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Thessaloniki Sericulture

Selanik İpekçiliği

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## ABSTRACT

The oldest documents on local sericulture in the Ottoman archives pertain to Rumelia. Information regarding the primitive practice of silkworm breeding which was inherited from the Byzantine period and was referred to as "purple silk" in the documents has been identified. During the Ottoman period, a great technical transformation was realized in the region of Rumelia, where Salonika is located, and cultivated sericulture was put into practice. Towards the 19th century, the silk production in the Peloponnese and Rumelia, where Salonika is located, formed the predominant part of the total production of the Ottoman Empire. The fact that such quick and high-quality silk production was achieved although the region of Rumelia, where Salonika is located, is far away from Iran in distance can be explained by the primitive sericulture infrastructure inherited from Byzantium and by the revival of traditional Central Asian Turkic sericulture in the region. The first document in the Ottoman archives concerning Salonikan sericulture is dated 1547, and this document is the earliest-dated document which has been identified regarding Ottoman sericulture. It has been observed that the sericulture in the Salonika region increased towards the end of the 18th century and rose quickly in the 19th century. With its harbor and the network of roads connecting with each other in it, the sericulture of the Salonika region presents a distinctive quality.

**Anahtar Kelimeler:** Ottoman Sericulture, Rumelia Sericulture, Byzantium Sericulture

## ÖZ

Osmanlı arşivinde yerel ipekçiliğe dair en eski belgeler Rumeli'ye aittir. Bizans döneminden intikal eden ve belgelerde "mor ipek" denilen ilkel ipekböcekçiliğine dair bilgiler belirlenmiştir. Osmanlı devleti zamanında, Selanik'in içinde bulunduğu Rumeli coğrafyasında yerel ipekçiliğe dair büyük bir teknik dönüşüm gerçekleştirilmiş ve kültive edilmiş ipekböcekçiliği hayata geçirilmiştir. 19. Yüzyıla doğru Selanik'in içinde bulunduğu Rumeli ve Mora ipek üretimi, Osmanlı Devleti toplam üretiminin ağırlıklı kısmını teşkil etmiştir. Selanik'in içinde bulunduğu Rumeli coğrafyası, İran'a mesafe olarak uzak olmasına rağmen bu denli hızlı ve nitelikli ipek üretiminin sağlanması Bizans'tan intikal eden ilkel ipekçilik alt yapısıyla ve geleneksel Orta Asya Türk ipekçiliğinin, bölgede yeniden ihya edilmesi ile açıklanabilir. Selanik ipekçiliğe dair Osmanlı arşivindeki ilk belge 1547 tarihlidir ve bu belge Osmanlı ipekçiliğine dair tespit edilen en erken tarihli belgedir. Selanik bölgesi ipekçiliğinin 18. Yüzyılın sonlarına doğru arttığı, 19. Yüzyılda ise hızla yükseldiği görülmüştür. Limanı ve üzerinde birleşen yollar ağı ile Selanik bölgesi ipekçiliği kendine özgü bir konum arz etmektedir.

**Keywords:** İpek, Selanik, Osmanlı İpekçiliği, Bizans İpekçiliği

## GİRİŞ

### Introduction

The early period of local Ottoman sericulture and its size that changed over time are of great importance. The realization of silkworm breeding in the Ottoman Empire, which requires a very sophisticated labor accumulation and the ability to transform itself, is a great example of development in an agricultural and technical sense. Ottoman sericulture in its historical continuity is a projection of the process that had been going on since the Central Asian period. Looking at Ottoman sericulture as a continuation of Central Asian Turkic sericulture will allow many problematic issues to be illuminated. This point of view is unique and has not been stated before and is a very important framework that would allow the subject to be

comprehended. Scythians' irregular trade with Eastern Europe created the Silk Road over time, and this road continued to operate for thousands of years. The basic commodity of this legendary road is silk. The most important actors of the Silk Road route, which includes many capillary road networks, are the Turkic States and Communities, with their unique status and positioning. The role played by the Turkic states and communities in the Silk Road trade, which included major states such as China, Iran and Byzantium, has been overlooked. The practice of silkworm breeding, which had been hidden as a secret for several thousand years, was first implemented, outside of China, in the Turfan region and then in the regions where Turkic communities live.

