

CONFLICTS BETWEEN THE DUTCH MERCHANTS
AND THE OTTOMAN LOCAL AUTHORITIES ACCORDING TO THE
"FELEMENK AHDNAME DEFTERI DATED 1091/1680

By
BULENT ARI

A THESIS
SUBMITTED TO THE INSTITUTE FOR GRADUATE
STUDIES IN ECONOMIC AND SOCIAL SCIENCES
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF
MASTER OF ARTS IN HISTORY

BILKENT UNIVERSITY

SUPERVISOR : PROF. DR. HALİL İNALCIK

SEPTEMBER 1996

ANKARA

THESIS
DR
479
N4
A74
1996

Conflicts Between the Dutch Merchants and the Ottoman Local
Authorities According to the "*Felemenk 'Ahdnâme Defteri'*"
dated 1091/1680

by
Bülent ARI

A Thesis
Submitted to the Institute for Graduate Studies in Economic and Social
Sciences in partial fulfillment of the requirements for the degree of
Master of Arts in History

BİLKENT University

Supervisor : Prof. Dr. Halil İNALCIK

1996 Fall

ANKARA

Bilkent University
1996

Bülent Ari.
tarafından bağışlanmıştır

Thesis

DR

479

'N4

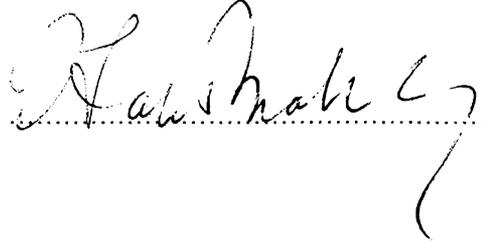
A79

1996

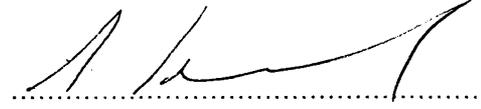
B.035351

We certify that we have read this thesis and that in our combined opinion it is
fully adequate, in scope and in quality,
as a thesis for the degree of Master of Arts

Prof.Dr. Halil İNALCIK
(Advisor)



Dr. Selçuk Akşin SOMEL
(Committee Member)



Dr. Gülriiz BÜKEN
(Committee Member)



Approved by the Institute of Economic and Social Sciences,
Prof. Dr. Ali KARAOSMANOĞLU,
Head of the Department of International Relations,
Director of the Institute of Economic and Social Sciences.

Acknowledgements

I would like to express my deep gratefulness to my supervisor Professor Halil İNALCIK who has given us a strong background with precious information in Ottoman history for three years. He kindly has delivered a copy of the "Felemenk Ahdnâme Defteri" from his private collection. I owe much to his large collection of books in preparation of this thesis. This study could not have been achieved in case the whole Dutch register had not been available in Professor İNALCIK's collection. I also appreciate Dr. Selçuk Akşin SOMEL, acting head of the history department, for his kind interest, at all levels, even for our private problems. I am grateful for the kind interests and grammatical corrections of Mrs. Phylis ERDOĞAN and Dr. Gülriz BÜKEN on the English text. Last, but not the least, the glory of this study greatly belongs to Dr. Yılmaz KURT, who taught us well in Ottoman Paleography which helped us much to solve the secrets of Ottoman scripture.

Abstract

The Dutch Republic, in the Seventeenth Century, was a global naval power with her special substantially big ships, as well as her commercial and financial basis. While the Dutch State, i.e. the United Provinces, was breaking its chains from Spanish domination in the late Sixteenth Century in one hand, she was establishing diplomatic connections with the Ottoman State on the other. Despite the early capitulations of 1612 and the appointment of Cornelis HAGA, as an ambassador extraordinary and plenipotentiary, the Dutch diplomatic mission at the Porte was carried out by the chargé d'affaires between 1638 and 1680. Full diplomatic relations were re-established with the renewal of Dutch capitulations in 1680. The thesis covers the period from the early contacts through the diplomatic relations of the Eighteenth Century. The full transcription of the 'ahdnâme of 1091/1680, and the facsimile of the 1021/1612 'ahdnâme are also included in this study. The nature of the capitulations, legal priority of the 'ahdnames, the privileges of the *müste'min* communities, the consuls, the dragomans, the *cottimo*, the principle of extraterritoriality, the privileges of individuals, the *amân* by sea, the freedom of transport, the customs zones, the customs duties, and the commercial conflicts are evaluated in the thesis through citations taken from selected documents from the *Felemenk 'Ahdnâme Defteri*, dated 1091/1680. The full transcription and facsimile of each selected document are given in appendix 4.

Keywords:

Dutch, United Provinces, capitulations, 'ahdnâme, customs, privilege, Ottoman, Haga, ambassador.

Özet

Zamanına göre oldukça büyük gemileri, ticari ve mali altyapısıyla, Hollanda Cumhuriyeti, 17. asırda dünya çapında bir deniz gücü haline gelmişti. Hollanda devleti, diğer adıyla Birleşik Vilayetler, 16. asrın sonuna doğru İspanya işgaline baş kaldırırken, Osmanlı devleti ile de diplomatik münasebetler kurmaya başlamıştır. 1612 yılında Hollanda'ya ilk ahdnâmenin verilmesine ve Cornelis HAGA'nın daimi elçi olarak gönderilmesine rağmen, 1638 senesinde HAGA'nın ülkesine dönmesinden 1680'e kadar Hollanda'nın diplomatik münasebetleri maslahatgüzar seviyesinde yürütülmüştür. 1680 senesinde Hollanda ahdnâmesinin yenilenmesinden itibaren diplomatik münasebetler tam olarak tekrar tesis edilmiştir. Tezde iki ülke arasındaki ilk temaslar ve 18. asırda devam eden diplomatik münasebetler ele alınarak 1091/1680 ahdnâmesinin tam transkripsiyon metni ve 1021/1612 ahdnâmesinin de orijinal fotokopisi verilmiştir. Kapitülasyonların mahiyeti, Kapitülasyonların mahalli kanunlara üstünlüğü, müste'minlerin imtiyazları, şahısların imtiyazları, deniz seyr u sefer serbestiyeti, gümrük bölgeleri, gümrük vergileri ve ticari ihtilaflar 1091/1680 tarihli Felemenk Ahdnâme Defterinden seçilmiş belgelere atıfta bulunularak değerlendirilmeye tabi tutulmuştur. Seçilen her belgenin tam transkripsiyonu ve orijinal fotokopisi Appendix 4'de yer almaktadır.

Anahtar Kelimeler :

Hollanda, Ahdnâme, Felemenk, Gümrük, İmtiyaz, Osmanlı, Haga, Büyükelçi.

CONTENTS

Acknowledgements	2
Abstract	3
Özet	4
Letters of Transcription	6
Introduction	1
A) DUTCH PRIMACY	9
1) Dutch Global Commercial and Naval Supremacy	9
2) Early Ottoman - Dutch Relations	11
3) Dutch Diplomatic Mission at the Porte	19
4) The Successive Dutch Representatives in Istanbul	20
B) CAPITULATIONS	25
1) The Nature of the Capitulations	25
2) 1091/1680 Dutch 'Ahdnâme	27
3) Legal Superiority of 'Ahdnâmes	28
4) The Privileges of Müste'min Communities	30
5) Consuls	31
6) Dragomans	32
7) Cottimo	33
8) Extraterritoriality	35
9) Privileges of Individuals	37
10) <i>Amân</i> by Sea	38
11) Free Transport and Free Sales	39
12) Customs Zones and Customs Dues	42
13) Commercial Conflicts	44
C) CONCLUSION	44
D) APPENDICES	48
1) The Dutch Capitulation of 1091/1680	48
2) Notes on the Transcription Errors on the 1021/1612 'Ahdnâme by Alexander De GROOT	63
3) Dutch Resident Ministers and Ambassadors in Istanbul	64
4) Selected Documents from the Dutch 'Ahdnâme of 1091/1680	65
E) GLOSSARY	115
F) SELECTED BIBLIOGRAPHY	117
G) INDEX	121
Facsimile of the 1021/1612 'Ahdnâme	123

Letters of Transcription

A - E	ا	Ñ	ك
‘A	ع	O	و
B	ب	Ö	و
C	ج	P	پ
Ç	ج	R	ر
D	د	Ş	ش
F	ف	S	س
G	ك	Ş	ش
Ġ	ك	Ş	ش
Ġ	غ	T	ت
H	ه	T	ط
Ḣ	ح	U	و
Ḣ	خ	V	و
İ	ی	Y	ی
K	ق	Ż	ز
K	ك	Z	ز
L	ل	Ž	ض
M	م	Ż	ظ
N	ن		

Introduction

The Dutch uprising of 1588 against the Spanish invasion of Low Countries inaugurated a new era in the global naval rivalry. The Spanish global naval domination, which was based on bullionism, was already under decline in those years. In other words, the means of power had shifted from the accumulation of precious metals into commercial superiority. From the early seventeenth century onwards, the naval superiority of the Dutch Republic began to be felt basing on commercial activity rather than military power. The Dutch Republic sustained her dominance until she was replaced by the Great Britain in the eighteenth century. In the early seventeenth century the Ottoman government and the Dutch Republic established diplomatic relations. Capitulations with extended privileges were granted to the Dutch merchants. After the issuance of the *'ahdnâme* of 1021/1612 by Sultan Ahmed I, the resident Dutch ambassador, Cornelis HAGA remained in Istanbul for more than 25 years.

The enthusiasm for close relationship seems to be weakened in mid-seventeenth century. The relations between the Ottoman State and the Dutch Republic revived once again in 1680 with the renewal of the Dutch *'Ahdnâme* by Sultan Mehmed IV. The negligence of the States-General, the executive organ of the Dutch Republic for foreign policy, vis-a-vis the Dutch representative at the Porte ended in 1680 through giving him the title of ambassador - extraordinary and plenipotentiary.

In this thesis, the *Felemenk 'Ahdnâme Defteri*, dated 1091/1680, where the Dutch capitulations, and the records of the conflicts between the Dutch merchants and the Ottoman local authorities are examined. In these registers, the complaints of

the Dutch merchants concerning the Ottoman local authorities, as well as the approval of the Ottoman Sultans on the appointments of the Dutch consuls and dragomans in the Ottoman dominions are recorded. The abuses of the Ottoman local authorities and the violation of the capitulations can be observed in these registers. Main incidents of malpractices and the cases of conflicts between the Dutch merchants and the Ottoman local authorities are examined and evaluated in this study. Moreover, the establishment of diplomatic relations, the nature of the capitulations, the consuls, and the custom duties are also dealt with.

A) Dutch Primacy

1) Dutch Global Commercial and Naval Supremacy

The Dutch first became a significant force in the Mediterranean rich trades in the years around 1590s. In those years the Dutch entrepot had become a central reservoir for valuable commodities not produced in the Mediterranean. Dutch progress in the Mediterranean was fed by Dutch progress in the rich trades elsewhere.¹

Dutch world-trade primacy was characterized by direct access to the markets of Africa, Asia, Russia, and the Americas. Even where their ships could not go, the merchant elite which presided over the Dutch entrepot, relying on their ability to pay higher prices than local merchants could, sent their factors to buy up products at source. Dutch entrepot was the first to be a true world entrepot, sustaining a direct and dominant commerce from the 1590s onwards with all of Europe and much of the rest of the world. The Low Countries experienced new forms of productive efficiency and technological innovations in manufacturing, combined with new techniques of stockpiling commodities, buying ahead, and speculative trading. Dutch methods of shipbuilding and shipowning were key features of the Dutch world entrepot in the seventeenth century.²

¹ Jonathan I. ISRAEL, Dutch Primacy in World Trade, p. 54

², *Ibid.*, p. 409.

As Immanuel Wallerstein puts it,³ Amsterdam became a threefold center of the European economy: commodity market, shipping center, and capital market. The state machinery of the Dutch Republic permitted the achievement of a higher degree of economic integration than any of the monarchies of Europe.⁴ The United Provinces, as a republic, enjoyed all the advantages of commercial and financial stability which early modern absolutist regimes generally lacked. Dutch merchants had the confidence to rely on their government. "Nowhere else in the early modern world was the economic collaboration of a network of maritime towns, inland manufacturing towns, fishing ports, and inland specialized agriculture were organized and federated as in the Dutch Republic during the seventeenth century".⁵

Antwerp, the transit center for English cloth exports to Europe and Asia, fell in 1572 into Spanish hands, and was ruined as a result of Spanish repression against the rebels of the Protestant Low Countries. Amsterdam displaced Antwerp as the Continent's financial capital and gained control of the world's richest markets. And in 1609 the *Bank of Amsterdam* was established, the first semiofficial financial institution of its kind in modern history; it made a vital contribution to Dutch economy by offering the lowest interest rates in Europe. This encouraged native industries, such as shipbuilding, as well as overseas ventures, such as the East India Company.⁶

³ i. WALLERSTEIN, The Modern World System, p. 212.

⁴ For "Netherlands Revolution" and Dutch commercial primacy, see Immanuel Wallerstein, The Modern World System, pp. 209-221.

⁵ Jonathan ISRAEL; *op.cit.*, p. 415.

⁶ M. Chambers, et al, Western Experience. (USA: A. Knopf Inc., 1991), p. 606.

Wallerstein describes the Dutch supremacy in world trade and shipping as revolutionizing the world economic order and transforming the pattern of Europe's colonial expansion. The Republic was situated at a conjunction of Northern waterways, connecting the Atlantic, Baltic, and Rhine, a particularly crucial intersection once the Mediterranean ceased to be pivot of intercontinental commerce⁷. The Dutch business world of the seventeenth century was fundamentally shaped by an assortment of companies, national and local, consortia with political links, cartels and combinations. The Dutch East India Company (VOC) had close relationship with the Dutch ruling oligarchy, and the Dutch statecraft.

2) Early Ottoman - Dutch Relations

When the Ottoman State was experiencing internal disorders and external reverses in the fifteenth and early sixteenth centuries, Venice was neutralized by commercial privileges and prevented from putting its powerful navy at the service of the crusading popes. The western nations, France, England, and the Dutch obtained their capitulations when the Porte believed they were "fighting against idolatry" and common enemies, the Habsburgs and the pope.⁸

With the Lepanto disaster of 1571, the Venetian-Spanish-Papal coalition endangered the vital interests of the Ottomans in the Mediterranean and it soon became inevitable for the Ottomans to find allies within the Western Christian world. Actually, on the eve of the invasion of Cyprus, in 1569, a comprehensive capitulation was granted to France. Soon after, diplomatic contacts with the

⁷ Jonathan ISRAEL; *op.cit.*, p. 14.

English and then with the Dutch were initiated. An important factor in these relations was the naval superiority of the northerners against Venice and her allies. Venetian galleys in the Mediterranean were easy targets for the English *bretonis*, which were heavily armed with bronze and iron guns.⁹

Diplomatic relations between the Ottoman State and the Dutch Republic were established only after the beginning of the seventeenth century. Prior to 1600, incidental contacts had been made both by travelers and merchants engaged in Mediterranean trade. The commercial connections with Turkey were continued by the Antwerp merchants who had emigrated to the territory of the Dutch Republic. Among them were *Daniel van der Meulen* and *Jacques de la Faille*, who in 1589 organized, with two partners, what may have been the first trip of a merchant vessel from Holland to the Levant. From information acquired, Levant trade had become known to be very profitable. The partners had collected reliable and direct information from a son of *de la Faille*.¹⁰

In 1598, Dutch merchants obtained permission from the French king Henry IV to trade in Ottoman ports.¹¹ The first big Dutch convoy to the Levant, 10 heavily armed and manned ships, crammed with bullion, cloth and spices, which sailed to Cyprus, Syria, Palestine, and Egypt in 1609, was furnished with guns, munitions, and additional men, free of charge, by the States-General.¹²

⁸ H. İNALCIK, The Economic and the Social Hist. of the Ottoman Empire, p. 188.

⁹ *Ibid.*, p. 366.

¹⁰ Alexander de GROOT, The Ottoman Empire and Dutch Republic, pp. 86-87.

¹¹ Bosscha ERDBRINK, Ottoman - Dutch Relations, Ankara: Türk Tarih Kurumu Basımevi (1975), p. 2.

¹² Jonathan ISRAEL, Dutch Primacy, p. 97.

In a petition to the States-General in 1611, just before the arrival of the first diplomatic mission to the Porte, the Amsterdam Levant merchants claimed that the Levant trade was emerging as one of the most important areas of activity for the Dutch. They argued that their commerce with Turkey, Cyprus, Egypt, and the Aegean compared with that of the Dutch East India Company with the East Indies, was invaluable and potentially even more important for the future well-being of their country than the East India naval traffic. They maintained that the Levant could furnish an abundance of raw materials, in particular silk, cotton, and goathair, which were indispensable to the manufacture of luxury and middle quality textiles in the West.¹³

Frequent attacks of North African corsairs on the Dutch merchant ships forced the States-General (who were in charge of foreign policy in the Republic) to establish direct contact with the Ottoman government. The States-General sent a letter in 1604 addressed to the Ottoman Sultan Ahmed I seeking permission to trade in the Sultan's Syrian dominions. Although the Ottoman court did not respond immediately, a letter from *kapudan-ı derya* (Turkish admiral of the fleet) reached the Republic in 1610 which included the intention of the Sultan to grant the Dutch the right to trade under their own flags in Ottoman territories.¹⁴ *Halil Pasha* played a decisive role in establishing friendly relations between the Dutch Republic and the Ottoman Empire. The Sultan's desire to see a Dutch representative in the Sublime Porte was also expressed in a letter. After long discussions, the States-

¹³ Jonathan ISRAEL, *Dutch Primacy*, p. 99.

¹⁴ B. ERDBRINK, *op.cit.*, p. 3. For British - French Rivalry on the protection of the Dutch and other *harbî* nations' merchants, see: Mübahat KÜTÜKOĞLU, *Türk-İngiliz Münâsebetleri*, pp. 38-45.

General decided to appoint **Cornelis HAGA**, a member of one of the leading families in Holland, to head a diplomatic mission to İstanbul. Until the arrival of HAGA to İstanbul on March 17, 1612, there had been continuous rivalry between the French and British diplomats at the Porte. The problem of trading under the French or British flag caused unending discussions between the Porte and the French and British diplomats. The right to protect and consequently the right to collect dues for the consulates changed hand from French to British and vice versa.¹⁵

There had been prolonged commercial struggles between France and England in the Levant. The preference of the Dutch merchants to sail under the English flag caused further collisions. Merchants belonging to the *dar al-harb* countries preferred English protection, for it was less expensive for them. Thus, the English gained a general superiority and the "most favoured nation" status in the Levant. As a result, ignoring the French protests, the Ottoman government permitted the

¹⁵ The case was considered in the 12th article of the renewed British capitulation of 1601/ evâhir-i Cemâziyelâhir 1010 thus: "*Kapudânım ve sâir vüzerâ-i 'izâmım münâsib gördükleri üzere, Flandra vilâyetlerinden Hollandiya ve Zelandiye ve Frizlandiye ve Gilderlandiya nâm dört pâre vilayetlerin tüccâr tâifesi İngiltere kraliçesi bayrağı altında gelüb gidüb sâir İngiltere tüccarı gibi kendü metâ'larından ve gemiler ile getürdükleri sâiriñ metâ'larından konsolosluk hakkın ve sâir 'avâidin müşârünileyhâ İngiltere kraliçesiniñ elçisine verüb min ba'd France elçisi tarafından dahl u ta'aruz olunmaya deyu hatt-ı hümayunum ile fermân-ı âlişânım sâdir olmağla bu 'ahidnâme-i hümayunum mûcibince 'amel olunub Flandra tâifesi sâdir olan hatt-ı hümayun mûcibince min ba'd İngiltere bayrağı altında yürüyüb sâir İngiltere tüccarı gibi vâki olan konsolosluk hakkını İngiltere konsolosluklarına verüb France elçisi ve ve konsoloslukları ve âdemleri min ba'd Flandralu tâifesine dahl u ta'aruz olunmaya.*" (A. N. KURAT, *Türk-İngiliz Münâsebetleri*, 206).

harbî merchants to sail under the protection of the whichever ambassador they wished.¹⁶

The arrival of *Cornelis HAGA*, the Dutch envoy, in March 1612 jeopardized the situations of the representatives of the states already established at the Porte. Particularly the British and the French ambassadors tried to discourage and discredit the newly appointed Dutch agent and prevent Haga's reception by the Sultan. They tried to influence the Ottoman government by emphasizing that "the Dutch were not an independent nation, but subjects and vassals of the king of Spain, against whom they had rebelled; and for that reason he had come here to prepare an alliance which would greatly trouble the Sultan".¹⁷ The French ambassador *Achille de Harley Sancy* even dared to bribe the Ottoman statesmen offering 10.000 gold pieces in an attempt to prevent the Porte from granting a capitulation to the Dutch.¹⁸ Despite the efforts of the British and the French ambassadors, *Cornelis HAGA* was accepted by Sultan Ahmed I on 29 Safer 1021¹⁹ with the support of *kapudân-ı deryâ* admiral *Halil Pasha*.²⁰ The most important event for a foreign envoy, especially for a European one, was to be accepted by the Sultan in person. The gifts brought from the home country and the letter from his sovereign were presented at the Ottoman court with a great

¹⁶ Halil İNALCIK, "İmtiyâzât", EI, 2nd ed., vol IV (Leiden: 1971), p. 1184.

