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Kyoto University
From Bazaar to Town: The Emergence of Düzcé

EGAWA Hikari** and İlhan ŞAHİN***

1. Introduction
The earthquake of August 17 August 1999 that hit the major parts of the Marmara Region, devastating the towns of Adapazari, İzmit, and Düzcé, resulted in tremendous losses, serious damages, and a high death toll. This earthquake initiated serious public discussions and scientific studies on many aspects of the earthquakes that have struck Turkey in the past. These ongoing studies tackle such issues as the history of settlement areas, including townships and large cities, social and cultural structures, and the economic activity of the people in the region.

These connected issues inspired our dear colleague Dr. Shigeru Kakumoto1 to argue for the importance of an in-depth historical study of the Düzcé region. Thus, we commenced our work on this matter. Here, we have the pleasure of presenting the preliminary results of our studies on Düzcé.

2. Sources
The history of human settlement in Düzcé is an important aspect of any study on the region. As Düzcé was established during the so-called the Ottoman classical period, its history as a settlement is not long. Of course, there were various types of small settlements in and around the region before the rise of the Ottoman Empire. The archeological remnants that have been found in the region show the existence of small settlements such as Konrapa and Üskübi at a distance of about seven kilometers from Düzcé prior to the establishment of the Ottoman Empire.

The region, which was already inhabited by the Turkish people in the Seljuq period, came under Ottoman rule around the 1320s. Despite the paucity of information collected from

* We are grateful to Nurten Kılıç-Schubel and Vernon Schubel for their revisions to the English text prior to publication.

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existing historical sources, it seems that Akçakoca Bey, who was an emir of Osman Ghazi, was politically active on the west bank of the Sakarya river, and Konuralp, another emir of Osman Ghazi was active on the east side of the river. We should also mention that Akçakoca Bey conquered the areas around present day İzmit and Sapanca, which was later named “Koca-eli” after him. As for Konuralp, he took the Akyazı and Mudurnu regions, which were later named “Konrapa” after him.²

Düzce began to emerge as a settlement parallel to the rise of the Ottoman State; therefore, as one might expect, there are historical sources related to the history of Düzce that can be traced back to the same period. Almost all of these sources have been preserved in the Ottoman archives, and they can be divided into three main groups. One of these consists of cadastral surveys (tahrir defterleri). The cadastral survey documents contain records of tax incomes, taxpayers, and those exempted from the imposition of taxes in the provinces (sanjak) applied on the basis of the timar system. The first relevant records on Düzce can be found in these cadastral surveys.

The second group of sources consists of documents called menzil defterleri. Menzil means “hostel” in Ottoman terminology. These hostels were established in different locations to provide accommodation and security to travelers. It seems that menzils were established essentially to provide facilities such as a communication network and to meet all of the requirements of the Ottoman army while it was on the march. Thus, on many main roads in Anatolia and the Balkans, menzils were established according to the needs and geographical particularities of the regions. As Düzce was located on a main road, there are some related menzil defterleri that date as far back as the seventeenth century. The number of these menzil defterleri grew progressively during the eighteenth century.

The third group of sources consists of temettüat defterleri. These are records from the Tanzimat period, which began in 1839 and marked the beginning of the modernization of the Ottoman State. One of the most important features of the temettüat defterleri is that they contain concrete records of every individual taxpayer, including name, level of income, and private possessions.³

In addition to the aforementioned sources related to the history of Düzce, the Ottoman archives contain other information, particularly in mukataa defterleri and avarız defterleri; however, we should mention that these records are dispersed in many different documents.

As mentioned above, despite the existence of these sources documents about the Düzce area, there are no records of orthodox historical studies about the Düzce area. Therefore, this article is an original attempt to relate the history of Düzce both from the perspective of historical study as well as from the perspective of applying historical study to solve current problems.