Following after China and the Turfan region, the highest-quality silk was grown in Iran. The demographic structure of silk merchants and silkworm-breeding regions in Iran is also remarkable. It is observed that silkworm cultivation, which requires such sophisticated and technical knowledge that evolved over centuries, was carried out easily and smoothly in the Ottoman country. There is no evidence of silk production in the Hüdavendigâr province, including Bursa, and other silk-producing Anatolian cities such as Amasya and Tokat during the 14th and 15th centuries. However, the situation in the region of Rumelia, including Salonika, differs. Although there is a shortage of sufficient evidence in this regard, there are indications about the Byzantine period, especially the region of the Peloponnese. However, information on the size and development of sericulture in these regions is very deficient. It is understood that the sericulture that was carried out in the Peloponnese-centered regions was primitive and filature-drawing techniques were not known. The most striking issue regarding the region in the Ottoman archival documents are the documents concerning the sericulture of Salonika, Edirne and the Peloponnese as much as the Bursa documents. The most likely reason for this situation may be the inheritance of the silkworm-breeding culture from the past even if at a primitive level.

The most important reason for researching Ottoman silkworm and local silk production is the prejudice that dependency on such an important commodity that was to continue across centuries was looked on in profound lethargy, without coming up with any solutions. The profile of Ottoman sericulture can be uncovered by researching a limited number of silk production centers such as Salonika. Ottoman sericulture reached the level of Iranian sericulture in a very short time. The

realization of this transformation in such a short time and the size to which the production reached towards the 19th century are very striking. Dependence on imported silk rapidly declined from the middle of the 17th century on. The historical processes and transformation on this issue are very important and need to be investigated. Abstract

### **1.Early Sericulture Activities in the Salonika Region**

Information about the first period of sericulture in the Thessaloniki region is very important. Because there is a great unknown about the origins of Ottoman sericulture. Revealing the profile of important silk production centers such as Thessaloniki will illuminate many points that remain in the dark about Ottoman sericulture. The most important reason for the lack of information about the first period of Ottoman silkery is that documents related to siericulture in the Ottoman archive were published in the 16th century. It begins in the second half of the century. The oldest dated document on this subject in the archive is dated 1547, and the document belongs to the town of Melnik in Serez, which is 106 km away from Thessaloniki. The document clearly mentions silk grown in Melnik.(BOA, İE.ML..., 33/3171) again, as early as 1588, the provision written to the qadi of Thessaloniki mentions the Mizan'i Harir in Thessaloniki. (BOA,A.{DVNSMHM.d., 62/473)

Fahri Dalsar cited a Bursa şer'iyye registry dated 1585 and stated that silks called mashdud from Rumeli were brought to Bursa.<sup>1</sup>(Dalsar, 1960: 183) Thessaloniki is the most important city and center of the Rumeli region. The first period of Ottoman sericulture is one of the least known. Although it is a distance from Iran, where the densest and the most qualified cocoons are grown after Central Asia, it is obvious that the Rumeli sericulture in which it is located in Thessaloniki began earlier than the Anatolian sericulture. The situation of Bursa city is unique. Halil İnalçık noted that there is no presumption that sericulture was made in Anatolia in the 15th century. (İnalçık, 2000:362) Fahri Dalsar also states that local sericulture began in the 17th century without specifying Rumeli. The first document about local silk farming in Bursa is dated to 1587.<sup>2</sup> (Dalsar, 1960; 150,386) It is not possible to say the same about the sericulture of the Rumeli region, where the sericulture of Thessaloniki is located. There are signs of the Byzantine period of Rumeli

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<sup>1</sup> Since the classification system changed, the record of Shari'iyye, to which Fahri Dalsar referred, could not be identified in the Ottoman archives.

