

POPULATION OF SAFAD IN THE FIRST HALF OF 16TH CENTURY ACCORDING TO THE TAHRİR DEFTERS

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Introduction

Safad was ruled by Ottomans after Marj-i Dabiq Victory of Yavuz Sultan Selim in 1516. After the conquest of whole region by Ottomans, a public census was made. The first census at the region was made between 1518-1529.

Up to now, very important studies are made regarding to this region. It will be better to take an attention to the studies of Bernard Lewis¹ and Wolf-Dieter Hütteroth-Kamal Abdulfattah². Since they have a general view belonging to the late 16th century, we have taken advantage of both works especially for reading area names.

The state register record books which we have examined in this communiqué directly belong to Safad and recorded as *Mufassal Tahrir Daftars* of 1518-1519 (record no.427) and of 1536 (record no.300) in Prime Ministry Archive (Istanbul). We have examined the population of Safad, including city center, sub-districts and villages.

1. Administrative Division

After domination of Safad by Ottomans as a result of Merc-i Dabik War in 1516, its administration was given under the command of Mustansiroğlu by Emperor Yavuz Sultan Selim³. But city command was conferred to Janberdi Gazali -a Mamluk regent who served to Ottomans after Ridaniya War- with Gazza and Jerusalem districts by 1517⁴. After the command of Damascus district was conferred to Gazali by 1518, that Mamluk

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¹ Bernard Lewis-Amnon Kohen, *Population and Revenue in the Towns of Palestine in the Sixteenth Century*, Princeton, 1978

² Wolf-Dieter Hütteroth-Kamal Abdulfattah; *Historical Geography of Palestine Transjordan and Southern Syria in Late 16th. Century*, Erlangen, 1977

³ Hoca Sadettin, *Tâcü't-Tevârih II*, İstanbul, 1279, p. 342; Müneccimbaşı Ahmed, *Sahâifü'l-Ahbâr III*, İstanbul, 1285, p. 463.

⁴ Feridun Bey, *Münşeâtü's-Selâtin I*, İstanbul, 1264, p. 403

commander had become the prime-principal of Damascus state (or Arab state in other words) which is a wide land⁵.

After the death of Emperor Yavuz Sultan Selim, Emperor Qanuni Sultan Suleyman ascended the throne in 1520. Then Janberdi Gazali had siezed the opportunity to re-build the Memluk domination in Syria and Egypt by leading a huge rebellion and declaring his emperiority under name “Malik Ashraf”⁶. Not only the rebellion was supressed in a short time but also Gazali was arrested and executed. After that, the command of Damascus state was conferred to Anatolian prime-principal Ayas Pacha and Safad, Gazza and Jerusalem districts were seperated from damascus district and each was dominated as independent districts⁷. Command of Safad was conferred to Chavush Sinan Bey⁸.

By 1527, Safad and Nablus used to be one district and this administrative area used to be under command of Hadji Bey⁹. By 1545, Safad and Nablus was considered as seperate independent districts and the command of Safad was conferred to Bahram Bey¹⁰. Safad District was under the control of Hasan Bey by 1550¹¹, and of Mehmed Bey¹² by 1565.

Safad district finally was seperated from Damascus in 1614 and became an independent state with Sayda and Beirut¹³. But it is stated that those districts have been out of state status and have inserted to Damascus state under name of “Safad-Sayda-Beirut District” some time later. This district have been under command of Ali Bey, son of Fahrettin –son of a Durzi one of leaders Ma’an by 1631¹⁴. But after Fahrettin’s rebellion, Mustafa Bey had

⁵ Enver Çakar, “XVI. Yüzyılda Şam Beylerbeyiliğinin İdarî Taksimatı”, (Administrative Division of Damascus Prime-principality in XVI. Century) *Firat Üniversitesi Sosyal Bilimler Dergisi XII/1* (Elazığ, 2003), p. 356

⁶ Refer to Feridun Emecen, “Canbirdi Gazali”, *TDVİA VII* for further information regarding Gazali Rebellion.

⁷ Enver Çakar, *same article*, p. 358

⁸ Enver Çakar, *same article*, p. 359

⁹ Enver Çakar, *same article*, p. 359

¹⁰ Enver Çakar, *same article*, p. 360

¹¹ Feridun Emecen-İlhan Şahin, “Osmanlı Taşra Teşkilâtının Kaynaklarından 957-958 (1550-1551) Tarihli Eyalet Tevcih Defteri I”, *Belgeler-Türk Tarih Belgeleri Dergisi XIX/23* (Ankara, 1999), p. 72-73

¹² *6 Numaralı Mühimme Defteri, Tıpkıbasım*, p. 536, hüküm: 1165

¹³ Enver Çakar, *same article*, p. 363

¹⁴ Enver Çakar, “XVII. Yüzyılın İlk Yarısında Şam Eyaleti İdarî Taksimat-Eyalet Yöneticileri” (Damascus State by the First Half of XVIIth. Century (Administrative Division-Sub-district commanders), *Firat Üniversitesi Orta-Doğu Araştırmaları Dergisi I/2* (Elazığ, 2003), p. 48

conferred the command of Safad by 1633. Afterwards former Erzurum prime-principal Mehmed Pasha (1637), former Egypt prime-principal Zulfikâr Pasha (1640) has gained command of Safad as arpalık¹⁵.

1. Safad Population by 1518

1.1. Safad City

Taking Safad city as center, first census comprised of Jıra, Tibnîn (known as Bilâd-ı Banî Bashâra or as Jibâl-i Âmilî), Sûr, Shaqîf, Akkâ and Tabariya sub-districts. In 1536 census, Sûr had been seperated from Safad and other sub-districts had been included to Safad.

In that period, Safad used to have 6 quarters named *Akrâd*, *Savâvîn*, *Abu Tâ*, *Safvân* (Jâmiu'l-Ahmar in other name and will be mentioned by that name in 1536), *Handak* and *Sûq*.

Jewish population had been recorded with name *Yahûdiyân-ı Mutsa'raba* quarter. Jews in this quarter had been recorded by groups under name of *Jamaat-i Afranj*, *Tayla* (Italy) and *Qanâdiya*. Safad quarters and population records are as follows¹⁶.

Table 1: Safad center population by years 1518-1519

QUARTERS					
Quarter Name	Household	<i>Bachelor</i>	Imam and Preacher	Cavalry Soldier	Blind
Akrâd	105	26	5	13	
Savâvîn	174	7	6		4
<i>Castle Soldiers</i>	20				
Abu Tâ	135	7	6		3
<i>Castle Soldiers</i>	6				
Safvân/Jâmiu'l-Ahmar	136		5		2
<i>Castle Soldiers</i>	21				
Handak	41		1		
Sûq	42		3		
TOTAL	680	40	26	13	9

¹⁵ Enver Çakar, "XVII. Yüzyılın İlk Yarısında Şam Eyaleti (İdarî Taksimat-Eyalet Yöneticileri)" same article.

¹⁶ Quarter names are indicated with bold letters and sub-group and communities are indicated with italic letters.

Jewish Communities

Quarter Name	Household	<i>Bachelor</i>
Jews Mutsa'raba	130	
<i>Afranc</i>	48	
<i>Tayla</i>	21	
<i>Qanâdiya</i>	33	
TOTAL	232	

As seen above, there have been 912 households, 40 bachelors, 26 imams and preachers, 13 cavalry soldiers and 9 blind people (680 Muslims and 232 Jews) in Safad at mentioned years. Safad seemed to be a small village at first impression.