3. The Emergence of Düzce as a “Bazaar”

The cadastral survey of 1530 in the Ottoman archives constitutes the first record on Düzce. First, we should focus on the name “Düzce.” It is mentioned twice in this cadastral survey. We observe that in one place, it is written with the initial letter “د”, whereas in another record, it is written with the initial letter “ط”, which softens the pronunciation of the word from Tüzce to Düzce. There are two possible explanations for this. Either the difference in pronunciation can be attributed to the local accent or to the clerks who maintained the records and might have simply used different letters to spell “Düzce.” However, since there was no dominant written language during that period, it is possible that the initial letter of the word was transcribed according to the accent of the people. As a matter of fact, in Kyrgyzstan, where nomadic life was historically dominant, the word in question, تژ (which means flat), continues to be pronounced today as “tüz,” with a stronger sounding initial consonant than “düz.”

With respect to the etymology and meaning of the word Düzce, its root is “düz,” which means a flat place or plain in the modern Turkish language; the ce ending of the word defines its meaning as a qualifier, marking the word as an adjective. Thus, “Düzce” means “a flat area.” Words with similar endings such as тезука, канлица, and çamlıca are used to describe places. Thus, in the Turkish language, many place names have similar endings. The same qualification is seen in many other words such as алача, караça, and акача. In this respect, when we focus on the geography of Düzce, we see that its name reflects its geography. Düzce is situated on a plain surrounded by the Kaplandede, Orhan, Keremali, Elmacık, Güneybolu, and Sunnice mountains. Some books published during the 1940s depict Düzce as a marshy area. This indicates that during its early period of settlement, Düzce contained more marshy areas.

Düzce was known as “Düzce Pazarı” because it was a market place. Its appellation as Düzce Pazarı comes from the Persian word بازار, which means a temporary location where sellers display their merchandise on certain days or a place where different commodities

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5 Anadolu Defteri, p.543.
are sold. Düzce Pazarı was administrated by the Konrapa district of Bolu Province in 1530. Around this time, there was a farm situated near Düzce Pazarı called Kadılıoğlu Mehmed Bey. The farm provided a tax income of approximately 824 akça. There were four households located on this farm.\(^7\) In the Ottoman era, it was generally accepted that one household consisted of about five people. Therefore, we can estimate that there were 20 people residing on this farm. As they worked in and around Düzce Pazarı, we can consider them the first settlers of Düzce.

On the other hand, the farm’s income, which was 1,200 akça in 1530,\(^8\) indicates that the bazaar was fully functioning. This income belonged to the timar. While the records for the year 1530 in the archives show that the bazaar in Düzce was established before 1530, it is almost impossible to identify its precise date of establishment. We do not have any records showing the days of the week when this bazaar was open. However, considering the common practice in the Ottoman tradition, we can advance the idea that bazaars in rural areas generally operated one day of the week, similar to street-markets in towns, and thus, the bazaar in Düzce operated only one day per week.

It is important to examine the reasons why a bazaar would have been established in Düzce. One reason would have been the convenience of the location. In this regard, we mentioned that the site of Düzce is easily accessible as it is located on the main road. Another important fact is that there were small villages and a considerable number of nomadic people living around Düzce. As a matter of fact, a large nomadic group called the Bolu Yörüklər lived in the sanjak of Bolu, in the vicinity of the Konrapa district of Bolu Province.\(^9\) There was another nomadic group called the Akyazı Yörüklər, as well as the Akça Yörük. The existence of villages such as Kocalı and Küçüklü are significant for identifying the settlements of nomadic people. It should be noted that there were seven summer pastures used by the nomads in the Konrapa district.\(^10\) These were located on the mountains around Düzce Pazarı.

The most important characteristics of the nomadic lifestyle are the people’s involvement in animal husbandry as an economic activity coupled with the need to take maximum advantage of the natural environment. In this regard, the nomads had both summer pastures (yaylak) and winter quarters (kışlak). It is known that in the spring, nomads move with their animals toward high lands to their summer pastures in the mountains where they stay for almost six months. Then, they return to their winter quarters in the winter. Thus, the economic activity of nomads comprises the production of meat, milk, and various dairy products that

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\(^7\) *Anadolu Defteri*, p.543.

\(^8\) *Anadolu Defteri*, p.540.


