

THE ̤ATIF DISTRICT (*LIVĀ*) DURING THE FIRST FEW YEARS OF OTTOMAN RULE: A STUDY OF THE 1551 OTTOMAN CADASTRAL SURVEY *

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Historical Background

The historical importance of the Eastern Region of Saudi Arabia can never be denied; Al-Ḥasa may have the fame as an oasis, but ̤atif as part of it is of no less importance. The territory of ̤atif is divided from Al-Ḥasa province by an intervening range of hills, the most famous of which is known as Jabal Mushahhar. This hill, seven hundred feet high, falls about ten miles to the south of ̤atif¹.

The oasis of ̤atif which once had at least ten thousand trees and still is suitable for growing many types of fruits and vegetables such as apricots, figs, melons, lemons, oranges, cucumbers, obergans and beans². So the oasis was suitable for a settled population as well as a refuge for tribes.

̤atif was also famous for pearlfishery which was, until recently considered as the most important source of income after agriculture. The pearls were carried by the tradesmen to India in return for other goods³, particularly spices and scents. ̤atif also had a reputation for its woodwork and minerals such as copper and bronze⁴. It is believed that the area was covered with forests and was inhabited from very early times⁵.

* I am grateful to Prof. S. Özbaran for posting me the photocopy of this register to my address at King Saud University where I taught History for the 1985-86 academic year and kindly agreed that I could study and present it as a paper to the Tenth Turkish Congress of History. I also would like to thank Dr. Al-Humaidan who told me that majority of the villages recorded in this register still exist. The transcription alphabet used in *Islam Ansiklopedisi* is followed in this article.

¹ Palgrave (1865): W.G., *Narrative of a Year's Journey through Central and Eastern Arabia*. 2 vols. London and Cambridge, vol. II p. 184.

² Al-Muslim (1962): M.S., *Sahil al-Z'heeb al-Esved*, Beyrut, p. 175

³ Ibid p. 181

⁴ Ibid p. 171

Ḳatif of today has regained its fame through the discovery of oil. The Turks had prepared a report on an oil seepage behind Ḳatif, some six miles north-east of the town. It was this report, which opened the way to digging for oil and gradually led to the discovery of the great oil dome on the Jabal Ḳahran by Aramco (Standard Oil-previously known Casoc) and many other wells followed⁶.

Ḳatif, the word given to the town, appears to have been driven from Al-Ḳatf (القطف)⁷ that is "gathering of fruit or grapes" which may indicate the abundance of vineyards and gardens in the region*. The region itself which according to the historians extended from Basra to 'Umman was at times popular by different names: Al-Ḥatt is a name originally given to Al-Ḳatif, Hecer to Al-Aḥṣā, and Al-Baḥreyn to the Island of Evāl (اوال). Some historians even claim that the Arabian Gulf was originally called Al-Ḳatif Gulf⁸.

We do not have details on the city of Ḳatif itself. However, according to Abu'l-Fidā's *Takvim al-Buldān*, the city had a fortress and a ditch. The fortress was situated near the village of Al-^cAvāmiyye⁹ at a site called Ciparro (جبرو). It is also believed that Al-Zara, and Al-Ḥatt were founded at the same site¹⁰. Since we know that Al-Zara, presently known as Al-Ramāde (الرماده)¹¹ is very near to present day Ḳatif and not very far from Al-^cAvāmiyye village¹², then we may assume that the site in question served as a building ground for the fortress. The walls of this fortress were seven feet high. It had four gates opening to four different directions: Dervāz al-Bekr to the east, Dervāz-i Bāb al-Ṣimāl to the west, Dervāzet al-Sūḵ to the south, and finally the Inner Fortress gate to the north¹³.

The city of Ḳatif was strategically situated at a very important place and therefore had been subject, to many invasions throughout its history. It

⁵ Ibid p. 22-24

⁶ Dickson (1956): H.R.P., *Kuwait and her Neighbours*, London, pp. 268, 269 and 278.

⁷ Al-Muslim (1962) p. 16

* However, it is a surprise that there is no mention of vineyards or grapes in the register.

⁸ Al-Muslim (1962) p. 17; Al-Aḥṣāi: *Tarih*, called *Tuhfet al-Mustefid bi-Tarih Al-Aḥṣā' fi al-Ḳadin ve al-Cedid*, ed. Muḥammed b. 'Abd Al-Ḳadir Al-Anṣari, Riyadh 1960, pp. 13, 27; Also cf. Vehbe (1967): *Hafiz Ceziret al-'Arab fi al-Ḳarn al-'Işrin*, Cairo, p. 69.

⁹ An alphabetical list of the villages, that were recorded in the register, is given in the appendix. The names of villages mentioned in this article could be checked against this list.

¹⁰ Al-Muslim (1962) p. 41.

¹¹ There is a well called 'Ayn-Zāre near Al-Ramāde.

¹² Al-Aḥṣāi p. 69.

¹³ Al-Muslim (1962) p. 41.

also served as a base to various rulers in the region. The region came under the rule of Carmations¹⁴, Portuguese and Ottomans. The Portuguese occupied the region sometime during 927 H./1520 A.D. and held it under their rule until 958 H./1551 A.D., the year the Ottomans drove them out and built a new citadel in Al-atif¹⁵. Although the emir of Al-atif and Al-Asa and some other emirs in the Arabian Gulf had already paid homage to the Ottomans when Sultan Suleyman, the Legislator, conquered Baghdad in 941 H./1534 A.D.¹⁶, the region actually didn't come under the direct Ottoman rule until the Ottomans defeated the Portuguese in the Arabian Gulf during the second half of the 16th century. This was at a time when the people of Al-atif, who were already tired of Portuguese rule, seized the opportunity and recovered the fortresses, handing them over to the Ottomans in 957/1550¹⁷. Murad Beg, the former beg of Koban, was appointed as beg over the *livā* of Al-atif¹⁸. This was the first Ottoman rule over Al-atif and it came to an end in 1081 H./1670 A.D., when the tribe of Beni alid¹⁹ drove them out under the leadership of Berrak b. Ghadir, their chieftain²⁰.

