

Reading A City Through The Eyes of Tanzimat: Carriages, Reconstruction and Infrastructure of Sivas (1860-1910)

Bir Şehri Tanzimat'ın Bakışlarıyla Okumak: Sivas'ta Alt Yapı, İmar ve Arabalar (1860-1910)

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Abstract

The urban plan of Sivas, one of major cities in Anatolia, is heavily rooted in the Seljuk and late Ottoman Empire periods. Particularly during the latter, the city experienced significant advancements in architectural and urban development, influenced by a Eurocentric mindset. Furthermore, Sivas is not an isolated example but rather an integral part of a broader phenomenon. In this context, this study addresses the urbanization of Sivas in the 19th century, exploring how developments and regulations in urban planning were implemented, while evaluating its contribution to and compatibility with the wider whole. Specifically, it focuses on how the influx of freight wagons transformed the city's architecture and infrastructure, and consequently, its local government policies and economy. In this regard, this study distinguishes itself from existing literature by emphasizing the critical role of transport vehicles in the urban development of late Ottoman cities. The primary source group utilized for this research consists of Ottoman archival documents. Through a comparative analysis of these archival records, it is observed that local administrations lacked systematic policies, and the instruments employed varied in pursuit of their objectives. Additionally, the findings indicate that despite public backlash, the implementation of these policies persisted, ultimately achieving partial success.

Keywords: Sivas city, Architecture, Reconstruction, Carriage.

Öz

Anadolu'nun en önemli şehirlerinden olan Sivas'ın kentsel planı büyük ölçüde Selçuklu ve son dönem Osmanlı İmparatorluğu'na dayanmaktadır. Özellikle ikincisinde Avrupalı merkezli zihniyetten ötürü şehir mimari ve kentsel gelişimde önemli gelişmeler yaşamıştır. Ayrıca Sivas tek örnek olmayıp bütünün de bir parçasıdır. Bu bağlamda, 19. yüzyılda Sivas'ın kentleşmesi, şehir planındaki gelişmeler ve düzenlemelerin nasıl uygulandığı ele alınacak ve bütüne yaptığı katkı ve uyumluluğu değerlendirilmiştir. Özellikle şehre gelen yük arabalarının şehrin mimari ve alt yapı, bunlarla bağlantılı olarak yerel yönetim politikaları ile ekonomisini nasıl değiştirdiği üzerinde durulmuştur. Bu bakımdan çalışma, diğer son dönem Osmanlı şehirleri ve onların kentsel gelişimlerinde araçların ne kadar önemli olduğuna vurgu yapması manası ile diğer çalışmalardan farklılık göstermektedir. Bu bağlamda çalışma için ana kaynak grubu Osmanlı arşiv vesikaları olmuştur. Karşılaştırmalı arşiv evrakı analizi ile incelenen bu belgelerde yerel yönetimlerin sistematik politikaları olmadığı, amaç uğruna gidilen yolda araçların farklılaştığı görülmüştür. Ayrıca halktan gelen tepkilere karşın bu politikaların uygulanmasına devam edildiği ve kısmi bir başarı yakalandığı yorumu da tespit edilenler arasında yerini almıştır.

Anahtar Kelimeler: Sivas şehri, Mimari, Yapılanma, Arabalar.

Introduction

Sivas City

The city, which has been called Sebastapolis (Demirel, 2009, p. 279) since ancient times, has hosted many civilizations with its peak during the Roman and Byzantine Empires. One of the most important features of the city is that it was built on a dense and complex waterline, as it was at the beginning of many cultures (Demirel, 2000, p. 9; Demirel, 1992, p. 11; Demirel, 2015, pp. 39-47). In addition, the city, which maintains its feature of being in a central location where many roads intersect even in today's Turkey, showed a significant development in the Seljuk era (Baykara, 2012, pp. 35-42) and the conquest of the region and city by the Ottomans would take place at the end of the 14th century. However, the Ottoman conquest was soon followed by Timur's invasion. The traces of Tamerlane's destruction and burning of the city, who came here at the beginning of the following century and just before the Battle of Ankara (1402), have not only found a place in today's literature, but have also been

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the subject of descriptions by the writers of that day that almost the entire city was destroyed, and the city was largely depopulated (Demirel, 2019, p. 117).

The rise seen throughout the empire witnessed also in Sivas in the 16th century, and since it was the centre of the province (Şimşirgil, 1989, p. 290) the city experienced a major recovery and development, especially in terms of population (Savaş, 1992, p. 33-35) and architecture. But, in the same respect, developments in this regard in the next century discontinued and stagnated. In the 18th century some European-influenced breakthroughs (in example, the architecture being in the European style from the outset, and European urban planning elements, especially in the municipality, being incorporated into Turkish urban life) and architectural structures of unprecedented type and function began to cover the city, but it was not as intense as in the 19th century (Demirel and Yüksel, 2020, pp. 143-155). In this respect, the 18th century laid the groundwork for the next century. As mentioned above, the European perspective influenced Ottoman urbanization. This can be traced particularly through the archival documents of the Ottomans, who possessed a very robust bureaucracy for centuries. Thus, the story of a city's urbanization process in that century can be revealed. Furthermore, the same perspective influenced the modernization of Turkish urbanization. Every action taken was meticulously documented. New taxation systems were established. These created new revenue streams for repair work, contributing to the architectural and infrastructural development of the city. Studies dealing with Ottoman urban history either miss the European perspective of the era or disregard Ottoman archival records. This study attempts to consider both elements side-by-side as much as possible. However, the emphasis is on archival documents as they are natural and primary sources. For this reason, the urban reforms of the Tanzimat era are discussed, and the urbanization aspects of Sivas and the influence of carriages on it are presented in a narrative. This also emphasizes the subject by focusing on carriages and presenting a narrative of urbanization history, thus highlighting the unique value of the study.

