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IOANNIS P. THEOCHARIDES
•
STUDIES ON OTTOMAN CYPRUS

I

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THE *NAHIYE* OF EVDHIMOU IN 1572 IN CYPRUS UNDER OTTOMAN RULE: ADMINISTRATIVE BORDERS, POPULATION, ECONOMIC WEALTH AND VILLAGES

M. Akif Erdoğan

Evdhimou was the name of a geographical and administrative subdivision in Cyprus in 1572. It consisted of a small region between the villages of Koukla and Episkopi under the Ottoman administrative system.¹ Also in 1572, it was the name of two villages, located in southern Cyprus. In 1572, the Ottomans are known to have divided Cyprus into twelve administrative subdivisions (*nahiye*): Famagusta, Tuzla, Mazuto, Karpas, Hirsoho, Kyrine, Baf, Limassol, Mesaria, Nicosia, Pendaya and Evdhimou.² The *nahiye* of Evdhimou was a completely rural area, comprising twenty nine villages and one monastery. In Turkish it was called Avdim (present-day Düzkaya), one of the smallest administrative sub-divisions in Ottoman Cyprus. We know from the Ottoman tax survey of 1572 that there were also another two villages named Evdhimou. They were the villages of Pano Evdhimou and Kato Evdhimou. The geographical and administrative borders of the *nahiye* of *Evdhimou* lie between the Troodos Mountains and the Mediterranean shore. In fact, the Ottoman central administration linked some villages in the *nahiye* of Evdhimou administratively to the *kaza* of Limassol. It was made clear in the tax survey of 1572 that Malia, Skeleniku (Silikou), Anuvire (Anoyira), Dora, Archu (Arsos), Perithiyu (Potamiou), Kridi and Paramali villages were linked to the Limassol district administratively, financially and militarily. Other villages remained under the *nahiye* of Evdhimou.

Population

The Ottoman census of 1572 shows that the inhabitants of the *nahiye* of Evdhimou were exclusively non-Muslim and the majority of them were Orthodox. We strongly suggest that the first Ottoman administration did not

¹ This paper is based mainly on *Cyprus Detailed Defter (Kıbrıs Mufassal Defteri)*, dated 1572, at the Archive of the General Directorate of Land Registry and Cadastre (*Tapu ve Kadastro Genel Müdürlüğü*) in Ankara, no. 64.

² M. Akif, *Kıbrıs'ta Osmanlılar* (Ottomans in Cyprus), vol. 1, Nicosia, Galeri Kultur Publications, 2008, p. 223.

drive away the Catholics of Cyprus in the years 1571 and 1572 with harsh measures. We know that in the Ottoman survey of 1572, one of the three quarters in Bachna village was registered as a Catholic quarter. At this time, there were no Muslims or any converts to Islam in the *nahiye* of Evdhimou. We know that Islamisation in Cyprus first began in the Karpas and Famagusta regions.

Some villages in Evdhimou had large quarters. The most populous village was Archu (Arsos) with a population of 250 households. Archu village consisted of four quarters:

1. Agios Philippos
2. Agios Pereshkoga
3. Agios Androniko
4. Agios Apostol

Villages with more than 100 households were Dora, Vasa, Pano Evdhimou, Anuvire (Anoyira), Malia, Omodoz and Bachna villages near Limassol.

Dora village consisted of three quarters:

1. Agia Marina
2. Agios Savva
3. Kapuluka. Anuvire (Anoyira) village consisted of two quarters: Straniku, Tshavru (Stavros).

Bachna (Pachna) village consisted of three quarters. One of them was a Catholic quarter and the other two the Orthodox quarters of *Agia Marina and Agios Yorgi Trevlakka (Agios Georgios Trevlaka)*.