Approximate population of city center used to be (by multiplying each household with coefficient 5) $912 \times 5 = 4.560 + 40 + (26 + 13 \times 5) + 195 + 9 = 4.804$. When exempted people and soldiers are added, Safad population can be spelled as 5.000. In the first half of the century, population would increase.

We do not comment on the population quantity as a fast population increase or overpopulation. In accordance with our opinion there has been a considerable hidden population which couldn't be counted for the reason that this was the first census. By the mid-century, when the authority was stricter, hidden population have also been counted and recorded and thus actual population numbers have been reached.

It is also seen that a remarkable Jewish population have migrated to Safad and other districts from several areas of the world by the mid-century.

When the records evaluated by households, 680 of the 912 households used to be Muslims and other 232 used to be Jews. That means 74,5% of the household population used to be Muslims and 25,4% used to be Jews. When bachelors, imams and others are added, this ratio differs for the account of Muslims.

There used to be a remarkable Akrad population in Safad. Akrad used to be the first quarter of Safad and included 105 households, 26 bachelors, 5 imams and preachers and 13 cavalry soldiers. From that view, by population ratio Akrad can be accepted as the fourth quarter of Safad.

Population which is recorded as *Ajnâd-ı Qal'a* (*Cavalry Soldiers*) in Muslim quarters is also remarkable. *Ajnâd-ı Qal'a* can be translated as "castle soldiers". They used to be a private soldier unit before Ottoman conquest and after the conquest their status have been protected by Ottoman

Government which became retired private soldier unit.¹⁷ *Samiri*'s, which is mentioned by Lewis and Hütteroth were not living in Safad in that period.

1.2. Rural Population of Safad by 1518

The population of the rural areas given in appendixes above also mentioned sub-districts population.

There had been a remarkable *Akrad* and *Turkoman* population not only in Safad district but also in whole Palestine area. There used to be *Turkoman-ı Huseyin Arab*¹⁸ and *Qabaylı* and *Qabâyishe* *Akrad* communities at Jira sub-district. There used to be *Taybogha Turkoman community* of 53 households in Telfehâta village of Shaqif sub-district.

Jewish population of the rural areas used to be 122 households and Christian population used to be 61 households. Jews used to be located in the villages of Jira, Akkâ and Tabariya. Christians used to be located in villages of Jira, Tibnîn and Tabariya which can be seen in below table.

Table 2: Population by the view of religions in 1518-1519

<i>Sub-district</i>	Muslims		Jews		Christians		Total	
	H	B	H	B	H	B	H	B
Jira	987	75	33	-	42	-	1.062	75
Tibnîn	789	80	-	-	11	-	800	80
Shaqif	226	20	-	-	-	-	226	20
Sûr	160	39	-	-	-	-	160	39
Akkâ	805	76	33	-	-	-	838	76
Tabariya	927	21	56	-	8	-	991	21
TOTAL	3.894	311	122	-	61	-	4.077	311

H: Household, **B:** Bachalors

From that point of view, general population of Safad and ratio in 1518-1519 is as seen below.

Table 3: General Population in Safad at 1518-1519

Tablo 3/1: Center

	Household	Bachelor	Imam	Cavalry soldier	Blind
Muslim	680	40	26	13	9
Jewish	232				
TOTAL	912	40	26	13	9

¹⁷ Hütteroth-quoted from Lewis, *ibid.*, p. 41

¹⁸ Communities are mentioned under name of the Kethudas.

Table 3/2: General Sub-total of sub-districts

Sub-districts	Household	Bachelor	Imam
Jira	1.062	75	14
Tibnîn	800	80	15
Sûr	160	39	5
Shaqîf	226	20	0
Akkâ	838	76	5
Tabariya	991	21	9
TOTAL	4.077	311	48

General population table of district is as seen below.

Table 3/3: General Population of Safad District at 1518-1519

	Household	Bachelor	Imam and preacher	Cavalry soldier	Blind
City center	912	40	26	13	9
Sub-districts	4.077	311	48		
TOTAL	4.989	351	74	13	9

As obvious in the table, there have been approximately 5.000 households and 350 bachelors in Safad in the first quarter of 16th century. 912 households (18,28%) used to be located in city center and the rest 4.077 households (81,72%) used to be located at the rural areas. When imam-preachers and cavalry soldiers are assumed as household and multiplied with coefficient 5, population can be calculated as 24.925. When bachelors and exempted people are added, we can assume Safad district population as 25.000.

Taking into consideration by the view of households, religious dissocation is as follows: 354 Jewish households -232 located in city center and 122 located in rural areas- and 61 Christian households; total 415 non-Muslim households. As there used to be 4.989 households in district, 4.574 of them used to be Muslim households. So, ratio of Muslims to general population used to be 91,69% and non-Muslim ratio used to be 8,31%.

2. Safad Population at 1536

As mentioned above, record book belonging to this date is more detailed. Whole population and economic records have been noted down with utmost care. It is also mentioned that there had been a remarkable increase of population.

Depending on the resumé of the book records, there have been 282 villages, 295 arables, 14.844 Avârid households¹⁹, 1.921 bachalors and 32 lands. Exempted population used to be 307 households.

Total income of the district used to be 2.702.457 coins, 1.536.506 coins of which belong to Sultan' Total of Jewish and Christian's taxes (jizya) used to be 124.480 coins. There used to be 6 zaamet owners and total 110 cavalry soldiers.

2.1. Safad City at 1536

There used to be 7 quarters; *Savâvîn, Handak, Gharaviyye, Jâmiu'l-Ahmar, Akrâd, Alûta* and *Sûq*. Akrâd and Jund-i Qal'a have been mentioned seperately. Akrâd people used to be also located in Savâvîn quarter besides their self-named quarter. Jund-i Qal'a people used to be located in Savâvîn, Akrâd and Alûta quarters.

Another group in the city used to be the Jews. In that period, Jews population increased and they were differentiated inside the group. By means of the community names within Jews, it can be found out where they migrated from. As seen in below table, Jews have migrated from Portugal; Spanish areas Qurtuba, Qastilya, Aragon, Qatalan, Marocco, Hungary, Poland, Sicily, Italy and Germany. It seems that Jews and Muslims used to live in different quarters in the city. Because there is no Jewish population in mentioned 7 quarters above. But, Jews, Christians and Muslims used to live together in the villages.

Safad central population table is given below.

Table 4: Quarters of Safad at 1536

<i>Quarter name</i>	<i>Household</i>	<i>Bachelor</i>	<i>Imam</i>	<i>Muezzin</i>	<i>Muqassah</i>	<i>Blind</i>	<i>Lunatic</i>
Savavîn	385	30	8	8	2		
Akrâd	14	1					
Castle soldiers	26	3					
Handak	27	1					
Garaviyye	40	4					
Jâmi'u'l-Ahmar	157	39	2	9	1	1	
Castle soldiers	37						

¹⁹ It is determined by our calculation that this figure is incorrect.

