleme: Tanzimat Dönemi Diyarbekir Örneği", *Selçuk Üniversitesi Selçuklu Araştırmaları Dergisi*, 14, 2021, 351.

²⁸ Ömer Demirel, Adnan Gürbüz & Muhittin Tuş, "Osmanlılarda Ailenin Demografik Yapısı" in *Sosyo-Kültürel Değişme Sürecinde Türk Ailesi I* (Ankara: TC. Aile Araştırma Kurumu Yay., 1992), 93-94.

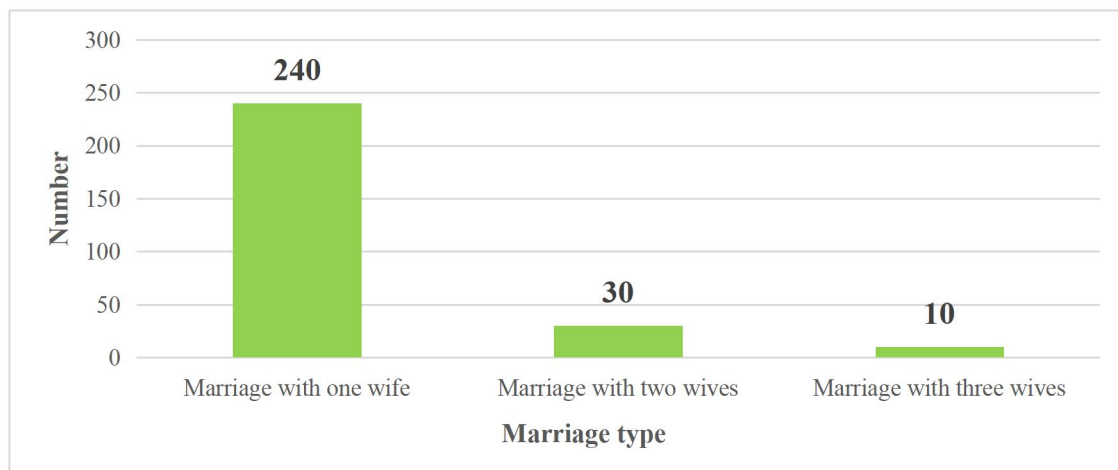


Figure 1: Types of marriages in the villages of Diyarbekir

An analysis of the types of marriages in the context of Muslims and non-Muslims reveals that 87.1% of the marriages in Diyarbekir villages were performed by Muslim families, while 12.9% were performed by non-Muslim families. Among Muslim families, 84 per cent married with one wife, 11.9 per cent married with two wives and 4.1 per cent married with three wives. Among non-Muslims, the rate of one-wife marriages was 97.2 per cent, the rate of two-wife marriages was 2.8 per cent and no three-wife marriages were observed. The following table shows the population information, place of residence, names of their spouses and number of spouses of those married with 3 wives.

Table 3: Muslim people who married three women in the villages of Diyarbekir

City/Sub-district	Village	Name of the inheritor	Name of spouses	Number of spouses
Kiki ²⁹	Aktepe	Seyyid Nakşibendi Tarikatı Meşayihlerinden Esseyyid Şeyh Hasan Efendi ibni Esseyyid İshak ibni Esseyyid Mehmed	Şerife binti Molla Ali, Ayşe binti Esseyyid Şeyh Mehmed Salih Efendi, Halime binti Abdullah	3
Şark ³⁰	Ali Bardak	Mehmed bin Hüseyin bin Receb	Havva binti Süleyman, Huki binti Yusuf, Reşide binti Ahmed	3
Şark ³¹	Bademci	Mustafa bin Osman	Kudret binti Salih, Ayşe binti Abdullah, Medine binti Yusuf,	3
Türkmen ³²	Bulan	Hacı Nasır bin Hacı Hüseyin bin İbrahim	Zeyneb binti Mehmed, Ruşen binti Osman, Gülşen binti İsa.	3
Medine-i Amid ³³	Çakallı	Abdi bin Kasım b. Abdullah	Hüsniye, Hasbi, Fatıma	3
Mahle ³⁴	Kani?	Ali bin Abdullah	Medine binti Sinan, Zerri? binti Hasan, Aişe binti Mustafa	3
Medine-i	Karalı	Mehmed bin Beşir	Hatice binti Timur, Emine binti	3

²⁹ Presidential State Archives Presidency Ottoman Archives (BOA), *Meshihat Sharia Register Books (MŞH.ŞSC.d)*, *Diyarbakır Sharia Registers (DŞS)*, nr. 297, s. 23a.

³⁰ BOA, D.Ş.S., 281/30b.

³¹ BOA, D.Ş.S., 308/152a.

³² BOA, D.Ş.S., 281/3c.

³³ BOA, D.Ş.S., 293/11b.

³⁴ BOA, D.Ş.S., 293/31c.

