

THE OTTOMAN ARCHIVES AND THEIR IMPORTANCE FOR HISTORICAL STUDIES: WITH SPECIAL REFERENCE TO ARAB PROVINCES

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Although the term Ottoman Archives should in fact include any archive that once fell within the boundaries of the Ottoman Empire, it only reminds us of the Başbakanlık (Primeministerial) Archives and that of Topkapı Palace in Istanbul. Furthermore the Ottoman archival material whether found in the National Archive of Cairo or in Ragusa Archive of Yugoslavia¹ are of no lesser importance than those found in Başbakanlık Archive although not as abundant².

The scholars of the Balkan states such as Albania, Bosnia, Bulgaria and Hungary have not only taken interest in the Ottoman archives in their own countries, but also in the Primeministerial Archive of Istanbul, and have studied and published many documents -especially the ones pertaining to their own countries- from these archives. Unfortunately the Turks and the Arabs have only recently started taking interest in these archives and particularly the Arab scholars in this field are very scant³.

¹ For the archives pertaining to Ottoman History that exist in the Balkans and the West see İlber Ortaylı, "Balkanlar ve Batıda Osmanlı Tarihiyle İlgili Arşivler", in *Osmanlı Arşivleri ve Osmanlı Araştırmaları Sempozyumu*, Mayıs 1985, İstanbul, pp. 195-199. Here I also would like to point out that Leopold von Ranke -in his work *Ottoman and Spanish Empires in the 16th and 17th centuries*, translated by W. W. Kelly, 1843 (p. 312)- was the first person to draw attention to the importance of European Archives for the study of Ottoman History. See Roderic H. Davison, "Yakın Çağ Osmanlı Tarihinin Kaynağı olarak Avrupa Arşivleri" in *Belleter* XXVIII (1964), p. 322 (translated by Mihin Eren-Osman Ersoy from the original article entitled "European Archives as a Source for Later Ottoman History," in *Report on Current Research on the Middle East*, 1958).

² For a list of archives that exist in Turkey see Neşet Çağatay, "Osmanlı Arşivlerine Dış Dünyadaki İlgisi", *Osmanlı Arşivleri...*, Mayıs 1985, pp. 175-176. Also cf. Stanford J. Shaw, "The Archives of Turkey: An Evaluation", in *Wiener Zeitschrift für die Kunde des Morgenlandes*, Bd. 69, Wien 1977, pp. 91-98.

³ Cf. Halil İnalçık, "Osmanlı Arşivlerinin Türk ve Dünya Tarihi için Önemi (A. Konuşma Metni)", in *Osmanlı Arşivleri...*, Mayıs 1985, p. 35. For a list of scholars who had undertaken studies in the Primeministerial Archive of Istanbul between the years 1921-1960 and also 1990 see *Osmanlı Arşivi Bülteni I*, İstanbul 1990 pp.47-64.

There is no doubt that these archives are not only important for the Muslim countries but also for the world history. The report prepared by Unesco in 1982 makes this point very clear⁴.

My aim in this paper is not to undertake the study of all these Ottoman archives but rather to make an introduction to some of those that exist within the boundaries of Modern Turkey and to create an atmosphere where a glimpse of their importance can be caught. Infact, the Ottoman authorities themselves came to notice the importance of Ottoman archival documents only after they realised the fact that these documents were facing a danger of gradual disappearance⁵. It was then that they took serious steps towards their preservation⁶.

The first serious steps taken towards their preservation was that when the archives kept in the Palace underwent a fire in 1754, they were transferred to a depot near Mehterhane⁷.

Although there are four well known archives in Turkey, there is many archival material scattered in the museums and libraries throughout Turkey⁸. In this article, as I have already pointed out above, I will give

⁴ See H. İnalçık, "Osmanlı Arşivlerinin Türk ve Dünya Tarihi için Önemi (B. Dağıtılan ayrıntılı metin)", in *Osmanlı Arşivleri...*, Mayıs 1985, pp. 39-45.

⁵ Abdurrahman Şeref, "Evrakk-ı 'atika ve vesâik-i tarihiyemiz", in *TOEM I* (April 1326) pp. 9-19 (in Latin script: İsmet Binark, *Türk Kütüphanecileri Derneği Bülteni*, XXIX, 1, pp. 23-38); Stanford J. Shaw, "The Archives of Turkey: an evaluation" in *Wiener Zeitschrift für die Kunde des Morgenlandes*, Bd. 69, Wien 1977, pp. 91-98.

⁶ For a historical background to the preservation of the Ottoman Archives throughout the history see Atilla Çetin, "Osmanlı Arşivlerinin Tarihçesi", in *Osmanlı Arşivleri...*, May 1985, pp. 63-71. For the work done for the preservation of the archives during the Ottoman period see İsmet Binark, "Arşivlerimizin önem ve değeri ve Osmanlı döneminde arşivlerimizin ıslahı ile ilgili olarak yapılmış çalışmalar" in *Beşinci Milletler Arası Türkoloji Kongresi*, İstanbul 23-28 Eylül 1985, *Tebliğler III, Türk Tarihi* cilt 1, İstanbul 1986, pp. 155-162.

⁷ A military band in the suite of a vizier in the Palace where that band lived. J. Reychman-A. Zajaczkowski, *Handbook of Ottoman Turkish Diplomats*, translated by Andrew S. Ehrenkreutz, The Hague, Paris 1968, p. 25; Cevdet Türkay, "Osmanlı İmparatorluğunda Arşiv", in *Belgelerle Türk Tarih Dergisi*, II, 7 (April 1968), p. 44.

⁸ The following can be given as examples: 1015 H. Kânunnâme of the Livâ of Bosna in Millet Library, Ali Emiri section, no. 76 (see art. "Canbazan", in *IA*); 926 H. Vakıf Register of Ayasofya in İnkılap Library, Mehmet Cevdet manuscripts, no. 0.64 (see art. "İstanbul, Türk Devri 1453-1520" in *IA*.); 879 H. Cadastral Survey of the *Sancağ* of Gelibolu in Belediye Library, M. Cevdet, no. 0/79 (see art. "Süleyman Paşa (?-1357)", in *IA*). For distinguishing the archival material from the library material see Fazıl Yınal, "Arşiv malı nedir? Kütüphane malı nedir?", in *Belleten X/38* (1964), pp. 303-315.

brief information on the four archives and make references to some archival documents that may serve as examples pointing to the importance of the archives for the historians of Middle East.

The Turkish Government has taken steps towards the improvement of the archives and in May 1985 a symposium was held in Istanbul to discuss the problem and the steps to be taken from various angles. According to the speech delivered by Prof. İhsan Doğramacı, the General Director of the Turkish Universities, at this symposium that students from the Colleges of Letters and Colleges of Divinity will be selected and given a two-years Master's Degree towards training specialists for the archives⁹.

BAŞBAKANLIK (PRIMEMINISTERIAL) ARCHIVE

As soon as Koca Reşit Paşa (1800-1858) was appointed as grandvizier on 7th Şevval 1262 A.H. (28th September 1846 A.D.) he took the steps to bring together all types of documents preserved in the depots of various governmental offices¹⁰. His first initiative step was to invite Fossati, a famous Swiss architect to erect a building for the State archives on the grounds of Prime Ministerial premises. Muhsin Efendi, the Prime Ministerial Courier, was appointed as Minister to supervise over the job of transferring these documents to their new premises and arranging them in order. In this way "The Ministry of State Archives" was established. The Ministry was later changed to "The Directorate of State Archives" and was included among the branch offices of Grand Vizierate¹¹.

The name of "The State Archives" was changed in to "The Archives" with a constitutional decree dated April 1937 and numbered 3154. The title of "The Directorate of State Archives" was changed to "The General Directorate", and two posts of Assistant to the General Directorate were created. One of these assistants was also to act as "the Classification Manager" and the other was also to act as "The Abstract (*Telhis*)¹² Manager"¹³.

⁹ *Osmanlı Arşivleri ve Osmanlı Araştırmaları Sempozyumu*, May 1985, Istanbul, p. 15.

¹⁰ See art. "Reşid Paşa" in *IA*.

¹¹ S. Elker, "Mustafa Reşid Paşa ve Türk Arşivciliği", in *IV. Türk Tarih Kongresi*, Ankara 1952, pp. 183-184.

¹² تلخیص : i) A making a summary or abstract ii) A summary, an abstract, a condensed report, drawn up at the Porte.

¹³ S. Elker, *idem* (1952), p. 186.

Two groups of documents, the ancient documents kept at "Mehterhane" and the cadastral registers (*tapu defterleri*) kept somewhere near the Blue Mosque, were moved to the building with the Grand Vizier Reşit Paşa's undertaking. Of these documents 63,312 covering the years from 1730 to 1839 A.D. were classified and catalogued¹⁴. Thus only very few archival documents were available at the disposal of scholars to study and publish them. It appears, however, that only the official state historians (*vakanuvis*) had made use of these documents. The other Ottoman historians whether Turkish or European did not attempt to make use of these documents. Although this fact may indicate that the archives were not actually open to the non-official historians it may also mean that they themselves did not actually take interest in the documents.

In 1908 the Ottoman Historical Society (*Tārīhi 'Osmān-i Encümeni - TOE*) was founded and a new era began in the field of Ottoman Archives. With the foundation of the Society the first steps were taken towards studying and publishing the archival documents. 'Abdurrahman Şeref, a historian and the first director of the Society, studied the conditions the archives were in as a whole and drew a picture of unrecoverable losses in an article that was published in the society's Periodical (*Tārīh-i 'Osmān-i Encümeni Mecmū'ası - TOEM*)¹⁵. A serious thought was given to the documents and quite a number of them were published in the *TOEM*. A plan was drawn for cataloguing the documents and a systematic study of the documents continued. Imre Krácson was invited from Hungary to do the job. Krácson who is considered to have been the first archivist to do a systematic classification of the Ottoman Archives, however, did not live long and left the job at its initial stage¹⁶. It was only between 1918-1921 that a systematical classification of the archives actually took place and the catalogues were made despite the First World War going on¹⁷. The first classification was done under the auspicious leadership of

¹⁴ Bernard Lewis, "The Ottoman archives: a source for European History", in *Archives* 4 (1960), pp. 226.; J. Reychman and A. Zajaczkowski, *idem* (1968), p. 25.

¹⁵ A. Şeref, *idem TOEM*, pp. 9-19 and 65-69.

¹⁶ B. Lewis, *idem* (1960), p. 228; B. Lewis, "The Ottoman Archives as a Source for the History of the Arab Lands," in *Journal of Royal Asiatic Society*, October 1950, p. 140. However, L. Fekete claims that Krácson's classification was not methodical, see L. Fekete, "Türk vesikalarnın neşri ve bu işin arzettiği meseleler," translated by T. Gökbilgin, *Belleten* 20, pp. 600-616.

¹⁷ B. Lewis, *idem* (1960), p. 228.

Ali Emiri (1857-1924), and bears his name. 180,316 documents were put in chronological order and were catalogued in Arabic script.

In 1921 Ibn al-Emin Mahmud Kemal (1870-1957) started another massive work. The committee under his leadership classified and catalogued 46,467 documents, covering the period from fifteen to nineteen century A.D., under twenty-three different subjects¹⁸.

In 1929 Panço Dorev was sent from Bulgaria to work on the documents relating to Bulgaria. He studied a mass of documents adding up to seventy volumes that is to say roughly 1300 documents and copied all the parts on the nineteenth and twentieth centuries Ottoman Bulgaria. V. Snow later translated these documents and published them in 1940¹⁹.

After the First World War and the War of Independence the Ottoman Empire came to an end and a new state was founded on its ruins with a new capital. The newly founded state was very busy with applying the new reforms founded by Ataturk. The archives, being so far from Ankara -the new capital of the new state- therefore were neglected and abandoned to their own fate. Meanwhile some sagacious people seized the opportunity and responded to the Bulgarian intrigue under the pretext of buying the documents for their papermill. In 1931 the wagons at Istanbul's Sirkeci Railway Station were loaded with some 30,000 documents and started off heading for Sofia, the capital of Bulgaria. Meanwhile, a historian who is said to have been 'Abdurrahman Şeref came to notice the plot and immediately wired Ankara asking for an immediate stop to the transaction. However, according to the report published by a Turkish daily newspaper "*Son Posta*" on 4 June 1931, Ibrahim B. (Ibrahim Hakki Konyali) discovered the transaction to Bulgaria, and informed Muallim Cevdet who was then able to recover some documents from street kids and had them sent to Ankara for examination together with a report to bring the transaction to a halt. It is unfortunate that they failed in their initiative to stop the transaction before the documents left Sirkeci station in Istanbul, despite all their efforts. It is equally unfortunate that Ibrahim Hakki Bey's offer to buy them for a higher price was turned down. By the time an order was issued for halting the wagons, some of them had already reached Bulgaria. These documents are still

¹⁸ *Ibid* p. 223; Mithat Sertoğlu, *Muhteva Bakımından Başvekalet Arşivi*, Ankara 1955, pp. 68ff.

¹⁹ J. Reyhman and A. Zajacskowski, *idem* (1968), p. 26.

kept in the archives of Sofia. This scandal and the loss of some documents, however, awakened the Turkish authorities to the importance of the documents and thus paved the way to paying closer attention to the question of Ottoman Archives²⁰. The problems were analysed and the experts were appointed to begin the work of sorting and cataloguing the documents in the archives in 1932. A committee, that followed Ibn-al-Emin's method, under the leadership of Mu'allim Cevdet (1883-1936) sorted out and catalogued 184,256 documents under sixteen different subject headings after a hard work of five solid years.

Prof. Lajos Fekete²¹ was invited from Budapest in 1937 to work in Başbakanlık Arhiv of Istanbul. Fekete carried out a very hard work in the archives for a period of one year. A new method was developed for sorting and cataloguing documents²². The documents were put under three different groups:

- i) *Divan-ı Humayun* (The Imperial Chancery of State),
- ii) *Bab-ı Asafi* (The Central Office of the Imperial Court),
- iii) *Muhtelif ve Mutenevvi'* (Various other kinds).

An index of place and personal names was decided to be made for these groups of documents. Further the documents of *Hatt-ı Humayun* (Imperial Decrees), *Irade* (Imperial Rescripts) and *Vakıf* were catalogued separately²³.

²⁰ P. Wittek, "Les Archives des Turqui," in *Byzantion*, XIII, Bruxelles 1938, pp. 691-699; (For the Bulgarian incident and how far the archives developed during the Modern Turkish Regime see pp. 693-699); It appear that P. Wittek was an eye witness of the Bulgarian incident, see S.J. Shaw, "The Archives of Turkey: An Evaluation," in *WZKDM* 69, Wien 1977, p. 91; S.J. Shaw, "In Memorium: Professor Paul Wittek, 1894-1978", in *International Journal of Middle East Studies*, 10 (1979), p.139; B. Lewis, *idem* (1960), p. 228. Turgut Işıksal, "Arşivlerimizin durumu ve problemleri", *Türk Kültürü*, vol. X, no.119 (1972), p.1203; Osman Ergin, *Muallim Cevdet'in Hayatı, Eserleri ve Kitapları*, İstanbul 1937, pp.38-39; "Son Posta", newspaper, İstanbul 4 June 1931, pp.1 and 6 (see the appendix for the facsimile of "Son Posta". I would like to thank Mustafa Mavideniz, a student of mine, who brought this newspaper to my attention and was kind enough to bring me a copy of it).

²¹ For the biography and bibliography of L. Fekete see G. Bayerle, "Lajos Fekete 1891-1969," in *Archivum Ottomanicum* I, 1969, pp. 303-316.

²² L. Fekete, *Arşiv Meseleleri*, translated from Hungarian by Tayyib Gökbilgin, İstanbul 1939; L. Fekete, "Über Archivaber und Archiweser in der Turkei", in *Act. Or. Hung.* III (1953), Budapest, pp. 179-206; B. Lewis, "Başvekalet Arşivi", in *EİZ*.

²³ B. Lewis, *idem* (1960), p. 223.