Tanzimat and Ottoman Urban Transformation

One of the most prominent areas of the Tanzimat period is architecture and urban development. Naturally, this existence of this situation does not mean that the period in question focused only on subject in question. However, one of the areas where the Tanzimat period broke new ground in the Ottoman country was in the field of urbanization and urbanism. The cumulative process which started with the statesmen who grew up in the 18th century, reached its peak during the reigns of Mahmud II and Selim III, and the Tanzimat bureaucrats became the most important practitioners of urbanism activities in the Empire.

During the Tanzimat reforms, Ottoman administration became more concerned with functional and aesthetic principles. In addition, the classical dominant cognizance of the Islamic city model [What is meant here is not a phenomenon, but directly a type of architectural urban model. Otherwise, the "Islamic City" symbolizes a highly controversial topic that cannot be addressed here] gave its place to the mentality of urban order and city management (Dummont and Georjeon, 1996, p. vii). The new parole of Turkish architecture, which didn't worry about the grandeur phenomenon of Europe (especially in buildings in the style of cathedral or town hall) until the Tanzimat was now: order – development and health (Kuban, 2016, p. 63; Yerasimos, 1996, pp. 1-6). It is argued that Turks lacked urban planning in the pre-Tanzimat era. This is both correct and wrong. Because, in the pre-Tanzimat period, the Ottomans had a kind of urban organization, primarily based on waqfs [foundations]. However, what the authors making this argument are primarily referring to is the modern, Eurocentric perception. They have a point of view from this perspective. Personal performance is the main view of Turkish society in this field (Kuban, 2016, p. 61). Traditional urban planning and modern city planning are functionally the same thing: public service and urban development. However, the methods

used to achieve these goals differ. In this respect, they are entirely different. However, to avoid increasing the length of this text, these concepts will not be discussed here.

Aside from the success-failure scale, an order was established with the Tanzimat period. Certainly, the plans for the first prototypes were commissioned from the French, who had already created a city like Paris in modern sense. Definitely, what was included in the ideology could not always be operated with the same enthusiasm in practice. Abdurrahim Muhib Efendi's law on expropriation was published in the 1850's, regarding the widening of, where the sun and air passed into the streets, bad smells are prevented and afforestation is also involved. Surely, examples of expropriations, including in Sivas, would be seen after an average of 50 years in Anatolia (Yerasimos, 1996, pp. 1-6). However, these street / boulevard productions – although the modern concept of urban planning and city models has arrived and begun to develop – were the biggest proof of the continuation of the Islamic city comprehension (Raymond, 2010, p. 450). Thus, the Tanzimat period highlights how importance began to be given to urban planning and architecture, a period characterized by a dual structure within the last two paragraphs, but where the traditional was rapidly evolving towards the modern.

As a French traveller said, two months later, air and light passed from the places where the fires were. The fire had accomplished what an Ottoman governor had failed to do. It was seen as an opportunity for the completely burned wooden houses to leave their places to the void and these were renovated. Therefore, almost extraordinary events were expected to make the renovations happen (Dummont and Georgeon, 1996, p. viii-ix; Ortaylı has also pointed out the same situation with very similar examples. see. Ortaylı, 2011, p.199). This shows that the Ottomans maintained their pragmatism despite all the innovation movements and the age of reforms. Certainly, it should be reminded that the zoning movements of the Tanzimat period had demographic-social dimensions. In addition, while people migrate from here (Sivas) in the direction of Istanbul, the State places the immigrants from the lands captured by Russia, which provided to be a scourge from the previous century, to neighbouring regions such as Sivas; in order to save the domestic economy, and even the most importantly, the manpower that will function in the progress of Tanzimat town. In fact, contrary to the common belief that all the peoples coming from the Caucasus were Circassians, the data included information specifying the names of each individual group, such as Dagestanis, Lezgins, and others, detailing how many houses were needed for each, and where they would be settled neighborhood by neighborhood. It even contained numerous details, such as the duration of their exemption from certain taxes and the amount of money allocated for building their houses (Güven and Kesgin, 2019, pp. 136-138). Here, the imagination of a city rising from the very middle of Anatolia, was dealing with the concepts that the common understanding of the period was reflected above.

Reconstruction & Infrastructure Activities and the Carriages

Until the Tanzimat movements that started in 1839, Sivas, like other Anatolian towns, experienced changes in its silhouette by statesmen with an individual effort. However, after the Tanzimat, the governors of the country, with the support of the centre, took care of the development of the cities and taking the environmental landscape to an advanced level.