Amid ³⁵			Abbas, Emine binti İbrahim	
Medine-i Amid ³⁶	Talulek	Hacı Zülfü Kâhya ibni Hasbi ibni Ali	Hanım binti Yusuf, Zeynep binti İsa, Beyaz binti Hasan	3
Ömergan ³⁷	Türbegan	Timur Kehin ibni Hüseyin	Ayşe binti Osman, Huri binti Ali, Selva binti Halil	3
Kiki ³⁸	Yuvacık	Derviş ibni Hüseyin	Hati binti Halide, Nuriye binti Yunus, Zülfiye binti Davud	3

Non-Muslims were not allowed to marry more than one wife. Non-Muslim men were only allowed to marry a new wife if their wives died. Makşi Petros veledi İkob veledi Edam, a resident of Kıtırbıl, one of the villages of the Şark district of Diyarbekir, who was married to two women, married Lusin Binti Emi after the death of his wife Sogmun Binti Tomas.³⁹

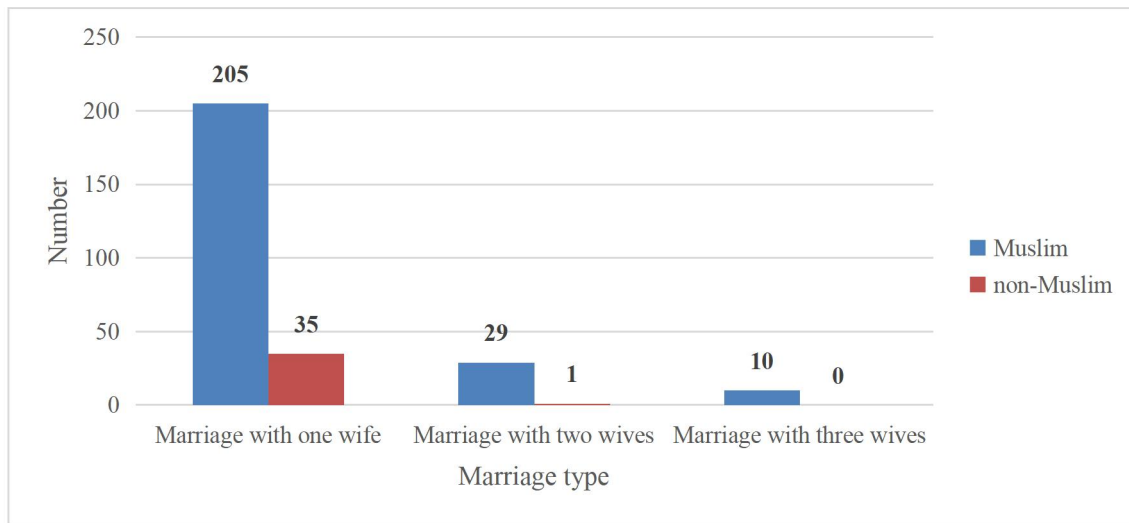


Figure 2: Types of marriages among Muslims and non-Muslims

3. Distribution of wealth in Diyarbekir villages

Studies of probate records have generally focused on the extent to which they reflect wealth/income and prosperity. However, the density of information and data contained in probate records allows for various analyses in contemporary historical research.⁴⁰ In this part of the study, in accordance with the data obtained from the probate records, the most widely used measurement methods in the literature to determine the distribution of wealth among the villagers of Diyarbekir were used: the percentile shares, the Lorenz curve and the Gini coefficient.

In today's economic system, measurement methods such as the Lorenz curve, the Gini coefficient, the percentile method, the range of variation and the coefficient of variation are used to measure the distribution of income among individuals. At this point, one might ask why measurement methods are necessary. Determining income inequality draws attention to the

³⁵ BOA, D.Ş.S., 280/135.

³⁶ BOA, D.Ş.S., 293/54d.

³⁷ BOA, D.Ş.S., 293/50b.

³⁸ BOA, D.Ş.S., 280/112a.

³⁹ BOA, D.Ş.S., 281/58a.

⁴⁰ Muhammet Bedrettin Toprak, "İktisat ve Demografi Tarihi Araştırmalarına Kaynak Olarak Terekelerin İmkân ve Sınırları: 18. Yüzyıl Osmanlı İstanbul'una Ait Veriler Üzerinden Gözlemler" in *Terekeler Neyi Derler? Miras Kayıtlarının İzinde Osmanlı Araştırmaları* (İstanbul: Ketebe Yay., 2023), 399.

income gap between the rich and poor segments of society and encourages the state to take action to reduce income inequality. In addition, determining the income distribution of the state enables various assessments by comparing it with the income distribution of other states.⁴¹

3.1. Method of percentile shares

The percentile method is a good measure of individual income inequality.⁴² The change in income inequality over time is observed. In the percentile method, individuals with a share of total income are divided into equal percentiles and ranked from the lowest income percentile to the highest income percentile.⁴³ In this way, the distribution of income between low and high income groups is analysed. While the Lorenz curve and the Gini coefficient provide an average value of income inequality for the population as a whole, the percentile method determines the difference in income between low and high income groups and shows whether the distribution of income is even.⁴⁴

The probate records, which serve as a source for research on many topics such as material culture, consumption, social classes, demographic structure, etc., also contain data on the components of wealth in Ottoman society and the distribution of wealth among social groups.⁴⁵ Recording the total wealth of the deceased in the probate registers provides information about their economic status.⁴⁶ By determining the total wealth of individuals, many questions such as the number of spouses, the number of children, the relationship between wealth and social status and the relationship between wealth and religion can be clarified through comparisons. In the probate records of Diyarbekir villagers, attention was paid to the above issues. The effect of wealth on the social and economic structure is thus clearly visible.