¹⁷ Bosscha ERDBRÏNK, *op.cit.* p. 5.

¹⁸ A. N. KURAT, Türk-İngiliz Münasebetleri, p. 116.

¹⁹ 1 May 1612.

²⁰ The arrival of the Dutch envoy was defined by the famous historian *Na'îmâ: Frenk diyârının cânib-i şimâlisinde Bahr-ı Muhîr kenarında Felemenk memleketine vâli olan Flandr dukası tarafından hediyeler ile irsâl olunan ka'âsıd ve tüccarın sefineleri gelüb esnaf, ticaret*

ceremony.²¹ Artus THOMAS bases the Dutch application to the Ottoman government for the establishment of diplomatic relations, on the losses of Dutch ships, their cargo, and crews in the Mediterranean. He emphasizes the Dutch willingness to secure the alliance of the Ottoman Sultan, together with the permission for navigation and carrying on trade in the Ottoman ports.²²

Two months later the first capitulation, dated *evâil-i Cemâziyelevvel 1021 /1612*, was granted to the Dutch merchants. Throughout the Ottoman territory, Dutch merchants were allowed to trade under their own flag. With the British capitulation, granted in 1580, and now with the Dutch capitulation, France totally lost her monopoly over the protection of *harbî* merchants, and commercial privileges in the Ottoman realm. French merchants now had two big rivals: the English and the Dutch. Besides the commercial privileges, the Dutch and British

emti'âsı getürüb yine diyârlanna teveccühe izin ricâ ettiklerinde Üsküdar bağçesinde elçileri bisat bûsi-i 'atabe-i 'aliyye ile şerefkenerek izin verildi.

²¹ For the protocol and the ceremony held for the admittance of envoys to the Sultan's presence, see "Tevkî'i Abdurrahman Paşa Kanunnâmesi" Millî Tettebbû'lar Mecmu'ası, p. 511. Also see: Mübahat KÜTÜKOĞLU, "XVI. Yüzyılda Fevkalade Elçilerin Ağırılması". In the acceptance of the envoy by the Sultan in person, the royal letter played an important role. Indeed foreign representatives without a royal letter were not accepted by the Sultan. The expression of goodwill and friendship was the main point for a foreign country to be granted a capitulation. In the 'ahdnâmes this point was clearly stated in the preamble; as: "... nice memleketlerin Üstad-ı Ceneralleri ve hâkimleri hutimet 'avâkıbühüm bi'l-hayr taraflarından nâme-i sadâkat-hitâmeleri ile kıdvetu a'yâni'l-milleti'l-mesihyye mu'teber elçileri olan Komelyu Haga zîdet itâ'atuhû vusûl bulub irsâl olunan nâmeleri mütâla'a kılunub mefhûmunda 'arz-ı ihlâs ve ihtisâs eylemek kusvâ-yı âmâlleri ve aksâ-yı mâ fi'l-bâlleri olub ...

²² Artus Thomas, Continuation de l'Histoire des Turcs, pp. 850-851.

capitulations also had political implications.²³ They both were promising leaders of the Protestant world. The Dutch Republic would be a natural ally against the common enemy: Spain. On the other hand, on orders of the Pope, the Catholic front had ceased sending strategic war materials to the Ottoman State. Protestant Britain and the Dutch Republic were crucially important for the purchase of steel and powder. The Porte tried to gain important political and military advantages from its relations with France, England, and the Dutch Republic. When France made peace with Spain in 1559 the Ottoman government considered the Protestant countries as potential sources of naval support against Spain in the Mediterranean. The Dutch envoy *HAGA* had brought very precious presents and important strategic naval maps to İstanbul which the Dutch carefully kept out of the hands of other European states.²⁴ These were more of an intended for political and military cooperation against the common enemy, Spain, than for a mere commercial relationship with the Ottoman State, a point which has not been clearly spelled out by western historians.

The activities of the Dutch envoy *Cornelis HAGA* at the Porte was appreciated by the States-General and he was appointed as the ambassador of the Dutch Republic by a resolution in 1614, with a yearly income of 12.000 pounds. Sent for a temporary mission at the Porte, *Haga* was to remain in the Ottoman capital in the same function for almost 26 years until his departure in 1638.

²³ The British and the Dutch shipbuilding industries were very much developed by current standards. The British ambassador Edward BARTON's ship was described in *Selânikî Tarihi* in this astonished manner: *Vilâyet-i cezîre-i İngiltere elçisi pişkeş ve hediyesi gelüb çekildi. Gemisi gibi turfa gemi İstanbul limanına gelmemiştir. Üç biñ yediyüz mil deryâdan sefer eder ve seksen üç pâre heman top kullanır. Sâir yeraktan ğayrı ateşfân hey'eti hâricîsi şekl-i hınzır idi. Ucûbe-i devrân idi ki, tahrîr olundu.*

²⁴ Ben SLOT, *Osmanlılar ve Hollandalılar*, p. 8.

One of the most important achievement of *Cornelis HAGA* was the establishment of the Dutch Levant Company. Taking into consideration the reports of ambassador *Haga*, and the petitions of the Amsterdam merchant elite, on 25 June 1625, the Dutch Levant trade established its organization; not as a company with a monopoly, but as a board of control and advice, the seven “Gentlemen Directors of Levant Trade and Navigation in the Mediterranean Sea” (*Directeuren van den Levantschen Handel en de Navigatie op de Middellandsche Zee*), residing in Amsterdam.²⁵ The Directorate would act as the representative body of Dutch commerce in the Mediterranean. Among its main tasks was correspondence with the States’ ambassador at the Porte and Dutch consuls in the various ports of the Levant and Barbary.²⁶ The Directorate served as a bridge between the government and merchants and kept up the network of Dutch consulates in the Mediterranean. Its function was to act as a political and administrative platform for the elite merchants who dominated the Dutch Mediterranean trade. The Directors had a considerable influence on Dutch foreign policy. For this purpose they maintained an agent at the Porte.²⁷

The “open-door” policy towards England and the Dutch Republic was maintained throughout the seventeenth and eighteenth centuries. The Sublime Porte granted privileges to these expanding maritime powers. The Porte was undoubtedly confident about its superiority. In the Levant, these countries were considered neither a threat in terms of military power, nor able to have monopoly over the

²⁵ Bosscha ERDBRINK, *Ottoman-Dutch Relations*, pp. 9-10.

²⁶ Alexander de GROOT, “Companies and Trade”, p. 235.

²⁷ For the establishment of French and Austrian Levant Companies, see: Alexander de GROOT, *Ibid.*, pp. 235-236.

area, but they were considered to be valuable obstacles to Spanish and Portuguese expansion.

The Sublime Porte was aware of the danger caused by the direct East India trade of the Dutch and the English, with the old trade routes from Asia to Europe crossing the Ottoman territory. Since the Porte could no longer equip big ships in the early seventeenth century to oppose the expansionism of the English and the Dutch, the policy of attracting these countries to the Levant was preferred by the Ottoman government. In this respect, the Porte was successful in this policy. Yet, the state was still strong enough to control the movements of the Northern merchants. Later on, the capitulations became the instruments of western commercial and financial domination over the Ottoman State.²⁸

3) Dutch Diplomatic Mission at the Porte

During the time of *HAGA's* diplomatic mission, the Dutch Levant trade expanded to all regions of the Eastern Mediterranean. A number of consulates were established by the Dutch ambassador. Though confirmation by each successive Sultan was required for legal validity of the capitulations, the Dutch *'ahdnâme* was first renewed only in 1634 by Sultan Murad IV. In the meantime, the Levantine trade proved a profitable business for the Dutch. However, the absence of regular consuls gave rise to French interference concerning the payment of consular duties and diplomatic protection. This was harmful for the position of the ambassador at the Porte. The merchants were free of any "national" preference, choosing the protection which was the cheapest. Flags were easily changed on ships in those days.²⁹

²⁸ Alexander De Groot, "Companies and Trade", pp. 237-238.

²⁹ Alexander De Groot, Ottoman Empire and Dutch Republic, p. 215.

During the first half of the seventeenth century, Dutch trade in the Ottoman Empire was concentrated on the ports of Syria. The first Dutch consulates were established at Aleppo and Alexandretta because of their importance for the Asian caravan trade.³⁰ By the 1650s, the silk trade route shifted towards Smyrna (İzmir) by way of Anatolia. Accordingly, most European nations, including the Dutch, established their trading centers in İzmir. Other ports in the Levant were less important for the Dutch trade. Among the principal products the Dutch imported into the Ottoman ports were both foreign and Dutch clothes (called *Londra and Felemenk çukası*), and spices. Exports from the Ottoman territory were all kinds of luxury textiles, such as velvet, silk, embroidered clothing and camlets, raw and processed cotton, raw silk in particular, sheep's wool, wines, dried fruit, carpets and leather.³¹

4) The Successive Dutch Representatives in İstanbul

The insistent letters of Haga to the States-General pleading to be relieved from this burdensome task bore fruit in 1637 and Haga secured official permission to leave from Sultan Murad IV in 1638. The lack of interest in the İstanbul embassy was apparent in the States-General's failure to appoint a new ambassador. Mainly for financial reasons, Haga's nephew *Henric COPS* was confirmed by the States-General as *chargé d'affaires*. Cops was provisionally left in charge until his death in 1647. His successor, another former secretary of Haga, *Dirk KROLL*, died soon after his appointment in the same year. His functions were assumed by *Nicholas GHISBRECHTI*, who had also been Haga's secretary.

³⁰ The first Dutch consulates were opened in Aleppo (1612), Alexandretta (1612), Livorno (1612), Scio (1612), Lamaca (1613), Andro (1613), Milo (1613), Morea (1613), İzmir (1614), Venice (1614), Genoa (1615), Algiers (1616), Zea (1620), Tunis (1626). For early consuls, see: Alexander De GROOT, The Ottoman Empire and Dutch Republic, pp. 215-216.

Meanwhile, the Dutch embassy had received support from the arrival in İstanbul of a young orientalist called *Levinus WARNER*. Born in the German city of Lippe, he had come to the Dutch Republic in 1629 to read Arabic at Leiden University. After completion of his studies in 1644, he set out on an oriental journey and finally arrived in İstanbul.³² As secretary and chancellor to the *chargé d'affaires* (resident) to Ghisbrechti, Warner had close connections with the Dutch embassy until Ghisbrechti's death from plague in 1654. The English ambassador in İstanbul, Thomas Bendisch, was trying to assume the protectorate over all Dutch subjects in the Ottoman lands,³³ which had also been sought by the French ambassador *Jean de la Haye VANDELET* in 1647.³⁴

In such an atmosphere, Warner applied for the position of resident minister in İstanbul. The Republic should have responded quickly since a would-be protector, the English ambassador, would have meant the reduction of the Dutch nation to the status of protected persons again as it had been before the capitulation of 1612.³⁵ In the end, Warner obtained provisional recognition as the sole representative of the Dutch Republic and his credentials came in 1655. Nevertheless, Warner was not welcome by the Ottoman statesmen due to information reaching İstanbul to the effect that the Dutch were actively supporting the Venetians against the Ottoman fleet during the battle of Crete.³⁶ Two individual incidents, causing the enslavement of an Ottoman *pasha* and the loss

³¹ Bosscha ERDBRINK, *op.cit.*, pp. 16-17.

³² *Ibid.*, p. 20.

³³ *Ibid.*, p. 22.

³⁴ Alexander De GROOT, *Ottoman Dutch Relations*, p. 226.

³⁵ *Ibid.*, p. 227.

of cargo in 1656 and 1663, raised the tension. Warner was even temporarily imprisoned in 1663. Despite promises made by the Ottoman authorities, the Dutch capitulations had not been renewed since 1634. The custom of automatic renewal at the ascendance of a new sultan to the throne was not fulfilled.

At Warner's death in June 1665, the Dutch in the Ottoman Empire were again left without a protector. The Dutch merchant *Francesco de BROSES*, who had been acting as a chancellor under *Levinus WARNER* took charge of the mission. This time, the States-General realized that the appointment of a fully accredited ambassador or resident could not be postponed. Otherwise, the whole Dutch position in the Levant would be in jeopardy. On 30 September 1665, the lawyer *Joris CROOCK* was appointed as the Dutch representative in İstanbul. Yet news arrived at the Hague that both *Crook* and his companions had perished in the earthquake that destroyed Ragusa (*Dubrovnik*) on 6 April 1667. Immediately afterward, on 21 July 1667, the States-General appointed another lawyer, *Justinus COLYER*, to the Porte. The Dutch ambassador and his entourage arrived in İstanbul on 25 May 1668 with precious gifts.³⁷ He was received in audience by Sultan Mehmed IV in the imperial camp outside the city walls of Edirne on 4 *Rebîulevvel 1079*.³⁸

³⁶ Bosscha ERDBRINK, op.cit., p. 21.

³⁷ Among these gifts was a globe in "Ottoman characters" and the huge *Atlas Major* by *Janszon Blaeu*. On the order of Sultan Mehmed IV, it was translated into Turkish by El-Dîmeşkî in 1685. The translation is now available in Topkapı Palace Museum Library, Bağdad Section No: 325-333. See: Ekmeleddin İHSANOĞLU, "Batı Bilimi ve Osmanlı Dünyası: Bir İnceleme Örneği Olarak Modern Astronominin Osmanlıya Girişi", *Bellekten*, vol. LVI, (1992): p. 739.

³⁸ 12 August 1668.

Justinus COLYER's first task was to gain a new capitulation from the Sultan putting the status of the Dutch Levant trade on an indisputable basis. Claiming that the States-General had not given due credit to the status of their representative, the diplomats in İstanbul did not call on their new colleague in person, overlooking the custom of congratulating him on his new position. The diplomats in İstanbul considered it unnecessary to welcome him because of the inferior rank of Dutch "resident". Actually, the Ottoman government did not distinguish between residents and fully accredited ambassadors, and both were given the title of *elçi*. However, the incident did not escape the attention of the Porte. When the French and the Venetian interpreters were questioned about it, they declared that the States-General had never sent anyone with the title of fully accredited ambassador since the recall of *HAGA* and contended that *Colyer's* rank only equaled that of a *chargé d'affaires*. Only when the States-General agreed to grant COLYER, upon his request, the status of ambassador with a resolution on 10 April 1680, did the Sultan grant a new capitulation, '*ahdnâme*', to the Dutch dated Evâil-i Ramazan 1091.³⁹

The Dutch ambassador received the new '*ahdnâme-i hümayun*' on 9 Zilkade 1091/1680⁴⁰ from the hands of the Grand Vizier in a public audience in İstanbul. With this '*ahdname*', the Dutch nation was promoted to the same status as the French and the English whose capitulations had been renewed in 1673 and 1675, respectively. The capitulation granted by Sultan Mehmed IV was to remain the

³⁹ 25 September-5 October 1680.

⁴⁰ 7 November 1680.

main basis for Ottoman-Dutch relations until the Ottoman government unilaterally abrogated the capitulatory system for all nations in 1914 when the Ottoman State, too, took part in the First World War.⁴¹

However, only two years after obtaining the new capitulation, *Justinus COLYER* died in İstanbul in December 1682. His elder son, the first secretary to his father and the treasurer of the Dutch nation, *Jacobus COLYER*, succeeded him with a temporary mission. His formal credentials as a resident minister at the Porte arrived in 1684, and in 1688, the rank of ambassador was conferred upon him. *Jacobus COLYER* had grown up in İstanbul. He had a good knowledge of Turkish. Owing to his close association with his father's embassy and with the Ottoman officials and leading Turkish and Greek families in İstanbul, he possessed a definite advantage over his colleagues at the Porte. *Jacobus COLYER* acted as mediator with his English colleague in the Peace Treaty of Carlowitz (1699), Pruth War (1711), Ottoman - Venetian War (1714-1718), Ottoman - Austrian War (1716-1718), and the Passarowitz Peace Treaty (1718). For his performance as an efficient mediator of Ottoman - Austrian relations, *Jacobus COLYER* was rewarded by the Austrian Emperor by the granting of the title "Count of the Holy Roman Empire" in 1703. In the Ottoman documents his name appears as Yakomo Konte Kolyer.⁴² These diplomatic activities were to contribute to the development of the favorable Ottoman - Dutch relations.

⁴¹ Alexander De Groot, Ottoman - Dutch Relations, p. 228.

⁴² *Count Jacobus COLYER*

B) CAPITULATIONS

1) The Nature of the Capitulations

From the early years of the Ottoman State, the Sultans granted commercial privileges to foreign merchants. The first of these privileges were granted to the Genoese and Venetians. For a long time, until 1569, these two nations held a monopoly on trade in the Ottoman territory. In 1536 the king of France sought to profit from the close relations he had established with the Sultan, and attempted to obtain a direct capitulation for France. The French ambassador *Jean de la FOREST* conducted discussions with *İbrâhim Pasha* but the draft text was never approved by the Sultan.⁴³ The 1569 French capitulation was followed by the English one in 1580, which allowed them to trade in the Ottoman territories under their own flags. In the granting of economic privileges to *harbî* nations, the Ottomans always endeavored to conform to the prescriptions of *fikh*.⁴⁴ The shaykh al-Islam was consulted when new capitulations were proposed. The precondition for granting to a *harbî* the guarantee of *amân* was that he should make an application for it with a promise of friendship and peace.⁴⁵ These points were

⁴³ For the nature of this draft capitulation see İnalçık, "İmtiyâzât", *Eİ²*, p. 1183 and Şerafettin TURAN, "Osmanlı İmparatorluğu ile İki Sicilya Krallığı Arasındaki Ticaretle İlgili Gümrük Tarife Defterleri" *Belgeler*, vol. IV, Ankara (1967) p. 79.

⁴⁴ The Conditions of peace and friendship with the enemy are clearly defined in the Holy Qur'an; Sûra Nîsâ Verse 61: "But if the enemy incline towards peace, do thou also incline towards peace, and trust in God; for he is the one that heareth and knoweth all things".

⁴⁵ The intention of goodwill and friendship was clearly defined in the preamble of *'ahdnâmes*. It is stated in the English *'ahdnâme* of 988/ 1580 that "...*Vilhelmuş Harborne nâm âdemiñiz ile mektublar gönderüb âdemleri sâbika âsitâne-i sa'âdet - âşiyânımıza gelüb izhâr-ı 'ubûdiyet ve ihlâs ve iş'âr-ı rukiyyet ve ihtisâs eyleyüb ol tarafdân âdemleri ticaret için memâlik-i mahrûsemize gelüb gitmek bâbında isticâze eylemeğîn ...*"

stated in the first lines of every *'ahdnâme*. In return the ruler binds himself to guarantee *amân*, which was confirmed by an *'ahdnâme*, "covenant" under the oath, *'ahd*. The document drawn up to embody the covenant is called *'ahdnâme*.⁴⁶ The oath in the *'ahdnâme* binds the Sultan before God.⁴⁷ In case the *musta'min* has broken the pledge of "friendship and goodwill", the *'ahdnâme* is rendered void unilaterally by the Sultan's own authority.⁴⁸

Like all documents providing a privilege by the Sultan personally, *'ahdnâmes* were also drawn up in the form of a *berat* which had to be confirmed to gain legal validity when each Sultan ascended to the throne. In conceding an *'ahdnâme*, the Ottoman authorities have taken into consideration:

1. the principles of *fikh*, *aman*.
2. the political advantages to be expected from the applicant state,
- 3) the economic and financial interests of the state.⁴⁹

⁴⁶ Halil İNALCIK, "İmtiyâzât", *Eİ²*, p. 1179.

⁴⁷ The oath of the Sultan takes place in the last section of the *'ahdnâme*: "...ben dahî dostluđu kabûl edüb 'ahd u yemîn ederim ki yerleri ve gökleri halk eden hüdâ-yı mu'în celle celâlehû ve 'amme nevâlühû ve lâ ilâhe ğayruhû hakkıçün ve ecdâd-ı 'izâmım enârahû te'âlâ berâhinihimiñ ervâh-ı şerîfeleriçün bu taraıdan dahî hilâf-ı 'ahd u misâk ve muğayır-ı 'ahd u ittifađ eylemiş olmayub işbu 'ahidname-i hümâyun sa'âdet-makrûnumuñ mazmûn-ı şerîfi ile 'amel oluna".

⁴⁸ The breaking of a promise by the adversary is also emphasized in the Holy Qur'an; Sûra Anfâl, Verses 56-58: "They are those with whom thou didst make a covenant, but they break their covenant every time, and they have not the fear of God. If ye gain the mastery over them in war, disperse, with them, those who follow them, that they may remember. If thou fearest treachery from any group, throw back their (covenant) to them, (so as to be) on equal terms: for God loveth not be treacherous", and Sûra Tauba, Verse 12: "But if they violate their oaths after their covenant, and taunt you for your faith, fight ye the chiefs of Unfaith: for their oaths are nothing to them: thus they may be restrained".