Unfortunately the documents recorded and given numbers in Fekete's Catalogue were scattered among other documents sometime around 1980. Fekete's Catalogue, therefore, no longer has a use. The oldest document recorded in this catalogue is a copy of a *vakfiye* dated 716 A.H. (1219 A.D.). This document is about a piece of land given to Şeyh Sinan and his children by Pir Hasan who was one of the nobles in Karahisar-ı Şarki, a province under Uzun Hasan's rule at the time.

The Principle of Provenance which was put forward by Fekete in 1937 was still in use in the Başbakanlık Archive until 1970s. According to this system the register books (i.e. Cadastral Registers=*Tapu Tahrir Defterleri*) and the documents were separated from each other and were classified chronologically under the names of offices they were issued from. Each of these groups, provinces and the countries the Ottoman Empire ruled or corresponded with were given a code number²⁴.

The Kepeci Catalogue, which is of great importance, was prepared by a committee headed by Kamil Kepeci, an archivist of Başbakanlık Archive. It mostly includes the *defters* (registers) issued by the offices of Treasury²⁵.

It is estimated that in the Başbakanlık Archive there are about one hundred million documents pertaining to more than thirty different countries. About 15 % of these documents have been sorted out and catalogued. The cataloguing is still going on²⁶. The documents catalogued can be classified under four headings in accordance with the state offices and chronology:

- i) The Imperial Chancery of State documents (*Divan-ı Humayun vesikaları*).
- ii) The documents issued from the Central Office of the Imperial Government comprising the office of the Grand Vizier, of the Ministry of

²⁴ For instance the code number for Bulgaria is 04, for Tunis 07, for Syria 12 and for Iraq 13. See L. Fekete, *Arşivin Ön Vazifeleri*, Ankara 1937, pp. 7-11.

²⁵ For other *defters* covered by this catalogue see, M. sertoglu, *Başvekalet Arşivi*, Ankara 1955, pp. 72ff.

²⁶ For the latest development in the cataloguing and the preservation of the documents in Başbakanlık Archive see Necati Aktaş, "Başbakanlık Osmanlı Arşivlerinin Bugünkü Durumu," in *Osmanlı Arşivleri...*, May 1985, pp. 73-84. For a list of catalogues and *defters* open to research see *Osmanlı Arşivi Bülteni I*, İstanbul 1990, pp.65-72.

Foreign Affairs, and of the Council of State etc. (*Bab-ı Asafî or Bab-ı 'Alî vesikaları*)²⁷.

iii) The Ministry of Finance documents (*Bab-ı Defteri vesikaları*).

iv) Various other documents (*Diğer mütelevvi vesikalar*).

The documents that fall under this classification are also sorted out within themselves "evrak" (that is papers, letters, one or two page documents etc.) and "deflers" (registers, account-books, note-books etc.). Neither our time nor space would permit us to cite and examine these "evraks" and "deflers" of the groups mentioned above. However, I will later, in this paper, make reference to the "Tapu Tahrir" (Cadastral) and *Muhimme deflers* which fall under the first group and point out wherever necessary their importance for the study of Arab countries.

The registers kept by the office of "Amedci"²⁸, the "Ahkam" registers and the Church registers (*Kilise Defterleri*) that fall under the first group, the "Buyuruldi" (an order, mandate, decree) registers and the "İrade" (اراده = A written sovereign expression of will, a sovereign command in writing)²⁹ that fall under the second group, the registers of the *sipahis* and the *silahdars* (the regular Ottoman life-guards of the Jannissary period), the *ji-zye* registers (*Cizye Muḥasebesi Kâlemi defterleri*) and various custom-houses' registers that fall under the third group are not only important for the study of Ottoman History, but also for the study of the History of Arab provinces³⁰.

²⁷ On various offices of the Ottoman Empire see H. İnalçık, art. "Reis-ul-Küttab", in *IA*.

²⁸ For this term see the article "Amedci," in *IA*.

²⁹ These *irades* are of two kinds: i) متعلق اولان اراده: A sovereign command appended to a submission made by the minister; a sovereign command taken. ii) بیاض اوزرنده اراده: A sovereign command on white paper, issued *propriu motu*; a sovereign command received, a command *propriu motu*. see J.W. Redhouse, *Turkish and English Lexicon*, Istanbul 1978.

³⁰ For the classification and offices of the documents in the Başbakanlık Archive see M. Sertoğlu, *Mühteva Bakımından Başvekalet Arşivi*, Ankara 1955; Atilla Çetin, *Başbakanlık Arşivi Kılavuzu*, Istanbul 1979; Necati Aktaş - İsmet Binark, *El-Arşiv al-'Osmani: fihris şâmil li-vesâ'îk el-devle el-'Osmâniye el-mahfuza bi-dâr el-vesâ'îk el-îlâbi'a li-ri'âse el-vüzera' bi-İstanbul (Ottoman Archives: Başbakanlık Arşivi-Istanbul)*, Tercüme: Salih Sadawi Salih; İşraf ve Taqdim: Ekmeleddin İhsanoğlu, Amman 1986.

THE ARCHIVES OF TOPKAPI PALACE MUSEUM

The second important archive in Istanbul is that of Topkapı Palace Museum. The Ottoman documents in the Topkapı Palace Museum were preserved very well until the year 1914. However, these documents were later neglected and left to rot in one of the basements of the Place due to the repairing and restoration that took place in the Imperial Court³¹. These Ottoman documents were moved to a corner of the new library of the Palace in 1935 with the endeavour of Halil Ethem Eldem who was General Director of the museums and libraries in Istanbul.

The Archives of Topkapı Palace Museum also benefitted from the experience of Lajos Fekete who was invited to Turkey to carry out cataloguing and classifying work in the Başbakanlık Archive; therefore, ten employees from the Başbakanlık Archive were temporarily appointed to work in the Archives of Topkapı Palace Museum. The same system of cataloguing continued after Lajos Fekete returned to his country³². The subject matter and the dates of documents were worked out and then recorded on cards in alphabetical order. Then each document and its card was given a number. Thus Tahsin Öz following the method developed by Lajos Fekete, started preparing a catalogue of Topkapı Place Musuem Archive for publication. Two volumes of this catalogue were published; the first in 1938 and the second in 1940³³.

This system of cataloguing in Topkapı Palace Musuem Archive did not last long and shortly after the publication of the second volume, it stopped. The arrangement order and the classification of the archive

³¹ For the preservation and cataloguing of the documents in the Topkapı Palace Musuem Archive see Ülkü Altındağ, "Topkapı Sarayı Müzesi Arşivi", in *Osmanlı Arşivleri...*, May 1985, pp. 117-120. Ülkü Altındağ since 1967 has been undertaking the continuance of the cataloguing work for the "Ottoman Palace Archive" that stated in 1957. Two fascicules of this cataloguing have already been published: İsmail Hakkı Uzunçarlışı -İbrahim Kemal Baybura- Ülkü Altındağ, *Topkapı Sarayı Müzesi Arşivi Kataloğu, Fermanlar, I* Fasikül, Ankara 1985; *idem, Topkapı Sarayı Müzesi Arşivi kataloğu, Hükümler-Beratlar, II*. Fasikül Ankara 1988.

³² Tahsin Öz, *Topkapı Sarayı Müzesi Arşiv Kılavuzu*, vol. 1, Istanbul 1938, pp. II-III.

³³ Tahsin Öz, *Kılavuz*, vols. I and II. Tahsin Öz has also published an important catalogue entitled "Topkapı Sarayı Müzesinde Yemen Fatihi Sinan Paşa Arşivi," in *Belleten* X (1946), pp. 171-193. The oldest document recorded in this catalogue is dated 914 A.H. (1508 A.D.). It is on the endowment of a bath in Antioch for Haremeyn-i Şerifeyn. Documents relating to Aleppo (p. 185), Egypt (pp. 187-188), Damascus (pp. 189-190) and Tripoli of Lebanon (p. 190) can also be found in this catalogue.

changed and Tahsin Öz's catalogue lost its importance³⁴. However, with the help of the archivists in Topkapı Palace Musuem Archive it is possible to trace the documents found in this catalogue.

When we skim through Tahsin Öz's catalogue, we can find many documents that relate to the Arab provinces. The dates of such documents vary between 16th and 19th centuries. The correspondances between the Porte and the emirs of some Arab princes are among these documents³⁵.

Iskender Hoci Bey borrowed some 189 documents from Topkapı Palace Musuem Archive and took them to Athens. These documents, however, were bought from his inheritors and returned to the depots of the Archives in 1956³⁶.

The types of documents that are kept in Topkapı Palace Musuem Archive vary greatly. Some of the most important ones are the letters and greetings sent to the sultans by the rulers of various countries such as France, Austria (Nemçe), Venecia, and important personalities and people such as Emir al-Hac and the Muslims of Spain, petitions sent to the Porte by the *sancak-begs* and various officials, reports on the battles and preparations for wars³⁷, also documents such as *hatt-i hümayuns*, *berats*, *hükms*, *temliknâmes*, intelligence reports etc³⁸. The following lines will not only clarify these points, but will also serve as examples for some others not mentioned above.

We find in the Archives of Topkapı Palace Musuem documents relating to countries on which no outstanding work of Ottoman historiographers exist. Ethiopia (Abysinia) is a good example of such countries; an *arıza* (letter) on its conquest³⁹, a letter addressed to Mehmed IV by its sovereign⁴⁰, a decree bidding İbrahim Paşa to set out immediately as its

³⁴ Semavi Eyice, art. "İstanbul (Tarihi Eserler)," in *IA*.

³⁵ See B. Lewis, "The Ottoman Archives as a Source for the History of the Arab Lands," in *JRAS*, October 1950, p. 142; Nigar Anafarta, "Topkapı Sarayı Arşiv Dairesi," in *Hayat Tarih Mecmuası*, II, 11 (1965) pp. 60-64; I. H. Uzunçarşılı, "Bibliografya: Topkapı Sarayı Müzesi Arşiv Kılavuzu, 1. Fasikül A-B", in *Bellelen* III/9 (1939).

³⁶ Semavi Eyice, art. "İstanbul (Tarihi Eserler)," in *IA*.

³⁷ See M. M. İlhan "Diyarbakır Fatihî ve Beylerbeyi bıyıklı Mehmed Paşa," in *Atatürk ve Diyarbakır*, Diyarbakır 1981, pp. 144-147 and 150-151.

³⁸ M. T. Gökbilgin, art. "Süleyman I," in *IA*.

³⁹ TSA N.E. 3462, dated XVth century.

⁴⁰ TSA N.E. 11979, dated 1060 A.H. (1650 A.D.).

*beg*⁴¹ and a military map of its land⁴² are the documents worth mentioning and no doubt will shed light on some aspects of the history of that country under the Ottoman rule.

The documents on the social and private lives of the sultans are also abundant in the Archives of Topkapı Palace Musuem. An Imperial re-script showing the amount of money spent by Mehmed III on his favourite concubines (*gözdeleri*)⁴³, a four month register of expenses (Şa'ban - Zu'l-ka'da 1010 A.H./January - April 1602 A.D.) kept by Osman Ağa⁴⁴ are quite valuable sources on the social life of Mehmed III and his extravagance. The letters sent to Sultan Süleyman, the Great, by his wife Hürrem Sultan while he was away on his campaigns⁴⁵ are glamorous and contain vary valuable information on his private life apart from indicating the influence of Hürrem Sultan on him.

The foundations laid by various sultans in various cities of the Ottoman Empire have also been recorded and preserved in the Topkapı Palace Museum Archives. The four foundations established in Mekka and Medina by Suleyman, the Great, are good examples of such foundations. For the maintenance of these four foundations and of many others, Süleyman, the Great, laid *vakfs* as *mülks* in various places⁴⁶.

The activities of crown princes can also be followed almost in full through the documents of Topkapı Palace Museum Archives. The decrees regarding the confirment of the *sancağ* of Amasya and some *hâsses* on the Crown Prince Kordud⁴⁷, and the correspondances in Arabic between Bayezid II and Sultan AL-Guri of Memluks regarding the matter of Korkud's visit to Cairo, which Bayezid mistook it for an escape and a refuge, have

⁴¹ TSA N.E. 5614, dated 1060 A.H. (1650 A.D.).

⁴² TSA N.E. 9415, dated XVIIIth cetury; See A. Baldaccı, art. "Habeş Eyaleti" in *IA*.

⁴³ TSA E. 7045a.

⁴⁴ TSA E. 4771.

⁴⁵ TSA Nos. 5926 (written while on Mohaç campaign in 1526 A.D.); 6036 (written while on İraqeyn campaign in 1535 A.D.); 5038 (written while on Avlonya campaign in 1537 A.D.); 11480 (written while on Iranian campaign in 1548-1549 A.D.); and 5038 (written while spending winter in Aleppo in 1553-1554 A.D.).

⁴⁶ TSA No. 7816; see M. T. Gökbiğın, art. "Hürrem Sultan," in *IA*. For a survey of documents relating to Mecca and Ka'ba in particular in Başbakanlık Archive see N. Göyünç, "Some documents concerning the Ka'ba in the 16th century", *Studies in the History of Arabia*, vol 1, part 2, Riyadh 1979, pp. 177-181.

⁴⁷ TSA e. 9689.

all been preserved in Topkapı Palace Museum Archives⁴⁸ and are valuable sources for shedding light on the reign of Bayezid I and the diplomatic relations between the Ottomans and the Mamluks.

It is clear that the documents in the Topkapı Palace Museum Archive vary considerably in kind and cover almost all the provinces that once fell under the Ottoman rule.

THE "KUYUD-I KADIME" ARCHIVE
IN ANKARA TAPU KADASTRO GENEL MÜDÜRLÜĞÜ
(THE GENERAL DIRECTORATE OF DEEDS AND CADASTERS)

There are quite a lot of cadastral registers, *ruznamçe*⁴⁹ and *mustahfazat*⁵⁰ *defters* as well as some other documents of the Ottoman period in this archive. These registers and documents were brought from Istanbul and some other cities to Ankara and used as a reference for land disputes whenever the occasion arose. The cadastral registers that cannot be traced in the Başbakanlık Archive of Istanbul may be found in this archive. The scholarly works on the registers and the documents in this archive have remained limited⁵¹ due to the non-availability of photocopying and micro-filming facilities as well as the unpopularity of this archive as opposed to the popularity of Başbakanlık Archive in Istanbul. However, as the tendency towards the publication of the cadastral registers increased, I and a number of scholars such as N. Göyünç, B. Lewis and R. Yınanç started taking interest in this archive⁵².

There is a catalogue in Ottoman script for the archive. However, the information in this catalogue is very limited and does not go beyond mere names of *sancağs* or the *livās* the registers belong to and their types.

⁴⁸ TSA file 6684; E 5464, cf. Feridun Bey, *Münşeat I*, pp. 356ff.; TSA E. 5587, 6577, 7143, 6419, 9690, 4744, 6534, 6315, 7644, 7661; see M. T. Gökbilgin, art. "Korkut," in *IA*.

⁴⁹ روزنامه : a rough day-book of current financial transactions.

⁵⁰ مستحفظات : reserve registers.

⁵¹ B. Lewis, *idem* (1950), p. 145.

⁵² See *infra* pp. 431 and 433-435.

THE ARCHIVES OF
THE GENERAL DIRECTORATE OF ENDOWMENTS
(VAKIFLAR GENEL MÜDÜRLÜĞÜ ARŞİVİ)

The *vakıf* registers and documents that were recorded in various offices throughout the Ottoman Empire were moved to the Ministry of Imperial Endowments (*Evkaf-ı Humayun Nezareti*) after it was founded in 1826. Later these *vakıf* registers and documents as well as the ones recorded by the Ministry were moved from Istanbul to the General Directorate of Endowments shortly it was founded in Ankara in 1936.

The *vakfiyes* stored in this archive cover four periods: The Pre-Ottoman Period (410-699 A.H./1019-1299 A.D.); The Ottoman Period (699-1336 A.H./1299-1920 A.D.); The first years of the Turkish Republic Period (1336-1342 A.H./1920-1926 A.D.); The period of civil law and 1967 Legislation number 903 (1926-1967 A.D.)⁵³.