Akrâd	153	71	2	2		1	
Castle soldiers	12						
Aluta	183	63	2	5		1	
Castle soldiers	9	1					
Sûq	50	9	2	13			1
TOTAL	1.093	222	16	37	3	3	1

Table 4/1 Jewish Communities²⁰

<i>Quarter name</i>	<i>Households</i>	<i>Bachalors</i>
Portugal	146	15
Qurtubiyya	35	7
Qastaliyya	182	11
Mutsa'rab	100	8
Maghârîba	38	7
Aragon ma'a (with) Qatalan	51	3
Majar	12	-
Polya	21	1
Qalavariyya	24	-
Silisiya	67	4
Talyan	29	-
Alaman	24	1
TOTAL	729	57

As seen in the tables, there had been 1.822 households 1.093 Muslim households and 792 Jewish households. There used to be no Christians in the city center. 222 of Muslim population used to be bachalors, 16 imams, 37 muezzins, 3 muqassahs, 3 blinds and 1 lunatic. There used to be 57 bachalors among Jews.

There used to be 2.156 households total including 1.179 Muslim, 904 Jewish, 5 Samiri and 68 castle soldier households by the end of 16th century. Bachalor population used to be 186 among Muslims, 93 among Jews and 5 among castle soldiers²¹. Thus, there had been a remarkable increase by the end of the century.

Depending on this figure, approximate population of the city (with coefficient 5 per household) can be calculated as follows.

²⁰ For the reason that Jews used to pay 1075 golden coins (40 coins per 1075 household) to the government, they have willingly accepted to pay 100 households more and requested Sultan's decision and accepted to pay 1,175 golden coins. (refer to *Tapu 300*, p. 36)

²¹ Hütteroth-Abdulfattah, *ibid*, p. 52

$$1093+729 \times 5 = 9,110$$

$$222+57 = 279$$

$$16+37 \times 5 = \underline{265}$$

Total 9.654

When soldiers and exempted people are added, city population is considered about 10.000 people. This means a 100% increase when compared to year 1518.

2.2. Population of Sub-districts and villages of Safad at 1536

There is no remarkable difference in administrative division of year 1518. The only important point was that Sur sub-district had been separated from Safad. Sub-districts of Safad used to be Jîra, Tibnîn, Shaqîf, Akkâ and Tabariya. There used to be 265 villages; 50 of Jira, 75 of Tibnîn, 38 of Shaqîf, 61 of Akkâ and 41 of Tabariya²². Detailed population tables of these sub-districts and villages are given in appendixes.

In that view, total population of Safad's sub-districts and villages used to be 12.371 households, 1.841 bachalors, 71 imams and muazzins and 78 blinds, lunatics and muqassahs.

In Halil Sahillioğlu's opinion; population of Safad in 1.548 used to be as follows: 13.957 households and 1.686 bachalor Muslims, 1.192 households and 92 bachalor Jews, 183 households and 18 bachalor Christians and 5 household Samiris in general district population²³.

Turkoman, Akrâd and Arab population living in the area have been recorded with community names. Turkoman communities used to be *Turkmân-ı Huseyin*, *Jammâsin*. Akrad communities used to be *Qabaylı*, *Hasanka*, *Mahâmin*, *Qabâlishe*, *Ashâkira*, *Havâlida*. Arab communities used to be *Kalbiyyîn*, *Hârîsa*, *Shumar*, *Sharqa*. Castle soldiers (Ajnâd-ı Qal'a) used to be present. Dissociation of these communities in rural areas used to be as follows:

²² Though sub-total of the villages are mentioned as 282 in the resumé, we believe that there is a calculative error.

²³ Halil Sahillioğlu; "Nisbeti 'Aded-i Sukkânî'l-Mudun ilâ Mecmû'î 'Adedi's-Sukkân fi Ba'zi'l-Vilâyâti'l-Arabiyye fi'l-Hukmi'l-Osmânî" *Min-Tarihi'l- Aktâri'l-Arabiyye fi'l-'Ahdî'l-Osmanî*, İstanbul, 2000, p. 84

Table 5: Dissociation of communities to city center and sub-districts

	<i>Turkoman</i>		<i>Akrâd</i>		<i>Arab</i>		<i>Castle Soldiers</i>	
	<i>H.hold</i>	<i>Bc.lors</i>	<i>H.hold</i>	<i>Bc.lors</i>	<i>H.hold</i>	<i>Bc.lors</i>	<i>H.hold</i>	<i>Bc.lors</i>
Safad	-	-	237	71	-	-	84	3
Jira	22	3			105	5	7	
Tibnîn	-	-	-	-	-	-	-	-
Shaqif	-	-	-	-	-	-	-	-
Akkâ	18				12			
Tabariya	-	-	71	10	-	-	11	-
Total	40	3	308	81	117	5	102	3

Jewish population in rural areas used to be 256 households, 12 bachalors and 2 lunatics and used to be located in Bîre, Ayn Zaytun, Ulmân, Kafar Anân villages of Jirâ, Bukay‘a, Kafar Jasif, Kâbul villages of Akkâ, and Kafar Kana village of Tabariya. Christian population used to be located in Marûnu‘n-Nasârâ village of Tibnîn, Kûskân and İklil villages of Akkâ, and Nâsira village of Tabariya and their population used to be 84 households and 10 bachalors. As can be found out from the table and village lists in appendix, Muslims, Jews and Christian people used to live together in the villages. There used to be no independent Jewish or Christian villages. Religious dissociation rural area population is given in below table for comparison:

Table 6: Religious Dissociation in Sub-districts

<i>Sub-district</i>	<i>Muslims</i>		<i>Jews</i>		<i>Christians</i>		<i>Total</i>	
	<i>H.hold</i>	<i>Bc.lor</i>	<i>H.hold</i>	<i>Bc.lor</i>	<i>H.hold</i>	<i>Bc.lor</i>	<i>H.hold</i>	<i>Bc.lor</i>
Jira	2.121	460	93	2	-	-	2.214	462
Tibnîn	3.411	563	-	-	46	10	3.457	573
Shaqif	1.303	135	-	-	-	-	1.303	135
Akkâ	2.697	444	98	-	21	-	2.816	444
Tabariya	2.472	233	65	10	17	-	2.554	243
TOTAL	12.004	1.835	256	12	84	10	12.344	1.857

General population of district is as follows

Table 7: Population of District

	<i>City</i>				<i>Sub-districts</i>				<i>Total</i>			
	<i>H.</i>	<i>B</i>	<i>I</i>	<i>O</i>	<i>H</i>	<i>B</i>	<i>I</i>	<i>O</i>	<i>H</i>	<i>B</i>	<i>I</i>	<i>O*</i>
Muslim	1.093	222	53	7	12.004	1.857	71	36	13.097	2.079	124	43
Jewish	729	57			256	12		2	985	69	-	2
Christian	-	-	-	-	84	10		-	84	10	-	-
Total	1.822	279	53	7	12.344	1.879	71	38	14.166	2.158	124	45

H: Houshold, **B:** Bachalor, **I:** Imam, **O:** Other

According to this table, there used to be 14.166 households, 2.158 bachalors, 124 imam-muazzins and 45 blinds, lunatics etc. 13.097 households Muslim, 985 households Jew and 84 households de Christian. Bachelor population of Muslims used to be 2.079, Jews 69 and Christians 10.