\(^10\) *Anadolu Defteri*, pp.538–540.
From Bazaar to Town

are channeled to the bazaar areas. In this regard, we can consider Düzce Pazarı as a special place where the animals, meat, and milk products of the nomads were displayed and sold. The Düzce Pazarı was a place where the nomads could trade, according to their needs, for other goods. This situation explains an important reason why Düzce became a bazaar. The existence of a four-day-long traditional fair for animal husbandry that took place every year at the end of September confirms the role played by the bazaar in the historical development of Düzce.

4. Düzce According to Evliya Çelebi

It is worth mentioning some of the brief information about Düzce that is provided in Evliya Çelebi’s *Seyahatname*. Evliya Çelebi began his journey to Erzurum in 1640, departing from Üsküdar in Istanbul, first reaching the village of Pendik and then following the route from Gebze to Hereke to İzmit to Sapanca and Hendek and then arriving in the town of Düzce Pazarı. He mentions that from there, he went on to Bolu. Evliya Çelebi, who states that he reached Düzce Pazarı from Hendek in 12 hours, claims to have crossed great forests before arriving at Düzce Pazarı. As it is possible that Düzce Pazarı was surrounded by marshes at that time, the road taken by Evliya Çelebi was unlikely the same route as the present day road.

In *Seyahatname*, Evliya Çelebi makes two important points. First, he states that Düzce contained a mosque and two business centers (hans) constructed by the waqf of Şemsi Paşa; moreover, it had paved sidewalks. Düzce, which was listed as the site of the bazaar, with only 20 inhabitants living on a nearby farm in 1530, appeared approximately 110 years later as a town. There appears little exaggeration. This indicates that the population of Düzce had grown steadily and considerably as a settlement throughout the years. Yet, some archival documents show that Düzce was not yet a town in the 1640s. Düzce Pazarı is mentioned in a document in the archives as having been established in 1677 as a menzil, administratively dependent on Konrapa and Üskübiye; thus, it was not a town when Evliya Çelebi visited the area. This suggests to us that the settlement of Düzce Pazarı was larger than a village.

The second significant point underlined by Evliya Çelebi is that Düzce Pazarı was a menzil—a relay station. This is important as it indicates that Düzce Pazarı was actually established on the main road. In this respect, it is also important to note that an important group of Ottoman documents pertaining to Düzce in the seventeenth and eighteenth centuries is related to the Ottoman menzil network. This connection shows that there was an antique road system in pre-Ottoman Anatolia and that this road system was developed considerably during the Anatolian Seljuq period with Konya at its center. Nevertheless, it is not possible to

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determine the network of roads passing near Düzce. The fact that Evliya Çelebi mentions the forest between Hendek and Düzce Pazarı suggests that he followed another route with a slight curve on the right side of Hendek. Thus, we can conclude from the remarks of Evliya Çelebi that in 1640, the road that currently lies between Hendek and Düzce did not exist; it was constructed later.

5. Düzce within the Menzil Network

It is noteworthy that the menzil network of the Ottoman Empire is known for having three purposes. It was part of the communication network, it was a stopover place for pilgrims going on the Hajj, and at the same time, it served military purposes. Responding to the needs of the armed forces, military menzils were generally located outside of settled places. On the other hand, the Hajj menzils and communication menzils were established within settled areas on the main transport roads. During the Ottoman period, the road network related to communication was developed around the capital, Istanbul. Thus, there were three main roads going from Istanbul toward the Balkans: the left, right, and middle branches. The right branch connects Istanbul and Edirne to Özü. The middle branch connects Istanbul and Edirne to Belgrade. The left branch reaches Gallipoli, Albania, and Moree.

As for the roads that start in Istanbul and connect to Anatolia, they are also considered right, left, and middle branches. The right branch starting from Üsküdar and passing through Dil İskelesi, Lefke, Söğüt, and Esüşehr reaches Makka and Madina; thus, it is also called the hac yolu, or the Hajj road. The middle branch road passes by Gebze, İzmit, Sapanca, Geyve, Taraklı Yenicesi, Göynük, Hendek, and Ayaş to Düzce Pazarı and Bolu and ends at Diyarbekir. The left branch also starts from Üsküdar and passes by Gebze, İzmit, and Hendek to Düzce Pazarı and Bolu and continues on to Erzurum, Hasankale, and Kars.  