<sup>2</sup> A mulberry garden and mulberry leaves belonging to Hacı Yunus Foundation were rented for 5500 akches. The mention of mulberry leaves is clearly a sign of sericulture.

sericulture. <sup>3</sup>(Xinru, 2010:75,101; Oikonomidès,1986:42; Stable URL:<https://www.jstor.org/stable/1291528> Accessed: 16-11-2019 12:22 UTC; Gisela, Richter, 1929:30; Aristotle's, History Of Animals, 1883:124-125; Jacoby, 2015: 79; Haussig, 1997: 48, 63, 70.) In 1296, locally produced silk was sold at a fair held in Mora in the section belongs to Venetian. In 1328, Mora again has silkworms grown by peasants in the region controlled by the Venetians . However these cocoons are quite unqualified, and only twenty percent can be used after drying. (Jacoby,2015;76,78) Because of the geographical proximity, it is natural for Rumeli and Thessaloniki sericulture to have the interaction of primitive sericulture, which is rumored to be carried out in Mora. Sericulture in the regions of Thessaloniki, Edirne, Tirhala and Mora seems to have become evident in Ottoman sericulture with an increasing acceleration.

Edirne, Tirhala and Mora seems to have become evident in Ottoman sericulture with an increasing acceleration. Towards the 19th century, the sericulture of the Rumeli region has more production even than the Hüdavendigâr Province, where the Bursa sericulture hinterland is also located. In fact, each of these centers has reached the size of the Hüdavendigâr Province and passed it. It should be taken into account that the Jalali (Celali) Rebellions also reduced the supply of silk in Anatolia. Especially in the Rumeli region, where Thessaloniki is located in the center, silk production has increased, it is likely that it has completed the deficit in Anatolia. (Çizakça, 1985; 361)

## **2.The Salonika Sericulture Region**

Thessaloniki is centrally located in Rumeli. Documents related to Thessaloniki sericulture in the Ottoman archive seen from the 16th century onwards. Especially, the number of documents has been increasing since the end of the 18th century. As with other silk-producing cities, there is a silk-producing region concentrated around Thessaloniki. This issue has not attracted enough attention from researchers. There is a hinterland and the linked/backed regions to it throughout the

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<sup>3</sup> Beirut and Tire, belonging to Byzantine geography, in Syrian lands, are the regions where the first silk production was made.

However, Byzantium lost the region definitively after 638s and the region was captured by the Arabs. It is probably during this period that Byzantium learned the sericulture technique. Aristotle is the first to mention the silkworm in Greek Literature. However, some researchers think that the information given by Aristotle is wrong. Ezekiel BC. It states that in the 6th century in Byzantine Jerusalem, women wore silk clothes. M.S. In the 6th century, during the Justinian period, information on Byzantine sericulture is increasing. Some researchers state that a primitive sericulture was made in Byzantium during this period. In the Eparch Book compiled at the beginning of the 10th century, it is stated that there are silk merchants and silk fabric producing workshops in Istanbul.

cities known for silk production. The movement of cities within the framework of silk production, with the center and the province, can provide important clues to the adventure of Ottoman sericulture. In archival records related to the silk production centers in and around Thessaloniki, the regions associated with the Thessaloniki sericulture are mentioned as “tevabi' districts and villages”.