Yervasiye village consisted of two quarters: Agia Marina, Agios Nicolaos

We get a strong impression from the Ottoman data that the system of quarters (*mahalla*) in villages had existed since Venetian times. The Ottomans registered in the tax survey exactly the same names as in Venetian times. Ronald Jennings conducted research into the Nicosia court registers and established that Islamisation, conversion to Islam, began to spread among the non-Muslims of the *nahiye* of Evdhimou at the beginning of the seventeenth century, especially in the 1630s. For instance, Maria, a non-Muslim woman from Evdhimou, came to the Kadı Court of Nicosia to convert to Islam in 1604.³ Although her husband did not convert to Islam at least formally, she accepted Islam and officially divorced her husband.⁴ An interesting Ottoman practice was that, after 1572, widowed women living in the *nahiye* of Evdhimou were given some agricultural lands by the state in order to farm.

³ Ronald C. Jennings, *Christians and Muslims in Ottoman Cyprus and the Mediterranean World 1571-1640* (hereafter: *Ottoman Cyprus*), New York, 1993, pp. 25, 70.

⁴ Jennings, *Christians and Muslims*, p. 140.

Table 1: Population of the nahiye of Evdhimou in 1572

<i>Villages</i>	<i>households</i>	<i>bachelors</i>	<i>others</i>
Archu (Arsos)	250	26	-
Dora	142	16	-
Vasa	132	15	1
Pano Avdim	124	14	2
Anuviyre (Anoyira)	120	28	-
Malia	113	17	-
Omodoz	111	19	6
Bachna	102	27	-
Potamiyu	96	9	1
Agios Oros	89	5	1
Afhatora (Alektora)	79	19	-
Yervasiye (Gerovasa)	78	9	1
Perithiyu Diyokenuse	65	12	1
Platanistiye	62	11	-
Kato Avdim	56	5	-
Agios Yorgi Pisuri	42	7	1
Paramali	42	2	-
Kato Yannada	41	7	-
Pisuri	40	6	-
Galfiye	28	3	-
Malavri	23	2	-
Iskleniku (Silikou)	23	6	4
Krirdi	18	4	-
Kamara	14	4	-
Kisuse (Kissousa)	12	1	-
Mandala	12	1	-
Phini	9	1	2
Apliki Turtari	-	6	-
Periskiyu Koni	-	4	-
Agii Anarkiri Monastery	-	-	-
Asateri (hamlet)	-	-	-
Lindiye (hamlet)	-	-	-
Kaputami (hamlet)	-	-	-
Total	1.923	259	19

(Source: *Defter-i Mufassal-ı Liva-yı Kubrus*, The Archive of the General Directorate of Land Registry and Cadastre in Turkey, no. 64, Ankara)

Dr. Jennings wrote in his book that the village of Pano Evdhimou had 140 adult men. Fourteen of them were unmarried, bachelors, while two of them

were blind. It had a population of approximately 600-650.⁵ Its non-Muslim population decreased sharply at the end of the sixteenth century by 46% to 25 households, and it continued to fall until 1623. Jennings points out that blindness was widespread in throughout Cyprus because of the *oftalmiya* disease.⁶

Economic Wealth in the Nahiye of Evdhimou

The richest village was Pano Evdhimou, which, according to the Ottoman tax survey of 1572, annually paid 40.583 aspers to the Ottoman Treasury. Other villages, which paid more than 10.000 aspers annually to the Ottoman Treasury, were Archu, Anuvire, Dora, Malia, Vasa, Omodoz, Potamiyu, Afhotor, Pahna and Agios Oros. The poorest villages were Malavri, Phini, Lindiye, Perikiyu, Koni, Kaputami and Apliki Turtari.