It is also noteworthy that the menzil of Düzce Pazarı is located on both the left and middle branches of the road network. Düzce Pazarı also gained importance because it was close to the Black Sea port of Akçakoca. Thus, Düzce Pazarı, which was also located close to Istanbul, was established at a location that was a cross point for travelers involved in political, military, and economic and trade missions, and would become a significant place. On the other hand, because these main roads of the Empire were connected to secondary roads, Düzce Pazarı was also connected to these secondary roads. In other words, Düzce, which initially appeared as the location of a bazaar for nomadic people, because of its stature within the menzil network of the Ottoman Empire and its proximity to the important Black Sea port of Akçakoca, gained increasing importance during the Ottoman period.

According to the menzil defterleri, the menzil of Düzce Pazarı was situated between

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14 Related to the Ottoman Road Network in general, see Yusuf Halaçoğlu, *Osmanlılarda Ulaşım ve Haberleşme (Menziller)*, Ankara, 2002.
the menzils of Hendek and Bolu. The menzil of Düzce Pazarı could be reached from Hendek within 12 hours, and Bolu was another 12-hour march from Düzce.\footnote{BA, MAD, no. 10156, p. 7; BA, Kâmil Kepeci tasnifi, no. 2555, p. 6. Evliya Çelebi while underlying that he reached Düzce departing from Hendek within 12 hours, mentions that traveling from Düzce to Bolu took 9 hours. See Evliya Çelebi Seyahatnâmesi, p.201.} Based on the fact that a person is capable of walking a distance of 4–5 kilometers in an hour, we can argue that Hendek is approximately 50–60 kilometers away from Düzce Pazarı. Similarly, the distance between Bolu and Düzce Pazarı also appears to be 50–60 kilometers.

One should consider how the menzil of Düzce Pazarı functioned within the system of the menzil network of the Ottoman Empire, wherein there was a menzilci who was in charge of the administration of the menzil. The most important task of the menzilci was to provide those officials who came with a written order with the necessary number of horses for their journey. It was also the responsibility of the menzilci to feed the horses owned by the menzil network. The menzilci generally began performing its duties during the month of Ruz-ı Hızır. However, it was possible that they could begin their duties at the beginning of Ruz-ı Kasım. Both Ruz-ı Hızır and Ruz-ı Kasım correspond to dates on the solar calendar, and these dates correspond to the collection of traditional taxes, with the exception of the ordinary taxes of the Ottoman Empire. Ruz-ı Hızır falls on 6 May and Ruz-ı Kasım on 9 November. The menzilcis could also start to assume their duties on other dates as per the requirements of the menzil administration.

The menzilcis were also entitled to collect some tax income according to their own allocations, such as avarız and nüzül taxes. There were also ulaks, or couriers, who ensured the official communication and transmission of orders between menzil administrations. Ulaks used the menzils’ horses, called beygirs. Therefore, a sufficient number of horses had to be kept ready at the menzils. This connection shows that it is possible to consider a menzil as a station. In the menzils, there were also separate officials called sürücü whose main task was to accompany the travelers who were traveling from their menzil to another in order to ensure that the horses returned to their own menzil after the travelers reached their destination. The sürücü also acted as guides for the ulaks.

At the Düzce menzil, at least one menzilci functioned as administrator. As a matter of fact, there are records showing that Memi Çavuş was the menzilci of Düzce Pazarı in 1677,\footnote{BA, MAD, no. 4108, p.33.} Mehmet bin Memi in 1723,\footnote{BA, MAD, no. 8470, p.58.} Mustafa Beşe in 1725,\footnote{BA, MAD, no. 8470, p.180.} and later, Fazlı Beşe and Mustafa Beşe in 1727.\footnote{BA, MAD, no. 8470, p.356.} These menzilcis were appointed for one-year terms, beginning on Ruz-ı Hızır. Obviously, the same people could be reappointed after completing their terms. Thus, Mustafa Beşe, who administrated the menzil in 1725 is the same Mustafa Beşe who co-administered
the menzil in 1727. There may also be a familial relation between the administrator Mehmet, who was the son of Memi (Memioglu Mehmet), and Memi Çavuş who ran the menzil in 1677.