In the Archives of the General Directorate of Endowments there are more than 2,000 *vakıf* registers, 27,000 *vakfiyes* and about a quarter of a million of other types of documents. These documents are further divided into groups within themselves and most of them are of great importance for the study of Ottoman History, particularly the *vakfiye defterleri* on the *vakıfs* of *Harameyn al-Şerifeyn* namely Mecca and Medina, which are abundant, may bring to light the history of these two holy cities regardless to where the *vakıf* property may be.

The best example for the sub-groups is the 2,335 *vakıf* registers in which the information on the *vakfiyes* and *vakıf* documents are recorded and they are classified in to twenty-three different types.

The most important types are as follows:

i) *Vakfiye Defterleri*: The *Vakfiye Defterleri* in which various *vakfiyes* are recorded.

ii) *Hazine Defterleri*: The Treasury *Defterleri* that were kept before 1300/1882, containing details of the identity of *vakıfs*.

iii) *Esas Defterleri*: The Basic *Defterleri* that were kept after 1300/1882 to record the details on the identity of *vakıfs*.

⁵³ İbrahim Ateş, "Vakıf Belgeler Arşivi'nin Dünü ve Bugünü," in *2ci Vakıf Haftası*, 3-9 December 1984, Ankara 1985.

iv) *Fihrist Defterleri*: The Index *Defters* that were kept after 1300/1882 to record the appointments and dismissals.

v) *Fermān Tafsilleri Defterleri*: The *Defters* that give details on the Sultan's *fermāns*.

vi) *Ahkām Defterleri*: The *Defters* in which the Sultan's *fermans* and ordinances regarding the *vakıfs* were recorded.

The oldest document which is dated Evasıt-ı Receb 440/24 December 1048 in the Archives of the General Directorate of Endowments is a *vakfiye* of a *zaviye* built by Tugrul Beg, the Selçukid Sultan from 429 to 455 A.H./1037-1063 A.D., in the village of Pulurbahal (Yeğen Paşa) of the *nahiye* of Pasin (the ancient Phasiana) for Seyyid Şerif Halil Divani, a descendant of Imam Muhammed Bakiri, who was one of the notables of Kirman and one of the eminents of Uz Bey⁵⁴.

A systematic and serious work is being carried out in the Archives of General Directorate of Endowments. By October 1984 10,353 documents were transliterated into modern Turkish, 25,013 *vakıf* names with auxiliary information were catalogued in cooperation with forty two cities, a card index of 17,902 *vakfiyes* were made, and 1,139 *defters* were microfilmed. The archivists extend their help to the scholars beside carrying out the tasks cited above⁵⁵.

Many *vakfiyes* of the places that were once under the Ottoman domain but now fall under the provinces of Arab countries or Balkan states can be found in this archive.

TAPU TAHRİR DEFTERS:

Many cadastral surveys were made in the Arab provinces as well as the provinces of modern Turkey during the Ottoman rule, and thousands of letters and decrees were sent to the local rulers and the chiefs of the

⁵⁴ *Cumhuriyetin 50. Yılında Vakıflar*, Vakıflar Genel Müdürlüğü yayınları, İstanbul 1973, pp. 175-178.

⁵⁵ İbrahim Ateş, "Vakıf Belgeler Arşivi'nin Dünü ve Bugünü," *2ci Vakıf Haftası*, 3-9 December 1984, Ankara 1985.

tribe of these provinces⁵⁶. These documents are the most important sources for the study of social, economic and demographic history of the Muslim countries⁵⁷. These documents will not only throw light on the history of the Muslim countries during the Ottoman period but also the period prior to the Ottoman rule as well as the socio-economic policy that the Ottomans followed in this part of the world. The registers of the Ottoman cadastral surveys, mostly carried out in the sixteenth century, were to record the names of householders and anything that was a source of revenue. Naturally they are of great importance for the financial and demographic aspects of Ottoman history and therefore need to be studied and published as soon as possible⁵⁸. The first attempt was made by E. Krammer and A. Velics who studied the registers pertaining to Hungary that were found in the European archives⁵⁹. L. Fekete published only few registers pertaining to the Balkans, namely 1550 registers of Hatvan, 1570 registers of Esztergon, and the 16th century registers of Vac⁶⁰. The first attempt in Turkey was made by Halil İnalçık who edited and published the oldest cadastral register pertaining to the provinces of Albania⁶¹. After this, many registers were chosen as a source for study towards the degree

⁵⁶ For a brief outline on the importance of the Ottoman Archives for the Arab countries see Mustafa Bilge, "Osmanlı Arşivlerinin Arap Ülkeleri Tarihi Bakımından Önemi," in *Osmanlı Arşivleri...*, May 1985, pp. 189-193.

⁵⁷ Prof. Nejat Göyünç has outlined the importance of the documents in the Ottoman Archives very beautifully in his article "Osmanlı Araştırmalarında Arşivlerin Yeri," and has pointed out the eminent scholars who have taken interest in this field. See *Osmanlı Arşivleri ve Osmanlı Araştırmaları Sempozyumu*, May 1985, pp. 53-60. For the importance of the archival material for the linguists and philologists also see N. Göyünç, "Türk Kültür Tarihi bakımından arşivlerimizin önemi," in *Bellefen XXXVII* (1973), pp. 307-319.

⁵⁸ Prof. Salih Özbaran has stressed the importance of Ottoman documents by making reference to some of the documents related to the *Beylerbeyliks* of Yemen and Lahsa in his paper entitled "The importance of the Turkish Archives for the History of Arabia in the Sixteenth Century (with particular reference to the Beylerbeyliks of the Yemen and Lahsa)", in *Studies in the History of Arabia*, vol. 1 part 2, Riyadh University Press 1979, pp. 105-112. In this article Özbaran particularly stresses the importance of *mühimme* and *ru'us defters* and points out that in contrast to the *mühimme* registers the *ru'us* registers contain material of an administrative nature and information about appointments, honours, rewards and the like (*ibid* p. 107).

⁵⁹ Antal Velics, *Magyarorszagi torok kinestari defterek* (Turkish Treasury Registers of Hungary), 2 vols. Budapest 1886, 1890.

⁶⁰ L. Fekete, *A Hatvani Szandzsak 1550, Evi Adoosszeirasa*, (Jaszbereny, Jasz Museum, 1967); L. Fekete, *Az Estergomi Szandzsak 1570, Evi Adoosszeirasa* (Budapest, 1943); L. Fekete, *A Torok vac egy XVI. Szazadati Osszeiras Alapjan* (Budapest, 1942).

⁶¹ H. İnalçık, *Hicri 835 tarihli Defter-i Sancak-ı Arnavid*, Ankara 1954.

of Ph.D. and many were published. Although I do not have exact figures, it is my guess that about thirty or more registers have been studied towards Ph.D. degrees or publication and most of them pertain to the provinces of Balkan states. The registers that have been published on the provinces that fall within the boundaries of present day Turkey or Arab countries that is Muslim countries as a whole are only a few. Nejat Göyünç, who did his post-doctorate on the registers pertaining to the sancak of Mardin and published it in 1969⁶², methodologically opened a doorway to a series of studies that were undertaken on the registers pertaining to the Arab lands. M. Adnan Bakhit unlike Göyünç did not only study but also analysed and drew conclusions from the registers pertaining to the province of Damascus and presented to the School of Oriental and African Studies, London, towards his Ph.D. degree in 1972 and had it published in 1982⁶³. Later two students following Göyünç's method worked on the registers pertaining to Iraq; one on the province of Musul was presented to the University of Istanbul in 1975⁶⁴ and the other on the province of Bağdad was presented to the University of Ankara in 1983⁶⁵.

Meanwhile some European and American scholars came to notice the importance of these cadastral registers and approached them from different angles. A joint work done by Amnon Cohen and Bernard Lewis on Palestine brought to light almost every aspect of social and economic situation of the area in the sixteenth century as it was reflected in the registers studied⁶⁶. Hutteroth with Abdulfettah who published their work on Palestine, Transjordan and Southern Syria a year before that of Cohen-Lewis approached the registers from a geographers point of view and produced excellent histo-geographical maps of the provinces in question⁶⁷.

⁶² Nejat Göyünç, *XVI. Yüzyılda Mardin Sancağı*, İstanbul 1969.

⁶³ Muhammad Adnan Bakhit, *The Ottoman Province of Damascus in the Sixteenth Century*, Beirut 1982.

⁶⁴ Nilüfer Abdulhakim, *XVI. Yüzyılda Musul Eyaleti*, Ph. D. Thesis, İstanbul Üniversitesi, Edebiyat Fakültesi, Osmanlı Müesseseleri tarihi Kürsüsü, İstanbul 1974.

⁶⁵ Sadık İbrahim, *XVI. Yüzyılda Bağdad Eyaletinin İdari, Demografik, Kültürel ve Ekonomik durumu*, Ph. D. Thesis, Ankara Üniversitesi, Dil ve Tarih Coğrafya Fakültesi, Tarih Bölümü, Yeniçağ Anabilim Dalı, Ankara 1983.

⁶⁶ Amnon Cohen and Bernard Lewis, *Population and Revenue in the towns of Palestine in the Sixteenth Century*, Princeton 1978.

⁶⁷ Wolf-Diether Hutteroth and Abdulfettah Kamal, *Historical Geography of Palestine, Transjordan and Southern Syria in the Late 16th Century*, Erlangen Geographische Arbeiten, Erlangen 1977.

Apart from studying on the 1518 Ottoman cadastral register of Āmid towards Ph.D. in Manchester, I studied and hand copied -while teaching at Ankara University- the cadastral registers pertaining to the *sancaks* of Ruha (Urfa), Trablusşam, Basra and Kerkuk and found that the registers of each sancak needed to be studied from different angle apart from the rich material within these cadastral registers available for the sociologists, economist, archeologist, geographers and demographers let alone the historians. A group of registers belonging to a *sancak*, particularly the first register carried out in the *sancak*, bears the characteristics that are peculiar to that *sancağ* and could not be found in any other. This is due to the legislation laid down by the rulers prior to the Ottoman conquest as well as social and economic conditions of the inhabitants and their customs and religion. For instance in the *ķānunnāme* for Doķoķ it is clearly stated that this register (pertaining to the *livā* of Daķoķ) dates back to the time of Uzun Hasan (Padiřāh)⁶⁸ as recorded in the *Kadi's* register and approached by the eminent of the province⁶⁹ as well as an occasional reference within the register is made to the *shari'a* laws of Kara Ulus (The Black Sheep)⁷⁰. Another example is the 1519 *ķanunnāmes* pertaining to Tripoli make allusions to the *ķanunnāmes* of Memlukid sultan Kansu al-Guri Ka'it Bay⁷¹. J. H. Kramers has also pointed out that the *iltizam* system of Egypt and the method of collecting taxes which existed during the Memlukid period as founded by Kayıtbay (Kayıtbay *Nizamnamesi*) was expressed in the *ķānunnāme-i Mısır* of Sultan Suleyman, the Legislator⁷². Whatever the approach or whoever the appraiser may be, all the contributions in this field no doubt will throw light on the history of Ottoman Empire or rather Islamic World to say it accurately. Once these registers are studied and published, the outlines of the Ottoman rule in the provinces of Muslim countries can be drawn; the population of the settled and unsettled, the

⁶⁸ Ö. L. Barkan's work ("Osmanlı Devrinde Akkoyunlu Hükümdarı Uzun Hasan Bey'e ait kanunlar" in *Tarih Vesikaları Dergisi*, No. 2, İstanbul 1941) does not include this *kanunname*.

⁶⁹ Tapu Defteri 111, fol. 1a.

⁷⁰ TD 111, fol. 78b and 81a "be destur-i Kara Ulus," no doubt refers to the Karakoyunlus who held this region in their hands from 813 A.H. (1410 A.D.) to 872 (1467-8) when it passed into the hands of Akkoyunlus.

⁷¹ His full name was Kansuh Al-Malik al-Ařraf Sayf al-Din min Baybardı al-Gevri (1440-1516). See Başbakanlık Arhive, *Tapu Defteri* 68, p. 5. Also cf. B. Lewis, "Studies in Ottoman archives," in *Bulletin of the School of Oriental and African Studies*, 16(1954), p. 471 n2.

⁷² See J. H. Kramers, art. "Mısır," in *IA*.

villages and the towns can be worked out; the economic situation and social interaction of ethnic groups as well as the local terms and phrases used by them would be established. The names of householders recorded in these registers which are considered by some to be the least important can be used for compiling the dictionaries of personal names as well as for working out the percentage of ethnic groups⁷³ and the elite class. The names of towns, villages, derelicts and *vakıf* holdings may be used for discovering archeological sites or historical routes⁷⁴.

A full list of tribes whether Arab or Turkish can be drawn up and their activities can be worked out. The names of the householders of every single tribe existing within a province were recorded down in the registers of that province, and in places like Katif, where the authorities could not get hold of the members of the tribes, recorded down the names of the tribes they belonged to and estimated their number⁷⁵. In the *müşellem defter*s, the gypsies were recorded for military purposes⁷⁶.

There are 1072 volumes of cadastral registers in the Başbakanlık Archive. These registers cover most of the Ottoman provinces. Although the list given by B. Lewis of the Cadastral Registers preserved in Başbakanlık Archive pertaining to the Arab provinces is not complete, it gives a pretty

⁷³ See M. M. İlhan, "Some Notes on the Personal and Place Names Used in the *sancak* of Amid during the First Half of the Sixteenth Century", in *Bellekten* LIX/209 (1990).

⁷⁴ For the importance of the cadastral registers see L. Fekete, 'Türk Vergi Tahrirleri', translated by S. Karatay, *Bellekten* XI (1947), pp. 299-328. There are some documents that give names of *menzils* (resting places on a certain route during a journey) such as Topkapı Palace Museum Archive (TSA) D 6441 gives the *menzils* between Bağdad and Diyarbekr via Musul. These *menzils* are as follows: Ak Şeri'a, Şeyh Cemil, İmam Karşusi, Tercil Boğazi, Aşık ve Maşuk, Tikrit, Kızıl Han, Acı Su, Toprak Kal'a, Karga Çayı, Kayara (?), 'Ali Hammami, Musul, Han İsmail (kurb-i Acı Su), Gök Köprü, Ak Boğa, Cedel Hani (?), Demur Kapu, Çerahi, Arpalu Depesi, Nusaybin, Kara Dere, Rişmili, Şeyh Zoli, Cehud Sekkari, Gök Su, Kara Köprü, Diyarbekr (A facsimile of this document is given at the end).

⁷⁵ BA., TD. 282. I am grateful to Prof Salih Özbaran for sending me this *defter* at my address in King Suad University in 1985, and to Dr. A. Al-Humaidan for pointing out that some of these tribes still exist. In the same *defter*, it is also indicated that the number of the householders for the tribes of Beni Nasır, Ali Muharis, Beni Sa'd, Zeymare and Derdukiyye in the province of Basra have only been recorded down as an estimate due to the fact that they are usufruct of 'Ulayân Oğlu (see infra p. 444) by force (TD. 282, p. 196). Furthermore there are twenty-two other tribes that were recorded down on pp. 206-207 of the same *defter* without any indication of their number of household due to the fact that they were in revolt most probably as followers of 'Ulayân Oğlu.

⁷⁶ See TD. 299 (dated 963 A.H.); M.T. Gökbilgin, art. "Çingeneler", in *IA*.

good idea about their number⁷⁷. Kuyud-i Kadime Archive of Tapu Kadastro Umum Müdürlüğü in Ankara with regard to cadastral registers is almost as rich as Başbakanlık Archive. The list given below on the registers pertaining to the Arab provinces in Kuyud-i Kadime Archive of Tapu Kadastro Umum Müdürlüğü might give us an idea about the number of Ottoman cadastral registers that are stored in this archive as a whole. When we compare this list of Ottoman cadastral registers that exist in the Başbakanlık Arhive⁷⁸, we can have a pretty good picture of the rich material available on the social and economic history of the Arab countries.

