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ADMINISTRATIVE STRUCTURE IN THE HISTORICAL PERIOD OF DERSİM DERSİM SANCAĞI'NIN TARİHİ VE İDARİ GELİŞİM SEYRİ

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SUMMARY

The Dersim Sanjak being located in dangerous conjunction point of the Eastern Anatolia and the Middle Eastern Anatolia was covered by Karasu in the west, Munzur mountain ranges in the North and Peri Su in the east. The geographical conditons of the district prevented the state from dominating in this district. The history of Dersim is divided into two parts called as Western Dersim and Eastern Dersim. Western Dersim was composed of Hozat, Cemisgezdek, Pertek, Ovacik and Kemah counties, as Western Dersim was composed of Mazgirt, Kığı, Carsancak, Nazimiye and Pulumur counties.

Since the second half of the nineteenth century, the Otoman Empire had begun to struggle to introduce some new layouts to the whole country which had been tried to be applied with the Tanzimat Edict. With this sentence, Diyarbakır Eyalet was re-organized and by making Harput an other state, the Dersim Sancak was constituted. After the establishment of the Dersim Sancak in 1848, the new regulations of Tanzimat were also tried to be applied in this region. However, the new regulations have not been successful due to the opposition of some tribes.

Administrative structure of the region in general terms and administrators are discussed in this study. General information was provided to the pre-Ottoman and 1848. After that date, depending on developments reveal archive documents.

Key Words : Otoman Empire, Sanjak, Dersim, Tribe, Western Dersim, Eastern Dersim

ÖZET

Dersim sancağı, Doğu Anadolu'nun İç Anadolu ile birleştiği yerde oldukça arızalı bir bölge olup, güneyde Murat Suyu, batıda Karasu, kuzeyde Munzur sıradağları ve doğuda ise Peri Suyu ile çevrilidir. Bölgenin coğrafi şartları, bu bölgede devletin tam manasıyla bir hâkimiyet kurmasına engel teşkil etmektedir. Dersim tarihi dönemler içerisinde iki muntıkaya ayrılmış ve Batı Dersim ve Doğu Dersim olarak adlandırılmıştır. Batı Dersim; Hozat, Çemişgezdek, Pertek, Ovacık ve Kemah kazalarından oluşurken, Doğu Dersim; Mazgirt, Kığı, Çarsancak, Nazimiye ve Pülümür kazalarını kapsamaktaydı.

XIX. yüzyılın ikinci yarısından itibaren Osmanlı Devleti, Tanzimat Fermanı ile uygulamaya çalıştığı bir kısım yeni düzenlemeleri bütün ülkeye teşmil etmek için uğraşmaya başlamıştır. Bu cümleden olmak üzere 1848 tarihinde Diyarbakır Eyaleti yeniden teşkilâtlandırılmış ve Harput ayrı bir eyalet haline getirilerek, Dersim Sancağı teşkil edilmiştir. Dersim Sancağı'nın 1848 tarihinde teşkil edilmesinden sonra, Tanzimat'ın getirdiği yeni düzenlemeler, Osmanlı Devleti tarafından bu bölgede de uygulamaya çalışılmıştır. Bununla birlikte bu yeni düzenlemeler, özellikle bölgede yaşayan aşiretlerin muhalefeti ile karşılaştığı için fazla başarılı olamamıştır.

Bu çalışmada genel hatları ile bölgenin idari yapısı ve idareciler ele alınmıştır. Osmanlı öncesi ve 1848 yılına kadar genel bilgiler verilmiştir. Bu tarihten sonraki gelişmeler arşiv vesikalarına bağlı olarak ortaya konulmuştur.

Anahtar Kelimeler: Osmanlı Devleti, Sancak, Dersim, Aşiret, Batı Dersim, Doğu Dersim

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The existence of old settlements in the region, which was named as Dersim later within historical periods has been proven by current archeological diggings . Specially the excavations in Çemişgezek area have confirmed this. Nevertheless, because of the heavy geographic conditions in this region named Dersim. The inhabitants was not too many. The history of Dersim has become active specially in Islamic periods. However, the circumstances of the region have prevented a state to rule over completely.

A region which Tunceli surrounded by East Anatolia, Central Anatolia and the place where the rather faulty borders, Murat water in the south, Karasu, north Munzur mountains and partially Karasu River and east by the Fairy Water (big water) is surrounded. The region's oldest settlements Hozat, Çemişgezek, Mazgirt and is Pertek in history, this region is known as Dersim name¹.

Dersim has been separated into two parts in historical periods;

1. West Dersim
2. East Dersim

There are various opinions about the origin of the course name. One of these views, ancient in Tercan also into will form sentences do with the “Derksen” and “Dersim” to be a relationship between the name and the effect of this name once Persian culture in the form of the return of Dersim. Another view of the origin of the name Dersim, Dersimanl the (Desiml of = Dersim) in the form in which the tribe². However, it seems that he is, the course is more than a name of Persian phrases (Der = Door, Sim = Silver, Der-Sim = Silver Gate) is a name given to the area of the XIII century after they settle in Turkey³.

¹ M. Abdulhaluk Çay, ” Tunceli Mezar Taşları ve Türk Kültüründeki Yeri”, **Türk Kültürü Araştırmaları**, Year, XXIII/1-2, Ankara 1985, p.154.

² Bilal Aksoy, **Tarihsel Değişim Surecinde Tunceli**, Vol.I, Ankara 1985, p.23-27. For more information look at pls. Mehmet Zülfü; **Dersim Tarihi**, (prepared for publishing by: İbrahim Yılmazçelik; Ahmet Halaçoğlu), Ankara 1994, 82-83.

³ It's recorded in Ottoman Tahrir Notebooks that, Disimli (Dersimli) tribe from the community of Türkmen Ekradı was a tribe belong to the tribe of Okçu İzzeddin. And it's also mentioned in the same records that, this tribe was dealing with the mines such as gold and silver. according to the historical information, the source of Okçu (İzzeddinli) tribe is coming from middle Asia. Even though the name of the region was coming from the tribe of Dersimlu, it must have been named by depending on Okçu Tribe with a great possibility. See Mahmut Rişvanoğlu; **Saklanan Gerçek II**, Ankara, 1994, p. 891 – 892.

I. HISTORICAL DEVELOPMENT

A. Historical Development Of Dersim Before The Turkish Domination

The outline of Dersim's history from beginning till the period of Seljuk State was given below. It's necessary to start the Turkish domination after the date of 1071. Because a full domination of Turks is obvious after this date. But some historical sources mention existence of Turks in the region even in previous times.

The ones starting the history of Turks in Anatolia with Saka Turks, point out that Anatolia specially eastern and southeastern Anatolia was in the occupation area of Saka Turks during 2000 B.C. and 800 B.C.⁴

"...Turkish rush to Anatolia and efforts to get home particularly in eastern Anatolia and Caucasian has been initiated even before the Islamic religion. As it was known Kıpçak steppe, on the north of black sea had become a country where people originally from Asia had settled between 1000 and 500 B.C. These were called as Skuthai in Greek sources, and Aşkuzai in Assyrian sources. These groups known with the general name of İskit were Saka Turks..."⁵

And it is also known that Kimmerler, the descendants of Sakas were Turks and they were living in the northeast and east part of Anatolia⁶.

It can be mentioned about Huns, as one of the Turkish nation, which have come to Anatolia after Kimmer and Saka Turks before Islamic religion in chronological order. Because it's known that Huns were making rushes to Anatolia via Caucasian and reached to Urfa between the years of 363 – 367. Another Hun rush was Caucasian was Anatolian campaign on the date of 395. Hun clans around the Don River had reached to Malatya and Çukurova under the command of Basık and Kursık by following Erzurum, Karasu and Fırat Valley route⁸. Akhunlar was named as Kürd and Ekrad – ı Bilasagun in Arabian resources. In fact the word of "Ekrâd – ı Bilasagun" should have to be "Ekrâd- ı bilâ Sükkan" which was expressing nomadic groups. So, this name is more

⁴ Z.Velidi Togan, **Umumî Türk Tarihine Giriş**, İstanbul, 1981.

⁵ Z.Velidi Togan, **Bugünkü Türkeli(Türkistan) ve Yakın Tarihi**, İstanbul, 1942, p.86.

⁶ Yaşar Kalafat, **Şark Meselesi Işığında Şeyh Sait Olayı Karakteri, Dönemindeki İç ve Dış Olaylar**, Ankara, 1992, p.21.

⁷ Gyula Nemeth, **Attila ve Hunlar**, translator: (Şerif Baştav), Ankara 1982.

⁸ İbrahim Kafesoğlu, **Türk Millî Kültürü**, Ankara 1977, p.53.

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relevant to the life of style than the properties belong to the group⁹. Another wave of migration to Anatolia by Turks was made by Ağaçeri Turks belong to Huns in 466 and they have settled in Azerbaijan and eastern Anatolia¹⁰. The third immigration move of Turks before Islamic religion had been accepted has been made by Sibirs. These Turks have played on important role in establishment of Turkish state of Hazard¹¹. However it is also known that a lot of Turks have been brought from Turkistan and Horasan region between the years of 756 – 760, had been settled in eastern Anatolia¹². Additionally the join of Bulgaria, Peacenik, Kuman, Uz and Avar Turks who have come to Anatolia before Malazgirt war to Seljuk Turks after the war of Malazgirt, is another indicator of Turkish existence in Anatolia which goes to very old times. Among these Bulgar on Kuman Turks settled in Bingöl and Tunceli has an important effect in the area. Because most of name of these place of Bulgar and Kuman Turks¹³

This region has been dominated by Summaries, Assyrians, Medians, Persians and Lidyas before Islamic religion. In the subsequent periods, Roman Empire and eastern Roman Empires didn't have important effects on Dersim region, which was with in the boundary of eastern Roman Empire after the separation of Roman Empire in to two parts of the date of 395¹⁴. Because Dersim as a natural fortress with the mountainous area, couldn't be completely penetrated by any power.

Another family lived in Eastern Anatolia in the periods of B.C. including Dersim region was Urartian as well. It was understood that Urartian were originally from Turan tribe. Urartian, migrated from motherland to Van region in 9th century B.C. have fought with Assyria, Med and Persians after creating their an national and local culture here and left this area due to weakening of their state, had to take shelter in Hakkari mountains and Dersim's mountainous area. So, it's necessary to mention Urartian in the history of Dersim B.C.¹⁵.

Information about the history of Dersim after Islamic Religion in summary is as follows. The external conquests had begun after the establishment of Islamic state. Arabs have launched

⁹ Abdulhaluk Çay, ,“ Tunceli Mezar Taşları ve Türk Kültüründeki Yeri“, **Türk Kültürü Araştırmaları**, XXI-II/1-2., Ankara 1986, p.8.

¹⁰ Z.Velidi Togan, **Umumî Türk Tarihine Giriş**, İstanbul, 1981. p.333

¹¹ Look at for detailed information pls. Şerif Baştav, “Sibirler”, **Bellekten**, Vol.5, No: 17-18, Ankara 1941.

¹² Yaşar Kalafat, **Şark Meselesi Işığında Şeyh Sait Olayı Karakteri, Dönemindeki İç ve Dış Olaylar**, Ankara, 1992, p.24.

¹³ Look at for detailed information pls. Mehmet Eröz, **Hıristiyanlaşan Türkler**, Ankara 1983.

¹⁴ Look at for detailed information pls. Ömer Kemal Ağar, **Tunceli-Dersim Coğrafyası**, İstanbul 1940, p.26. otherwise look at pls. Hıdır Öztürk, **Tarihimizde Tunceli ve Ermeni Mezalimi**, Ankara 1984, p.1.

¹⁵ İsmet Parmaksızoğlu, **Tarih Boyunca Kürt Türkleri ve Türkmenler**, Ankara 1983, p.10-11.

campaigns to Southeastern Anatolia in the period of the Caliph Ömer (634-644) and reached to Dersim region at the same period. For today, any resource confirming Halid Bin Velid had made the information about the conquest of Dersim hasn't been existed yet¹⁶. One of the rushes in the time of the Caliph Ömer made in 639 but couldn't reach to Tunceli region. This area had been gone in to the Arabs control at the second half of the 7th century¹⁷. Nevertheless, Dersim looks like a natural portress with its mountainous and very steep country couldn't be fully penetrated by any power. It can't be said that Muslim Arabs had fully controlled Dersim during their campaigns to Anatolia. Dersim which was never completely governed even in the periods of Great Roman State and Byzantine, had become a shelter area for the Mu'tezile¹⁸ Christian sects in the Christian religion period and Mu'tezile Muslim sects in the Islamic religion period¹⁹.

In these periods, possession of Dersim had been interchanged frequently between Byzantine and Arabs during their struggle²⁰. Dersim have been gained by Islamic state in the Abbasids period and Hazar Turks have launched campaigns succeeding this period. Caliph Hişam (724-743) couldn't succeed in preventing rushes made by Turks to the area by sending his brother Mesleme²¹. Even though Arabs had regained Dersim and Erzincan regions in the period of Abbasid Caliph Harun Reşid, Arabs and Byzantine's dispute over the region has been continued in the following periods²²

B. History of Dersim During Turkish Domination

A new period has begun in the whole eastern Anatolia with the domination of Seljuks.

