

**DISTRICT OF VARNA UNDER OTTOMAN DOMINATION:
SOME INFORMATION CONCERNING THE SETTLEMENT,
DEMOGRAPHICS AND ADMINISTRATIVE STRUCTURE
(16TH-18TH CENTURIES)**

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ABSTRACT

Varna is located on a coastal plain situated on a bay having the same name in the Northeastern part of Bulgaria. Founded as a Greek colony in the 6th century BC, Varna was incorporated into the Danubian Bulgarian State (First Bulgarian State) in the late 8th century and converted to Christianity during the second half of the 9th century. Varna fell under Byzantine rule in 971 and this lasted for a long time. As from 13th century, Turkic people migrating to Anatolia were settled in Varna located within the borders of the Bulgarian State. Some of them returned to Anatolia and some others stayed in Dobruja and adopted Christianity. The descendants of these Christian Turks, called the Gagauz, founded an independent beylik in Dobruja. The capital city of this beylik was Kaliakra (Keligra) and was later moved to Varna. Varna and its surrounding region fell under Ottoman rule during the reign of Sultan Murad I. The Crusade of Varna 1444 between the Ottoman Empire and the Crusaders took place around the vicinity of Varna. After 1444, the Yoruk groups were settled in the villages destroyed by their abandoned populations. Administratively, Varna was subjected to the sanjak of Silistra from the 16th century. The data in the cadastral record books (tahrir defteri) indicate that the population of Varna increased throughout the 16th century. Under Ottoman rule, Varna was one of the commercially important centers on the route leading to Istanbul from the North of the Black Sea. Offering chances in terms of economic and commercial activities, Varna attracted both Muslims and non-Muslims. Varna was raided many times by the Prince of Wallachia Michael in the late 16th century, and by the Cossacks in the 17th century. The archive records show that the population of the district of Varna was reconstructed following these raids. New districts (Hacıođlu Pazardzhik and Balchik) were founded around Varna in the second half of the 16th century. In the 17th century,

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the number of the villages and the population of Varna decreased due to not only the Cossack attacks but also these newly founded districts. This paper provides information regarding Varna coming under the Ottoman domination, its administrative organization, its settlement, and demographics. This information will contribute to the history of the district Varna's administration, socio-economics, settlement, and demographics.

Keywords: Varna, Settlement, Demographic History.

**OSMANLI HÂKİMİYETİNDE VARNA KAZÂSI: İSKÂN,
DEMOGRAFİ VE İDARİ YAPIYA DAİR BAZI BİLGİLER
(16-18. YÜZYIL)**

ÖZ

Varna, Bulgaristan'ın kuzeydoğusunda aynı adı taşıyan körfezde bir kıyı düzlüğü üzerinde yer almaktadır. M.Ö. VI. yüzyılda bir Yunan kolonisi olarak kurulan Varna, VIII. yüzyılın sonlarında Tuna Bulgar Devleti'ne dâhil olmuş ve IX. yüzyılın ikinci yarısında Hristiyanlaşmıştır. Varna, 971'de Bizans hâkimiyetine girmiş ve bu durum uzun bir süre devam etmiştir. XIII. yüzyıldan itibaren Bulgar Devleti'nin sınırları içerisinde kalan Varna'ya Anadolu'dan göç eden Türkler yerleşmiştir. Bunların bir kısmı Anadolu'ya dönmüş ve bir kısmı Dobruca'da kalarak Hristiyanlığı benimsemişlerdir. Gagavuz olarak adlandırılan bu Hristiyan Türklerin soyundan gelenler Dobruca'da başkenti Kaliakra (Keligra) daha sonra da Varna olmak bağımsız bir beylik kurmuşlardır. Varna ve çevresi Sultan I. Murad zamanında Osmanlı hâkimiyetine girmiştir. 1444'te Osmanlı Devleti ile Haçlılar arasındaki savaş Varna yakınlarında gerçekleşmiştir. 1444'ten sonra Varna civarında yıkılan ve nüfustan arındırılan köyler Yörük gruplarınca iskân edilmiştir. Varna, idarî yönden XVI. yüzyıldan itibaren Silistre sancağına bağlanmıştır. Tahrir defterlerindeki veriler XVI. yüzyıl boyunca Varna'nın nüfusunun arttığını göstermektedir. Osmanlı hâkimiyetinde Varna Karadeniz'in kuzeyinden İstanbul'a devam eden yol güzergâhı üzerinde ticarî açıdan önemli merkezlerden birisidir. Ekonomik ve ticarî faaliyetler bakımından imkânlar sunan Varna hem Müslümanları hem de gayrimüslimleri cezbetmiştir. Varna, XVI. yüzyılın sonlarında Eflak Prens Mihail ve XVII. yüzyılda Kazaklar tarafından çok defa saldırılara uğramıştır. Arşiv kayıtları, bu saldırılardan sonra Varna kazâsının nüfusunun yeniden inşa edildiğini göstermektedir. XVI. yüzyılın ikinci yarısında Varna çevresinde Hacıoğlu Pazarcık ve Balçık adlarıyla yeni kazâlar kurulmuştur. Sadece Kazak saldırıları değil aynı zamanda yeni kurulan bu kazâlardan dolayı XVII. yüzyılda Varna'nın köy sayısı ve nüfusu azalmıştır. Bu incelemede Varna'nın Osmanlı hâkimiyetine girişi, idarî teşkilatlanması, iskân ve

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demografisi hakkında bilgilere yer verilmiştir. Bu bilgiler Varna kazâsının idarî, sosyo-ekonomik, yerleşim ve demografi tarihine katkıda bulunacaktır.

Anahtar Kelimeler: Varna, İskân, Demografi Tarihi.

Introduction

Varna was a significant port city in the northeastern Bulgaria during the Ottoman rule, and it was founded under the name of Millet-Odessos as a Greek colony in the 6th century BC.¹ Being subject to the First Bulgarian State in the late 8th century, Varna converted to Christianity in 864, it came under the Byzantine rule in 971, and this lasted for a long time. Varna remained within the borders of the Second Bulgarian State from the 13th century.² Having lost the fight against his brothers, the Anatolian Seljuk Sultan İzz ad-Dîn Kaykaus II settled in Dobruja with around 20 to 30 migrating Turkmen nomad groups from Iznik and Izmid through the leadership of Sarı Saltuk between 1263 and 1264 with the support of the Byzantine emperor Michael VIII.³ Yazıcızâde Ali mentions this event in his work called Selçuk-nâme, which includes the translation of the work of Ibn Bibi and his own additions⁴ These nomadic Turks founded a new settlement in Dobruja. Some part of the Turks arriving from Anatolia returned to Anatolia, and some others stayed in Dobruja and became Christian.⁵ Those descended from these Christian Turks called Gagauz founded an independent beylik in Dobruja.⁶ Having its capital

¹ Svetlana Ivanova, "Varna", *Encyclopaedia of Islam (EI)*, new edition, 11, Brill, Leiden 2002, p. 148.

² Machiel Kiel, "Varna", *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, Volume 42, 2012, p. 524.

³ Ahmet Yaşar Ocak, *Sarı Saltuk Popüler İslâm'ın Balkanlardaki Destanı Öncüsü (XIII. Yüzyıl)*, Türk Tarih Kurumu Yayınları, Ankara 2011, p. 27-28; Ahmet Yaşar Ocak, "Sarı Saltuk ve Saltuknâme", *Osmanlı Şuflığına Bakışlar Makaleler-İncelemeler*, İstanbul 2010, p. 12.

⁴ "Fasliyus (Bizans İmparatoru), Dobruca ilini ki eyü tavar, bücerek tender süt ve âb ve havâsı hûb av yirleridür anlara yir yurt vir Anadoludağı kendülere ta'alluk Türk obalarına el altından haber itdiler kışlağ bahanesine İznik'e inüp az müddetde Üsküdar'dan çok Türk evi göçdi merhûm mağfûr Saru Saltuk anlarunla bile geçdi çokluk zaman Dobruca ilinde iki üç pâre Müslüman ve şehri ve otuz kırk bölük Türk obaları vardı." Yazıcızâde Ali, *Selçuk-nâme*, İndeksli Tıpkıbasım, Hazırlayan: Abdullah Bakır, Türk Tarih Kurumu Yayınları, Ankara 2014, vr. 375a-375b.

⁵ Ocak, *Sarı Saltuk*, p. 31-33.