A HAND LIST OF CADASTRAL REGISTERS PRESERVED IN
KUYUD-I KADIME ARCHIVE OF TAPU KADASTRO UMUM
MÜDÜRLÜĞÜ

Date	Number	Type	Sancak
1005 (1596-1597)	185	Mufassal	'Aclun
...	269	Icmal	'Aclun
...	352	Icmal	'Aclun
985 (1577)	102	Mufassal	Bagdad
...	209	Icmal	Bagdad
...	270	Icmal	Bagdad
1098 (1687)	540	Vakıf	Bagdad
...	582	Vakıf	Bagdad
998 (1590)	94	Mufassal	Basra
...	287	Icmal	Basra
1001 (1592-1593)	189	Mufassal	Cebeliye
1083 (1672)	121	---	Cezair
1080 (1669)	180	---	Cezair
...	351	---	Dakoka
943 (1536-1537)	69	Mufassal & Icmal	Erbil
...	192	Mufassal	Gazze
...	337	Icmal	Gazze
943 (1536-1537)	3	Mufassal	Halep

⁷⁷ B. Lewis, *idem* (1950), pp. 149-154.

⁷⁸ A comparison with Lewis' (see above) and Lowry's ("The Ottoman Liva Kanunnâmes contained in the Defter-i Hakani," in *Osmanlı Araştırmaları II*, İstanbul 1981, pp. 56-74) lists was made before these lists were drawn. The information available compelled me to draw the list for TKUM alphabetically while that of BA chronologically.

Date	Number	Type	Sancak
992 (1584)	36	Mufassal	Halep
...	39	Mufassal	Halep
992 (1584)	556	Vakıf	Halep
...	300	Icmal	Halep
...	344	Icmal	Halep
1005 (1596-1597)	37	Mufassal (Yörükân)	Halep
1003 (1594-1595)	92	Mufassal	Hama
...	273	Icmal	Hama
...	179	Mufassal	Humus
...	286	Icmal	Humus
990 (1582)	59	Mufassal	İskenderiye
...	342	Icmal	İskenderiye
...	285	Icmal	Kerkuk
955 (1548)	111	Mufassal	Kerkuk
970 (1562-1563)	112	Mufassal	Kudus
...	283	Icmal	Kudus
1005 (1596-1597)	178	Mufassal	Kudus
1001 (1592-1593)	181	Mufassal	Laccun
...	301	Mufassal	Ma'arra
...	323	Icmal	Ma'arra
983 (1575)	120	Mufassal	Musul
...	282	Icmal	Musul
1005 (1596-1597)	100	Mufassal	Nablus
...	320	Icmal	Nablus
1005 (1596-1597)	546	Vakıf	Nablus
955 (1548)	72	Mufassal	Safed
...	302	Icmal	Safed
...	312	Icmal	Safed
1005 (1596-1597)	195	Mufassal	Şam
...	99	Mufassal	Şam
...	177	Mufassal	Şam
...	319	Icmal	Şam
1005 (1596-1597)	581	Vakıf	Şam
954 (1547)	203	Mufassal	Trablusşam
954 (1547)	586	Vakıf	Trablusşam
...	306	Icmal	Trablusşam
...	374	Mufassal	Trablusşam

Date	Number	Type	Sancak
980 (1572-1573)	551	Vakıf	Trablusşam
1003 (1594-1595)	84	Mufassal	Trablusşam
1044 (1634-1635)	573	Vakıf	Trablusşam
981 (1573-1574)	193	Mufassal	'Uzeyr
...	280	Icmal	'Uzeyr

A PRELIMINARY LIST OF CADASTRAL REGISTERS IN
BAŞBAKANLIK ARCHIVE

(The *sancaks* with *kanunnâmes* are indicated with an asteric)

Date	Number	Type	Sancak
924 (1518)	64	Mufassal, timar	Sincar
925 (1519)	68	Mufassal, timar, vakıf	Trablusşam* and its nahiyes*
926 (1520)	93	Mufassal, timar, vakıf	Halep and its nahiyes*
931 (1524-1525)	125	Icmal	Halep
932 (1525-1526)	127	Vakıf	Şam
932 (1525-1526)	131	Icmal, timar, vakıf	Gazze
932 (1525-1526)	132	Icmal, timar, vakıf	Safed and its nahiyes
934 (1527-1528)	146	Mufassal	Halep
932-38 (1527-32)	169	Timar	Şam and its nahiyes Beyrut, Sayda, Ba'albek and Havran.
943 (1536-1537)	181	Mufassal, timar, vakıf	Azaz* or Ekrad
945 (1538-1539)	192	Mufassal	Merc-i beni Amir, Nablus, Kakun, 'Aclun, Gur, Şam, Benikinane, Beni'atike, Benicehim.
946 (1539-1540)	195	Mufassal, vakıf	Musul*
950 (1543)	228	Mufassal	'Uzeyir*, Cebel-i Hinzır
951 (1544)	233	Vakıf	Humus, Hama.
940-53 (1533-46)	245	Askeriye	Bagdad
954 (1547)	253	Icmal, timar	Trablusşam

Date	Number	Type	Sancak
955 (1548)	258	Mufassal, timar,	Nablus*
955 (1548)	263	Mufassal, timar, vakıf	Şam*, and fifteen nahiyes*
955 (1548)	265	Mufassal, timar, vakıf	Gazze
955 (1548)	266	...	'Aclun, Akdağ
957 (1550)	271	Icmal, timar	Haleb
958 (1551)	275	Mufassal	Şam
959 (1552)	279	Icmal	Haleb and its nahiyes and tribes
959 (1552)	280	Timar	Haleb and its nahiyes
959 (1552)	281	Mufassal, timar, vakıf	Humus*
959 (1552)	282	Mufassal	Basra*, Katif*, Korna*, Zekiyye*
961 (1554)	289	Mufassal, timar	Kudus, Halilurrahman
963 (1556)	295	Icmal, timar	Nablus, Gazze
963-64 (1556-57)	296	Icmal	Nablus
963 (1556)	300	Mufassal, timar, vakıf	Safed* and its nahiyes
964 (1557)	304	Mufassal, timar, vakıf	Gazze*
965 (1557-1558)	308	Mufassal, timar, vakıf	Musul
965 (1557-1558)	312	Vakıf, emlak	Safed, Nablus, Gazze, Ramle
966 (1558-1559)	313	Ruznamce, timar	Şam, Haleb, Bagdad, Basra, Lahsa
970 (1562-1563)	336	Vakıf, emlak	Hama
970 (1562-1563)	340	Vakıf, emlak	Humus, Hama and their nahiyes
970 (1562-1563)	342	Mufassal, vakıf	Kudus
970 (1562-1563)	344	Mufassal, timar, vakıf	Hama
970 (1562-1563)	346	Timar	Kudus, Halilurrahman and their nahiyes
No date (Suleyman, the Legislator period 1520-1566)	372	Mufassal, timar, vakıf	Trablusşam*

Date	Number	Type	Sancak
Suleyman II	380	Icmal, timar	Trablusşam and its fortresses
No date	383	Vakıf	Şam
Suleyman II	386	Mufassal, vakıf	Nehr-i Şerif* of Bagdad, a list of the vakıfs in the mausoleums of 'Ali and Hüseyin, Hille, Kazimiye, 'Azamiye, 'Abdulkadir Geylani, Selman-ı Farisi
Suleyman II	391	Timar	The nahiyes of Haleb, the Turkish tribes of Haleb and Liva-i Ekrad, the Imperial hasses in Ma'ara, Hama, Seyzer and Humus.
Suleyman II	393	Mufassal, vakıf	Şam
Suleyman II	396	Timar	Ma'arra
Suleyman II	397	Mufassal, timar, vakıf	The nahiyes of Haleb and its Turkomans
Suleyman II	401	Mufassal, timar, vakıf	The nahiyes of Şam and the Turkoman and Arab tribes; Ba'albek, Beyrut, Sidon and their nahiyes
Suleyman II	417	Icmal, timar	Humus
Suleyman II	418	Mufassal, timar, vakıf	Hama, and Turkoman and Beyati tribes
Suleyman II	421	Icmal, timar, vakıf	Trablusşam
Suleyman II	422	Icmal, timar	Haleb and its nahiyes and tribes
Suleyman II	423	Icmal, timar	Şam and its nahiyes and tribes
Suleyman II	427	Mufassal, vakıf	Kudus, Safed
Suleyman II	430	Mufassal, vakıf	Şam, Havran and their nahiyes
Suleyman II	454	Mufassal, timar, vakıf	Haleb* and its nahiyes and Turkoman tribes
Suleyman II	474	Mufassal, timar, vakıf	Şam*, and eighteen nahiyes
977 (1569-1570)	491	Mufassal, timar	Havran, Palmira and Turco- man tribes

Date	Number	Type	Sancak
978 (1570-1571)	493	Mufassal, timar, vakıf	Haleb and Turcoman tribes, twenty two nahiyes*
978 (1570-1571)	502	Mufassal, timar, vakıf	Humus*
978 (1570-1571)	506	Mufassal	Ekrad ('Azaz)
979 (1571-1572)	512	Mufassal, timar	Cebele* and its tribes
979 (1571-1572)	513	Mufassal, timar	Trablusşam*
980 (1572-1573)	519	Vakıf	Hama and environs
980 (1572-1573)	520	Icmal, timar	Hama
980 (1572-1573)	522	Vakıf	Gazze, Kudüs, Safed, Nablus, 'Aclun
980 (1572-1573)	524	Timar	Selmiye and 'Ala nahiyes of Haleb, Ma'ara
981 (1573-1574)	528	Timar	Sincar and its nahiyes
981 (1573-1574)	530	Mufassal	Haleb*, 'Uzeyir*
982 (1574-1575)	534	Icmal, timar	Basra*
Selim II (1566-74)	543	Mufassal, timar	Şam (vol. 2) and its fourteen nahiyes
Selim II	544	Icmal, timar	Haleb and its nahiyes and Turcoman tribes
Selim II	545	Icmal, timar	Haleb, Ma'ara
Selim II	548	Icmal, timar, vakıf	Trablusşam
Selim II	559	Mufassal, timar vakıf	Safed and its nahiyes Tebnin, Beni Beşare, Sukayf, 'Akka, Taberiye, Canin
Selim II	564	Mufassal, timar, vakıf	Haleb and its nahiyes Hama*, Ba'rin, Seyzer
990 (1582)	602	Mufassal, vakıf	Şam, Sayda, Kudus, Halilurrahman, Gazze, Ramle, Safed, Nablus
992 (1584)	610	Mufassal, timar, vakıf	Haleb* and its Turcoman tribes
993 (1585)	617	Timar	'Uzeyir, Derbisak, Bakras, Ar-suz, Balis, Bab
994 (1585)	621	Ruznamçe	Şam and its treasury
994 (1586)	623	Mufassal	Bagdad, Hille

Date	Number	Type	Sancak
1002 (1593-1594)	642	Ruznamçe	Mısır and its treasury
Murad III (1574-95)	656	Mufassal, vakıf	Şam, Safed, Trablus
Murad III	660	Mufassal, vakıf	Musul*, Tikrit
Murad III	667	Icmal, Mufassal	Rakka and its nahiyes Belih, Kapulubük, Cafer
1005 (1596-1597)	686	Mufassal, vakıf, timar	Safed*
1008 (1599-1600)	690	Adliye	Bagdad, Haleb
1019 (1610-1611)	710	Military (timar holders)	Haleb, Şam
1025 (1616)	726	Muhasebe	Mısır
1027 (1618)	734	Ruznamçe	Mısır Treasury
1035 (1625-1626)	746	Military (timar holders)	Bagdad
1042 (1632-33)	757	Military, Adliye	Cezair
1048 (1638-1639)	767	Ruznamçe	Trablusşam
1051 (1641-1642)	773	Timar	Haleb Turcomans
1065 (1655)	786	Military, timar	Haleb, 'Uzeyir
1082 (1671-1672)	802	Mufassal, vakıf	Medine
1098 (1687)	818	Timar	Musul
1100 (1688-89) and 1106 (1694-95)	831	Has, Mukata'a	Rakka
1103 (1691-1692)	834	Mukata'a	Haleb
1103 (1691-1692)	835	Dahiliye	Rakka Bozulus Turcomans
1110 (1698-1699)	859	Mukata'a	Haremeyn (Mekke & Medine)
1222 (1807)	950	Icmal	Şam, Kudus, Nablus, Gazza, Laccun
1289 (1872)	962	Icmal	Şam (nahiyes)
1291 (1874)	963	Vakıf	Haleb, 'Uzeyir
1300 (1883)	964	Vakıf	Şam
932 (1525-1526)	969	Mufassal, vakıf	'Uzeyir
No date	970	Mufassal, timar	Aclun* and its nahiyes
No date	991	Icmal, timar	Rakka, Beni Rabi'a, Sincar
932 (1525-1526)	998	Vakıf	Sincar*, Musul*, Şam, Haleb, Hama, Humus, Trablus
No date	1015	Mufassal, vakıf, timar	Gazze, Ramle, Kudus
No date	1017	Mufassal, vakıf	Trablusşam

Date	Number	Type	Sancak
No date	1022	Mukata'a	Basra
No date	1023	Mufassal	‘Uzeyir*
No date	1025	Mukata'a timar	Safed
No date	1026	Vakıf	Humus
No date	1028	Vakıf	Bagdad, Hille, Rumahiye, Cevazer, Mendilcin, Kerkuk
No date	1034	Icmal, timar	Şam, Havran, Safed
No date	1038	Mufassal, timar	Safed
No date	1039	Icmal, timar	Safed
No date	1040	Mufassal, timar	Haleb and its Turcoman tribes, and fourteen other nahiyes
No date	1045	Mufassal	Rakka
No date	1049	Mufassal	Bagdad
No date	1052	Mufassal	Hama
No date	1053	Mufassal, timar, vakıf	Telbaşar, Nehr'il-cevaz
No date	1068	Icmal, timar	Hama
Murad III	1073	...	Bagdad, Rumahiye ⁷⁹

These cadastral registers are written in *siyāḳāt*, an undotted Arabic script with many symbols and cyphers. In order to decypher these symbols and cyphers one does not only need to be expert in Ottoman Turkish, but also in Arabic and Persian and even in the local language and terms of the area that one undertakes the study of. This means that the study of the registers lets say pertaining to a province in Syria may require a deep knowledge of Syriac as well as the local traditions of that province beside Ottoman Turkish, Arabic and Persian. This in most cases would prove impossible. Therefore, the problem can only be solved by a comparative work; a cooperation between the specialists of various branches and of countries. Furthermore, a historian studying cadastral surveys need to know the geographic and topographic structure of the areas the registers pertain to ⁸⁰.

⁷⁹ I am grateful to Tahir Aydoğmuş of TKUM for sending the information contained in this list to my address in Riyadh.

⁸⁰ For details on the cadastral registers see art. "Daftar-i Khakani," in *EI2*, and also L. Fekete, "Türk vergi tahrirleri," in *Belleten* XI (1947), pp. 299-328 (translated from Hungarian by S. Karatay).

MÜHİMME DEFTERS

The *Mühimme defters* which are about 263 volumes arranged in chronological order and mostly have been catalogued cover the years 961 (1554) to 1300 (1883)⁸¹. Of course there are cessations within this period. But on the other hand there are some *defters* which lay on the shelves or in boxes that have not been touched to catalogue. Of these *Muhimme defters* there is one important volume in the Archives of Topkapı Palace Museum. This volume, which covers few years from the year 951 (1544) and is one of the four *Muhimme defters* that were kept during the reign of Süleyman II, the Legislator includes quite a lot of decrees that pertain to the Arab countries⁸².

The study and publication of these unquestionably important archival documents would require a lot of effort and time. The script of these documents does not only vary from document to document or rather from decree to decree, but it has changed from century to century⁸³.

These *Mühimme defters* vary in pages and the number of decrees they include. Among *Mühimme defters* that I have studied, Number 3 is 570 pages comprising 1665 decrees between the years 966-968 A.N. (1558-1561 A.D.) and Number 4 is 210 pages comprising 2220 decrees between 20th Rabi'ul-Evvel 967 (20th December 1559) and 5th Sa'ban 968 (21st April 1561). Sometimes we find a single subject matter to be 80 % in majority in one *defter*. For instance the *Mühimme defters* Numbers 1 and 4 mostly include the decrees issued for granting *timars* and *ze'amets* and appointments to various offices and *sancaks*⁸⁴. The decrees recorded in these *defters* provide us information on the political activities of various personalities⁸⁵, the administrative terms, civil and military offices⁸⁶ and forces as

⁸¹ S. Özbaran, "A Review of Portuguese and Turkish sources for the Ottomans in Arabia and the Indian Ocean in the 16th century," in *Bellefen*, XLIX/193, (1985), p.74.