Seljuk State has dominated Anatolia after the date of 1071 and Saltuklus (in Nazımiye) and Menguceks (in Pertek, Hozat, Çemişgezek, Ovacık) had dominated the region in the succeeding periods²³ Mengücek, one of these principalities had ruled over the area between 1071 and 1252²⁴.

¹⁶ Ali Kemalî, **Erzincan Tarihi**, İstanbul 1332,p.25-26. Otherwise look at pls. Mehmet Zülfü, **Dersim Tarihi**,p.48.

¹⁷ M.Halil Yınanç, **Türkiye Tarihi Selçuklular Devri, Anadolu'nun Fethi**, Vol.1, p.21.

¹⁸ **Mu'tezil** is defined in dictionaries as "a person who leaves the society, leaves a side". So, it's understood from Mu'tezile sect or Mutezile tariqat that the one who opposes the state and state's official religious thought.

¹⁹ Hıdır Öztürk, **Tarihimizde Tunceli ve Ermeni Mezalimi**, p.l. pls. Look at for more information Firuzan Kınal, **Eski Anadolu Tarihi**, Ankara 1987.

²⁰ Bahriye Üçok, **İslâm Tarihi (Emeviler-Abbassiler)**, Ankara 1983,p. 32-111.

²¹ Bahriye Üçok, **İslâm Tarihi (Emeviler-Abbassiler)**, Ankara 1983,p.32-111

²² Bahriye Üçok, **İslâm Tarihi**, p.11, pls. look at for more information Ali Kemalî, **Erzincan Tarihi**, and p. 30.

²³ Mehmet Zülfü, **Dersim Tarihi**,p.49,. pls. look at for more information. M. Beşir Aşan, **Elazığ, Tunceli ve Bingöl İllerinde Türk İskan İzleri**, Ankara 1992, p.88

²⁴ About the subject see, Osman Turan, **Doğu Anadolu Türk Devletleri Tarihi**, İstanbul 1980.

After all, full Turkish domination over Harput and Dersim region had occurred in 1087. Çubuk Bey had put an end to Byzantine domination over this area at this date²⁵.

“ History of Dersim ” in the period of coming of Turks to Anatolia and domination of Anatolia by Turks can only be told in the outlines. Any incident directly related to this region hasn't been come across²⁶. But following 1071 Malazgirt victory, principalities period had begun in Anatolia. Turkmen living in Dersim region had been first under the rule of Mengücek principality governing over Erzincan and its suburbs²⁷. Again at the same period Nazımiye and its suburbs was under the control of Saltuklus' domination area.²⁸.

These principalities founded by following the system of Seljuk state were depending on tribes fundamentally²⁹. History of the region during the period of principalities can only be taken in hand in outlines as we mentioned above.

Turkish principalities and tribes in the east of Anatolia have been taken under protection during Anatolia Seljuks period specially by sultan Alaeddin Keykubat and Turkmen tribes, coming from Türkistan and Horasan to eastern cities and partly belong to alaouite sect had spread into the skirts of the mountains around Erzincan, mainly Dersim.

These Turkish tribes speaking Turkish in Seljuks period and Zaza language because of being completely under the effect of tribes in Dersim when they had entered in Dersim and cut off their relations with the other tribes, have taken shelter in the steep mountains of Dersim in conclusion of Mongol Anatolia campaign. The uncountable number of Turkish tribes settled in plains and mountain skirts of Erzincan, Erzurum, Palu and suburbs had escaped and taken shelter in mostly Dersim's mountains covered with hidden oaks and mountainous area around Erzincan. Many of the subdivisions living in Erzincan city had also come to west Dersim at the same period³⁰. Celaleddin Harzemşah taken shelter in Dersim region during Mongol Anatolia campaign have been killed in Tunceli and some of beys had later revived against Sultan of Seljuk and taken

²⁵ Osman Turan, *Doğu Anadolu Türk Devletleri Tarihi*, İstanbul 1980, p.65

²⁶ Bilal Aksoy, *Tarihsel Değişim Surecinde Tunceli*, Ankara 1985, p.111.

²⁷ “Dersim”, *Türk Ansiklopedisi*, Vol. XIII, Ankara 1966, p. 109.

²⁸ Ömer Kemal Açar, *Tunceli-Dersim Coğrafyası*, İstanbul 1940, p.27.

²⁹ İ. Hakkı Uzunçarşılı, *Anadolu Beylikleri ve Akkoyunlu, Karakoyunlu Devletleri*, Ankara 1969, p.199.

³⁰ M. Şerif Fırat, *Doğu İlleri ve Varto Tarihi*, Ankara 1983, p.83

shelter in the mountains of Tunceli despite their loyalty at the beginning³¹.

Most of tribes escaping right after the Mongol campaign in 12th century have taken shelter first in Erzincan and later in Dersim region because of the steep and unreachable territory in this period. That's why most of these tribes have believed that they were coming from Horasan³².

People living in Dersim region are connecting their roots to Horasan Turks even today it's possible to take this belief to very old times. It's recorded in some works that many Turks have settled in this region during Abbasids period. Abdullah bin İbrahim, governor of el – Cezire between 756-757 placed Horasan units first to Malatya and next to Adana in 760 during Abbasid period as well. Thus, the date of the coming of Horasan Turks the region has taken down to 8th century³³. But the view, which says most of the tribes living in Dersim have come to this region from Horasan approximately at the year of 1300, is more realistic. Main tribes settled in this region during this period were; Şeyh Horasan, Kureyşan, Hormek, İzoli, Şeydan, Karsan, Millan, Bomasur³⁴.

Nuri Dersimi from Kalan tribe of Tunceli has given this information about this subject:

“ These tribes coming from Horasan to Dersim and their caliphs had begun to spread Alaouite sect. Eba Muslimi Horasani was accepted as a holy person and his book was read hear saying. However Hadjı Bektaş Veli, from the generation of İmam Rıza, the 8th imam of the Caliph Ali's sons, had passed through Erzincan to take refuge in Anatolia due to the pressure of Emevis in the year of 680 of the hegira era and sent some caliphs to Dersim from his side... ”³⁵.

Moreover, Alişir belong to Koçgiri tribe of Tunceli has been saying in one of his poem with these words that Zazas from Tunceli were originally from Horasan. “ Ceddiniz Şeyh Hasan, Şah-ı Horasan ” (our ancestor is Sheikh Hasan and he is the Sheikh of Horasan)³⁶.

³¹ Suat Akgül, **Yakın Tarihimize Dersim İsyanı ve Gerçekler**, İstanbul 1992, p. 14, Celaleddin Harzemşah who took shelter in Dersim at the date of 1231 has been killed by a kurmanç and this event has confronted Zazas and Kurmançs. Zaza Türks has abducted the body of Sultan Celaleddin who was respectful for them and has buried the body to the highness of Dersim mountains and has made this grave a place of pilgrimage. Zazas of Dersim calls this tomb and consequently the mountain Sultan Baba. Rıza Nur, *Türk Tarihi*, Vol.I, İstanbul 1972, p.67. another name is Tacik Baba. Tacik Baba is a sacred visiting place for the Zaza Türks. See Hayri Başbuğ, **Zaza ve Kirmançlar**, Ankara,1984, p. 64.

³² Mehmet Zülfü, **Dersim Tarihi**, p.82-83.

³³ Şükrü Kaya Seferoğlu-Hayri Başbuğ, **Millî Birlik Bilinci**, Ankara 1985, p. 50-55.

³⁴ Ahmet Turan, **Doğu ve Güneydoğu Anadolu II**, Ankara 1992, p.20.

³⁵ M. Nuri Dersimi, **Dersim Tarihi**, Diyarbakır 1992, p.23-24.

³⁶ Hakkı Naşit Uluğ, **Tunceli Medeniyete Açılıyor**, İstanbul 1939, p.50.

Seyyid Rıza, leader of the riot in Dersim in 1938, had informed the government with a letter that they haven't wanted to be dwelled in another part of Anatolia, but in case of government's unpleasure concerning them, they have wanted to go to Horasan where their ancestors. Had come from. Furthermore Seyyid Rıza had been saying in this letter that

"... if the government has doubt from our service and loyalty then he give permission us to migrate with whole our tribes to Horasan province of Türkistan...". "...şayet hükümet hizmet ve sadakatimizden şüphe ederse âbâ vü ecdâdımızın eskiden Yukarı Türkistan, Horasan vilâyetine bütün mensubini aşiretimizle hicret etmeye himmet buyursun ..."³⁷.

All of this information has been pointing out that, most of the inhabitants in Dersim region had come from Horasan and settled where they were. They definitely believe in this³⁸.

Anatolia was shaken importantly due to riot of Turcoman's dervishes and Mongolian pressure and Dersim and it's surround was also gone under the domination of Mongols following the Köseadağ War in 1243. This region was taken into the İlhanlıs sovereignty after 1250. Tribes escaping from the pressure of this State have been taken shelter in this region during İlhanlı period. Even thought Yeşmut, son of the Hulagu, became the governor of Erzincan and sent an army towards Dersim Turks in 1259, they failed and turned back without any succeeds. Hacı Bektaş Veli, come to Anatolia from Nişabur at the same periods, sent his caliph to Dersim region while passing through Erzincan in 1264 and left very deep impacts on the region³⁹.

Eretna Principality and Mutahharten Emirate have followed the İlhanlı domination in Dersim region and Cadı Burhanettin has captured the region for a short term by captivating the latter⁴⁰.

In 1387, Timor's rushes eastern cities had begun and most of the Turkish clans and Akkoyunlu tribes had taken shelter in Dersim region and around Sivas by escaping in front of Timor's army. The activities of Timor in Anatolia have activated ottoman state, but ottomans had been intimidated completely after the Ankara war in 1402. Fights between tribes and principalities had

³⁷ Yaşar Kalafat, *Şark Meselesi Işığında Şeyh Sait Olayı Karakteri, Dönemindeki İç ve Dış Olaylar*, Ankara, 1992 ,p. 24-25.

³⁸ When the mentioned incidents was being talked in T.B.M.M. at 3rd of October 1337 (1921) after the Koçgiri rebellion started on March, 1921, Hasan Hayri Bey, representative of Dersim has started to talk and explained the historical development of the uprising happening in the region. Hasan Hayri Bey's views has been supporting the views about most of the tribes living in Dersim region had come from Horasan region. For further information see *TBMM. Gizli Celse Zabıtları* , Vol. II, Ankara, 1980, p. 252 – 253.

³⁹ M. Şerif Fırat, *Doğu İlleri ve Varto Tarihi*, p.68.

⁴⁰ Yaşar Yücel, *Mutahharten ve Erzincan Emirliği*, Ankara 1982, p.2-8.

begun succeeding. Meanwhile, tribes in Dersim had also fallen out with each other, severe struggles had been waged between Hormekli; Haydaran and Alan tribes around Nazımiye.

Kara Yakup from Hormekli tribe has gathered all Dersim's tribe under his administration later and became İlbeyi (ruler of the city)⁴¹.

Two separate powers have been appeared in eastern Anatolia during the years of Timor's sovereignty. One of these Karakoyunlus has settled around Erzurum, Erzincan, Sivas and Dersim, the other one Akkoyunlus to Diyarbakır region⁴². Both communities have struggled with each other continuously by becoming two main opponent powers as soon as they had settled in eastern Anatolia the dominance of Akkoyunlus has lasted till 1473 and most of the scattered people from Akkoyunlu tribe and their supporters had taken shelter in Ovacık and Pülümür when they were defeated by ottomans at the same date⁴³. Shah İsmail has begun to act at the same time to capture eastern Anatolia after ascending the throne of Akkoyunlus in İran. Meanwhile the tribes of Dersim have the united and occupied important passages for resisting. Although shah İsmail has worked hard to pull the tribe especially in Dersim region to his side, he had failed in establishing a full domination. Ottoman state has eliminated Safari risk, which had threatened him seriously, hardly with Çaldıran victory in 1514⁴⁴. However, most of the tribes punished by Yavuz for supporting shah İsmail have settled in the mountains of Dersim in this period⁴⁵. These tribes withdrawing to Dersim's mountains have forgotten Turkish and Turkish ness and clung to alaouite ship. The only people they had contact were the tribes of Kormanço and Zaza and they have mixed the words they had gotten when they were talking to there tribes to their own language⁴⁶.

The events happened till the establishment of Ottoman State and Timor period has been taken up generally and the history of Dersim during these periods were tried to be explained within this outline.

Even though it has been mentioned in some written sources that ottomans had dominat-

⁴¹ M. Şerif Fırat, **Doğu İlleri ve Varto Tarihi**, p.91.

⁴² Faruk Sumer, **Karakoyunlular**, Vol.I, Ankara,1967,p.36-37.

⁴³ Ömer Kemal Açar, **Tunceli-Dersim Coğrafyası**, İstanbul,1940, p.27.

⁴⁴ M.C. Şehabeddin Tekindağ, „ Yeni Kaynak ve Vesikaların Işığında Yavuz Sultan Selim'in İran Seferi“, **Tarih Dergisi**, No:22, 1967,p.49-76 and its appendixes.