It is understood from the *kānunnāme* at the beginning of the register that the region had suffered at the hands of local *emīrs* and *subāšīs* during the Portuguese rule, and the atrocities did not cease even after the Ottoman conquest.

Mandaville's findings on the region of Al-Asa confirm this fact as well. He argues that as a result of such atrocities a preliminary cadastral survey was carried out in Lasa (Al-asa) towards the end of the year 1553²¹.

¹⁴ On various tribal rule over the region see Al-Asāi pp. 84-121.

¹⁵ See G. Rentz, art. "Al-Katif" in *EI*

¹⁶ Al-Azzavi (1949), 'Abbas, *Tarih al-'Irāq beyn al-Itilaleyh*, vol. 4, Baghdad, p. 44; G. Rentz, art. "Al-Katif" in *EI*

¹⁷ Al-Muslim (1962) p. 145; cf. Wilson (1959): A.T., *The Persian Gulf*, London, pp. 124-126.

¹⁸ Ruus 209 (dated 957 H./1550 A.D.) p. 71. See zbaran (1979), S., "The Importance of the Turkish Archives for the history of Arabia in the Sixteenth Century (with Particular reference to the Beylerbeyliks of Yemen and Lasa)" in *Studies in the History of Arabia* vol. 1 part 2, Riyadh University Press, p. 107. However, according to Al-Muslim (1962)- pp. 146 and 148- the governor was most probably a certain Muhammed Paa Ferruh who built a number of mosques in the area, some of which still stand.

¹⁹ The nomads of this tribe, which is not recorded in the register, owned date groves at 'Anek where they came and camped during the summer season. See Al-Muslim (1962) pp. 44-45; G. Rentz, art. "Al-Katif" in *EI*.²

²⁰ See Nahle (1980): M.A. *Tarih al-Asa al-Siyasiyy* (1881-1913), Kuwait, p. 36.

²¹ Mandaville (1970): J., "The Ottoman Province of Al-asa in the Sixteenth and Seventeenth Centuries" in *Journal of the American Oriental Society* vol. 90 No. 3, July-September, p. 488.

However, according to Prof. Salih Özbaran the province of Laḥsa was established in 1555 and included the district of Ḳatif, Jesho, Hafa, Tahamiya, Ayun, Mubarrez and also Jabreyn in the middle of peninsula²² A few years before the establishment of Laḥsa Province the *sancaḳ* of Al-Ḳatif was included within the cadastral survey carried out on the province of Basra most probably due to the fact that the province of Laḥsa, as it is clear from a statement in the register, was not conquered yet²³.

The survey on the *livā* of Al-Ḳatif covers pages 290-340 of the register numbered 282 at İstanbul Başbakanlık Archive. The *ḳānunnāme* of the *livā* of Al-Ḳatif²⁴ along with other *ḳānunnāmes* in the register had already been translated into French by Mantran²⁵. The *ḳānunnāme* clearly indicates that the local rulers (*emirs*) took advantage of the Ottomans being Muslims and confiscated the properties of *re'āyā* apart from imposing heavy taxes. It is mentioned in the *ḳānunnāme* that the *emirs* and other affiliated officials were acting contrary to the *shari'a*²⁶. It is also clear from the *ḳānunnāme* that no *ḳānunnāme* existed for the *livā* of Ḳatif prior to the coming of Ottomans. This most probably was due to the fact that the *shari'a* laws were in force in the region²⁷. It is also obvious that the Ottomans when preparing a *ḳānunnāme* and carrying out a register paid a great deal of attention to the previous laws that existed in an area. They have mostly used local vocabulary words in

²² Özbaran (1984-85): S., "A note on the Ottoman Administration in Arabia in the Sixteenth Century" in *IJTS*, vol. 3, no. 1, Wisconsin, p. 94.

²³ In the register (*defter*, the study of which is undertaken in this article) it is stated: "Laḥsa'dan ve deryādān tereke gelmez olurmuş" (The goods stopped coming from Laḥsa and overseas), Başbakanlık Archive, Th. Def. Nd: 282 p. 292. It is my understanding that had the Ottomans aimed at the conquest of Arab lands rather than expelling the Portuguese from the Arabian Gulf, they would not have delayed the conquest of Laḥsa province which has very rich farm lands and thousands of palmtrees, a unique treasure for them.

²⁴ B.A. Th. Def. No: 282 pp. 290-292.

²⁵ Mantran (1967):R. "Reglements Fiscaux Ottoman:La Province de Bassora (2e moitié du XVIe s.)", in *Journal of the Economic and Social History of the Orient*, 10, nos. 2-3 (December) pp. 224-227.

²⁶ Th. Def. 282 p. 291.

²⁷ Th. Def. No: 282 p. 291 "Ve vilāyet-i Ḳatif'de ḳadimden re'āyānı terekeleri babinde mukarrer ḳānūn olmayub..." It is worthwhile to study the question of whether there ever existed any *ḳānunnāme* for the Arab provinces prior to the coming of Turks. Although a reference is made to a previous *ḳānunnāme* in the Ottoman *ḳānunnāme* and register of Kerkuk and Dakok the reference is most probably to a *ḳānunnāme* either drawn by Karakoyunlus or Akkoyunlus-Tapu Kadastro Umum Müdürlüğü, Ankara, Th. Def. No: 111 fols. 1a, 7a, 15a-b, 18a, 22a, 25a, 78b, 81a.

order to avoid confusion amongst the *re'āyā*, but never ignored the pure Turkish words²⁸.

Whatever the secondary purpose of the *kānunnāmes* may be, their primary purpose is to serve as a legal reference for the registers carried out. The cadastral survey of Al-atif and its *kānunnāme* clearly reflect this idea.