The total amount of wealth of 299 peasant individuals, after deducting their debts and expenses (teçhiz-tekfîn), was given as 817,134 Ottoman kuruş (piaster). The average amount of wealth per person is 2,732 kuruş. The person with the highest wealth was Es-seyyid Sheikh Hasan Efendi ibni Es-seyyid Ishak Ibni Es-seyyid Mehmed Efendi, one of the mashayih of the Naqshbandi order, who died in the Aktepe village in the Kiki district of Diyarbekir. After the death of Es-seyyid Sheikh Hasan Efendi, the total value of all his movable and immovable properties and possessions (yekûn-ı tereke) was fixed at 63,560 kuruş and his debts and expenses (minha'l-ihracat) at 26,630 kuruş. After the debts of Es-seyyid Sheikh Hasan Efendi were deducted from the total value of his assets and possessions (sahhu'l-bâkî li't-taksîm beyne'l-verese), 36,930 kuruş of assets remained.⁴⁷ This amount represents 4.51% of the total wealth (817,134 kuruş) of the 299 people whose probates were analyzed. The person with the least wealth in the analyzed peasant probates belonged to a non-Muslim named Tomis veledi Şemo veledi Barso, who died while residing in Kırtebıl village in Diyarbekir. Tomis veledi Şemo veledi Barso owned a wealth of 9 kuruş.⁴⁸ In addition, the debts of 6 people were higher than their total assets.⁴⁹ The following table shows the total amount of wealth and the share of the total amount of wealth of the villagers according to the 20 percent groups.

⁴¹ Şadan Çalışkan, "Türkiye'de Gelir Eşitsizliği ve Yoksulluk" *Sosyal Siyaset Konferansları* 59/2 (2010): 97.

⁴² TÜİK, "Gelir ve Yaşam Koşulları Araştırması Metodolojisi Hakkında Genel Açıklama" (2012), 8. www.tuik.gov.tr.

⁴³ Özgür Tonus, "Türkiye'de Ulusal Gelir, Gelir Dağılımı ve Yoksulluk" in *Türkiye Ekonomisi* (Eskişehir Anadolu Üniversitesi Yay., 2019), 49.

⁴⁴ Çalışkan, *Türkiye'de Gelir Eşitsizliği ve Yoksulluk*, 97.

⁴⁵ Bozkurt, "Tereke Defterleri ve Osmanlı Demografi Araştırmaları", 96.

⁴⁶ Fatih Coşkun Ertaş & Bülent Şişman, "XVI. ve XVII. Yüzyıllarda Osmanlı'da Tereke Uygulaması ve Muhasebesi- Sosyo-Ekonomik Yapıya ve Miras Hukukuna Etkileri" *Muhasebe ve Finans Tarihi Araştırmaları Dergisi* 4 (2013): 216.

⁴⁷ BOA, D.Ş.S., 297/23a.

⁴⁸ BOA, D.S.Ş., 293/21d.

⁴⁹ see BOA, D.S.Ş., 293/19b; D.S.Ş., 293/28e; D.S.Ş., 293/38c; D.Ş.S., 281/22c; D.S.Ş., 293/31a; D.S.Ş., 293/39b.

Table 4: Individuals' shares of total wealth according to the 20 percent groups.

	Groups of 20 percent	Total wealth amounts	Share of total wealth amount (%)
Poor	1. % 20	14348	1,76%
Below average wealth	2. % 20	40724	4,98%
Average wealth	3. % 20	79632	9,75%
Above average wealth	4. % 20	167921	20,55%
Rich	5. % 20	514508	62,97%
Total		817133	100,00%

The sum of the wealth amounts of the 293 individuals who owned at least 1 kuruş and the 20% groups formed by ranking the wealth amounts from small to large show that there was great wealth inequality among individuals in rural Diyarbekir. While individuals in the first 20 percent group, labeled poor, owned only 1.76 percent of total wealth (817,133 kuruş), individuals in the 5th 20 percent group, labeled rich, owned 62.97 percent of total wealth. The share of the 5th 20 percent group with the highest wealth is therefore 35 times higher than the share of the 1st 20 percent group with the lowest wealth. People in the 3rd 20 percent group have 9.75 percent of total wealth and average wealth. Those in the 2nd 20 percent group have below-average wealth, while those in the 4th 20 percent group have above-average wealth.