⁴⁵ Suat Akgül, **Yakın Tarihimize Dersim İsyanı ve Gerçekler**, İstanbul 1992, p. 16.; M. Şerif Fırat, **Doğu İlleri ve Varto Tarihi**, Ankara 1983, p. 96.

⁴⁶ M. Şerif Fırat, **Doğu İlleri ve Varto Tarihi**, Ankara 1983, p. 100-101.

ed this region in 1506⁴⁷, it's certain that this happened after 1514. If the records relating to Pir Hüseyin Bey's fight with Nur Ali Bey and to be the judge of Çemişgezek are studied it will be understood that the dominance of Pir Hüseyin was not including whole Dersim region⁴⁸. It will be seen that, Bıyıklı Mehmet Paşa has started to extricate caliph Nur Ali, man of Shah İsmail from Çemişgezek region; nevertheless Pir Hüseyin Bey has begun to act without waiting Mehmet Paşa and captured the region.

A lot of Turkmen groups have dwelled in Dersim and vicinity at different times with different causes till 16th century various Turkish clans first of all Yıva, Ağaçeri, Çavundur, Döğeri, Çepni and Eymür have settled in this region till this century. Uluyörük and Bozoklu clans have settled in 16th century. Various Turkish clans first of all Yıva, Ağaçeri, Çavundur, Döğeri, Çepni and Eymür have settled in this region till this century. Uluyörük and Bozoklu clans have settled in 16th century. Boz-ulus Turkomans was among the Turkish tribes having benefit from plateaus of Dersim in this periods⁴⁹.

Even after the establishment of Ottoman dominance in the region fight between the tribes had continued along the whole Ottoman history⁵⁰. However, it's necessary to add the fact that, the government hasn't been interested in the region for a long term and they have tried to prevent the happened events by using force⁵¹.

The history of Dersim in Ottoman period was beginning with the appointment of Pir Hüseyin Bey as ruler of Çemişgezek⁵². The year was 1515 and it is possible to summarize the information about the period from that period till the riots happened in 19th century.

The domination of Pir Hüseyin Bey in the region has been ended with his death and he has left 16 children behind. Kanuni has interfered when fights for power had begun among these children and has separated the region to four sanjaks (subdivision of a province) (Çemişgezek, Mazgirt, Pertek, Sağman) and twelve zeamets⁵³.

⁴⁷ Mehmet Zülfü, **Dersim Tarihi**, p.53.

⁴⁸ Şeref Han, **Şeref-nâme**, translateor: Mehmet Emin Bozarslan, İstanbul, 1975, p. 213-214.

⁴⁹ " Dersim Maddesi ", **Türk Ansiklopedisi**, Vol. XIII, Ankara, 1996, p. 109, Ahmet Refik, **Anadolu'da Türk Aşiretleri**, İstanbul 1930, p. 2-3. Look at pls. For more information, İsmet Parmaksızoğlu, **Tarih Boyunca Kürt Türkleri ve Türkmenler**, Ankara 1983, p. 22-23

⁵⁰ M. Şerif Fırat, **Doğu İlleri ve Varto Tarihi**, p.106-112.

⁵¹ Bilal Aksoy, **Tarihsel Değişim Surecinde Tunceli**, p.179-180.

⁵² Mehmet Ali Unal, **XVI. Yüzyılda Harput Sancağı**, Ankara 1989, p.33.

⁵³ Şerephan, **Şeref-name**, p.194-202; Mehmet Ali Unal, **XVI. Yüzyılda Harput Sancağı**, Ankara, 1989, p.33; M. Ali Unal, « XVI. Yüzyılda Çemişgezek Sancağı », **Osmanlı Araştırmaları**, XII (1992), p.378-381. Look at pls. For more information. Mehmet Zülfü, **Dersim Tarihi**, p.54-56.

After this date, sixteen sons of Pir Hüseyin Bey ruled these four sanjaks for a long term⁵⁴.

The influence of Kulu Ağa one of Çarsancak Beys and his sons were after 1788-1789 (H. 1203). Dersim region given to the sons of Pir Hüseyin at this date has been divided into two ca-diship as Ovacık a Sağman and has been tied to Harput sanjak. In this new regulation, towns in Dersim district were accepted as the dependent of Maden-i Hümayun done in 1775. Kaimakams and chief of the sub districts were begun to be appointed among the tradesmen of the community after the date of 1788-1789. Peri sub district was given to Kutlu Ağa coming from Kenar Village of Karaçor sub district belong to Palu as pasture and mountain pasture in the time of Sungur Bey, ruler of Pertek sanjak. After Sungur Bey's death, the sons of the Kutlu Ağa have increased their financial and administrative powers and the sons of Kutlu Ağa were appointed as kaimakam to Pertek, which was transformed into district in 1788.

Kaimakamship of Çemişgezek was given to the Beyzades (sons of beys) and kaimakamships of the other districts were given to the masters of some tribes⁵⁵.

In this manner, local masters have started to get strong in parallel with the weakening of Ottoman State. The admistratorship of the local masters in the region at the last period of Otto-man State has caused big discomfort. Besides the abusement of the influence of the masters and Seyyids over people was another reason of the discomfort.

The abusement of the influence by Ağa (masters) and Seyyids has affected the people of Dersim in bad way⁵⁶.

An important characteristic of Ottoman political and administrative system was not to make any differentiation depending on any system concerning the lands they had. If Ottoman adminis-trative tradition is to be studied, it can be seen that conditions of the region and community were always at first off⁵⁷. So it's possible to see the evidence of the same application in eastern Anatolia region after Çaldıran victory in 1514. After the region had been taken into ottoman dominance, some parts of the rights of local masters had assisted in getting the region into ottoman domi-

⁵⁴ Mehmet Zülfü, **Dersim Tarihi**, p.54-56.

⁵⁵ Mehmet Zülfü, **Dersim Tarihi**, p.58-59, In this period, the management of Kaimakamlık in Kazas, the manage-ment of mudurluk in naives have been seen. So, in addition to transferring the information given in history of Der-sim of Mehmet Zülfü Efendi, it should have been meant the people governing the kazas or subunits at that period with the expression of kaimakam and Township Manager.

⁵⁶ Mehmet Zülfü, **Dersim Tarihi**, p. 58-59.

⁵⁷ Bayram Kodaman, **Osmanlı Devrinde Doğu Anadolu'nun İdari Durumu**, Ankara 1986, p.12.

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nance has been preserved⁵⁸.

In the following periods, first in Kanuni period, by saying “...ellerine verilen kadim temessükler mucebince...” and by way of “...yurtluk ve ocaklık...” privileges of sanjaks had lasted. This exceptional character of eastern and southeastern Anatolia, local character in other words, had lasted till the Tanzimat period with the help of the privileges given by the state⁵⁹.

Dersim region has been committed to Bayburt Sanjak, Diyarbekir Beylerbeyliği in sequence, but the status of the sanjaks in Dersim region has changed frequently within administrative division lasted until Tanzimat⁶⁰. Dersim has been administratively a sanjak committed to Diyarbekir and Erzurum Beylerbeyliği during Ottoman period and later committed to Çemişgezek, Pertek and Sağman Beys as has and zeamet. Dersim has been conducted under the control of beys away from the effects of central authority within the period until Tanzimat⁶¹. Dersim has become a town ruled from Hozat in 1848 but government couldn't have achieved a full authority over Dersim. It was seen that the chiefs like Sheikh Hüseyin, Gülabi, Mansur and Sheikh Süleyman had dominated the administration after 1860 and Hüseyin Bey had been appointed as kaimakam to Pülümür, Gülabi Bey to Mazgirt in 1875. Consequently, in the administrative division after Tanzimat, ağas and sheiks have been appointed to Dersim and this had caused not to establish authority in the region⁶². A new regulation has been done with Vilâyet Nizâm-nâmesi between 1864 – 1867 and the influence and domination of local beys in the region has been reduced with such precautions. Getting the statue of the region as city in 1880 has provided some governmental influence. But “because of the insufficiency of the incomes to the expenses “ it has been turned back to its old position sanjak and committed to Mamurat-ül Aziz city with “Îrâde-i Şâhâne” in 1888. This sanjak was administratively compromising the towns of Hozat as the capital, Çemişgezek, Çarsancak, Mazgirt, Pertek, Kuzuçan, Ovacık, Pah, Kızılkilise (Nazımiye) and Dersim has carried on this position as a sanjak until the collapse of Ottoman State⁶³.

The uprising seen in the second half of 19th century have constituted the most important feature of the history of the region. Because of the position which Ottoman State had been in during this century. The tribes have increased their brigandage and public disorder has reigned with the

⁵⁸ Nazmi Sevgen, *Doğu ve Güneydoğu Anadolu'da Türk Beylikleri*, Ankara 1982, p.42.

⁵⁹ Bayram Kodaman, *Osmanlı Devrinde Doğu Anadolu'nun İdari Durumu*, p.14.

⁶⁰ Look at pls. For more information. Bilal Aksoy, *Tarihsel Değişim Surecinde Tunceli*, p.183-189.

⁶¹ İbrahim Yılmazçelik, *XIX. Yüzyılın İlk Yarısında Diyarbakır*, Ankara 1995, p. 123 – 138.

⁶² Suat Akgül, *Yakın Tarihimizde Dersim İsyanı ve Gerçekler*, İstanbul, 1992, p. 16-17.

⁶³ Fethi Ülkü, “XIX. Yüzyıl Sonlarında Bugünkü Tunceli'nin Durumu”, *Yeni Fırat Dergisi*, Elâzığ, Nisan 1964, No: 22, p.18-19 (18-20).

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administrators' arbitrary manners. The state could have assured a temporary calm by exiting the creators of disorder, collected the taxes partially, but couldn't have recruited⁶⁴. It's necessary to hang the main reason of the uprisings happened in the 19th century in the region on the preserving the tribal life for a long time in region⁶⁵. Because this feudal structure in Dersim has always caused to form a threat against the central authority with the forcing of feudal lord in power and his main supporters Ağa and Seyyid, and this threat has caused various uprisings.

Some of the tribes in Dersim have rebelled during Ottoman – Russian War in 1877- 1878. Military barracks had been built in Hozat and Mazgirt both between the years of 1860 – 1877 and some administrators except from the local ones had been appointed to the region. But, ağas in the region have promised help to Russians in Ottoman – Russian War in 1877 –1878 with the worry of the weaking of their power and the tribes of Dersim have ruined the military barracks in Mazgirt and Hozat by assaulting⁶⁶. Even though Ali Şefik Paşa was sent to the region in 1890 to prevent these activities, no results have been achieved⁶⁷. The disorders in the region between the years of 1893 – 1905 have been continued and the state has send Müşir Zeki Paşa to the region in 1896. Zeki Paşa has prepared a report for the amelioration of Dersim by taking some precautions. In this report, in summary, it has been pointed out that; geographical position of the region had obstructed the founding of central authority, schools had to be constructed and opened a strong military organization should have to be formed and the unity among the tribes should have to be prevented⁶⁸. Zeki Paşa has sent the children of some tribes' leaders to some tribal schools in Istanbul and has made the leaders of tribe loyal to the state by rewarding them. In this way, he has left the attempts of the Dersim's tribes for dominating Elazığ, Malatya and vicinity without any result⁶⁹. Consequently, a comparatively temporary peace in the region was assured from that date till the year of 1905. But the crisis occurred in the structure of Ottoman State has been spread out generally in the beginning of 20th century and has effected Dersim as well. We can count as below among the main reasons of the uprisings in Dersim region in this period that; not to be included by the Hamidiye Regiments (Hamidiye Alayları)formed by the II. Abdülhamit of this region, to make some distinctions between the sects and the most important one is not to accept to be under any authority after a long term away from the state authority by the people of the region. Thus the

⁶⁴ Mehmet Zülfü, **Dersim Tarihi**, p. 62-63.

⁶⁵ Hakkı Naşit Uluğ, **Tunceli Medeniyete Açılıyor**, İstanbul, 1939, p.121.

⁶⁶ Mehmet Zülfü, **Dersim Tarihi**, p.65; see also Suat Akgül, **Yakın Tarihimizde Dersim İsyanı ve Gerçekler**, p.21.

⁶⁷ Nuri Dersimi, **Dersim Tarihi**, p.80-81.

⁶⁸ **Dersim**, T.C. Dahiliye Vekâleti Jandarma Umum Kumandanlığı III, IKS-No:55058 transferred by Vecihi Timur-oğlu, **Dersim Tarihi**, Ankara 1991, p.14.

⁶⁹ Nuri Dersimi, **Dersim Tarihi**, p. 81. see also. Mehmet Zülfü, **Dersim Tarihi**, p.68-69.

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reactions against the authority have caused the uprising activities in places⁷⁰.

In 1907 Ali Çavuş the chief of the Kurayşan tribe has raided the villages of Kığı, Koçuşağı tribe has raided Hozat, Samuşağı and Resikuşağı tribes have raided Kemah and Çemişgezek vil-lages⁷¹. Then Neşet Paşa has been charged with the duty of preventing the uprising. The rebels have been dispersed but a certain result couldn't have been achieved. While all these events were happening, the seriousness of the situation has increased when it was appeared that the peo-ple from Dersim had obtained weapons from outside with the help of Armenians. In 1908, the tribes of Karaballı, Ferhatuşağı and Resik, which had completed their preparations, have rebelled again. The uprising has spread out in short time and it has been very effective in Çemişgezek and Erzincan regions. Although this uprising has spread out in a wide area, any certain result couldn't have been achieved⁷². But "20.000 mauser rifles 12 cannons, 300 mules, 500 horses, a lot of mil-itary equipments and ammunitions " have been acquired by the tribes in the region⁷³.