According to R. Mantran and Prof. Salih zbaran the cadastral survey of Basra, which includes atif, was carried out sometime in 958/1551²⁹. This means that the survey was carried out immediately after the conquest of the region. Therefore, a close study of the survey will give us information on the social and economic conditions prevailing in the area during both the Ottoman and the pre-Ottoman periods. The register, no doubt, furnishes information on population, taxation, production, location of settlements, ethnic groups, and tribes. The register covers the *livā* of atif, two *nāhiyes*-apart from atif-, some islands, and tribes³⁰.

Population

There is no other source as valuable as the cadastral registers for working out the population census of an area for the sixteenth century. The purpose behind carrying out these cadastral surveys was no doubt taxation, but they are accurate enough to give us a very clear picture on the population of any area. However, a very careful computation of the figures is a must.

The atif register when compared to some other registers has its shortcomings. One example is that the bachelors were not recorded for the city of Al-atif where as in the registers such as that of Amid³¹, Kerkuk and Daok³², Trablusam³³, and Ruha³⁴ the bachelors have been recorded for the cities³⁵. It is noteworthy that the bachelors were even recorded for the

²⁸ In Al-atif *kānunnāme* the best examples for local words may be "sure" (compelling to labour without wages) and "mift" (free of cost, unpaid), and for Turkish words "burincek" (a kind of head dress)-Th. Def. No: 282 pp. 291, 292.

²⁹ Mantran (1967) p. 225; zbaran (1984-85) p. 96.

³⁰ Th. Def. No: 282 pp. 293-340.

³¹ İlhan (1977): M.M., *The 1518 Ottoman Cadastral Survey of the Sancak of Amid*, Ph. D. thesis presented to the University of Manchester, 2 vols, vol. II p. 51.

³² TKUM. Th. Def. No: 111 (Dated 955 H./1546 A.D.) fols. 1b-4a; 25b-26a.

³³ TKUM Th. Def. No: 203 (Dated 954 H./1547 A.D.) fols. 4b-11b

³⁴ TKUM Th. Def. No: 151 (Dated 1566 A.D.) fol. 27a: (705 Muslim *mucerreeds* and 197 non-Muslim *mucerreeds* were recorded).

³⁵ A list of registers for Anatolia given by Farohi (1979-80): S., "Taxation and Urban Activities in Sixteenth Century Anatolia", in *International Journal of Turkish Studies* vol. 1, No. 1, pp. 39-43, shows that the bachelors were recorded in almost every city of Anatolia.

city of Basra within the same register, which Al-Ḳatif is a part of as mentioned above³⁶. Under these circumstances it becomes extremely difficult to explain why the bachelors were not recorded for the city of Al-Ḳatif. The only suggestion may be that the Ottomans did not want to put too much pressure on the inhabitants who had already been oppressed by the Portuguese and the local rulers³⁷.

Taking into consideration the fact that the bachelors were not recorded for Al-Ḳatif city as well as for some villages, I have taken a more or less arbitrary multiplier of 6 for the households³⁸ and added the bachelors, wherever they were recorded, in working out the population figures given below. Another arbitrary element enters into consideration and that is the number of soldiers garrisoned in the city and *livā*, and other non-registered members of the 'askeri class. By analogy with Barkan's³⁹ conclusion on the same problem, I arrived at a figure of 10 % of the total population, and added this to the population figures. I also worked out separately the population of three villages which had over a hundred households. I did not add 10 % to the estimated figure for the tribes since it is obvious that they could not have had any 'askeri class accompanying them in the desert⁴⁰.

Table 1: POPULATION OF THE *LIVĀ* OF ḲATIF IN 1551

	Households	Bachelors	Population
Ḳatif	1,122	—	7,405
Ḳudiḥ	126	3	835
Lācām	133	38	916
Ṭārut	157	42	1,078
Other vilages	1,036	196	7,033
Tribes	2,000	—	12,000
Total	4,574	279	29,267

³⁶ BA Th. Def. No: 282 pp. 38-63.

³⁷ It is worth noticing that the scribe had written the word *mücerred* (bachelor) for the Mesihan quarter, but recorded it as "O" (zero) BA Th. Def. No: 282 p. 305.

³⁸ According to Mc Carthy (1979); "Ottoman Sources on Arabian Population" in *Studies in the History of Arabia* vol. 1 part 2 pp. 113-133) a household in Katif, a region of Najd *Sancak* in the 19th century, varied between 6 to 8 members. It should be noted that Najd *Sancak* is misnamed since the so called *sancak* with its capital at Al-Aḥṣa' consisted of territory lying east of Najd proper. Cf. G. Rentz, art. "Al-Ḳatif" in EI2.

³⁹ Barkan (1970): Ö.L., "Research on the Ottoman Fiscal Survey", in M.A. Cook (ed.), *Studies in Economic History of the Middle East*, London pp. 162-171.

⁴⁰ See *infra*.

There are 57 villages recorded in the register. Of these 50 were inhabited and the remaining seven are pointed out as being cultivated by non-residents such as the inhabitants of a nearby village⁴¹. However, it is also unfortunate that no household entry is recorded for the villages of Rahime, ʾUmm al-̲ura and Cenubiyye. It is clearly pointed out that their inhabitants were fishermen who most probably were out in the sea fishing at the time when the survey took place or the surveyors simply did not bother to sail to the islands where the villages were situated. It is also no surprise that the surveyors did not fail to record the pearl-hunters of ̲ārut island. However, the surveyors have recorded one group of these pearl-hunters without indicating whether they were the inhabitants of ̲ārut village or another village on the ̲ārut Island⁴². It is also worth noticing that the bachelor-entries for these pearl-hunters and the villages of ̲ārut, Lācām, and Seyḥat when compared to the bachelor-entries for other villages stand out as very high. This most probably was due to the fact that the bachelors of these villages were pearl-hunters and the amount of tax due from them was comparatively high or simply they had a well-paid occupation. Pearl-hunting could also be the reason for why these villages had high population densities. Another village with a high population density is ̲udiḥ and it also appears to be a seaside village⁴³.