Instead of the fortresses, a prison was built as a modern building, and at the beginning of the century, a palace (government mansion) where the ruler resided was built in place of same structure. Naturally, such developments were seen before the Tanzimat, although they were sporadic. On this occasion, with the Tanzimat, the center of the city was also relocated. The axis of the city shifted when new buildings were added to the structures forming the old one. The buildings that changed the centre were the structures that were seen as the mirror of civilization in those cities where the Tanzimat bureaucrat worked in the zoning laboratory:

municipality, administrative centre, school, garrison and more. As long as the buildings stood, state power would have shown that it was there. Another point that should be mentioned right here is that the plans for all these were prepared in Paris in accordance with the spirit of the Tanzimat, as mentioned above. The city's state and development in the 19th century, where both the spirit of the traditional Ottoman (Turkish)-Islamic city was preserved and the Tanzimat reforms were implemented urgently, was as follows: the only elements that provided the necessary open spaces to allow the city to breathe, acting as urban furniture in the streets, were the fountains (Kuban, 2016, pp. 60-65). The houses were built of wood with mud-brick infill on stone foundations. They had a detached appearance with a basement, ground floor, and first floor. The houses were bright because of the large number of windows. Of course, since these detached houses had gardens and courtyards, they could also benefit from daylight. Until this period, cities were not built according to specific plans. Therefore, there was no planned square. Open spaces were created by mosque courtyards and small squares formed by fountains. However, these also lacked tree planting and landscaping. The city's greenery was concentrated in the gardens of the houses (Kuban, 2016). In this respect, the information provided by the German General Moltke (who was not a general at the time – Helmuth von Moltke / 1800-1891), who visited the city in that century, should not be considered entirely accurate. He stated that the city square and its entrance were covered with poplar trees. Furthermore, he provided information that landscaping work had been done (Mahiroğulları, 2016, p. 156). Moltke also very aptly described the city as muddy and gloomy when he arrived. It should not be forgotten that he came to Sivas in March of a year when it was still covered in snow (Darkot, 1997, p. 573).

In New Orleans, a flood control dam was planned along the Mississippi River to protect against floods. However, this project was abandoned because of a woman who complained that it spoiled the view. Nevertheless, the need for clean air, as in Europe, was essential for the city. The swamps were eventually drained, and the flood control dam was constructed. In fact, the flood control dam street later became a famous landmark (Upton, 2017, pp.135-152). A similar situation existed for Sivas, situated along the Kızılırmak River, Turkey's most famous river. During the time of İsmail Hakkı Pasha, a flood control dam was planned. However, due to financial constraints, only risky buildings were demolished and the swampy areas drained (Kuzucu, 2007, p. 340). Sivas still lacks a flood control dam and surrounding landscaped areas today. Indeed, there is little difference between a photograph of Sivas taken at the end of the 19th century and one taken in 1980. The Anatolian urban structure has maintained its own format for many years. However, infrastructure and road construction activities continued uninterrupted throughout both the Ottoman and Republican periods. In this context, one of the issues most emphasized by administrative authorities was the construction of streets. By 1890, Sivas had a newly constructed street stretching 7 km from north to south. The situation is actually very similar to today. Indeed, streets and avenues are the most visible elements of a city. Therefore, they are the places where construction work was carried out intensively. Donkeys, oxen, ox carts, horses, horse-drawn carriages, and camels carrying commercial goods were particularly damaging to roads during this period. Therefore, it was quite natural that roads were subjected to reconstruction activities. Because of the resulting economic burden, the administration imposed additional taxes on these carriers or increased the prices of existing ones. The examples in question are directly related to Sivas and are considered the most important historical examples of the city today. Moreover, they have been studied and presented by researchers up to this point. However, the part of the study that follows this section now includes examples directly related to infrastructure, especially those concerning roads and animals.

Urbanization is a significant issue for Sivas and its 19th-century history. Therefore, the city's primary sources reflecting the Ottoman period are naturally the Empire's own archives. This indicates that the city possesses a narrative directly related to this subject, based on firsthand-primary sources. Certainly, it would not be sufficient to state that the sources describing this issue belong solely to the Ottoman archives. In fact, the main group of documents dealing with this subject is located in a specific fund within the archives. This fund is called the "Şura-yı Devlet" (Council of State see. Kahraman, 2020). This fund, containing the aforementioned archival documents, shares the same name as one of the most important institutions of the Empire. In short, the situation indicates that this institution, which serves as the advisory body of the state, reviews regulations and similar documents in advance, regardless of the field. Based on their corrections and recommendations, the matter is then forwarded to the relevant state department or individuals. The issue of issuing regulations concerning roads and livestock in Sivas certainly shows that this matter and the relevant documents were previously submitted to the council of state.