General pardon was declared for the crimes before 23rd of July 1908 after the declaring of Meşrutiyet (constitutional monarchy) however, it's possible to learn from the thoughts of Şakir Paşa appointed in the region that full public order couldn't be provided. Şakir Paşa was express-ing his thoughts in summary that

"...Dersim has engaged in banditry for a long time, nevertheless military operations couldn't have been so successful, the problem wouldn't be solved by the killing and the exiling of the chief of the tribes, because new ağas have been appeared in each time, the main reason of the brigand-age in the region was the poverty and legalizing by all means was necessary..."⁷⁴.

A temporary calling in the region has been provided of the declaration of Meşrutiyet and state has carried out the policy of İdare-i Maslahat in this period. In spite of some disorders have been seen in the region in 1911, 1912 and 1914, the situation hasn't been so serious. In this peri-od the nephew of Dersim the tribe of Ferhatuşağı in 1914 and the tribes of killed mayor rebelled when it was attempted to grab the doer. Some tribes in Dersim have cooperated with Armenians and Russians in following of 1913, 1914 and emerge of World War I⁷⁵. Russia already prepared the

⁷⁰ Bilal Aksoy, **Tarihsel Değişim Surecinde Tunceli**, p.205

⁷¹ Burhan Özkök, **Osmanlı Döneminde Dersim İsyancıları**, İstanbul 1937, p.7.

⁷² Look at pls. For more information. Burhan Özkök, **Osmanlı Döneminde Dersim İsyancıları**, İstanbul, 1937, p.22; Nuri Dersimi, **Dersim Tarihi**, p. 82-88; Suat Akgül, **Yakın Tarihimize Dersim İsyancıları ve Gerçekler**, p.24.

⁷³ Nuri Dersimi, **Dersim Tarihi**, p.88.

⁷⁴ Hakkı Naşit Uluğ, **Tunceli Medeniyete Açılıyor**, p.130.

⁷⁵ Nuri Dersimi, **Dersim Tarihi**, p. 113-114.

Balkan alliance secretly has started the activities that would result with the Kürd problem against ottoman state in the east because of the Balkan War, and hasn't hesitated to hand out weapons to these people⁷⁶. Besides we already know that Armenians either before or after World War I have been really in an activity to pull the people living in this region to their side⁷⁷. But entering of Russian units to Pülümür and their attempts to make some rapes with the help of Armenians have caused the tribes in Dersim to be against Russia. Subsequently the tribes have captured some weapons and ammunitions by attacking to Russians and they have fought against the Czar's army with Ali İhsan Paşa⁷⁸.

II. Administrative Structure and Managers

A. Until The First Half Of 19th Century

Tunceli in eastern Anatolia region is a small city among Bingöl on the east, Malatya on the west Erzincan on the north, Erzurum on northeast and Elazığ in the south. Dersim name, which was given to this city till 1938 or Tunceli name, contains these areas.

The oldest settlement centers of the region within the historical periods are Hozat, Çemişgezek, Mazgirt, Pertek and Sağman and these regions are known as Dersim in history. Dersim has been separated into two parts basically within the historical periods:

1. West Dersim: Includes the kazas of Hozat, Çemişgezek, Pertek, Ovacık, Kemah, Gürcanis and Kuruçay.

2. East Dersim: includes the kazas of Mazgirt, Kığı, Çarsancak, Nazımiye and Pülümür⁷⁹.

After this region had been taken into Ottoman dominance some parts of the rights of local masters who had assisted in getting the region into the ottoman dominance have been pre-

⁷⁶ As a result, Russians have distributed 60.000 rifles to Armenians and Kurds in Bayezıd and vicinity. See Ahmet Halaçoğlu, **Balkan Harbi Sırasında Rumeli'den Türk Göçleri (1912-13)**, Türk Tarih Kurumu, Ankara 1993, p.20.

⁷⁷ For further information see, Hayrı Başbuğ, **Kürt Türkleri ve Fanatik Ermeni Faaliyetleri**, Ankara 1984, p.18-24. see also about " Dersimlilerin Rus ve Ermenilerle İşbirliği ve Neticesi " Nuri Dersimi, **Dersim Tarihi**, p.89.

⁷⁸ Mehmet Zülfü, **Dersim Tarihi**, p.70-71.

⁷⁹ Mehmet Zülfü , **Dersim Tarihi**, (prepared for publishing by: Ahmet Halaçoğlu, İbrahim Yılmazçelik), Ankara 1994, p.81-82.

served⁸⁰. In the following periods, first in Kanuni period, by saying “...ellerine verilen kadim temessükler mücebine...” and by way of “yutluk ve ocaklık” privileges of sanjaks has lasted. These privileges given by the state have been lasted till Tanzimat period⁸¹. But the subject of how valid it is for Dersim region needs to be proved for the time being. It’s not well known either that there are “yurtluk – ocaklık or malikane” in some places except Çemişgezek, Pertek, Sağman and Mazgirt sanjaks.

It’s seen that Dersim region has been committed to Diyarbakir and Erzurum sanjaks during Ottoman dominance. However, administrative status of sanjaks has been changed frequently within the time until Tanzimat⁸². The lands in this region has been organized by taking Diyarbakir as center when Diyarbakır province had been organized as the fifth province in the organization of ottoman administration in 4th of November 1515⁸³. When specially administrative organization of Diyarbakir province has been examined, (12) it’s well seen that all eastern Anatolia has been gathered together⁸⁴. But with the organization of Erzurum province⁸⁵ after a while, in 1533, some places on the north of Diyarbakir province were committed to this province⁸⁶. After this date the places counted in Dersim region have been in Diyarbakir and Erzurum province.

Pertek and Sağman with the status of “yurtluk – ocaklık”, Çemişgezek with the status sanjak given by “mülkiyet üzere” were committed to Diyarbakır province in 1516⁸⁷. The condition of being committed to Diyarbakır province of Pertek, Sağman and Mazgirt sanjaks has lasted including the first half of 19th century⁸⁸.

Even though Çemişgezek sanjak was given to Pir Hüseyin Bey following Çaldıran War, it was not inherited by the sons of Pir Hüseyin as a property of Hacı Rüstem Bey his father and old ruler of Çemişgezek and only some zeamets in sanjak has been given to his sons to be used as “mülkiyet üzere”. Çemişgezek sanjak was given to the sons of Pir Hüseyin Bey Again after the date of 1566 by being separated into four sanjaks; Mazgirt, Sağman, Pertek and Çemişgezek⁸⁹.

⁸⁰ Nazmi Sevgen, **Doğu ve Güneydoğu Anadolu’da Türk Beylikleri**, Ankara 1982, p.42

⁸¹ Bayram Kodaman, **Osmanlı Devrinde Doğu Anadolu’nun İdari Durumu**, Ankara 1986, p.12.

⁸² Bilal Aksoy, **Tarihsel Değişim Surecinde Tunceli**, Ankara 1985, p.183-189.

⁸³ İbrahim Yılmazçelik, **XIX. Yüzyılın İlk Yarısında Diyarbakır**, Ankara 1995, p.8.

⁸⁴ Nejat Göyünç, “Diyarbakır Beylerbeyliğinin İlk İdari Taksimatı”, **İstanbul Univ. Edebiyat Fak. Tarih Dergisi**, No: 23 (1969), p.27-30.

⁸⁵ Tuncer Baykara, **Anadolu’nun Tarihi Coğrafyasına Giriş I**, Ankara 1988, p.96-97.

⁸⁶ İbrahim Yılmazçelik, **XIX.Yüzyılın İlk Yarısında Diyarbakır**, p.8.

⁸⁷ M. Ali Unal, **XVI. Yüzyılda Harput Sancağı**, Ankara 1989, p.33.

⁸⁸ İ. Yılmazçelik, **XIX.Yüzyılın İlk Yarısında Diyarbakır**,p.124-134.

⁸⁹ M. Ali Unal, **XVI. Yüzyılda Harput Sancağı**, p. 33.

Çemişgezek sanjak has been called Çarsancak because of being separated into four sanjaks and this name as become “alem” to Pertek town later⁹⁰. The status of being a sanjak by “mülkiyet üzere” of Çemişgezek sanjak has ended between the date of 1565 – 1566 and it has become a classic ottoman sanjak after this date⁹¹.

Kuzican (Pülümür) sanjak has been transformed into classic Ottoman sanjak while it was in the status of “ocaklık”. Kuzican sanjak has been also committed to Erzurum province in administrative organization for a long period (16th century – 19th century) with the towns of Kemah, Kuruçay and Gürcanis, which we met, had in Dersim region along historical periods⁹².

When we look to the administrative organization in 16th and 19th century Çemişgezek and Sağman sanjaks were seen as committed to Erzurum province on some dates⁹³. Meanwhile it has been determined that specially Çemişgezek and Sağman were committed mostly to Diyarbakır province⁹⁴.

We can say in short about administrative organization which we have tried to study so far that; Çemişgezek, Pertek, Kemah, Gürcanis, Kuruçay, Mazgirt, Kiğı, Çarsancak and Kuzican sanjaks which were farming Dersim region have been located in administrative organization of Diyarbakır and Erzurum provinces between 16th and first half of 19th century as it was tried to be expressed above.

A question related to the kazas of Çarsancak, Çemişgezek, Karaçor, Gürcanis and Karaçay mentioned within Dersim region at the beginning of 19th century has been appeared as well. This was the establishment of “Maden-i Hümayun Emaneti” in 1775 and the turmoil appeared in

⁹⁰ Şerefhan, *Şerefname*, p.194. see also Mehmet Zülfü, *Dersim Tarihi*, p.54-55. there were sixteen sons of Pir Huseyin Be, these were ;

- | | | |
|--|------------------|--------------------|
| 1. Mehmet Bey; ruler of Mazgirt sanjak | 7. Muhsin Bey | 13. Gulabi Bey |
| 2. Ferruḡad Bey; ruler of Mazgirt sanjak | 8. Yakup Bey | 14. Suleyman Bey |
| 3. Rustem Bey; ruler of Pertek sanjak | 9. Keykubat Bey | 15. Haydar Bey |
| 4. Keyhusrev Bey; ruler of Sağman sanjak | 10. Keykavus Bey | 16. Allahverdi Bey |
| 5. Pilten Bey; ruler of Mazgirt sanjak | 11. Perviz Bey | |
| 6. Yusuf Bey | 12. Behlul Bey | |

⁹¹ Metin Kunt, *Sancaktan Eyalete*, İstanbul, 1978, p.36-37. see also Mehmet Ali Unal, *XVI. Yüzyılda Harput Sancağı*, p.33.

⁹² Metin Kunt, *Sancaktan Eyalete*, p.36-37.

⁹³ Tuncer Baykara, *Anadolu'nun Tarihi Coğrafyasına Giriş I*, p.99-104.

⁹⁴ İbrahim Yılmazçelik, *XIX.Yüzyılın İlk Yarısında Diyarbakır*, p.124-134.

administrative status of these towns⁹⁵. Gürcanis and Çarsacak sanjaks was mentioned among the sanjaks had tax for providing log and coal to Keban mine and capital to the administration of mine before 1775⁹⁶.

Specially sending of fermans about behaviors of “Maden Eminleri” as “...ber – vechi istiklal...” committed to Maden Emaneti between the date of 1775 – 1850 have created some turmoils in administrative field⁹⁷. Çemişgezek, Sağman, Pertek, Mazgirt, Kuruçay, Gürcanis and Kemah kazas were within “ maden –i hümayun merbutatı ” in this period. These kazas were committed to Diyarbakir province administratively. Making the duty of Maden Eminliği of the governor of Diyarbakir province at the same time during this period has created some problems. But, Maden –i Hümayun was a financial unit; the kazas mentioned in Dersim region were committed to Diyarbakir province administratively⁹⁸.

This formal in the administrative field of Ottoman period, has been tried to be corrected in the second half of 19th century.

B. 19th Century Second Half of the Administrative Structure and Managers

Some reforms have been made in the whole country in administrative, financial and social fields with the declaration of Tanzimat in Ottoman State. Nevertheless, the reforms made in the management right after Tanzimat Ferman, couldn't have been put in the application on every side of the country at the some time.

Some sanjaks in the region named Dersim were small settlement units of not much importance within the time passing until the first period of 19th century. It's necessary to take up the innovations made in management in Diyarbakir province at the beginning. It can be mentioned after this statement about some administrative arrangements in Dersim region after the date of March 1845 the date of being covered of Diyarbakir province by Tanzimat⁹⁹.

⁹⁵ Fahrettin Tızlak, **Keban ve Ergani Yöresinde Madencilik**, Fırat Univ. Institute of Social Science, Unpublished Thesis of Doctors, Elazığ 1991, p. 25-31.

⁹⁶ F. Tızlak, **Keban ve Ergani Yöresinde Madencilik.**, p.45.

⁹⁷ İbrahim Yılmazçelik, **XIX.Yuzyılın İlk Yarısında Diyarbakır**, p.132.