⁴⁹ Halil İNALCIK, "İmtiyâzât", *Eİ²*, p. 1179.

The balance of power within Europe played an important role in granting these economic privileges. The political advantages of gaining an ally within the Christian world was a determining factor. When Mehmed II conquered İstanbul, special privileges were recognized by the Sultan to the Genoese merchants in Galata the region to balance the Venetian enmity despite the fact that the Genoese government was not friendly towards the Ottomans. The same considerations could be seen in the English and the Dutch 'ahdnâmes against the Spanish naval threat and the Catholic coalition of the Pope. The Protestant natures of the English and the Dutch, and granting capitulations to these two nations, respectively, were not a mere coincidence. At the same time, war materials and strategic goods were provided by England and the Dutch which were very important for the Ottoman government at that time.

2) 1091/1680 Dutch 'Ahdnâme

The registers evaluated in this thesis are taken from the "*Felemenk 'Ahdnâme Defteri*" dated 1091/1680 in the İstanbul Ottoman Archives. In the first pages of the registers, the records of later periods are found. The 1091 'ahdnâme is recorded from the third page on, which was followed by the firmans of the Sultan to the local officials. The appointments of the Grand Viziers and the *reisülküttâbs* are also indicated among the records.⁵⁰ However, when inspected, it is evident that many appointments of the *reisülküttâbs* are missing in the registers. The registers open with the cases regarding the complaints of the Dutch ambassador and conclude with a document dated

⁵⁰ An example of such a register is: "*Der zamân-ı sadr-ı sudûru'l-vüzerâ hazret-i Mustafa Paşa hayru'l-lâhi bi'l-hayr mâ yezîd vemâyeşâ ve fî abban reisül-küttâb Râmi Mehemed Efendi tâle yetemennâhu El-vâki' fî 5 Cemâziyelevvel sene 1113*".

1213/1798. The Treaty on the appointments of the consuls dated 1278/1862 is also copied into the last pages.⁵¹ The legal procedure of the complaints can be followed from the registers. As the highest authority of the Empire, the complaints are conveyed directly to the Ottoman Sultan. But the cases of both the merchants and the consuls are transmitted only through the ambassador. No direct appeals of the consuls appear in the registers. The merchants, shipmen, consuls and the dragomans could send their complaints only via the ambassador, as the highest representative of their *millet* in the Ottoman Empire.

3) Legal Superiority of 'Ahdnâmes

The legal superiority of 'ahdnâmes over the local *kânunnâmes* and regulations was recognized by the Ottoman government as in the case of international treaties in the modern understanding. For instance, there had been many cases of conflicts among the merchants and the local customs authorities on the rate of customs² duties since these rates differed from one customs zone to another, whereas a single rate was accepted by the 'ahdnâmes.⁵² The single rate of 3% was first granted to the Dutch with the 'ahdnâme of 1021/1612, and to Genoese, Venetians, French, English, and the other European nations respectively.⁵³

⁵¹ "Devlet-i 'Aliyye ile Nedertanda Devleti beyninde 'akd olunan şehbenderler ikâmesine dâ'ir mu'âhedât". 15 Dhilqade 1213 / 25 March 1862.

⁵² See Halil İNALCIK, *Kefe Defteri*, p. 96.

⁵³ It was generally accepted that the first single 3% customs duty was first granted to France with the renewed 'ahdnâme of 1673 (see H. İnalçık, *Kefe Defteri*, p96). Ş. Turan, on the other hand, claims that Genoese were the first to get the 3% reduced rate of customs duty in 1666 (see Ş. Turan, "Osmanlı İmparatorluğu İle Sicilya Krallığı Arasındaki Tarife" p81). However, it is apparent from the 1021/1612 Dutch 'ahdnâme that the Dutch were the first who were legally granted the 3% rate. Also see: N. STEENSGAARD, "Consuls and Nations in the Levant" pp. 31-33.

When an *'ahdnâme* was granted, the Sultan used to send firmans to the relevant officials and *kadîs* informing them of the articles and commanding obedience⁵⁴.

When conflicts arose between the foreign merchant and a local official, firmans were conveyed to the local *kadîs* reiterating the relevant article of the *'ahdnâme* and the due provisions, to prevent actions contrary to it.⁵⁵ In these firmans, beside the *kadîs*, other officials and rulers were addressed.⁵⁶

Examples of the precedence of *'ahdnames* over Ottoman laws, local rules and traditions can be summarized as follows:

High rates of customs duties were objected to by the Dutch merchants, and the Ottoman administration was informed to take action through the appeal of the Dutch ambassador at the Porte (see document 12). In another case, requests for additional *refîye*, export duty, by the *gümrük emîni* were also prohibited by the Sultan. The merchants trading under the Dutch flag, according to the *'ahdnâme*, were exempt from *harâc*, *jizya*, and other taxes during their commercial activities in the Ottoman territories (see document 113). They were also held outside local authority in many respects. In accordance with the relevant article of the *'ahdnâme*, no one was permitted to collect *jizya* taxes from the Dutch merchants (see document 39).

⁵⁴ Halil İNALCIK, "İmtiyâzât, ", *El²*, p 1179. The point is also indicated in the Dutch *'ahdnâme*: " ... ve memalik-i mahrusemizde vâki' olan beğlerbeğileri ve beğlere ve kadılara ve iskele emînlerine ahkâm-ı şerîfe irsâl olunub fermân-ı kazâ-cereyânımız bu vechile sâdir oldu ki, ..."

⁵⁵ In the firmans the relevant article is always reiterated: "Nederlanda elçisi olbâbda emr-i şerîfim verilmek ricâ etmeğîn, 'ahdnâme-i hümayuna mürâca'at olundukda deyu mastûr ve mukayyed olmağla 'ahdnâme-i hümayun mucibince 'amel olunub ..."

⁵⁶ Examples of these addresses are:

- Kal'a-i Sultaniye kadısına ve Boğaz hisarları dizdarlarına hüküm ki,
- Kapudan Paşaya ve İzmir Mollasına hüküm ki,
- İlbasan Paşasına ve İlbasan ve Dırac Kadılarına ve Dırac kal'ası dizdarı ve a'yan-ı vilâyete hüküm ki,

In another article of the *'ahdnâme*, the crew of the galleys and other sea vessels of the Ottoman fleet, on encountering the Dutch ships, were prohibited from requesting gifts other than those presented by their own will (see document 11). The prohibition of wine was lifted, as another example of the superiority of the *'ahdnâmes* over the local *kanuns*, for the needs of the ambassadors, consuls, dragomans, and the embassy's staff. A high volume of wine for the needs of the embassy's staff was permitted to be provided, namely, 7000 medre, approximately 70.000 liters annually. The consuls, dragomans and merchants were allowed to produce wine from their own vineyards too (see document 112). The judicial power of the local *kadis* in lawsuits against the consuls and their dragomans are limited to 4000 *akça*. Disputes exceeding this limit were to be settled before the imperial council, *divan-ı hümayun* (see document 175).

4) The Privileges of Müste'min Communities

Through the granting of a *berat* to the representative of an officially recognized group, setting out his duties and the extent of his authority, a *tâife* or a *millet* came into existence. The procedure is comparable to that of a *ketkhudâ* in a guild and of the leader of a religious community. Ambassadors resident in Istanbul were at first treated like consuls, and regarded as the general representatives at the Porte of their millets, dwelling in the Empire,⁵⁷ rather than the representatives of the home country who follow up national interests. In this sense, the status of an ambassador in those years was far from that of today in many respects. Ambassadors, consuls and diplomatic staff were granted many immunities, privileges and extraterritorial rights, like the modern diplomatic status, but in the final analysis, they were held responsible to the Ottoman State, rather than to their home country.

⁵⁷ Halil İNALCIK, "İmtiyâzât", *EI*², p. 1180.

5) Consuls

A consul was also empowered by the Sultan's berat to supervise the affairs of his *millet*, to register incoming goods and to collect the appropriate dues for the ambassador and the consul.⁵⁸ No ship of his nation could leave port without his authorization, and he resolved disputes and settled suits between members of his nation according to his home country's laws and traditions. His person, his servants and his animals were immune from interference, at his residence, on the road, or at overnight halts; his personal goods were exempt from customs dues.

The Directorate explained the diplomatic status of consuls in the Levant in these words: "consuls in the countries of Christendom do not have the least thing in common with those in the Ottoman Empire".⁵⁹ Consuls in the Levant were allowed to levy consular duties on all goods carried by Dutch ships passing through ports under their jurisdiction. Consuls in other parts of the Mediterranean only served the private interests of the merchants, ship owners, and captains. The ambassadors at the Porte had both diplomatic and commercial roles.

With the Resolution of the States-General in April 1675, new regulations were set up concerning the residence of Dutch citizens and the manner of conducting business in the Levant. According to the 1675 regulations, the principal task of the

⁵⁸ In the 1021/1612 'ahdnâme, it is stated that "... *gümrük alınagelen metâ'larından konsolosluk hakkını bîkusûr Neleranda konsoloslarına vereler...*". A short phrase was added to the renewed 1091/1680 'ahdnâme and the right to set the rate of the customs due was delegated to the Dutch authorities: "... *gümrük alınagelen metâ'dan elçilik ve konsolosluk hakkını Neleranda Üstad-ı Ceneralleri vaz' etdikleri 'adet üzere elçiye ve konsoloslarına vereler ...*"

⁵⁹ Bosscha ERDBRINK, op.cit., p. 28.

ambassador and of the consuls in the Ottoman Empire was to ensure that the capitulations were properly observed and implemented. The Directorate also envisaged assessors, members to be chosen from the Dutch nation in every port, who would control the consul's action and financial management .⁶⁰

During the absence of a consul from his posts, an acting consul was appointed until his return, to fulfill the duties of the consulate, with the right of collecting *cottimo* (see document 76). The ambassador and the consul were each granted a *çavush* and *janissaries* who were responsible for the security of the embassy and the consulates. These guards were called *yasakçı*. The ambassadors and the consuls were free to choose the *yasakçısı* by their own will. Others were prohibited from interference. In some cases the janissaries attempted to get the duty of *yasakçı* by force and against the will of the diplomats. These janissaries were removed by the Sultan's firman (see document 70). In the nineteenth century the term *kavas* began to be used instead of *yasakçı*..

6) Dragomans

The commercial privileges and tax exemptions of the dragomans together with their sons and servants are acknowledged. Other than *harâc*, *jizya*, *'avârız*, and *kassâbiye*, dragomans were also exempted from customs duties and *badj*, like the consuls. Naturally, such exemptions provided a commercial and financial superiority to the dragomans. They were also protected from the local judge and their cases were to be heard in *divân-ı hümâyun*. Consequently, those privileges attracted other Ottoman *dhimmî* subjects to obtain a dragoman warrant.

⁶⁰ Bosscha ERDBRINK, op.cit., p. 28.

Since the ambassadors and the consuls had the right to appoint as dragoman whomever they wished, in the late eighteenth century these privileges caused great abuses. An inspection in Aleppo revealed the size of the crisis. More than 1500 dragomans were employed on paper. To escape from taxation, many local *dhimmî* merchants had obtained a warrant through bribery. The consuls appointed dragomans in return for money, and both sides benefited. The Ottoman central administration was obviously aware of the situation. A document conveyed to *reisülküttab* in 1787 informs us about the efforts to reform the status of dragomans. In the document, it is stated that all dragomans would be appointed by the ambassadors and the consuls, wear their special uniforms, reside in their appointed localities, but not in other provinces; involvement in shop-keeping, tax-farming, and all other duties were prohibited in this reform. The renewal of the existing warrants and new appointments was put under strict control (see document i).

7) Cottimo

In parallel with the increasing volume of the Dutch trade, numbers of Dutch consulates, and merchants in the Levant, *Cornelis HAGA* had acquired heavy burden of debt. The annual salaries were never properly paid. The nephew and successor of *Haga* at the Porte as the *chargé d'affaires* was also confronted with the same fate. Unable to pay his debts because of inadequate funds from the States-General, *Henric COPS* soon found himself before the *kadı* and sentenced to imprisonment. The contraction of a disease in prison undermined his health and he eventually died in İstanbul.⁶¹

⁶¹ Bosscha ERDBRINK, op.cit., p. 13.

Another financial burden on the foreign diplomats, which *pashas* exacted for their own personal profit was *avantias*, from Arabic *'avân*, i.e. the arbitrary payments extorted from the nation as a whole by the Ottoman authorities to meet their own or their clients' claims. The attitude of the central government to the extortion of *avantias* by *pashas* varied according to the circumstances and the prevailing climate with the nation involved.⁶² For offences committed by a foreigner, the whole colony was held responsible by the authorities. Thus, a heavy burden was placed upon the treasury of foreign nations in the Ottoman ports. To meet these and similar expenses, Haga also proposed the system already in use by the French and the Venetians, that is, the *cottimo fee*, collected by consuls on the trade of goods of their *millet*.⁶³ When the Dutch were more firmly established in the Levantine ports, each nation maintained a special treasury, the consular or embassy account into which all merchants paid *ad valorem*, 1 to 2% of all imported or exported commodities, namely, *elçilik ve konsolosluk hakkı*. Sometimes even these savings failed to cover all expenses.⁶⁴

The *cottimo* fee created conflicts among the consuls of the Dutch and the French nations. In a case in Aleppo, the French consul insisted on collecting this fee from a foreign merchant trading under the Dutch flag relying on the old tradition of protection of the *harbî* nations (see document 98). The Dutch had already been granted most favoured nation status in 1612 and were allowed to protect foreign merchants trading under the Dutch flag. However, it can be observed from the registers that the French consuls, for a long time, tried to collect *elçilik ve konsolosluk hakkı* for their own benefits. It seems that as time

⁶² Halil İNALCIK, "İmtiyâzât", EI², p. 1181.

⁶³ Halil İNALCIK, "İmtiyâzât", EI², p. 1181.

⁶⁴ Bosscha ERDBRINK, op.cit., pp. 13-14.

passed, they also realized and accepted the most favoured nation status of the Dutch nation in the Ottoman territories and gave up such behaviour.

8) Extraterritoriality

The consuls' judicial authority, based on the concept of "personality of law" is a principle which goes back to the early capitulations. The French government organized this principle in the Ottoman Empire by detailed laws and regulations.⁶⁵ The Dutch regulation of 1675 by the States-General also included the administration of justice in the Levant.⁶⁶ Disputes among the members of a foreign nation were to be settled by their consuls according to the mother country's laws (see document 230). But criminal cases and suits between a *musta'min* and a Muslim had to be heard in Ottoman courts. Many new articles were inserted into the *'ahdnâmes* to ensure that the *musta'min* received just treatment in the courts. However, the suits of Muslims involving the consuls and the dragomans were to be heard in *divan-ı hümayun*.⁶⁷ The immunity of the consuls themselves and their resident ministers was provided by the relevant articles of the *'ahdnâme*. The modern sense of personal and residential immunity and extraterritoriality was granted by the *'ahdnâme*⁶⁸ (see document 82). Indeed, according to N. STEENSGAARD, "as late as 1596, the French consul in Alexandria was hanged, and probably in consequence, diplomatic immunity for the consuls was

⁶⁵ Halil İNALCIK, "İmtiyâzât", *Eİ²*, p. 1181.

⁶⁶ Bosscha ERDBRINK, *Ottoman-Dutch Relations*, p29; Alexander De GROOT, *Ottoman Empire and the Dutch Republic*, p. 221.

⁶⁷ "...konsolosları ve tercümanları ile da'vâları olañların husûsları âsitâne-i sa'âdetimizde istimâ' oluna..."

⁶⁸ "...konsolosları habs olunmaya ve evleri mühürtenmeye ... ve konsolos bir husûs için mahkeme-i şer'e varmak istedikde subaşı cebren evine girmeye ..."

incorporated for the first time in the English capitulations of 1601, and the French of 1604, establishing that consuls could not be imprisoned on any charge".⁶⁹

A case in court could not be heard by the *kadı* unless the *musta'min*'s dragoman was present, but measures were also taken to prevent exploitation. According to the *'ahdnâme*, important issues could be postponed until the presentation of the dragoman before the *kadı*. Nevertheless, tolerance should not be abused based on the excuse that the dragoman was not present.

From the earliest period the principle of collective responsibility of the *millet* for crime or debt had been excluded. In the same manner, the Ottoman government obliged the *musta'min* community to pay a collective fine, a kind of indemnity for the damages caused by the guest nation, through attacks by pirates and failure to pay a public debt, arising from farming a source of revenue, *iltizam*.⁷⁰ The Dutch representatives in İstanbul had fallen into great difficulties when the Porte held them responsible for compensation. Such cases happened in 1656 and in 1663 during the time of Dutch resident minister Levinus Warner. When Dutch merchants lost Ottoman cargo through piracy and caused slavery of the passengers including an Ottoman *pasha* in the Mediterranean, he was sued and forced to pay damages.⁷¹ In these instances, the ambassadors had to rely on the funds accumulated by *cottimo* fees, i.e., *elçilik ve konsolosluk hakkı*.

⁶⁹ Niels STEENSGAARD, "Consuls and the Nations" p. 18.

⁷⁰ Halil İNALCIK, "İmtiyâzât", *Eİ²*, p. 1181.

⁷¹ For details of the incidents see Bosscha ERDBRINK, *Ottoman-Dutch Relations*, pp. 21-22.

9) Privileges of Individuals

As the trade relations between the Ottomans and the foreign nations increased and more countries were granted capitulations, additional articles were inserted into *'ahdnames*. Instead of general phrases, *'ahdnames* of the seventeenth century included detailed provisions on the issues of individual merchants.

Within the Ottoman territories, foreign merchants had the right to travel without being enslaved or their goods captured as *ghanîma*. For practical implementation of this general *amân* by the individual, any *musta'min* proposing to travel needed to obtain, through the intermediary of his ambassador, a special authorization from the Sultan. The document issued by the Sultan was called *mûrurnâme* (see document 87). The merchants were even allowed to wear Muslim clothes, and to carry arms to protect themselves against assault, along their travel routes.⁷²

The properties of a *musta'min* were also guaranteed. When he died leaving a will, the property would be transferred to his designated heir(s), and confiscation by the Ottoman officials was forbidden. In the Dutch *'ahdnâme*, it is stated that the property of a Dutch merchant, who died without a designated heir would be delivered to his native accompany. No other member of his nation shall be detained for the debt of a Dutch man without a written guarantee (see *'ahdnâme*, article 28). In the registers there are records that some Dutch subjects claimed unpaid debts from a dead Dutch merchant's heirs, which in consequence was delegated to the authority of the consul, in accordance with the provision of the *'ahdnâme* (see document 230). But when the creditors, in a register, Haleb consul and his aide demanded their money from the heirs of the debtor, the case was ordered to be conveyed to *divân-ı hümâyun*, to be settled there (see document 209). It is evident

⁷² Halil İNALCIK, "İmtiyâzât", *EI*², p. 1181

that only documented debts of the dead are paid and the rest are not heard at the court and the legacy is left under the authority of the consul (see document 231). Extraterritoriality of the “private law” is applied in such cases.

Among the most usual abuses against foreign merchants were the lawsuits claiming unpaid debts without a valid bond.⁷³ Through bringing two witnesses to the court, some local people were able to exploit foreign merchants. With the idea of preventing such abuses, an article was included in the *'ahdnâmes* to protect the merchants. To gain legal validity, local people were obliged to register debts and loans of the foreign merchants at the *kadı's* office, and take *ahucceť*. Claims of loans from foreign merchants were valid only if they had been registered by the *kadı*. Claims relying on witnesses, but not on registered documents, would be rejected by the *kadı's* (see document 2). In such instances, we encounter with one of the responsibilities of *kadı's*, to function as a notary. *Kadı's* are paid a certain fee for these *huccets*. The rates for issuing *huccets* ranged from 15 to 25 *akças*.⁷⁴

10) *Amân by Sea*

Freedom of navigation of the foreign subjects having capitulations was provided by the Ottoman State. These merchants were protected from piracy and enslavement by Algerian corsairs. The Ottoman State extended her suzerainty over the Aegean Sea, the Black Sea, the Red Sea, the Straits and the Strait of Otranto. These waters were considered as part of *Dar al Islam*.⁷⁵ The *musta'mins* were granted the right to anchor in Muslim harbors and to take on supplies and

⁷³ “*huccetsiz mücerred ahz u celb da'vâsı* ”

⁷⁴ For the rates of *huccets* see Halil İNALCIK, “Adâletnâmeler”, *Belgeler* , (1965): p. 78.

⁷⁵ Halil İNALCIK, “İmtiyâzât”, *El²* , p. 1181

food in exchange for current payment⁷⁶ (see documents 116, 238). In the 'ahdnâmes, *musta'mins* were granted freedom of navigation at sea, with security against attacks by Muslim vessels, especially by the Algerian corsairs. Their merchandise and equipment would not be captured, nor their crews be enslaved. In case the merchants and the crew were enslaved and sold, relevant provisions of the 'ahdnâme secured their freedom (see documents 34, 56).