It is clear from table 1 that the population of Al-̲atif city was higher than all other small villages put together. The smallest village was Zārā with only seven households but a comparatively high income. This sea-side village, which was conquered during the caliphate of Ebu-Bekr⁴⁴, most probably was an important village with a population perhaps as high as the village of ʾAvāmiyye to the north of ̲atif⁴⁵. However, it must have stopped flourishing when it was burned and laid waist by Ebu Saʾid al-Cenābi al-̲armāti in 287 H./937 A.D.⁴⁶.

The city of ̲atif, according to the register, had seven quarters. One of the quarters, however, is not given a name and it becomes pretty difficult to

⁴¹ The villages of Hille-i Birkat and Hille-i Meḥiṣ were cultivated by the *reʾāyā* of Cārudiyye and Kusuriyye villages respectively BA Th. Def. No: 282 pp. 339, 340.

⁴² When we add the population of these pearl-hunters to the population of ̲ārut village the population of ̲ārut will be 1,527

⁴³ Al-̲udiḥ is situated to the west of Al-Bahāri. See Al-Muslim (1962) p. 46

⁴⁴ Al-Aḥsai p. 15.

⁴⁵ Cf. Al-Muslim (1962) p. 41.

⁴⁶ Al-Aḥsai pp. 84-90.

decide whether the scribe recorded the inhabitants of one or more than one quarters under this quarter since it has the heading “Maḥalle nezd-i bāb-i ḳal‘a ve dāire-i ḳal‘a-i muteferriḳa ve Baḥrāni ve ḡayrihi”. However, the statement indicates that the quarter was close to the Citadel Gate.

There is no ethnic or religious division in the Ḳatif register, neither for the town of Ḳatif nor the villages. Although this may indicate that the entire population of both the town and the villages were Muslims and the personal names throughout the register verify this fact, it is pretty difficult to arrive at a conclusion that they were ethnically hundred percent Arabs since non-Arab Muslims also use Arabic names. Few household entries such as “Seyyid ‘Ali veled-i ‘Abdi al-Mehdi” (p. 296), “Malla ‘Abd al-Imam”, “Seyyid ‘Alevi” and “‘Abd al-Nebi” (p. 300) epithets such as “Baḥrāni”, “Hindi” (p. 295) and “Ṭāruti” (p. 297)⁴⁷ are certainly not enough to arrive at any conclusions although they may indicate that there were people who came from other places and settled here. It is also worth noticing that one of the quarters of Ḳatif is called “Maḥalle-i Sādāt”⁴⁸, and with the exception of the last five entries all the households registered under this quarter have the title “seyyid”. I also would like to point out that there is no indication in the register that these *seyyids* were tax-exempted.

The Ḳatif region apart from Ḳatif town had two *nāhiyes* (subdistricts) namely Zahrān and Şaffā. Since there are no household entries in the register for either of the two *nāhiyes*, we may assume that they were only regional names and not towns. The number of villages that fell under the *nāhiye* of Zahrān were seven⁴⁹ and that of Şaffā were only four⁵⁰. I assume that the villages cited from p. 335—‘Anek village included—onwards fell under the *nāhiye* of Ḳatif since they are recorded as such.

According to the register there were two tribes (*tā’ife*) with eight clans (*cemā’at*) leading a nomadic life in the area. Ṭā’ife-i ‘Amāyir with its eight clans appears to have been the chief tribe since Ṭā’ife-i Ehl-i Nikyān, which has two clans, is specifically pointed out as subject to her. Furthermore in the explanatory note about the tribes the reference is only to one tribe. The note reads as follows:

⁴⁷ The page numbers in brackets are that of BA Th. Def. No: 282.

⁴⁸ The word “sādāt” (سادات) is the plural of “Seyyid” (سيد) meaning descendant of the Prophet Muhammed (p.b.u.h.).

⁴⁹ The villages recorded under Zahrān are: Alciye, Şemle, Çaḡre, Tuḥān, Ḥalābiyi, and Tebekāt.

⁵⁰ For the villages recorded under Şaffā see footnote 57.

“The above mentioned tribe has over two thousand households. Their vineyards, orchards and other properties are on the atif land; they themselves, most of the time, wander in the desert. Being a Bedouin Arab tribe, it was not possible to register their men. Said tribe comes and trades at a place called Kayzara ‘Azar for about two months and then returns to the desert”⁵¹.

It is also stated in the register that there is a dye-house with an income of about 20,000 *akes* belonging to this tribe but with no timarot⁵².

Taxation

The taxation system of atif region showed a uniformity with only very minor discrepancies. The *kānunnāme* at the beginning of the register covers most of the taxes. The register itself clarifies the agricultural taxes, mostly those levied in the villages. It is also no surprise that the register and *kānunnāme* throw light on the amount and portion of the dues as well as the currency they are paid in. The register, furthermore, indicates that the dues from atif town were mostly commercial where as those from the villages were almost entirely agricultural.

The proceeds from the taxes recorded under atif town, which amounted to 202,900 *akes*, went to the Imperial Treasure. The remaining 53,500 *akes* went to the *Mīr-i Livā*⁵³. The proceeds for the Imperial Treasure were mainly from atif’s slaughter-house, cottonmill, seaport and *itisāb*⁵⁴ dues as well as from the gate-tax on goods entering or leaving through its gates. An income of 52,000 *akes* from the island of ārut also went to the Imperial Treasury. The proceeds of *Mīr-i Livā*, apart from the tax levied on pearlfishery of ‘Anek village, were mainly from the taxes levied on atif’s dyehouse, pearlhunter’s ships, and pearlmerchants. The so called penal dues (*bād-i havā*)⁵⁵ also constituted a part of *Mīr-i Livā*’s proceeds.

⁵¹ BA Th. Def. 282 p. 340.

⁵² BA Th. Def. No: 282 p. 340; See *infra*.

⁵³ However, a decree in BA Ruus 209 p. 71 (dated 957 H./1550 A.D.) reads as follows: “the livā of Qatif, dependent on Basra, has been given to Murad beg, the beg of Koban, with an annual revenue of 300,000 *ake*”. See zbaran (1979) p. 107.