⁹⁸ Look at pls. For more information. İ. Yılmazçelik, **XIX.Yuzyılın İlk Yarısında Diyarbakır**, p.130-137.

⁹⁹ İbrahim Yılmazçelik, **XIX.Yuzyılın İlk Yarısında Diyarbakır**, p.182.

Some applications wanted to be applied in the country in general were tried to be put into practice as well with the insertion of Diyarbakir province in Tanzimat in 1845. But applying this has not been easy when it was confronted with the opposition of the people possessing the land specially as "...yurtluk ve ocaklık..."¹⁰⁰. After Tanzimat, Dersim region was put in a new regulation concerning administration. Stability couldn't have been provided for a long time in the region because of the opposition of the tribes to the innovations tried to be applied since 1848 by Ottoman State.

The most important change made in the region after Tanzimat was the forming of Harput province after a while by separating Harput sanjak and Maden –i Hümayun Emaneti from Diyarbakir province in 1845¹⁰¹.

As it was understood from a ferman dated 20th of September 1845, a separate mutasarrıflık has been formed by splitting of some kazas committed to Harput and Maden -i Humayun Emaneti from Diyarbakir province¹⁰².

On 1st of April 1846 Harput has been become a separate province after a short time¹⁰³. Dersim should have been committed to Harput province after this date.

There is no document in our hand about the certain date of the formation of Dersim sanjak. The only information on this subject was the record in Mamurat-ül Aziz Salnamesi dated hegira 1310 (1892 – 1893). It was clarified here with the information that;

"...Dersim mutasarrıflığının makarr-ı merkezi vilayete (Harput) 12 saat mesafede kâ'in Hozat kasabası olup 'adî bir karye iken Dersim'ce Mebde-î Islahât olan 1264 (1847-1848) senesinde 'asâkir-i şahânenin vürûduyla bir kışla te'sîs ve o sırada Dersim Sancağı nâmiyle mutasarrıflık teşkil ..." ¹⁰⁴.

But Dersim sancak has to be formed in 1848. Because important changes have been made

¹⁰⁰ Musa Çadırcı, **Osmanlı Türkiyesi Yönetimde Yenilikler**, Ankara Univ. DTCF., Unpublished Thesis, Ankara, 1979, p.48. Ayrıca bkz. M. Çadırcı, "Tanzimat'ın Uygulanması ve Karşılaşılan Güçlükler (1840-1856)", **Mustafa Reşid Paşa ve Dönemi Semineri Bildiriler**, Ankara 1985, p.99-101.

¹⁰¹ İbrahim Yılmazçelik, "1840-1850 Yıllarında Harput", **Türk Dünyası Araştırmaları Dergisi**, No: 52, p.125.

¹⁰² Archives of Primary Ministry, **Cevdet Dahiliye** No:13142.

¹⁰³ Ahmet Aksın, **XIX.Yüzyılda Harput (1833-1876)**, Fırat Univ. Institutes of Social Sciences, Unpublished Doctora Thesis, Elazığ 1995,p.5.

¹⁰⁴ **H. 1310 Tarihli Ma'mûretü'l-Azîz Salnamesi**, p.242. See also **H. 1312 Tarihli Ma'mûretü'l-Azîz Salnamesi**, p.227.

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in the administrative structure of Diyarbakir province in the same time ¹⁰⁵. Dersim sancak was committed to Harput province after this date¹⁰⁶. From an irade dated 24th of April 1849 about appointment kaimakam to Dersim sancak, it has been understood that, İbrahim Bey, kaimakam of Dersim sancak was appointed in the direction of “ ... Harput eyaleti meclisi kebirinden bi't – Tanzim Harput valisi devletlü paşa hazretleri tarafından ba – tahrirat irsal kılınan mazbata...”¹⁰⁷.

Sanjak center was made as Hozat when Dersim sanjak was formed in 1848¹⁰⁸. As it was understood from a memorandum with the date of 8th of January 1849, a barracks has been wanted to be built to the place named Ovacık and it has been accepted by sending the expense books¹⁰⁹.

But it was mentioned in a presentation written by Anadolu Ordusu Müşiri on 14th of may 1849, and was given up of this by saying “ ...Ovacık nâm mahalle bir bâb kışlanın inşası mûktezâ-yı irâde-i seniyye ise de oranın havası gayet kötü...” the barracks has been asked to be built in Hozat that has better weather and water by mentioning the bad weather in Ovacık and the miserable conditions of soldiers in the mentioned presentation¹¹⁰. Live wise, that barracks was built on the date of 1850¹¹¹.

Dersim sanjak was formed in 1848 and committed to Harput province. As it was understood from the summary of written document with the date of 13th of November 1848 it was mentioned that Dersim, Kuzican and Mazgirt were big places whole sole by uniting Koçgiri tribe as one sanjak and one kaimakamship. Meanwhile as the kazas of Kemah, Gürcanis and Kuruçay located between Koçgiri and Dersim and of the towns of Maden –i Hümayun was accepted as an obstacle for uniting Koçgiri and Dersim, these kazas were joined to Dersim sanjak. According to this situation, Dersim sanjak was asked to be committed to one of Diyarbakir or Harput province¹¹².

Even though Dersim sanjak was committed to Diyarbakir province in the direction of this

¹⁰⁵ With the change on December 1847 in the administratative structure of Diyarbakir Province, new province was consist of first Diyarbakır, and Van, Muş, Hakkari Sanjaks, Cizre, Bohtan and Mardin Kazas. For further information see İbrahim Yılmazçelik”1840-1850 Yıllarında Harput”, **Türk Dünyası Araştırmaları Dergisi**, No: 52, p.138.

¹⁰⁶ Ahmet Aksın, **XIX.Yüzyılda Harput (1833-1876)**, p.5

¹⁰⁷ Archives of Primary Ministry, **İrade Meclis-i Vâlâ**, No:18357

¹⁰⁸ Archives of Prime Ministry, **İrade Dahiliye**, No: 13263

¹⁰⁹ “... Ovacık Harput Eyâletiyle Erzurum Eyâletinin vasatında vâkî’ olmasıyla orada dâ’îma mikdâr-ı kâfi ‘asker bulunması lâzımeden ve bu cihetle kışla icâb ideceği ...”. “...Ovacık nâm mahalle 800 kîse mikdarı mesârifıyla iki taburluk kargâr bir kışlanın inşâsıyla...” Archives of Prime Ministry, **İrade Meclis-i Vâlâ**: No: 3542.

¹¹⁰ Archives of Prime Ministry, **İrade Dahiliye**, No: 11639.

¹¹¹ Mehmet Zülfü, **Dersim Tarihi**, p.91.

¹¹² Archives of Prime Ministry., **A. MKT, MVL**, File: 10, Row: 85. (Archives of Prime Ministry Bâb-1 Alî Evrak Odası Sedaret Evrakı Meclis-i Vâlâ.)

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view for a while¹¹³, it has lasted very short and Dersim sanjak was included again to Harput province because it was closer to Harput with an irade dated 6th of July 1851¹¹⁴. Applications relating to constitute kazas from tribes were well – known in ottoman administrative structure¹¹⁵. In the some way, Koçgiri tribe committed to Dersim sanjak was accepted as a kaza and was taxed after 1848. Sancak – Kaza has put a new administrative regulation into practice after 1842 and “...kaza müdürleri...” has been formed after abolishing “...muhasıllık...”. The idiom of kaza has acquired shape as an administrative unit; kaimakams in sanjaks center and kaza müdürleri in the other kazas have become a matter of primary importance¹¹⁶. Kaimakam to the central Dersim kaza and müdürler to the other kazas of were appointed after 1848. Meanwhile müdür was also appointed to Koçgiri tribe accepted as kaza. It was found from the presentation dated 27th of May 1849 that the Müdür of Koçgiri tribe was Hüseyin Bey at the time being talked of¹¹⁷.

The administrative organization of Dersim sanjak between 1848 – 1851 was like that¹¹⁸.

1. Dersim (Hozat) sanjak
2. Gürcanis Kazası
3. Kuruçay Kazası
4. Ovacık Kazası
5. Mazgird Kazası
6. Kuzican Kazası
7. Koçgiri Kazası (Tribe)
8. Kemah Kazası

¹¹³ Archives of Prime Ministry *İrade Meclis-i Vâlâ*, No: 5817

¹¹⁴ Archives of Prime Ministry., *İrade Meclis-i Vâlâ*, No: 7106.

¹¹⁵ About the applications appeared as the result of Turkish migrant life see Mustafa Akdağ, *Türkiye'nin İktisadî ve İçtimaî Tarihi*, İstanbul, 1979, Vol. II, p.83. İbrahim Yılmazçelik, *XIX. Yüzyılın İlk Yarısında Diyarbakır*, p.128-129.

¹¹⁶ Musa Çadırcı, *Tanzimat Döneminde Anadolu Kentleri'nin Sosyal ve Ekonomik Yapıları*, Ankara,1991, p.10-22 and 225-240.

¹¹⁷ Archives of Prime Ministry., *İrade Meclis-i Vâlâ* No: 3957. About Koçgiri Kaza. See Archives of Prime Ministry., *İrade Meclis-i Valâ*, No: 5817.

¹¹⁸ Resources benefited for preparing this table; **BA, D. CRD** (Archives of Prime Ministry Bâb-ı Defteri Ceride Odası)., General: 40719, Special: 848; **ML.VRD** (Maliye Nezareti Varidat Defterleri), No: 2335, **Cevdet Dahiliye**, No: 14542., *İrade Dahiliye*, No: 13263, *İrade Meclis-i Vâlâ*, No: 20503, *İrade Mevadd-ı Dahiliye* No: 39457.

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As it was understood from the administrative division above Çarsancak kaza that was necessarily be within Dersim sanjak has been in the Maden – i Hümayun sanjak committed to Harput province at that time¹¹⁹.

As it was understood from a presentation related to kaimakamship of Dersim and military matters it was added by saying at that time “... Dersim Sancağı'nın hûsn-i idare ve inzibâtı zımında ve kurb ve civâr olan Çarsancak Kazası livâ-i mezbûra ilâve....”¹²⁰ Çemişgezek kaza was among the sanjaks committed to Harput¹²¹.

The administrative division of Dersim sanjak between 1851 – 1867 was formed like this:¹²²

1. Dersim (Hozat) Sanjak
2. Kuruçay Kazası
3. Gürcanis Kazası
4. Çarsancak Kazası
5. Koçgiri Kazası (Tribe)
6. Kemah Kazası
7. Ovacık Kazası
8. Mazgird Kazası
9. Kuzican Kazası

Çemişgezek was also committed to Harput sanjak between these dates. Dersim sanjak was also committed to Harput province between 1851 – 1867¹²³. But the center of sanjak was sided to Kemah kaza at that time. And expression like

“...Ovacık ve Çarsancak kazalarında bu aralık ‘asâkir-i nizamiye olmadığından ve Kemah

¹¹⁹ Ahmet Aksın, *XIX.Yüzyılda Harput (1833-1876)*, p.6.

¹²⁰ Archives of Prime Ministry., *İrade Meclis-i Vâlâ*, No: 8431

¹²¹ Ahmet Aksın, *XIX.Yüzyılda Harput (1833-1876)*, p.8

¹²² Archives of Prime Ministry., *Maliyeden Müdevver*, No: 13190; *ML-VRD*, No: 3057; *İrade Meclis-i Vâlâ*, No: 11388, No: 13735; *İrade Dahiliye*, No: 23611; No: 28195. *İrade Meclis-i Vâlâ*, No: 18501, No: 19229. *Cevdet Maliye* No: 9377. see also *H. 1273 Devlet Salnamesi*, transferred by: Tuncer Baykara, *Anadolu'nun Tarihi Coğrafyasına Giriş I*, Ankara 1988, p.255-256.,

¹²³ Archives of Prime Ministry *İrade Dahiliye*, No: 18356 *İrade Meclis-i Vâlâ* No: 14863, No: 20339.

Kazası'nın makarr-ı kaimmakamî ittihâz kılınmasından nâşî..."

in a presentation dated 17th of March 1855 has been confirming the sliding of sanjak center from Hozat to Kemah¹²⁴.

As it was understood from a written document dated 5th of January 1858 repairment of the barrack and the building of kaimakam was completed at that time and three companies of soldier an two cannons from 1st battalion of şeyhaneci belong to 1st infantry regiment in Harput has been sent to Hozat¹²⁵.

In 1859 the center of Dersim sanjak has been Ovacık kazası this time. On a document dated 4th of March 1859, the expression of "... Dersim Sancağı'nın makarrı bulunan Ovacık Kazası..."¹²⁶ and the expression of "...kaza-i ovacık res -i liva..." mentioned in "the notebook of the expenses of Dersim sanjak" dated hegira 1276 (1860 – 1861) have been confirming this information¹²⁷.

New regulations tried to be located in Dersim sanjak since 1848 has begun to get a favorable result in 1867. Likewise, in an irade dated 23rd of July 1867, it was recorded that the census in Kuzican (Pülümür) kaza has been completed and Mazgirt and Ovacık kazas have been asking officers for the census¹²⁸.