⁶ Ayşe Kayapınar, "La circonscription ottomane de Varna et sa région au XVIe siècle", *Études Balkaniques*, 16, 2009, p. 298.

as Kaliakra (Keligra) in the second half of the 14th century at first and later as Varna, the Despotate of Dobruja founded by Gagauz Turks was affiliated to Patriarchate of Constantinople as the church as from 1365 and became politically a separate entity from Bulgaria.⁷

Bulgaria was devastated when the Ottomans arrived at Varna.⁸ Entering under the Ottomans' dominance at the end of the 14th century, Varna was a significant commercial center due to being located on a trade route extending to Istanbul from the North of the Black Sea. It can be understood that the commercial potential increasingly went up during the reign of the Ottomans for the city of Varna having a protected port.⁹ Varna port was of great importance in transporting grain to Istanbul.¹⁰ Varna and its surrounding region under the rule of Despotate of Dobruja were incorporated into Ottoman territories at the end of the reign of Sultan Murad I.¹¹ The war taking place around the vicinity of Varna in 1444 between the Ottoman Empire and the Crusaders under the leadership of Hungarians resulted in the Ottoman victory.¹² Within the frame of the settlement policy, Yoruks were settled in the abandoned villages in Varna and its vicinity.¹³ According to the cadastral record books of the 16th century, Ottomans made the Yoruk, Turkmen and Tatar groups settled around Varna and its surrounding regions as in many regions of Rumelia. The settlers in Varna included Yoruk groups known as Naldöken, Tanrıdağı (Karagöz), Selanik, and Kocacık as well as the Yanbolu

⁷ Ayşe Kayapınar, "İkinci Bulgar Krallığı", *Balkanlar El Kitabı*, I, (ed.) Bilgehan A. Gökdağ-Osman Karatay, 2. Baskı, Akçağ Yayınları, Ankara 2013, p. 246.

⁸ Kayapınar, "İkinci Bulgar Krallığı", p. 246.

⁹ Neriman Ersoy-Hacısalıhoğlu, "XIX. Yüzyılda Liman Şehri Varna'da Nüfus Yapısı ve Ticaret", *Prof. Dr. Şevki Nezihi Aykut Armağanı*, (yay. hzl.) Gülden Sarıyıldız, Niyazi Çiçek, İshak Keskin, Sevil Pamuk, Etkin Kitap, İstanbul 2011, p. 97-114.

¹⁰ Nikolai Todorov, *The Balkan City, 1400-1900*, University of Washington Press, Seattle and London 1983, p. 99.

¹¹ Mevlânâ Mehmed Neşri, *Cihânnümâ (Osmanlı Tarihi 1288-1485)*, (hzl.) Necdet Öztürk, İstanbul 2008, p. 114-115.

¹² Colin Imber, *Varna Savaşı*, Çev: Ayda Arel, Kitap Yayınevi, İstanbul 2007, p. 15-66; Feridun Emecen, "Varna Muharebesi", *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, Volume 42, 2012, p. 527-529.

¹³ Kiel, "Varna", p. 525.

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Tatars.¹⁴ The fact that a great number of Akinjis affiliated to the Akinji corps lived in the district of Varna is understood from the Akinji books dated 1586.¹⁵

The Ottoman Empire was preoccupied with wars and internal conflicts both in the east and the west in the late 16th century and early 17th century. The prince of Wallachia Michael, subject to the Ottoman Empire then, urbicided the cities in Northern Bulgaria, primarily Varna (1595). Varna was exposed to the Cossack raids in the 17th century.¹⁶ Making constant looting and attacks on Black Sea coasts, the Cossacks led to big devastation to Varna in 1605. Between 1620 and 1629, a part of the Deliorman-Dobruja region got harmed due to the Cossack raids.¹⁷ The Cossack attacks in 1651 were eliminated with the resistance and struggles of the Governor of Silistra, Melek Ahmed Pasha.¹⁸

Varna was laid siege by the Russians during the Russo-Turkish wars in 1828-1829 and invaded in October 1828. Many mosques, churches, and houses in Varna were devastated due to the siege. A great part of the Muslim people abandoned Varna and went to either the vicinity of Shumen or to Istanbul through merchant ships. Having been exposed to the Russian invasion, Varna was returned to the Ottoman Empire with the Treaty of Adrianople (1829).¹⁹ Being a base used against Russia by the English, French and Piedmontese forces during the Crimean War (1853-1856), Varna was damaged due to the epidemic diseases and fires during this war. Varna

¹⁴ M. Tayyib Gökbilgin, *Rumeli'de Yörükler, Tatarlar ve Evlâd-ı Fatihân*, İstanbul Üniversitesi Edebiyat Fakültesi Yayınları, İstanbul 1957, p. 55-100; Yusuf Halaçoğlu, "XVI. Yüzyılda Sosyal, Ekonomik ve Demografik Bakımdan Balkanlar'da Bazı Osmanlı Şehirleri", *Belleten*, Volume 53, Number 207-208, 1989, p. 638; Mehmet İnbaşı, "Yeni Belgelerin Işığında Rumeli Yörükleri", *Osmanlı*, (ed.) Güler Eren, Yeni Türkiye Yayınları, Ankara 1999, p. 151-169; Mehmet İnbaşı, "XVI-XVII. yüzyıllarda Bulgaristan'daki Yörük Yerleşmeleri", *Uluslararası Osmanlı ve Cumhuriyet Dönemi Türk-Bulgar İlişkileri Sempozyumu 11-13 Mayıs 2005-Bildiriler*, 2005, p. 171-187.

¹⁵ BOA. TT.d.625, p. 238-259; Ayşe Kayapınar-Emine Erdoğan Özünlü, *Mihaloğulları'na Ait 1586 Tarihli Akıncı Defteri*, Türk Tarih Kurumu Yayınları, Ankara 2015.

¹⁶ Ivanova, "Varna", p. 148.

¹⁷ Ayşe Kayapınar, "Osmanlı Döneminde Rumeli'de Bir Nahiye Merkezi: Pravadi", *Tarih İncelemeleri Dergisi*, Volume 30, 2015, p. 127.

¹⁸ Kiel "Varna", p. 525.

¹⁹ Miyase Koyuncu Kaya, "Osmanlı İdaresinde Bir Balkan Şehri: Varna (1774- 1878)", *Turkish Studies International Periodical for the Languages, Literature and History of Turkish or Turkic*, Volume 10, Number 1, 2015, p. 401-403.

surrendered to Russians without fighting in 1878 and was incorporated into the Principality of Bulgaria.²⁰ Therefore, the Ottoman sovereignty, beginning from the end of the 14th century and lasting for approximately five centuries, reached its end in the last quarter of the 19th century.

1. Sources

The cadastral record books from the 15th and 16th centuries as well as the Avariz (Extraordinary Tax Register) and Jizya record books of the 17th and 18th centuries used in this study consist of information about the administrative, economic and demographic situation of Varna. The cadastral record book number 65 is the timar summary registry pertaining to the early 16th century and the sub-province (liva) of Silistra.²¹ The record book number 370 is the account summary registry dated 1530.²² The record book number 215 dated 1542-1543 consists of timar and pious foundation registries of the townships (nahiye) in the vicinity of Silistra.²³ The record book number 545 prepared during the reign of Sultan Selim II (1566-1574) is the detailed pious foundation book of the Silistra and Akkirman sub-provinces.²⁴ The record book number 86 in the Kuyûd-u Kadîme Archives of the Directorate of the Land Registry and Cadaster²⁵ is the detailed cadastral record book dated 1597, while the record book number 561 is the pious foundation book prepared following the same registry operation.²⁶

It is known that many detailed avariz books were prepared as a result of the avariz and jizya cadastral records that gradually gained importance from late the 16th century. These books consist of detailed information in terms of the history of demographics and settlement. The importance of detailed avariz books is huge in order to reveal the transformation occurring in demographics and settlement organization during the 17th century when the tradition of classical cadastral record came to an end.²⁷ The avariz books used

²⁰ Ivanova, "Warna", p. 148.

²¹ BOA.TT.d.65.

²² BOA.TT.d.365.

²³ BOA.TT.d.215.

²⁴ BOA.TT.d.542.

²⁵ TKGM.KKA.TT.d.86.

²⁶ TKGM.KKA.TT.d.561.

²⁷ Oktay Özel, "17. Yüzyıl Osmanlı Demografi ve İskân Tarihi için Önemli Bir Kaynak: Mufassal Avârız Defteri", *XII. Türk Tarihi Kongresi (Ankara, 12-16 Eylül 1994), Kongreye Sunulan Bildiriler*, III, Türk Tarih Kurumu Yayınları, Ankara 1999, p. 739-743.