Most of the documents containing regulations regarding carts traveling on the roads in Sivas were processed by the Council of State. These are generally divided into two groups. The first group dates back to the early 1880s, while the second dates back a decade later, to the early 1890s. The first series of documents, beginning in August 1883, interestingly shows that similar arrangements were being made, with news coming from other parts of the Empire. Similar developments were taking place in metropolises like Thessaloniki and Edirne in the Balkan region. The good thing about including Thessaloniki in the file is that later pages present evidence that similar practices were indeed carried out there as well. However, these are hidden between the lines. The documents quickly shift to the Sivas region. The first document indicates that the matter initially originated from the private office of the Sivas province and that the letter was sent to the Ministry of Internal Affairs. The document initially summarizes the events as follows: there is an urgent and necessary task to be carried out in Sivas, a part of the Sultan's protected territory. The need in question concerns maintaining order in the city. In fact, efforts have already begun to implement this. However, the municipality is seen as the only institution to which applications can be made for the necessary capital and resources. It is also the only place where expenditures can be made. The municipal departments faced difficulties in determining the general conditions for this project. Because it was understood that the total annual revenue accumulated, including various expenses and taxes, did not exceed 1000 piaster. After deducting the expenses of the officers, it was seen that the remaining money would not be sufficient to meet the needs. Moreover, this money is gradually decreasing due to various projects arising from orders from the capital. It will not be beneficial to the city and its people. Indeed, the majority of the costs of these projects—namely, road construction in both the city and the province—are covered by a tax. This tax is among the municipality's largest sources of income and is collected from the majority of the province. This tax is levied on carriages and the animals that pull them. Under this tax, 40 coin [40 coin is 1 piaster] are collected from such large carts, 20 coin from horses, mules and camels, and 10 coin from donkeys. The council of state had also come up with an important reason for these harsh taxes on vehicles: they were the ones that "damaged" the city's roads the most. The letter from the Sivas province requested permission to implement these taxes within the province. Permission was, of course, sought from the Sultan. The author of the letter was the province's most renowned Pasha to date: Halil Rifat (ŞD.1786/5). A few days later, Halil Rifat also wrote a complaint to the Ministry of Interior. This complaint detailed how much money would be collected from each vehicle, and stated that these vehicles caused the most damage not only to the city's roads but also to its sidewalks. Furthermore, these taxes were to be collected as "entry" taxes, meaning entry into the city. But the main point was that Halil Rifat still hadn't received a response to his letter. The reason for the initial reference to Thessaloniki and Edirne became clear at the end of the

document. This series of documents ended with another letter from the Ministry of Interior dated differently. That letter was an internal ministry correspondence and concluded with a short note: Was there anyone else besides Sivas who was implementing or intending to implement this practice? (ŞD.1786/5). [The Tanzimat municipalities were initially both inexperienced and uninformed. Their role was primarily that of a controller and enforcer of regulations – the narrative of the taxes revealed later supports this – yet a shift towards modernization had begun (Ortaylı, 2011, p. 193)].

As mentioned above, Moltke was among those who visited Sivas. This same officer had prepared European-style city plans for many parts of the Empire. In fact, the aim, according to the first law issued by the Empire, was precisely this: a renewed and European-style urban modernization. The work done in France by Napoleon in this regard was even taken as an example. According to the first law, the narrowest street should be more than 7 meters long. However, when the law was published, the widest street in Istanbul was already 6 meters. Therefore, the ideas that had taken root were quite utopian (Avcı, 2017, pp. 27-34). And in this case, examples from within their own country or from Europe were important as role models. For this reason, it is only natural that the Sivas governorship inquired whether such an application existed in any other city of the Empire. This mechanism, which has so far drawn upon numerous examples both within its own borders and in Europe, was once again asking the same question: Is there another example? This was important not only to emulate what was feasible, but also to avoid a negative outcome.

Another series was encountered, produced by the Council of State, but this time possibly issued under the Sultan's authority, as the name of the fund code suggests. It was already emphasized here that the letter from Sivas, sent by the Ministry of Interior, had been forwarded to the Council of State. Documents submitted to the Council of State were read aloud to the members, as was the case with other Ottoman documents, and their contents were discussed. According to the document drawn up at the end of this deliberation, these funds were deemed a heavy burden on the public. However, it was also emphasized within the same discussion that these funds should not be misused. Therefore, these funds should be recorded as revenue within the municipality. The tax rates were not discussed again, and this time a decision was made by the Council of State. The application of this tax item would be permitted on the condition that these funds were entirely spent by the relevant municipal department. However, the date of this file was also interesting: February 1885. That is, a year and a half after Halil Rifat Pasha's letter (İ.ŞD.73/4312). As this document clarifies, the commencement of tax enforcement was indeed done with the approval of the Thessaloniki province. Furthermore, in addition to this approval from the other province, the necessity of imposing the tax was also understood, both in terms of the damage inflicted on the city and the need to repair it. This was because the province's actual annual budget was revealed, and it became clear that the allocation for these repairs was insufficient. This, in its most honest form, justified the tax as necessary and legitimate (Their primary responsibilities were price control and enacting regulations regarding sanitation. However, they had also initiated constructive development projects. see. Ortaylı, 2011, p.193). The document, drafted by the Grand Vizier's office on February 12, 1885, finally summarized the entire process and was presented to the Sultan. Ottoman documentary diplomatic shows that documents submitted to the Sultan were generally accepted. Conversely, a document that was unacceptable would not have been presented to the Sultan in the first place. Three days later, the document in question was approved by the Sultan (İ.ŞD.73/4312).

However, it should be noted immediately that despite the Sultan's approval, the correspondence regarding the documents continued until the end of the same year. These taxes were not applied solely to the city of Sivas. The law in question encompassed the entire Sivas province. It is likely that their implementation had already begun, as complaints about the high