Table 2: Annual tax paid by the villages of the nahiye of Evdhimou to the Ottoman Treasury in 1572

Villages	Annual Amount (akçe)
Pano Evdhimou	40,583
Archu (Arsos)	22,594
Anuviyre (Anoyira)	20,785
Dora	17,743
Malia	17,666
Vasa	17,239
Omodoz	17,179
Potamiyu	16,773
Afhotor	14,768
Bachna	13,526
Agios Oros	11,549
Paramali	9,871
Platanistiye	7,827
Yervasiye (Gerovasa)	6,975
Perithiyu Diyokenuse	6,227
Kato Yannada	5,950
Aya Yorgi Pisuri	5,894
Iskleniku (Silikou)	4,734
Kato Evdhimou	4,650
Galfiye	3,955
Pisuri	3,852
Kamara	3,349

⁵ Jennings, *Christians and Muslims*, p. 259.

⁶ Jennings, *Christians and Muslims*, pp. 194, 196.

Mandala	3,051
Kırıdi	2,588
Kisuse (Kissousa)	2,102
Agios Anarkiri	1,800
Malavri	1,713
Phini	1,441
Lindiye, a hamlet	999
Periskiyu Koni	929
Kaputami, a hamlet	790
Apliki Turtari	608
Total	289,710

(Source: *Defter-i Mufasssal-ı Liva-yı Kubrus*, The Archive of the General Directorate of Land Registry and Cadastre in Turkey, no. 64, Ankara)

Dr. Jennings correctly wrote that the villages of Pano and Kato Evdhimou did not constitute a single town in 1572, but each one was a separate village. In confirmation of Dr. Jennings' findings, we discovered that there were no important settlements displaying city or town characteristics in the *nahiye* of Evdhimou. However, he incorrectly and rather confusedly observed that the richest village in the subdivision was Kato Evdhimou,⁷ while I found that the richest village was Pano Evdhimou, with an annual tax of 40,583 aspers. The wealth of the village came from cotton and grains, while other important agricultural products were carob beans, lentils, broad beans, flax, sheep, honey and olives. There were also a tavern and a water-mill in this village.

Table 3: The village of Pano Evdhimou in 1572

<i>Taxable products and others</i>	<i>Annual Amount (akçe)</i>
cotton	19,200
wheat	13,200
<i>ispence</i> , poll tax	4,140
barley	3,900
carob bean	3,745
tavern	1,500
olives	957
broad beans	850
mills	660
pigs	250
<i>Badiheva</i> fine payments and others	250
linen	230
sheep	155

⁷ Jennings, *Christians and Muslims*, p. 259, 260.

unclaimed inheritance and others	150
Watchman for country	110
vegetable and fruits	100
lentils	91
honey	50
Total	40,583

(Source: *Defter-i Mufassal-ı Liva-yı Kubrus*, The Archive of the General Directorate of Land Registry and Cadastre in Turkey, no. 64, Ankara)

In fact, we know that in 1572 the most important product from the *nahiye* of Evdhimou was grape juice⁸. However, the village named Evdhimou did not produce grape juice. The main source of wealth of the villages in the *nahiye* of Evdhimou was agriculture, not trade. It appears that the only place of commerce was Archu village, where there was a weekly bazaar. The only tannery in this region also operated in this village. We know that its wealth was mainly based on grain agriculture and grape juice. It was famous for its vineyards. However, it appears strange that wine was not listed among the official products taxed by the Ottoman administration in 1572. As far as I know, the making and sale of wine was prohibited by the Ottomans, although Cypriot villages had taverns. In the Nicosia Court registers, I found that Cyprus had a wholesale wine trade, and Cypriot taverns were generally provided with wine by Jewish merchants. This Ottoman document indicated that wine reached the island from outside, to be sold to non-Muslim Cypriots. In the light of this situation, my question is whether the Ottoman administration prohibited the making of wine from the vines of Cyprus in 1572. Anyway, from the Ottoman data, it appears that *Archu* village had been a wine-making centre since Venetian and even ancient times.⁹ Grape juice was abundantly produced in this village, even more than in other villages, like Potamiyu, Vasa and Malia. Walnut trees were also plentiful in this village.