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in this study are located in the Kamil Kepeci and Maliyeden Müdevver Defters classification of the Presidential Ottoman Archives. The book registered with the number 2591 in the Kamil Kepeci classification consists of the results of the avariz counts throughout the Ottoman Empire during the reign of Sultan Ibrahim. Page numbers 55-77 of the book prepared by Süleyman Ağa in 1641 are related to the district of Varna.²⁸ On the other hand, the book number 2596 was prepared as a summary registry. In the book, there are summary avariz registries of many districts for various dates. The registries belonging to the district of Varna are between the foils 38b-41b of the book.²⁹ The avariz book from the Maliyeden Müdevver Defters catalogue is registered with the number MAD.d.12584. There are the avariz counts of some districts belonging to the Silistra sub-province in this book dated 1642. The district of Varna is mentioned between the pages 95-118 in the book prepared by Süleyman Ağa and Mevlana Mehmed Sarayî.³⁰ Another book used in the study is registered with the number of KK.d.2912. The book from the reign of Mahmud I was prepared by Destarî Mehmed Ağa, who was among the volunteers of dergâh-ı âlî, and Ahmed Halife, who was the caliph of mawqufati. This issue was mentioned in the book as follows: “*Kazâ-i Varna der-livâ-i Silistre an tahrîr Destarî Mehmed Ağa an gönüllüyân-ı dergâh-ı ‘âlî ve Ahmed halife-i mevkûfât el-vâki sene 1164 (1751)*”.³¹ The book has 589 pages including a preface and an index. In the index, the names of 22 districts under the governance of Silistra sub-province are registered. The district of Varna is mentioned between pages 264-282 in the book. Since the book was prepared in a detailed form, the town center of the district is written under the title of the neighborhood, while the villages are written under the title of karye (village). The heads of the household and those in the military category are generally registered with their paternal names. After the household-dwellers of the neighborhood or the village were registered, Muslim and non-Muslim religious groups as well as the privates in the military category were registered with their titles. In the last section of the book, there are scales of whole sums (yekün cetveli) for the districts.³² The jizya book used in the study is registered with the number MAD.d.4023 in the Maliyeden Müdevver Defters catalogue of the Presidential Ottoman Archives. The book consists of registries of the districts subject to the sanjak

²⁸ BOA. KK.d.2591, p. 1.

²⁹ BOA. KK.d.2596, vr. 38b-41b.

³⁰ BOA. MAD.d.12584, p. 95-117.

³¹ BOA. KK.d.2912, p. 264.

³² BOA. KK.d.2912, p. 524-589.

of Silistra in 1691 and the jizya registries of the non-Muslim reâyâ in the district of Tırnovi from the sanjak of Nikopol. The villages of Varna district shown to be subject to the pious foundation of Sultan Selim I are mentioned between the pages 29-39 in the book.³³ On the other hand, the book number 282 is the jizya book of various pious foundations dated 1644.³⁴

2. Administrative Structure

Some administrative units including Varna were written under the title of a province (vilayet) in the jizya book arranged in the late 15th century. As it can be understood from these records, Varna was under the governance of Silistra in the late 15th century. However, the administrative status in which Varna was subject to Silistra was not explicitly mentioned in the book. The record dated 15 Shawwal 896/21st August 1491 in the book is as follows: “*Muhasebe-i cizye-i gebran-ı vilâyet-i Silistre ve Pravadi ve Madara ve Varna ve Petriç ve Şumnu ve Ahyolu ve gayrihi*”.³⁵ Varna was in the status of a district subject to Silistra, one of the sanjaks of the province of Rumelia as from the 16th century.³⁶ The fact that Varna was under governance of Silistra continued until the administrative regulations were made on the second half of the 19th century.³⁷ In the cadastral record book arranged during early 16th century, there is the registry of “*Nahiye-i Varna der-liva-i Silistre*”.³⁸ The sub-province of Silistra included the districts of Silistra, Akkirman, Kili, Ahyolu, Hırsova, Varna, Pravadi, Aydos, Yanbolu, Karinovası and Rusi-Kasrı in 1530.³⁹ Varna was registered as a township subject to this sanjak in the cadastral record of Silistra sub-province dated 1597.⁴⁰ Regarding the concept of township in these records, it should be taken into account that concepts expressing an administrative unit were interchangeably used during the earlier periods of the Ottoman Empire. Silistra was among the sanjaks of the Özi Province which became a distinct province after the earlier periods of the 17th

³³ BOA. MAD.d.4023, p. 29-39.

³⁴ BOA. MAD.d.282.

³⁵ NBKM, OAK, 214/5, vr.2b; Nikolaj Todorov-Asparuh Velkov, *Situation démographique de la Péninsule Balkanique(fin du XVe s.-début du XVIe s.*, Bulgarian Academy of Sciences, Institut d'Etudes Balkaniques, Sofia 1988, p. 23, 44.

³⁶ BOA. TT.d.370, p. 418.

³⁷ BOA. TT.d.370, p. 434; BOA. TT.d.215, p. 12; BOA. TT.d.625, p. 238; BOA. KK.d.2591, p. 1, 3, 59; BOA. KK.d.2596, vr. 38b; BOA. KK.d.2912, p. 1, 264.

³⁸ BOA. TT.d.65, p. 26.

³⁹ BOA. TT.d.370, p. 379-472.

⁴⁰ TKGM. KKA.TT.d.86; Ahmet Cebeci, “Silistre Sancağı Vakıfları ve H. 1006 (1597-1598) Tarihli Silistre Livası Vakıf Defteri (No:561)”, *Vakıflar Dergisi*, Volume 20, 1988, p. 456.

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century. According to the sanjak tevcih (grant) records where the records of the years 1630-1647 were registered, the pasha sanjak of the Özi province was Silistra.⁴¹ Accordingly, Varna was in the position of a district subject to the Silistra sub-province of the Özi/Silistra province. According to the avariz books of the 17th century, the districts of the Silistra sanjak were Silistra, Çardak, Umur Fakih, Babadağı, Balchik, Pravadi, Varna, Hacıoğlu Pazardzhik, Karasu/Tekfurgölü, Rusı-Kasrı, Mangalya/Turla, Yeni Pazar, Ahyolu and Aydos in 1641.⁴² Later, the number of the districts of the Silistra sub-province increased and the districts of Hırsova, Misivri, Tulca, İsakçı, Maçın, İbrail and Yerköy were added to those districts.⁴³ The fact that Varna district was subject to the Özi/Silistra province continued in the 18th century as well.⁴⁴ In the avariz record arranged during the reign of Sultan Mahmud I, the districts subject to the sub-province of Silistra were Silistra, Babadağı, İsakçı, Çardak, Yerköy, Hırsova, Maçın, Karasu, Tulca, Balchik, Mangalye, Varna, Aydos, Kozluca, Pravadi, Rusı-kasrı, Karınabad, Misivri, Ahyolu, İslimye and Yanbolu.⁴⁵ In the second half of the 19th century, Varna became a sanjak under the governance of Tuna province as a result of the reforms in the Ottoman administrative structure in the second half of the 19th century. The districts of Pravadi, Balchik, Hacıoğlu Pazarcık, and Mangaliye became subject to the sanjak of Varna in the year 1868.⁴⁶

3. Pious Foundations and the Works

Forty-five and three arable fields subjected to the Varna district during the period of Sultan Selim II (1566-1574) were allocated to the pious foundation of Sultan Selim I and two villages and one arable field were allocated to the pious foundation of Davud Pasha in a pious foundation book of Silistra. In the book, the foundations of zawiyas of Sarı Saltuk and Akyazılı are also mentioned and the village of Müflis was registered as a foundation village.⁴⁷ On the other hand, in the pious foundation book of Silistra dated 1597, forty-nine villages and three arable fields subject to Varna belong to the pious foundation of Sultan Selim unlike what was in the book number 542. In

⁴¹ Orhan Kılıç, "Batı Karadeniz Kıyısında Bir Osmanlı Eyaleti: Özi/Silistre (İdari Taksimat ve Yönetim)", *Karadeniz İncelemeleri Dergisi*, Volume 23, 2017, p. 38.

⁴² BOA. KK.d.2591, p. 3.

⁴³ BOA. KK.d.2596, vr.1a.

⁴⁴ Kılıç, "Batı Karadeniz Kıyısında Bir Osmanlı Eyaleti: Özi/Silistre", p. 40.