taxes had started to arrive. A significant complaint regarding these taxes reached the Council of State from Zara, a town still one of the closest to Sivas today. The complaint primarily alleged that even carts carrying firewood were being taxed. This raised suspicions of a population divided between oppressors and oppressed. After the petition was processed, the Council of State began processing its statements. According to these statements, complaints about the high amounts had indeed arrived directly from Sivas city shortly after the tax was introduced. Furthermore, as considered, reductions were actually made in the tax rates and fees. The only difference, unfortunately, is that the document remains silent on the extent of the reduction or the final amount of the tax. The decision is significant. A direct and swift reduction wasn't implemented. However, a decision was made on 15 August 1886, to reduce the price depending on the volume of future applications (ŞD.1787/16). Indeed, another document within the same file series contains a previously dated petition. This is truly a petition from the previous year concerning the city of Sivas. It specifically expresses fear of potential abuses, as outlined in the first regulations. Those fearing this are the people themselves. The petition states that the arriving carts were used for supplying provisions, transporting travelers to thermal springs for treatment, and carrying oil by donkey. These groups were allegedly charged exorbitant amounts, such as 5-6 piasters, for these abused goods. Furthermore, the animals used as vehicles were also rented. Therefore, those engaged in this trade were unable to profit from the trade of essential goods like wood and coal, and were subjected to injustice. In fact, some loaded carts were charged 30 coins, contrary to regulations. It was even suggested that those who cultivated their fields in the vicinity and brought straw or grain to the city, or those who transported stones with carts, should be completely exempt from this tax. These requests were written for the Grand Vizier's consideration. However, as underlined in the lines above, the decision was made (ŞD.1787/16).

This is what needs to be stated right from the start and in a strong way. The public acts as a kind of self-regulating body. They have even acted in an organized and coordinated manner. This situation, that is, the public's complaints and even petitions, are an indication that they contribute to the administration. In this respect, the narrative is not simply about the city's urban development or infrastructure projects, or the structural innovations brought about by the Tanzimat period. This situation also places the public in a position to criticize the government through participation, to some extent to share in the administration, and to contribute to Ottoman political history through the relationship between the provinces and the people.

The fact that the constant correspondence between the public and the government proved ineffective has prompted them to resort to their other trump card against the local administration. Because of this situation, complaints came from all parts of the province. The governor who introduced the tax (referring to Halil Rifat Pasha - Furthermore, Halil Rifat Pasha was the person who carried out the most road construction works in the city and province during his governorship of Sivas. For this reason, it should not be surprising that this tax was conceived as a development tool and introduced during his time. Acun, 2003, p. 24) had, to some extent, communication with the Sublime Porte and, due to his influence, even reduced the amounts (as mentioned in the lines above). If this also proven ineffective, the province will have to resort to further discounts. Indeed, the issue of exempting carts used for purposes such as transporting hay, oil, or those going to hot springs, and granting discounts to others, has resurfaced. It was requested that no money be collected from these carts under the name of "entry" tax. A decision to this effect was even made and sent to the Council of State. The annual budget for urban development in Sivas was 70,000 piaster. This tax resulted in 180,000 piasters being collected from citizens. However, only one-third of this amount was actually collected. For an institution with a budget of 70,000, collecting an extra 60,000 was almost a miracle. As a result of wars with Russia and other cultural issues, the Ottoman Empire received a large influx of migrants

from both the Balkans and the Caucasus. Sivas was one of the places where these migrants were settled. This was both a blessing and a curse for Sivas. The arrivals were primarily intended to meet the manpower needs and requirements, including an entry tax. However, the settlement of these newcomers was also necessary. This meant that the budget required for Sivas would increase exponentially (Aktüre, 1978, p. 222). But putting that aside, the municipality was actually unsuccessful. Because collecting only one-third of the levied tax was a failure. Therefore, the municipality also concluded that no real benefit had been gained. According to this official document dated November 28, 1886, besides the numbers given, another point that was meticulously emphasized was that there had been absolutely no misuse of the collected funds and that these amounts had actually been spent for the intended purposes. This tax, which was implemented on April 17, 1885, was revised and reduced by the municipal council. The council's decision was then publicized everywhere via circulars posted on September 12, 1886 (ŞD.1787/17).

These examples, applicable to Sivas, are given especially from 1880 onwards. However, a professor questioned this situation in his study, giving examples from the Empire in general, including Sivas, a decade earlier. I. Ortaylı, described the financial problems of municipalities in the 1870s as a weakness for the empire as a whole. Indeed, the issue of taxes to be collected by municipalities has been seriously debated in parliamentary discussions among members. The primary question that has come to the forefront is whether these taxes should be under the control of the municipality or the treasury. For this reason, the members wanted to include the most detailed financial matters in the regulations within the municipal laws. Furthermore, another issue raised, very similar to the subject of this study, is the following. Is it necessary to seek out other taxes for municipalities? If a new tax is to be created, should it be done within the scope of the municipality? If so, the public has already been exploited, and taking more money is not permissible. In fact, negative attitudes have already arisen among the public due to these discussions (Ortaylı, 2011, p. 191-192).

There is another analysis that should be pointed out in this section. The text above allows us to connect it with the assessment in the previous paragraph. The public criticized the taxation of vehicles for urban development purposes and highlighted the relationship between the provinces and the people. One of the three pillars of this analysis is the relationship between the provinces and the people, another is the urban development issues of the Tanzimat period, and the last, as indicated here, is the finances of the Empire. For this reason, it is observed that provincial municipalities experienced financial deficiencies within a few decades of their establishment. This is also related to the governorship, another branch of administration. The financial deficiencies of the local administrations formed by these two points to the overall financial inadequacy of the Empire. Conversely, when these local deficiencies are considered together, they reveal the financial inadequacy of the Empire as a whole. This leads to the following: Financial inadequacy is addressed by aiming to increase tax revenue capacity through the creation of local taxes.