Studies on this topic have found that there are differences between the proportions of total wealth held by low- and high-income groups. For example, in the mid-nineteenth century, the share of the last group with the highest income was 50.3 percent, while the share of the first group with the lowest income was 4.8 percent. The share of the last 20 percent group with the highest income in total income is 10 times higher than that of the first 20 percent group with the lowest income.⁵⁰ In Sorgun district in Bozok Sanjak of Sivas province, the households of the poorest first 20 percent of the population received 4.6 percent of the total income, while the households of the richest 5th 20 percent received 42 percent of the total income. The difference in income between households in the richest quintile and those in the poorest quintile is therefore around 9 times greater.⁵¹

In the Kumanovo district of Skopje province, the lowest 20 percent of the income group received 4.45 percent of the total income, while the top 20 percent received 54.48 percent of the total income.⁵² This shows that there is an income gap of 12.2 between the richest and the lowest income group. The income difference between the first 20 percent and the fifth 20 percent in Alpu village in Eskişehir district of Bilecik governorate in Hüdavendigâr province is only two times.⁵³ The income distribution in the village of Alpu is relatively more balanced compared to the settlements mentioned above.

3.1.1. Relationship between the amount of wealth and the number of spouses and children

⁵⁰ Gökay Karaduman & Ahmet Tabakoğlu, “19. Yüzyıl Temettuat Defterleri’ne Göre Üsküp/Koçana Kazası’nın Lorenz Eğrisi ve Gini Katsayısı ile Gelir Dağılımının Analizi” *Eskişehir Osmangazi Üniversitesi İktisadi ve İdari Bilimler Dergisi* 16/1 (2021): 154.

⁵¹ Ahmet Burçin Yereli, Altuğ Murat Köktaş & Işıl Şirin Selçuk, “Sorgun Kazası XIX. Yüzyıl Temettuat Defterleri Üzerinden Gelir Dağılımı ve Görelî Yoksulluk Üzerine Bir İnceleme” *Sosyoekonomi* 23 (2015): 127-128.

⁵² Ali Aslan, “Temettuat Defterlerine Göre Osmanlı Kumanovası’nda Sosyo-Ekonomik Yapı (1844/1845)” *Düşünce ve Toplum Sosyal Bilimler Dergisi* 1 (2019): 86.

⁵³ A. Mesud Küçükcalay & Ayla Efe, “Osmanlı Ziraî Sektörünün Ticarileşebilme İmkânı Üzerine Bir Deneme: 1844-45 Alpu Köyü Örneği” *OTAM* 20 (2009): 256.

It was investigated whether the amount of wealth of the 20% groups in the villages of Diyarbekir has an influence on the number of spouses and the number of children they have. When we compare the average amount of wealth of 293 people with at least 1 kuruş of wealth with the number of spouses and children according to the 20% groups, we find that as the amount of wealth increases, the number of spouses and children also increases relatively.

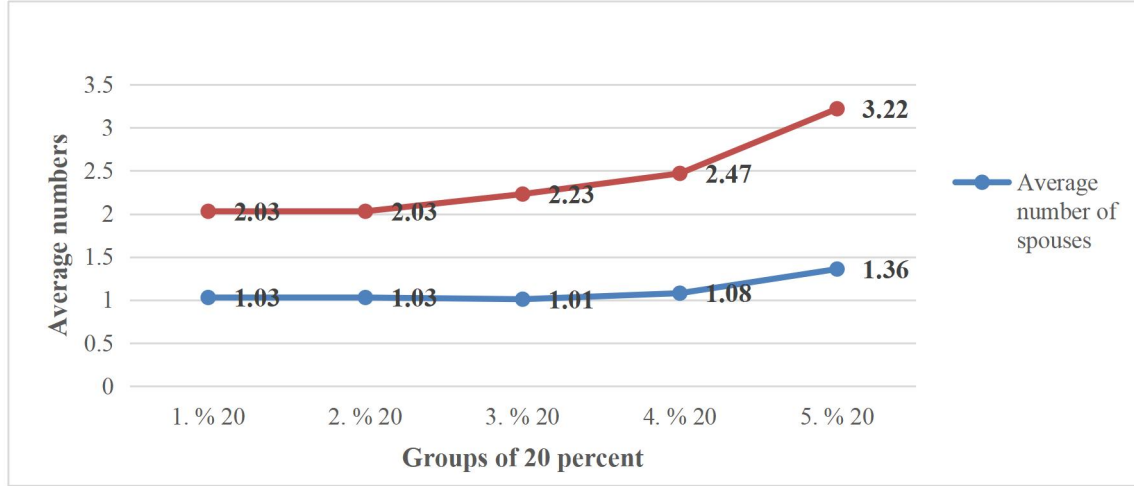


Figure 3: The relationship between the amount of wealth and the number of spouses and children

In the 1st and 2nd 20% groups, the relationship between the average wealth of people with below-average wealth and the number of spouses and children is balanced. The average number of spouses and children of people in the 3rd 20% group with average wealth is 1.01 and 2.23 respectively. The average number of spouses of people in the 4th 20% group with above-average wealth is 1.08 and the average number of children is 2.47. The average number of spouses and children of the last 20 per cent group who are considered rich is 1.36 and 3.22 respectively. This shows that in rural Diyarbekir, the number of spouses and children of people with above-average wealth increases as their wealth increases. For example, among the last 20 per cent group who are rich and married to 3 wives, Mehmed bin Beşir from the village of Karalı had 8 children⁵⁴, Derviş ibni Hüseyin from the village of Yuvacık had 11 children⁵⁵, Hacı Nasır bin Hacı Hüseyin bin İbrahim from the village of Bulan had 6 children⁵⁶ and Esseyid Şeyh Hasan Efendi, one of the sheikhs of the Naqshbandi order from the village of Aktepe, had 6 children.⁵⁷

3.1.2. Distribution of wealth between Muslim and non-Muslim groups

Another problematic issue analysed is the distribution of wealth between Muslims and non-Muslims. The shares of Muslims and non-Muslims in the 20 percentiles of total wealth were calculated separately. The results show that non-Muslims were wealthier than Muslims in rural Diyarbekir (see Figure 4).