⁸² U. Heyd, *Ottoman documents on Palestine, 1552-1615; a study of Firman according to the Muhimme Defteri*, Oxford 1960, pp. 3-4; For details on the *Muhimme defters* see G. Elezovic, *Iz Carigradskih Turskih Arhiva Muhimme Defteri*, Belgrad 1951; also cf. art. "Muhimme Defteri", in *EI2*.

⁸³ For the publication of the Ottoman documents and the problems faced see Lajos Fekete, "Turk vesikalarının neşri ve bu işin arzettiği meseleler", in *Bellefen* V (1941), pp. 607-616 (translated by Tayyib Gökbilgin. The original article was published in *Korosi Csoma Archivum*, 1939).

⁸⁴ Cf. M. Münir Aktepe, "Mehmed Paşa, Tiryaki (1680-1751)", in *IA*.

⁸⁵ Celal Atasoy, art. "Hasan Paşa, Al-Sayyid (1679-1748)", in *IA*; M. T. Gökbilgin, art. "Köprülüler", in *IA*.

⁸⁶ I.H. Uzunçarsılı, art. "Akıncı," in *IA*; "Levend", in *IA*; "Kuloğlu", in *IA*.

well as their sizes⁸⁷ and mobilisation⁸⁸, social set up and disturbances and the measures taken for the preservation of social order⁸⁹, the distribution of crops, lifestocks and any other provisions required for subsistence as well as rise and fall in their prices⁹⁰; in brief anything that might come into our mind regarding social and economic conditions in a state⁹¹.

There are some decrees in these *defters* that are addressed to the *begs*, *beglerbegs* and *kadıs* throughout the Empire to take measures and precautions against a mischief that might have happened only in one province⁹².

⁸⁷ BA., *Mühimme Defteri* vol. 2, 119, p. 44, dated 24 Ramazan 980 (28 January 1573). This decree gives the numbers of *tüfenkendaz* available in the castles (*kaf a*) of Anadolu and Rumeli provinces.

⁸⁸ See the appendix, the *mühimme* decrees relating to the revolt in Basra.

⁸⁹ See art. "Çingeneler," in *IA*; art. "İstanbul, 1520'den Cumhuriyete kadar," in *IA*.

⁹⁰ For instance for crops and any other type of food products reserved and sent to İstanbul see *Kânunname-i Sultani*, ed. H. Inalcık and R. Anhegger, Ankara 1956; *Mühimme Defters* nos. 42 and 73; and for the prices of crops and food products see Ö. L. Barkan, "İstanbul İhtisab Kanun-namesi," in *Tarih Vesikaları*, vol. II, 1942; Cf. M. C. Şehabeddin, art. "İstanbul, Türk Devri 1453-1520," in *IA*.

⁹¹ It is not possible to study and analyse every decree in these *Mühimme defters*. However, the summaries of a few here and the transliteration and translation of few others in the appendix might serve the purpose of understanding what has been said and will be said:

a) A decree issued on 11th Şevval 966 (17 July 1559) and sent to the *Beglerbeg* of Diyarbekir bids him to take necessary measures against some of the local *begs* and their men who have joined in committing fouls and also to capture Prince Bayezid (son of Suleyman), (see M.T. Gokbilgin, art. "Süleyman I," in *IA*.); (MD vol. 3, no. 22 p. 7).

b) A decree issued on 11th Şevval 966 (17 July 1559) and sent to the *Beg* of Siverek bids him to bring to justice those who kill others claiming that they have had a conversation with their wives or daughters (MD 3, 120, 50).

c) A decree issued on 18th Zi'l-Hicce 972 (16 June 1564) and sent to the *Beglerbeg* of Diyarbekir bids him to send sheep ready for slaughter together with their owners and *defters* to İstanbul because of the shortage of meat in İstanbul (MD 6, 1410, 642).

d) A decree dated 11th Ramazan 973 (1 April 1566) and sent to the *Beglerbeg* of Diyarbekir inform him that the forces, grain, wheat, iron, wire, tin and some other things that were sent to Basra has been brought to the attention of the Porte and bids him that he should do his best to comply with the orders (MD 5, 1371, 503).

e) A decree dated 10th Rabi'ul-Ewel 967 (10 December 1559) and addressed to the *Beglerbeg* of Bagdad and its *defterdar* gives them permission to coin Muhammedi and Lari *akçes* in order to keep in demand the merchandises of tradesmen and safeguard the mint in Bagdad (MD 3, 616, 220).

⁹² Although the example following this statement clarifies this point, the summaries of the *mühimme* decrees given below can also serve as a variety to the point made.

a) A decree dated 7th Muharrem 973 (4 August 1565) and sent to the *Beglerbeg* of Diyarbekir:

For instance a decree addressed to the *Beg* and the *kādīs* of the *livās* of Kayseri Province bids them to take measures against those *subāşıs*, *sipāhis*, *voyvodās*, *nāibs* and eminent persons who seize the daughters of others and wed to whomever they wish, force others to divorce their wives, and violate the rights of others by hiring perjurers. It is also pointed out in this decree that the petitions on any subject matter should not be sent to the Porte without bearing a date. The copies of this decree were sent to the *beglerbegs* of eight provinces (*vilāyets*), two of which fall within the present day Syria and to the *begs* and *kādīs* of the *livās* that fell within their jurisdiction. A close study of this document and the documents similar to this will give us an administrative division within the Empire for a particular period⁹³.

These *Mühimme defters* are also very rich with the decrees pertaining to the Arab countries on every aspect. Sometimes we find a group of decrees giving us information on a series of events that had occurred in an

"It is reported that the Kurds of Sululu tribe of the *sancak* of Kerkil which is near Cezire-i 'Omeriye are killing some of the people of Cezire and robbing some others. (I command) that you prevent this and report the situation after a thorough investigation" (MD 5, 36, 13).

b) A decree dated the beginning of Rabi'ul'l-Evvel 973 (29 September 1565) and sent to the *Beylerbeg* of Aleppo:

"Two men named Uğurlu and Çelebi who are from the *kaza* of Yeniel and are accused of murder have escaped. If these two men come to the province of Aleppo (I command that) you catch them and hand them over to the men of the Beg of Zu'l-kadir". (Copies of this letter have also been sent to the *Beglerbegs* of Diyarbekr and of Rum) (MD 5, 274, 119).

c) A decree dated 3 Rabi'u'l-Evvel 973 (28 September 1565) and sent to the *Beglerbeg* of Diyarbekr and *Kādī* of Amid:

"While Huseyin, the *Beglerbeg* of Van, has sent a letter (and reported) that about one thousand Christians have gathered three days and planned intriguing, whereas the people coming from that part (to the Capital) have claimed the contrary. (Therefore, I command that) you investigate the situation and report to me who is right and who is wrong". (MD 5, 286, 123).

d) A decree dated 18 Cemāziye'l-Ulā 973 (11 December 1565) and sent to the *Beglerbeg* of Diyarbekr and the *Kādī* of Si'ird:

"It is reported that an inhabitant of Si'ird named Hācī İsmā'īl has gathered around him a good deal of scoundrels and started a non-stop sedition and instigation. (I, therefore, command that) you shall catch them and bring them to the court of justice, and imprison them if found guilty and report to me the situation." (MD 5, 629, 246).

⁹³ MD 6, 1165, 536, dated 16 Şevval 972 (17 May 1565); see the appendix; on this matter also cf. U. Heyd, "The *Mühimme defteri* (Register of Decrees): a major source for the study of Ottoman administration," in 24 *Int. Cong. Or.* (1957) pp. 389-391.

area. An example of this type is a series of rebellions of the tribes in the province of Basra and Jezair, the Qurna region where the Euphrates and the Tigris flow together. There are about one hundred decrees pertaining to the series of rebellions that took place in the 1560s. In these documents we can find a pretty good description of the rebellions and the mobilisation of the forces and provisions in the province of Bagdad as well as adjoining provinces towards the suppression of rebels. Prof. Salih Özbaran talks of a collection, called *The Coleccao de S. Lourenca*, that consists of six volumes containing copies of various letters in the Arquivo Nacional de Torre do Tombo in Portugal. According to Prof. Özbaran there can be found a letter of Ibn 'Ulayyan an Arab chieftain from Jezair, in which he was appealing to the Portuguese at Hormuz for aid against the Ottomans⁹⁴. Although no date is given for this letter, I believe it is closely related to the rebellions I have mentioned above. Abbas Al-Azzawi, quoting *Tuhfetu'l-Kibâr fi Esfâr al-Bihâr*, gives a few pages of information on the rebellions that took place in 1567⁹⁵. There is also a little information on this subject in *Kunhu'l-Ahbâr*⁹⁶. It is clear, therefore, that the information on this subject of rebellions is very little in the works of historiographers and need to be elaborated with the decrees in the *Mühimme defters*(*). Therefore, the decrees in the *Mühimme defters* would be in great demand to clarify the nature of the subject, that is the activities of both the tribes and the Ottoman forces. These series of rebellions in the same region repeated themselves later at the end of the sixteenth century and the beginning of the seventeenth century and the decrees on this series are also abundant in the *Mühimme defters*⁹⁷.

There are quite a number of rebellions that took place in some other provinces in the sixteenth and seventeenth centuries: a tribal rebellion led

⁹⁴ Salih Özbaran, "A Review of Portuguese and Turkish Sources for the Ottomans in Arabia and the Indian Ocean in the 16th Century," in *Belleten*, XLIX, no. 198, (April 1985), p. 71.

⁹⁵ Abbas Al-Azzawi, *Tarikh al-Iraq beyn al-Ihtilaleyn*, vol. 4, Baghdad 1949, pp. 106-109.

⁹⁶ See 'Ali, *Kunh al-Akhbar*, Üniversite Kütüphanesi Mss., No. T 5959, Istanbul, fol. 433; Cf. M. Tayyib Gökbilgin, art. "Mehmed Paşa, Sokullu," in *IA*.

*. I am hoping to carry out a work based on the *Mühimme* decrees pertaining to the rebellions of 1560s.

⁹⁷ Dr. A. Al-Humaidan of King Saud University included a group of these decrees in his forthcoming book.

by Imam Mutahhar in Yemen in 1560s and carried way into 1570s⁹⁸; a durzi-rebellion of 2000 armed men led by Ma^cn-oğlu and Şihab-oğlu in Syria in 985 (1577)⁹⁹; a tribal rebellion led by Huseyin al-^cAbbas in the province of Aleppo and Damascus in 1695¹⁰⁰. There are about forty decrees on the tribal rebellion of Yemen in the *Muhimme defter* Number 7 alone¹⁰¹, which cover some of the events of the year 976 (1569) plus the fact that there are quite a lot of decrees on this and other revolts scattered in various *Muhimme defters*. In other words these decrees of *Mühimme defters* are quite sufficient in number to serve as a basis for a study that might be undertaken on one or some of these rebellions as well as extracting information on the Ottoman forces in the provinces, the governors and commanders of the time, the provisions and the stocks available in the provinces.

Many examples of this type can be extracted out of the *Muhimme defters* or any other collection of the archives mentioned above¹⁰². The studies that have relied on the use of archives vary considerably in type and size¹⁰³ and the number of scholars relying on the archives increases every day.

I would do injustice to the rich material existing in the archives and to the purpose of this paper if I try to draw a conclusion from what

⁹⁸ See M. T. Gokbilgin, art. "Mehmed Paşa, Sokullu", in *IA*; J. R. Blackburn also based his doctoral dissertation on 200 *hükms* between the years 961/1554 and 976/1568 to be found in the first seven volumes of *Muhimme Defters*, see J.R. Blackburn, *Turkish-Yemenite Political relation 1538-1568*, Ph. D. thesis submitted to the University of Toronto, Canada 1971; Cf. J. R. Blackburn, "Arabic and Turkish Source Materials for the Early History of Ottoman Yemen, 945/538-976/1568," in *Studies in the History of Arabia*, vol. 1, part 2, pp. 197-210.

⁹⁹ M. T. Gökbişgin, "Hasan Paşa, Sokulluzade," in *IA*.

¹⁰⁰ Cengiz Orhonlu, art. "Mustafa II," in *IA*.

¹⁰¹ Some of the decrees on this revolt can also be found in the *Mühimme Defters* 12, 14, 16, 18, ad 19.

¹⁰² For the variety of the *defters* in Başbakanlık Archive see M.Sertoğlu, *Muhteva Bakımdan Başvekalet Arşivi*, Ankara 1955; Atilla, Çetin, *Başbakanlık Arşivi Kılavuzu*, İstanbul 1979; N. Aktaş-I. Binark, *El-Arşiv el-'Osmani...*, Amman 1986.

¹⁰³ The examples of such studies are: C. Orhonlu, *Osmanlı İmparatorluğunun Güney Siyaseti: Habeş Eyaleti*, İstanbul 1974; M. A. Cook, *Population Pressure in Rural Anatolia 1450-1600*, London 1972; U. Heyd, *Studies in Old Ottoman Criminal Law*, ed. by V. L. Menage Oxford 1973; S. Faroqhi, "Taxation and Urban Activities in Sixteenth-Century Anatolia," *IJTS*, vol. 1, No. 1. 1979-80, pp. 19-53; S. Faroqhi, *Towns and townsmen of Ottoman Anatolia, Trades, crafts and food production in an urban setting, 1520-1650*, Cambridge 1984.

I have been saying up to now. However, I see no harm in letting the reader whether to agree or not with Saffet Bey, a Turkish naval historian who with the Bahrain campaign in his mind, wrote the following words in 1910: "May Prayers be for the souls of our ancestors who preserved our beautiful old records. If we had been left to depend on our historians and their works we would have been neither to read nor to write anything correctly"¹⁰⁴.

¹⁰⁴ Saffet, "Bahreyn'de bir Vak'a", in *Tarih-i 'Osmani Encümeni Mecmu'ası*, III, İstanbul 1328/1910, p. 1139; Quated from S. Özbaran, "A Review of Portuguese and Turkish Sources for the Ottomans in Arabia and the Indian Ocean in the 16th Century", in *Belleten* XLIX/193, Ankara 1985, p. 66.

APPENDIX

MD Vol. V, p. 352, No. 929
20 Receb 973 (10 February 1566)

“(The fair copy) has been written”

“Given to the *çavuşbaşı* on 20 Receb 973 (10 Feb. 1566)”

“Order to the *Beg* of the *sancak* of Ruha:

“Ahmed, the *Emir* of honourable *emirs* (and) the *Beglerleg* of Zu'l-Kad-irids, may his good fortune endure, has sent a letter (reporting that) the Kurds of Kocmanlu and Acurlu tribes, who are about eighty households and abide at a place called Oyum Ağacı near the *sancak* of Simsad, but belong to your *sancak*, are waylaying on the roads (staging holdups) and robbing people day and night. The villagers and travellers are extremely tormented, the *shari'a* law (is violated) and the *sancak-beg* is not obeyed. When you were asked to punish them, you (simply) answered that the tribes in question are of the Imperial domains and (therefore, one) could not dare to punish them without (Imperial) decree.

“Now, (these) scoundrels are wickeds whether they are of Imperial domains or not must be caught and punished. This can only be the remedy of your excuse.

“I have commanded that as soon as you receive this decree the likes of the tribes in question who are intriguing and committing abominable acts must be caught skillfully. Those who demand for justice, once should be consulted and the cases -that have been repeated non-stop for fifteen years(?) - should be solved in the presence of adversaires by way of equal land division. Those scoundrels and wickeds who are causing disunion and duality if they are of *sipahis*, must be sent to (My) presence after the rights of people are settled with them and if they are not, they must be judged locally in accordance with the *shari'a* law...., but those who are always on the righteous path must not be harmed. (However), the scoundrels and wickeds must be caught and be judged according to the *shari'a* law, so that the travellers and villagers could be safe from their evil and wickedness.”