The date on which the new discounts and exemptions would be applied was announced by the Sivas municipality and governorship as March 13, 1887 (also known as the Ottoman New Year / fiscal new year). In addition to communicating these new developments to the Ministry of Internal Affairs, the amount of money collected had increased by another 4000 coins. To raise the remaining amount, the municipality would have to hold another tender. These decisions and notifications were drafted by a council chaired by the treasurer at the governor's office. In fact, during the last meeting, decision-makers from both the governor's office and the municipality directly expressed the opinion that abuses had indeed occurred by the official. Another concern for the authorities is that people have been complaining excessively about this issue. Consequently, the treasurer and his team submitted the

aforementioned changes and reductions to the Ministry of Internal Affairs on October 12, 1886 (ŞD.1787/21). The Sivas governorship and municipality had indeed begun working on the aforementioned development projects with the collection of these entrance taxes. Documents in the Ottoman archives, detailing these events, occasionally mention the projects to be undertaken with the collected funds. Furthermore, these projects were chosen based on the rationale behind the collected tax. For example, one of these was the covering of a tributary of the Kızılırmak River, known as the "dirty" river. Moreover, the construction of roads, referred to as "highway / şose" (from the French word *chaussée* for road), was initiated. The pavements to be laid along these roads were also to be constructed using the budget allocated from this fund. These constructions and repairs were recorded as developments on December 3, 1891, given the passage of years. The reasons given in another document regarding the covering of the polluted river are significant. This assessment states that Sivas' roads are unpaved and in very poor condition. Households, or in other words, the city itself, are growing rapidly and continuously. The walls of the houses and other related buildings in the city are made of earth. Furthermore, as mentioned in the introduction via Moltke, the city's land is prone to becoming a swamp. Dust and mud arising from the seasons (Uzun, 2019, p. 208-209.) also exacerbate the problem. Because of all this, the city's filth and other dust and mud naturally mix with the river. It is also mentioned that this river affects the city's air and environment. Dirty water and other waste from houses also mix here. This was frequently mentioned in almost every report. In fact, according to those who wrote the reports, this situation would only lead to an increase in illnesses. The inadequacy of infrastructure services indicates that there are no sewage or drainage systems in the streets or beneath the city. Indeed, the absence of these systems has been documented by officials. The number of houses with earthen walls points to more than half of the city. Therefore, it is necessary to cover the river and construct roads and pavements along the roadsides. It was even planned to construct a flood barrier for this small river, a tributary of the Kızılırmak, a project that had not been undertaken for the Kızılırmak. A wall would also be built around the river. This would conserve water and prevent flooding. However, according to estimates, 1,400,000 piasters would be needed just to cover the river and build walls along its sides, let alone construct roads and sidewalks. The need for this amount of money was understood thanks to the survey that was conducted. This survey, in turn, was carried out by engineers who were directly employed by the municipality. This amount is insufficient to cover even the municipality's budget or deductions from other employees' salaries. A point mentioned in the lines above, and repeated in this document, is that the municipality's budget allocated for these expenses does not exceed 75,000 coins. Therefore, regardless of what is done with this money, good things cannot be achieved. Therefore, there is a great need for an entrance tax. Furthermore, 11,000 people were to be hired for this project, which was planned to be completed within four days. These individuals would be employed temporarily until the construction was finished. Afterwards, they could leave their posts and quit their jobs as their obligations would end. The project map and other official documents, which should have been included in the document series and were supposedly presented, showcasing these criteria, have not survived to this day. It has even been stated that the document series in question included lists showing the types of wagons entering Sivas. However, no such document was found in the file. This document series was produced on November 19, 1893, as a result of a meeting held by high-ranking officials in the municipality and governorship. In fact, another person who gathered the members to explain the situation, held a meeting, prepared a report, and submitted it to their superiors was the mayor himself. (ŞD.1796/4). Furthermore, another document in the series (it is unclear which authority sent this letter to the Sivas municipality) stated that, with the Sultan's approval, the water had decreased and could not carry away these impurities, turning the surrounding area into a swamp, and that permission had been granted to resolve this very difficult task and prevent these evils. Perhaps one of the most valuable aspects of this

archive file, which provides all these details, is the tariff for this entry tax. It is likely that the tariff in question, given that it is included in this file and dates from a later period, is the most recent revised tariff with discounts applied for the public. Accordingly, the types of vehicles and animals subject to entry tax, and the amounts, are as follows:

Large four-wheeled passenger carts coming from outside	:	2 piaster
Two-wheeled ox carts coming from outside the province	:	2 piaster
Camel, horse and mule	:	1 piaster
Saddled donkey	:	20 coin
Horse and ox carts	:	1 piaster
(Those transporting fruits, vegetables, and meat from within the province)		
Camel, horse and mule (from province lands)	:	20 coin
Saddled donkey (from province)	:	10 coin
Horse and ox carts (from provinces – only supply)	:	20 coin
Horse and ox carts (from province)	:	20 coin
Horse and mule (from province)	:	10 coin
Saddled donkey (from province)	:	5 coin
Carriage with 2 horse (from city)	:	5 piaster
Passenger car with one animal (from city)	:	3 piaster
Simple carriage with 2 animal (with no bale)	:	3 piaster
*for private use		
Simple carriage with 1 animal (with no bale)	:	2 piaster
*for private use		
*** Only half of the shovel tax will be levied on carts and animals bringing grain from outside the province.		