We can reach the approximate figures by assuming each household with coefficient 5:

$$\begin{array}{rcl} 14.166 \times 5 & = & 70.830 \\ 2.158 & = & 2.158 \\ 124 \times 5 & = & 620 \\ 45 & = & \underline{45} \\ \text{Total} & : & 73.653 \end{array}$$

According to this calculation, the total population of Safad district can be assumed as 74.000 by the firs half of 16th century. Hütteroth has mentioned general population of Safad by the end of 16th century as 82.570 by using the same method²⁴. It seems acceptable that the population was around 74.000 by the mid-century. This means an increase of 300% when compared to 25.000 people population defined in 1518-1519. But it is obvious that this is not an increase caused by birth. The reason of that increase is that the population of which could not be recorded by the beginning of the century due to lack of authority can be recorded at the second census²⁵.

When taken into consideration by means of households, Muslims constitute 92,45% of the population with 13.097 households, Jews constitute 6,95 of population with 985 households and Christians constitute 0,59% of

* Blinds, lunatics, muqassahs, zâviyedâr cünd-i kal'a status is intended.

²⁴ Hütteroth-Abdulfattah; *ibid*, p. 43

²⁵ Fernand Braudel, points that the population increases to double or triple in Mediterranean basins by the end of 16th century. But we believe that he missed the point because the central authorities were not full filled in Mediterranean basins by the first half of 16th century. Reformation struggles in Europe and Conquest of Ottomans to Europe and East Mediterranean were valid. It is not possible to make an excellent census in this conflict atmosphere. More dependable census results could be given after the mid-century when the lack of authority is eliminated.

population with 84 households. Annual jizyas of Jews and Christians used to be 70-80 coins per individual²⁶.

A remarkable part of the population used to live in rural areas. As Jirâ, Tibnîn, Shakîf, Akkâ and Tabariya seems to be villages, However, we take Safad into consideration as a city. The population out of Safad has been evaluated as village population. When households, bachalors, imams, muazzins and exempted people are assumed as total 87,23% of the population is located in rural areas and 12,78% is populated into the city center. These figures seem parallel to the qualities of agriculture communities before industrialization.

Some villages have been desolated by the high taxes or by the high costs of the passangers when the village is located near main roads. Qa'qa'abiye village of Shaqif, for example, used to be desolated. Bet as the villages used to be derbent it is considered that restoration and settling works would have been advantageous, these villages have been handed over to Hadji Veli (one of the cavalry soldiers) by Mîsrî-zâda Mehmed who Emin of Havass-ı Humâyun of Safad and ten carriages of wheat, five carriages of barley and 2.250 coins instead of other taxes would have been paid by him per year in return and this have been recorded to Daftâr-i Jadîd (new land register book) But there is not such several examples. Jish/Jesh villages of Jira; Sannâcil, Satin and Ma'raka villages of Tibnîn has such kind of status. As Jubb-u Jusuf village of Jira is located near main road, this village had been exempted from avârid tax.

It is likely to say that the most privileged social group of districted to were soldiers. They are *Mirliva* (district principal), *zaamet* and *timar* owners. Because these groups used to have remarkable economic sources. *Jund-i Qal'a* (Castle Soldiers) population, who have protected their traditional soldier status is important within the area. Because this social class is not only located in Safad but also located in the whole area. In reference to the records of their names, "*previous castle soldiers*", it is obvious that they had been in soldier status before Ottoman dominance (Seljuqids, Ayyubi and Mamlouk eras) and Ottoman government has confirmed and accepted their status. They used to be located in city center and in villages.

²⁶ For example, while the jizya of Jews in Shafâ'amr village was 70 coins (refer to land register book 427, p. 113), the jizya of Jews in Nasira village was 80 coins (refer to land register book 427, p. 143). The jizya of Christians in Raniya village was 70 coins. (refer to land register book 427, p. 141)

There also used to be Turkoman, Akrâd and Arab communities in the district. They used to live a nomadic life. They used to pay the 'oşr (öşür) to cavalry soldiers principal (sahib-i arz), and pay the taxes to Amin

As seen in the tables, there had been a foundation tradition at Safad. Lots of villages and mukataa were foundations. Furthermore, most of these foundations are family foundations. For example, family foundations such as *Sultan Ghavri, Muhammed Nasıraddin, Hoshkadem, Malik Muayyad, Malik Ashraf Inal, Sinan el-Mansûrî* makes a remarkable deal. It is considered that the family invests the income to these foundations, thus, it would not be incorrect to assume the foundation owners as an important social group. But an application is remarkable; the government have applied residence system to all foundation lands and collected ('oshr=öşür) from foundation villages

There used to be a population of which is exempted from takes. They were imams, muazzins, preachers, judges (Jew rabbis), monastery people, lunatics, blinds, crippled/paralyzed, orphans and widows.

It will be appropriate to give a general information regarding to people names used in the area, though this may be the subject of another study. It must be mentioned that the names of which had been recorded to the state register books were male names.

As per the point of view of the era, religious names are mostly used in all groups. Muslims mostly used the names Muhammed, Ahmet, Ali, Hasan, Huseyin, Bakir, Omar, Osman, Suleyman, Ibrahim, Abdullah, Abdurrahman, Isa, Musa, Jusuf and such prophet or religious laeders. Names which are mostly religious people names or governor's names such as Bahaeddin, Bahadır, Nasıraddin, Nasrullah, Zaynaddin, Darvish, Alaaddin, Qasım. Pure Turkish names such as Tangriverdi, Tangrivermish, Gunduz, Turan, Hoshgeldi are mostly used. These names are used in Turkish and Kurdish communities.

Religious names are also used in Jewish and Christian groups. Jewles used prophet names such as Abraham, David, Salamon, Musa, Harun, Jusuf, Ishak, Jakob, Jahuda, Azar, Samuel, Danyal. They also used the names Murdehay, Levi, Shalom, Halim, Valester. It is interesting that all Jews that came from Spain, Portugal, Italy, Germany, and Hungary have used these common names. That shows a cultural communion has been developed in earlier eras within Jews²⁷. Christians also used similar names. Names such as

²⁷ Refer to land register book 300, p. 26-36

Isa, Musa, Abdulaziz, Barakât, Jerjis, Ayyub, Jusuf, Harun, Hilal, Salamon are used among Christians.

Mainly, it can be seen that the names used among Muslims, Jews and Christians are common. This is natural, because the sources and merits of the three religions are common. It is obviously seen when looking at people names.

Shortly, the population, structure, dissociation of population by rural/urban areas, social groups and people names are not different from the century's and population structure and social groups' of other cities of Ottoman Government.

APPENDIX

APPENDIX-I

SAFAD CITY CENTER AND VILLAGE POPULATION ACCORDING TO THE TAHRIR DEFTER DATED 1518-1519 *

APPENDIX 1/1 QUARTERS

Quarter name	Households	Bachalors	Imams and Preachers	Cavalry soldiers	Blinds
Akrâd	105	26	5	13	
Savâvîn	174	7	6		4
Castle Soldiers	20				
Ebu Tâ	135	7	6		3
Castle Soldiers	6				
Safvân/Câmiu'l-Ahmar	136		5		2
Castle Soldiers	21				
Handak	41		1		
Sûq	42		3		
TOTAL	680	40	26	13	9

* We have taken Hütteroth as source for reading village names and for mapping the villages especially. But there are different readings. We have mentioned these village names as same. For example, the village which Hütteroth have read as Bir'im can be read as Ber'im. Also Nabratîn village can be read as Nabratayn. We have marked the names of the villages which we are not sure about with a question mark.