MD Cilt V, s. 352, No. 929

20 Receb 973 (10 Şubat 1566)

“Yazıldı, çavuşbaşına verildi, fi 20 Receb sene 973 (10 Şubat 1566)”

“Ruha sancağı Beyine hüküm ki:

“Zu'l-Şadrlu Beylerbegisi Emirü'l-ümerâu'l-kirâm Ahmed, dâme ikbâlehu, mektub gönderub Simsâd sancağı kurbunda sancağına tabi' Oyum () Ağacı nâm maħalde sâkin olan Ekfâd-ı Koçmânlu ve Acırlu nâm cemâ'atler, seksan miqdârı hane olub, leyl u nehâr hırsızlık ve ħarâmîlik idub, yollar kesub, ahâli-i kura ve âyende ve ravende kemâl-ı mertebe rencide olub, sancağı begine ve şer'î şerife ita'atları olmayub. Sana niçun haklarından gelmezsin dedikde, 'Cema'at-ı mezbure Havass-ı Hümayundur, bilâ-emrin haklarından gelmege cur'et olunmaz,' deyu cevab verdugin bildirdi.

“Imdi, ehl-i fesâd ve şenâ'at, eger Havass-ı Hümayundur, eger ğayridur, ele gelub haklarından gelinmek lazımdır. Bu cihetle devâ-yı ta'alluldur. 'Buyurdum ki varıncak, zikr olunan cema'atlerden anın gibi fesâd-ı şenâ'at üzre olanları husn-i tedârik ile (ele) götürüb, da'vet-i hak idenler ile bir def'a sorulub, fasl olmuş olmayub, on beş yıl merar etmiyan da'vâları husamâ müvacehesinde hak üzre toprak fasılları marifeti ile görüb, anın gibi fesad u şenâ'at-i fer'le sâni olanların huquq-i nâs alındıktan sonra, sipâhi ise arz idub, degil ise şer' ile lazım gelani maħallinde icrâ idub.... Amma her bahâne ile kendu ħallerinde olanların mücerred... daħl etmeyub, anın gibi fesâd u şenâ'at üzre olanları ele götürüb şer' ile haklarından gelesin ki, eger ayende ve ravende, eger ahali-yi kura ehl-i fesadın şer'u şururundan emn olalar.”

MD Vol. V, p. 352, No. 930

19 Receb 973 (9 February 1566)

“(The fair copy) has been written”

“Given to the *Zaim* Murad, the *Kethuda* of Basra on 19 Receb 973 (9 February 1566)

“Order to the *Beg* of Şehrizol:

“Previously my noble decree was sent to you regarding escorting of my *delus* to Basra by Gâzi Hân's jannisaries of Şehrizol. That noble decree of mine is still valid as before.

“I have therefore commanded that as soon as you receive this very decree, do not delay in sending Gâzi Hân’s jannisaries together with their ağas escorted to Basra where they will be put in service as guards.”

MD Cilt V, s. 352, No. 930

19 Receb 973 (9 Şubat 1566)

“Yazıldı, Basra Beylerbegisi kethudası Za^cim Murad’a verildi, fi 19 Receb sene 973”

“Şehrizol Beylerbegisine hüküm ki:

“Bundan akdem sana hüküm-i şerifim gönderilub Şehrizol Gâzi Hân yeniçerileri nöbetçi tariķile Basra’ya gönderilen delüleri olmuşdi. Ol emr-i şerifim kemakan muķarrerdir.

“Buyurdum ki vuşul bulduķda te^hir etmeyub Gâzi Hân yeniçerileri ağaları ile nöbetçi tariķi ile Basra’ya gönderesin, varub anda muhafaza hizmetinde olalar.”

MD Vol. p. 352, No. 931

(The date is most probably 19 Receb 973, the same date as that of No. 930)

“(The fair copy) has been written”

“This also (was given to Za^cim Murad)”

“Order to *Mir Hüseyin*, the *Beg* of *Beyati*:

“The guarding and defense of Basra is still of (great) importance. I have therefore commanded you to go to Basra with the soldiers in your *sancaķ* and guard it

“I have (also) commanded that you do not delay going to Basra with all the soldiers in your *sancaķ* armed in the best way and taking up the service of guarding in compliance with the order and governing of its *Beglerbeg*”.

MD Cilt V, s. 352, No. 931

(19 Receb 973/9 şubat 1566)

“Yazıldı, bu dahi (Za[‘]im Murad’a verildi)”

“Beyâti Begi Mir Hüseyin’e hüküm ki:

“Haliyen Basra’nın hîfz ve harâseti muhimmâtıdır. Sancağının askeri ile varub Basra muhafazasında olman emr idub buyurdum ki,

“Te[‘]hir etmeyub cümle sancağının ‘askeri ile müretteb ve mükemmel daimi yarağıla kalkub Basra’ya varub Beylerbegisi vech ve siyaset gördüğü üzre muhafaza hizmetinde olasin.”

MD Vol. V, p. 353, No. 932

(The date is most probably 19 Receb 973, the same date as that of No. 930)

“(The fair copy) has been written”

“Order to the *Beglerbeg* of Bağdad and the *Ķādı* of Baban:

“The people of Beyâti have sent agents (to my Threshold of Felicity reporting that) *Mir* Hüseyin, the *beg* of their *sancak*, is ignorant of law and (thus) does not collect their tithe, other taxes, and *bennâks* in accordance with the law and *defter*, (but rather) he collects more than due, causing them injustice and oppression. Therefore a sealed copy of the *defter* from My Court has been prepared on this matter and sent forth.

“I have commanded that upon the arrival (of this *defter*), you shall warn the above mentioned *Mir* and make sure that he collects the tithes and taxes from the people of above mentioned *każâ* according to the *defter* sent from My Threshold of Felicity, and that he takes nothing contrary to what is stated in the *defter* or the law. And upto now from whomsoever anything has been taken in contravention of the law and *defter* must be returned after being proven.

“And from now on you shall prevent and repel any injustice and oppression -cotrary to the *shari‘a*, regulations and Imperial *defter*- that might be committed against anyone.”

MD Cilt V, s. 353, No. 932

“Yazıldı”

“Bağdat Beylerbegisine ve Baban Kadısına Hüküm ki:

“Haliya Beyâti halkı adem gönderub sancaqları begi olan Mir Hüseyin kânun ahvalinden haberdâr olmayub, ‘öşürlerin ve sa’ir (levazimlerin), rûsum ve bennâklerin kânun ve defter mucebince almayub, ziyâde alub, zulum ve hayf eder deyu bildirdikleri ecilden, ol bâbda dergâh-ı mu‘allamden mühürlü suret-i defter ihrac olunub gönderilmiştir.

“Buyurdum ki: Vusul buldukda, Mir-i müşârün ileyhiye tenbih ve te’kid eyliyesin ki kıza-i mezbur halkının ‘öşr ve rûsumlerin Südde-i Sa’adetimden verilen defter mucebince alub, kânun ve deftere muhâlif ziyâde nesnelere almya.

“Şimdiye degin kânun ve deftere muhâlif her kim nesnelere alınmışsa ba‘de’s-subut alivurub min ba‘d hilâf-ı şer‘ ve kânun ve muğâyir-i defter-i Hümayun kimesneye zulm ve hayf etdirmeyub men‘ ve def eyliyesin.”

MD Vol. VI, p. 536, No. 1165

16 Şevâl 972 (17 May 1565)

“(The decree forwarded to) the *livas* of Karaman: Mahmud Çavuş went to Karaman (and) the decrees for the *livâs* of that province were given to him on 20 Şevâl 972 (21 May 1565).”

“(The fair copies) have been written on Wednesday 16 Sevvâl 972 (17 May 1565) (and sent to the) *livâs* of Karaman (from) İstanbul.

“Order to the *Beg* of Kayseri and the *kadıs* of above mentioned *livâ*:

“It has been brought to My Noble attention that (some) of the *subaşıs*, *sipahıs*, *voyvodas*, *nayıbs*, and powerful natives of the province living under your rule have forcibly been marrying the daughters of paupers without the consent of their guardians to whomever they wish, have been forcing the destitutes to divorce their wives in order to marry them to those whom they desire; and some worst ones (of the above mentioned) have chosen themselves a way of living by buying the lawsuits of some and winning their cases with forgery, perjury and forced witnesses. The rights of many people are lost as a result of such men overwhelming and suppressing the paupers and destitutes.

“You should know that the purpose for appointment of a *beg* and a *kadı* to a *sancağ* is to shove away and repel the atrocities of oppressors over the *re‘āyā* (subjects) so that everyone (both *re‘āya* and *berāyā*) would live in peace under My Fair Imperial rule. Transgression of noble *shari‘a* stems only from your lack of care.

“Hereby I command you, that as soon as you receive My Noble decree, announce and enact it in the cities, towns, bazars and all public places under your jurisdiction and take the following actions:

i) “Prevent *subaşı*s, *sipahis*, *beglerbegis*’ and *sancakbegis*’ men, government representatives and any one of the natives from marrying someone’s daughter (to another) by force or forcing a person to divorce his wife;

ii) “Forbid the vicious people who have no right but interfere with the lawsuit of others;

iii) “Interdict and repel those people who are notorious for their mischiefs and molestations, and who buy the lawsuits of others coming up with forgery, perjury and forced witnesses;

iv) “Arrest the oppressors who do not adhere to the warnings and interdictions, and record down whatever is proved to be in their possessions. Then imprison of these who are *sipahis* and send Me their names and records, and of these who are not *sipahis* send them together with the copies of their records to My Threshold of Felicity fettered and guarded.

“But take heed from aiming at any one with no faults and do not interfere or suppress those who have no faults or accused of faults without any bases. (Also) do take heed from oppressing and wrongdoing anyone contrary to the Noble *Shari‘a* and Imperial Order.

“Enter this Imperial Decree of Mine in the treasured Register of the courts under your governorship and act according to its Imperial contents, guarding yourself from allowing any act permissible contrary to it.

“(All) these matters will later be followed up secretly and if tyrannical oppressors found oppressing and wronging, in the above-recited manner, within the government of any one of you, your excuse will never be accepted; you will not only be dismissed from your office but will (also) be punished severley. Therefore, be heedful.

“When you send a petition regarding a judicial case or conferment of a *dirlık* and promotion within your government, write the date at the end

of the petition. From now on never sent to My Imperial Threshold of Felicity any petition without date. Know well that it will not be acceptable.

“Inform Me that you have received this Imperial Decree of mine and act accordingly.”

“(The fair copies) have been written to the *Beglerbeg* of Karaman and the *kadis* of Konya *sancak*. However, in the copy sent to the *Beglerbeg*, the part following ‘Your excuse will not be acceptable...’ has been omitted.”

The copies of the above decree were written and sent to the *begs* and *kadis* of the *sancaks* listed below on 20 Seval 972 (21 May 1565):

The Province of Karaman (5 *sancaks*): İçil (Sinan)*, Nigde (Muhammed), Kırşehir (Muzaffer), Aksaray (Yusuf), Akşehir (Musa).

The Province of Damascus (10 *sancaks*): Damascus (=Şam-Mustafa), Tripoli (Murad), Safed (Muhammed), Kudus (İlyas), Aclun (Muhammed), Gazza (Suleyman), Nablus (Suleyman), Lacun (Kemal) Kerek-Sevbek (Hasan), Homs (Keyvan).

The Province of Aleppo (12 *sancaks*): Aleppo (Sinan Paşa), Hama (Mahmud), Birecik (Ahmed), Ekrad (Canpolad), Maarra (İsmail), Adana (Piri Paşa), Uzeyr, Balis (Lutuf), Suhne-i Vatiyye, Cebele (Habib), Selmiye (Ali), Tarsus (Muhammed).

The Province of Zu'l-Kadir (4 *sancaks*): Maraş (Ahmed Paşa, the *Beglerbeg* of Zu'l-Kadirli), Ayıntab (İbrahim), Sis (Mahmud), Malatya (Semender).

The Province of Rum (7 *sancaks*): Sivas (Hasan Paşa, the *Beglerbeg* of Rum), Amasya (Veli), Bozok (Memiş), Çorum (Muhammed), Arabgir (Melek Ahmed), Divriği (Kasım), Canik (Mahmud),

The Province of Diyar-ı Bekr (12 *sancaks*): Amid, Ruha, Ergani, Deyru-Rehbe, Siverek, Nusabın, Cezire, Habur, Sincar, Rakka, Atak, Çapakcur.

The Province of Ard-ı Rum (18 *sancaks*): Ard-ı Rum, Trabzon, Pasin, Hınıs, Ardanuc, Batum, Nısf-ı Savsar, Karahisar-ı Şarki, Ardahan, Ispir, Küçük Ardahan, Malazgird, Kığı, Tortum, Mamervan, Tekman, Çemisgezdek, Uli.

The Province of Anatoli (16 *sancaks*): Kütahya, Aydın, Teke İli, Manisa, Karasi, Biga, Hamid İli, Kara Hisar-ı Sahib, Kengiri, Boli, Kastamonu, Hudavendigar, Alaiye, Koca İli, Sultan Öni, Siğle.

* The names in parantheses are those of the *begs* of the *sancaks*.

MD Cilt VI, s. 536, No. 1165

16 Şevval 972 (17 Mayıs 1565)

“Mine’l-asitane-i(?) Konstantiniyye fi 16 Şevval el-Mükürrem sene 972. El-viye-i Karaman:

“Vilâyet-i Karaman’a Mahmud Çavuş gitti, mezbure hükümler mezbura verildi, fi 20 Şevval sene 972”.

“Yazıldı”

“Kayseri Begine ve livâ-i mezbur kadılarına hüküm ki:

“Haliya Sudde-i Sa‘adetimden şöyle istima‘ olundu ki taht-ı hükümetinde subaşından ve sipahiden ve voyvodalardan ve nâyiblerden ve ahali-i vilâyetden kudretli olan kimesneler fuqarânın kızların velileri rızası olmadın cebr ile istedikleri kimesnelere nikâh etdirub, ve ‘avretlerin boşadub, muradları olduğuna tezvîc etdirub, ve ba‘zı eşirra bâzı kimesnelerin da‘vasın satın alub, yanlarıncı bir nice zor şahidleri olub, tezvîr ve telbis etmeğe nasb-ı nefis idub, anunla ma‘îşet idinub, fuqarâya mustevli olmağ-ı la ħin-i müstehakına vasıl olmayub, bu tarikle nice kimesnelerin hakkı zayı‘ olurmuş.

“İmdi bir vilâyete sancak begi ve kadı nasb olunmaktan murad zülemanın zulmi re‘aya üzerinden mündefi‘ olub, eyyâm-ı ‘adâlet-i Hümayunumda re‘aya ve berâya âsude-i hâl olmaktadır. Şer‘i şerife muhâlif olmak terk-i ‘adem-i ihtimamınızdandır.

“Buyurdum ki hükm-i şerifim varıcak, taht-ı hükümetizde olan bilâd ve kasabatda ve bazarlarda bi’l-cümle mecma‘-i nâs olan mahâllerde nidâ-u tenbih ve yasağ etdirub, subaşından ve sipahiden ve beglerbegi ve sancakbegi ademlerinden ve nâyiblerinden ve ahali-i vilâyetden bir ferdi velilerinin rızası olmadın kimesnenin kızı tezvîcine, ve menkuhesi tefrikine karışdırmayub; ve da‘vada medhali olmiyan eşerr eli dahî kimesnenin da‘vâsına karışdırmayub, anun gibi şirret ve şaka ile meşhûr olub, il da‘vasın satın alub tezvîr ve telbis ve yalan şahadet idenleri geregi gibi men‘ ve def‘ idub, ba‘de‘t-tenbih men‘le memnu‘ olmiyan zalimleri ele getürüb, üzerlerine sabit olan mevadi sicillat idub, sipahi olanı habs idub, ismi ve resmi ile ‘arz idub, sipahi olmiyanları mu‘ayyed ve mahbus suret-i sicilleri ile ‘Atebe-i ‘Ulyame gönderesin.

“Amma bu-bahane olanlara, bi-günah olanlara celb ve ahz-ı maslahatı için dahl ve ta‘addi olunmaktan ve hilâf-ı vaki‘ kimesnenin ahvâli ‘arz olunmaktan hâzer idub, şer‘i şerife ve emr-i münife muğayir kimesneye

zulm ve hayf olmakdan sakınub, ve bu emr-i Hümayununın suretin taht-ı hükümetinde olan mahkemelerde sicil-i mahfuza kayd etdirub, dayıma mazmun-i Humâyuni ile ʿamel idub, hilafına cevaz gösterilmekten sakınasın.