Those exempt from this tax: Visits to springs and similar places, all the way to distant excursion destinations and neighborhoods, were made by simple ox and horse carts. Carts and animals loaded with grain to and from factories or simple mills for the needs of the city's inhabitants. Essential goods such as wood, coal, hay, plants, vegetables, fruits, and eggs are either sold or transported using vehicles owned by the seller and not rented. This also includes sand, stone, and lime brought in by horse-drawn and ox-drawn carts to meet the needs of the city's inhabitants (17 November 1893 / ŞD.1796/4). The situation / table here requires serious analysis. The quantities are remarkably balanced. But it's also incomplete. Imagine that horse-drawn and ox-drawn carts coming from within the state were included. Horse-drawn and ox-drawn carts traveling between states were also included. However, these interstate vehicles were only contacted when they were transporting supplies. Similarly, no distinction was made for vehicles coming from within the state. Furthermore, it was decided that both categories would pay the same amount of tax. For example, there has been no mention of a horse-drawn or ox-drawn cart carrying passengers from another state. Nor has there been any distinction made between whether such a cart coming from within the state was carrying goods or people. Although these distinctions haven't been made, the tax on both types of cars has been set at the same amount to avoid potential problems arising from possibilities and alternatives. Regardless of these distinctions and preferences, the highest taxes were naturally paid by large passenger carriages from outside the state and by carts pulled by large oxen and similar animals carrying heavy goods.

A few months later, a notification was sent from the Ministry of Internal Affairs to the Grand Vizierate. This letter, dated July 26, 1894, reminded the Ministry of Forestry and Mines of a previous document. It stated that the stones brought to Sivas for the needs of the people should not be subject to tax. This was because there was no officially recognized quarry in Sivas. Furthermore, these stones were to be used in the construction of roads and pavements within the city. The stones were being collected from mountains and hills outside of Sivas. This situation was explained, and a direct request was made to the Sivas province. Aforementioned architectural magnificence of the Ottoman Empire could be seen here as well (Avcı, 2017,

p.19). The tax was imposed by the Sivas governorship. However, the exemption from tax on the carts carrying the stones, due to the necessary regulatory criteria, was also a request from the Sivas province (DH.MKT.265/29).

It has been observed that animals cause damage not only to the roads in the city, but also to other structures and even the environment. For example, the difficulties experienced by a citizen in an Armenian neighborhood were conveyed to the local administration through a letter written by the leader of the Armenian community in Sivas. The Armenian citizen had built a wall on the side of his house facing the street to avoid problems. However, this was not enough. Animals continued to damage the garden on the other side where the wall was not built. The situation was reported by the local Armenians to the patriarch in Istanbul. He, in turn, informed the Grand Vizier. Therefore, an order was sent to the Sivas governorship to build a wall around the house and its surroundings, wherever necessary (A.}MKT.148/93). This example from 1848, concerning a small house with a wall on the side facing the street, is significant. Because the state, by keeping records of such small examples, reveals important cases not only in Sivas city but also throughout the province. Examples from Sivas to Samsun in the north were compiled in a single ledger for the years 1880-1881. Here, all repaired roads are listed, with locations specifically indicated on maps. Even repairs to bridges and similar routes over water are noted (Y.PRK.TNF.1/26).

Besides the aforementioned ledgers, it is also possible to encounter other retail documents. One such document was discovered in 1865. This document details many construction activities carried out in Sivas. The reason for its creation is related to the expenses of these activities. For example, the construction of a new prison due to insufficient resources [below the government building], police stations, the reconstruction of sidewalks, the relocation of candle and butcher shops further away due to the foul odors they emitted, and finally, the construction of houses for the newly arrived Caucasian immigrants (MVL.707/12). Information such as construction projects involving the relocation of a butcher shop due to the smell reveals the importance given to environmental regulations during that period (Researchers studying the tradesmen's organization in Sivas in Turkish literature have not come across such data; Demirel, 1989; Demirel, 2002). And apart from the damage caused by animals and animal-drawn carts, they have been among the elements that add color to the urbanization history of Sivas. At this stage, it is also possible to find traces of the modernizing city among the archival documents. The records of the Ottoman Empire are generally based on a complex complaint mechanism. For example, regarding Sivas, as will be given in the following paragraphs, an interesting document from the war years has been encountered. Here, there are homeowners who were victims. These people were officially displaced from their homes. In their petition, which they wrote together, they mentioned that various groups had suffered injustices and their rights had been granted in the past. They argued that they should be helped this time as well. Moreover, these individuals were directly Muslim. However, the most important piece of information, found in the very first lines of the complaint mechanism, provides significant insights into the urbanization elements in Sivas. Accordingly, those people were forced to leave their homes because of the construction of squares that the government was trying to create to promote openness (DH.UMVM.96/61).

Urban planning services in the classical period of the Ottoman Empire were primarily carried out through the waqf (endowment) system. However, this was not the case for the 19th century, when winds of modernization were blowing. Nevertheless, waqf services were not entirely suspended. For example, it is known that similar urban planning activities were carried out in Sivas under two important waqf services. However, these activities were carried out by waqfs that had their own income. One of the most important reasons for mentioning waqfs here is that the urban planning activities carried out in Sivas through waqfs appear to have been

conducted under modern conditions. For instance, surveys were conducted before repair and construction work began and permits were obtained. Detailed information was found regarding the school or fountain to be repaired, such as which aspects needed repair, the cost, the materials to be used, and the estimated completion time (BEO.1798/134804; 1850/138738 – 1902; Indeed, the same process is carried out by the state and its officials in a similar manner. Some engineers and architects conduct surveys and inspections of the roads between Samsun and Sivas, and if repairs are needed, they prepare and record lists of basic necessities, such as the required materials in registers of examination, see. MVL.5/9, 1863). Another point that should be mentioned immediately is the source of funding for these activities, just as with foundations. The sources are diverse, but fundamentally based on the state and the governorship. Foundations are another important revenue system for urban development. However, it should also be noted that there are individuals who, known as benefactors, contribute entirely from their own resources (BEO.2488/186546).