⁵⁴ BOA, D.Ş.S., 280/135.

⁵⁵ BOA, D.Ş.S., 280/112a.

⁵⁶ BOA, D.Ş.S., 281/3c.

⁵⁷ BOA, D.Ş.S., 297/23a.

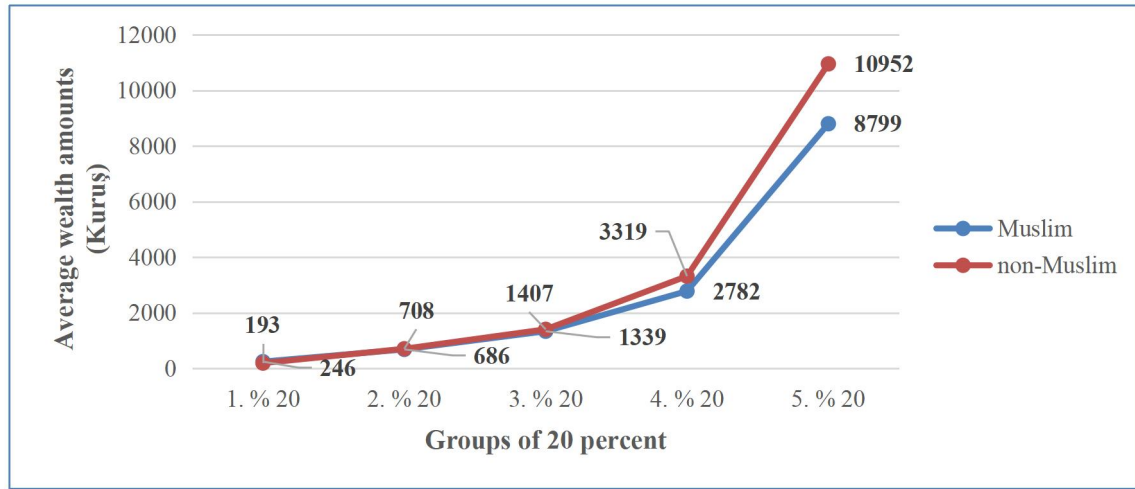


Figure 4: Relationship between wealth and religion

The figure shows that non-Muslims are poorer than Muslims among those defined as poor in the first 20 percent group. In all other groups, however, the average wealth of non-Muslims is higher than that of Muslims. While the average wealth of the 48 Muslims in the second 20% group was 686 kuruş, the average wealth of non-Muslims was 708 kuruş. In the third 20% group, the average wealth of Muslims was 1339 kuruş, while the average wealth of non-Muslims was 1407 kuruş. In the 4th 20% group, the average wealth of Muslims was 2782 kuruş, while that of non-Muslims was 3319 kuruş. In the last 25% group, the average wealth of Muslims was 8799 kuruş, while the average wealth of non-Muslims was 10952 kuruş.

3.2. Lorenz Curve and Gini Coefficient

The Lorenz curve is a measurement method used to show the inequality in the distribution of income or wealth in the population.⁵⁸ In the graphical representation of the Lorenz curve, the cumulative shares of income on the vertical side of the square and the cumulative shares of the population on the horizontal side are expressed as percentages. The further the Lorenz curve moves away from the diagonal, the more unequal the income distribution.⁵⁹ Another widely used measure of personal income distribution is the Gini coefficient.⁶⁰ The Gini coefficient, which is directly related to the Lorenz curve, is calculated by dividing the area between the Lorenz curve and the complete equality line by the total area under the complete equality line. The Gini coefficient, which varies between 0 and 1, is equal to 0 if income is fairly distributed in the society under study and equal to 1 if it is unfairly distributed.⁶¹ If the Gini coefficient is 0.5 or more, this indicates significant inequality in income distribution; if it is between 0.40-0.5, this indicates moderate inequality; and if it is below 0.40, this indicates low inequality.⁶²

Lorenz curves and Gini coefficients were calculated based on the analysed probate records to determine the income distribution of the groups in the villages of Diyarbekir. In the following, the Lorenz curve and Gini coefficients are constructed by calculating the cumulative income shares and cumulative population shares of 293 people whose probate records were analysed.

⁵⁸ Joseph L. Gastwirth, "A General Definition of the Lorenz Curve" *Econometrica* 39/6 (1971): 1037; TÜİK, "Gelir ve Yaşam Koşulları Araştırması Metodolojisi Hakkında Genel Açıklama", 8.

⁵⁹ Hatice Akdağ, *Gelir Dağılımı Teorileri Çerçevesinde Gelir Eşitsizliği Analizi* (Ankara: İksad Yay., 2020), 29.