11) Free Transport and Free Sales

A free atmosphere of trade was provided to the merchants of the covenant states. Merchants of the *harbî* nations were able to benefit from these capitulations as long as they carried out commercial activities under the covenant states' flags and accepted the protection of their ambassadors. In a way, rather than a restrictive foreign trade, a liberal attitude was adopted by the Ottoman administration, depending on the principle of provisionism.⁷⁷

Since the primary concern of the Ottoman Sultans was the well-being of the community and sustaining an economy of plenty, measures were taken to prevent shortages, particularly in basic needs.⁷⁸ The main idea behind this economic

⁷⁶ "...akçaları ile zâd u zevâdeleri tedârikinde kimesne mâni' olmaya ve dahl u ta'aruz kılmayalar ..."

⁷⁷ In his presentation at the *V. Milletlerarası Sosyal ve İktisat Tarihi Kongresi*, Mehmet GENÇ identified the economic strategies in three different aspects: provisionism, traditionalism, and fiscalism. He bases the Ottoman Economic mentality on the principle of provisionism. The main idea behind the principle of provisionism is the provision of the basic needs of the people more cheaply, and abundantly without making increasing profits the main goal of the producers.

⁷⁸ Halil İNALCIK, *Economic and Social History* , p. 46.

mentality was the fiscal interests of the state and the protection of the consumers in the internal market. In this context, imports were viewed as beneficial to ensure surplus in the market without taking into account the protection of domestic industry and balance of payments. According to H. İNALCIK, “the Ottomans considered the capitulations or commercial privileges beneficial for the empire; such privileges were gladly granted to the European mercantilist nations as serving the empire’s interest”.⁷⁹

That is why the Ottoman central administration always encouraged imports and discouraged exports to provide abundant foodstuffs and basic needs. However, discipline had been brought about through legal procedures. Each merchant was legally linked to a *millet*, and consequently, to a covenant country’s ambassador. The legal status of the *harbî* merchants could be evaluated within this context. Through leaving *harbî* merchants under covenant states’ flags and assuming their protection, covenant nations were also held responsible by the Ottoman administration for the activities of *harbî* merchants. In one incident, a merchant was challenged at the Porte of *Dirac*, as belonging to a *harbî* nation, and thus unable to make trade freely. His freedom of commercial activity was upheld by the Sultan’s firman, which prohibited the intervention of local authorities (see document 220). In sum, it can be concluded that the main understanding of the Ottoman government was “*laissez faire, laissez passer*”, as long as certain rules are obeyed (see document 110). In the registers, local officials and guild members were prohibited from intervening in foreign merchants’ commercial activities. In each settlements, a kind of a monopolistic manufacture and commercial structure

⁷⁹ Halil İNALCIK, op.cit., p. 46.

was established. Sometimes, the guild members intervened in the foreign merchants' transactions to prevent them from purchasing raw materials. The Ottoman government provided freedom of trade to foreign merchants as long as those goods were not those banned from export (see documents 41, 79).

The merchant ships were to be inspected by the local authorities in İstanbul and in the Bosphorus, but not again at Gallipoli, to prevent the export of prohibited and smuggled goods (see documents 8, 81). Repetition of inspections in other regions were prohibited by the relevant articles of the '*ahdnâme* to prevent abuses and request for money.⁸⁰ The pressure of the customs officer, *emîn*, to unload goods, against the will of the merchant, and transactions at unjust prices, were also prevented by the '*ahdnâme*.

In the earliest '*ahdnâmes*, instead of indicating a fixed percentage of customs rate, the phrase "*adet ve kanun üzere*" (in accordance with tradition and the current regulations), appears to determine the customs rate. In the sixteenth century the general rate was 5%, but the Ottoman customs tariff rate varied according to the status of the merchant, and the nature of the commodity. The merchants were exempted from dues of *kassâbiye*, *masdâriye*, *reftiye*, *yasakçı* and *badj* (see document 39). In the seventeenth century, other than the 3% customs due, each ship had to pay 300 *akças* of *selâmetlik resmi* at their departure, and merchants contributed to their consul and ambassador 1 to 2% of *cottimo*, *elçilik* ve *konsolosluk hakkı*, as mentioned above.

⁸⁰ "... *memâlik-i mahrûsemizde olan iskelelerde kalyonları ve gemileri metâ' yükledip gümrüklerin bi't-tamâm verdiklerinden soñra mücerred celb u ahz içün gemilerin aramayalar...*"

12) Customs Zones and Customs Dues

In the Ottoman lands, customs zones were organized for different regions. Each custom zone had its own regulation with different tax rates and practices. The customs zones were maintained as fiscal units under the mukâta'a system. The tax-farmer, *gümrük emîni*, designated sub-contractors for smaller units. The İstanbul customs zone consisted of ports and smaller landings (*iskele*), from Varna on the Black Sea coast to the *Kilidülbahr* on the Gallipoli peninsula. On the Anatolian side, the coast from Yoros on the Bosphorus to the province of Aydın was included in the İstanbul customs zone. In 1477, the İstanbul customs zone was extended to Antalya, and in 1482 to Sinop and Samsun.⁸¹

Inland customs zones were established on the main caravan routes. The caravans had to follow the officially assigned routes and pay customs dues in the customs centers on their way. To prevent the abuses of local officials, the merchants would be handed a document *edâ tezkiresi*, showing that they had paid all the incumbent taxes.⁸² In each customs zone, duty was paid only once. No additional duty was imposed on the goods transported within the boundaries of the same customs zone. One of the usual conflicts between the merchants and the emîns, according to the registers, was the detainment of the *edâ tezkiresi* by the *gümrük emîni*, and request of repayment of the customs duty when the merchant wished to transport the unsold commodity into another city (see document 225). Another reason for conflict was the request of *gümrük resmi*, by the newly appointed *gümrük emîni*, claiming that the *edâ tezkiresi* in hand had been issued by the previous *emîn*, and thus invalid.

⁸¹ Halil İNALCIK, *Kefe Defteri*, p. 81.

⁸² For caravan routes and duties on the Iranian silk trade, see Halil İNALCIK, *Kefe Defteri*, pp. 91-92.

Goods transported or imported by sea were subject to customs duties, whereas wares transported by land were exempt from these duties, unless trade was carried out by Muslim and non-Muslim subjects of the Ottoman Empire. In general, export to Europe was discouraged to provide abundant goods and foodstuff for the internal market. Foreign merchants were permitted to bring in fine woolen cloths, especially *Londra* and *Felemenk çukası*, metals and bullion, which were in great demand in the Levant. The export of scarce goods was prohibited in times of drought. Periodical lists were issued by the Ottoman government naming the goods the export of which was prohibited.⁸³

The amount of the customs duties was calculated on the basis of the estimated value of the commodity, *ad valorem*, by the *gümrük emîni*. There were frequent conflicts between the merchants and the *gümrük emîni* about the estimated values. It is obvious that the values of the commodities varied from one region to another, and thus, were open to exploitation. To prevent possible friction, the estimation of higher values on goods was forbidden in the *'ahdnâme*. The higher the value of estimation, naturally, the higher would be the revenue of the *emîn*. To provide for true and just taxation of the commodities in the customs, and to stop arbitrary estimation of values, European nations imposed a tariff system, instead of a general ratio⁸⁴ (see document pages 259/260).⁸⁵

⁸³ Halil İNALCIK, *Kefe Defteri*, p. 92. For the list of customs duty rate in different customs zones, see *Kefe Defteri* pp. 95-96.

⁸⁴ In "Osmanlı İmparatorluğu ile İki Sicilya Krallığı Arasındaki Tarife", *Belgeler*, Şerâfettin TURAN states that the first tariff list seems to have appeared with the Ottoman-French Commercial Treaty of 1740. However, in the *Felemenk Defteri*, of *Ecnebî Defterleri* 22/1, p. 259/260, the tariff list is registered with a date of 1145/1732. For the tariff list also see, Bosscha ERDBRINK, *Ottoman-Dutch Relations*, p. 292-301.

13) Commercial Conflicts

Other than requests for high rates of customs duties, export fees - *reftiye*, and gifts from the merchants, conflicts arose between the emîns and the merchants on the parity of coins. Brilliant silver Rixdollars - *Esedî Ğuruş*, were commonly in circulation, and favourably accepted by the people. But the local authorities, for their own benefit, converted Rixdollars and gold coins into *akça* at a lower rate. Many complaints reached the Sultan on these matters and the Sultans sent firmans reiterating the official exchange rate of Rixdollars and gold coins into *akças* (see document 5). The official currency of value in the Ottoman Empire was *akça*. However, gold coins and Rixdollars were also convertible moneys in the Ottoman dominions. Nevertheless, the exchange rate of *akça*, into gold coins and Rixdollar, depending on the weight of silver contained, fluctuated greatly in the seventeenth century. Each Sultan, at his ascendance to the throne, tried to restore the value of *akça* and consequently, the prestige of the national money. But the continuous wars and budget deficits forced the Ottoman treasury to stroke *akças* containing less silver. As a result, conflicting prices emerged in the markets: official and free market exchange rates (see document 5, 40).⁸⁶

C) CONCLUSION

In the Ottoman understanding of international politics, beside the occupation of further lands, commercial activity also played an important role. From the early years of Empire, the Ottoman rulers also utilized trade relations as a means of political power. When the Italian city states were the leading naval, and consequently commercial

⁸⁵ In this document, only the introductory part, and the reasons for issuing a tariff list are transcribed. For complete tariff list Bosscha ERDBRINK, *op cit*.

⁸⁶ For fluctuations and the efforts to restore the value and exchange rate of the *akça* in the seventeenth century, see Bekir Sıtkı BAYKAL, "Osmanlı İmparatorluğunda XVII. ve XVIII. Yüzyıllar Boyunca Para Düzeni İle İlgili Belgeler", *Belgeler*, pp. 49-79.

actors in the Levant, the Ottoman State played them against each other. Immediately after the conquest of Istanbul, the Genoese capitulation, which had first been granted in 1352, was reinforced by Mehmed the Conqueror as a counter-balance against the Venetians in the mid-fifteenth century. Later, France was chosen as a rising power of Europe which it was convenient to extend economic relations. There have been close political contacts with the French kings, especially in *Suleiman the Magnificent's* time. The so-called 1536 capitulation was never ratified by the Ottoman government, but the friendly relations went on until the end of the sixteenth century. The Ottoman government was also involved in the Protestant-Catholic struggles. Primarily for religious reasons, but also for political power relations, the Ottoman State favored the Protestant nations, the *Luteran Tâyifesi* in Ottoman terminology. That is why, from the late sixteenth century on, France began to lose her most favored nation status because of her Catholic nature. The 1572 St. Bartholomeos Massacre marked the turning point in Ottoman-French relations. To stop Spanish naval power and papal opposition in Europe, the Ottoman State began to search for new allies within the Christian world. The Ottoman-Dutch and Ottoman-British relations in the seventeenth century can be evaluated within this context. Having been down under Spanish oppression, the Dutch Republic was already eager to enter into a commercial alliance with the Ottoman State. Together with Britain, the Dutch Republic undermined the papal embargo on the supply of war materials to the Ottoman State.

The discovery of the Cape of Good Hope and the shift of Indian and Persian trade routes to the high seas around South Africa may have been cause for concern to the Ottoman rulers. The revival of ancient trade routes, Syrian and Aegean trade centers, and the rising stars of the northern countries, the Dutch Republic and Britain, could not be considered as mere coincidence. Even at a time of court intrigues and reign of weak and infant Sultans, it

seems that the Ottoman state machinery has very closely followed the power balance in Europe. The Ottoman rulers have carefully chosen their allies among the European countries and successfully played one against another. The Ottoman Empire, in those years, was powerful enough to play a decisive role in European politics. Consequently as a means of political theater, the Ottoman government unilaterally granted capitulations to European nations. Although the articles contained reciprocal commercial relations, the capitulations remained one sided, and through their own Levant companies, European merchants greatly benefited from these capitulations in developing their economies. The organized nature of European trade in companies rather than individual entrepreneurship helped them to make huge profits. European commercial traffic operated two ways. The foreign merchants brought clothes, spices, dyes, and in exchange, raw materials were mainly exported from Ottoman dominions. From the exchange of commodities and hard currency rate differences, the Levant trade was very profitable for European economies. The Levant companies accumulated great wealth from this trade. Their consuls and ambassadors were active to protect their commercial rights. Many of them were even personally involved in commercial activities. Benefiting from diplomatic immunities, in time, these unilaterally granted privileges became compulsory and prevented the Ottoman government from pursuing a free commercial policy. The capitulations were considered to be their natural rights and the European powers began to impose their own wills on the Ottoman administration. As the Ottoman State weakened, both economically and militarily, the pressure was tightened. The government could not break the ties. Only in 1914, with the declaration of war against the Entente Powers, could the Ottoman government abolish the capitulations. The changing conditions in the later centuries had caused the economic dependence of the country.

The capitulations, in this respect, constitute an important aspect of Ottoman economic life in the classical age. There have been studies on the British capitulation and the Ottoman-British relations have been examined by several authors. But up to now, the Ottoman archival documents on the commercial activities of the Dutch merchants have remained untouched. Although the 1021/1612 Dutch capitulation and early diplomatic relations were published by Alexander De Groot, and Bosscha Erdbrink. No serious studies have been done in Turkey. I believe that further research should be carried out on the relations of the Ottoman State with this global naval and economic power of the seventeenth century.

The Felemenk 'Ahdnâme Defteri, dated 1091/1680, constitutes a valuable source of all aspects of the commercial relations of Dutch merchants in the Ottoman dominions. All kinds of commercial, financial, and administrative conflicts over 180 years appear in these registers, covering 500 pages. The central administration took measures to prevent these abuses and violations by the local authorities. When carefully examined, it can be concluded that the provisions of the 1091/1680 capitulation could be settled at about 25 years in the periphery of the Ottoman dominions. Consequent records generally include routine consular affairs rather than the commercial conflicts. The evaluation of these conflicts between the merchants and the local authorities, in the light of the Dutch capitulation, informs us about seventeenth and eighteenth century Ottoman social, economic and administrative life. However, access to the Dutch archives is crucial for a detailed and comparative research in this field. This study covers only one side of the story. Researches in the Dutch archives would complete the picture.

D) APPENDICES

Appendix 1

1) The Dutch Capitulation of 1091/1680

Devlet-i 'Aliyye İle Nelerlanda Devleti Beyninde Mün'akid Mu'ahedât⁸⁷

Çün hazret-i mâlik-i müheyemen ve müte'âlî ve cenâb-ı vâhibü'l-'atâyâ ve'n-nevâl celle 'ani's-şebîh ve'l-misâl ve tenezzüh mine'n-nazîr ve'l-ihtilâliñ kemâl-i kudret-i ezeliyye ve vüfûr-ı mevhibe-i lemyezeliyyesi mukâreneti ile ve mühr-i sipihri-nübüvvet ve ahter-i burc-i fütüvvet pişvâ-yı zümre-i enbiyâ ve muktedâ-yı fırka-i asfiyâ habîb-i hüdâ şefî'i'l-müznibîn fi'l-yevmi'l-cezâ Muhammed Mustafâ sallallahu 'aleyhi ve sellem hazretleriniñ mu'cizât-ı kesîrati'l-berekâtı murâfakâtı ile ve ashâb-ı güzîn ve hulefâ-i'r-râşidîn rızvânü'l-lahu te'âlâ 'aleyhim ecma'în ve cümle evliyâ-i hidâyet-karîn ve cumhûr-ı asfiyâ-yı sa'âdet-rehîn kuddise esrâruhüm ilâ yevmi'd-dîn hazretleriniñ ervâh-ı mukaddeseleri murâfakâtı ile.

Mahall-i Tevkî'

Ben ki sultan-ı sanâdîd-i selâtîn ve esâtîn-i havâkîn tâc-bahş-ı husrevân-ı evrenk-nişîn kâsır-ı kusûrû'l-kânîtin kâsır-ı cumhûrû'l-ekâsire kahramânü'l-mâ' ve't-tîn zillu'llâhi te'âlâ fi'l-'arzeyni'l-mütemekkin 'alâ makâmi's-şerî'ati's-şerîfe (innî câ'ilün fi'l-'arz-ı halîfeten) ve eşref-i medâyin u emsâr ve eymen-i dâr u diyâr olan harameyn-i şerîfeyniñ hâdimi ve Kudüs-i mübârekiñ hâmi u hâkimi ve dâru's-

⁸⁷ The following text is the transcription of the copy taken from the *Felemenk 'Ahdnâme Defteri*, dated 1091/1680. The transcription of the 1021/1612 *'ahdnâme* is published in the *The Ottoman Empire and the Dutch Republic* by Alexander De Groot, a facsimile of the original is placed in the last section of the thesis.

saltanatı'l-'aliyye ve mufhar-ı makarr-ı hilâfeti's-seniyye mahrûse-i İstanbul
 humiyet 'ani'l- beliyye ve mahmiyye-i Edirne ve mahrûse-i Bursaniñ ve Rumeli ve
 Temeşvar ve vilayet-i Bosna ve Budin ve Sigetvar ve Eğri ve Kanije ve Semendire
 ve Belgrad ve vilayet-i Anadolu ve Karamaniñ ve diyâr-ı 'Arabistan ve Şâm-ı
 dâru's-selâm-ı nüzhet-makâmiñ ve nâdir-i 'asr olan mahrûse-i Mısır ve Yemen-i
 eymen ve Habeş ve 'Aden vilayetlerinin ve Bağdâd-ı behişt âbâd ve Basra ve
 Lahsa ve Suvâkin ve San'a ve Haleb ve Zülkadriyye ve Şehr-i Zül ve Adana ve
 Tarsus ve Kıbrıs ve Antalya ve Sakız ve Diyarbekr ve Rakka ve Rûm ve Çıldır ve
 eyâlet-i 'imâdiye ve 'umûmen Kürdistân ve Kars ve Erzurum ve Gürcistan ve Kefe
 ve Közleve ve deşt-i Kıpçak iklimleriniñ ve dârü'l-cihâd Tunus ve Trablusgarb ve
 Cezâyir-i garb vilayetleriniñ ve Erdel ve Boğdan ve Eflak ve sâir dârü'l-harbden
 kuvvet-i kâhire-i husrevâne ve satvet-i bâhire-i mülûkânemiz ile bi 'avni'l-İlâhî'l-
 meliki'l-fettâh kabza-i feth u teshîre getirilen medâyin ve emsâr ve memâlik-i
 diyâriniñ ve bi'l-cümle aktâr-ı berr u bahriñ şehriyârı ve emâkin-i 'izzet-disâriniñ
 tâcdârı ve Akdeñiz ve Karadeñiz ve nice memâlik ve cezâyir ve benâdir ve
 me'âbiriñ ve kabâyil u 'aşâyiriñ ve nice kerre yüzbiñ 'asâkir-i nusret-meâsiriñ
 pâdişâh-ı ma'delet-penâhı ve şehinşâh-ı nusret-destgâhı, mazhar-ı 'inâyeti's-
 sermediyye muhsin-i âyâtî'l-milleti'l-Muhammediyye Sultan Mehmed Han bin
 Sultan İbrâhim Han bin Sultan Ahmed Han bin Sultan Mehmed Han bin Sultan
 Murad Han bin Sultan Selim Han bin Sultan Süleyman Han bin Sultan Selim Han
 bin Sultan Bayezid Han bin Sultan Mehmed Hanım. 'Aleyhimi'r-rahme ve'l-gufrân
 semend-i sa'âdetmend-i sâhib-kırânî kabza-i kuvvet u kudretimize mukarrer ve
 cümle rub' meskûn ve heft-iklîm bi tevfi'ki's-samedânî zimâm-ı iktidârımıza
 musahhar olmuşdur. Hazret-i hakk-ı celle 'ani'ş-şebîh ve'r-rayb kemâl-i fazl bî-
 hesâbı ile melce'-i selâtîn-i şerâyifi'l-ensâb ve me'vâ-yı havâkîn-ı ulu'l- ahsâb olan