Table 4: *Kato Evdhimou village in 1572*

<i>Taxable products and others</i>	<i>Annual Amount in akçe</i>
<i>ispence</i> , poll tax	1,830
carob bean	700
wheat	648
barley	372

⁸ It is incorrect that the Ottomans measured grape juice in *kile*, as is suggested by Jennings, (Ronald C. Jennings, *Village Life in Cyprus At the Time of The Ottoman Conquest*, (Eds). M. Akif Erdoğan, A. Efdal Özkul, Istanbul, Isis Press, 2009, pp. 51, 63). Grape juice was measured in *hml*.

⁹ The Ottoman central administration most likely intended to prohibit the making of wine by non-Muslims in Cyprus in 1572. Practically this was impossible.

<i>Badiheva</i> , fine payments and others	220
olives	198
unclaimed inheritance and others	180
fruits	150
pigs	118
broad beans	65
Watchman for vineyard and gardens.	56
lentils	39
sheep	30
flax	22
honey	20
Total	4,648

(Source: *Defter-i Mufassal-ı Liva-yı Kubrus*, The Archive of the General Directorate of Land Registry and Cadastre in Turkey, no. 64, Ankara)

Anuvire was the third richest village in the region. Its wealth was based mainly on grain, carob beans and fruits. There was no cotton or grape juice, while olives occupied an important place among the village's economic resources. It was notable for its water mills. The village of Dora's wealth was based mainly on agricultural products, as well as on grape juice, grains and cotton. Malia was one of the three major villages for grape juice as well as grains and fruits. Vasa was one of the richest villages, famous for its grape juice, grain and walnut trees. Omodoz, where grape juice, grains and fruits were produced, ranked second in the cultivation of vegetables and fruits. The village of Potamiyu's wealth was mostly based on grape juice. It was the most important village in the region in the production of grape juice, but not grains, also producing fruits and vegetables. Aftahora was ranked second in the cultivation of cotton after Pano Evdhimou. As far as we know, in 1572, cotton was produced in the villages of Paramali, Persikiyu Koni, Agios Yorgi Pisuri, Galfiye, Kamara and Dora. We have some information from Ottoman sources on other villages: the wealth of Agios Aros was mainly based on grape juice and grains. Malavri was one of the smallest villages, where grape juice and grains were produced. Phini was one of the smallest villages, both from the point of view of population and wealth. Its main sources of wealth were grape juice and grain. Apliki Turtari was one of smallest villages, where grape juice and grain were produced. Iskleniku was one of the medium-sized villages. Its wealth was based on grape juice and grain. Bachna produced grape juice and grain, as well as olives. The economy of Yervasiye (Gerovasa) was based on grape juice and grains. Kisuse was one of the poorest villages. Platanistia village specialized in stock raising and in particular sheep raising, but its economy was also based on the production of grape juice, grains, olives and fruits. The village of Kato Yannada was famous for its carob beans and grains. The wealth of other villages was mainly based on grains, grape juice, olives, carob

beans and cotton. Vetch and cow peas were rarely produced. Vetch was cultivated in Anuvire and cow peas in Dora.

We found two types of business enterprises in the Evdhimou region: tanneries and taverns. Pano Evdhimou, Malavri, Anuvire, Agios Yorgi Pisuri and Kiridi villages had small taverns. The richest tavern was in the village of Pano Evdhimou, making 1.500 aspers annually.

By glancing at the economic resources of the region, we can see that the main means of livelihood in these villages was the production of grape juice, grains, cotton, carob beans and olives. Grape juice, together with cotton, was one of the most valuable products for the villagers, although it was not produced by every village in the region. Wheat and barley were monocultures in certain villages. We have different information for Pisuri village, where an imperial garden had been set up.