⁶⁰ TÜİK, "Gelir ve Yaşam Koşulları Araştırması Metodolojisi Hakkında Genel Açıklama", 8.

⁶¹ Akdağ, *Gelir Dağılımı Teorileri Çerçevesinde Gelir Eşitsizliği Analizi*, 35.

⁶² Karaduman & Tabakoğlu, "19. Yüzyıl Temettuat Defterleri'ne Göre", 156.

The data obtained shows that the Gini coefficient in rural Diyarbekir is 0.58. This indicates that there is significant inequality in income distribution among people who have a share of total income (see Fig. 5).

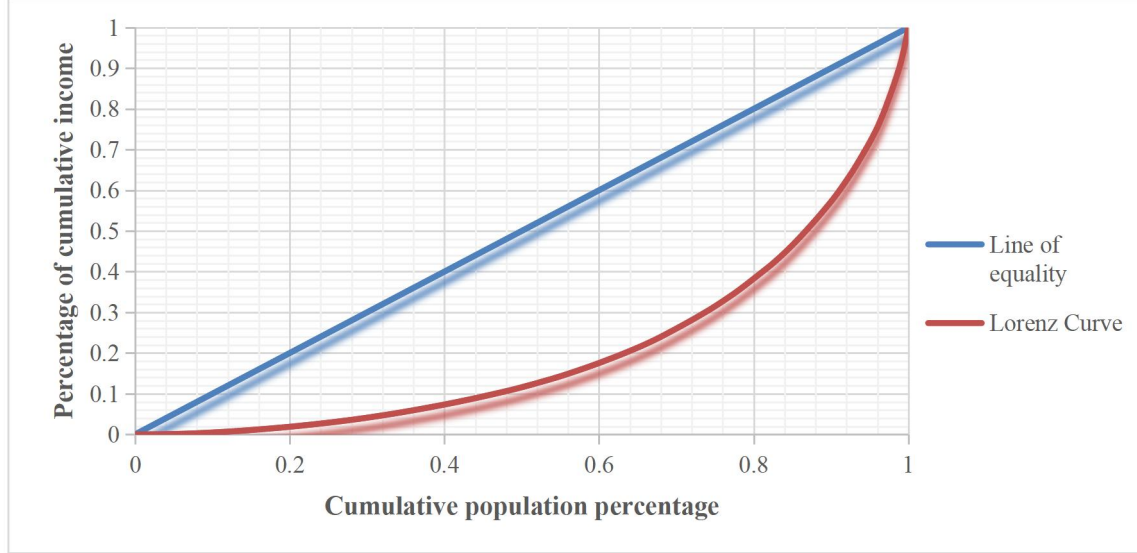


Figure 5: Diagram of wealth distribution for rural Diyarbekir (Lorenz curve)

By comparing the coefficient of 0.58 in rural Diyarbekir with the values of the Gini coefficient found in other historical studies of the same period, one can judge whether the distribution of income between regions is fair or not.

For example, in the middle of the XIX century, the Gini coefficient was 0.45 in Koçana district and villages of Skopje province⁶³; 0.40 in Sorgun district of Bozok Sanjak of Sivas province⁶⁴; 0.44 in Kumanova district of Skopje province⁶⁵; 0.34 in the interior of 20 villages in the Izmir, Thessaloniki and Akşehir regions, 0.43 in villages near commercial centers⁶⁶ and 0.20 in the village of Alpu in the Eskisehir district of the Bilecik sub-governorate of Hüdavendigâr province.⁶⁷ The Gini coefficient value determined in Alpu village shows that the income distribution in an Ottoman village is more equitable than the income distribution in the most developed countries today.⁶⁸

Conclusion

Thanks to the rich and varied data they contain, the probate records have become one of the indispensable sources for the study of Ottoman social and economic history. The data contained in the records fall within the field of study of many other disciplines such as history, law, economics, art history, anthropology, sociology, etc. Researchers use the information and data in the records according to their area of specialization. Especially in recent times, research on the probate records has increased. The data is now being reinterpreted by different disciplines by comparing them with each other. Developing technological capabilities have offered new opportunities and conveniences to historians, as in any field. The method used in

⁶³ Karaduman & Tabakoğlu, "19. Yüzyıl Temettuat Defterleri'ne Göre", 156.

⁶⁴ Yereli, Köktaş & Selçuk, "Sorgun Kazası", 128.

⁶⁵ Aslan, "Temettuat Defterlerine Göre Osmanlı Kumanovası'nda" 86.

⁶⁶ Derviş Tuğrul Koyuncu & A. Mesud Küçükcalay, "Global Market Orientation of the Ottoman Agriculture Sector: An Interregional Comparison (1844)" *Osmanlı Araştırmaları/The Journal of Ottoman Studies* XLVIII (2016): 228.

⁶⁷ Küçükcalay & Efe, "Osmanlı Ziraî Sektörünün Ticarileşebilme İmkânı", 257.

⁶⁸ Küçükcalay & Efe, "Osmanlı Ziraî Sektörünün Ticarileşebilme İmkânı", 257.

classical studies of probate records generally involved transcription and analysis. However, thanks to evolving technological capabilities, the data in probate records can now be interpreted from a new perspective.