⁴⁵ BOA. KK.d.2912, p. 1.

⁴⁶ Sahnâme-i Vilayet-i Tuna 1285/1868, 1868, p. 47-55.

⁴⁷ BOA. TT.d.542, p. 128-187.

addition, the pious foundation of Ismihan Sultan in Varna and the foundations of mosques and maşjids in the city center of Varna are also mentioned in the book.⁴⁸ Among the villages included in the pious foundation of Ismihan Sultan were Kuyucuk, Kumluca and Çukurova.⁴⁹ In the book of the year 1644, the pious foundations of Bayezid I, Haseki Sultan and Ismihan Sultan were registered. Accordingly, the village Kapaklı was recorded as foundation reâyâ to the foundation of Bayezid I; twenty households from the town of Varna and twenty-nine households from the village of Galata were recorded so for the foundation of Hasekî Sultan, and hundred ten households from the village Derbend and ninety-one households from the village Çukuroava were recorded so for the foundation of Ismihan Sultan.⁵⁰

According to the book of the kazasker of Rumelia prepared in late 17th century and early 18th century, the mosques in Varna are Kadı Bedreddin Efendi (in the Debbaghâne neighborhood), Cami-i Atîk, Tabakhane, Sofu Cengiz Hızır, Alaaddin, Kurd Efendi, Abdurrahman Efendi, Mahmud Efendi, Seyyid Mehmed Efendi, Eyyubzâde Mehmed Çavuş, Hasan, Emir Efendi, Şebşah Hatun, Saime Hatun, Mirza Mustafa, Mirza Mustafa Efendi, Çavuşzâde and Varna Castle Mosque. The maşjids located in the city were recorded with the following names in the book: Siyami Efendi, Hacı İbrahim, Ahmed Paşa, Kalender Hoca, Hacı Hasan, Karamanlı, Şaban Efendi, and Çavuşzâde. Among the educational institutions in the city, Abdurrahman Efendi School, Kalender Hoca School, Kamer Hatun School, and among the khanqah and zawiya, Hacı Yazıcı zawiya, and Halvetiye and Pirhan Baba zawiya were mentioned.⁵¹

4. The City of Varna and Its Demographic Status (16th-18th Centuries)

Varna was composed of a town center known by the same name and two castles (Varna and Keligra) in the early 16th century.⁵² According to the cadastral record books of 1530, 29 Muslim households, 2 imams, 1 muezzin, and 7 Muslim mucerreds were registered in the city of Varna. Some villages in Varna city and the vicinity of the city were included in the pious foundation

⁴⁸ TKGM. KKA.TT.d.561, vr. 76a-123b.

⁴⁹ TKGM. KKA.TT.d.561, vr. 111a-113b.

⁵⁰ BOA. MAD.d.282, p. 9.

⁵¹ Tuncer Baykara, "Vakıflar Genel Müdürlüğü Arşivi'ndeki Bir Deftere Göre XVIII. Yüzyılın Başlarında Varna", *Vakıflar Dergisi*, Volume 20, 1988, p. 409-414.

⁵² BOA. TT.d.370, p. 418-434.

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of Sultan Selim I. The neighborhoods where non-Muslims were residents were Konstantin, Pop Yorgi, Kiriyaokor Papas, Pop Menol, Papa Yani, Pop Tanas, Papa Kalo, Medrepolid, and Papa Yani (other). 336 households, 114 mucerreds, and 55 widows were registered in the nine non-Muslim neighborhoods of the city. Moreover, the castle keeper, carpenter, and ironsmith were registered in the book as well as 61 non-Muslim households and 26 mucerreds subject to the pious foundation of Sultan Bayezid I.⁵³

According to the pious foundation book of Silistra dated 1597, in Varna city, the Muslims were residents of six neighborhoods called by names of mosques and masjids, such as Cami-i Atik, Cami-i Bedreddin, Camii-i Abdurrahman Efendi, Mescid-i Ali Çelebi, Mescid-i Hacı Çelebi, and Mescid-i Alaaddin. On the other hand, the neighborhoods where non-Muslims resided were Papa Danyel, Papa Menol, Papa Kiriyaokor, Papa Kiriyaokor veled-i Menol, Papa Andol, Papa Anastas, Papa Menol, Papa Minas, Papa Dad veled-i Yani, Papa İstapan, Kidyenil and Papa Yorgi. Other than these neighborhoods, the haymana, kıbtî, müsellems, and castle keepers were also included in the city population.⁵⁴ In the city, Muslims were registered as 240 households, 166 mucerreds and 10 exempted (muaf) ones in the book, while the non-Muslims were registered as 611 households, 360 mucerreds and 10 exempted (muaf) ones in the book.⁵⁵ In addition, newly settled Muslim 18 households and 2 mucerreds, and coptic 26 households and 16 mucerreds were residents.⁵⁶ In the Varna Castle, 25 Muslims and 85 non-Muslims were keepers.⁵⁷

One of the places subject to the district of Varna was Balchik and the other one was Hacıoğlu Pazardzhik in the late 16th century. In 1597, Balchik was a district consisting of seventeen neighborhoods. While Muslims lived in thirteen of these neighborhoods, non-Muslims lived in three. In only one neighborhood, the population was mixed. In the town of Balchik, in addition to the Muslims (435 households, 252 mucerreds) and non-Muslims (151 households, 91 mucerreds), several groups of professions (Muslim 49 households), the new migrants in the city (non-Muslim 3 households and 4 mucerreds) and communities who obtained exemption from taxes in exchange

⁵³ BOA. *TT.d.370*, p. 432.

⁵⁴ TKGM. *KKA.TT.d.561*, vr. 76a-84a; Mehdi İlhan, "Varna at the end of the Sixteenth Century: Timar-Holdings and Population", *Romano-Turcica I*, ISIS, İstanbul 2003, p. 51-74.

⁵⁵ Kayapınar, "La circonscription ottomane de Varna et sa région au XVI^e siècle", p. 301-302.

⁵⁶ TKGM. *KKA.TT.d.561*, vr. 83a

⁵⁷ TKGM. *KKA.TT.d.561*, vr. 83a-83b.

for some duties were also registered. While Hacıoğlu Pazardzhik was a village in the early 16th century, it became a small town in about the middle of that century. In 1597, there were sixteen Muslim neighborhoods in Hacıoğlu Pazardzhik. The town center consisted of 450 Muslim households and 448 mucerreds, 14 non-Muslim households and 13 mucerreds, 9 coptic households and 9 mucerreds.⁵⁸

According to the cadastral registry records of the 16th century, both the number of villages and the population increased in the district of Varna. This shows that Varna and its vicinity experienced a period of stability and welfare causing their repopulation. The process of transforming a devastated area into a village particularly represents a significant clue. The population increase is in question for not only Muslims but also non-Muslims. However, the rate of increase for the Muslim population is higher than that of non-Muslims. The increase in the Muslim population is not solely related to conversion (ihtida). Having livened up the abandoned regions after being made to settle in the region throughout the 16th century, Turks founded new settlement areas.⁵⁹ This led to an increase in the population of the Varna district. Offering opportunities in terms of financial and commercial activities, Varna attracted both Muslims and non-Muslims. The increase in the Muslim population and the existence of those whose paternal names were registered as “veled-i Abdullah” in the cadastral record books indicate the Islamization process in the region.⁶⁰

According to the detailed book date 1641 among the avariz books of the 17th century, even though the city population was formerly exempt from the avariz tax, they were included in the avariz household accounts in the form of reâyâ coming from other regions as “haric ez-defter” (formerly unrecorded). This was stated in the book as: “*Kasaba-i mezbûrenin nefsi mukaddema muâf olub lakin sonradan hâric reâya gelüb mütemekkin olmağla hâric ez-defter olub müceddeden hâne-i avarıza kayd olmuşdur*”. Therefore, the entire population of the city was not recorded in the book. According to this book, the eight neighborhoods are registered in the city. The name of these neighborhoods and the number of dwellers are: Şaban Efendi 43, Çavuşzâde 26, Papaszâde 19, Akbayır 23, Debbağlar 14, Kalender Hacı 5,

⁵⁸ Kayapınar, “La circonscription ottomane de Varna et sa région au XVI^e siècle”, p. 303-304.

⁵⁹ Feridun M. Emecen, “XVI. Asırda Balkanların Kuzeydoğu Kesiminde İskan Tipleri ve Özellikleri Hakkında Bazı Notlar”, *V. Milletlerarası Türkiye Sosyal ve İktisat Tarihi Kongresi, Tebliğler*, Türk Tarih Kurumu Basımevi, Ankara 1990, p. 550.