In this region, mills were evaluated in two ways by the Ottomans. One way was their operation throughout the year with water power. We counted that 29 villages had twelve mills in this region. Mills working throughout the year generally belonged to the state. The Ottoman central administration divided and distributed their revenue in shares among trustees of *evkaf*, fiefholders and *mulk-holders*. Most shares were left for soldiers of the Ottoman cavalry, *sipahi*. There was no mill in this region bound to the pious foundation of *Lala Mustafa Pasha*. We know that the Orthodox villagers, who operated these mills in pre-Ottoman times, continued to operate them after the Ottoman conquest. Pano Avdim, the most important village, had two mills. One of them was in operation all year round, while the other for a period of six months. A mill with a single stone, formerly belonging to Agios Nikolaos, one of the oldest Orthodox monasteries of the region, in the village of Pano Evdhimou, was taken over by the state in 1572. We know that in 1572 the villages of Potamiyu, Agios Oras, Omodoz, Malia, Iskleniku, Anuvire, Kanuya, Yervasiya, Dora, Kisuse, Mandala and Kiridi had mills. Dr. Jennings wrote that villages located in the Mesaoria plain did not have any mills. However, more than 65% of villages located in the Troodos Mountains of the Evdhimou region had a mill. The *nahiye* of Evdhimou region had more mills than that of Limassol. The most famous mills in Cyprus were in the Agios Andronikos village of Karpas, as well as those in Kolosh (Kolossi) and Episkopi villages. It is understood that waters flowing from the Troodos Mountains provided the necessary power for operating the mills. In his book, Jennings also gave information about the irrigation system and the canals existing around these mills.

As for the tannery in the village of Archu, it is can be surmised from the tax it yielded, 300 aspers annually, that it was unimportant. Although Dr. Jennings has suggested that leather manufacturing was an activity conducted by townsmen, we found that the inhabitants of certain Cypriot villages were also employed in leather manufacturing. Tanneries existed in some villages

located in northern and eastern Cyprus, but they did not substantially help the economy of the villages.¹⁰

VILLAGES OF THE NAHIYE OF EVDHIMOU IN 1572

1. *Afhatora*¹¹: It has yet to be located due to the fact that it was one of the deserted villages in the *nahiye* after 1572.
2. *Anuvire*¹²: It has yet to be located ; possibly called Anoyira in Greek.
3. *Apliki Turtari*¹³: *Aplich* in Turkish and *Apliki* in Greek. In some Ottoman documents it was also written as *Apliki*.
4. *Arçu*¹⁴: Called *Arsos* in Ottoman times, now known as *Yiğitler*.
5. *Asateri*¹⁵: It was a hamlet. It was probably located near *Agios Oros* village.
6. *Aya Anarkiri Manastırı*¹⁶: Today it is known as *Agioi Anargyroi Monastery*, one of the monasteries of the *Baf* region.
7. *Aya Yorgi Pisuri*¹⁷: There were two *Pisuri* villages; one was called *Pisuri*, present-day *Pissouri*, and other *Agios Yorgi Pissouri*.
8. *Agios Oros*¹⁸: It has yet to be located.
9. *Baçna*¹⁹: It was also written as *Pahna*. Today the village of *Pachna* is located at the foot of the *Troodos Mountains*.
10. *Dora*²⁰: Today it is known as *Dora*.
11. *Phini*²¹: Today it is known as *Foini* or *Phini*. The Turks call it *Fini*.
12. *Galfiye*²²: It has yet to be located.
13. *Iskleniku*²³: It has yet to be located. Maybe present-day *Silikou*.
14. *Kamara*²⁴: It has yet to be located.
15. *Kaputami* (hamlet)²⁵: It has yet to be located.
16. *Kato Avdim*²⁶: It is possible located near *Evdhimou* village.

¹⁰ Jennings, *Village Life*, p. 115.

¹¹ *Cyprus Detailed Defter*, p. 342b.

¹² *Cyprus Detailed Defter*, p. 334a

¹³ *Cyprus Detailed Defter*, p. 331b.

¹⁴ *Cyprus Detailed Defter*, p. 337a

¹⁵ *Cyprus Detailed Defter*, p. 329b

¹⁶ *Cyprus Detailed Defter*, p. 343b.