Mamurat-ül Aziz province has been transformed into sanjak by being committed to Diyarbekir province in 1867¹²⁹. Mamurat-ül Aziz sanjak has been transformed into a separate mutasarrıflık by departing from Diyarbekir province with a new administrative regulation made in 1875. Dersim is again transformed vilayet in 1878¹³⁰.

The changes determined in the administrative situation of Dersim sanjak between 1867 – 1878 was like this: a new administrative regulation has been made between 1864 – 1867 and the law of İdare – i Vilayet has been made at the end of 1864¹³¹.

¹²⁴ Archives of Prime Ministry, *İrade Meclis-i Vâlâ*, No: 15294. 23rd February 1859 it's also understood from a presentation dated 23rd of February 1859 that the center of sanjak was not Hozat "... Dersim Sancağında kâ'in Hozat nâm mahallin muahharen dahî makarr-ı kaimmakamî ittihâz kılınmasından dolayı ...". see Archives of Prime Ministry., *İrade Meclis-i Vâlâ*, No: 18363.

¹²⁵ Archives of Prime Ministry *İrade Dahiliye*, No: 26038.

¹²⁶ Archives of Prime Ministry., *İrade Meclis-i Vâlâ*, No: 18061

¹²⁷ Archives of Prime Ministry, *Cevdet Maliye*, No: 9377

¹²⁸ Archives of Prime Ministry *İrade Mevadd-ı Dahiliye* No: 39457.

¹²⁹ **H. 1301 Tarihi Ma'mûretü'l-Azîz Salnamesi**, s.97. see also Ahmet Aksın, **XIX.Yüzyılda Harput (1833-1876)**,. p.10.

¹³⁰ Ahmet Aksın, **XIX.Yüzyılda Harput (1833-1876)**, p.10.

¹³¹ Tuncer Baykara, **Anadolu'nun Tarihi Coğrafyasına Giriş I**, Ankara 1988, p.130.

Çarsancak, Ovacık, Mazgirt and Kuzican kazas were committed to Erzurum Vilayeti and to Erzincan sanjak consequently according to Vilayet Nizamname dated 1867¹³². it is possible to make conclusion that Kuzican Mazgirt, Ovacık and Çarsancak kazas were committed to Erzincan sanjak from a presentation wrote to Sadaret Makamı by Mustafa Paşa Governor of Erzurum related to the population of Dersim kazas dated 23rd of July 1867¹³³.

Meanwhile, the other kazas in Dersim vilayeti Dersim has been vilayet with Hozat as the center in 1880¹³⁴. Hozat, which was the center of Dersim sanjak in 1848, has regained its old position after sliding of the center of sanjak from here. But a lot of new houses, 2 baths 5 cafes and additionally 1 mosque and 1 Rüştiye School have been built in Hozat after being in center of newly formed Dersim vilayeti in 1880¹³⁵.

The firs governor of Dersim vilayeti in 1880 was Fikri Paşa¹³⁶. The admistirative division of Dersim vilayeti at that date was like this:¹³⁷

1. Dersim (Hozat) Vilâyet
2. Mazgird Sancak
3. Kızılkilise (Nazımiye) Kazası
4. Pah Kazası
5. Çarsancak Kazası
6. Çemişgezek Kazası
7. Ovacık kazası

Dersim vilayeti has lasted nearly ten years, but at 13th of may 1888 was committed to Harput Vilayeti, as a mutasarrıflık by being abolished because of “...vilayet –i umumi ve hususi varidatı teşkilatı masrafını bile korumadığından...” at the same date ¹³⁸.

¹³² Vecihi Tönük, **Türkiye’de İdari Teşkilatın Tarihi Gelişimi ve Bugünkü Durumu**, Ankara 1945, p.166.

¹³³ Archives of Prime Ministry, *İrade Mevadd-ı Dahiliye*, No: 39457.

¹³⁴ Dah. Vek. Jan. Umum Kom., *Dersim*, p. 57.

¹³⁵ **H. 1310 Tarihli Ma’mûretu’l-Aziz Salnamesi**, p.242-243. **H. 1312 Tarihli Ma’mûretu’l-Aziz Salnamesi**, p.227-228.

¹³⁶ **Dersim**, T.C. Dahiliye Vekâleti Jandarma Umum Kumandanlığı ,III,IKS-Sayı:55058, p.57.

¹³⁷ Mehmet Zülfü, **Dersim Tarihi**, p. 91.

¹³⁸ **Dersim**, T.C. Dahiliye Vekâleti Jandarma Umum Kumandanlığı ,III,IKS-Sayı:55058, p. 57. see also Ahmet Aksın, **XIX. Yüzyılda Harput (1833-1876)**, p.11.

Dersim was consist of these kazas , Hozat as the center in 1888:

1. Çarsancak
2. Mazgird
3. Kızılkilise
4. Kuzican
5. Ovacık
6. Hozat
7. Pertek
8. Çemişgezek
9. Pah¹³⁹

Dersim has stayed as being committed to Mamurat-ül Aziz Vilayeti as a mutasarrıflık since that date till the period to the collapse of Ottoman State.

Dersim sanjak was being governed with mutasarrıflık as a sanjak committed to Harput in 1892¹⁴⁰. Again at this date, Dersim sanjak was including Hozat, Çemişgezek, Çarsancak, Kuzican, Mazgirt, Pah, Ovacık and Kızılkilise (Nazımiye) kazas¹⁴¹. The organization of nahıye has begun to be formed in the region after this date. in the same way Pertek Nahiyesi has been committed to Çarsancak Kazası in 1892¹⁴².

Dersim has kept its shape of administrative organization and management on a large scale

¹³⁹ **Encyclopedia DeL'İslâm**, Tome II, Paris 1965, p.241 ve ayrıca bkz. **Dersim**, T.C. Dahiliye Vekâleti Jandarma Umum Kumandanlığı ,III,IKS-Sayı:55058, p.57. see also Şemsettin Sami, “ Dersim “, **Kamûsu'l-Alâm**, Vol. III, İstanbul, 1307, p.2131-2132

¹⁴⁰ **H. 1310 Tarihli Ma'mûretü'l-Azîz Salnamesi**, p.121., Şemsettin Samî, “ Dersim “, **Kamûsu'l-Alâm**, Vol. III, İstanbul, 1307, p.2131-2132.

¹⁴¹ **Nazımiye Kaza** was named as Kızılkilise before. it's was name changed to Nazımiye with the telegram sent by Mehmet Vehbi Efendi from Balıkesir who was the kaimakam there in 1908 like “ Kızılkilise nâm menhûsunun tahvîli hakkında ma'rûzât-ı sâbikanın henüz eseri görülmedi. Lutfen menfa'at-ı vatan nâmına is'afına musâ'ade buyurularak, tervîh-i mutallib için hafid-i nevzâd-ı padişahî Nazım Efendi nâmına ve bi'l-âhire nisbet edilmesine delâlet-i vefikadan devletleri merhametine, fi 25 kânun-ı sâni sene 326 (7 şubat 1911)”.see Mehmed Zülfü, **Dersim Tarihi**, p. 94.

¹⁴² **H. 1310 Tarihli Ma'mûretü'l-Azîz Salnamesi**, p.121.

in 1894¹⁴³. But some important changes have been made towards the end of 1892.

At 19th of September 1892, Ovacık and Pah Kazası have been abolished and Kuzican Kazası was committed to “... Dersim’e bu’du ve Erzincan’a kurbü cihetiyle ber-vech-i iş’âr mahall-i Dersim Sancağı’ndan fekkile Erzincan Sancağına...”. With this new regulation, Hozat as the center, Dersim sanjak was only consist of, 1. Çemişgezek 2. Çarsancak, 3. Mazgirt kazası. At the same date, Dersim’s management was given to Erzincan Redif Mirdivası Ali Şefik Paşa who knows the area well by the being united Dersim Mutasarrıflığı to Dersim Kumandanlığı¹⁴⁴.

Management of Dersim sanjak by military commander hasn’t been lasted long and management has been carried on as mutasarrıflık by removing Ali Şefik Paşa from office at 30th of November 1892¹⁴⁵.

Moreover, regulations in administrative field haven’t been accepted right away. Because Pah and Ovacık kazas which have been informed that they had been abolished before hand on the records dated hegira 1312 (1894 – 1895) and “...Kuzican nam – 1 diğer pülümür...” kazası which have been mentioned as committed to Erzincan sanjak, have been still seen as committed to Dersim Sanjak in the date of 1894 – 1895. According to this, Dersim Sanjak that was committed to Mamurat-ül - Aziz Sanjak between 1894 – 1895 was consist of these kazas¹⁴⁶.

1. Merkez (Hozat) Kazası 121 villages
2. Çemişgezek (where ovacık was committed to)¹⁴⁷ 97 villages
3. Çarsancak Kazası 122 villages
4. Mazgird Kazası 152 villages
5. Kuzican (Pülümür) Kazası 88 villages
6. Kızılkilise (Nazımiye) Kazası 116 villages

¹⁴³ H. 1312 (1894-1895) Dersim Sanjak was including Hozat, Çemişgezek, Çarsancak, Mazgird, Kızılkilise and Ovacık Kazas and Pertek Nahiye at the date of Hegira 1312 (1894 – 1895) see **1312 Tarihli Ma’mûretü’l-Azîz Salnamesi**, p.176-179

¹⁴⁴ Archives of Prime Ministry., **Yıldız Tasnifi, Sadaret Resmi Mar. Ev.** File No: 54, Row: 29, Document : 4149.

¹⁴⁵ Archives of Prime Ministry., **İrade Dahiliye**, 9.CA.1310, Hususi : 19.

¹⁴⁶ Ali Cevad, **Memâlik-i Osmaniye’nin Tarih ve Coğrafya Lugatı**, Cild-i Sâlis, İstanbul 1312, p.763-764.

¹⁴⁷ Mehmed Zülfü, **Dersim Tarihi**, p.92.

7. Pah Kazası 101 villages

However, as it was understood from the later records, the information given above was reflecting the administrative application before the date of 1892. in the same way, in a İrade dated 14th of May 1906, the borders of Dersim sanjak were defined as

“...Erzincan Sancağının merkez ve Kuzican ve Erzurum’un Kiğı ve Diyârbekir’in Palu ve Ma’mûretü’l-Azîz’in Harput ve Eğin kazalarıyla mahdûd...”

as it was understood from the same document again, Dersim sanjak was consist of these towns in 1906:¹⁴⁸

1. Dersim Sanjak (Hozat Kazası as center)
2. Çemişgezek
3. Çarsancak
4. Mazgird
5. Kızılkilise (Nâzımiye)
6. Ovacık¹⁴⁹

The administrative organization belongs to the year of hegira 1325 (1907 – 1908) was the same and nahiyeler, which were begun to be formed within administrative organization since 1888, have attracted attention¹⁵⁰.

1. Dersim Sanjak (Hozat Kazası as center)
2. Çemişgezek Kazası
 - a. Paşoazlık Nahiyesi

¹⁴⁸ Archives of Prime Ministry, *İrade Dahiliye*, 19. RA. 1324, Hususi : 26.

¹⁴⁹ Although Ovacık Kaza was abolished at the date of 1892, it has become kaza again later. A military barracks in 1908, a house for governing were built in 1910. it was ruined in the incidents and the date of 1916. See Mehmet Zülfü, *Dersim Tarihi*, p. 92.

¹⁵⁰ **H. 1325 Tarihli Ma’mûretü’l-Azîz Salnâmesi**, p.102.

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- b. Germili Nahiyesi
- 3. Mazgird Kazası
 - a. Pah Nahiyesi
 - b. Türüşmek Nahiyesi
- 4.Çarsancak Kazası
 - a. Pertek Nahiyesi
- 5. Kızılkilise (Nazımiye) Kazası
- 6. Ovacık Kazası

In the İrade dated 14th of may 1906, it was explain why Dersim name was given to this region with

“...Dersim Sancağı'nın Dersim nâmıyla mu'ayyen bir mevki'i olmayub aşâ'ir-i mevcûdenin (Dersimânlı, Seyyidanlı ve şeyh Hasanlı) nâmıyla münkasem olduğu üç şube'-i esâsiyeden en mühimmi olan Dersimânlı 'aşiretinin Kızılkilise (Nazımiye), Mazgird, Ovacık ve Hozat kazaları satrañç-vârî birer murabba' itibâriyle bu dört kazanın ittisâkı etrâfında bir kıt'a-i sagîreden ibareten olan karargâhına nisbetle bu sancak o nâmı almış ve o kıt'a-i sagîreye el-yevm “ Dersim içi “ denilmekde bulunmuş olub ...”¹⁵¹.

Dersim sanjak was including 1. Hozat 2. Mazgirt 3. Çemişgezek 4. Çarsancak 5. Kızılkilise (Nazımiye) 6. Ovacık Kazası in administrative organization way until the end of Ottoman Period. Again in administrative way, Dersim Sanjak has carried on its status of being commanded to Mamurat-ül - Aziz Vilayeti in the period until the collapse of Ottoman State¹⁵².

In this part administrative division and organization in Dersim Sanjak after being formed of Dersim Sanjak (1848) has been given by the main lines.

¹⁵¹ Archives of Prime Ministry, *İrade Dahiliye*, 15.CA.1316, Hususi: 36.