The menzil of Düzce Pazarı had an annual budget that was comparable to that of any other menzil. Expenditures included the cost of horses and their related costs. The main sources of income were from the money collected for the use of ulak horses, allocated avarız and nüzül taxes, and from the treasury. Predetermined households in villages were subject to avarız and nüzül taxes, which they paid directly to the menzil administrations. Hence, in 1677, we see that 22 households in the 3 villages of Üskübi and 24 households in the 3 villages of Konrapa—a total of 46 households—were obliged to pay avarız and nüzül taxes to the administration of the Düzce Pazarı menzil. As for the budgeting of the menzil of Düzce Pazarı, we should note that in 1723, the menzil of Düzce Pazarı, which possessed 9 horses, spent a total of 1,327.5 kuruş. The menzil’s income amounted to 670 kuruş collected from the use of ulak horses, 500 kuruş from the collection of avarız and nüzül taxes, and the remaining 500 kuruş funded by the treasury and delivered to the menzilci Mehmet bin Memi. Later, in 1727, the menzil of Düzce Pazarı had 35 horses. Its total expenses amounted to 5,162.5 kuruş, which was accounted for by a revenue of 2,625 kuruş from the use of ulak horses, 500 kuruş from avarız and nüzül taxes, and the remaining amount of 2,037 kuruş funded by the treasury and delivered to the menzil administrators, Fazlı Beşe and Mustafa Beše. It is noteworthy that the number of horses used in the menzil of Düzce Pazarı increased between 1723 and 1727 from 9 to 35. The reason for this increase can be explained by the use of horses for ulaks and communication requirements in summer and winter. The military expeditions toward the east, the Caucasus, and Iran must have also influenced this increase.

6. The Establishment of Düzce as a District
Düzce Pazarı, which appeared as the site of a bazaar and a menzil possessing 9 horses in 1723 and 35 horses in 1727, recorded a quadruple increase in its budget and became a hub, attracting the surrounding populations. Its location on the main road and its junctions with secondary roads contributed to this attraction. It is apparent that by the end of 1727, Düzce Pazarı was seen as a district. While it was recorded as a village within the administration of the Konrapa district in 1725, within two years, Düzce Pazarı itself became a district. Certainly, the district of Düzce Pazarı should have had a court and a judge or kadı with his regular staff. Another result of becoming a district was the administrative delimitation of its land, including its villages. Under the Ottomans, the main particularity of a district was its

20 BA, MAD, no. 4108, p. 33.
21 BA, MAD, no. 8470, p. 180.
22 BA, MAD, no. 8470, p. 356.
23 BA, MAD, no. 8470, p. 356.
From Bazaar to Town

self-sufficient economic potential—the marketing of its products within the district and the transportation of unconsumed goods to the bazaars of the neighboring districts. We can say that the district of Düzce Pazarı reached a level of economic self-sufficiency.

In the new Tanzimat era, from 1839 onwards, Düzce became a district within the administration of the province of Bolu. In fact, in 1841, the muhasilık of Bolu included the amalgamated Konrapa-Düzce district, and Düzce appeared without the appellation of “Bazaar.” During this period, an important segment of the sources related to Düzce were composed of temettüat defterleri. Temettüat defterleri, dated 1844, mentions only Düzce, not Konrapa and Düzce, or Düzce Pazarı. During the reign of the Ottomans, all of the taxpayers’ assets and income were recorded in the temettüat defterleri under the names of the individual taxpayers. Hence, the temettüat defterleri related to Düzce, provides us with administrative, social, economic, and demographic data. In this respect, the temettüat defterleri constitute an important collection of sources for our research on Düzce. However, here, we should mention briefly the administrative and financial unit. This unit, called a divan, seen mostly in the Black Sea region, has its roots in pre-Ottoman Anatolia. As for Düzce, many of its administrative units were known as divans during the Tanzimat period. The divans, which also had a military character, were administrative and financial units that encircled one or more settlements.

In the aftermath of the Ottoman-Russian War of 1877–1878, Düzce appeared among the areas where immigrants, in particular those from the Caucasus, were settled. Ottoman archives contain important sources in this regard. Within the framework of our research, this particular point will also be examined.