⁵⁴ *Itisāb* dues most probably included taxes levied on market goods and local trade. Cf. Barkan (1943): O.L., *XV ve XVI inci asırlarda Osmanlı İmparatorluğunda zırai ekonominin hukuki ve mali esasları, I. Kanunlar*, İstanbul, p. 123; Art. “Ihtisab” in *Elz*; Tuncer (1962), H., *Osmanlı İmparatorluğunda Toprak Hukuku, Arazi Kanunları ve Kanun Açıklamaları*, Ankara, pp. 156-162.

⁵⁵ *Bād-i havā* is defined in the *kānunnāme*s as dues exacted for weddings, various breaches of the law, deeds of *ıftlık* and dwellings, winter quarters of nomads, apprehension of straying animals or fugitive slaves and similar exactions. See Tuncer (1962), pp. 29 and 120-121; Faroqi (1979-80), p. 25; Also see *infra*.

The taxes levied in the villages reflect almost the same pattern and gives us an idea about the agricultural background of the region as a whole.

It is no surprise that the highest income in every village was from the tax levied on dates. Although the income that proceeded from the tax levied on wheat was generally higher than the taxes levied on other agricultural produces, it was far below that of dates.

According to the *ḵānunnāme* as well as the figures entered in the register the tax on dates was 1/5th of the yield at 25 *akçes* per *ḥaṣṣaf* while the taxes on cereal crops were 1/8th of the yield at 16 *akçes* per *vezn* for wheat, beans, barley and Indian peas⁵⁶, 10 *akçes* per *vezn* for rice, millet and Indian corn, and finally 53 *akçes* per *vezn* for sesame⁵⁷. Although it is neither clear from the *ḵānunnāme* nor the register, it is my guess that the taxes on cotton and fruits were most probably either 1/5th or 1/8th of the yield at 25 *akçes* per *vezn*⁵⁸.

Other types of taxes levied in the villages were wharf-tax such as that of Ṭārūt village, date-store tax in 'Anek village and penal taxes called *bād-i havā*. There was also a dye-house belonging to 'Amayir tribe with an estimated tax of 20,000 *akçes*⁵⁹.

The standart currency appears to have been the small silver coin called *akçe*. In the *ḵānunnāme* it is written that a *manḵir* is a sixth of an *akçe*, and a *muḥammedi* is equal to sixteen *akçes*⁶⁰.

The dates were measured in *ḥisfe* (pl. *ḥiṣaf*) which most probably meant a standart size basket made of palm-trees. The crops, however, were measured both in *vezn* and *tiḡar*. According to the entries in the register twenty *vezn* were equal to one *tiḡar*.

Apart from the group of revenues in Ḵatif town, Ṭārūt island, and 'Anek village due to either Imperial Treasure or *Mīr-i Livā* as pointed above, there is neither mention of fief-holders nor any indication to where the revenues from villages went to. This is no doubt due to the fact that the Arab provinces were farmed out on *salyāne* status, that is the revenues were

⁵⁶ Indian peas were in fact worth 325 *akçes* per *tiḡar* that is 16.25 *akçes* per *vezn*.

⁵⁷ However, it appears that the rate for sesame in the villages of Cebele, Sira', Müveyla, and Şerriye, all of which fell under the *nahiye* of Şaffa, was 33 *akçes* per *vezn*. Cf. footnote 50.

⁵⁸ I would like to point out here that the rate of tax on cotton according to the *kānunnāmes* published by Barkan (1943) varied between a sixth to a tith. However, the rate was fixed at a fifth in Amid according to the 1518 register. See İlhan (1977) p. 7.

⁵⁹ BA Th. Def. 282 p. 340.

⁶⁰ Ibid p. 290.

collected for the treasury and the salaries of soldiers and other officials were paid from the annual taxes collected ⁶¹.

Economic Activities

The economy of the *livā* of atif was overwhelmingly agricultural and pastoral. The area was mostly covered with palm-trees as it is today and the land was suitable for rich agricultural products ranging from wheat to cotton. Pearl-hunting and fishery provided the main income for the villages on the seaside and islands as well as for atif town. atif town served as a trading centre not only for the region but also for most parts of the Gulf area. There were merchant ships coming from Hormuz, Basra, Ebuehir, Bareyn and even from India into atif harbour ⁶².

atif town was also a centre for industrial undertakings and crafts. There was a dye-house in the town and according to the *ānunnāme* various types of textiles such as *kiryās* (.....), *alācā* (striped stuff), *destar* (towel) and *bez* (linen cloth) were woven in the town itself.

The epithets added to personal names are very few and are limited to the entries for atif town. However, these epithets which describe an individual's trade and craft indicate the existence of various types of local trades and crafts as such. Although very few, the epithets in the register are as follows: carpenter, tailor, butcher, architect, broker, perfumer and maker of leather-shields ⁶³.

The data that we can derive from this or any other register is abundant. However, an accurate interpretation of this data no doubt depends on other affiliated documents preserved in the Babakanlik Archives in Istanbul. However, there are more than one hundred million documents in the Babakanlik Archives and about 15 % of them are catalogued and available to scholars. An initial study like this on any province or district will no doubt arouse the interest of scholars for further research and will serve as proof that no research on any province that fell under Ottoman rule will ever be complete without the study of relevant documents in the Ottoman Archives. The study of the register of atif, as I have pointed out above, brings to light at least some aspects of the history of the atif district during the Ottoman as well as pre-Ottoman rule.

⁶¹ BA, Ruus 210, 211, 212 (dated H. 961); 213, 214 (dated H. 962); 216 (dated H. 965); 217 (dated H. 966). Cf. zbaran (1979) pp. 107, 110.

⁶² BA Th. Def. 282 p. 290.

⁶³ BA Th. Def. 282 pp. 294-301.