¹⁵² Archives of Prime Ministry., *İrade Dahiliye*, 8-Z-1327, Hususi: 24, *İrade Dahiliye*, 23. N.1330, Hususi:25; *İrade Dahiliye*,16. N. 1332, Hususi : 12, *İrade Dahiliye*, 30.B. 1325, Hususi: 35.

III. ADMINISTRATIVE OFFICIALS IN DERSİM SANJAK

Major improvements have been made as well after the declaration of Tanzimat Firman. A new regulation in the shape of Sancak – Kaza has been made in the management of country after 1842¹⁵³.

After abolishing muhassıllık, Kaza Müdürlükleri have been formed. But it couldn't have been possible to put this application into practice to right away some provinces and it has taken lots of time. Diyarbakir Province, which some kaza centers was committed to Dersim Sanjak later has been committed to has been included to Tanzimat hardly in the March of 1845¹⁵⁴.

Harput province was formed by departing Harput and Maden – i Hümayun Emaneti from Diyarbakir Province in 1845 and Diyarbakir Province was reorganized in 1847¹⁵⁵. As it was mentioned in administrative division part, the formation of Dersim Sanjak should have been right after these administrative regulations¹⁵⁶.

With the administrative regulations made after Tanzimat kaimakam in the management of kazas have attracted attention¹⁵⁷. After this date, kaimakams in the management of Dersim Sanjak and Kaza Müdürleri in kazas have attracted attention and after being transformed of Dersim Sanjak to mutasarrıflık. Mutasarrıflar have gained importance in the management. After being given of the management of Dersim Sanjak to military commanders the duty of mutasarrıflık has been started to carry out by them¹⁵⁸.

In this part, administrative officials who was working here in the period after the formation of Dersim Sanjak (1848) as much as it could have been discovered from the documents.

As it was understood from a document dated 27th of May. 1849, the first kaimakam of Dersim sanjak was İbrahim Bey from the dynasty of Kemah and he was appointed to this job

¹⁵³ Musa Çadırcı, **Tanzimat Döneminde Anadolu Kentlerinin Sosyal ve Ekonomik Yapıları**, Ankara 1991,p.10-22.

¹⁵⁴ İbrahim Yılmazçelik, **XIX. Yüzyılın İlk Yarısında Diyarbakır**, Ankara 1995, p.183.

¹⁵⁵ İbrahim Yılmazçelik, “ 1840-1850 Yıllarında Harput “, **Türk Dünyası Araştırmaları Dergisi**, No. : 52, şubat 1988, p.128.

¹⁵⁶ İbrahim Yılmazçelik, **XIX. Yüzyılın İlk Yarısında Diyarbakır**, Ankara, T.T.K. 1995, p.183.

¹⁵⁷ Musa Çadırcı, “ Tanzimat Döneminde Türkiye’de Yönetim (1839-1856) “, **Bellekten**, LII/203, (1988), p.611.

¹⁵⁸ Archives of Prime Ministry, **Yıldız Tasnifi, Sadaret Res.Mar. Ev.** File No: 54, Row: 29, Document: 4149.

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with a salary of 5000 kurush monthly¹⁵⁹. As it was understood again from the same document to müdürlük of Mazgirt Kazası, Kapucubaşı Ahmet Ağa, with a salary of 2500 kurush monthly, to the müdürlük of Koçgiri tribe, Hüseyin Bey with a salary of 1500 kurush monthly were appointed¹⁶⁰. The salaries of the appointed kaimakams and müdürs would have been pay by treasury (hazine) because the public order couldn't have been provided yet in Dersim region¹⁶¹.

It couldn't have been possible to discover the officials appointed here in full in the period after the formation of Dersim Sanjak. So administrative officials were tried to be given as much as they were discovered from the documents.

The tour of İbrahim Bey the first Kaimakam of Dersim Sanjak hasn't lasted very long and he was removed from the office and at the date of 24th of April 1849, Menemenci – Zade Mehmet Bey was appointed to his place¹⁶².

Mehmet Bey's good knowledge about the tribes in vicinity has played an important role in taking this job and he was appointed with a salary of 4900 kurush monthly¹⁶³.

Mahmut Ağa, Kaimakam of Dersim was discharged at 15th of November 1855 and Kapucubaşı Seyyid Ağa, former Müdür of Malatya Kazası was appointed in place of him¹⁶⁴.

As it was understood from Notebook of Expenses of Dersim sanjak (dersim Sancağı Masraf Defteri) dated hegira 1276 (1860 – 1861), the kaomagma of Dersim sanjak was Mehmed Bey at 5th of April 1861 and his salary was 4900 kurush monthly¹⁶⁵.

Mehmed Bey, kaimakam of Dersim Sanjak between 1860 – 1861 was removed from the office because of the misusing at 17th of august 1862.

¹⁵⁹ Archives of Prime Ministry., *İrade Meclis-i Vâlâ*, No: 3957.

¹⁶⁰ Ottoman State has accepted some places as kaza as a result of tribal life since 16th century. This was an application come out of financial obligations more than a real kaza. Appointment of mudur to Koçgiri tribe as the continuation of this tradition was an attractive application in 19th century. For information see İbrahim Yılmazçelik, **XIX. Yüzyılın İlk yarısında Diyarbakır**, p.129.

¹⁶¹ “... ol havalı henüz kesb-i zabita itmekte olmasıyla şimdilik istizân olunan maaşların Hazine-i Celîle'den tahsîsi...”. Archives of Prime Ministry., *İrade Meclis-i Vâlâ*, No: 3957. see also. Archives of Prime Ministry., *İrade Meclis-i Vâlâ*, No: 8431.

¹⁶² As it was understood from the presentation of the governor of Harput İbrahim Bey from Kemah dynasty was demoted because of to cause to them to be on strained terms by taking side between tribes. Archives of Prime Ministry., *İrade Meclis-i Vâlâ*, No: 18357.

¹⁶³ Archives of Prime Ministry., *İrade Meclis-i Vâlâ*, No: 18357.

¹⁶⁴ Archives of Prime Ministry., *İrade Meclis-i Vâlâ*, No: 14863.

¹⁶⁵ Archives of Prime Ministry., *Cevdet Maliye*, No: 9377. see also *İrade Dahiliye*, No:39098.

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Because of Dersim Sanjak was committed to Harput at the some dates, Harput Mutasarrıfı has found out some improprieties related to the accounting of Dersim sanjak then he has discharged Kaimakam Mahmut Bey together with chief clerk (Tahrirat Baş Kâtibi) Mehmet Emin Efendi, Latif Ağa was appointed as kaimakam instead of him ¹⁶⁶.

The other officials worked in this region within the periods until Dersim Sanjak was transformed into mutasarrıflık till 1862 couldn't have been discovered.

Ovacık and Pah Kazası were abolished at 19th of September 1892 and Çarsancak and Çemişgezek Kazas were committed to Dersim Sanjak again.

By uniting Dersim Mutasarrıflığı and Dersim Kumandanlığı together at this date Erzincan Redif Mirlivası Ali Şefik Paşa who knows the area well was appointed¹⁶⁷.

In the period when Ali Şefik Paşa was Dersim Mutasarrıfı it has taken attention that some administrative regulations made in country generally after Tanzimat was put into practice in Dersim Sanjak.

These institutions and officials were discovered in Dersim'e Sanjak 1892¹⁶⁸.

1. Mutasarrıf
2. Naib (Management of Court)
3. Accountant (Accountancy)
4. Mufti
5. Tahrirat Müdürü (Head of Documents)
6. Meclis Başkâtibi (Head Clerk of the Council)

¹⁶⁶ Archives of Prime Ministry, *İrade Meclis-i Vâlâ*, No: 20339.

¹⁶⁷ "... Dersim'de bulunan me'mûrîn-i mulkiye ve askeriye ile Asâkir-i şâhânenin emr-i idârece duçâr-ı muşkilât olmamaları zimmında Çarsancak ve Çemişgezek kazalarının Dersim Sancağına ibkâsıyla livâ'-i mezkûr mutasarrıflığının Dersim kıt'ası kumandanlığı inzimâmiyle ol havâli ahalisine vukûfu bulunan Erzincan Redif Mirlivası Ali Şefik Paşa'ya tevdi'i...". Archives of Prime Ministry, **Yıldız Tasnifi, Sadaret Resmi Mar. Ev.** File No: 54, Row: 29, Document: 4149.

¹⁶⁸ **H. 1310 Tarihli Ma'mûretü'l-Azîz Salnamesi**, p. 121-123.

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7. Emlâk Kalemi (Office of Property)
8. Arazi Kalemi (Office of The Land)
9. Nüfus İdaresi (Management of Population)
10. Ziraat Bank
11. Belediye İdaresi (Management of Municipality)
12. Telgraf idaresi (Management of Post Office)

Besides, at this period (1892) kaimakam of Çarsancak kaza was Lütfi Efendi Kaimakam of Mazgirt kaza was Hasan Efendi Kaimakam of Kızılkilise (Nazımiye) was Osman Nuri Bey Kaimakam of Çemişgezek kaza was Salih Efendi Kaimakam of Pah Kaza was Halil Rahmi Efendi and Kaimakam of Ovacık Kaza was Yusuf Cemil Efendi¹⁶⁹. Administrative regulations in the years of 1847 – 1848, should have been settled newly when it was reached to the date of 1892 the institutions of whose existence were discovered in Dersim sanjak like the court, post office, municipality and Ziraat Bank were the applications, which had spread out the country in general after Tanzimat. Also in this period, Rüştüye Mektepleri were also started to be opened in Dersim and kazas committed to it can be said that, these regulation in the administrative field have lasted fill the end of the 19th century and have been settled down hardly in this period. In a presentation sent for removing sanjak mutasarrıfı from office dated 1897, the name of City Councils (Şehir Meclisleri) was met for the first time¹⁷⁰. So, the city councils should have been formed recently.

Ali Şefik Paşa couldn't have stayed in his job and, Salih Bey was appointed as substitution by being dismissed of him at 30th of November 1892¹⁷¹. Although, the date of the dismissal of Salih Bey couldn't discovered, it can be estimated that he hasn't stayed long. Because, according to the records dated hegira 1312 (1894 –1895), Dersim mutasarrıfı was Mir-i Miran Rüştü Paşa¹⁷². Again as it was understood from the some record, it can be said that there wasn't many change in the officials of Dersim sanjak and the kazas committed to it. Only the kaimakams of Ovacık and Kızılkilise (Nazımiye) have been changed at this date (1894 –95), kaiaamakam of Kızılkilise kaza

¹⁶⁹ H. 1310 Tarihli Ma'mûrâtü'l-Azîz Salnamesi, p.121-125.

¹⁷⁰ Archives of Prime Ministry, *İrade Dahiliye*, 4.Z.1315, Hususi: 37.

¹⁷¹ Archives of Prime Ministry, *İrade Dahiliye*, 9.CA. 1310, Hususi: 19.

¹⁷² H. 1312 Tarihli Ma'mûretü'l-Aziz salnamesi, p.176.

was Süleyman Salim Efendi and deputy kaimakam of Ovacık kaza was Mehmet Emin Efendi¹⁷³.

As it was understood from a document dated 30th of September, 1897 Dersim mutasarrıfı was Nüzhet Paşa at that date, from a presentation sent by prominent people of Dersim, it was understood that because of his ill management, Dersim was “...livâsının umûr-ı mülkiye ve maliye ve adliyesi muattal bir hâlde kalmış...” and Nüzhet Paşa has been dismissed and Mahmut Nedim Paşa has been appointed to Dersim mutasarrıflık¹⁷⁴.

City councils scattered to whole country after Tanzimat should have been formed newly in Dersim sanjak in this period. The same things can be said about the institution of court as well.

Mahmut Paşa appointed to Dersim mutasarrıflık couldn't have stayed in this mission long and has been removed from office toward the end of 1897 and İbrahim Bey, former Bayazıt mutasarrıfı was appointed in his place¹⁷⁵. He was exchanged of positions by mutual consent with Cemal Bey, Gümüşhane mutasarrıfı at 25th of November 1899¹⁷⁶.

Mahmut Paşa was appointed to Dersim mutasarrıflık of 9th of September 1901¹⁷⁷.

He has stayed in this position until the date of 18th of Jun 1902¹⁷⁸. At this date Ahmet Paşa,

¹⁷³ H. 1312 Tarihli Ma'mûretü'l-Azîz Salnamesi, p.179. while only the name of the Nahiye Muduru was recorded in 1892 in Pertek nahiyesi, the clerck and the secretary of tax were also recorded except nahiye muduru in the years of 1894 – 1895.

¹⁷⁴ Archives of Prime Ministry, *İrade Dahiliye*, 4.Z.1315, Hususi :37.

¹⁷⁵ Archives of Prime Ministry, *İrade Dahiliye*, 7.RA.1316., Hususi : 40.

İbrahim Muhlis **Bey** : Ha was born in İstanbul, in 1851. he was the son of Ahmet Şükrü Bey. He learned Arabic and French, he began working in Meclis – i Tahkik- i Zaptiye in 1868. he has been the İstanbul officer of Haydar Paşa Railroad between 1875 – 1882. he was appointed to the kaimakam of Pervari and Ahlat Kazas of Bitlis Vila yeti in 1889. he was Mutasarrıf of Bayazıt in 1896 and appointed to mutasarrıf of Dersim with a salary of 7400 kuruş at 26th of July. 1898. for further information see Archives of Prime Ministry, *İrade Dahiliye*, 21. B. 1317, Hususi : 46.