It is known that Düzce is located on a fault line. Historical research conducted on the matter shows that Düzce was prone to earthquakes that severely damaged the district, namely, those centered in the Marmara Sea on 25 March 1719 and 22 May 1766; the earthquake of 19 April 1878 in Adapazari and İzmit; and later, the earthquake that was centered in Istanbul and greatly affected Düzce and its surrounding areas. This research will also focus on the documentation of these events.

7. Conclusion

It is understood that Düzce Pazarı, which emerged as a market place in the Ottoman period, earned the name Düzce because its location was surrounded by mountain ranges. The nomadic

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25 The Defters related to Düzce are recorded in the Temettüat Defterleri nos. 3461, 3462, 3463, 3464, 3465, 3466, 3467, 3468, 3469, and 3470.
people living around Düzce played an important role in contributing to the development of Düzce as a market place. It is also established that Düzce, which is located on the middle and left roads, was a *menzil* in the seventeenth century. We know that the well-known traveler Evliya Çelebi also passed by Düzce Pazarı. The road to Düzce from Hendek previously followed a different route as compared to the present road, due to the marshy areas around Düzce. Düzce maintained its status as a district in the eighteenth and nineteenth centuries. The arrival of immigrants from the Balkans and the Caucasus to Düzce during the last quarter of the nineteenth century contributed to the development of this district. Thus, when the Republic of Turkey was established, Düzce was already an important district. Studies on Düzce within the field of Ottoman history constitute a relevant guideline for other studies on similar locations. Our future task is to apply these original historical studies about Düzce to redevelopment efforts and disaster measures with specialists in various fields. Especially we would like to apply our historical studies to practical use for Düzce area by using of the DiMSIS-EX.

* This study was considered a part of the group research “Shari‘ah and Technology,” which is included among the activities of the Center for Islamic Area Studies at Kyoto University (KIAS) and funded by the Ministry of Education, Culture, Sports, Science and Technology (Japan). We express our sincere appreciation to the Ministry of Education, Culture, Sports, and Technology (Japan) and the members of “Shari‘ah and Technology.”
Supplement
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*Konrapa kadınsına hüküm ki*

Menzil-i mezbûrun senesi temâm olup sene-i cedîdi der-uhde olunmak recâsına kazâ’-i mezbûre nâibi Mehmed zîde ilmühu arz etmeğin mûcebince der-uhde olunmak telhîs olundukda fermân-ı âli sădîr olmağın menzil-i mezbûr dokuz bârgîr i’tibâr olunup senevi bârgîr bahâsi ve mesârîf-i sâiresi bin üç yüz yirmi yedi büyük guruş olup altı yüz yetmiş (beş) guruşu ulaklardan hâsil olan bârgîr ücretinden ta’arruzz olunup ve beş yüz guruşu yüz otuz beş senesinde mahsûb olmak üzere menzilciyân kûrâları mukabele avârz (ve) nûzûllerinden ta’yîn ve havâle olunup ve yüz elli iki büyük guruşu hazîne-i âmiremde menzilciye edâ olunup bin yüz otuz beş senesi rûz- Hizirînden otuz altı senesi rûz-ı Hizirîna gelince menzil-i mezbûrdan umûr-ı mühimme ile mûrûr (u) ubûr eden ulaklara zarûret çekdîrilmemek üzere menzil-i mezbûr menzilcîsine mecdûhu der-uhde ve emr-i şerîf yazılmağa tezkire verildi, fî 15 Za sene 1135 (BA, *MAD*, nr. 8470, s. 58).
II