JAMAAT-İ YAHUDİYÂN (JEWISH COMMUNITY)

Quarter name	Households	Bachalors
Jews Mutsa'rebe	130	
Jamaat-i Afranj	48	
Tayla	21	
Qanâdiye	33	
TOTAL	232	

APPENDIX 1/2 SUB-DISTRICTS¹**1.2.1 JİRA**

Village name	Households	Bachalors	Imams
Jâ'ûna	8		
Aynîn (?)	11		
Bar'im/Bir'im ²	24	2	1
'Ayn Zaytûn	45		
<i>Christians</i>	42		
'Almâ/Ulemâ ³	134	2	3
Jakûk	19	6	1
Qârâ	13	1	
Al-Biryâ (?)	12	4	
<i>Jews</i>	19		
Balat	4		
Dayru'l-Vaqqasiyya ⁴	16	3	1
Jesh/Jish	46	3	1
Jarmak	41	3	1
Hadîse	19		1
Zahiriye-i Tahtâ other name Gharbiyye ⁵	17	1	
Mîrûn	27	5	1
Al-Qa'biyye ⁶	7		
Zahiriya-i Fevqâ	6	3	
Dîshûn ⁷	8		

¹ Village names are written in bold letters. Communities of the village is written in italic letters. For example, italic written *Christians*, below Ayn Zeytun village refers to the Christians in that village.

² Halid bin Valid foundation.

³ Cairo Malik Muayyad Mosque foundation.

⁴ Badraddin Muhammad sons foundation.

⁵ Malik Ashraf Inal sons foundation.

⁶ Madina Mazlik (?)sons foundation.

⁷ Dunderî son foundation.

Suleyman ⁸	5	1	
Hâlısa	10		
Sinitî/Sinini (?)	4		
Jâhûlâ	5		
Kafar Bir'im	34	8	1
Muradiya	12		
Jubb-u Jusuf with Jayâ/Jabâ ⁹	14		
Mu'aysira ¹⁰	3		
Alûniyya	6		
Safsafâ	6		
Mârûniyya	5		
Atkâb (?)	15		
Qasr/Qasîr/Quseyr ¹¹	3		
Tâbigha ¹²	4		
Rabîs(?) ¹³	5		
Zâbûd	14		
Magharu'l-Hît	8		1
Talîl	8		
Kafar Anân	12	3	
Jews	14		
Dallâta	9	4	
Turkomân Huseyin Arab	29		
Jemaat-i Akrâd			
Akrâd-ı Qabaylı	39		
Akrâd-ı Qabâyışa	34		
Sibâne'il-Favqâ	11		
Samu'iyya	28	3	1
Mansûra	14		
Nabratayn/Nabratîn	4		
Kafar Mârûs	11	2	
Fasâyûn/Kasâyûn	7		
Saydânî Vaqqas (?)	4		
'Amûka	35	8	1
Sabcûr/Siptirûz	17	1	
Ra'su'l-Ahmar	12		

⁸ Badraddin Muhammad son foundation.

⁹ Muqbil Husâmî son foundation.

¹⁰ Emîru'l-Haj son foundation.

¹¹ Şemseddin bin Mezlik (?) foundation.

¹² Seyyid Rufâ'î Ali Zaviyah foundation which is located at the same village.

¹³ Junus bin Burhanaddin bin Junus son foundation.

Miniye/Muniye ¹⁴	54	5	1
Majdalı ¹⁵	2	1	
Qayyûmiyya	10	3	
Akbaru'l-Hatab	18	3	1
Mu'addamiyye/other name Kafar Bir'im	3		
TOTAL	1062	75	14

1.2.2. TIBNÎN¹

Village name	Households	Bachelors	Imams
'Aynânâ/Aynâtâ	28	4	1
Majdal-i Salim	4		
Atrâ	8		
Jâdîn/Bâdîn	5		
Shamlî/Shimlî	6		
Markaba as known Marj-i Kaba	4		
Bint-i Jubeyl	38	5	1
Numayriyya	6		
Malikiyya	53	8	2
'Atrûn	30	8	1
Mârûn	10		
Bi'ashit/Bir'asit	16	2	1
Mis	10	3	
Balîda(?)	6		
Kadas	24	14	1
Kafar Tibnîn	34		1
Ashhûr/Ishhûr	9		
Mârûn-ı Shikâya	5		
Tayru Hadâsâ	9		
Aytâ'l-Facrî	11		
Shaqrâ	26	1	1
Nafs-i Tibnîn	41	10	1
Hâris	18		
Shayhin (?)	10		
İdmît ²	-		
Tayr Bihâ	13		
Sarûh (?)	11		

¹⁴ Zahirîya Madrasah foundation located in Quds-i Sherif.

¹⁵ Jamaladdin as-Sabî foundation.

¹ Known as Bilâd-ı Banî Bashâra and Jibâl-i 'Âmilî. Land register 427, p. 45

² Households not written, dependent to Madina foundation.

Dibil	10		
İqrit	18		
Mârûnu'n-Nasârâ	18		
<i>Christians</i>	11		
İrşâf/er-Raşaf	19		
Kafar Kûlâ/Kûk	13		
Jadîde	10		
Balat	11		
Dibîn	8		
Hiyâm	61		2
Shinnâ and Fazâyire	5		
Bassa	22		1
Sahla	24	7	1
Abil	6		
'Avbâ/ 'Ûbâ	17	2	
Dayr-i Basat	34	7	1
Kaddâta	13	2	
Râmiya	16	2	
Qafqafâ	5		
Hardaliya	5		
Mârîni'ş-Şamr	3		
Al-Bîfâ ³	4		
Asrafiyye/Arafiyye(?)	8		
Fasûtâ	10	2	
Akbarî'l-Gharbiyye	5	3	
Tayr Kalsiye	5		
Dayr-i Suryan	4		
TOTAL	800	80	15

1.2.3. SÛR

Village name	Households	Bachalors	Imams
Jadiye/Jaddiyye	28	14	1
Al-Bâzûrî	9	1	1
Siddiqayn ¹	15	1	1
Al-Ma'raka ²	14	3	
Mazra'a with Dayr-i 'Âmus ³	22	10	1
Kâtâ	9	5	

³ Shamsaddin Muhammad al-Akkârî son foundation.

¹ Sinan al-Mansûrî foundation.

² Sinan al-Mansûrî foundation.

³ Shihâbuddin bin Salih Mosque foundation.

Shaybakiyya	10		
Majâdil	12	2	
Sûr and Ma'shûqa	28	3	1
İrmit/Ermet	3		
Rahîn (?)	10		
TOTAL	160	39	5

1.2.4. SHAQİF

Village name	Households	Bachelors	Imams
Talfahâtâ (?)	5		
<i>Turkomân-ı Taybogha</i> ¹	53	2	
Kafûr	7		
Vâdiyu Rayhân	7	1	
Dayru's-Sağîr	10		
Nabâtiya-i Fevqâ ²	17	4	
Kafar Tibnîn	6	3	
Kafar Rumân	10	2	
Baluş	5	2	
Jarmak	9	2	
Qasiyye/Quseybe	4		
'Abbâ/ 'Aytâ	7		
Qa'qayitu'sh-Shehr/Qa'qayitu'n-Nahr	3		
Dayru Kabîr	14	2	
Hamr	9		
Kafar Zandîn	2		
Nabâtiye'il-Tahtâ	19	2	
Hamrâ ³	3		
Dayr-i Burku'	3		
'Aramtâ ⁴	4		
Mayladûn	4		
Harûf	4		
Sharqiye	4		
Sîr/Sayr	5		
Jibşid	10		

¹ Turkoman communities are known with the names of Kethudas. They deal with agriculture in Mahsana arable.