In this study, the probates of 299 people who died in the villages of Diyarbekir in the mid-nineteenth century interpreted from a different perspective and with different evaluations. During the preparatory phase of the study, we were interested in how the data contained in the registers could be used more efficiently. For this reason, previous studies on probate registers were meticulously reviewed. In addition, these studies were used by making comparisons where appropriate.

The data in the registers are analyzed under the headings of social structure and economic structure and evaluated using various calculations and graphs. In particular, the level of wealth of individuals and the impact of their wealth on their social structure were determined by various analyzes. The analyzes show that as the wealth of people in the villages of Diyarbekir increased during the study period, the number of spouses and children also rose relatively sharply.

The percentile shares, Lorenz curve and Gini coefficient, which are currently used by official institutions such as the Turkish Statistical Institute (TurkStat) to measure the distribution of wealth or income between individuals, were applied to the wealth amounts in the probate records. The results show that the distribution of wealth in the villages of Diyarbekir in the mid-nineteenth century was very unequal. In Diyarbekir, people in the first 20 percent group owned 1.76 percent of total wealth, while people in the fifth 20 percent group owned 62.97 percent of total wealth. There is therefore a 35-fold wealth inequality between rich and poor groups. If one examines the analyzes of wealth distribution in the various settlements of the empire for the same period, one finds that there are differences. For example, while the Gini coefficient in the village of Alpu was 0.20, it was 0.58 in the villages of Diyarbekir. This situation shows that the distribution of wealth differs from region to region depending on socio-economic conditions.

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Appendix

Appendix-1: Some of the people whose deaths were analyzed (mid-nineteenth century)⁶⁹

Number of Register	Name of village	Name of inheritors	Number of spouses	Number of boys	Number of girls	Date	Inheritance (Kuruş)
D.S.Ş., 293/20d	Güllü	Gorkis veledi İshak Veled-i Befdo?	1	3	1	17 Recebül'l-Ferd 1279	3886
D.S.Ş., 293/37a	Ulbekari?	Kerboş veledi İkob veled-i Edam	1	1	1	26 Şabanül'l-Muazzam 1279	1082
D.S.Ş., 293/64c	Şıralı	Şerif Bektaş	1	3	1	27 Zilhicce-İ Şerife 1279	5740
D.S.Ş., 293/71d	Kara Kinisa	Abdullah Bey İbni Fettah Bey İbn-i Mahmud Bey	1		1	22 Saferül'l-Hayr 1280	762
D.Ş.S., 280/112a	Yuvacık	Derviş İbni Hüseyin	3	6	5	Receb Ortaları 1267	7200
D.Ş.S., 280/116b	Kozu	Salih Bin Eyüb	1	2	2	4...1267	3052
D.Ş.S., 280/135	Karalı	Mehmed Bin Beşir	3	4	4	7 Şevval 1267	6181,5
D.Ş.S., 280/138b	Kıtırıl	Hanoş Binti Kafut	1		1	4 Şevval 1267	463,5
D.Ş.S., 280/144a	Bakos	Fettah Fuat İbni Abdullah	0			7 Zilkade 1267	157,5
D.Ş.S., 280/149	Zuha	İsmail Bin Halil	2	3	3	20 Zilkade 1267	9543
D.Ş.S., 280/15	Kularvi	Geci Bint Şeyhmus	1			Şaban Başları 1266	1000
D.Ş.S., 280/168b	Kazık Tepe	Sadun Kethüda	2	3	1	3 Rebiülevvel 1268	3008,5
D.Ş.S., 280/169a	Hanbazar	Sadun Bin Mehmed	1	2	4	15 Rebiülahir 1268	1765,5
D.Ş.S., 280/170b	Nebgice	Mustafa Bin Garam	2	1	2	13 Rebiülahir 1268	5567,5
D.Ş.S., 280/172a	Ersalan Oğlu	Timur Bin Mehmed	1	1		Safer Ortaları 1268	442,5
D.Ş.S., 280/177a	Saafi	Mustafa Bin Hamza	1	2		27 Rebiülahir 1268	303

⁶⁹ Unreadable places are indicated with a (...) sign.