bârgîr  
rûüs  
25  
fî sene  
guruş  
3687,5  

an-ücret  
1875\(^1\)  
1812,5  

kurâ-i menzilciyân, mukabele-i avâriz (ve) nüzül, sene 1136  
500  
1312,5  

**Konrapa kadısına hüküm ki**

Menzil-i mezbûrun senesi temâm olup sene-i cedîdi der-uhde olunmak recâsına kadıski arz etmeğin der-uhde olunmak telhîs olundukda mücebine fermân-ı âli sâdir olmajın menzil-i mezbûr yiğirmi re’s bârgîrden i’tibâr olunup senevî bârgîr bahâsı ve mesârif-i sairesi üç bin altı yüz seksen yedi buçuk guruş olup bin sekiz yüz seksen beş guruşu ulaklardan hâsîl olan bârgîr ücretinden ta’arruz ve beş yüz guruşu kurâ’-i menzilciyân avâriz ve nüzülünden ta’yîn ve havâle olunup ve bin üç yüz (on) iki buçuk guruşu hazine-i âmireden menzilci-i mezbûre edâ ve teslim olunup bin yüz otuz yedi senesi rûz-ı Hızırindan yüz otuz sekiz senesi rûz-ı Hızırına varina menzil-i mezbûrden umûr-ı mühimme ile mürûr (u) ubûr eden ulaklara bârgîr verilüp bir dürül zarûr ve muzâyaka çekdirilmemek üzere menzil-i mezbûr Mustafa Beşe der-uhde ve sürûtuya emr-i şerîf yazılama tezkire verildi, fî 2(9) N sene 1137 (BA, *MAD*, nr. 8470, s. 180).

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1 In the *defter*, it was first written “1885”. But later it was written “1875” with the correction of second “8” with “7”. The calculation continued based on the later.

2 Based on the calculation provided on top of the document, this should be “one thousand eight hundred seventy five”
III

[Handwritten text in Persian]

Düzce Pazarı kadısına hüküm ki
Menzil-i mezbûrun senesi temâm olup sene-i cedîdi der-uhde olunmak recâsına kazâ’-i mezbûr kadısi Mevlânâ (...) zîde fazlıhu arz etmeğin telhîs arz olundukda mûcebince fermân-ı âli sâdır olunmak bârgîr otuz beş rûûs bârgîrden i’tibâr olunup senevi bârgîr bahâsi ve mesârif-i sâiresi beş bin yüz altmış iki büyük guruş olup ve iki bin altı yüz yiğirmi büyük guruşu ulaklardan hâsîl olan bârgîr ücûrinden ta’arruz olunup ve beş yüz guruşu bin yüz otuz dokuz senesine mahsûb olmak üzere Düzce menzilciyân kurâları avârız (ve) nüzül, sene 1139

kurâ-i menzilciyân, bâ-mukabele-i avâriz (ve) nüzül, sene 1139

bârgîr
rûûs
35
fi sene
guruş
5162,5
an-ücret 2625
2537,5

kurâ-i menzilciyân, bâ-mukabele-i avârız (ve) nüzül, sene 1139

Düzce Pazarı kadısına hüküm ki
Menzil-i mezbûrun senesi temâm olup sene-i cedîdi der-uhde olunmak recâsına kazâ’-i mezbûr kadısi Mevlânâ (...) zîde fazlıhu arz etmeğin telhîs arz olundukda mûcebince fermân-ı âli sâdır olunmak bârgîr otuz beş rûûs bârgîrden i’tibâr olunup senevi bârgîr bahâsi ve mesârif-i sâiresi beş bin yüz altmış iki büyük guruş olup ve iki bin altı yüz yiğirmi büyük guruşu ulaklardan hâsîl olan bârgîr ücûrinden ta’arruz olunup ve beş yüz guruşu bin yüz otuz dokuz senesine mahsûb olmak üzere Düzce menzilciyân kurâları avâriz (ve) nüzülürlere ta’yîn ve havâle olunup ve iki bin otuz yedi büyük guruşu hazine-i âmiremden menzilciye edâ ve teslim olunup ve bin yüz otuz dokuz senesi rûz-ı Hızırınadan yüz kırk senesi rûz-ı Hızırna varınca menzil-i mezbûrdan umûr-ı mühîmsî ile mürûr (u) ubûr eden ulaklara zarüret ve muzayaka çekdirilmemek üzere menzil-i mezbûr menzilcisi Fazlı Beşe ve Mustafa Beşe ber-vech-i iştirâk der-uhde sürûtuyla emr-i şerîf yazılmağa tezkire verildi, fi 26 N sene 1139 (BA, MAD, nr. 8470, s. 356).