südde-i seniyye-i celâdet-medâr ve atabe-i 'aliyye-i sa'âdet-karâr lâzâle melce'-i'l-eâlî ve'l-ahyâr ve'l-ebrârimıza mukaddemâ cennet-mekân firdevs-âşiyân merhûm ve mağfûrunleh ceddîm Sultan Ahmed Han 'aleyhi'r-rahme ve'r-rızvânîñ zamân-ı sa'âdet-iktirânlarında mefâhiru'l-ümerâi'l-'izâmi'l-'İseviyye merâci'u'l-küberâi'l-fihâm fi'l-milleti'l-Mesihyye muslihu mesâlih-i cemâhirati't-tâyifeti'n-Nasrâniyye sâhib-i ezyâlî'l-haşmet ve'l-vakâr sâhib-i delâilî'l-mecd ve'l-iftihâr Neleranda vilayetlerine tâbi' olan Ganderlanda ve Hollanda ve Zelanda ve Utraht ve Frizlanda Oderanda Gruninga Gruncelanda ve dahî maşrık-ı Hindistânîñ vilayetlerine tâbi' nice memleketiñ Üstad-ı Ceneralleri ve hâkimleri hutimet 'avakıbühüm bi'l-hayr taraflarından nâme-i sadâkat-hitâmeleri ile kıdvet-i a'yânî'l-milleti'l-Mesihyye mu'teber elçileri olan Korilyo Haga zîdet itâ'atühû vusûl bulub irsâl olunan nâmeleri mütâla'a kılunub mefhûmunda 'arz-ı ihlâs ve ihtisâs eylemek kusvâ-yı âmâlleri ve aksâ-yı mâ'fi'l-bâ'lleri olub ve harbî vilayetlere tâbi' gemilerde olan müselman esîrleri halâs eyleyüb küllî re'âyetler ile vilayetlerine gönderüb ve memâlik-i mahrûsemizde olan gemilere ve âdemlere bir zamanda dahl u tecâvüz etmeyüb hâlâ atabe-i 'aliyyemiz ile France ve İngiltere ile olduđu musâfât üzere vilâyetlerine tâbi' olan yerleriñ tüccarı ve âdemleri ve tercümanları memâlik-i mahrûsemize emn u emân üzere metâ'ları ile gelüb gidüb ticâret eyleyüb ve mişârünileyhimâya olan dostluk muktezâsınca verilen ahdnâme-i hümayun-ı 'izzet-makrûn ve ahkâm-ı şerîfe-i itâ'at-nümûn müşârünileyhim câniblerine dahî verilmek babında istidâ-yı 'atîfet etmeğın ve sâir her neyi tahrîr olunmuş ise serîr-i sa'âdet-masîrlerine 'arz-ı hâl u takrîr olundukda istid'âları hayr-ı kabûl vâkı' olub ve elçileri dahî rîkâb-ı hümayunlarına yüz sürüb sâir elçiler olduđu üzere mümâileyh Korilyo Haga asitâne-i sa'âdetde elçilik hıdmetine ta'yîn kılunub memâlik-i mahrûsede olan iskelelerde konsolosları vaz' olunmak fermân olunub ol

zamanda mufassal ve meşrûh 'ahdnâme-i hümâyun sa'âdet-makrûn 'inâyet ve erzânî kılunub hâlâ mûmâileyh elçi hutimet 'avâkıbübü bi'l-hayr ol 'ahdnâme-i hümâyunu divân-ı 'adâlet-ünvâna getürüb mûmâileyhim efendileri Nelerlanda Üstâd-ı Ceneralleri ile mâbeynde olan dostluk ve musâfât muktezâsınca 'ahdnâmelerinden ba'zı kuyûd ihrâc ve ba'zı şürût idhâl olunması âmm-ı merhûm ve mağfûrunleh Sultan Murad Han tâbe serâh zamanında ricâ eyledikde devlet-i 'aliyyeme zararı olmayan istid'âsına müsâ'ade-i 'aliyyeleri olub vech-i meşrûh üzere müceddeden 'ahdnâme-i hümâyun-ı 'izzet-makrûn 'inâyet ve erzânî kılunub hâlâ müşârünileyhim Nelerlanda Üstad-ı Cenerallerinin asitâne-i sa'âdetimde mukîm olan elçisi kıdvetü'l-ümerâi'l-milleti'l-mesihyye Justinü Kolyer hutimet 'avâkıbühû bi'l-hayr ol 'ahdnâme-i hümâyun sa'âdet-makrûnu getürüb mâbeynde mün'akid olan dostluk ve müvâlât ve musâfât muktezâsınca müceddeden 'ahdnâme-i hümâyun meymenet-makrûnum verilmek bâbında 'inâyet ricâ etmekle kadîmden olan 'ahdnâme-i hümâyunum mûcibince istid'âsına müsâ'ade-husrevânım 'inâyet ve erzânî kılunub hâlâ işbu 'ahdnâme-i hümâyun meymenet-makrûnu erzânî kılub fermân-ı hümâyun vâcibu'l-inkiyâdımız bu vechile sâdır oldu ki,

1. Nelerlanda vilayetlerine tâbî' olan yerleriñ tüccâr tayifesi memâlik-i mahrûsemize gelüb ve gidüb alış veriş edüb getürdükleri altun ve ğuruşdan resm-i gümrük alınmayub beğlerbeğiler ve beğler ve kadılar ve defterdarlar ve darbhâne emînleri ve nâzırları dahl u ta'arruz eylemeyüb ve ğuruşunuzu akça kat' ederüz deyu rencîde ve remîde eylemeyeler
2. ve Nelerlanda tüccarından ba'zı harbî gemilere girüb kendü hallerinde ticâret üzere iken harbî gemilerde bulunduñuz deyu kendülerün esîr ve esvâbların

girift eylemeyeler. Mâdâm ki kendü hallerinde ticaret üzere olub korsan gemisinde fesâd üzere olmayalar ol bahâne ile esvâbların girift ve kendülerün esîr etmeyeler.

3. Zimmîlerden biri memâlik-i mahrûsemizden zahîre alub gider iken girift olundukda Netherlandalulardan bile olanlar min ba'd esîr olmayalar ve France pâdişâhı olanlar kadîmden âsitâne-i sa'âdetimiz ile dostluk üzere olub dostluğa halel verir vaz'ları olmamağla merhûm ceddîm Sulţan Selim Hân zamanında 'arż olundukda memnû'atdan olan pembe ve rişte-i pembe ve sahtiyân verile deyu hükm-i şerîf verilüb ba'dehû âsitâne-i sa'âdetimize olan kemâl-i ihlâs ve ihtisâslarına binâen merhûm ceddîm tâbe serâh zamanında akçalarıyla bir ferd mâni' olmaya deyu 'ahdnâmede kayd olmağın müşârünileyh ceddîm Sultan Ahmed Hân tâbe serâh dahî kemâkân mukarrer tutmuşlar imiş. Netherlandalular dahî âsitâne-i sa'âdetime 'arż ve ihlâs u ihtisâs edüb hulûs-ı sadâkatlerinde sâbit-kadem oldukları ecilden zamân-ı sa'âdet-iktirâtlarında pâye-i serîr-i a'lâlarına 'arż u i'lâm olundukda cümle istid'âları hayr u kabûlde vâkı' olmağla Francelulara verildiği üzere akçalarıyla pembe ve rişte-i pembe sahtiyân ve balmumu ve gön verile olbâbda kimesne mâni' olmaya ve dahl u ta'arruz kılmayalar deyu ruhsat-ı hümayun verülüb 'ahdnâmelerinde kayd olunmağın gerü kemâkân mukarrer ola

4. ve deryâ el vermeyüb vilayetlerine varmağa ve bu cânibe gelmeğe mecâl olmadığı zamanda memâlik-i mahrûsemizden olan limanlarda ve iskelelerde yatub kendü hallerinde alış veriş edüb kimesne mâni' olmaya

5. ve Niderlanda vilâyetlerinde olanların da'vâ ve husûmeti vâkı' olub dem-i diyet da'vâları olursa elçileri ve konsolosları âyînleri üzere görüb fasl edüb kadılardan ve zâbitlerden bir ferd dahl u ta'arruz kılmayalar
6. ve tâcirlerin ahvâli için nasb eyledikleri konsoloslarından ba'zıları da'vâ etdiklerinde kendülerin habs etmeyeler ve evlerin mühürlemeyeler konsolosları ve tercümanları ile da'vâları olanların husûsları asitâne-i sa'âdetimde istimâ' oluna ve zikr olunan mevaddıñ hilâfına mukaddem ve mu'ahher emr-i şerif ibrâz olunur ise istimâ' olunmayub 'ahdnâme-i hümâyunum mûcibince 'amel oluna
7. ve Niderlanda vilayetlerine tâbi' olanlardan biri mürd olsa 'ahdnâme-i hümâyunuma muhâlif emvâl u erzâkına beytûlmalcılar mal ğâyibdir deyu ve sâwir vechile dahl u ta'arruz etmeyeler
8. ve Niderlanda tâyifesine verilen ahkâm-ı şerîfe muhkem ve müekked olub tâyife-i mezbûreye fâidelü ve neflü ola ve kassâmlar ve kadılar taraflarından resm-i kısmet talep olunmaya
9. ve elçileri ve konsolosları olageldiği üzere yasakçılardan ve tercümanlardan istedikleri ve murâd edindikleri kimesneyi tercümanlıkda ve yasakcılıkda istihdâm eyleye yeñiçerilerden ve ğayrıdan istemedükleri kimesneler hıdmetlerine karışmayalar
- 10.ve sâkin oldukları evlerinde kendülerin ve âdemlerinin kefâf-ı nefsleriçün sıra sıkub hamr etdiklerinde kimesne mâni' olmaya
- 11.ve yeñiçeri kullarımdan ve ğayrıdan her kimesne olursa olsun nesne istemeyüb ve cebr ile almayub zulm u ta'addî etmeyeler

- 12.ve müşârünileyhimiñ rızâlarıyla tâcirleri vilayetlerinden getürdükleri ve alub götürdükleri metâ'larından Halebde ve İskenderiyede vesâyir yerlerde yüzde üç akça gümrük vereler ziyâde vermeyeler ve metâ'ları ziyâde bahâya tutulmaya
- 13.ve tüccâr tâyifesi Netherlandalu olsun ğayrı her kim olur ise olsun Netherlanda gemilerine tahmîl edüb getürdükleri ve alub gitdikleri her nereden olursa olsun gümrük alınagelen metâ'dan elçilik ve konsolosluk hakkın Netherlanda Üstad-ı Ceneralleri vaz' eyledikleri 'adet üzere elçiye ve konsoloslarına vereler kimesne mâni' olmaya
- 14.ve bey' için ihrâc olunan metâ'dan ma'dâ çıkarmayub gemilerinde kalan metâ'dan İstanbulda ve her kanğı iskelede olursa âhar iskeleye alub gitmeğe mâni' olmayalar
- 15.ve hâdis olan kassâbiye ve reft ve bâc ve yasakkulu alınmaya ve gemileri gitdiklerinde üçyüz akça selâmetlik resminden ziyâde talep olunmaya
- 16.ve Cezâyir-i ğarb korsanları Netherlandaya tâbi' limanlara vardıklarında ri'âyet olunub barut ve kurşun ve yelken ve sâir edevât verülüb lâkin korsanlar dahî Netherlandaya tâbi' tüccara rast geldiklerinde esîr almayub ve malların ğâret eylemeyeler ve bu husûsa rızâ-yı şerîfim yokdur
- 17.ve Netherlandaya tâbi' olan vilâyetlerden esîr alurlar ise itlâk olunub malları dahî verile eğer korsanlar tecâvüz etdikleri müşârünileyhim nâmeleri ile i'lâm eyleyeler her kanğı beğlerbeği zamanında olursa ol beğlerbeği ma'zûl olub ğâret olunan emvâl u erzâk anlara tazmîn etdirile ve esîr etdikleri itlâk oluna eğer emr-i şerîfime imtisâl etmezler ise anlar dahî Netherlanda vilayetlerine vardıklarında kal'âlarına ve limanlarına kabûl etmeyüb ta'addî etdiklerinde 'akd olunan 'ahde hâlel gelmeye ve bu bâbda müşârünilyhimiñ şükr u şikâyetleri makbûl-i hümâyunum ola

18.ve memâlik-i mahrûsemizde olan beğlerbeğilere ve beğlere ve kadılara ve iskele emînlerine ahkâm-ı şerife irsâl olunub fermân-ı celîlü'ş-şânım bu vechile sâdır oldu ki, mâdâm ki müşarünileyhim tarafından 'ahd u peymân ve ihlâs u meveddet sıyânet oluna bu tarafda dahî kendü malları vesâir esbâb u metâ'larıyla eğer deryâdan gelen kalyonları vesâir gemileri içinde olan âdemleri ve esbâb u metâ'larıdır ve eğer karadan gelen âdemleri ve davarları ve metâ'larıdır aslâ bir ferd dahl u ta'amuz eylemeyüb kendü hallerinde ve kâr u kesblerinde olalar,

19.ve memalik-i mahrusemizde şimdiye değin esîr olanları buldukları yerde itlâk oluna bahâları Nederalandalulardan talep olunmaya her kimlerden alınmışlar ise anlardan talep edeler

20.ve Nederalandaludan olanlar ehl-i İslâm gemilerinden ihtiyârları ile zahîre satun alub kendü vilâyetlerine gider iken harbî vilâyetine alub gitmeyüb ehl-i İslâm gemileri rast geldiklerinde ahzden soñra gemi girift olunmaya ve içinde olanları esîr eylemeyeler anıñ gibi Nederalandaludan esîr bulunur ise itlâk olunub esbâbı dahî verile

21.ve harbî gemilere tüccâr tayifesi metâ' yüklediklerinde metâ'ı harbîniñdir deyu bir ferd rencide eylemeye ve memâlik-i mahrûsemize ve eğer âhar vilayetlere gider iken ve gelür iken rencberlikleri hâlinde birer tarikle esîr olurlar ise ol asıllar halâs olalar

22.ve memâlik-i mahrûsemize emn u emân üzere gelüb gidüb anıñ gibi deryâda furtına ve müzâyaka verdikde lâzım olanlara eğer hassa gemiler halkıdır ve ğayrıdır mu'âvenet eyleyeler

23.ve akçalarıyla zâd u zevâdeleri tedârikinde kimesne mâni' olmaya ve dahl u ta'arruz kılmayalar

24.ve Netherlanda vilayetlerinin tâcirleri ve tercümanları ve sâir âdemleri deryâdan ve karadan memalik-i mahrusemize gelüb bey' u şirâ' eyleyüb 'âdet-i kânûn üzere rüsûm-ı 'âdiyeleri verdikden soñra gelişde ve gidişde kapudanlardan ve deryâda bulunan re'îslerden ve ğayrıdan ve 'asker halkından kimesne mâni' olmaya ve kadılar dahl u ta'arruz kılmayalar kendülerin ve âdemlerin ve esbâbların ve davarların kimesne rencide eylemeye

25.ve eğer şiddet-i rüzgâr olub gemilerini derya karaya atar ise beğler ve kadılar ve ğayrılar mu'avenet edeler ve kurtulan emvâl u esbâb gerü kendülere verülüb beytûlmalcılar dahl u ta'arruz eylemeyeler

26.ve Netherlandalulardan biri medyûn olsa deyni borçludan alunub aña kefil olmayan âharı tutulub taleb olunmaya

27.ve eğer biri mürd olsa emvâl u esbâbını kime vasiyyet eder ise aña verile vasiyyetsiz mürd olanlar elçileri ve konsolosları ma'rifetiyle evvel yerlü yoldaşına verile kimesne dahl eylemeye

28.ve Netherlanda vilayetlerine tâbi' olan yerleriñ bâzırganları ve konsolosları ve tercümanları memâlik-i mahrûsemizde bey' u şirâ' ve ticâret ve kefâlet husûslarında ve sâir umûr-ı şer'iyye vâkı' olundukda kadıya varub sebet-i sicill etdürüb veyâ huccet alalar soñra nizâ' olur ise huccet ve sicille nazar olunub mucibi ile 'amel oluna bu ikisinden biri olmayub da mücerred celb u ahz içün etdikleri da'vâ istimâ' olunmayub mâdâm ki kadılardan huccet olunmaya ve sicilde mastûr bulunmaya hilâf-ı şer'-i şerif rencide olunmayalar ve bunlardan biri medyûn olsa veyâ bir vechile müttehîm olub ğıybet eylese aniñ içün kefâletsiz kimesne tutulmaya

- 29.ve ba'zı kimesneler bize Őetm eylediñiz deyu iftirâ edüb hîle ve hud'a ile mücerred celb u ahz için etdikleri da'vâları istimâ' olunmaya ve ol vechile hilâf-ı Őer'-i Őerîf rencîde olunmayub men' olunalar
- 30.ve ba'dehû Netherlandaya tâbi' esîr olur ise elçileri ve konsolosları taleb edüb Netherlanda vilayetlerinden idüğü zâhir oldukda alunub Netherlandalulara vereler
- 31.ve anlara tâbi' olub memalik-i mahrusemizde mütemekkin olanlar eđer evlü ve eđer ergen olsun rencberlik edenlerden harâc taleb olunmaya ve elçileri hıdmetinde olan konsoloslar ve tercümanlar olageldiği üzere harâcdan ve kassâbiyeden ve sâyir tekâlif-i 'örfiyyeden mu'af olalar
- 32.ve Mısırdâ ve İskenderiye ve Halebde ve Trablusşamda ve Sayda iskelesinde ve Kıbrıs ve Cezâyir ve Tunus ve Cezâyir-i Ğarb ve Mora ve İzmir ve Sakız vesâyir memâlik-i mahrûsemde vâkı' iskelelerde konsolosların tebdîl edüb yerlerine ol hıdmetin 'uhdesinden gelür âdemler ta'yîn edüb gönderdikde kimesne mâni' olmaya
- 33.ve tüccâr tayifesinin rızâları yođiken üzerlerine ba'zı metâ' birađulub ta'addî olunmaya
- 34.ve Netherlandalu ile bir kimesnenin nizâ'ı olsa kadiya vardukda Netherlandalunun tercümanı hâzır bulunmaz ise kadı da'vâları istimâ' etmeye eđer mühîm maslahat ise gelince tevakkuf oluna ammâ anlar dahî ta'aalül edüb tercümanımız hâzır deđüldür deyu 'avk etmeyeler
- 35.ve korsan gemileri ve levend kayıkları Netherlandalulardan esîr edüb gönderüb Rumilinde ve Anadoluda bey' ederler ise anın gibileri bulduklarında muhkem tefahhus olunub her kimiñ elinde bulunur ise itlâk oluna ve esîr müselmân olmuş ise kimden aldugun bildürüb alan kimesneye akçası andan aliverülüb her kimiñ elinde bulunur ise azâd olub saliverile

36.ve memâlik-i mahrûsemizde deryâ yüzüne çıkan gemiler ve kadırgalar ve donanmalar deryâda Nelerlanda gemilerine buluşduklarında birbiri ile dostluk edüb zarar ve ziyan eylemeyeler eğer deryâda ve limanlarda kendi rızâlarıyla hediye vermeyeler cebren âlât u esbâb ve emrâd oğlanların ve ğayrı nesnelere alub ta'addî ve tecâvüz etmeyeler

37.ve France ve İngilterelüye verilen 'ahdnâme-i hümayunda mastûr ve mukayyed olan husûslar Nelerlandalu hakkında dahî mukarrer olub anlara verilen 'ahidnâme-i hümayun mücibince eğer metâ' vesâyiridir 'amel oluna. Şer'-i şerif ve 'ahidnâme-i hümayun-ı 'izzet-makrûnuma muhâlif kimesne mâni' ve müzâhim olmaya

38.ve kalyonları ve gemileri gider oldukda İstanbulda aranub ve bir dahî boğaz hisarları önlerinde aranub gideler 'ahidnâme-i hümayunuma muhâlif Geliboluda aranmayub ol vechile akçaların almayub rencide olunmayalar

39.ve memâlik-i mahrûsemizde olan iskelelerde kalyonları ve gemileri metâ' yükledip gümrüklerini bi't-temâm verdiklerinden sonra mücerred celb u ahz için gemilerin aramayalar ve ol vechile rencide etmeyeler

40.ve Halebden vesâyir memâlik-i mahrûsemizden harîr vesâyir metâ' aldıklarında gümrüklerin edâ eylediklerinden sonra gemileriyle Kıbrıs vesâyir iskelelere geldiklerinde ba'zı metâ'ların satmak için çıkarmayub ancak yükleri âher gemilere tahmîl eylediklerinde veyâhud birkaç gün mahzene koduklarında metâ'ınızı çıkardıñız deyu rencide olunmayub ol vechile akçaların almayalar ve 'ahdnâme-i hümayuna muhâlif kadılar ve hâkimler vesâyir ehl-i 'örf tayifesiyle rencide etmeyeler