“Bu hususlar sonra hafıyyeten yoklanub görilub her kankınızın taht-ı hükümetinde zulamâ tayifesinin vech-i meşruh zulm ve taʿaddileri ola asla ʿözüünüz maqbul olmayub, mansabanız alınmağla konulmayub, eşedd ʿazab ile siyaset olunursız. Ana göre muqayyed olasız.

“Ve taht-ı hükümetinizden bir kazıyye veya dirlik ve tarakki-yi vichat için ʿarz göndermeli olduğunuzdan ʿarzların aherinde tarihi yazub min baʿd ʿAtebe-i ʿUlyame tarihsuz ʿarz göndermiyesiz ki maqbulum değıldir. Bilmiş olasız. Ve bu Hükm-i Hümayunım varub vasıl olduğuni yazub bilirdesiz, şöyle bilasız.”

“Yazıldı: Bir sureti Karaman Beglerbegisine ve Konya sancağı kadılarına. Amma Beglerbegilige yazılan hükümde ‘Özrun maqbul olmaz’ deyu yazılan mahalden aşağı olan tenbihat yazılmamışdır.”

Yazıldı: Bir sureti İçil Begi Sinan Bege ve kadılarına.

Yazıldı: Bir sureti Nigde Begi Muhammed Bege ve kadılarına.

Yazıldı: Bir sureti Kırşehir Begi Muzaffer Bege ve kadılarına.

Yazıldı: Bir sureti Aksaray Begi Yusuf Bege ve kadılarına.

Yazıldı: Bir sureti Akşehir Begi Musa Bege ve kadılarına.

Elviye-i Şam — Şam sancakları hükümleri dağı Mahmud Çavuş’a verildi fi 20 Şevval sene 972.

Yazıldı: Bir sureti Şam Beglerbegisi Mustafa Paşa’ya ve Şam-ı Şerif kadısına.

Yazıldı: Bir sureti Trablus Begi Murad Beg’e ve kadılarına.

Yazıldı: Bir sureti Safed Begi Muhammed Beg’e ve kadılarına.

Yazıldı: Bir sureti Kudus Begi İlyas Beg’e ve kadılarına.

Yazıldı: Bir sureti ʿAclun Begi Muhammed Beg’e ve kadılarına.

Yazıldı: Bir sureti Gazza Begi Suleyman Beg’e ve kadılarına.

Yazıldı: Bir sureti Nablus Begi Suleyman Beg’e ve kadılarına.

Yazıldı: Bir sureti Lacun Begi Kemal Beg’e ve kadılarına.

Yazıldı: Bir sureti Kerek-Sevbek Begi Hasan Beg’e ve kadılarına.

Yazıldı: Bir sureti Humus Begi Keyvan Beg’e ve kadılarına.

Elviye-i Haleb — Haleb hükümleri dahi mezkura verildi, fi 20 Şevval sene 972.

Yazıldı: Bir sureti Haleb Beglerbegisi Sinan Paşa'ya ve Haleb Kadısına.

Yazıldı: Bir sureti Hama Begi Mahmud Beg'e ve kadılarına.

Yazıldı: Bir sureti Birecik Begi Ahmed Beg'e ve kadılarına.

Yazıldı: Bir sureti Ekrad Begi Canpolad Beg'e.

Yazıldı: Bir sureti Ma'arra Begi İsmail Beg'e ve kadılarına.

Yazıldı: Bir sureti Adana Begi Piri Paşa'ya ve kadılarına. Küffar begilere yazıldığı gibi yazılmıştır.

Yazıldı: Bir sureti 'Uzery Begine ve kadılarına.

Yazıldı: Bir sureti Balis Begi Lutfi Beg'e ve kadılarına.

Yazıldı: Bir sureti Suhne-i Vatiyye Begine ve kadılarına.

Yazıldı: Bir sureti Cebele Begi Habib Beg'e ve kadılarına.

Yazıldı: Bir sureti Selmiye Begi 'Ali Beg'e ve kadılarına.

Yazıldı: Bir sureti Tarsus Begi Muhammed Beg'e ve kadılarına.

Elviye-i Zu'l-Kadir — Ahmed Çavuş'a verildi.

Yazıldı: Bir sureti Zu'l-Kadırlu Begerbegisi Ahmed Paşa'ya ve Maraş sancağı kadılarına.

Yazıldı: Bir sureti 'Ayıntab Begi İbrahim Beg'e ve kadılarına.

Yazıldı: Bir sureti Sis Begi Mahmud Beg'e ve kadılarına.

Yazıldı: Bir sureti Malatya Begi Semender Beg'e ve kadılarına.

Elviye-i Rum — Ahmed Çavuş'a verildi.

Yazıldı: Bir sureti Rum Beglerbegisi Hasan Paşa'ya ve Sivas sancağı kadılarına.

Yazıldı: Bir sureti Amasya sancağı Begi Veli Beg'e ve kadılarına.

Yazıldı: Bir sureti Bozok Begi Memiş Beg'e ve livâ-i mezbur kadılarına.

Yazıldı: Bir sureti Çorum sancağı Begi Muhammed Beg'e ve livâ-i mezbur kadılarına.

Yazıldı: Bir sureti 'Arabgir Begi Melek Ahmed Beg'e ve kadılarına.

Yazıldı: Bir sureti Divriği Begi Kasım Beg'e ve kadılarına.

Yazıldı: Bir sureti Canik Begi Mahmud Beg'e ve kadılarına.

Elviye-i Diyar-ı Bekr — Gedik Ahmed Çavuş'a verildi fi 3 Zi'l-Ka'de sene 972:

Yazıldı: Bir sureti Diyâr-ı Bekr Beglerbegisine ve Amid Kadısına.

Yazıldı: Bir sureti Ruha Begine ve kadılarına.

Yazıldı: Bir sureti Ergani Begine ve kadılarına.
 Yazıldı: Bir sureti Deyru-Rehbe Begine ve kadılarına.
 Yazıldı: Bir sureti Siverek Begine ve kadılarına.
 Yazıldı: Bir sureti Nusaybin Begine ve kadılarına.
 Yazıldı: Bir sureti Cezire Begine ve kadılarına.
 Yazıldı: Bir sureti Habur Begine ve kadılarına.
 Yazıldı: Bir sureti Sincar Begine ve kadılarına.
 Yazıldı: Bir sureti Rakka Begine ve kadılarına.
 Yazıldı: Bir sureti Atak Begine ve kadılarına.
 Yazıldı: Bir sureti Çapakçur Begine ve kadılarına.

Elbiye-i Ard-ı Rum:

Yazıldı: Bir sureti Ard-ı Rum Beglerbegisine ve kadısına.
 Yazıldı: Bir sureti Trabzon Begine ve kadılarına.
 Yazıldı: Bir sureti Pasin Begine ve kadılarına.
 Yazıldı: Bir sureti Hınıs Begine ve kadılarına.
 Yazıldı: Bir sureti Erdunç Begine ve kadılarına.
 Yazıldı: Bir sureti Batum Begine ve kadılarına.
 Yazıldı: Bir sureti Nısf-ı Savşar Begine ve kadılarına.
 Yazıldı: Bir sureti Karahisar-ı Şarki Begine ve kadılarına.
 Yazıldı: Bir sureti Ardahan Begine ve kadılarına.
 Yazıldı: Bir sureti İspir Begine ve kadılarına.
 Yazıldı: Bir sureti Küçük Ardahan Begine ve kadılarına.
 Yazıldı: Bir sureti Malazgird Begine ve kadılarına.
 Yazıldı: Bir sureti Kığı Begine ve kadılarına.
 Yazıldı: Bir sureti Tortun Begine ve kadılarına.
 Yazıldı: Bir sureti Mamervan Begine ve kadılarına.
 Yazıldı: Bir sureti Tekman Begine ve kadılarına.
 Yazıldı: Bir sureti Çemişgezek Begine ve kadılarına.
 Yazıldı: Bir sureti Uli Begine ve kadılarına.

Elbiye-i Anatoli — Anatoli begleri hükümleri de Sinan Çavuş'a verildi, fi selh Şevval 972:

Yazıldı: Bir sureti Anatoli Beglerbegisine ve Kütahya Sancağı kadılarına.
 Yazıldı: Bir sureti Aydın Begine ve kadılarına.
 Yazıldı: Bir sureti Teke İli Begine ve kadılarına.
 Yazıldı: Bir sureti Manisa Begine ve kadılarına.
 Yazıldı: Bir sureti Karasi Begine ve kadılarına.

- Yazıldı: Bir sureti Biga Begine ve kadılarına.
 Yazıldı: Bir sureti Hamid İli Begine ve kadılarına.
 Yazıldı: Bir sureti Kara Hisar-ı Sahib sancağı Begine ve kadılarına.
 Yazıldı: Bir sureti Kengiri Begine ve kadılarına.
 Yazıldı: Bir sureti Boli Begine ve kadılarına.
 Yazıldı: Bir sureti Kastamoni Begine ve kadılarına.
 Yazıldı: Bir sureti Hudavendigar Begine ve kadılarına.
 Yazıldı: Bir sureti Alaiye Begine ve kadılarına.
 Yazıldı: Bir sureti Koca İli Begine ve kadılarına.
 Yazıldı: Bir sureti Sultan Öni Begine ve kadılarına.
 Yazıldı: Bir sureti Siğle Begine ve kadılarına.

MD Vol. V, p. 537, No. 1474

May be dated 972 (1565)

“Order to the *Beglerbeg* of Diyâr-ı Bekr and the *Qadı* of Amid:

“The Toldi tribe of Hasankeyf has submitted a petition to My Threshold of Felicity (reporting that) formerly they (lit. these) were *hasses* of Akkoyunlus, but later they were confiscated first by Melik Halil*, the ruler of Hisn-ı Keyf, and then by Bahae'd-din Beg despite having no right to do so. (Bahae'd-din Beg) during the spring and fall seasons collected from them two hundred and three hundred horses. He also made use of their *cerâyim* (penalty taxes), food, horses, mules, *akçes*, water-mills, and took their wives and daughters (against their will). He (at the same time) killed three begs of tribes. His oppression and enmity contrary to the *shari'a* and law had no limits.

“This petition, which brought to open oppression and complaints, is copied from its original and sent to you, so that you would investigate. (Now) I command you that without delay and tardiness and without disturbing and pressing the *re'aya* (subjects) you, in person, must go to the region (place) indicated and bring the aforementioned person himself to

* This person is most probably Melik Halil Eyyubi, who was the ruler of Sifird and Hisn-ı Keyfa. He was not only loyal to Şah İsmail, but was also married his sister. Despite this fact, however, Şah İsmail, who was only interested in carrying out his mission for the call to Shi'ism, put Hisn-ı Keyfa under siege for five years and had him cunningly arrested and put into prison. Later, after the battle of Chaldıran, Melik Halil somehow managed to escape and joined the Ottomans (See, N. Göyünç, “Kanuni Devri Başlarında Güneydoğu Anadolu”, in *Atatürk konferansları* V, 1971-1972, Ankara 1975, p. 63).

your presence. You must join those who have sent the petition, on lawful basis and make enquiries (asking them questions). After examining the petition and its contents carefully, you must investigate and make thorough enquiries on every aspect (*maddeyi*) of it in accordance with the *shari'a* law. In other words, you are to find out whether these were the tribes of the aforementioned since the old days or they were formerly the *hasses* of Akkoyunlus and then of Melik Halil and after him of Süleyman *Beg*, and after the latter, the aforementioned took them as his *hass* (*tasarruf etmek*) without any right. If it is lawfully proved that their *akçes*, water-mills, horses, mules, and food are taken by oppression and transgression and that their wives and daughters are taken against their will and contrary to the *shari'a*, and their men are killed (without any cause) and that they are inflicted with oppression and transgression, then (it is your duty to take steps and) deal with them in the following manner: Be a fair judge and return the right of the *re'aya*, regardless of whether it was confiscated by the aforementioned person himself or by his men. Then register in a *defter* whatever is proved against this person and his men and whatever is returned to the *re'aya*. Seal the *defter* and sign it, and (then) send it to My Threshold of Felicity. You are to be absolutely straight and impartial in your investigation; neither side with and protect (anyone) nor have bad intentions and injustice (towards anyone). You are also to investigate and find out from the reliable persons of the region, and about who had formerly been undertaking the use of (*tasarruf etmek*) (Melik) Halil's property and how they did come about to possess it, and what are the reasons that later it fell into hands of Süleyman and that it is now in the hands of aforementioned, and inform us of all these in writing.

“Beware that if you delay in punishing these and do not involve yourself personally (in this matter) and as a result one of these people (who complained) receive any harm with an excuse saying that they had informed contrary or simply complained, they will be in dread of us.”

MD Cilt V, s. 537, No. 1474.

Tahrir yılı: 972 (1565)

“Yazıldı”

“Bu hükm-i şerif verilmezden(?) varakın öte yüzünde olan kaydı bu hükmündür. Vufk-i hassında(?) ‘amel oluna”.

“Diyâr-ı Bekr Beylerbegisine ve Amid Kadısı'na hüküm ki:

“Hısn-ı Keyf tevabi'inden Toldi 'aşireti dergâh-ı mu'allama arz-ı hal sunub, bunlar kadimi Akkoyunlu hasları olub, sonradan Hısn-ı Keyf hâkimi Melik Halil zapt idub, sonradan Bahae'd-din Bey fuzuli bunları zapt idub, baharda ve güz faslında ikiyüz ve üçyüz atlı ile cerâyim ve yemeklerin ve at ve katırların ve akçe ve asiyaabların ve 'avretlerin ve kızların tasarruf idub, üç 'aşiret ağaların katlı idub, hilâf-ı şer' ve kânun itduğı zulm ve ta'addinin nihayeti yokdur deyu izhar-ı zulm ve şekva etdükleri ecilden, sunulan arz-ı halın şüreti 'ayni ile aslından ihrac olunub, hak üzere teftiş olunmak içur, size irsal olundi.

“Buyurdum ki: Varıcak asla te'hir ve tera'hi etmeyub, re'âyayı ta'ciz ve tadayyuk etmeyub, bi'z-zat kalkub yeri mebayin olan mahalle varub muma ileyhi bi'zz'ât getürdüb, bunlar ile ma'halli şer'de beraber idub, gönderenlerden sorub, rık'aya nazar idub, tahrir olunan mevâdi ma'lum idinub, dahi müvacesinde lev kâne vechile her maddeyi yerlu yerinde dikkat ve itmam üzere şeri'atla teftiş ve tefehhus kılub, göresin. Fi'l-vaki' bunlar müşârun ileyhin kadimi 'aşiretlerimidir, yo'hsa kadimi bunlar Akkoyunlu hâslarından olub, sonra Melik Halil, andan sonra Süleyman Bey'e, andan sonra muma ileyhe fuzulimi tasarruf etmişlerdir, nicedur? Arz etdikleri üzere ol vechile zulmen ve cebren akçe ve asiyaabların ve at ve katırların makta-i(?)..... ve yemeklerin alub, 'avretlerin ve kızların hilâf-ı şer' tasarruf idub, ve ademlerin katlı idub, zulum ve ta'addi etdükleri bi-hasbi'ş-şer' sabit ve zahir olursa şer' ile subut ve zuhur bulan hukuk, eger müşârun ileyh üzerindedir ve eger ademleri üzerinde her geçen (?) bi-kusur hükm idub, ashibine(?) alivirdükden sonra müşârün ileyhir: ve ademlerinin üzerine asil maddeler sabit olub, ve ne mikdar kimesneye hakkı alivirüldükde mufaşşal defter idub, mühürleyub ve imzalayub, ketm etmeyub, südde-i sa'adetime gönderesin. Amma hin-ı teftişde tamam hak üzere olub, tarafeynden birisine meyl ve mahayadan ve niyyet ve ta'addide hazer idub, ve bi'l-cümle bunları kadimden mülk-i Halil'i kimler tasarruf edegelmişlerdir, ve mülk-i Halil ne vech ile bunlara mutaşarruf olmuşdur, andan sonra Süleyman ve haliyen müşârün ileyhinin sebeb-i tasarrufları nedir, mufassal ve meşruh ol diyarın ehl-i vukuf ve mü'temed-i 'aliyelerinden tamam tefehhus ve ma'lum idinub, dahi vu'ku' üzere yazub bildiresin.