A document dated 1190 mentions the areas of Thessaloniki and tevabi' Mizani harir mukataas. (BOA,C,ML,722/29551) Tirhala, Yenişehir-i Fener mizans are mentioned together with the Thessaloniki Mizan. (BOA,C,ML,540/22211,2) Tirhala and Yenişehir-i Fener are close to Thessaloniki in distance. Tirhala Mizan was also mentioned together with Edirne Mizan period to period. However, the general Tirhala silk area was indicated by itself towards the 19th century. Again, a document of 1290 clearly states the names of accidents that were Tevabii of Thessaloniki.<sup>4</sup> Thessaloniki and tevabi' Mizani hariri mukataa, which was previously added to the Hamidiye Foundation, were re-transferred to the miri class, and the provision was written as here was given to Mehmet Tahir Bey. (BOA,C,ML,540/22225,3) A document dated 1287 states that the accidents of Vudina, Maa Gelmeriye and Bazargah-ı Kesendire from Tevab of the Sanjak of Thessaloniki were two loads short of the Harir öşr compared to the previous year. (BOA,I.DH.627/436361) in a document dated 1325, the Gevgili accident from Tevab of Thessaloniki was mentioned. Most of the gardens in Gevgili have been converted into mulberry gardens but are not registered as such in the deed. This, in turn, leads to a loss of tax. Because of this, it was requested that the mulberry gardens around Gevgili be inspected and their registration in the deed be converted into a mulberry garden and their real values be recorded. (BOA,TFR.I..SL...168/16702)

### **3.The Size of Salonika Sericulture**

When the Ottoman Archive documents are examined in general, it is seen that the Thessaloniki sericulture documents were more concentrated around the 19th century compared to other Rumeli region cities such as Edirne and Mora. Early records on Edirne local sericulture are quite abundant. However, since the end of the 18th century and throughout the 19th century, there are many documents of

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<sup>4</sup> “...Rumeli sol kolunda olub başkalem itibar olan mahmiye-i Selanik ve nevahisi ile liva-i mezkürenin havi ve müstemilatından olan Karafeyra ve Ağustos ve Vodina ve Yenice-i Vardar ve Avrathisarı ve Paşa sancağında vaki Doyran ve Usturumca ve Radovişte ve Kavala ve Drama ve Pravişte ve Zihne namun kaza ve tevabii kuralarında kalil ve kesir ne mikdar harir hasıl olur ise bir dirhemi zayi ve telef olmaksızın cümlesi yed-i vahidden zabt ve ruyet eylemek üzere elhaletü hazihi mahmiye-i merkume de ikamet üzere olan Mehmed Tahir efendi kulları müceddeden emin nasb ve tayin buyurularak...”

Thessaloniki local sericulture. Although it is a general point of view without going into details in the archive documents, it is an important indicator of the profile of the Thessaloniki region sericulture.

In a document dated 1709, a French merchant named Markis bought 306 okka silk from Thessaloniki. Although there was a decree not to demand tax again, a customs duty was demanded for the second time. It was stated by him that this situation was against the covenant signed between the two states and he was asked not to be victimized in the provision sent from the Ottoman center. (BOA,16702AE.SAMD.III.25/2367,s.-2) Again in 1728, in line with the request of the tax farmer who collected the silk tax of the Thessaloniki region, a decision was sent from the center to the Thessaloniki customs officer. In this provision, it is required to prevent silk produced in the region from being smuggled and sent to other cities. (BOA, İE.ML...122/11569) In 1766, silk fabrics and silk yarn dye mukataa were given to 30.000 kuruş, to the participation of three people. It was understood that some of the Jewish and Greek subjects were dyeing silk, yarn and fabric without fulfilling their tax responsibilities, and the complaints of three people who took the mukataa on them were justified and a provision was written not to continue the act contrary to this regulation. (BOA.SMST.III..6/383) This document and similar documents suggest that Thessaloniki has a unique role in the silk industry in the Rumelia region. The presence of silk factories in Thessaloniki in the 19th century also strengthens this possibility.