- 41.ve Netherlandaya tâbi' olan kalyon ve gemileri Kıbrısdâ ve sâyir memâlik-i mahrûsemizde olan iskelelerde akçalarıyla sâyir müslimîn alduđu narh üzere murâd edindikleri mikdârı tuz tahmîl edüb kimesne mâni' olmaya ve narhdan ziyâde akçaları alınmaya
- 42.ve cezîre-i Kıbrısdâ gemiler safrası içün tuz yükledüb ol tuz sâyir tuz gibi olmayub safra içün gemilerine alanlar her 'arabasına yetmiş birer akça veregelmekle Netherlanda kalyonları ve gemileri vardukda ol tuzdan alub gemilerine safra yerine koduklarında kadîmden olageldiđi üzere her 'arabasına yetmiş birer akça alına ziyâde alınmaya. Bu husûsda kadılar ve emînler vesâyir ehl-i 'örf tâyifesi rencide etmeyeler
- 43.ve memâlik-i mahrûsemize getürdükleri kurşun ve kalay ve demür ve çelik ve sâyir hurda metâ'a mâni' olmayalar ve 'ahidnâme-i hümâyunda yazıldıđı üzere yüzde üç akça gümrük alunub ziyâde taleb olunmaya ve minba'd ol vechile rencide olunmaya
- 44.ve Netherlandaya tâbi' olan kalyon ve gemilere Dimyat ve İskenderiye ve sâyir iskelelerden ba'zı müselmanlar rızâlarıyla metâ' u esbâb tahmîl edüb İstanbula ve sâyir memalik-i mahrusemize götürmeđe mâni' olmayalar ve Netherlanda gemilerine tahmîl olunmađla ziyâde gümrük taleb olunmayub sâyir müselmanlardan alındıđı üzere gümrükleri alına ve kalyonları ve gemileri her kanđı iskelede olursa olsun temâm gümrüklerini 'ahdnâme-i hümâyunum mûcibince verdikten soñra ba'zı anđarya içün alikoymayalar anđarya teklîf etmeyeler
- 45.ve bâzirganlardan biri metâ' ile gelüb müselman olursa elçileri ve konsolosları ma'rifetiyle vilâyetleri bâzirganlarından aldıđı esbâbı ve nakdiyyesi alunub elçilerine verile ki sâhiblerine göndereler. Bir kimesnenin hakkı üzerlerinde kalmaya. Hakimlerden ve kadılardan kimesne dahl u ta'arruz kılmayalar

- 46.ve Netherlandaludan birine hilâf-ı şer'-i şerîf müselman olduñ deyu mücerred ahz u celb için rencide ederler ise 'amel olunmaya eğer tercüman önünde rızâsıyla müselman oldum der ise tercümanları gelmeyince rencide olunmayalar ammâ tercümanları hâzır edeler
47. Netherlandaya tâbi' olan kalyon ve gemileri geldiklerinde gümrüklerde olan mubsırlar cefâ'en esbâblarını değerinden ziyâdeye tahmîn ederler ise gümrük nemikdâr olursa ol mikdâr metâ' alına akça talep olunmaya
- 48.ve kalyonları ve gemileri âsitâne-i sa'âdetime itâ'at üzere olmayanlar ile cenk için çıkub cenk olub düşman gemilerini alurlar ise ol zamân memâlik-i mahrûsemizde kanğı liman ve iskelelerde ihtiyârları ile ve furtına ile varurlar ise kimesne dahl u ta'arruz eylemeye ve lâzım olan zâd u zevâdelerin akçalarıyla alalar kimesne mâni' olmaya
- 49.ve Netherlanda vilayetlerinden ve âña tâbi' olan yerlerden emn u emân ile Kudûş-i şerîfi ziyâret etmeğe gelüb kendülere kimesne mâni' olmaya ve Kumâme nâm kilisede olan keşîşler ve ğayrılar dahl u ta'arruz etmeyeler ve siz Luteran tâyifesindensiz deyu ta'allul ve bahâne eylemeyeler ve lâzım olan yerleri ziyâret etdireler
- 50.ve kalyonları ve gemileri memâlik-i mahrûsemize geldiklerinde hıfz u sıyânet olunub emîn ve sâlim gerü gideler eğer emvâl u esbâb yağma olunmuş bulunur ise ğâret olunan emvâl u esbâb ve âdemlerinin zuhûra gelmesi bâbında say' u ikdâm olunub ehl-i fesâd her kim olur ise olsun gereği gibi haklarından geline
- 51.ve elçileriniñ ve konsoloslarınıñ ve tercümanlarınıñ ve kendü âdemleriniñ hedâyâ ve libâsları ve me'kûlât ve meşrûbâtlarıçün akçalarıyla getürdükleri nesnelere gümrük ve bâc ve reft ve kassâbiye talep olunmaya

52.ve beğlerbeğiler ve sancak beğleri ve kapudanlar kullarım ve kadılar ve nâzırlar ve emînler ve hassa re'îsler ve gönüllü re'îsler ve 'umûmen memâlik-i mahrûsemiz ahâlisi işbu 'ahidnâme-i hümâyun sa'âdet-makrûnumun mefhûmuyla 'amel edüb kat'â hilâfına cevaz göstermeyeler, şöyleki, fermân-ı celîl-i 'alişânımıza muhâlefet üzere olurlar ise sa'y -ı bi'l-fesâd olan tâife-i tâğiyeden olalar ol makûlelere emân u zamân verilmeyüb haklarından geline ki sâyirlere mûcib-i ibret olalar

53.ve Netherlanda tüccarı ve sâyir âdemleri satun aldıkları metâ'ı bey' u şirâ' için Trabzon ve Kefe vesâyir Karadeñizde memâlik-i mahrûsemizden olan iskelelere iledüb ve karadan Ten (Don) suyundan uzağa ve Moskova ve Rus vilayetlerine alub gidüb ve memâlik-i mahrûsemize ol cânibden metâ' getürüb bey' u şirâ' edüb ticaret etdüklerinde kimesne mâni' olmaya ve metâ'larından 'ahdnâme-i hümâyun mûcibince gümrükleri yüzde üç akça alunub ziyâde almayalar

54.ve rüzgâr muhâlif olmağla İstanbula gelecek gemileri Kefeye veyâhud ol câniblerde bir mahalle düşdükde veyâ ihtiyârlarıyla varduklarında rızâlarıyla bey' etmeden cebren metâ'ların çıkarub almayalar ve ol câniblere varan kalyonlarına ve gemilerine kimesne mâni' olmaya ve mahûf ve muhâtara olan yerlerde hükkâm gemilerin ve içinde olan âdemlerin ve metâ'ların korudub sıyânet eyleyeler ki zarar ve ziyân olmaya ve lâzım olan zâd u zevâdelerin bulunan yerlerde akçalarıyla almakda mu'âvenet eyleyeler ve esbâbların tahmîl için gemi ve araba tutmak istediklerinde âhardan olmadıkca kimesne mâni' olmaya

55. ve ol cânibden İstanbula getürdükleri metâ'dan mâdâm ki satmak için âhar yerde çıkarmayalar İstanbula gelince gümrük alınmayub bunda geldikde çıkardıkları metâ'dan gümrük alunub emîn ve sâlim ticaret eyleyeler. Çıkarmadıkları metâ'dan gümrük alınmaya

56. ve İstanbulda metâ'larından yüzde üç akça gümrük alına ziyâde alınmaya.

İşbu zikr olunan 'ahd üzere mâdâm ki sadâkat ve ihlâsda sâbit-kadem ve râsih-dem olalar ben dahî dostluğu kabûl edüb 'ahd u yemîn ederim ki yerleri ve gökleri halk eden hüdâ-yı mu'în celle celâlehû ve 'amme nevâlehû ve lâ ilâhe ğayruhû hakkıçün ve ecdâd-ı 'izâmım enârahû te'âlâ berâhinihimiñ ervâh-ı şerîfeleriçün bu taraftan dahî hilâf-ı ahd u misâk ve muğayır-ı 'ahd u ittifak eylemiş olmayub işbu 'ahdnâme-i hümâyun sa'âdet-makrûnumuñ mazmûn-ı şerîfi ile 'amel oluna. Şöyle bileler. **Tahrîren fî evâili Ramazan sene 1091.** (25 Sep. - 5 Oct. 1680)

Appendix 2

2) Notes on the Transcription Errors on the 1021/1612
'Ahdnâme by Alexander De GROOTTranscription by De GrootTrue Transcription

• arzîn	line 1	arzeyn
• mûmî ileyhi	line 15	mûmâileyh
• merhûm u mağfur lahu babam-i hüdâvendkâr	line 20	merhûm ve mağfürun leh babam hüdâvendigâr
• muhkem u mu'akkad olub	line 25	muhkem ve mü'ekked olub
• şire sıkub hamr ettiklerinde	line 26	şıra sıkub hamr ettiklerinde
• ceberile almayub	line 27	cebr ile almayub
• gümrük eline gelen	line 29	gümrük alına gelen
• borçludan taleb olunub eline	line 41	borçludan taleb olunub alına
• bize sitem eylediniz deyu	line 44	bize şetm eylediniz deyu
• müttehhem olub ğaybet eylese	line 45	müttehim olub ğıybet eylese
• gemiler saĝrâsı içün tuz yüklenüb	line 55	gemiler safrası içün tuz
• hafz u sıyânet olunub	line 64	hıfz u sıyanet olunub
• kat'en hilâfına cevaz göstermeyeler	line 66	kat'â hilâfına cevaz göster..
• âdemlerin ve metâ'ların kurudub	line 70	âdemlerin ve kurudub

Appendix 3

3) Dutch Resident Ministers and Ambassadors in İstanbul

Cornelis HAGA	(1612-1638) ambassador, returned Home
Henric COPS	(1638-1647) chargé d'affaires, died in İstanbul
Nicolas Ghisbrecht	(1647-1654) chargé d'affaires, died in İstanbul
Levinus WARNER	(1654-1665) chargé d'affaires, died in İstanbul
Joris CROOK	(1667) died in Ragusa on the way to İstanbul
Justinus COLYER	(1667-1682) ambassador, died in İstanbul
Jacobus COLYER	(1682-1725) ambassador
Cornelis CALKOEN	(1726-1744) ambassador, returned home
Jean Charles des BORDES	(1744-1747) chargé d'affaires
Elbert de HOCHEPIED	(1747-1763), ambassador

Appendix 4

Selected Documents from Felemenk 'Ahdnâme Defteri

Document a^{*}

(Reforming the stâtus of dragomans)

İzzetlü Reisülküttâb Efendi,

Gerek âsitâne-i 'aliyyede düvel elçileri yanında ve gerek taşralarda konsoloslar ma'iyyetlerinde tercüman olanlarıñ bir müddetden beru nizâmlarına cümlesi tatbik edüb nizâm-ı ra'iyyeti muhtel olduğundan husûs-ı mezbûruñ bir hüsn-i râbitaya idhâli irâdesine ba'zı nizâmıñ sûret-i icrâsı âsitâne-i 'aliyyede olan düvel elçilerine baş tercümanları vâsıtasıyla ifâde olundukda içlerinden ekserîniñ takdîm eyledikleri takrîrler mefâhimine izhâr-ı nizâm-ı mezburuñ hâlâ bulunan tercümanlar haklarında icrâsı kendülere muzırr ve hacâletlerini mûcib olduğu ve fîmâba'd berevât verilecek tercümanlar haklarında icrâsı münâsib idüğü ve hâlâ bulunan tercümanlarıñ muhill-i nizâm olan ba'zı etvârlarını men' edeceklerini müstebân olduğunu huzûr-ı hazret-i cihandâriye ba'de'l-'arz fîmâba'd gerek mahlûlden ve gerek terkden nasb olacak tercümanlarıñ bir hüsn-i sûret-i nizâm olduğu hususuna irâde-i hazret-i şehriyârî ta'alluk etmeğın imdi bundan böyle isrârı iktizâ eden tercümanlık beratları şerâyitine elçisi yanında ise elçisi ve konsolosu yanında konsoloslarını ma'iyyetlerinde tercüman kıyâfetiyle tercümanlık hıdmetinde mukîm olub âher vilâyetde ikâmet eylememek ve hanlarda ve dekâkînde esnaflık ve taşra memâlikde kocabaşılık ve mültezimlik ve buñlar emsâli 'vazîfelerinden hâric musâlaha ve memleket ve esnaflık umûruna karışmamak ve tercüman olduğu mahalden ğayrı mahalde temekkün etmemek ve eğer bu şartlarıñ hilâfı hareket bulunur ise beratıñ kaydı tedkîk ve tercümanlığı ilğâ ve yerine şürût-ı mezkûreye ri'âyet eder âheri 'arz olunmak üzere elçisine

*

This document is recorded on the first page of the register.

inhâ olunmak şartlarını dahî derc ve ilâve edüb ve tercümanlarıñ oğulları ve ikişer nefer hizmetkarlarınıñ ber mu'ceb-i şürût mu'afiyetleriçün bir müddetden beru evâmir-i şerîfe verilegelmekle fîmâba'd cedîd tercümanlar hizmetkarlarına dahî üzere emir verilmek ve târik ve hâlik olduklarında 'atıkları ahz u celb ve kalemde hıfz olunmadıkca cedîdi verilmemek ve tercümanlarıñ hizmetinde olub âher mahalde temekkün eylememesi evâmir-i mezkûreye derc olunmak ve o makûle tercüman ve hizmetkarlarınıñ âher mahalde ikâmetleri civârını iş'âr eder evâmir bir vakitte ve bir vechile verilmemek ve hasbe'z-zarûr bir yere gitmek iktizâsıyla yol emri istid'â olundukda yedinde olan mu'afiyet emrine havâle ile verilecek yol emri derûnuna serî'an gidip gelmesi ve gitdiđi mahalde eğlenmemesi şürûtunu derc olunmak ve ol asıl tercüman bir yere gitmek lâzım geldikde yol emri istid'â olunur ise aña dahî şürût-ı mezkûre derc ve fîmâba'd tercümanlık münhal olub âhere 'arz olundukda mu'tâd üzere 'atık beratı alındığından başka hizmetkârlarına mu'afiyet emirleri verilmiş ise anlar dahî ahz u celb ve kalemde hıfz olunmadıkca müceddeden berat verilmemek ve tercümanlık beratı istid'âsını hâvî elçilerinden 'arz gelmedikce şerâyit-i mezkûreye muvâfıkmıdır deđil midir reisülküttâb efendiler taraflarından tahkik ve tercümanlıktan ma'dâ umûra karışmayalar nemakûle olduđu tedkik olunarak verilecek berat olvechile i'tâ olunmak ve 'atık tercümanlar dahî esnaflık vesâyir hâric ez-vâzîfe-i umûra müdâhale etmemek ve mukîm esnafa karışması bulunur ise esnafıñ birbiri beynlerinde cârî olan mu'amele anlar haklarında dahî icrâ olundukda biz tercümanız deyu umûr-ı esnâfiyyede ta'azzur etmemek husûsuna dâ'imâ ri'âyet içün işbu fermân-ı 'âlî dîvân-ı hümayun kalemine kayd ve muktezâsıyla 'amel ve harekete dikkat ve sûret-i hâli düvel elçilerine iktizâsına göre ihbâra mübâderet ile nizâm-ı mezbûruñ illâ mâşâ cedîd tercümanlar haklarında düstûru'l-'amel tutulmasına sarf-ı ma'deret eyleyesin deyu.

Fî 8 Muharrem sene 1201 (1787)

(Conflict on Exchange Rate)

İzmir Mollasına Hüküm ki,

Elçi-yi mezbûr 'arz-ı hâl gönderüb yedlerinde olan nişân-ı hümâyunda gümrük için hâzîne-i âmireme alındığı üzere cârî olan nükûdu 'ahidnâme-i hümâyunum mûcibince vermeğe râzılar iken İzmir gümrük emîni hilâf-ı 'ahidnâme ve nişân-hümâyun **Sevilya** ğuruşu alurum deyu ta'addî eylediğın bildürüb hazîne-i âmireme alındığı üzere ğuruş ve Esedî vesâyir ecnâsı alunub min ba'd noksan üzere alınmayub mücerred cümlesin ğuruş alurum deyu rencîde olunmamak bâbında emr-i şerîfim verilmek ricâ etmeğın 'ahidnâme-i hümâyunuma mürâca'at olundukda Nederlanda tüccarı vilâyetlerinden getürdükleri ve alub götürdükleri metâ'larından Haleb ve İskenderiyede vesâyir yerlerde yüzde üç akça gümrük vereler ziyâde vermeyeler metâ'ları ziyâde bahâya tutulmaya ve gümrük için hizâne-i âmireye alunduğu üzere cârî olan nükûd verülüb min ba'd bu vech üzere 'amel oluna deyu saña verilen nişân- hümâyunda mastûr ve mukayyed olmağla 'ahidnâme-i hümâyun mûcibince 'amel olunmak için yazılmışdır.

Fî evâhiri Cemâziyelevvel sene 1092 (1681)

İzmir Mollasına Hüküm ki,
Elçi-yi mezbûr 'arz-ı hâl gönderüb yedlerinde olan nişân-ı hümâyunda gümrük için hâzîne-i âmireme alındığı üzere cârî olan nükûdu 'ahidnâme-i hümâyunum mûcibince vermeğe râzılar iken İzmir gümrük emîni hilâf-ı 'ahidnâme ve nişân-hümâyun Sevilya ğuruşu alurum deyu ta'addî eylediğın bildürüb hazîne-i âmireme alındığı üzere ğuruş ve Esedî vesâyir ecnâsı alunub min ba'd noksan üzere alınmayub mücerred cümlesin ğuruş alurum deyu rencîde olunmamak bâbında emr-i şerîfim verilmek ricâ etmeğın 'ahidnâme-i hümâyunuma mürâca'at olundukda Nederlanda tüccarı vilâyetlerinden getürdükleri ve alub götürdükleri metâ'larından Haleb ve İskenderiyede vesâyir yerlerde yüzde üç akça gümrük vereler ziyâde vermeyeler metâ'ları ziyâde bahâya tutulmaya ve gümrük için hizâne-i âmireye alunduğu üzere cârî olan nükûd verülüb min ba'd bu vech üzere 'amel oluna deyu saña verilen nişân- hümâyunda mastûr ve mukayyed olmağla 'ahidnâme-i hümâyun mûcibince 'amel olunmak için yazılmışdır.
Fî evâhiri Cemâziyelevvel sene 1092 (1681)

(Checking ships on the Straits)

Kaî a-i Sultâniye Kadısına ve Boğaz Hisarları dizdarlarına hüküm ki,

Elçi-yi mezbûr 'arz-ı hâl gönderüb kapudanlardan Zeyd nâm kapudaniñ yanınca muhâfaza tarîkıyla gelen Korylyo nâm kapudaniñ gemisi yollarına mezbur ile mâ'an revâne olmağın mu'tâd-ı kadîm üzere boğaz hisarlarında yoklandıktan soñra eğlendirilmemek babında 'ahidnâme-i hümâyunum mûcibince emr-i şerîfim ricâ etdiği ecilden 'ahidnâme-i hümâyunum mûcibince 'amel olunmak için hüküm yazılmışdır.

Fî 17 Cemaziyelaahir sene 1092 (1681)

قلم سلطانة مشرقة وبقدر حصارين قد ولد لربنا في
 التي من رويد عرض حال كوندول قورونلروي زير نام قورونلروي
 منسن كورنر مرفد الا معان بولا لقرين معان قورونلروي
 بتر عهد نام مبروم مبروم لورن قورونلروي
 ١٠٩٢ / ١٧٢

(Conflict on customs duty)

İzmir Mollasına Hüküm ki,

Elçi-yi mezbûr 'arz-ı hâl gönderüb Nelerlanda tüccarları vilâyetlerinden getürdükleri ve alub götürdükleri metâ'larından Haleb ve İskenderiyede ve sâyir yerlerde yüzde üç akça gümrük vereler ziyâde vermeyeler metâ'ları ziyâde bahâya tutulmaya ve Nelerlandaya tâbî' olan kalyon ve gemiler geldüklerinde gümrükleri olan mubşırlar cefâen esbâbların değer bahâdan ziyâdeye tahmîn ederler ise gümrük ne miqdâr olur ise olmiqdâr metâ' alına akça talep olunmaya ve 'ahidnâme-i hümayunumda gümrük için hâzîne-i âmireme alındığı üzere câri olan nükd verilüb min ba'd bu vech üzere 'amel oluna deyu dostluğa binâen inâyet ve ihsânım olan nişân-ı şerifimde mastûr ve muqayyed olub ve tüccar-ı mezbûre gemileriyle getürdükleri metâ'larından gümrüklerin 'ahidnâme ve nişân-ı hümayunum mücibince vermeğe râzılar iken İzmirde olan gümrük emîni mücerred ta'ciz ve celb-i mal için bir miqdâr çukalarını bey' eylediniz ve bir miqdârın İstanbûla götürdüñüz fenasını bunda alıkođunuz deyu gümrük ziyâde almak için değerinden ziyâde bahâ taqdir edüb 'ahidnâme-i hümayunuma muğâyır ta'addi ve tecävüz eylemek murâd eyledüğünden ma'dâ gümrük için hâzîne-i âmireme alındığı üzere câri olan nükdun ecnâsı alınub cümle ğuruş tam talep olunmamak üzere emr-i şerifim verilmişken itâ'at olunmayub hilâf-ı 'ahidnâme-i hümayun vaz' u hareket olunduğın bildürüb metâ' alındıktan evvel metâ'dan yüzde üç metâ' alub her pastavını . . bozdurmayub ve akça alınmak lâzım geldikte her ecnâsı aldurulub ta'addi olunmamak bâbında hükmi hümayunum ricâ eylediği ecilden 'ahidnâme-i hümayunum mücibince 'amel olunmak bâbında fermân-ı âlişânım şadır olmağın yazılmışdır.