APPENDICES *

NAHIYES AND VILLAGES: POPULATION AND TAX-YIELDS

	Households	Bachelors	Tl. Revenue
Katif p. 294-305	1,122	—	202,900
Beni Saban Quarter pp. 294-295	194	—	—
Sādāt Quarter p. 296	48	—	—
Beni Murr Quarter pp. 296-297	124	—	—
Mağar Quarter pp. 297-300	255	—	—
Yemin Quarter pp. 300-301	121	—	—
The Quarter near "Bāb-i Kal'a-i ve da'ire-i Kal'a-i Muteferrika ve Baḥ-rani ve ġayrihi" p. 301-304	354	—	—
Meshihān Quarter p. 304-305	26	—	—
Alçıye p. 329	17	—	6,200
'Anek p. 335-336	29	11	5,940
'Avāmiyye p. 310-311	46	14	10,500
Cārudiyye p. 323	31	12	4,830
Cebele p. 333	14	2	5,240
Cenubiyye p. 339 (See Cezire-i Tennure...)			
Cevşiş Huzeymat, Al-p. 324	21	—	15,250
Ceş, Al- p. 319-320	26	6	3,500
Cubeyliye p. 320	26	7	3,796
Cüneyniyye p. 319	20	6	2,650
Cüzzeyre p. 325	13	—	4,000
Çağre p. 330	13	—	5,320
Deşiş Cehim (?) p. 338	—	—	4,750
Ġadavra p. 321-322	29	9	5,000

* Abbreviations used in the Appendices: Tl.: Total Cm.: Cema'at-i Tf.: Ta'ife-i p.: refers to the page numbers of the original register preserved in the BA (Tahrir Defter No. 282).

	<u>Hoseholds</u>	<u>Bachelors</u>	<u>Tl. Revenue</u>
Halabiyyi p. 331	14	—	1,720
Harif, Al- p. 337	—	—	5,250
Haşifiyye p. 308-309	53	18	12,800
Hille-i Birkât p. 339	—	—	4,000
Hille-i Mehiş p. 340	—	—	6,280
Huleyliyye p. 315	15	—	5,520
Ķân p. 336	17	4	3,350
Khabâke p. 337	11	—	8,520
Ķudih p. 305-306	126	3	33,250
Ķûĝu'l-Ķacer p. 323	17	3	3,500
Kuşuriyye p. 325-26 (See the village of Mahbeleş)			
Lacam p. 311-313	133	38	20,250
Mahbeleş ve Kuşuriyye pp. 325-26	23	7	6,000
Maşuriyye p. 307	23	6	4,530
Maşadel p. 309-310	26	9	4,344
Mellahe p. 323	12	1	4,250
Menteze p. 321	23	5	4,890
Mufedda', Āl-i p. 314	16	—	2,525
Muĥammed, Āl-i p. 313-314	19	—	5,000
Muveylâ p. 334	9	1	9,860
Naĳre p. 306-307	17	3	6,990
Rahha p. 337	—	—	6,500
Raĥime p. 339 (See Cezire-i Tennure;			
Râsî p. 339	—	—	3,825
Saffa, Nâhiye-i p. 333	—	—	—
Sebekiyye p. 310	27	5	6,130
Seyĥat p. 327-328	48	15	8,525
Selâhif p. 327	13	4	4,250
Seyh p. 328	35	9	4,000
Sirâciyye p. 336-337	10	—	4,500

	<u>Households</u>	<u>Bachelors</u>	<u>Tl. Revenue</u>
Sude p. 322	24	—	8,000
Süleyman p. 307-308	43	6	15,800
Şemle p. 329-330	10	—	4,400
Şeniyye p. 314	11	—	6,000
Şerriye p. 334-335	24	5	9,550
Şira' p. 333	20	5	9,925
Şüveyke p. 338	—	—	4,250
Tarut (a village on the island of T̄arut) pp. 315-317	157	42	52,000
Cemā'at-i Şeyyādān-i māhi ve lū'lū' tābi'-i Cezire-i T̄arut p. 317-318	65	20	—
Tebekāt p. 331-332	77	3	4,500
Tuḥan p. 330-331	19	—	3,280
Ümmü'l-Kurā p. 339 (See Cezire-i Tennure)	—	—	—
Zāhran, Nāhiye-i p. 328	—	—	—
Zārā p. 338	7	—	5,940
Zebebiyye, Al-, p. 338	12	—	3,050
Züveyke, p. 324	11	—	5,630
TOTAL	2,574	279	399,860

ISLANDS

- T̄arut, p. 339 (See the village of T̄arut and Cemā'at-i Şeyyādān-i...)
- Tennure ve Re's ve Cüneyb p. 339 (The villages of Rahime, Ümmü'l-Ḳra and Cenu-biyye cited under these islands have already been listed under the "Nahiyes and Villages...")

TRIBES (See p. 340)

Abu al-Dulf, Cm.

'Ali Őeyh Musa b. Muhammed, Cm. Al-i

'Amāyir, Tf.

Macid Őeyh Őebeb ve 'Asaf, Cm. Al-i

Māni' Őeyh āsim b. Seyl, Cm. Al-i

Mübārek Őeyh 'Ali b. Ĝānim ve Merfut, Cm. Al-i

Mufarra', Cm. Al-i

Niyan tabi'-i 'Amāyir, Tf. Ehl-i

Tube Őeyh Sālim b. RāŐid, Cm. Al-i

Yezid, Cm. Beni

(CUSTOMS) REGULATION FOR THE PORT OF ATIF

The merchandise coming from Hürmüz, Basra, EbuŐehir, Bareyn and other ports (into atif) are taxed at six percent. Turbans, *kündeki*, cloth (وقة), garments (ات), wheat, rice and other cereals are also taxed at six percent. 16 *akes* is taken from each kilo of indigo. The dates loaded on boats and destined for trade from atif or the environs of atif are taxed at 16 *akes* per 8 baskets. Traditionally oil has never been taxed. Therefore, this old tradition must be preserved and no tax be imposed on oil in keeping with this custom. Linen cloth, striped stuff, muslin and flaxen fabric or any other material passing through or (lit. and) woven and sold in atif is taxed at 2 *akes* per 100.