Within the "mizan-ı harir" mukataa, which is related to the waqf mukataa of the Abdulhamit I period; The "mizan-ı harir" mukataa of the regions of Thessaloniki and Thessaloniki along with Istanbul, Bursa and Izmir are also stated. A provision was written on the cancellation of the delalliye tax, which is one of the taxes related to the sale of silk, and the increase of the "mizan-ı harir" tax of the meşdud silk to two kuruş, on the grounds that it would create difficulties for the people. Thus, the 15-para "mizan-ı harir" tax previously collected remained at the same rate and other taxes were canceled. (BOA.C..AS...1009/44188,s.1-2) It is important that the city of Thessaloniki is mentioned in the document, together with the other three important cities, in the context of the mizan-ı harir. Again, the qualified silk called Meşdud is produced in Bursa as well as in Rumelia cities such as Edirne and Thessaloniki. Considering that the origin of Rumelia sericulture is based on "purple silk", a primitive cocoon belonging to the Byzantine period, it is understood that a significant

progress has been made in the improvement of sericulture in the region towards the 19th century. In 1810, 6072 kuruş was handed over to the shipyard treasury, to which the mizan-ı harir were affiliated. 3550 kuruş of this amount was collected at the time of the Thessaloniki customs trust, Sadık Efendi. 1202 kuruş out of 3550 kuruş was paid as an offset to Edirne mizan-ı harir. (BOA,C..BH.,105/5059) If this tax is taken as a measure, it can be said that the Thessaloniki mizan-ı harir is twice the size of the Edirne mizan-ı harir . However, the fact that Thessaloniki is a port city and many centers in the region are logistically connected to Thessaloniki can bring the silk produced here to Thessaloniki. This possibility should be taken into account.

In 1245, the ruling written to the governor of Thessaloniki sanjak Mustafa Pasha and to the judges in the towns of Thessaloniki, it is stated that the mizan of Thessaloniki and Serres, which are governed by the shipyard treasury, and their mizan, which are affiliated to these places, were given as tax payoffs to a person named Abdullah. It has been stated that the governor of Serres did not obey this, that the mizan of Thessaloniki was quite large, silk and cocoons were taken to the silk catapults in Serres, one of the towns and villages of Thessaloniki, and this would damage Thessaloniki revenues. While it was stated that the mizan of the Thessaloniki sanjak and its subordinate regions was given to a person named Nurullah in the previous period, it was stated that the tender was given to a person named Abdullah in 1244. The governor of Serez, Yakup, requested that he be given the mizan-ı harir of the Selanik and Serres and their affiliated regions. If this is not found appropriate, he demanded that the mukataa be divided into two. However, it was stated that this would harm Thessaloniki revenues and the Thessaloniki mizan-ı harir was tendered to Abdullah for 35,000 kuruş and Serres for 900 kuruş in 1245. (BOA,C..ML...10/443,3)

A document belonging to the year 1836 contains the accounting records of the mizan-ı harir and silk öşür of all Ottoman regions individually and collectively. In this respect, the general profile of the silk produced in the Ottoman homeland is clearly revealed. In the document, while the city of Thessaloniki is 173.000 kuruş, öşür tax is 108.334 kuruş and 281.334 kuruş in total. Edirne mizan-ı harir and öşür tax is 323,340 kuruş and is about 15 percent higher than Thessaloniki. Yine Rumeli bölgesinde, Selanik ve Edirne ile birlikte önemli bir ipek üretim merkezi olan Tirhala ve bağlı bölgelerinde 305.000 kuruş bulunmaktadır. İn Amasya, which is the most important silk production center in Anatolia after Bursa is 244,333 kuruş silk öşür

and mizan. Bursa city and Mora mizan and and öşür are not mentioned in the document. The taxes of only the hole cocoons called kamçıbaşı belonging to the city of Bursa are specified. Apart from these two important centers, all silk production centers in the Ottoman country are listed in the document. The number of the specified centers is fifteen. A tax farming fee of 1.557.314 kurush in total has been specified. (BOA, D..BŞM.TRE.d... .15696) Approximately 900,000 kuruş of this amount is requested from Thessaloniki, Edirne and Tirhala in Rumelia. The document shows that apart from Bursa and Amasya, Ottoman silk production shifted to Rumelia in the 19th century.