² Jemâr bin Salama'l-Huseyin foundation.

³ Aqbogha son foundation.

⁴ Muhammad bin Hoshkadem foundation.

Tûl	2		
Dalib/Dilib	-		
TOTAL	226	20	

1.2.5. AKKÂ

Village name	Households	Bachalors	Imams
Abu Sinan	13	5	
Zib ¹	27	5	1
‘Ayisa	9		
Al-Bukay‘a	24	6	
<i>Jews</i>	33		
Dâvân	14		
Kafar Sami‘	16		
Râma	46	5	1
Bayt-i Jin	33	7	
Faraj	4		
Kafar jasif	29		
Nafs-i Akkâ	31		
Talli’ş-Şaqif	14		
Yarkâ	40	12	1
Sha‘biya	9	2	
Shafâ‘amr	26		1
Al-Birva ²	7		
Tarshîhâ	49		
İklil	6		
Kâbul	18		
Safadi ‘Adi ³	6		
Al-Makr	7		
Kûdikân (?)	14	2	
‘Amkâ	3		
Mûniya other name el-Maghâr	11		
Tall Kisâ	3		
Tamrâ	7	1	
Majdali Urkemâs	6		
Kafar Bûdâ	3		
Harkîş ⁴	30		

¹ Sinan al- Mansurî foundation in Egypt.

² İbn-i Sultan al Ghavrî foundation.

³ Hütteroth has read this village as Sud‘adi (Hütt. p. 191)

⁴ İbn-i Sultan al Ghavrî foundation.

Kabrâ	5		
Sahm and Tâ (?)	35		
Sha'b	31	4	
Al-Mazra'a ⁵	8		
Biliye	4		
Da'uk	7		
Sahnîn	25		
Jûlis	30	1	
Jet	15	4	
Maştâ	4		
Al-Bi'na	6	6	
Dâcûn	6		
Al-Mûniye	4		
Hazzûr	9		
Baslûtâ	5		
Nahaf	36		
Sadtaniya (?)	4		
Aytân	3		
Karâftâ	3		
Majdali Kurum	28	5	
Sa'sa'	23	11	1
Kavkabu'l-Kurdî	9		
TOTAL	838	76	5

1.2.6. TABARIYA

Village name	Households	Bachalors	Imams
Najmiyya	6	4	
'Arraba	57	8	
Lûbiyya	104		2
Mashhad-i Junus	9		
'Aylabûn	4		
Salahiyya	6		
Shacara	40		
Tur'ân	19		1
Saffûriyya	210		5
Al-Bu'ayna	13		
Hittîn ¹	28		
Nafs-i Tabariya	6		

⁵ Used to be Mukbil al-Hâc Ali son foundation, but have conferred to Haramayn-i Sharifayn foundations for the fact that the family has burnt-out.

¹ Belongs to the Prophet Shauib tomb foundation which is settled by Salahaddin Ayyubî.

Jincâd (?) ²	7		
Kafar Kana	104		
<i>Jews</i>	50		
Raniya	32		
<i>Christians</i>	8		
Kafar Mandâ other name Madyân ³	25	5	
Aksâl	19		
Nâsıra	43		
<i>Jews</i>	6		
Dayr	2		
Rûma	40		
Jâfâ	5		
Majdal	6		
Ma'lûl	11		
Maskana	14		
Kafar Sabt	8		
Kafar Kama	23		
Kishâna	4		
Kânâ	9		
Nimrîn	13		
Maghâr Hazûr	35	4	1
Debbûriyya	25		
TOTAL	991	21	9

² Shahabettin son foundation.

³ The name "Madyân" may be related to ancient Medyan city.

APPENDIX 2:

SAFAD CITY CENTER AND VILLAGE POPULATION ACCORDİNG TO LAND REGISTER BOOK DATED 1536

2.1: QUARTERS

Quarter name	H.holds	Bachelors	Imams	Muazzins	Muqassah	Blinds	Lunatics
Savavîn	385	30	8	8	2		
<i>Akrâd</i>	14	1					
<i>Castle Soldiers</i>	26	3					
Handak	27	1					
Garaviyya	40	4					
Jâmi‘u‘l-Ahmar	157	39	2	9	1	1	
<i>Castle Soldiers</i>	37						
Akrâd	153	71	2	2		1	
<i>Castle Soldiers</i>	12						
Aluta	183	63	2	5		1	
<i>Castle Soldiers</i>	9	1					1
Sûq	50	9	2	13			
TOTAL	1093	222	16	37	3	3	1

JEWISH COMMUNITIES*

Quarter name	Households	Bachelors
Portugal	146	15
Qurtubiyya	35	7
Qastaliyya	182	11
Mutsa‘rab	100	8
Maghârîba	38	7
Aragon ma‘a (with) Qatalan	51	3
Majar	12	
Polye	21	1
Qalavariyya	24	
Silisiya	67	4
Taylan	29	
Alaman	24	1
TOTAL	729	57

*For the reason that Jews used to pay 1075 golden coins (40 coins per 1075 household) to the government, they have willingly accepted to pay 100 households more and requested Sultan’s decision and accepted to pay 1.175 golden coins. (refer to land register 300, p. 36)

2.2. SUB-DISTRICTS

2.2.1. JIRA

Village name	H.holds	Bachalors	Imams	Muazzins	Blinds	Muqassah
Bira	36					
Jews	16	1				
Zahiriye-i Favqâ	27	4				
Ayn Zaytun	59	13	1			
Jews	52				1	
Taytaya	67	14	1	1		
Qayyumiyya	30	5	1			
Qaddita	26	1				
Ra'su'l-Ahmar	44	13	1			
Kafar Bar'in	86	32	1	1		
Jesh/Jish ¹	51	1				
Dayru'l-Vaqqasiyya	51	22	1	1		
Harkîsh/Hurfays ²	45	12	1	1		
Jarmak	75	18	1	1	1	1
Mîrun	94	31	1			
Hav'iyya	47	9	2			
Faradiyya	42	4				
Sa'sa' ³	59	25	1			
Zahiriye-i Tahtanî	32	16	1	1		
Akbaru'l-Hattâb	29	3	1			
Miniya/Minya ⁴	107	11	1	1	1	
Tâbigha ⁵	8					
Jubb-u Jusuf ⁶	6					
Amuka	45	22	1			
Qaslun	26	6	1			

¹ The income from this village has been recorded as "fixed" in old register books (Daftar-i Atiq), but for the reason that the people are spilled out when they couldn't pay this fixed cost, income from that village had been recorded as *qism* and *harac* in new book (Daftar-i Jadîd) due to poeple's request.

² Muhammad bin Sultan Ghavrî foundation.

³ Ahmar Mosque foundation in Safad.