Fî evâsıtı Şa'bân sene 1092

(Request of excessive customs duty and *refiye*, departure due)

İzmir Mollasına ve İzmir Gümrük Emînine Hüküm ki,

Asitâne-i sa'âdetimde muķîm Neleranda elçisi kıdvetü'l-ümerâi'l-milleti'l-mesihîyye Justinüs Kolyer hutimet 'avâkıbühû bi'l-hayr südde-i sa'âdetime 'arz-ı hâl edüb kadîmü'l-eyyâmdan bu âna gelince taşradan tüccâr tayifesi İzmire getürdükleri harîriñ kânûn üzere gümrüğün emîn olanlara verüb edâ tezkerelerin aldukdan soñra zıkr olunan harîri İzmirde Neleranda tüccarı dahî edâ tezkereleriyle tüccar tayifesinden iştirâ ve gemilerine tahmîl edüb vilayetlerine gitmek istediklerinde aslâ reft nâmiyla rencide olunagelmîş değiller iken hâlâ gümrük emîni olan Hüseyin müceddeden tamâ'-ı hâm sebebi ile sevķ-i harîriñizden reft gümrüğü ve güzeştelerin gümrüğün dahî alurum deyu harîr gümrüğü talebi ile berat ihdâs etmekle güzeşte ve atıyye talebiyle ta'addîsi men' u def olunub emîn-i sâbık . . . tarafından ba'de'lyevm bu maķûle atıyye ve güzeşte için da'vâları dahî zühûr eder ise istimâ' olunmayub ve iştirâ eyledikleri harîri sefinelerine tahmîl edüb vilâyetlerine götürmeğe kimesne mâni' olmayub ve yedlerinde olan 'ahidnâme-i hümâyunumda Françe ve İngilterelülere verilen 'ahidnâmelerde olan mevadd Nelerandalular hakkında dahî icrâ oluna deyu mastûr ve muķayyed olub İngiltere 'ahidnâmesinde üzerlerine berat ihdâs etdirilmeye deyu mastûr ve muķayyed olub ve huşûş-ı mezbur için İngiltere tüccarı rencide olunmamak bâbında 'ahidnâme-i hümâyun mûcibince verilen emr-i şerîfim mûcibince hükmi hümâyunum ricâ eylediği ecilden ahkâm kaydına mürâca'at olunduğda İngiltere tüccarı İzmirde iştirâ eyledikleri harîriñ kânûn üzere gümrüğü alunub emîn olan kimesneden edâ tezkeresi alundukdan soñra harîriñ sefinelerine vaz' eylediklerinde kadîmden ilâ hâze'l-ân reft nâmiyla ve ğayrı tarikle aslâ bir nesnelere aligelmîş değil iken kadîme muğayır hâlâ taleb olunduğu vâki' ise ellerinde olan 'ahidnâme-i hümâyunuma muğayır hâlâ reft akçası nâmiyla ve ğayrı tarikle dahî u ta'arruz etdirilmeyüb 'ahidnâme-i hümâyunum mûcibince 'amel olunmak için emr-i şerîfim verildiği mastûr ve muķayyed bulunmağla İngilterelüye verilen emr-i şerîfim mûcibince kadîmden ilâ hâze'l-ân alınagelmîş değil ise kadîme muğayır rencide olunmamaları emrim olmuşdur. Buyurdum ki.

Vuşul bulduğda bu babda sâdır olan emrim ve İngilterelüye verilen emr-i şerîfimde ta'yîn ve tasrih olunduğu üzere 'amel edüb dahî Neleranda tayifesi kadîmden İzmirde iştirâ eyledikleri harîri tüccar tayifesinden edâ tezkereleriyle iştirâ ve sefinelerine tahmîl eylediklerinde yedlerinde edâ tezkeresi var iken hâlâ tekrâr kadîme muğayır reft gümrüğü talebiyle rencide

(Issuing a cheque for an unpaid debt)

İstanbul Kaymakamına ve İstanbul Kadısına Hüküm ki,

Nederlanda elçisi 'arz-ı hâl gönderüb âher diyârda sâkin Nederlanda tüccarından biri mücerred kendüsin tahlîş için ğayrı yerde sâkin Nederlanda tüccarından olmak üzere borcu olmayan Nederlandaludan poliçe ile gelen kimesneler müteğallibeden olmağla kavlleri üzere râyiç olan altun ve aqça verdiklerinde almayub cümlesin esedî gurusı isteyüb ğadr u ta'addî eyledüklerün bildürüb muqaddemâ verilen emr-i şerifim mûcibince 'amel olunmak üzere emr-i şerifim ricâ etmeğın 'ahidnâme-i hümâyunuma mürâca'at olunduğda İngilterelülere verilen 'ahidnâme-i hümâyunda mastûr ve muqayyed olan huşuşlar Nederlandalular hakkında dahî muqarrer olub anlara verilen 'ahidnâme-i hümâyunum mûcibince eğer metâ' vesâyiridir tüccardan biri kendini mücerred tahlîş için ğayrı yerde sâkin İngilterelülerden alınmak üzere poliçe edüb poliçe ile gelen kimesne dahî müteğallibeden olmağla borcu olmayan İngilterelüye saña poliçe ile geldim ol medyûn olan bâzırgânın borcun senden alurum deyu hilâf-ı şer'-i şerif ve 'ahidnâme-i hümâyunuma muğayır rencide ve ta'addî etmekle olvechile rencide etdirilmeyüb ve ol bâzırgan poliçeyi kabûl eder ise ve poliçede neminvâl üzere kavlı olunmuş ise olminvâl üzere 'amel olunub kabûl etmezler ise aslâ rencide olunmaya deyu İngiltere 'ahidnamesinde mastûr ve muqayyed bulunmağın mûcibince 'amel olunmak için muqaddemâ emr-i şerifim verilmekle hâlâ 'ahidnâme-i hümâyunum ve muqaddemâ verilen emr-i şerifim mûcibince 'amel olunmak için yazılmışdır.

Fî evâsıtı Safer sene 1097 (1635)

(Appointment of vice - consul)

Haleb Kadısına ve Mütessellimine Hüküm ki,

Elçi-yi mezbûr 'arz-ı hâl gönderüb Halebde hâlâ France konsolosu olan Franko Kölin muqaddemâ Nederlandaluya dahî konsolos ta'yîn olunub şehbender naşbında Üstâdı Cenerallerinin mezburuñ 'azlleri mücibince 'azl olub yerine Nederlandaludan Konrad Kolinbernar nâm müste'min konsolos naşb ve ba'zı mesâlih için vilâyette bir müddet te'hîr iktizâ etmekle varıncaya değin Halebde Nederlanda tüccarından Covanni van Luberd nâm tâcir tarafından vekîl olub Nederlanda sefineleriyle gelüb giden Nederlandalu ve sâyir tüccarıñ tahmîl edüb getürdükleri ve alub götürdükleri her nereden olur ise olsun gümrük alınagelen metâ'dan elçilik ve konsolosluk hakkı Nederlanda Üstâdı Ceneralleri vaz' etdikleri 'âdet üzere vekîl-i mezbûra aliverilüb 'azl olunan merķûma müdahale etdirilmemek için bundan akdem emr-i şerîfim şâdir ve hâlâ konsolos ta'yîn olunan mezbûr Konrad Kolinbernarın beratı vekîl-i merķûma irsâl olunmuşiken 'azl olunan mezbûr müdahale ve vaz'-ı yed eylemeğın ve konsolos hakkı olub ta'addî etmekle alduğı var ise gerüye redd ve bir vechile müdahale etdirilmeyüb men' u def' olunmak bâbında emr-i şerîfim verilmek ricâ etmeğın 'ahidnâme-i hümayun mücibince 'amel olunub hilâf-ı şer' alduğı var ise gerüye aliverilmek bâbında yazılmışdır.

Fî evâhiri Cemaziyelevvel sene 1099 (1688)

(Free commercial activities)

İstanbul Kadısına Hüküm ki,

Elçi-yi mezbûr 'arz-ı hâl' gönderüb Nederlanda tüccarından Kasber nâm tâcir tarağcılar eşnâfına bir miqdâr sandal ve yeni dũnya ağacı fũruht ve kavlı ettikleri üzere bir miqdâr akçasın dahî hâliyâ teslim etmek sadedinde iken uzun çarşunun çıkırıçıları yeni dũnya ağacın tefrîk ve biz iştirâ ederiz deyu mâni' olmağla olvechile ta'addîleri mien' u def' olunmak bâbında emr-i şerîfim verilmek ricâ ve bi'l-fi'il Rumili kazaskeri olan Mevlâna Meħmed edâme Allahu te'âlâ iclâlehû ħuzûrunda mürâfa'a olduklarında bâzirgan-ı mezburuñ yeni dũnya ve sandal ağaçları tarağcı tâyifesi iştirâ eylediklerinden çıkırıçı tâyifesi yeni dũnya ve sandal ağacı mâ'an şirâyâ râzı olurlar ise iştirâ edüb yeni dũnya ve sandal ağacı başka taksîm ederüz deyu mâni' olmamak üzere çıkırıçı tâyifesi tenbîh olundukda il'âm eylemeğın il'âmı mucibince 'amel olunub ħilâfından ħazer oluna deyu yazılmışdır. Fî evâhiri Receb sene 1099 (1688)

لم يتناول من غير ملكه
 انهم من بعد غرضه اميد من رفقته كما رتب جنونه غير ملكه
 برصه مشبهه و كما رتب رفقته فوضوا وقوله اميد من رفقته
 رفقته في قوله اميد من رفقته و كما رتب رفقته
 فقره كما رتب رفقته و كما رتب رفقته
 بعد من رفقته و كما رتب رفقته
 من رفقته و كما رتب رفقته
 كما رتب رفقته و كما رتب رفقته
 كما رتب رفقته و كما رتب رفقته
 من رفقته و كما رتب رفقته
 من رفقته و كما رتب رفقته

(Warrant of A Dragoman)

Nişân Oldur ki,

Kıdvetü'l-ümerâi'l-milleti'l-Mesihîyye âsitâne-i sa'âdetimde mukîm Nelerlanda elçisi Yağobo Kolyer hıtimet 'avâkıbühü bi'l-hayr saña mâdâm 'arz-ı hâl gönderüb elçi-yi mûmâileyhiñ yanında tercümanlık hıdmetinde olan Astratil? nâm tercüman mürd olub tercümanlığı mahlûl olmağla yerine râfi-i tevki'-i refi'uş-şân-ı hâkânî Drağo veled-i Kaşberanşne? tercüman naşb ve ta'yîn olunmağla 'ahidnâme-i hümâyunum mûcibince berat-ı şerîfim verilmek ricâ etmeğın işbu berat-ı sa'âdet-âyâtı verdim ve buyurdum ki, mezbûr Drağo veled-i Kaşberanşne? mûmâileyhiñ yanında tercümanlık hıdmetinde olanlar ve oğulları ve hıdmetkarları harâc ve 'avârız ve kaşşâbiye akçası vesâyir rûsûm-ı tekâlif-i 'örfiyye tekîfî ile rencide olunmayub ve kul ve câriye istihdâm etdirmişsin deyu kimesne harâc rûsûm taleb eylemeye ve mefrûşât ve me'kûlât ve meşrûbâtına kimesne dahl u ta'arruz eylemeyüb kadîmden olunageldiği üzere 'ağd olunub ve resm-i gümrük ve bâc taleb olunmaya ve evlerine askerîden konak konulmak ile rencide olunmaya ve kendü bağından hâsıl olan şıradan hamr emîni ve Galata voyvodası sâyirlerden olageldiği üzere fuçı akçası taleb olunmayub kendüsü ve âdemi ve taşarrufunda olan câriyeleri harâc ve 'avârız ve kaşşâbiye akçasından ve rûsûm-ı maşdâriyyedir ve tekâlif-i 'örfiyyenin cümlesinden mu'af ve müsellemler olub ve mezbûr ile her kimin da'vâsı olur ise ellerinde olan 'ahidnâme-i hümâyun mûcibince âsitâne-i sa'âdetime havâle olunub ğayrı yerde istimâ' olunmaya ve mezbûr tercüman ba'zı zamanda bir yere gitmek istedikde gelişinde ve gidişinde ve karada ve deryâda ve menâzil ve merâhilde kendüye ve esbâb u davarlarına ve emvâl u erzâkına ve yanında olan ademlerine ulağdan ve ulağ akçasından ve ğayrı cânibden kimesne dahl u ta'arruz eylemeyüb ve her kande dâhil olur ise zâd u zevâde vesâyir zâhiresin narh-ı rûzî üzere akçasıyla aldukda bir ferd ta'allul ve nizâ' eylemeye ve mahûf ve muhâtara olan yerlerde başına ak sarunub ve kılıc ve ok ve yay ve mahmûz ve sâyir âlât-ı harb getürdüğüne kadılar ve beğler beğiler ve ğayrıdan bir ferd rencide ve remide eylemeyüb 'ahidnâme-i hümâyun ve olageldiği üzere himâyet ve şiyânet olunub dâimâ bu nişân-ı hümâyunum mazmûn-ı münîfi ile 'amel ve hilâfına rızâ ve cevaz gösterilmeye şöyle bilesiz 'alâmet-i şerîfe itimad kılasız tahîren Rebülevvel sene 1100 (1698).

(Warrant of a dragoman)

Nişân-ı Hümâyun Oldur ki,

Қıdvetü'l-ümerâi'l-milleti'l-mesihîyye âsitâne-i sa'âdetimde muқîm Netherlanda elçisi olan Yaқomo Kolyer һutimet 'avâқıbühû bi'l-һayr dergah-ı mu'allâma 'arз-ı һâl gönderüb râfi'-ı tevkî'-ı refi'ü'n-nişân-ı haқânî Fransisko Dankeri ? қадімден yanında tercüманлық һıdmetinde olub lâkin bi berat olmaғla 'aһidnâme-i һümâyunum мүcibince olageldiғi üzere berat-ı шеріfim verilmek bâbında 'inâyet ricâ etmeғin bu nişân-ı һümâyunu verdim ve buyurdum ki,

mezbûr vech-i meşrûһ üzere kemâkân tercüман olub tercüманлық һıdmetinde olanlar ve oғulları ve һıdmetkarları һarâc ve 'avâriz ve қашşâbiye ақçası vesâir rüsûm-ı, tekâlif-i 'örfiyye teklifi ile rencide olunmayub ve қul ve câriye istiһdâm edermişsin deyu kimesne һarâc ve rüsûm taleb eylemeye ve me'kûlât ve meşrûbât ve melbûsât ve mefrûşâtına kimesne daһl u ta'arruz eylemeyüb қадімден olageldiғi üzere 'afv olub ve rüsûm ve gümrük ve bâc taleb olunmayub ve evlerine askeriden қонақ қонulmaғla rencide olunmaya ve kendü baғında һâşıl olan şıradan һамr emîni ve Galata voyvodası sâyirlerden olageldiғi üzere fuқı ақçası taleb eylemeyüb kendüsü ve âdemleri ve таşarrufunda olan câriyeleri һarâc ve 'avâriz ve қашşâb ақçasından ve resm-i маşдâriyyeden ve tekâlif-i 'örfiyyenin cümlesinden mu'af ve мүsellem olub ve mezbûr ile her kimiñ da'vâsı olur ise ellerinde olan 'aһidnâme-i һümâyun мүcibince âsitane-i sa'âdetime һavâle olunub ğayrı yerde istimâ' olunmaya ve mezbûr tercüман ba'zı zamanda bir yere gitmek istedikde gelişde ve gidişde ve қarada ve deryâda ve menâzil ve merâhilde kendüye ve esvâb ve даvarına ve emvâl u erzâkına ve yanında olan âdemlerine ulaқdan ve ulaқ ақçasından ve ğayrılarından kimesne daһl u ta'arruz eylemeyüb ve her қанде dâһil olur ise zâd u zevâde ve sâir zâhiresin narһ-ı rûzi üzere ақçasıyla aldуда bir ferd ta'allul ve nizâ' eylemeye маһûf ve муһâtара

olan yerlerde başına aķ şarunub ve kılıç ve ok ve yay ve mahmûz ve sâir âlât-ı harb götürdükdē kadılar ve beğlerbeğiler ve ğayrıdan bir ferd rencîde ve remîde eylemeyüb 'ahidname-i hümâyun ve olageldiği üzere himâyet ve şıyânet ve dâ'imâ bu nişân-ı hümâyunumuñ maźmûn-ı münîfi ile 'amel olunub hilâfına rızâ ve cevaz gösterilmeye şöyle bileler 'alâmet-i şerîfe i'timad kıllalar.

Tahrîren fî evâhiri şehri Receb sene hamse mie ve elf - 1105 (1694).

(Cûlûs-i hümâyun vâkı' olmağla tecdîd eylemişdir)

Bir şûreti Dimitraki Ğalyano nâm tercüman için yazılmışdır.
Fî târihi'l-mezbûr

Tahrîr olundu evâhir-i sene 1106

Bir şûreti Draķomani nâm tercüman için yazılmışdır.
Fî târihi'l-mezbûr

(Elçileriniñ arz-hâliyle ref' olunub yerine Anastas veled-i Kostantin tercüman naşb u ta'yîn olmuşdur. Fî evâhiri Zilka'ade sene 1110)

Bir şûreti İsak Montîye nâm tercüman için vech-i meşrûh üzere yazılmışdır
Fî târihi'l-mezbûr

Bir şûreti Corci Kalernomi nâm tercüman için yazılmışdır
Fî târihi'l-mezbûr

Elçi-yi mûmâileyhiñ 'arzi ile ref' olunub yerine Rafi Petrobiyanki ta'yîn olunmuşdur.

Bir şûreti Canbatışna Navoc nâm tercüman için yazılmışdır
Fî târihi'l-mezbûr

Tecdîd olunmuşdur Fî evâhiri Şevval sene 1107

Bir şûreti İrsilan Simer nâm tercümana vech-i meşrûh üzere yazılmışdır
Fî târihi'l-mezbûr

Tecdîd olunmuşdur Fî evâhiri Şevval 1107

Bir şûreti Yorgaki Karaca nâm tercüman için yazılmışdır
Fî târihi'l-mezbûr

Tecdîd olunmuşdur Fî evâhiri Şevval 1107

Bir şûreti Şamuyil Yanvo nâm tercüman için yazılmışdır
Fî târihi'l-mezbûr

(Request of customs duty from unsold merchandise)

İstanbul Kaymakamına ve Gümrük Emîni 'Aliye Hüküm ki,

Elçi-yi mûmâileyh 'arz-ı hâl gönderüb berat-ı şerîfimle tercümanlık hizmetinde olan İsağ Montaye nâm tercüman ticaret için Frengistandan İzmire getürdüğü on bir top telli hatâyiniñ 'ahidnâme-i hümayun mücibince gümrüğün İzmir gümrükcüsüne verüb yedine edâ tezkiresi alduktan soñra İstanbula getürüb bey' olunmamağla hâliyâ İstanbuldan kaldurub Edirneye götürmek murâd eyledikte yedirinde olan edâ tezkiresi alıkonulub hilâf-ı 'ahidnâme-i hümayun tekrar gümrük talebiyle rencide olunduğun bildürüb tekrar gümrük talebiyle rencide ve Edirneye götürmeğe mâni' olmamak bâbında hüküm-i hümayunum ricâ etmeğin 'ahidnâme-i hümayun mücibince yedlerine verilen nişân-ı hümayunum kaydına mürâca'at olunduğda bir def'a gümrük verilen metâ' ol limanda satılmayub âher limana varduğlarında edâ tezkireleri ma'mulün bih olub tekrar gümrük talebiyle rencide etdirilmeyüb ve eliñizde olan tezkire emîn-i sâbıkıñdır deyu ta'addî olunmayub ve gümrüğü verilen eşyâyı her ne maħalle götürüb ve götürmek murâd ederler ise kimesne mâni' olmayub emîn olanlar edâ tezkiresin vermeğin 'avķ u ta'ciz eylemeyeler deyu maşûr ve muķayyed bulunmağın hilâfiyla rencide olunmamak için hüküm yazılmışdır. Fî evâili Ramazan sene 1106 (1695)

لسن بنو قايخام و كركه ايسين عينا بكتنه
 لچي موي ايج عومم كك كور و روي و رار سز نينه ترجماني خدمت منه لودن
 لساق مونه نيم زجهه بخارن ليد فرنگستان رخ ارضي كنور رخ
 اوده بطوبى نلله خفا و نينه عهد نامه هاتق مضيم كركه از صدر كركينه و روي
 عونه لواننگه كك لدر فرنگ صكه لسنا بوز كك مدين بيو لوفت منج جان كستان بوز
 قانك و روي لور و نه كور مالا مالا ليد كك مدين لودنه اولاننگه كك
 لسون سون خلد و عهد نامه هاتق نكولار كركه طلبه ركنه لودن غن ليد روي
 سنور كركه طلبه ركنه و لور و نه كور مالا مانع لودن بئنه مالا بوز مالا
 عهد نامه هاتق مضيم بئنه و بر بده قع هاتق قنده مالا بوز لودنه و
 و بر بده مضام لودن لمان صانك ليد افرنجانه و لور و قند لواننگه كك مالا
 لودن نكولار كركه طلبه ركنه ليد روي و لواننگه لودنه ننگه ليد روي
 لودن لواننگه كركه بوز نينه ليد روي و كور مالا مالا لودن لواننگه
 كك مانع لودن ليد روي لواننگه كك و بر مالا مالا لودن لواننگه
 خلد و ركنه لودن لواننگه كك مالا مالا