In 1838, the öşrü harir and mizan the mukataa of the towns of Thessaloniki and tevabi were tendered to Izzet Pasha, the Thessaloniki commander, as tax farming for 3 loads of 70.334 kuruş. (BOA, HAT, 528/5976) 3 yük correspond to 70.334 kuruş, 370.334 kuruş. It is seen that the Thessaloniki silk taxes have increased by nearly 100,000 kuruş within two years. It is understood that this acceleration is exclusive to the general of the 19th century. Because, in a document dated 1855, while the taxman, which are connected of Thessaloniki and the Sanjak of Serez Pasha were awarded to Mustafa for 4 loads of 27.777 kuruş, while 4 loads of 94.381 kuruş were requested from his successors with his death. Heirs also accepted. (BOA, C..ML... 228 / 9537,2) From 1251 to 1255, the cost of the Thessaloniki mizan-ı harir and the öşür of silk tax farming has increased approximately twice. In an official letter written from the center to Thessaloniki in a document belonging to the year 1852, warnings were made regarding the tax related to the export of silk. (BOA, I.MVL.238 / 8466, p.2) Again, in a document belonging to 1860, it was stated that no customs duty would be charged again from silk going from one pier of the Ottoman Empire to the other. Customs were required to keep a special book and write the names of the fabricators who moved the cocoon from one pier to another in order to turn it into yarn, and the amount of silk they carried. If the cocoon is processed, it is stated that 4 okka cocoons and 1 okka silk correspond. Such a regulation has been made in order not to send silk from the piers to other countries runaway. (BOA, HR.MKT., 306/64) In the document, it is striking how important the silk tax was for the Ottoman state and the level Thessaloniki reached in silk production. In another document, in the same period, the Amediye tax was not collected from the cocoons that came to the Thessaloniki customs from the land, so that the state had lost income and should be taken afterwards, and those responsible

were asked to be compensated for the damage. (BOA, MVL.993 / 3) In 1869, the amount of silk öşür in Thessaloniki reached the level of 1,240,000. One year later, 478,382 kurus decreased 18 money and 926,704 kurus decreased to 8 para level. (BOA, I.SD.31 / 1518, p.2; BOA, I.SD.263 / 7, p.2) The reason for this decrease was asked by the central administration. Low yields and increased costs compared to a year ago are the reasons for this. (BOA, ŞD..263 / 7, .2, p.1-2) Inflation in the Ottoman homeland from 1840 to 1870 is quite high. However, the most important result that can be obtained from the documents is the Thessaloniki sericulture, which rose during the 19th century. In the 19th century, Thessaloniki was one of the five most important silk production bases of the Ottoman state.

Italian trade representatives who went to Greece in 1911 stated in their report to the Italian trade ministry in Rome that the silk industry in the country had declined for a few years. They stated that half a century ago, 24 million kilograms of raw silk were produced in the country, 82% of which was produced in Laconia and Messina regions in the Peloponnese. They stated that the remaining production was produced in Larissa, which is located in the silk production region of Thessaloniki. Thessaloniki was separated from the Ottoman Empire in 1912. Also this year, cocoon production in Nolo in the Larissa region is 80,000 kilograms. Mulberry trees are old trees. That's why a quarter of the cocoons are yellow and the rest are white. There is one silk catapult here. (Journal of the Royal Society of Arts, 1914: 35-36)

#### **4.Other Information Reflected in Archival Documents in the Context of Salonika Sericulture**

In the 19th century, the density of documents related to Thessaloniki sericulture in the Ottoman archive is increasing. Therefore, in the 19th century, the issues related to Thessaloniki sericulture diversified and the problems reflected in the documents differ. One of the most important issues reflected in the documents during this period is silk seed. The establishment of mulberry gardens, the establishment of Daruttalims where sericulture training is given, silk factories and the export of cocoons to abroad by evading taxes and illegally are some of these issues.