⁶⁰ Kayapınar, “La circonscription ottomane de Varna et sa région au XVI^e siècle”, p. 307.

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Hacı Hasan 56, and Alaaddin 12.⁶¹ According to the registry dated 22 Safar 1073/6 October 1662 in the summary avariz registry book with the number of 2596, the names of Abdurrahman Efendi and Dunbayoğlu neighborhoods are also mentioned in addition to those neighborhoods.⁶²

In the second half of the 17th century, Evliya Çelebi, who visited Varna for the second time in 1657, provided detailed information about the city: The western side of the city is comprised of mountains with terra rosa ground. The eastern side is a vast plain area and this area extends towards the Black Sea. Muslims, Greeks, Jews, and Armenians lived in the city having seven Muslim neighborhoods and five non-Muslim neighborhoods. Other than the Emir Efendi Mosque in İskele başı, other big mosques in the city included New Mosque, Tabahane Mosque, Müstecib Efendi Mosque, and Şebşah Kadın Mosque. In addition to thirty-six masjids in the city, there were structures such as khanqah and zawiya, inns, caravan inns (kervansaray), schools, and hospitals (şifahane). The fountain in İskele başı constructed by the Prince of Moldavia is among the most interesting architectural work of art. Having a very busy port, Varna was provided with goods from various places through 1500 ships annually. The people were fond of entertainment and alcohol due to having good water and weather conditions. Varna was famous for its grapes, fermented grape juice, and köfter (a sweet made of starch and boiled-down grape juice).⁶³

In the avariz book dated 1641, the entire city population of Varna was not mentioned, while the Muslims who settled in the city later were registered in the book. For this reason, the information regarding the non-Muslim population was determined based on the jizya book dated 1691.

⁶¹ BOA. KK.d.2591, p. 74-76.

⁶² BOA. KK.d.2596, vr. 38b.

⁶³ Evliya Çelebi, *Seyahatnâme (V. ve VI. Cilt)*, indeksli tıpkıbasım 3. Cilt, (yay. hzl.) Seyit Ali Kahraman, Türk Tarih Kurumu Yayınları, Ankara 2014, vr. 30a-30b.

Table 1. Non-Muslim Population of the Varna City in the Jizya Book Dated 1691

Neighborhoods	Alâ (Rich)	Evsât (Average)	Ednâ (Poor)
Papa Dimitri	12	65	56
Medrepolid	7	48	40
Papa Kostantin	9	51	58
Papa Dimitri-other	16	25	16
Hanyar	8	32	41
Papa Zehadim	6	25	34
Acem ve Ermeniyan	18	63	

BOA. MAD.d.4023, p. 29-34.

The non-Muslim population is mentioned in the jizya book dated 1691. Following the jizya reform of 1691, the jizya payers were categorized as alâ (rich), evsât (rich), and ednâ (poor) based on their financial status. The total number of those in the rich status from the non-Muslim community is 76 in the registry of 630 household-dwellers. Accordingly, it is understood that the majority of the non-Muslims in the city were average or poor.

Detailed information on the city of Varna is mentioned in the detailed avariz book dated 1751.

Table 2. Neighborhoods and Population Status of the Varna City in 1751

Neighborhoods	Askerî (Military Class)	Reâyâ		Total
		Muslim	Non-Muslim	
Abdurrahman Efendi	53	2	8	63
Papazzâde	33		13	46
Şaban Efendi	13	4		17
Alaaddin	34	4		38
Hacı Hasan	35	5		40
Dunbayoğlu	3	14		17
Kalender Hâce	12	2		14
Akbayır	16	6		22
Debbağhâne	26	6		31

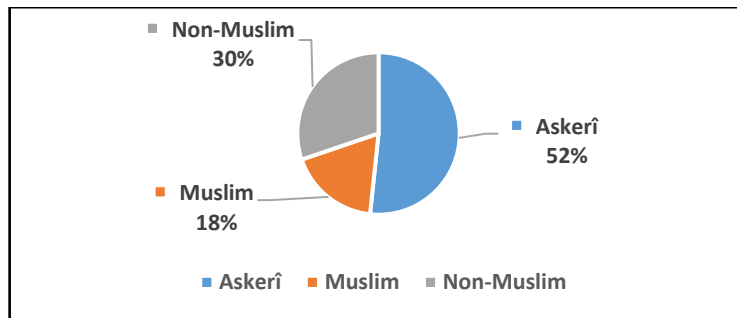
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Çavuşzâde	6	25	3	34
Cedit (Varoş)		8	17	25
Papa Menol			16	16
Hanyar			13	13
Medrepolid		5	20	25
Papa Dimitri			33	33
Papa Kostantin			12	12

BOA. *KK.d.2912*, p. 264-271.

Sixteen neighborhoods were registered in the books of Varna city in the mid-18th century. Only Muslims lived in seven out of these neighborhoods, while there were only non-Muslims in four of them and both the Muslims and non-Muslims lived together in five neighborhoods. The city population consists of 231 military dwellers, 81 Muslim, and 135 non-Muslim households. Accordingly, 70% of the population registered on the books are Muslim households and military entities, whereas 30% are non-Muslim households. Abdurrahman Efendi, Papazzâde, Hacı Hasan, and Alaaddin neighborhoods came to the forefront among the neighborhoods with a good number of household-dwellers. The number of household-dwellers in these neighborhoods was 40 or more. The neighborhood of Papa Dimitri was the neighborhood with maximum non-Muslim household-dwellers among the neighborhoods where only non-Muslims were registered. On the other hand, the neighborhoods with more military population included Abdurrahman Efendi, Hacı Hasan, Alaaddin, and Papazzâde neighborhoods.

Graph 1. Demographic Status of the City of Varna in 1751



BOA. *KK.d.2912*, p. 264-271.

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As it can be understood from the graph indicating the demographic status of the city of Varna, 18% of the population consisted of Muslim households, 30% non-Muslim households, and 52% military in the year 1751. 231 dwellers were registered to the avariz book as a member and exempt to the military class of Varna city in 1751. The number of military dwellers in the city was more than the number of households registered as reâyâ. Janissaries and sadât came to the forefront among those military and exempted (muaf) ones who were greater in number. The number of janissaries was 120, whereas the number for sadâts was 71. Besides the officers such as mudarris, imam, muezzin, hatib, preacher, and sheik who belonged to the scholarly class in the city, there were masters of manors and holders (erbâb-ı timar and sipah) who belonged to the military class. The excessive number of sadâts in the city is striking. Sayyids and sharifs descended from the lineage of Prophet Mohammad were respected in Muslim communities, and in addition, they were given several privileges. In the Ottoman Empire, sadâts were exempt from avariz tax and several taxes. Besides, they were given shares from the monthly, six month, or annual funds as well as several incomes.⁶⁴ Those who were registered as sadât to the avariz books of the Varna city were residents of Abdurrahman Efendi, Papazzâde, Şaban Efendi, Alaaddin, Hacı Hasan, Kalender Hacı, Akbayır, Debbaghâne and Çavuşzâde neighborhoods.

Table 3. Military Population in the City of Varna based on the Avariz Book Dated 1751

Mahalle Adı														
	İmam	Müezzin	Hatib	Vaiz	Sadât	Müderriis	Şeyh	Mütevelli	Kayyum	Yeniçeri	Sipah	Erbab-ı timar	Other	Total
Abdurrahman Efendi	3	3	2		9	2	1			2	3		7	5
Papazzâde	1				1					1	2			3
Şaban Efendi	1				7					5				1

⁶⁴ Mustafa Sabri Küçükbaşçı, "Seyyid", *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, Volume 37, 2009, p. 42.

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Alaaddin	2		3		4		3			1	1	3	3	3
Hacı Hasan	3	3			4					2	3			3
Dunbayoğlu										1				1
Kalender Hâce					7					5				1
Akbayır					1					2				1
Debbağhâne					6					1			1	2
Çavuşzâde	1				5									6

BOA. *KK.d.2912*, p. 264-268.