Merchant ships coming from Hürmüz, India or any other distant or neighbouring ports and anchoring in atif had an anchorage tax imposed of 3 *muammedis* per ship: of this 1 *muammedi*— which is (equal to) 16 *akes*— and which was levied by the agents of Őāh-bender (a provost of seaport) is to be maintained, but nothing more to be taken from the labourers. In accordance with that very ancient regulation 2 *maummedis* are to be taken for the treasury (Miri) and 1 *muammedi* to be taken by the agents.

REGULATIONS OF KATIF'S GATES AND TAYYARAT *

6 *manşur* is 1 *akçe*. If a resident of Katif buys a camel load of rice, wheat and barley to trade it abroad, he is taxed $2\frac{1}{2}$ *osmanis* and 2 *manşurs* for each load. The small dealer's shops in Katif (are taxed) 8 *osmanis* and 2 *manşurs* per month, the bakeries $2\frac{1}{2}$ *akçes*, the harise (حريضة ?) shops existing in Katif 4 *akçes* per month, the cucumber shops 5 *akçes* per month during the cucumber season. The tax on melon-shops is 21 *osmanis* and 2 *manşurs* during the melon season and on the onion (shops) 1 *osmani* and 2 *manşurs* per month during the onion season. The ships of Katif's port indulging in commerce (buying and selling) are taxed $2\frac{1}{2}$ *akçes* per 100 each ship. The fresh fish caught (lit. coming from) in the sea for sale is taxed 1 *manşur* per Katif *menn*. The *cellāh* (?... حلاج حلاج) shops in Katif (town), Tārut island, 'Anek ports, and (any other) *cellāh* shops in the Katif (region) are all taxed 4 *akçes* per month. The tax on oxen slaughtered in Katif is te head, one *menn* meat and the skin; (if) a camel slaughtered, 24 *akçes* according to the Katif reckoning; (if) a sheep slaughtered in Katif 4 *akçes* and its head. The (shops of) rice-dealers in the market are taxed $2\frac{1}{2}$ *akçes* per month; the cloth merchants 4 *akçes*; (and) butter none.

REGULATION OF COTTON MILLS

The carding cotton arriving at the mill is taxed 5 *osmanis* and 2 *manşurs*; the *Divān* takes half and mill masters take the other half.

REGULATIONS OF KATIF'S DYE-HOUSE

The blue cloth measuring 24 cubits is taxed 9 *osmanis* and 2 *manşurs*. The gold embroidered cloth, measuring 24 cubits, is taxed 32 *akçes*. The gold coloured embroidery thread is taxed 64 *akçes* per Katif *menn*; (and) blue colored $14\frac{1}{2}$ *osmanis* The gold ebroidered 4 *arşun* long gauze veil that women use to cover their heads is taxed $14\frac{1}{2}$ *akçes*; the amount for the blue (veil) is the same.

* Although Mantran (1967) p. 274 has translated this word as markets deriving his information most probably from the context under this heading, I believe it most probably refers to jumble taxes. I arrive at this conclusion by comparing this context and the document in my article "Diyarbakir Fatihi ve Beylerbeyi Biyikli Mehmed Paşa" in *Atatürk ve Diyarbakir*, Diyarbakir 1981, pp. 154-156: The village of Alipinari was a small village and could not have had markets because it is so near to the city of Diyarbekr that the markets in Diyarbekr would have given no chance to any markets surviving in this village. Furthermore "...sa'ir bād-i havāsi ve tayyārati..." and the contexts of the passage under this heading may indicate it to be jumble or irregular taxes.

The tax collected for the Mîrî (Treasury) from the boats pearl-fishing (in the sea-area that falls) between Müslimiye port and Zahrân district is 5 *muḥammedis* from the big, 4 *muḥammedis* from the medium and 3 *muḥammedis* from the small boats. The tax collected as *divânlik* from the merchants who buy and sell pearls in their shops is 4 *muḥammedis* from a big, 2 *muḥammedis* from a medium, and 1 *muḥammedi* from a small merchant.

The tax on dates is 1/5th and no more than 1/5th, and on barley, wheat, rice and millet and other cereals no more than 1/8th.

After the conquest an illegal tax called *mi'māriye* and *vuḳāfiye* had been innovated and farmed out as *mukāta'a*; because of the *re'āyās'* increasing complaints and because of its wide-range harm in the province it is abolished in the present registration. And the magistrates have, contrary to the shari'a, been seizing for the treasury the property of deceased shi'ites-the *re'aya* on a doctrine in contradiction to the four *mezhebs*-despite them having heirs. Hereafter, nothing, contrary to the shari'a, will be seized for the treasury (be claimed as *Beytu'l-māl*) from the deceased who have heirs.

And at times when there is bad weather the ships of many Muslims are wrecked. The magistrate takes half of the load of these ships when rescued. This also, being in contradiction to the shari'a, is abolished.

Ḳatîf is a commercial town (with a port) for trade where there have been at times scarcity of grains; those who are the masters of sea-borne trade do not allow the sale of grain coming from sea to Muslims (even) at a daily market price. (Instead) they impose their own rotten and stinking grain on the people of the market to be sold at a high price. This situation has prevented the coming of grain from Laḥsa and (over) seas. This being in contradiction to (Imperial) order (decree) and law (*shar'c*), is abolished. Hereafter, they must not do this, so that the grain may come from the vicinity and thus no grain scarcity would fall upon Muslims.

In the province of Ḳatîf, since former times, there has been no fixed *kānunnāme* regarding *re'āyā's* grain; and therefore, an excessive quantity has been levied from the *re'āyā*. Everyday 40 or 50 donkeys have inordinately been exacted from the people of every village and town. The *re'āyā* have, by way of forced labour, been demanded by the magistrates to give their own *akçes* (?), to carry water and do some other services (for them). Presently the province is registered and the law is fixed. (Therefore), from now on the *re'āyā* having paid the *divânlik* of their grains in accordance with the *deftêr* (register) will not, to the contrary of the magestic law, serve the magistrates by way of forced labour.