It is stated in many documents that Harir seed is requested from Thessaloniki. (BOA, A.) MKT.MHM..207 / 10, p.1-2) The uncontrolled introduction of silk seeds from France in 1870 after the disease seen in silkworms caused concerns. Therefore, it has been requested to implement a control mechanism. This has also caused

concern, as it has not been clearly stated whether there will be a prepaid charge for products with banderole. (BOA, ŞD..541 / 18; BOA, ŞD..543 / 7; BOA, TFR.I..SL... 170 / 16942,p.7) Approximately forty years after this date, it is seen that a commission was established within the Ministry of Forestry and Agriculture. This commission decided to inspect the silk seeds coming to Thessaloniki customs. (BOA, DH.MKT.1105 / 31\_008\_002) The worries were justified, and in the same year, karataban disease was detected in the silk seeds of the merchant who brought silk seeds from France, but the a trader asked for a re-examination by a chemist to be brought from the French consul, who brought the issue to the Ottoman government center through Duyun-u Umumiye, but the respondent stated that the commission was the last authority as the authority. the request was denied. (BOA, TFR.I..MKM..25 / 2446; BOA, TFR.I..SL... 170 / 16942\_003\_001) Approximately forty years after this date, it is seen that a commission was established within the Ministry of Forestry and Agriculture. This commission decided to inspect the silk seeds coming to Thessaloniki customs. (BOA, ŞD..543 / 71; BOA, ŞD..543.7 / 2; BOA, ŞD..543 / 7\_003\_001) The worries were justified, and in the same year, kartaban disease was detected in the silk seeds of the merchant who brought silk seeds from France, but the person was asked to be re-examined by a chemist to be brought from the French consulate, who carried the matter to the Ottoman government center through Duyun-u Umumiye. However, the request was rejected by stating that the commission was the last authority in the reply given.

It is understood that the Ottoman Empire started the planting of mulberry saplings and the encouragement of sericulture in the 1860s. The supply of mulberry saplings was requested from Thessaloniki in 1860 in order to popularize sericulture in various neighborhoods of Rumeli province. (BOA, A.) MKT.MHM..220 / 47, p.1-2) Again in 1861, addressing the governor of Thessaloniki and other provincial administrators, it was instructed to encourage the people of the neighborhoods suitable for sericulture in the region and to plant mulberry saplings without delay. (BOA, A.) MKT.MHM..214 / 21, p.1-2) Duyun-u umumiye yönetiminden sonra ipek Darü'ttalim yaygınlaştı. Önce Bursa'da kurulmuş, daha sonra Bakanlar Kurulu kararı ile Selanik, Antakya, Amasya ve Edirne'de kurulmasına karar verilmiş ancak Duyun-u Ümumiye Daru'ttalim'in kurulması için gerekli kaynakları sağlamamıştır. (BOA, İ..ML..11 / 40, p.2) In 1912, the Greek government encouraged sericulture and mulberry planting. He founded a school to teach silk seed cultivation technique.

Pastor method was taught to the breeders in Kyni and Tirnova. (Journal of the Royal Society of Arts, 1914; 35)

In a document belonging to 1856, it is understood that French citizen silk bezirgans had factories both in Thessaloniki and in other regions within the Ottoman borders. 9% of the cocoon they bring to their own factories from the provinces is levied as a amediye tax. If the silk is produced from the cocoon and shipped to other countries, a customs tax of 12% is charged. However, it was not found correct to collect the Amediye tax from the cocoon for which the customs tax was charged. An order was written to the governor of Thessaloniki on this matter. The written order will also pay 9% Amediye tax from the cocoon downloaded to the Thessaloniki pier. If he takes the same product to other countries, he will pay an additional three percent reft tax. French merchants will pay a 9% Amedi tax on the cocoons, and if they obtain silk in their own factories and take them to other countries, they will pay a 3% reft tax. In this case, they will not pay the 12% customs tax. (BOA, HR.MKT., 306/64)