As it can be understood from the table indicating the distribution of military and exempt populations of the city among the neighborhoods, nearly every neighborhood had janissary residents in the year 1751 and they were the most crowded military population in quantity. The employment of janissaries in the rural area increased in the second half of the 16th century in the Ottoman Empire. The records from the second half of the 18th century indicate that the number of janissaries increased. In 1776, the number of janissaries in the Varna Castle was 248.⁶⁵

5. Villages of Varna District and Their Demographic Status (16th-18th Centuries)

A large part of the names of the villages in the Varna district was given by Turks. There are also villages named by non-Muslims in the region despite being less in number. Kestriç and Franga villages were among those. The names of Christians remind of the Pre-Ottoman Turkic settlement in the region. The personal names such as Balika, Kuman, Hüdavirdi, and Kumanlı as well as the settlement units named as Demir, Karaca, Dural, Kurd, Sarı, Aydın and Kumanlı witness the pre-Ottoman Turkic settlements in the region.⁶⁶

⁶⁵ Abdulkasım Gül, *XVIII. Yüzyılda Yeniçeri Teşkilatı*, Unpublished Ph.D. Thesis, Atatürk Üniversitesi Türkiyat Araştırmaları Enstitüsü, Supervisor: İbrahim Etem Çakır, Erzurum 2020, p. 283.

⁶⁶ Kayapınar, "La circonscription ottomane de Varna et sa région au XVIe siècle", p. 307. In Bulgaria, renaming the Turkish names of locations with the Bulgarian Language started right

Two principle conditions are mentioned when the factors effective in naming the villages, in general, are taken into account. The first of these is the elements of physical geography while the second one is human characteristics.⁶⁷ Villages such as Çukurova, Paşa Deresi, and Kayalı Dere were named by taking into account the geographical formations of the region they were located in. The names of some villages such as Gündoğdu were given based on the locality besides the physical features. On the other hand, the names of the villages Akpınar, Kamçı Suyu, and Çağlayık (Çağlayık means usually the hot boiling water or springs erupting from the ground with a loud noise)⁶⁸ were given referencing water resources. The name of the Fındıklı village can be encountered as one of those referenced through a plant. There is a greater number of villages in the Varna district named by taking into account the human characteristics. Some of these villages are Abdi, Memi Sofular, Hacı Sinanlar, Memi Kethüda, Alaaddin-i Sağır, Alaaddin-i Kebir, Küçük İsa, Caferli, Bayram Beg, Divane Ali and Nebi Yorukler. The names of some villages are given from the names of sheiks or dervishes settling in the region. The villages of Derviş Yovan, Memi Sofular, and Dede are examples of this.

During the reign of the Ottomans, there were many settlements, zawiya, and pious foundations showing the traces of non-Sunni Islam in the district of Varna. While there are the names of Sarı Saltuk Baba and Akyazılı Sultan-Baba where there are zawiya and türbes (tombs) subjected to Alevi-Bektashi tradition in Dobruja, it is also possible to mention other zawiya and foundations loyal to this tradition. According to the archive records of the 16th century, Ahi-Şahkulu Baba Zawiya, Alaaddin Halife foundation, Ali Dede foundation, Hacı Muhib foundation, Hasan Sûfi foundation, Ramazan Halife

after the Treaty of Berlin (1878). The policy of changing the Turkish location names continued until today. The names of the Turkish villages facing Russian invasion in 1878 were renamed, and many Turkish names for the locations underwent changes in the 1880s and the ensuing period. The names of 1600 villages were replaced with Bulgarian names with the order of General Kimon Georgiev who came into power in 1934. In 1942, the Turkish names of all villages in Dobruja were replaced with those in the Bulgarian language. M. Türker Acaroğlu, *Bulgaristan'da Türkçe Yer Adları*, Türk Tarih Kurumu Yayınları, Ankara 2006, p. LXI-LXIII; Mehmet Hacısalihioğlu, *Doğu Rumeli'de Kayıp Köyler*, Bağlam Yayıncılık, İstanbul 2008, p. 150-161.

⁶⁷ Harun Tuncel, "Türkiye'de İsmi Değiştirilen Köyler", *Fırat Üniversitesi Sosyal Bilimler Dergisi*, Volume 10, Number 2, 2000, p. 26-27.

⁶⁸ *Türkçe Sözlük*, (yay. hzl.) Şükrü Halûk Akalın vd, 11. Baskı, Türk Dil Kurumu Yayınları, Ankara 2011, p. 480.

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foundation, Şah Baba foundation, Cemal Halife Masjid foundation, Gazi Baba Masjid foundation and Hacı Şüca Masjid foundation are reported to be the foundations and foundations founded by non-Sunni ones. Names of places related to non-Sunni elements can also be encountered in the district of Varna: Rahman Abdal Kuyusu-Avunduk Kuyusu, Ahî Bulağı Göçü, Bektaş Kuyusu, Şahkulu Çökeli, Işık Yurdu, Şuca Bey, Çavlu Âşık-Bağçelü, Âşık Hamza-Ak Hamza, Derviş Ali-Krane, Malış, Turna, Kasım Baba, Kılıç Baba-Geyikçiler, Hüseyin Dede, Börklüce Döllüğü, Halife Pınarı, Turhan Sûfi, Yakub Sûfi, Saru Sûfi, and Seydi Ali Kuyusu-Pirî Fakih are some of these settlement units.⁶⁹

In the second half of the 13th century, Sarı Saltuk Baba settled in Dobruja with a Turkmen group of migrant settlers.⁷⁰ Even though the involvement of Sarı Saltuk with the circle of Babais and his relationship with Hacı Bektaş-ı Velî are mentioned, no certain conclusions have been drawn regarding this issue.⁷¹ The zawiya and pious foundation of Sarı Saltuk were mentioned in the pious foundation book of Silistra belonging to the period of Sultan Selim II (1566-1574). Three workers consisting of a zaviyedar (zawiya responsible person) called Hüseyin and two dervish servants were recorded in Keligra (Keligra Castle). In the Uzun Hasan Farm located in the Kerane village of the Sarı Saltuk zawiya there were four people providing services for the zawiya.⁷² The zaviyedar (holder of zawiya) of the Sarı Saltuk Baba Zawiya was Ali Dede in Keligra in the year of 1597. In the zawiya, there were a servant, five dervishes,⁷³ three sakas, and repairers. Four dervishes were working for the zawiya in the Uzun Hasan Farm located in Kerane village. The zawiya had income from farms, pasturages, marshy places, vineyards, vegetable gardens, and muqatta in the villages subject to the district of Varna, primarily in Keligra, Kerane, and Uzun Yusuf (Çeltik Deresi).⁷⁴

⁶⁹ Ayşe Kayapınar, "Dobruca Yöresinde XVI. Yüzyılda Gayr-i Sünni İslam'ın İzleri", *Alevilik-Bektaşılık Araştırmaları Dergisi (Prof. Dr. Irene Melikoff'un Anısına)*, Volume 1, 2009, p. 85-102.

⁷⁰ Yazıcızâde Ali, *Selçuk-nâme*, vr.375a-375b.

⁷¹ Ocak, *Sarı Saltuk Popüler İslâm'ın Balkanlardaki Destanı Öncüsü (XIII. Yüzyıl)*, p. 106-109; Ocak, "Sarı Saltuk ve Saltuknâme", p. 15.

⁷² BOA. *TT.d.542*, p. 187.

⁷³ TKGM. *KKA.TT.d.86*, p. 26.

⁷⁴ TKGM. *KKA.TT.d.561*, vr. 110b.

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The Akyazılı Zawiya located in the Tekke village between Varna and Balchik is bound to the Bektashi tradition.⁷⁵ Evliya Çelebi provided detailed information about the zawiya and tomb of Akyazılı Sultan Baba due to his visit to the Özi province in February 1652. According to Evliya Çelebi, Akyazılı Sultan-Baba is one of the caliphs of Ahmet Yesevî, who came to Anatolia from Khorasan together with Hacı Bektaş-ı Velî.⁷⁶ Later moving to the Rumelia, Akyazılı Sultan resided in the Otman Baba Khanqah located in Varna. The Otman Baba Khanqah was called with his name due to Akyazılı Baba living here.⁷⁷ There is information on Akyazılı Sultan Zawiya in the cadastral registry records of 16th century. Based on the pious foundation book of Silistra from the period of Sultan Selim II (1566-1574), there were a zaviyedâr called Abdi Dede and four zawiya staff members (zaviyedar and türbedar) in the Akyazılı Baba Zawiya in Varna. There were also four dwellers of coptic reâyâ residing in the zawiya.⁷⁸ In 1597,⁷⁹ there were nine dervishes and three Coptic residents in this zawiya other than the zaviyedar Abdi Dede. The income of the zawiya included arable fields of Bozdoğan and Düzebasan, a pasturage and three marshy places.