¹⁷⁶ **Mehmed Cemal Beğ**: was born in İstanbul, in 1848 he has learned very well Arabic and Persian during is education. He begun working in 1868 ha has been in various positions in İstanbul. He was mutasarrıf of Gulhane in 1898. he was brought to mutasarrıf of Dersim in 1899. Archives of Prime Ministry, *İrade Dahiliye*, 21.B. 1317, Hususi: 46.

¹⁷⁷ Archives of Prime Ministry, *İrade Dahiliye*, 24. CA. 1319, Hususi: 48.

¹⁷⁸ **Mahmut Paşa**: son of Bayezid – zade Ahmet Paşa. Born in Maraş, in 1857. he began working in writing office of Maraş in 1874. he became ruler of Göksun Nahiye committed to Erzurum vilayet in 1878 and was appointed as the officer of İskân – ı Muhaceret of Erzurum vilayet in 1881. he returned Maraş in 1882 and became the kaimakam of Andırın kaza committed to Halep Vila yeti in 188. although he was discharged in 1889, he was appointed to Çorum after being made kaimakam again in 1892. he was appointed as the kaimakam to Merzifon kaza of Sivas vilayet in 1894 and he carried on this duty very long. For further information see Archives of Prime Ministry, *İrade Dahiliye*, 11. RA. 1320, Hususi = 22.,see also Archives of Prime Ministry **Yıldız Tasnifi, Sadaret Res.Mar.** Ev. File : 112, Row: 72, ; File 112, Row: 79.

Bayazıt Mutasarrıfı was brought in place of him¹⁷⁹.

Dersim mutasarrıfı Ahmet Paşa was discharged at 27th of July 1903 because of “...harekât-ı gayr-i marâziyesinden naşî taht-ı mahkemeye alınmak üzere işinden el çekdirilerek taht-ı mahkemeye...” and Mehmet Arif Paşa was appointed as his substitute¹⁸⁰.

Arif Paşa was removed from his post at 24th of January 1904 because of “...harekât-ı gayr-i layikâsından dolayı...” and Musa Celal was brought as a replacement¹⁸¹. Osman Paşa, Süleymaniye mutasarrıfı was appointed to his place by dismissing Celal Bey at 14th of my 1906 of this duty¹⁸².

(24) Because of Osman Paşa, Mutasarrıf of Dersim sancak was crossed with governor of Harput¹⁸³, he exchanged of his position with Ziya Bey Mutasarrıf of Ertuğrul Sanjak at the date of 9th of September 1907¹⁸⁴.

¹⁷⁹ **Ahmed Hamdi Paşa**: born in Caucasian in 1850. son of Hacı Mustafa Bey from the Circassian dynasty. He new circassian and Greek. He began working in İstanbul in 1872, he became the kaimakam of Meçua Kaza of Yan-ya Vilayeti in 1880. he became the kaimakam of Kuruçay Kaza of Erzurum Vilayet in 1882, and he has carried on this duty till 1892. he was appointed to mutasarrıf of Bayezid Sanjak in 1899. Archives of Prime Ministry, *İrade Dahiliye*, 11. RA.1320, Hususi: 22.

¹⁸⁰ Archives of Prime Ministry, *İrade Dahiliye*, 2. CA. 1321., Hususi: 38.

Mehmed Arifî Beğ: born in kaza of Hassa of cebel – i Bereket Sanjak in 1858. he begun his duty at the age of 15 in Varna Vila yeti in 1873. he has worked here till 1878 and he was appointed to the office of Halep Vila yeti in 1881 and Mutasarrıf of Maden Kaza in 1890. In 1892 he was appointed to Mutasarrıf of Şehr – i Zor and Bayezid Kaza of Erzurum Vila yeti in 1895. Archives of Prime Ministry, *İrade Dahiliye*, 2. CA. 1321., Hususi: 38.

¹⁸¹ Archives of Prime Ministry, *İrade Dahiliye*, 6.ZA.1321, Hususi: 21. see also *H. 1325 Tarihli Ma'mûretü'l-Azîz Salnamesi*, p.102.

¹⁸² **Musa Celal Beğ**: born in İstanbul in 1861. son of Hakkı Paşa. He begun his work in Uskudar in 1878 and became the head of clerk of Hille Sanjak in 1880, he has carried this job in various kazas till 1892 and appointed to mutasarrıf of Halep in the same year. He was brought to Beirut Vila yeti as the officer of iskân – 1 muhaceret. Archives of Prime Ministry, *İrade Dahiliye*. 19. RA. 1324, Hususi:26

¹⁸³ “... Vâli-i vilâyetle hâsil olan ihtilâf cihetiyle orada devam-ı me'mûriyeti mumkun olamadığından...”. Archives of Prime Ministry, *İrade Dahiliye*, 30.B.1325, Hususi: 35.

¹⁸⁴ **Osman Beğ**: born in Daghistan in 1856. son of Hacı Mehmet Bey. He finished his education in İstanbul and became kaimakam of kaza in Konya Vilayeti in 1878. He was appointed as kaimakam to Gemlik Kaza of Hudavendigâr Vila yeti in 184, and carried out this duty in various kazas till in 1896. He was appointed as kaimakam at the same year. He has carried out mutasarrıf of Kerkuk and Suleymaniye Sanjaks in the years of 1897 – 1898 and become Mutasarrıf of Dersim Sanjak in 1907 with a salary of 5400 kuruş. Archives of Prime Ministry, *İrade Dahiliye*, 19 RA 1324, Hususi: 26.

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Ziya Bey¹⁸⁵ has lasted this mission until 16th of June 1908¹⁸⁶.

Although it was ordered to punish only the tribes, which was making brigandage in Dersim sanjak in these dates, Ziya Bey was discharged because of disobeying order and Hayri Efendi, former mutasarrıf of Ergani Madeni was appointed to his place¹⁸⁷.

From the record belong to the date of hegira 1325 (1907 – 8), it was discovered that police organization has been founded in central kaza and committed kazas of Dersim sanjak. Again at the same times, besides Rüştiye Mektebi, Mekteb-i İbtidai has been opened as well in the central kaza it is seen that, Ziraat Bank and Rüştiye Mektebs has been founded to the other kazas besides police office¹⁸⁸.

Even though the mutasarrıf of Dersim sanjak was given to İzzet Paşa, at 15th of January , 1909 he hasn't come to this mission¹⁸⁹ and Sabit Bey has been appointed to this job as deputy. Sabit Bey was appointed to this job as the principal person because of "...liyâkatı hüsn-i hizmeti sebebiyle..." at 21th of December 1909¹⁹⁰. Sabit Bey was removed from this job because of necessity at 6th of September 1912 and Mithat Bey from the members of council of Dersim sanjak¹⁹¹.

Esat Rauf Bey was appointed to mutasarrıf of Dersim at 9th of august 1914¹⁹², Esat Bey was discharged because of "...sîyânet-i içtima'îye ve ahvâl-i ruhiyesi" and he hasn't been approved as the right person for this job at 1st of June 1915¹⁹³, Ziya Bey was appointed to his place as deputy¹⁹⁴.

The last mutasarrıf in duty that we discovered in Dersim sanjak was Ziya Bey and the other officials couldn't have been discovered.

¹⁸⁵ **Mehmed Ziya Beğ:** born in Sofya in 1847, son of Muftu – zade İbrahim Sırrı Efendi, he finished his education in Sofya and he begun working in the office of Sofya Sanjak. He became the head clerk in 1872. He has made the duty of kaimakam and accountant in various kazas between 1873 – 1878. He has become kaimakam in Yemen Vila yeti in 1884. and he has carried out kaimakamship in various kazas committed to this vilayet. He has been in the duty of mutasarrıf in Tokat in 1901, and in Ertuğrul kaza in 1905. Archives of Prime Ministry, *İrade Dahiliye*, 30.B. 1325, Hususi: 35.

¹⁸⁶ Archives of Prime Ministry, *İrade Dahiliye*, 15. CA. 1326, Hususi: 36.

¹⁸⁷ Archives of Prime Ministry, *İrade Dahiliye*, 15. CA. 1326, Hususi: 36.

¹⁸⁸ **1325 Tarihli Ma'mûretü'l-Azîz Salnamesi**, p.103-106.

¹⁸⁹ Archives of Prime Ministry, *İrade Dahiliye*, 21.Z.1326, Hususi: 70.

¹⁹⁰ Archives of Prime Ministry, *İrade Dahiliye*, 8. Z. 1326, Hususi: 24.

¹⁹¹ Archives of Prime Ministry, *İrade Dahiliye*, 23.N.1330, Hususi: 25.

¹⁹² Archives of Prime Ministry, *İrade Dahiliye*, 16.N.1332, Hususi: 12.

¹⁹³ Archives of Prime Ministry, *İrade Dahiliye*, 17.B.1333, Hususi: 26

¹⁹⁴ Archives of Prime Ministry, *İrade Dahiliye*, 29.Z.1333, Hususi: 52.

CONCLUSION

Dersim region which has been among the important stop point of the tribes coming from İnan and middle Asia, for along time in parallel to Anatolia's being Turkized, has lost its importance since 1514. The policy of pursuit that Ottoman State has gotten started against Shi'i has caused some of these tribes to return to İnan and Azerbaijan back and some of them to withdraw to mountainous areas. Just in these periods, Dersim has become a region of some tribes to take shelter in. After these dates, Ottoman state hasn't shown much interest to this region.

Ottoman State has tried to spread out some new regulations that were tried to be applied with Tanzimat Ferman since the second half of the 19th century. So, Diyarbakır province has been reorganized and making Harput a separate province has formed Dersim sanjak.

It would be met in Dersim sanjak into the new regulation in administrative, which were wanted to spread out in the country general.

in the second half of the 19th century. Dersim was transformed into sanjak with the administrative regulations in 1847 – 48 and administrative officials have been started to be appointed after this date.

A new administrative regulation has been done in Diyarbakır province at the same date because of financial and military necessities and the new administrative regulations in Dersim should have been made in parallel to that one.

in Dersim sanjak which has been managed by kaimakams all first and then by mutasarrıfs as much as it could be discovered, the duration of either kaimakams or mutasarrıfs duties hasn't been so long. The reason for that could either both preventing of a ruler to get to be on overly familial terms with people by not keeping him in ascertain region too long or the difficulty of serving in Dersim sanjak and undisciplined behaviors of the rulers. As it was understood from the documents again, the administrative regulation wanted to be realized in this region have been depending on financial and military reasons. However it has not been easy to provide public or-

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der in the region and that's why new regulations wanted to be made in administrative field have faced big difficulties. Some innovations made in general country have been put into practice after forming of Dersim sanjak. But because of ottoman state hasn't interested with the region for a long time, they couldn't have been very successful in the new regulations. Made in Dersim sanjak and faced with the opposition of the tribes which have lived away from the state authority so far.

The way of getting benefit from some tribes for the new applications in Dersim sanjak has been chosen, but because of tribes have not appropriated much the changes wanted to be made, this situation has not give any other result than increasing the spats between the tribes and getting some tribes to the position with more privileges.

in the period from the date of 1848 to the dispersion of ottoman state even though it has been possible to realize some innovations in the region, it haven't been fully possible to discipline the tribes. The main reason of this was the continuation of the tribal life seen in this region. Specially the chief of the tribes (aşiret reisleri) and seyyits have very big effect on the people of the region and they have ruled the people as they wish. When they had noticed that the regulation wanted to be made were putting their position into danger, they have opposite these applications.

Ottoman State has launched some military operations to establish the state authority in the region since 1848. Although some successes have been gained in result of in these operations of the beginning.

The situation has the necessity of returned to it is former circumstances with the with drawl of the soldiers. "Reforms should be made besides military operations" which was written by Ottoman statesman on the reports related to the region has never been applied. Very mountainous geographic structure of the region was another subject, which had made ottomans job difficult.

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- İrade Dahiliye, 7.RA.1316., Hususi : 40
- İrade Dahiliye, 8. Z. 1326, Hususi: 24
- İrade Dahiliye, 8-Z-1327, Hususi: 24
- İrade Dahiliye, 9.CA. 1310, Hususi: 19
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- İrade Dahiliye, Number: 13263
- İrade Dahiliye, Number: 18356
- İrade Dahiliye, Number: 23611
- İrade Dahiliye, Number: 26038
- İrade Dahiliye, Number: 28195
- İrade Dahiliye, Number: 39098.
- İrade Meclis-i Vâlâ Number: 13735
- İrade Meclis-i Vâlâ Number: 14863
- İrade Meclis-i Vâlâ, Number: 11388
- İrade Meclis-i Vâlâ, Number: 14863
- İrade Meclis-i Vâlâ, Number: 15294
- İrade Meclis-i Vâlâ, Number: 18061
- İrade Meclis-i Vâlâ, Number: 18357
- İrade Meclis-i Vâlâ, Number: 18363
- İrade Meclis-i Vâlâ, Number: 18501
- İrade Meclis-i Vâlâ, Number: 19229

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