D.Ş.S., 280/177b	Tozan	Mehmed Bin Osman	1	1	1	Rebiülahir Sonları 1268	1047
D.Ş.S., 281/3c	Bulan	Hacı Nasır Bin Hacı Hüseyin Bin İbrahim	3	3	3	15 Rebiülevvel 1281	32068
D.Ş.S., 281/40c	Terbil	Abdullah İbni Salih Bin Kablab	2	1		6 Receb 1281	8433
D.Ş.S., 281/42a	Melkiş	Ali Bin Mecid Bin Yusuf	1	2		17 Receb 1281	2018
D.Ş.S., 281/48c	Müslim-i İğya	Sofu Hasan Bin Abdah Bin Süleyman	1	2	1	26 Rebiülahir 1281	10984
D.Ş.S., 281/51b	Çöllü	Abdi Bin Seyid Bin Abdullah	1	1	1	2 Şaban 1281	9729
D.Ş.S., 281/52a	Fude	Eyub Bin Sino Bin Abdullah	1	1		24 Şaban 1281	1273
D.Ş.S., 281/59b	Astaban	Hüseyin Bin Bobo Bin Abdullah	2		3	8 Şaban 1281	574
D.Ş.S., 281/63c	Cebari	Temo Bin İbrahim Bin Abdah	1		1	7 Şaban 1281	423
D.Ş.S., 281/64a	Karınca	Eğilli Ahmed Bin Ali Bin Ahmed	1	1	1	14 Cemaziyelahir 1281	6840
D.Ş.S., 281/67a	Kundiri	Bahma Binti Mustafa Bin Abdullah	1	1	1	17 Şevval 1281	629
D.Ş.S., 281/67b	Patrik	Hüseyin Bin İbrahim Bin Hasan Bin Ali	1			18 Şevval 1281	880
D.Ş.S., 281/67c	Başika	Ermeni, Vardo Veledi Karabet Veledi Erdo	1	1	2	9 Şevval 1281	6368
D.Ş.S., 281/68b	Kargalı	Mahmud Bin Mahmud Bin Abdullah	1			16 Şevval 1281	6200
D.Ş.S., 281/69a	Hesteyan	Fındo Bin Mustafa Bin Seyithan	1	2	3	5 Şevval 1281	14413
D.Ş.S., 281/72a	Hacı Osman	Mustafa Reşit Bin Numan Bin Abdullah	1	1	2	14 Şevval 1281	457
D.Ş.S., 281/72c	Mehmeddin	Abdah Bin Şemdin Bin Abdullah	1	1		12 Şevval 1281	389
D.Ş.S., 281/78b	Seydiki	Şeyhmus Bin Reşidi	1	3	1	26 Şevval 1281	977
D.Ş.S., 281/81a	Kemci	Süryani, Danyel Veledi Esid veledi Edam	1	2	1	11 Zilkade 1281	4097
D.Ş.S., 281/84a	Hatib	Ali Bin İsa Bin Molla Mehmed	1	3	3	20 Zilkade 1281	2323
D.Ş.S., 281/89a	Memaki	Mehmed Bin Mezre Bin Abdullah	1		1	28 Zilkade 1281	6241
D.Ş.S., 281/91b	Fare	Mehmed Bin... Bin Abdullah	1		2	7 Zilhicce 1281	1072
D.Ş.S., 281/98a	Til-Alo	Yusuf Bin İsa Bin Abdullah	1			12 Ramazan 1281	3423
D.Ş.S., 297/23a	Aktepe	Esseyid Şeyh Hasan Efendi İbni Esseyid İshak İbni Esseyid	3	4	2	8 Rebiülevvel 1283	36930

		Mehmed					
D.Ş.S., 308/108a	Dane Kıran	Yezidi Timur veledi Mahmo	1	5	2	Muharrem Başları 1265	619
D.Ş.S., 308/112b	Batır Bey	Hasan Bin Mehmed	1		1	Safer Başları 1265	2044
D.Ş.S., 308/11b	Davudi	Osu veledi Calonun	1		2	Şaban Sonları 1264	1394
D.Ş.S., 308/129b	Doğa	Bekir Bin Ali	1	1	2	26 Zilhicce 1265	5588
D.Ş.S., 308/140b	Selim Kadı Kendi	İbrahim Bin Mehmed	1	1	1	Safer Sonları 1265	1403
D.Ş.S., 308/5b	Kızıl Mehmed	Hasan Bin Ali	1	1	1	Receb Ortaları 1264	618
D.Ş.S., 308/6a	Zeko	Bodiş Bektaş	1	1	1	Şaban Ortaları 1264	1740
D.Ş.S., 353/66	Yassıca	Mehmed Bin Süleyman	1	1	1	Zilakde Başları 1256	5438
D.Ş.S., 353/76b	Mursi	Hasan Bin Mehmed	1	1	1	Zilhicce Başları 1256	1692
D.Ş.S., 377/10	Beyaz	Mustafa veledi Sinan	1	1	2	Cemaziyelevvel Sonları 1260	3617
D.Ş.S., 377/112	Yaslı	Yahya Bin Hayrullah	1			Ramazan 1261	160
D.Ş.S., 377/126a	Tez Harab	İbrahim Bin Mustafa	1	1	1	Muharrem Başları 1262	3880
D.Ş.S., 377/134b	Hanane Aşireti Berik	İsim Yok	1	1		Muharrem Sonları 1262	472,5
D.Ş.S., 377/21	Abant	İsmail Bin Tayyar	1	2	4	Rebiülahir Başları 1260	2036
D.Ş.S., 377/31	Aslanoğlu	Ali İbni Ömer	1		1	Zilkade Başları 1260	4393
D.Ş.S., 377/35	Eruh	İbrahim Bin Ömer	1	3		Zilhicce Ortaları 1260	2857
D.Ş.S., 377/44b	Alıpınarı	Zımmi Mıgırdıç veledi Petros	0			Şevval Sonları 1260	1768

Source: Mashihat Shar'iyye Registers Book (MŞH.ŞSC.d), Diyarbakır Shar'iyye Registers (DŞS), 308, 293, 280, 281, 353, 377, 297 number of registers.