Table 4. Non-Muslim Population in the Villages of Varna District Based on the Jizya Book dated 1691

Village	Alâ (Rich)	Evsât (Average)	Ednâ (Poor)
Kumluca		6	4
Derviş Yovan		8	14
Dereköy	1	6	1
Eskici		7	7
Yayla		2	1
Boğaz		8	9
Peliç			7
Galata	1	13	14

⁷⁵ Semavi Eyice, “Varna ile Balçık Arasında Akyazılı Sultan Tekkesi”, *Belleten*, Volume 31, Number 124, 1967, p. 551.

⁷⁶ Evliya Çelebi, *Seyahatnâme (III ve IV. Cilt)*, indeksli tıpkıbasım 2. Cilt, (yay. hzl.) Seyit Ali Kahraman, Türk Tarih Kurumu Yayınları, Ankara 2014, vr.122b.

⁷⁷ Ahmet Yaşar Ocak, *Osmanlı İmparatorluğu'nda Marjinal Sıfıllık: Kalenderiler (XIV-XVII. Yüzyıllar)*, Türk Tarih Kurumu Yayınları, Ankara 1999, p. 99-100.

⁷⁸ BOA. TT.d542, p. 186.

⁷⁹ TKGM. KKA.TT.d.561, vr. 110a.

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Cedid	3	18	8
Cafer	4	10	9
Kestric	3	10	9
Franga		9	17
Kuyucuk	20	123	87
Çukurova	9	32	28
Çavuş	6	26	31
Sarıgöller	3	31	37
Paşa ve Mentеше		5	9
Acemler		3	9
Müflis	5	15	18
Ekrene	4	18	24
Bali Subaşı		4	4
Kışla-i Çeltik	1	6	17
Doğuca			5
Derbend		2	6
Rusilar		2	6
Karagözler		9	7
Kadı		18	13
Yenice		3	4
Alaaddin	1	8	9
Yeniceciler			5
Kalaycı			2
Paşa Deresi			5
Sarıca			2
Monastery reâyâ		2	5
Haymana		26	4

BOA. *MAD*.d.4023, p. 29-39.

In the year 1691, the total population of non-Muslims consisted of 928 household-dwellers residing in 33 villages, grazing lands, and monasteries. Kuyucuk, Sarıgöller, Çukurova, and Çavuş villages came to the frontline among the villages with higher populations. These villages were in

the North of Varna town, and they were located at a close distance to each other. Kalaycı, Sarıca, and Yayla villages were the villages with less non-Muslim population.

In the detailed avariz book of the year 1751, the total number of villages in the district was 45, while the household-dweller total of military/exempt, Muslim and non-Muslims were registered as 618 in the book. The rate for military in the total population was 13, while there were 389 Muslim households and 216 non-Muslim households. Based on the avariz book of 1751, the population of Varna district consisted of 63% Muslim households, 35% non-Muslim households, and 2% military and exempt ones. According to these data, 65% of the population were Muslim, whereas 35% of the population were non-Muslim. In the period from 1641 to 1751, a sharp decline took place in the population of Varna district both as a result of the number of villages and this. Due to some villages joining the newly founded districts with the formation of new districts in the Silistra district, the occasional raids of Cossacks, and also the wars taking place in the region in the 17th and 18th centuries, a decline took place in the village population in the district of Varna.

Some of the villages subject to the Varna district became subjected to the newly established districts due to the foundation of new districts such as Hacıoğlu Pazardzhik⁸⁰ and Balchik within the Silistra sub-province. This caused the number of villages to decrease in the district of Varna. The same condition applies to the district of Pravadi, which is near Varna.⁸¹ Balchik and Hacıoğlu Pazardzhik-Bazaar subject to the Varna district were transformed into distinct districts in the second half of the 16th century. In the cadastral registry records dated 1641, Balchik⁸² and Hacıoğlu Pazardzhik-Bazaar⁸³ were recorded in the book as the districts of the Silistra sub-province. Visiting

⁸⁰ Musa Sezer, “Dobruca Bölgesinde Üç Kaza: Hacıoğlu Pazarı, Yenipazar ve Umur Fakih (XVIII. Yüzyıl Ortalarında Nüfus ve Yerleşim)”, *Osmanlı Mirası Araştırmaları Dergisi*, Volume 6, Number 16, 2019, p. 557.

⁸¹ Machiel Kiel, “The Heart of Bulgaria: Population and Settlement History of the Districts Provadia, Novi Pazar and Shoumen from the Late-Middle Ages Till the end of the Ottoman Period”, *Uluslararası Osmanlı ve Cumhuriyet Dönemi Türk-Bulgar İlişkileri Sempozyumu (11-13 Mayıs 2005 Eskişehir) Bildiriler*, Eskişehir 2005, p. 20; Ayşe Kayapınar, “Osmanlı Döneminde Rumeli’de Bir Nahiye Merkezi: Pravadi”, *Tarih İncelemeleri Dergisi*, Volume 30, 2015, p. 127; İbrahim Etem Çakır, “XVIII. Yüzyılın Ortalarında Pravadi Kazası”, *Balkan Tarihi I*, (eds.) Zafer Gölen-Abidin Temizer, Gece Kitaplığı, Ankara 2016, p. 128.

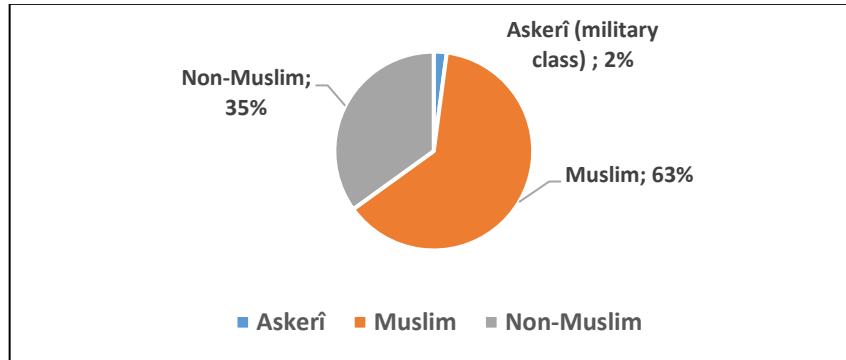
⁸² BOA. KK.d.2591, p. 223-248.

⁸³ BOA. KK.d.2591, p. 155-181.

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Hacıoğlu Pazardzhik in 1652, Evliya Çelebi stated that here was a prosperous town and had 78 villages.⁸⁴ In addition to such changes in the administrative structure, the Cossack attacks occurring from the end of the 16th century negatively affected the district of Varna. Based on the avariz book of the year 1641, 1190 dwellers in total are registered in 92 villages within the district of Varna. On the other hand, in the avariz book dated 1662, the names of 42 villages were registered. The number of avariz households was provided, while the number of dweller-household was not provided in this book that was prepared as a summary registry. In 1691, jizya counts were made in the district of Varna. There were three categories as rich, average, and poor based on the financial status of the population subject to taxation. According to the data in the book, a large part of the village population had an average or poor level of income. In some villages, there were no populations in the category of ala (rich) level.

Graph 2. Village Population of the Varna District in the Year 1751



In the archives and other sources of the period being analyzed, there is information related to the villages. The tax exemption was provided to communities of several villages in the Varna district due to having their villages located on the route. Because the Yeniköy-Suluca Dere village was on the way of Ekrene road, it was registered to the book as a pass-by (derbent) village.⁸⁵ Exemption had formerly been granted to the community of Çağlayık village in order to serve the Sarı Saltuk Khanqah, and for this reason, people

⁸⁴ Evliya Çelebi, *Seyahatnâme (III ve IV. Cilt)*, indeksli tıpkıbasım 2. Cilt, (yay. hzl.) Seyit Ali Kahraman, Türk Tarih Kurumu Yayınları, Ankara 2014, vr. 122a-122b.