¹⁷ *Cyprus Detailed Defter*, p. 340b.

¹⁸ *Cyprus Detailed Defter*, p. 329b.

¹⁹ This village's name has been written as *Pahna* or *Bahna* by Dr. Jennings.

²⁰ *Cyprus Detailed Defter*, p. 335a.

²¹ *Cyprus Detailed Defter*, p. 331b.

²² *Cyprus Detailed Defter*, p. 341b.

²³ *Cyprus Detailed Defter*, p. 332b.

²⁴ *Cyprus Detailed Defter*, p. 342a.

²⁵ *Cyprus Detailed Defter*, p. 344a.

²⁶ *Cyprus Detailed Defter*, p. 328b.

17. *Kato Yannada*:²⁷ It has yet to be located.
18. *Kiridi*:²⁸ It has yet to be located.
19. *Kisuse*:²⁹ Today it is known as Kissousa. The Turks call it Kissusa.
20. *Lindiye hamlet*:³⁰ It has yet to be located.
21. *Malavri*:³¹ It has yet to be located.
22. *Malia*:³² Today it is known as Malia. The Turks call it Bağlarbaşı.
23. *Mandala*:³³ It has yet to be located.
24. *Omodoz*:³⁴ It was also written as Omodos.
25. *Pano Avdim*:³⁵ Called Pano Avdhimou. The Turks call it Düzagac.
26. *Paramali*:³⁶ It was also written as Paramal or Paramalı. The Turks call it Chayönü.
27. *Periskiyu Koni*:³⁷ It has yet to be located. Possibly called Cheliktas by the Turks.
28. *Perithiyu Diyokenuse*:³⁸ It has yet to be located.
29. *Pisuri*:³⁹ Today it is known as Pissouri village.
30. *Platanistiye*:⁴⁰ Called Platanisteia. The Turks call it Chamlica.
31. *Potamiyu*:⁴¹ Potamiou, located on the Troodos Mountains.
32. *Vasa*:⁴² Today called Vasa Koilaniou. The Turks call it Gilan Vasası.
33. *Yervasiye*:⁴³ Today called Yerovasa. The Turks call it Yerovası.

Consequently, we have divided the villages and other settlements of the *na-hiye* into two groups. While one group was located at the foot of the Troodos Mountains, the other was located on the Mediterranean shores of southern Cyprus. The location of these villages is a serious problem now. More than 30% of the villages that existed in 1572 have been destroyed. Probably these deserted settlements were the smallest villages in Venetian times. The agricul-

27 *Cyprus Detailed Defter*, p. 339b.
 28 *Cyprus Detailed Defter*, p. 342a
 29 *Cyprus Detailed Defter*, p. 336b.
 30 *Cyprus Detailed Defter*, p. 343b.
 31 *Cyprus Detailed Defter*, p. 331a.
 32 *Cyprus Detailed Defter*, p. 332a.
 33 *Cyprus Detailed Defter*, p. 340b.
 34 *Cyprus Detailed Defter*, p. 330a.
 35 *Cyprus Detailed Defter*, p. 327.
 36 *Cyprus Detailed Defter*, p. 343a.
 37 *Cyprus Detailed Defter*, p. 340b.
 38 *Cyprus Detailed Defter*, p. 339b.
 39 *Cyprus Detailed Defter*, p. 341a.
 40 *Cyprus Detailed Defter*, p. 337b.
 41 *Cyprus Detailed Defter*, p. 329a.
 42 *Cyprus Detailed Defter*, p. 336a.
 43 *Cyprus Detailed Defter*, p. 335a.

tural and more populous villages of Venetian times continue to exist. We know that the richest villages were Pano Evdhimou, Archu, Dora, Malia, Vasa, Omodoz, Bahna and Paramalı. The villages of Kissusa, Malia, Potamiyu, Vasa, Omodos, Arsos and Phini are located at the foot of the Troodos Mountains.

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