### **Result**

The oldest document on local sericulture found in the Ottoman archives pertains to Salonika. The document mentions the silk produced in the town of Melnik, 106 kilometers from Salonika in air distance. The document proves sericulture in the Salonika region since the mid-16th century. The realization of silk production as early as the middle of the 16th century, despite the quite long distance to Iran, where silk of superior quality was produced, shows that a very sophisticated technical infrastructure had been achieved. The speed and perfection of the process suggests the presence of a primitive sericulture activity in the Rumelian region. In the Ottoman lands, it is observed that the technical skill of silkworm breeding spread gradually from the borders of Iran to the west. The only exception here is the city of Bursa. The city of Bursa also has its own specific conditions within the framework of sericulture. Under normal conditions, sericulture activities in the Rumelian region would be expected to start later due to the distance to Iran. Halil İnalçık states that there is no trace of a practice of sericulture in Bursa and Anatolia in the 15th century. He also states that the Bursa sericulture originates from Iran. Some foreign sources mention a semi-cultivated silkworm feeding on black mulberry leaves in the Peloponnese. The "purple silk" mentioned in the Salonika and Rumelia documents must be the silk produced by this silkworm. Again in this region, the crude cocoon

called "schappe silk (kamçıbaşı)", which is also mentioned in the Salonika documents, is produced due to a lack of knowledge of the worm deactivation technique and the technique of filature inside the cocoon. It can be thought that the cocoon, also called schappe silk and crude silk (kaba harir), constitutes a preliminary stage. Documents on Salonikan sericulture, which began in 1547, point to a sericulture infrastructure inherited from the past. This is the first time that this point has been clearly and explicitly stated, and it is the first assessment of the causal link between Byzantine sericulture and Ottoman sericulture. In the Ottoman period, the mulberry fields and silkworm technical knowledge, which had been inherited from the past, must have been renewed and modernized through the achievement of a major infrastructural renovation in the Ottoman Period.

It is understood that professional cocoon-growing, which started in the 1500s in Salonika, rapidly rose from the 1800s on. Between the years 1251 and 1255, the tax farming revenues from the silk tithes and the silk weighing tax approached 1,000,000 piasters, rising from approximately 500,000 piasters. This is an almost twofold increase within four years. The most important feature that distinguishes Salonikan sericulture from other silk-producing centers of Rumelia is the rise of sericulture towards the 19th century and its rapid increase in the 19th century. It is observed that in the document in which a breakdown of the revenues of silk weighing and silk tithes in the Ottoman lands is done, which is dated from the year 1251 and in which very valuable information concerning Ottoman sericulture is also present, the revenues from Salonika amount to a one-fifth of total Ottoman silk tax farming revenues. As an inference, it can be said that Salonikan sericulture accounted for one-fifth of Ottoman silk production in the middle of the 19th century. In this document, it can be predicted that the Rumelia region, including the Peloponnese, provided the predominant part of the Ottoman silk production. Salonika has a special position in Ottoman sericulture and Rumelian sericulture due to its harbor and its logistical advantages. It is observed that it was also in Salonika that silk processing factories were established the most intensely in the last quarter of the 19th century. In the documents, mention is made of a silk-producing hinterland of Salonika. Karaferye, Ağustos, Vodina, Yenice-i Vardar, Avrathisarı, Doran in the Pasha Sanjak, Usturumca, Radovishte, Kavala, Drama, Pravishte and Zihne are the hinterland of Salonika in the context of silk production.

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**Çatışma beyanı:** Makalenin yazarı bu çalışma ile ilgili taraf olabilecek herhangi bir kişi ya da finansal ilişkileri bulunmadığını dolayısıyla herhangi bir çıkar çatışmasının olmadığını beyan eder.

**Destek ve teşekkür:** Çalışmada herhangi bir kurum ya da kuruluştan destek alınmamıştır.