⁸⁵ BOA. KK.d.2591, p. 62.

of the given village is exempt from the avariz tax.⁸⁶ The non-Muslim people in Ekrene had exemptions due to having repaired the bridge on the Baton River. However, the Muslim community of that village was not included in the avariz account.⁸⁷ Kamçı Suyu (Boğaz) is among the pass-by (derbent) villages.⁸⁸ The reâyâ of the Tekye village obtained exemption due to their services in the Khanqah.⁸⁹ Because there is no registry of having the pass-by quality for Çukurova village in the registry, it was included in the avariz accounts.⁹⁰ Memi Kethüda Farm was among the villages subject to the foundation of Sultan Selim I.⁹¹ Evliya Çelebi stated the following about the Galata village: It is a foundation village with a thousand households on a high hill. Its reâyâ is Greek. It has many vineyards and gardens. It is a village famous for its wine. 500 ships would be moored with rope on the Kamçı river in the vicinity of this village and would spend the winter here.⁹²

Conclusion

Entering under Turkish dominance at the end of the 14th century, Varna was a significant commercial center due to being located on a trade route extending to Istanbul from the North of the Black Sea. It can be understood that the commercial potential increasingly went up during the reign of the Ottomans because the city of Varna had a protected port. Following the Battle of Varna, 1444, Varna and its surrounding area became a settlement area by Yoruks. Aside from the foundation of villages in large numbers, the villages abandoned due to the Crusader attacks were settled by Yoruk groups. Many settlement areas emerged with the increase in the Turkish and Muslim population in time within Varna, which had district status

⁸⁶ BOA. KK.d.2591, p. 64. "Karye-i mezbûre Sarı Saltuk Tekye'sine hizmet itmek üzere muâfnâmeleri olmağla üslûb-u sâbık üzre muâf kayd olmuşdur". BOA. MAD.d.12584, vr. 105b.

⁸⁷ BOA. KK.2591, p. 64. "Karye-i mezbûre Baton Nehri üzerinde olan köprüyü tamir itmek üzere muâfnâmeleri olub lakin defter-i hâne mucibince köprüde üslûb-u sâbık üzere köprücü olub müsülmanı hâne-i avarız kayd olundu". BOA. MAD.d.12584, vr. 105b.

⁸⁸ BOA. KK.2591, p. 65. "Karye-i mezbûre ahali iki yerde derbend beklerler ve Kamçı Suyu'ndan güzâranlarından ayende ve revendeyi geçürüb hizmet iderler eskiden hâneleri olmamağla defter-i hâne mucibince girü derbendci kayd olundu". BOA. MAD.d.12584, vr. 108a.

⁸⁹ BOA. KK.d.2591, p. 67.

⁹⁰ BOA. KK.d.2591, p. 69.

⁹¹ BOA. KK.d.2591, p. 70.

⁹² Evliya Çelebi, *Seyahatnâme* (V. ve VI. Cilt), vr. 31a.

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of the Silistra Sanjak from the 16th century. A majority of the names of these places are in Turkish.

It can be understood that many settlement areas, zawiyas, and foundations showing the traces of non-Sunni Islam were founded in the Varna district during the reign of the Ottomans. While the names of Sarı Saltuk Baba and Akyazılı Sultan-Baba that are bound to the Alevi-Bektaşî tradition in Dobruja came considerably in the frontline, a limited number of zawiyas and foundations bound to this tradition were founded in Varna and its vicinity.

Thanks to this study, it is possible to follow the demographic and settlement status of Varna under Ottoman rule. In fact, detailed data on the demographic status of Varna, villages subject to the Varna district and the population included in the tax counts within these villages during the 16th-18th centuries were presented. According to the cadastral registry records of the 16th century, both the number of villages and the population increased in the district of Varna. This shows that Varna and its vicinity experienced a period of stability and welfare causing their repopulation. The process of transforming a devastated area into a village particularly represents a significant clue. The population increase is in question for not only Muslims but also non-Muslims. However, the rate of increase for the Muslim population is higher than that of non-Muslims. The increase in the Muslim population is not solely related to conversion (ihtida). Having livened up the abandoned regions after being made to settle in the region throughout the 16th century, Turks founded new settlement areas. This led to an increase in the population of the Varna district.

The number of villages in the Varna district declined in the 17th century. Some of the villages subject to the Varna district were joined to the newly established districts due to the foundation of new districts such as Hacıoğlu Pazardzhik and Balchik within the Silistra sub-province. On the other hand, the Cossack attacks occurring from the late 16th century continuing until the mid-17th century negatively affected the district of Varna. In the period from 1641 to 1751, a sharp decline took place in the population of Varna district both as a result of the number of villages and this. It was concluded that due to some villages in the Varna district joining the newly founded districts with the formation of new districts in the Silistra sanjak, the occasional raids of Cossacks, and also the wars affecting the Varna and its

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surrounding region in the 17th and 18th centuries, the district's population decreased.

Table 5. Village Population of the Varna District based on Avariz Books

Village		1641			1751		
		Askerî (Military Class)	Muslim	Non-Muslim	Askerî (Military Class)	Muslim	Non-Muslim
Fındıklı	Şkorpilovtsi		15		4	7	
Abdi	Samotino		5			4	
Petre	Bliznatsi - Yayla		1		3		25
Galata	Galata		72			12	12
Memi Sofular	Priseltsi					21	
Yeniceoğlu			14			10	1
Yassibaş	Ravna-gora		15			1	12
Çevikler						11	
Hayran	Mleşen	5	81			13	
Hacı Sinanlar	Benkovski					18	
Dede	Dobri-dol					6	
Eşekci	Eşekçi-Kavaklı Pınar	1	7	3			8
Köklüce	Zvezditsa						
Memi Kethüda Çiftliği		1	3	1			
Yayla					4	29	
Acemler	Aksakovo		3	12	2	9	
Rusilar	İgnatievo					14	7
Menteşe	Kara Bazarlı	5	15			1	
Paşa	Vladislavovo	3	17			4	
Kadıköy	Kadıköy		9			2	5
Yüncü		1	14			14	
Alaaddin-i Sağır	Ezerovo-Straşimirovo	1	19			12	
Alaaddin-i Kebir	Straşimirovo					9	

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Küçük İsa		3	11			12	
Dizdar	Pripek	5	8			5	
Peliç			16			6	
Sornik?						4	
Karagöz	Karagöz	1	10			14	5
Müflis			2	27		3	8
Franga-i Kebir	Golyama-Franga-Nedajda, Kamenra	8	3	13		15	2
Cedid						6	6
Caferli	Kiçevo		13			1	14
Kestriçe	Kastritsa/Vinitsa	2	40			3	5
Kapaklı	Klimentovo		22			4	31
Ekrene	Kurni/Kranevo	1	19	20		9	1
Geyikçiler	Rogaçevo		19			10	
Kömürlük	Vıglen	2	6	1		7	
Franga-i Sağır	Malka-Franga/Yarebiçna		1	5		7	
Şüca	Studenitsa		4	9		7	
Kumluca	Gorna-Kumluca/Krumovo		18	3		5	
Sarı Göller-Soğucak	Lyuben Karavelovo	2	26			12	
Tatar-Salihler	Veselin					9	
Derbend	İzvorsko		24	6		19	
Doruca						7	
Kuyucuk İbrahimhanzade Vakfi	Debrene						74
Derviş Yovan	Staro-Oryahovo					27	
Paşa Deresi	Vladislavovo	2	26				
Yeniköy-Suluca Dere		8	4	45			
Küçük Ali		2	59				
Bayram Beg			16				
Çağlayık	Çayka	2	3	25			
Çavuş	Kantaracı/General		2	50			
Kamçı Suyu/Boğaz	Dolen-çiftlik/Kamçıya		1	27			
Tekye		1	8				
Nebi Yörükler		2	11				
Akpınar	Mali-izvor?		6				

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Gündoğdu	İzğrev	1	11				
Doğuca	Zornitsa	1	10				
Pirhan Baba Zaviyesi			7				
Bali Subaşı			14				
Çakarova-Çukurova	Çukurova		35				
Karasular	Lovçantsi		48				
Hacı Ayvaz			18				
Döğenci			23				
Uzun			8				
Kayalı Dere			18				
Kalaycı	Tvirditsa		18				
Arnavudlar	Rudnik		10				
Taptık	Kipra		19				
Divane Ali			7				
Yuvacı Mahallesi			8				
Lütfi Mahallesi			6				
Selimköy	Konare		4				
Pizci Çiftliği			4	4			
Piron		x	X	x			
Çeltik		x	X	x			

BOA. KK.d.2591, p. 60-77; BOA. KK.d. 2596, vr.40a-41b; BOA. KK.d.2912, p. 271-282. For names of locations see: Acaroğlu, *Bulgaristan'da Türkçe Yer Adları*; Hocaoğlu, “Varna İlinde İsmi Değiştirilen Türkçe Yerleşme Adları”.

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Map 1. Varna Province in the year 1888



Hocaoğlu, “Varna İlinde İsmi Değiştirilen Türkçe Yerleşme Adları”, p. 73-92.

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