There is even data that deepens the scope of this interesting fact. During the First World War and the years leading up to it, there was a process of constructing a medical school and an electricity factory in Sivas (DH.ŞFR.496/13; 499/37; 501/5). Halil Rifat Pasha, whose influence extended beyond the roads, not only opened factories but also dealt with the landscaping of the gardens of these public spaces. Moreover, the factories that were opened were not, in the truest sense of the word, industrial structures. They were more flexible businesses, producing goods more suited to the needs of the people of Sivas, and far removed from the industrial landscape of today. Therefore, the fact that these factories or businesses had gardens or a more environmentally friendly structure is significant in this context (Kuzucu, 2007). This was among the factors that would have greatly accelerated the city's development during those years. However, it is unknown whether these constructions were completed and whether these institutions were put into operation. Indeed, the relevant data has emerged from coded correspondence sent to the Ministry of Interior. Because these correspondences are coded telegrams, their content is very short and clear, and therefore limited. Indeed, archival records show that the reconstruction of the city was still given importance during the war years. For example, the Sivas governorship was urgently requested to send workers employed in road construction to repair the roads on the Sivas-Erzurum line for the soldiers. This detail is important: there are still municipal workers carrying out road construction work within the city of Sivas (DH.ŞFR.61/63).

Conclusion

Throughout history, the Ottomans, like the Romans or the Mongols, were among the most powerful and largest empires in the world. However, such as the others and it is clear that the Ottomans, particularly due to their pragmatic nature, carried out significant urbanization activities. For example, the existence and strategic importance of cities like Sarajevo, founded in the classical period. Similarly, the very low rate of fortress construction and demolition in the territories conquered by the Empire, thanks to its pragmatic structure, are further examples of this.

However, this pragmatism, or the successful construction of what are now cultural capitals as cities, is not due to advancements in castle architecture and technology, or progress that meets European urbanization standards, particularly those that developed from the 18th century onwards. That same century symbolizes not only the rise of urbanization, but also a period when the Ottoman Empire, while not necessarily a paradigm shift, began to serve as a role model. The Tanzimat period best symbolizes this phase. In this context, the aspect that most influenced the Tanzimat bureaucrats from Europe was naturally what they saw: European cities. This led them to focus most on urbanization during this phase. This is why the Tanzimat

period is seen as a groundbreaking era of urbanization for the Ottoman Empire, especially in many Anatolian cities. Definitely, the city of Sivas is among these examples.

Unlike the previous era, Sivas has now freed itself from individual efforts and has begun its efforts to become a modern Tanzimat city. In this context, bureaucrats influenced by Europe began their work, undertaking activities not only for urban planning and development but also for beautifying the surrounding environment. Naturally, one of the most important elements of this was the roads, which formed the backbone of both the city and its surroundings. As a provincial capital, Sivas' roads symbolized a place with a high volume of goods and passengers entering and exiting. The taxes collected from these roads provided an opportunity to be used for both road maintenance and repair, as well as for the development of the city and its surroundings. However, the newly introduced taxes provoked a reaction here, as in other municipalities and cities, and within the community as well. This reaction manifested itself in petitions, which led to the issue reaching the center of the Empire. Naturally, this situation caused a communication exchange of documents between the imperial center and the local administration. This exchange, of course, involved matters concerning the prevention of oppression of the people and the surrounding issues. It also involved a search for a solution that would benefit both the local administration, and consequently the city and its people.

The result of this situation was essentially the people's resistance to the Sivas local administration. Taxes were adjusted in accordance with their feedback. This means that the people participated in the administration through petitions, played a role in changing decisions, and emerged as a strong example of the bond between the Ottoman central and local administration and the people. As mentioned earlier, Sivas was a provincial capital. Therefore, even though the time period is the nineteenth century, it was perhaps among the top 10 cities in Anatolia. For this reason, it is clear that the number of vehicular entries and exits to the city was much higher than in other similar cities in the region – although a comparison with today is not possible. Thus, among the studies dealing with the urban history of Ottoman rule, a work has emerged that touches upon roads from an environmental perspective and, consequently, the economy of the city and local administration. Indeed, it is expected that there will be an increase in articles that provide a perspective on urban history through the environment and such issues.

Tanzimat bureaucrats naturally served as governors in Sivas during this period and developed the city. A city square was established, and many modernly planned buildings were constructed. However, the expansion of Sivas' neighborhoods beyond its city walls occurred during the Republican era. Urban planning is not limited to buildings, houses, and neighborhoods. The environment, and roads, are one of the most important elements concerning both the environment and construction. The fact that urban development and road repair activities continued even during wartime demonstrates that the spirit of the Tanzimat era and urbanizing culture were not abandoned here. However, road repairs or the enactment of road-related laws, or the construction of buildings to meet the city's needs, have not been indicative of fully planned urbanism. Planned urbanism, and as a consequence thereof, environmentalism, will be seen as largely a product of the Republican era. Nevertheless, the most significant finding of the article is that even without any planned urban development or environmental activities in the city, the foundations for them were laid during the Tanzimat period.

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