The *re'āyā* have, by way of forced labour, been carrying forage for the magistrates everyday. This, being considered as an utter injustice to the *re'āyā*, is also abolished. And the *subāsis* of *nāhiyes* and that of town have been leeching the fodder and food of the *re'āyā* everyday without any payment. This, being in contradiction to the magestic law, is also abolished. It should not happen from now on. If this leeching continues then the magistrate of law must obtain them their *akçes* in return.

فستق و آتش

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ما ... قطیف

ما ... م

ولید لبراهیم	ولید ماجید	ولید قاسم	ولید یوسف	ولید زور	ولید سعد
ولید ناصر	ولید حبیب	ولید ناصر	ولید سفر	ولید سفر	ولید سعد
ولید سفر	ولید عبد	ولید ناصر	ولید سفر	ولید ناصر	ولید سعد
ولید سعد	ولید سعد	ولید سعد	ولید سعد	ولید سعد	ولید سعد
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مجلس شورای عالی
وزارت معادن و صنایع معدنی
تهران

حاجی نیشی آتیه قلیف

حاجی

حاجی	حاجی	حاجی	حاجی
۳۱۷۵	۶۰۰	۱۰۰	۳۲۰

۴۰	۳۴۵	۲۰۰	۲۰۰
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طاهره قلیف

حاجی زور زلف

حاجی زور زلف

حاجی زور زلف

طاهره قلیف

علاء الدین
بن محمد

علاء الدین
بن محمد

علاء الدین
بن محمد

علاء الدین
بن محمد

علاء الدین
بن محمد

مذکور طریقہ لکھی بیکدہ زبانہ خانہ لولویہ باغیچہ لری و سایر ملککاری فطیف
طیارہ خضہ لولویہ کندول لولویہ خانہ لولویہ بدو عرب طابقمی لولویہ
لومریہ یا زلموہ ممکن لولویہ مذکور طریقہ فلم قبضہ عز الزام برہہ لریہ قدریہ کلویہ
لولویہ صنوبریہ زیدریہ لریہ کلویہ

قولہ
قولیہ حاتمہ طابقمی لولویہ بر وجہ خدیج
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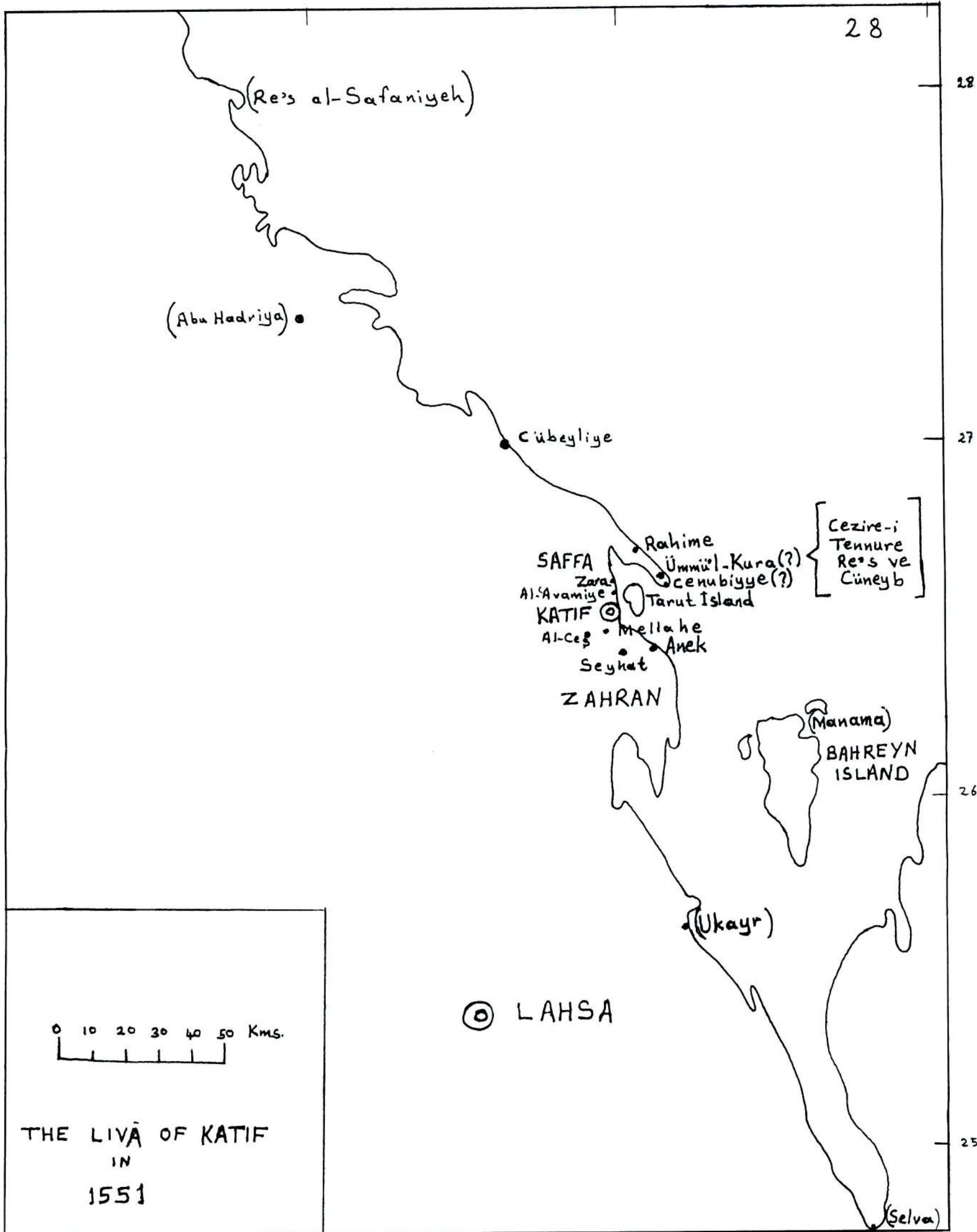
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THE LIVĀ OF KATIF
IN
1551