“Bunların ahvalları görülmekde ihmal olunub, 'avk oluna, veyâhud bi'zzat varmıyasın, veyâhud hilâf-ı vaki'-i kadıyye 'arz olunub, veyâhud ş-

kayet etdinuz deyu bunlardan birine zarar erişse sonra bizden yilinur, ana göre muḳayyed olasın.”

MD Vol. V, p. 578, No. 1269

13 Zi'l-ka'dre 972 (12 June 1565)

“(The fair copy has been written) from the capital Istanbul on 13 Zi'l-ka'de 972 (12 June 1565)”

“Given to the aforementioned *Çavuş* on the same day.”

“Order to the *Beglerbeg* of Bağdad:

“You have sent a letter (and reported) that the mischievous Arabs who have besieged Basra have joined forces with the Europeans and started intriguing. (You have also reported) that the soldiers of Victorious Bağdad are already helping Basra, (and therefore) it is not possible for you to send further help from Bağdad.

“This case has also been reported to me by the *Beglerbeg* of Basra. Therefore, I have ordered the *Beglerbegs* of Diyarbekr and Şehrizol to send five *sancak begs* of Şehrizol and six *sancak begs* of Diyarbekr together with their soldiers to help (Basra). (Meanwhile) My noble army, which was ordered to set out, is about to arrive. A noble decree of mine has been sent to the *Beglerbeg* of Şehrizol that he with all my noble soldiers (stationed) in his *beglerbeglik* together with my servants, the *sancak begs* of Diyarbekr, who were (also) ordered to help, to set out for Basra and assist its *beglerbeg*. Sultan Huseyin, the ruler of 'Imadiye, may his greatness prolong, is appointed to guard Şehrizol, but the rest that is the head of volunteers of Diyarbekr and whole regiment together with ten *sancak begs* and their soldiers and tribes must set out for Bağdad where the *Beglerbeg* of Diyarbekr -in guard- will also receive my noble decree, which will be brought to him by 'Ali, one of my *çavuşes*, may God exalt him.

“In this decree I have ordered him that as soon as the *sancakbegs* appointed from Diyarbekr for the assistance of Basra arrive at Bağdad, they should be put under the command of the *Beglerbeg* of Şehrizol (and sent to the assistance of Basra). After the enemy is defeated, he is to detain the *begs* and volunteer groups, appointed as guards in the region, in case the trouble is stirred in Basra region again. And if the *beglerbeg* in question requests help other than the Imperial soldiers (already) sent, you should

keep your ecstasy and courage and send my *begs* and jannissaries (*kuls*) sent (there) for guarding. You should not also be void of publicising the news that you are standing by to take care of the region and ready to help at any time.”

MD Cilt V, s. 578, No. 1269

13 Zi'l-ka'de 972 (12 Haziran 1565)

“Mine'l-Âsitâne-i Konstantiniyye fi 13 Zi'l-ka'de sene 972.”

“Mezkur çavuşa verildi fi't-tarihi'l-mezbur.”

“Yazıldı”

“Bagdad Beglerbegisi'ne hüküm ki:

“Haliya dergâh-ı mu'allama mektup gönderub Basra'yı muhasara eden A'rab-ı bed-fi'al Frenk ile ittifak idub, fesada mubaşeret ettiklerin ve vilâyet-i Bağdad-ı Zafer-abadın ekser 'askeri Basra'dan mu'avenet üzere olma ile Bağdad'dan mu'avenete bir daği asker göndermege çare kalmadugi i'lam eylemişsin.

“Eyle olsa husus-i mezburi bundan akdem Basra Beglerbegisi 'arz eyledikde, Şehrizol'dan beş nefer ve Diyarbekr'den altı nefer sancağbegi kullarım 'umumen sancağları 'askreleri ile mu'avenete göndermek için Diyarbekr ve Şehrizol beglerbegilerine ahkâm-ı şerifem irsâl olunmuşdur. Emr olunan 'asker-i hümâyunum varub erişmek üzere olmağın, haliyâ mumâ ileyh Şehrizol Beglerbegisini 'umumen beglerbegiliğine mutâ'allik olan 'askeri hümâyunumla Diyarbekr'den mu'avenet emr olunan sancağbegleri kullarıyla Basra beglerbegisine ber-vech-i isti'mal mu'avenete erişmek için kenduye hük-m-i hümâyunum gönderilub, Şehrizol muhâfazasına 'Imâdiye hâkimi Sultan Hüseyin, dâmet ma'alihi ta'yin olunub, andan gayrisi Diyarbekr gönüllüler ağası 'umumen bölügile ve on nefer sancağbegi kullarım sancağları 'askerleri ve 'aşiretleri ile Bağdad'a varub Basra'ya müstevli olan A'rabi-i mağhur bertaraf olunmaya. Lâkin muhâfaza hizmetinde olmağı için Diyarbekr Beglerbegisine daği emr-i hümâyunum irsâl olunmuşdur.

“Buyurdum ki: Hük-m-i şerifim ile Dergâh-ı Mu'allam çavuşlarından 'Ali, zide kadrehu, varıcak Diyarbekr'den Basra'ya mu'avenete ta'yin olunan sancağ begleri Bağdad'a varmışlar ise, te'hir etmeyub Şehrizol Begler-

begisi ile irsâl eyleyub, anlardan gayri yanına muhafazaya ta'ÿin olunan begler kullarımla gönüllü ta'ifesi ol canibde olan düşmen ahvâli bertaraf olunca muhafazadan alıkoyub, daima Basra canibine hazır ve nazır olub, anun gibi müşarün ileyhe Basra Beglerbegisi irsâl olunan asker-i hümayunumdan gayri mu'avenet taleb iderse vecd ve metânet gördüğün üzere muhafazaya gönderilan beglerden ve kullarımdan irsal idub, ol canibe mu'în ve zahir olmakdan ve vakıf ve muttali' olduğun ahbarı i'lam etmekden hali olmayasın."

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بارگاه عالی
 در روز پنجشنبه ۱۹ ذی القعدة ۱۳۰۷
 به عرض رسید که در روز پنجشنبه ۱۹ ذی القعدة ۱۳۰۷
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 در روز پنجشنبه ۱۹ ذی القعدة ۱۳۰۷

Document 2: MD Vol. V, p. 352, No: 930.

بارگاه عالی
 در روز پنجشنبه ۱۹ ذی القعدة ۱۳۰۷
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Document 3: MD Vol. V, p. 352, No: 931.

فقد لودها كرسنة وبابا فافضيت في علمي هالما بساتن فخلق لودم كوندروين نجا فادراك لوداه مبرهين فاقوة لودالين
غير ولر لودلورين عشر لودين وسائر لودلورين روم وينا كادين فاقوة ووقر موجي لودابوب رباح لودين فكم وضع لودلور
لدر وكاد ليلدر اهل بابا نوراه معلق وه مهر لودلورين وقر لودلورين كوتورين لودلورين
يومتار لودله يند ذبا كيد ابله كفا صاير لودلورين عشر درو باين لودلورين در مانا و مودو لودلورين
ودوخ تاليت ديانه لودلورين لودله كندا وكنه فاقوة ودمج كخالق اهل كس لودلورين لودلورين كس لودلورين
ليلورين من بعد قلا قشرد و داداه و دغاير و قراين كس كسني علم و صيف لودلورين ميع ووقر لودلورين

مجموعه نوین
۵۷

السلام

بر صبر در کوهستان باد
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Okka İle Satılan Kıymetli Evrak Meselesi
Hâdiseyi Meydana Çıkaran "Son Posta," Muharririnin Dilinden Bu Facianın Hikâyesini Dinleyiniz
Kâğıtlar Henüz Burada İken Çevrilmesi İçin Muharririmizin Yaptığı Teşebbüsü Kimse Dinlememiştir

"SON POSTA," ne nehir hayatına atıldığı gündenberi millet ve memleketi yaptığın kanaat ettiği hizmetlerden biri de paçavra çuvalı satmak (25) bin okkahlık tarifi ve bu kadar meselesini meydana çıkarmak olmuştur. "SON POSTA," bütün memleketi, devleti, milleti, ilim âlemini çöplükle etkiler kadar eden bu adam hatıran üzerine nasıl parayın koymuştur?

Aşağıdaki satırları okuyunuz vak'a, ohi hem mütehayyir ve hem de taze olacaklardır:

Bir Müşahede

Mayısın on ikinci akşam günü Sultanahmetteki Milliye evrak hazinesinin önünde (25-30) kadar araba sıralanmış, kapının önüne büyük bir basket konmuş, birtakım çemberlenmiş kâğıtlar tartılıyor ve hammallarla bu arabalara konuluyor ve Sirkeci istasyonuna ta-



Muharririnin İbrahim R. - gınyorda. Bu ameliye esnasında bunlardan birçoğunu da sokaklara dökülüp saçıyorlardı.

Çöplükle Bir Kavga

Bu binanın önünden Sultanahmet tramvay mevkiine ka-

dar olan yol birçok vesikalarla dolmuş ve irtifaklıdır. Bihakkın Tapu dairetinin önünde bunlar bir yığın toprak ediyordu.

(Devamı 6 nci sayfamızda)

Okka İle Satılan Kıymetli Evrak Meselesi

(Her tarafa 1 inci sayfa.)

Bu arada bir ses yükseldi. Bu, Hazine bekçisi Bekir Ağa'nın sesi idi. Yolda arabasıyla geçen çöplere bakıyor, vazifelerini yapmadıkları şeyler, yol üzerindeki kâğıtları atılmalarını istiyor.

Çöplükler de cevap veriyor, kâğıtların çöplüklerden çıkıp gitmediğini, sıkımsa kadar çöplükleri bitiremeyeceklerini anlatıyorlar.

Nihayet çöplükler bu kâğıtların bir kısmını toplayarak Kamkapı sahillerine atmak üzere kaldırmaya başladılar.

Muharririmiz Hazinede

Bu habiseye şahit olan zat "SON POSTA" muharrirlerinden İbrahim Beydir. Yandaki kâğıtların muayenesi üzerine vaziyeti ciddiyetini anlayan muharririmiz kâğıtların tartılmasına nazarat eden mümayyiz İbrahim Bey'e müreccat ederek içeri girmek için müsaade istemiş ve muvafakat cevabı almıştır. Şimdi sözü bu muharririmize bırakıyoruz:

— Uzun koridor harman doluluğu kâğıtlarıyla dolu idi. Çemberleniyordu. Arkada yüzlerce torba kâğıt yığılmıştı. O surette ki içeri girmek mümkün değildi. Evvelâ Bekir Ağa bu torbaların üzerine çıktı ve elinden tutarak beni yukarı çağırdı. Bu konuda tasarruf edilmiş birçok kıymetli vesikalar, defterler gözle karşıyordum.

Burasını gördükten sonra sıra aşağı kata geldi. Buradan İlalettayın aldığın kâğıtların içinde sita yalduzı mecmua parçaları Silistre, Varna, Tuna vilâyetlerine ait hâkelerine tasvirine, zaamat, timsar vesikalarını, müfesseme-lere, mezbah marafları, vakıflara ait birçok tarifi mülknameler vardı.

(Bunlardan İlalettayın iki tane de "Son Posta" da neşredilemedi.)

Bunlar, değerli kâğıt parçaları değil, on binlerce kuruş ve lira sarf ile yerlerine konmuş mülkta oluyun ve saklardı.

Garip Bir Satış!

Bu satış nasıl yapılmış? Tetkik ettim ve öğrendim ki Maliye Vekâleti (9-10) ay evvel İstanbulda eski harflerle basılmış, fakat kullanılmamış, kâğıtların saltanat devrinde hazine bey defterlerine satıldığı görülmüş müsaade görülmüştür. Eski devrede iki tapu ve iki kâzaz memuru bu işle tevazü edilmiş. Bunlar her anın

Maliye hazinesine de girmişler. Bugünkü Maliye alimeler edebilecek vesika örnekler. Neticende "yük, cevabın vermeyenler ve satış başlangıç.

Tarihî Cevdet B.

Bunun üzerine mübahalelerini tarih evcümüne azanından muallim Cevdet Beyo anılatım. Cevdet Bey hemem faaliyetle geçerek sokak çöplüklerinden (12) kadar vesika toplayabilmiş. Bunun için de (20) kuruş vermiş. Bu vesikalar Hâli Bey tarafından Bağrakil Paşaya gösterilmek üzere Ankaraya götürülmüştür.

Bunlardan bazıları şunlardır:

1— 1000, 1000, 1101 senelerindeki Viyana seferlerine ait ordunun masraf defterleri.

2— İstanbul fetihinde ordu kumandanlarından Gazi Davut Paşanın imareti ait bir vesika.

3— Gazi Mihâl evlâdına ait Pilevnde bir köy tapusu.

4— Niğ kalesinde yerli atvârı ve piyade teşkilâtına ait bir vesika.

5— Meşhur şair Şeyh Galibin evlâdına Üçüncü Sultan Selim tarafından verilmiş bir fermân.

Ayrıca Cevdet B. Bağrakil Paşaya gönderdiği raporunda vaziyeti anlattıktan sonra atvârlarına şu cümle ile nihayet vermektedir:

"Bezemînelî ilim âleminde hissedilirdi eden bu vaziyetten kurtarınız."

Cevdet Beyin Sözleri

Cevdet B. bu mesele hakkında diyor ki:

— Bu gibi vesikalar satılınca her medenî memlekette tek bir usul vardır. Bugün tarih, ilmin en mühim bir kısmını teşkil ediyor. Müze, tarih cemiyetleri toplanıyor; başına çağırıyor, tetkik yaptırıyor ve bir karar verirler. Bizde böyle yapılmamıştır. Bu emri Maliye Vekâleti Lavazım Şubesi vermiştir ve mu'ayyet oraya sığdır. Asurlardanberi saklanan bu vesikaların bugün satılmasını ihtisadı bir zaruret mi idi?

Bu iş, tıvraf taraf tahkik edildiği halde mu'ayyet ilk defa ortaya atan "SON POSTA"ya bir kimsa sual sormayı aklına getirmemiştir.

Nihayet bir teaddüf, muharririmiz, Maliye Teftiş Heyeti Reis Adil Bey'e karıştırmış ve muharririmiz görüp bildiklerini Adil Bey'e anlatmıştır. Adil B. muharririmizi bu işle alakadarı mu'afettiği Celâl Sait Bey'e ehemmiyetli bir tavsiye ile göndermiştir. Muharririmiz, bu zate dön ve evvelki gün birçok malûmat vermiştir. Tahkikat ehemmiyetle devam etmektedir.

Maarifin Tahkikat

Bu mesele hakkında Maarif müfettişinin Vekâlete verdiği rapor şu neticeyi vermiştir:

330 senesinde bitmiş İstanbul hazinesindeki evrakın tasvifi için heyetler teşkil edilmiş, maliye evrak hazinesinin tetkikine de tarihçi Efdaleddin ve Baari Beyler memur edilmişler. Bu heyet, bodrumdaki kâğıtları sandıklarından dolururup yukarı kata çıkartmış, ve bir kısmını tasvif etmiştir. Fakat tahkikat kısıtlılığı için iş yarıda kalmıştır. Şimdi satılan kâğıt-

lar bu tasviften artan önemsiz kâğıtlar mıdır? Anlaşılmak istenilen asıl nokta işte budur. Vaziyeti tevzih edecekler de asıl alimkârlardır ki bu sızat davet edilmelidir.

Garip Bir Dargınlık

Sorunun ehemmiyetle kaydedelim ki, satılan kâğıtlar henüz Sirerici istanbulda iken ve evvelki tasviflerden muharririmiz, alimkârları ilâz etmiş ve hatta fazla fiat vererek talip olduğunu, sevkiyatı durdurulmasını istemiş ise de alınmamıştır.