⁴ Zahiriye Madrasah foundation in Quds-i Sharif.

⁵ After the burn-out of Sinan bin Ali Sayyid Rufâ'î family, has conferred to Sayyid Rufâ'î Zaviyah foundation.

⁶ As this village is located near the main road, it used to be exempted from avârid and orfi taxes and has been recorded as exempted similarly.

Delşûn ⁷	5	2				
Maruniya ⁸	18	6				
<i>Turkoman-i Huseyin</i>	22	3				
<i>Castle soldiers</i> ⁹	7					
<i>Akrâd-ı Qabaylî</i>	24					
<i>Akrâd-ı Hasanka</i>	13					
<i>Akrâd-ı Mahâmin</i>	6					
Baghdâyini'l- Vaqqas ¹⁰	15					
Sammûn ¹¹	8	2				
<i>Araban-ı Suleyman</i> <i>from Arabân-ı</i> <i>Hârisa</i>	30					
Safsafa	25					
Yakûk/Bakûk	58	7	1	1		
Kabba'a	16	2				
'Ulmân ¹²	270	70	3	5	5	1
<i>Jews</i>	8					
<i>A'râb-ı Kalbiyyîn</i>	60	5				
<i>A'âb-ı Hârisa</i>	21					
<i>A'râb-ı Shumar</i>	24					
Talin/Talil/Tibin?	33	10				
Mallâsa	8					
Kufratyâ/Kafar İlyâ	12	1				
Makâru'l-Hît	23					
İbneyn/İbnîn	17	10				
Jâ'ûna	28	14				
Zâbûd	16	4				
Qârâ	41	13				
Nabratîn	2	2				
Hâlisâ	24	7				
Kafar Marûs	32					
Saffân/Saffât	28	4				
Mansura	24	5				
Kafar 'Anân	21	7				

⁷ Badârî son foundation.

⁸ Nâsiri bin Mahmud bin Muhammad Dividdârî foundation.

⁹ According to old book, (Daftar-i Atiq) they pay qısmet tax to the cavalry soldier principal, and used to pay the taxes to havass-ı humâyun principal.

¹⁰ Sa'd bin Abi'l-Vakkas Tomb foundation.

¹¹ Muhammad bin Faqih son foundation.

¹² Malik Muayyad Kulliye foundation in Egypt.

<i>Jews</i>	17	1				
Ma'sara ¹³	12	1				
Jahûla	16	3				
'Almaniyye	4					
Dallâta	18	4				
Far'im ¹⁴	48	16				
TOTAL	2.214	462	21	13	8	2

2.2.2: TIBNÎN

Village name	H.holds	Bachalors	Imams	Muazzins	Blinds	Muqassah
Marûnu'n-Nasârâ	50	10			1	
<i>Christians</i>	46	10				
Ubâ/Avbâ	32	10				
Ayn Atâ ¹	120	18				
Malikiyya	63	70				
Atrûn	96	10	1	1	2	
Sannâcil ²	216	32	1	1	1	1
Kafar Tibnîn	70	6	1	1		
Akbaru'l-Gharbiyya	27	3				
Satin/Hatin ³	34					
Dayr-i Bata	107	13				
İkrit	47	8				
Sıddıqîn	37	7				
Kâtâ/Kânâ	49	10				
Sham'	22					
Caviyya	113	25				
Burc-u Rasmûn	4					

¹³ Nâsirî Muhammad foundation.

¹⁴ Halid bin Valid Tomb foundation.

¹ Muhammad bin Sultan Ghavrî foundation.

² The income from this village has been recorded as "fixed" in old register books (Daftar-i Atiq), but for the reason that the people are spilled out when they couldn't pay this fixed cost, income from that village had been recorded as *kism* and *harac* in new book (Daftar-i Jadid) due to poeple's request.

³ As the village people had been spilled-out long time ago, agriculture can not be made and this caused a damage to the government. Safad Mîr-i Alem, Muslih, has accepted to pay 3.000 coins to government in return to get the village people back and to restore the village. This was accepted for favor of the government and had been recorded to new book (Daftar-i Jadid) by Mîsrî-zâdah Mehmed, Havass-ı Humayun Emin.

Ashhûr	57	3				
Majâdil	56	4				
Nafs-i Tibnîn	162	17				
Tayratu'l-Haddâsa	34	5				
Bir'asit	85	8				
Shaqra	50	10				
Dibbîn	42	3				
Mor Ma'shuka	69	3				
Al-Bazûrî	21	3				
Marûnu'r-Ra's	88	10	1			
Qura	20					
Jaffa	88	21				
Hâris	87	15				
Mazra'a ⁴	152	10				
Mis	60	4				
Balin/Talin?	37	3				
Hadasa	39	9				
Qasuniyya	60	3				
Hiyâm-ı 'Îs	107	26				
Qadas	51	13			1	
Salhiyya	60	8	1			
Taytarâka/Taytar	8					
Sha'itiyya	39	15				
Majdal-i Mîs	35	7				
Majdal-i Selim	59					
Safadu'l-Batih	12					
Tinâ	13					
Muradiya	12					
Yarûnu'sh-Shamr	42	14				
Râhiya	38	12				
Îrmit	7	3				
Ma'raka ⁵	100	26				
Balat	45	14				
Jadîda	39					
Markid/Markiya	18	1				
Al-Jerâ/Al-Harâ	39	10				
Abil	20	10				
KafarÛlâ/Kûk (?)	25					

⁴ Shihabuddin Mosque foundation in Safad.

⁵ As this village is totally belongs to foundation and agricultural areas are rarefacted, the people had paid the oşür by planting other areas. Thus their oşhr ('oşr) had ben conferred to timar by Mısrî-zâdah, Havas-ı Humayun Emin, with a decleration. (p. 285)

'Aytu'l-Facr	12	7				
Kafar Tibnîn	15					
Tarbîha	18	2				
Marûn-ı Shakayâ	30	6				
Tayr-ı Zaniya (?)	15	3				
Dayr-i Suryan	7					
Shâdini	7	1				
Tayr-ı Kalîsî	25					
Havânî/Savânî	6					
Atrafiyya	22	10				
Jibbîn	10					
Dibbîn	30	10				
Abilî'l-Qamh	19	2				
Zibqîn	12	1			1	
'İmrân	11	1				
Dunayba	22					
Dibil	15	3				
Sarûcu't-Tahtâ	15	3				
Mansûra	37	2				
Kafar Tibnîn	10					
Darrîna (?)	10					
TOTAL	3.457	573	5	3	6	1

2.2.3: SHAQÎF

Village Name	H.holds	Bachalors	Imams	Muazzins
Qa'qa'abiya ¹	42	3		
Kafar Sayad	9			
Jibshîd	56	4		
Kafar 'İhâ	26	6		
Dayr-i Burqa'	13			
Kafûr	41	9	1	
Dayr-i Kabîr	51			
Nabâtiyetu't-Tahtânî ²	164	14	1	1
Luyizina (?)	4			

¹ As this village has been desolated by the high costs of the passangers for the village is located near main roads. But as the villages used to bederbent, it is considered that restoration and settling works would have been advantageous, these villages have been handed over to Haji Veli (one of the cavalry soldiers) by Mîsrî-zâdah Mehmed Havass-ı Humâyun of Safad and ten carriages of wheat, five carriages of barley and 2.250 coins instead of other taxes would have been paid by him per year in return and this have been recorded to Daftar-i Jadid (new land register book) (p. 124)

² Jammaz ibni Suleyha'l-Huseynî foundation.

Nabatiyetu'l-Favqânî	125	1	1	
Kafar Tinîn	57	5	1	
Kafar Rumân	73	7		
Jarmak	35	14		
Dayru's-Sağîr	62	27		
'Ayya/ 'Ayta	12			
Hamûr	47			
Dımışkiyya	30	6		
Lûsiyya	10			
Talfahaya	6			
Kafar Nîrîn	18			
Dalib/Dilib	23			
Vâdiyu Rayhân	47			
Arabtâ ³	15			
Harûf	12			
Hamrâ	19	1		
Balûsh	53	11		
Kaysiyya	33			
Zafta/Zafna	27	2		
Sarîra/Surayra	7			
Tûl	18			
Mayfadûn	16	1		
Sharkiyya	23	1		
Shalbi'l	8	2		
Numayriyya	21			
Sarîta	14			
Muma'iyya	49	21		
Sayr/Sîr	11			
Bîkâ ⁴	26			
TOTAL	1303	135	4	1

2.2.4: AKKÂ

Village name	H.holds	Bachalors	Imams	Muazzins	Blinds
Baytu Jin	113				
Bukay'a	91	17			
Jews	45				
Kafar Sumay'a	45	3			
Tarshihâ	123	17			
Jad	30	2			

³ Muhammad bin Hoshqadem foundation.⁴ Shamsaddin Muhammad Attârî foundation.

Kitrâ	7				
Jarka	224	25			1
Jûlis	83	19			
<i>Jews</i>	9				
Abu Sinan	123	27			
Kafar Jasif	86	16			
<i>Jews</i>	29				
Mutavalit ¹	39	9			
Tall Shaqîf	21	3			
Samariya	25	3			
Safad-i Âdî	32	3			
Râmâ	182	20			
Barq/Yarq ²	25	3			
Majdal-i Ulyâ	21				
Shafiyya	9	1			
Mashta	17	5			
Baqiye	21	7			
<i>Christians</i>	15				
Shahm and Tâ (?)	107	25			
Sacûr	66	12			
<i>Turkomân Jammâsîn</i> ³	18				
<i>A'rab-ı Sharqâ</i>	12				
Qâbrâ/Qayrâ	10				
Nahaf	127				
'Amqa	40	2			
Maqar	23	2			
Sahnîn	50	24	1		
Akkâ ⁴	54	12			
Tamra	10				
Majdal-i Kurum	86	19	2	7	
Da'ûq	41	5			
Majdal-i Urkemâs	29	5			
Aytîn (?)	12				
Sa'sa'	4	3			
Dâmûn	40	3			
Kâbul	26	15			
<i>Jews</i>	15				
Zib	102	28			

¹ Salhûniyya/Salmûniyya Madrasah foundation in Safad.

² Muhammad bin Sultan Ghavrî foundation.

³ Located in Akka seashore.

⁴ Mansûrî Ribat foundation in Jerusalem.

Shafa‘amr	97	9			
Kûskân (?)	26				
Christians	3				
Ghâbiya	45	9			
Farh	41	3			
Mughayr/Makâr	20	2			
Kafar Jûdâ	23				
Tall Kisân	9	5			
Sha‘ab	93	30			
Kavâyiilî/Kavâbilî	11	2			
Miliya	16	1			
Al-Mûniye	9				
İklil	14	6			
Christians	3				
Janûsa	15				
Qabrâ	11	3			
Sammâriyya	25	3			
Tall Shaqif	21	3			
Mârûnu'l-Vard	19	4			
Ja‘lûn	11				
Alliyûn(?)	5				
Kafartâ	21				
Sartaba	8	1			
Shurta/Sharata	31	5			
Mazra‘a	24				
Kavkâbu'l-Akrâd	24	13			
Cemaat-i Makâkîn (?)	7				
Baslûta/Yaslûta ⁵	16	10			
TOTAL	2.935	444	3	7	1

⁵ There is a great church in mentioned arable and has had two niches for the fact that Friday Rituals were made by previous Sultans there. After the conquest, Christians get the mosque back and restored it as a church like it used to be. As it is certain that the Friday Rituals has been made by Sheyhu'l-Islam's and several people's witnesses, Christians have been taken out and the building had been restored as mosque again. The person named Sheyh Asadu'd-din (one of Sheyh Muhammad Arabî caliphs), has been located to the mosque with his poor people. But one half of the arable belongs to the qadi and the other part belongs to timar. The Qadi has donated his part to the mosque and the rest is donated by Sultan's declaration. It is recorded to the new book as such.

2.2.5: TABARİYA

Village name	H.hold	Bch.lor	Imams	Muazzins	Blinds	Muqassah	Castle soldiers	Lunatic
Maghar-ı Hazzûr	166	20			3			
Hazzûr	12	4						
Arrâba	73	11						
Kafar Kana ¹	368	49	3	4	1	1	1	
<i>Jews</i>	65	10			1			1
Tavbiyya ²	119	16						
Majdalî	10	3						
Aqsâl	14	4			1			
<i>Castle soldiers</i>	11							
<i>Akrâd-ı Qabâlishe</i>	7							
<i>Akrâd-ı Ashâkîra</i>	34	9						
<i>Akrâd-ı Havalide</i>	30	1						
Tur'ân	71	3						
Haddasa	27							
Saffuriyya	373	3	1	1	4	4		
Kafar Bayt	20	6						
Nâsîra	200	11	2	1	2	2		
<i>Christians</i>	17							
Kafar Sabt	91	8	1	1				
Kafar Kama	38							
Ma'lûl	20	1						
Rayna	95	10						
Maghara	10							
Mashhad-i	35	2						

¹ This village used to have wide areas suitable for agriculture and there used to be many farmers. It is recorded to Daftar-i Jadid that there are many farms and 80 farms would be given to *iltizam* on their will.

² The income from this village has been recorded as "fixed" in old register books (Daftar-i Atiq), but for the reason that the people are spilled out when they couldn't pay this fixed cost, income from that village had been recorded as *kism* and *harac* in new book (Daftar-i Jadid) due to people's request.

Junus								
Bayt Lahm	30	2						
Masha	6							
Mâ'ûn	21	4						
Sarûniya	3							
Kafar Jimmâ	16							
Tabariya	32	6			1			1
Kâna	19	8						
Tayyiba	8	2						
Debbûriyya	39	3						
'Ulam/Avlûm	18							
Ummu'l- Ghanem	9							
Shajara	60	3						
Salahiyya	9	3						
Maqarrî'sh- Shifâ	12							
Jayhâr	10							
Jâfa/Bâqa	14							
Nimrîn	20							
Maskana	40	3						
Ayn Mâhil	23	5						
Kishâna	5							
Najmiyya	14	4						
Kafar Ma'zar	14							
Siyânetu'l- Favqâ	26	8						
Dâmiya	12							
Aylûn	13							
As-Sâna	4							
Bu'ayna	31	9						
Jubayl	15							
Hittîn ³	125	12						
TOTAL	2.554	243	7	7	13	7	1	2

³ Hz.Shuaib Tomb foundation