(The extraterritoriality of law)

Haleb Vâlisine ve Kadısına Hüküm ki,

Elçi-yi mümaileyh arz-ı hâl gönderüb berat ile Haleb ve tevâbî'i iskelelerde Neleranda konsolosu olan Konrad Melmadarilaviyus? mürd olmağla tâbî'i mezburdan ba'zıları celb-i mal sevdâsıyla bizim mürd-i mezbûrda ba'zı alacaklarımız vardır deyu nizâ' ve âyinleri üzere beynlerinde faşl u icrâya kanâ'at eylemediklerin bildürüb 'ahidnâme mücibince hüküm-i hümâyunum ricâ etmeğın 'ahidnâmeye mürâca'at olunduğda Neleranda vilâyetlerinden olañların da'vâ ve husûmeti vâki' olub dem-i diyet da'vâları olur ise elçileri ve konsolosları âyinleri üzere görüb faşl edüb kadılardan ve zâbitlerden bir ferd dahl u ta'arruz kılmayalar deyu mastûr ve mukayyed bulunmağın 'ahidnâme mücibince 'amel olunmak için yazılmışdır. Fî evâhiri Ramazan sene 1106 (1695)

صلی و سلمه و خاتمه کلمه
 اینجی صوبی ایضاً عرض که کونراد ویل
 لوقده فریاد و بلای از یللا و سیتن مورو
 مورو ایضا مورو فریاد و بلای از یللا و سیتن مورو
 بیله نین فریاد و بلای از یللا و سیتن مورو
 عهدنامه به مریجه لوقده نورو لوقده و دیه مورو
 لوقده مورو و مریجه لوقده لوقده و دیه مورو
 فریاد و بلای از یللا و سیتن مورو
 بر نیجه عهدنامه مریجه لوقده لوقده و دیه مورو
 به اولی و سنی

(The legacy and debt of a dead merchant)

Haleb Vâlisine ve Kadısına ve Muhaşşılina Hüküm ki,

Elçi-yi mûmaileyh 'arz-ı hâl gönderüb berat-ı şerîfîmle Haleb ve tevâbî'i iskelelerde Neleranda konsolosu olan Konrad Flenemar? bilâ vaşîyyet mürd olub emvâl u eşyâsın ve ticaret için emânet tarîkıyle diyâr-ı âherden gelüb mahzeninde mevcûd bulunan nuķûd u emtî'a vesâir eşyâsın ve zimem-i şâbit olan alacakların aħz u celb u kabz ve emânet olanı aşhâbına vesâyir metrukâtın vârislere irsâli yerü yoldaşlarından Covanni Gosgi ve Pavi Meshok? nâm tâcirleri tarafından vekîl naşb eyledüğün bildürüb 'ahidnâme-i hümâyun mûcibince tâife-i mezbûrdan ve ğayrıdan bir ferd mâl-ı ğâyibdir deyu ve âher bahâne ile âherden daħl u ta'arruz olunmamak bâbında emri şerîfim ricâ etmeğın 'ahidnâme-i hümâyuna mürâca'at olunduğda Neleranda vilayetlerine tâbî' olanlardan biri mürd olsa 'ahidnâme-i hümâyuna muħâlîf emvâl u erzâkına beytül-malcılar mâl-ı ğâyibdir deyu vesâyir vechile daħl u ta'arruz etmeyeler ve eğer biri mürd olsa emvâl u eşyâsın kime vaşîyyet eder ise âña verile vaşîyyetsiz mürd olanlar elçileri ve konsolosları ma'rifetiyle evvel yerü yoldaşlarına verile kimesne daħl eylemeye deyu mastûr ve muķayyed bulunmağın 'ahidnâme-i hümâyun mûcibince 'amel olunmak. Fî evâhiri Ramazan sene 1106 (1695)

صید و بائع رقتین در ملک مکه

ایمان توپان ایله حریفی کونیر مریب بولور شریک عیبن و نور ایسیر لک در نور نوره
قولوسین لودده قولور فنسور ز بند وینت مرو اولون اولمه لیسکه
و نهاره تیح لمان طریس و یا ر ل غر و کلوچ مختن موفور لودده نوق
راضه رس و لیسکه مرقوم هس لودده لود قندیه لود قندیه بلان
لودد لمانیه رس بفر و کابنه و لار ناره ایعلی بولور لودد لمان
بول غوسنی و پاولی مسهور و نغ بفر لیس طرفنح و کین زینر لودد لمان
سهدانه مایع مینو عالی موزر و و غیر مایع مایع غیر ر صو و لودد لمان
رضوه و نغ نغرض لودد لمان بفر لودد لمان مایع مایع مایع مایع
لر لودد لمان ندر لمان و نغ نغ نغ لودد لمان بفر لودد لمان مایع مایع
نماح لودد لمان لودد لمان بفر لودد لمان مایع مایع مایع مایع
لغیر لودد لمان بفر لودد لمان مایع مایع مایع مایع
رسن لودد لمان لودد لمان مایع مایع مایع مایع
ویرید کینه و نغ لمان بفر لودد لمان مایع مایع مایع مایع

(The harassment of the Barbary corsairs)

İlbasan ve İskenderiye ve Aolonya Sancaklarında Vâki' Olan Kadılara ve Zikr Oluna Kazâlarda Vâki' Kılâ' Dizdarlarına ve Neferât Ağalarına ve A'yân-ı Vilayet ve İş Erlerine Hüküm ki,

Elçi-yi mûmaileyh ordu-yı hümâyunuma 'arz-ı hâl gönderüb memâlik-i mahrûsemizde olan beğlerbeğlere ve beğlere ve kadılara ve iskele emînlerine ahkâm-ı şerîfe irsâl olunub fermân-ı celîl-i âlişânım bu vechile sâdir oldu ki, mādâm ki müşarünileyhim tarafından şerâyt-i 'ahd u peymân ve ihlâs u meveddeti sıyânet oluna bu tarafdân dahî kendü halleri vesâyir esbâb vesâyir metâ'lanyla eğer deryâdan gelen kalyonları vesâyir gemileri ve içinde olan âdemleri ve esbâb u metâ'larıdır aslâ bir ferd dahl u ta'arruz eylemeyüb kendü hallerinde kâr u kesblerinde olalar ve kalyonları ve gemileri memâlik-i mahrûsemize geldiklerinde hıfz u sıyânet olunub emn u sâlim gerü gideler deyu 'ahidnâme-i hümâyunda mastûr ve mukayyed iken hâliyâ ba'zı Cezâyir ve Trablusğarb gemileri Dırac ve ol havâfide vâki' iskelelerde bulunan sefineleri ahz u celb murâdiyla ta'addî ve rencideden hâfî olmadıkları bildürüb 'ahidnâme-i hümâyun mücibince 'amel olunub olmakûle liman ve iskelelerde bulunan sefineleri ve kapudanları ve tüccar vesâyir âdemleri hıfz u hırâset ve himayet ve sıyanet olunmak bâbinda hükmi hümâyunum rica etmeğin 'ahidnâme-i hümâyuna mürâca'at olundukda vech-i meşrûh üzere mastûr ve mukayyed bulunmağın 'ahidnâme-i hümâyun mücibince 'amel olunmak için yazılmışdır. Evâhiri Şewal-sene 1106 (1695)

Handwritten Ottoman Turkish text in a cursive script, likely a transcription of the official document mentioned in the text above. The text is written on aged paper and contains several lines of dense script. It begins with 'İlbasan ve İskenderiye...' and ends with 'Arzname-i...'.

(Customs Tariff List)

Ber Vecb-i Arpalık Selânik Sancağı Mutaşarrıfı Vezîre ve Selânik Mollasına ve Selânik Gümrük emînine Hüküm ki,

Kıdveti'l-ümerâi'l-milleti'l-mesihîyye âsitâne-i sa'âdetimde muķim Nelerlanda elçisi Korneiyis Kalkoen hutimet 'avâkıbühû bi'l-hayr südde-i sa'âdetime 'arz-ı hâl gönderüb Nelerlanda tüccarı kadîmü'l-eyyâmdan beru İstanbul ve İzmir ve Selânik vesâyir memâlik-i mahrûse iskelelerine vilâyetlerinden sefinelerine getürdükleri ve alub götürdükleri emti'â-i mütenevvi'adan 'ahidnâme-i hümâyun mûcibince yüzde üç akça gümrük verüb ziyâde talebiyle rencide olunduķları yoģiken sen ki Selânik gümrük emîni mûmâileyhsiñ Nelerlanda tüccarı yedlerinde olan emti'âyı deęerinden ziyâdeye tahmîn ve olvehile alurum deyu ta'addi etmeęle kadîmden beru bi'l-cümle emti'â ve eşyâyı ecnâs ve envâ'ıyla bahâların tahmîn ve takvîm olunub fîmâba'd düstûru'l-'amel olunmak üzere İstanbul gümrüğünde ta'rife ta'bîr olunur defter verilmekle fîmâba'd gümrük îcâb eder emti'â ve eşyâları vukû'unda ecnâsıyla ta'rife defteri ve 'ahidnâme-i hümâyun mûcibince yüzde üç gümrüklerin edâ eylediklerinden sonra ziyâde talebiyle rencide ve remide olunmamak bâbında emr-i şerifim ricâ ve Nelerlanda tüccarı tâyifesi memleketlerinden İstanbul ve İzmir ve ğayrı iskelelere getürdükleri ve alub götürdükleri emti'â ve eşyâlarından 'ahidnâme-i hümâyun mûcibince rüsûm-ı gümrükleri yüzde üç alınagelüb lâkin emti'â ve eşyâları hîn-i tahmînde nizâ'dan hâlî olmaduęundan emnâ ile beynlerinde emti'â ve eşyâlarınıñ ecnâs ve envâ'larıyla bahâları takdîr ve ta'rife ta'bîr olunur yedlerine verilen defter mûcibince yüz akçada üç akça hisâbı üzere rüsûm-ı gümrükleri kat' ve kadîmden beru gelen emnâ dahî defter-i mezbûru bilâ ta'yîr ma'mulün bih tutub râzı olageldiklerinden ilâ hâze'l-ân Medîne-i İzmirde dahî rüsûm-ı gümrükleri bu minvâl üzere alınagelüb 'ahidnâme-i hümâyun mûcibince yüzde üçden ziyâde gümrük muṭâlebe olunmayub emti'â ve eşyâları amed ve reft olduķda ta'rife defteri mûcibince hisâb olunmak üzere gümrük emnâsıyla beynlerinde kavlı u ta'ahhüd edegeldikleri sâdır olan fermân-ı 'âliye istinâden hâlâ İstanbul gümrük emîni olan

Osman Ahmed müceddeden ilâm etmeğin Felemenk çuçası envâ'ı beher pastavından gümrük üç esedî, Londra çuçası beher pastavından gümrük bir buçuk ğuruş, Venedik sâyesi beher pastavından gümrük altı ğuruş, Felemenk bezi beher çuvalından gümrük üç ğuruş,

İstanbul gümrük emîni mûmâileyh tarafından verilen sâlifü'z-zıkr ta'rife defterinde bu vechile faşl verildiği ecilden İstanbul gümrük emîni mûmâileyhiñ ilâmı ve işbu ta'rife defteri mûcibince 'amel olunub ziyâde talebiyle rencide ve remide olunmamağ bâbında fermân-ı 'âlişânım şâdir olmuşdur. Buyurdum ki; vuşûl bulduğda bu bâbda şâdir olan fermân-ı celîli's-sa'âdetim mûcibince 'amel dahî vezîr-i müşârünileyh ve sen ki mevlânâ-yı mûmâileyh ve gümrük emîni merķûmsun İstanbul gümrük emîni mûmâileyhiñ ilâmı ve ta'rife defteri mûcibince 'amel olunub ziyâde talebiyle rencide ve remide etdirmeyüb emr-i şerîfimiñ mazmûn-ı itâ'at-maķrûnuyla 'amel olub hilâfından beğâyet ihtirâz ve ictinâb eylesiz şöyle bilesiz ve ba'de'n-nazar bu hükmi hümayunumu sicile kayd ve yerlerine ibķâ edüb 'alâmet-i şerîfe itimâd kılasın.

Fî evâili Rebîülevvel sene 1145 (1732)

E) Glossary⁸⁸

Amân : Protection of non-Muslims by the Islamic polity in the *Dar al-Islam*, by means of a temporary status.

Bâdj :The tax collected in the bazaars from the unloaded wholesale commodities. The *bâdj resmi* was only collected from the sold commodities. The retail materials were exempted from the *badj resmi*. The *bâdj resmi* was calculated on the wholesale weights, *yük*.

Dhimmî : The non-Muslim subjects of a Muslim ruler. On the conquest of a non-Muslim territory by Muslim armies polytheists either had to accept Islam or had to die. The People of Scripture (Christians and Jews), on the other hand, were permitted to practice their religions as before under special conditions, as long as they were not taking up arms against the Muslim government. The People Of Scripture thus became *dhimmîs*, i.e. tolerated infidels. The *dhimmîs* paid special taxes, *harâc* and *jizya*, and were subjected to certain restrictions. They were legally inferior to their Muslim fellows: Their evidence was not accepted against that of a Muslim in a *kadî's* court. The Muslim murderer of a *dhimmî* was not sentenced to death. A *dhimmî* man could not marry a Muslim woman, whereas a Muslim man was able to marry a *dhimmî* woman. *Dhimmîs* were obliged to wear distinctive clothes so that they may not be confused with true believers, and were forbidden to ride horses and to carry arms.

Gümrük : The customs duty, *gümrük resmi*, was collected at the customs, from all imported and exported goods. The rate of the customs duty varied from one customs zone to another. In 1612, for the first time, the rate of the customs duty was fixed to 3 %, by the Dutch *'ahidnâme*. The amount of the customs duty was calculated *ad valorem*, on the total predicted value of the commodity. The predictions of the *emîns* created conflicts among the merchants and the *emîns*. Finally, in 1732, a tariff list was issued showing the customs duties to be collected in the customs zones.

Harâc : Land-tax paid by the *dhimmî*.

⁸⁸ The glossary contains the Words and terms of Ottoman Turkish.

Harbî : Harbîs are, according to orthodox Muslim theory, those enemy aliens or non-muslims not protected by treaty who inhabit the *Dâr al-harb*, that is, any part of the world which was not yet accepted Islam and is thus enemy territory to the Muslims, until it shall become *Dar al-Islam*.

Jizya : By the terms of his contract with the *dhimmîs*, the Muslim ruler guaranteed their lives, their liberties, and to some extent their property, and allowed them to practice their religion. The *dhimmîs* in return were obliged to pay the special poll-tax, called *jizya*.

Kassâbiye : The tax upon slaughtered sheep, from which *mûste'mins* were exempted.

Millet : The Ottoman government usually dealt with *dhimmîs* of all denominations as members of communities, but not as individuals. In such dealings, the community was represented by its leading ecclesiastical functionaries- its patriarchs or rabbis; and these functionaries were given the Sultan's support in enforcing discipline on their community. Such a community was called in the Ottoman usage a *millet*.

Milletbashi :The official responsible to the state for the administration of its community was entitled *Milletbashi*.

Musta'min : The life and property of a *harbî* venturing into Muslim lands were completely unprotected by law unless he was given a temporary status of the *amân*. He was then called *musta'min*, and in general, his position was resembling that of a *dhimmî*, except that he was not obliged to pay taxes for one year. Should he remain longer than one year, however, he is made a *dhimmi*.

Reft (reftiye) : *Reftiye* is the term used for import tax.

Selâmetlik Resmî (akçası): The due collected from the passages and in the ports at the departure of ships. Each ship paid 300 akças of *selâmetlik resmi* to the *gümrük emîni* when leaving the port.

Yasakçı : The *Janissary* who was responsible for the protection of a foreign embassy. The assaults to the foreign residence were prevented by the *yasakçıs*.

F) SELECTED BIBLIOGRAPHY

Primary Sources

- Felemenk Defteri . Başbakanlık Osmanlı Arşivi, Düvel-i Ecnebiye Defterleri, 22/1.
- Mu'ahedât Mecmu'ası . vol. 2, İstanbul: Hakikat Matbaası, 1294/1878, 95-129.
- "Tevkî'-i 'Abdurrahman Paşa Kanunnâmesi ". Millî Tetebbû'lar Mecmuası , vol. 1, 497-543.

Modern Sources

- AYKUT, Nezihi. "Para Tarihi Bakımından Osmanlı Gümüş Sikkeleri" V. Milletlerarası Türkiye Sosyal ve İktisat Tarihi Kongresi, İstanbul 21-25 Ağustos 1989, Ankara: Türk Tarih Kurumu Basımevi, (1990): 727-733.
- BAYKAL, Bekir Sıtkı. "Osmanlı İmparatorluğunda XVII. ve XVIII. Yüzyıllar Boyunca Para Düzeni İle İlgili Belgeler". Belgeler . vol. 4, (1967): 49-77.
- BERKES, Niyazi. 100 Soruda Türkiye İktisat Tarihi . vol. 2, İstanbul: Gerçek Yayınevi, 1975.
- BRAUDEL, Fernand, The Mediterranean and the Mediterranean World in the Age of Philip II. Great Britain: Prensial Library, 1972.
- DE GROOT, Alexander H. "Manuscripts of the Middle East." A Journal Devoted to the Study of Handwritten Materials of the Middle East . ed. By Jan Just Witkam. Leiden: Tercümanlar Lugt Press, (1986): 8-12.
- ----- . The Ottoman Empire and the Dutch Republic: A History of the Earliest Diplomatic Relations 1600-1630 . Leiden - İstanbul: Netherland Historisch-Archaeologicsch Institut, 1978.

- ----- . "The Organization of Western European Trade in the Levant, 1500-1800." Edt. By Leonard Blusse and Femme Gaastra. Companies and Trade . Leiden: Leiden Univ. Press, (1981): 231-241.
- DERELİ, Hamit. Kraliçe Elizabeth Devrinde Türkler ve İngilizler . İstanbul: A.Üniv. DTCFYayınları, 1951.
- ERDBRINK, G.R. Bosscha. At the Treshold of Felicity: Ottoman -Dutch Relations During the Embassy of Cornelis Calkoen at the Sublime Port 1726-1744 . Ankara: By the author, 1975.
- ERDBRINK, G.R. Bosscha. "The Activities of the Dutch Ambassador in İstanbul, Jacobus Colyer, As a Mediator Between the Sublime Porte and Its Enemies, (1688-1699)." VIII. Türk Tarih Kongresi . vol. III, (1976) : 1593-1597.
- GIBB, H.A.R., and Harold BOWEN. Islamic Society and the West . London: Oxford Univ. Press, 1962.
- GİRGİN, Kemal. Osmanlı ve Cumhuriyet Dönemleri Hariciye Tarihimiz (Teşkilât ve Protokol) . Ankara: Türk Tarih Kurumu Basımevi, 1994.
- İNALCIK, Halil. Economic and Social History of the Ottoman Empire 1300 - 1914. Cambridge: C.U.Press, 1994.
- ----- . Sources and Studies on the Ottoman Black Sea, the Customs Register of Caffa 1487 - 1490. Harvard Univ. Press, 1995.
- ----- . "İmtiyazat." Encyclopedia of Islam . 2nd edt. Leiden: 1971.
- ----- . "Impact of the Annales School on Ottoman Studies and New Findings." Review, I,3/4, (1978): 69-96.
- ISRAEL, Jonathan I. Dutch Primacy in World Trade 1585-1740 . 4th edt., Oxford: Oxford Univ. Press, 1992.

- KARAL, Enver Ziya, Selim III'ün Hat-tı Hümayunları . Ankara: Türk Tarih Kurumu Basımevi, 1988. KURAT, Akdes Nimet. Türk İngiliz Münasebetlerinin Başlangıcı ve Gelişmesi 1553 - 1610. Ankara: Türk Tarih Kurumu, 1953.
- KÜTÜKOĞLU, Mübahat. "XVIII. Yüzyılda Osmanlı Devletinde Fevkalade Elçilerin Ağırlanması", Türk Kültürü Araştırmaları . vol. 27, 1-2, (1989): 199-232.
- MENAGE, V.L. "The English Capitulation of 1580: A Review Article." International Journal of Middle East Studies vol. 12, (1980) : 373-383.
- KAPPMAN, A.A. "XVII. ve XVIII. Yüzyıllarda Osmanlı İmparatorluğunda Hollandalılar." Belleten vol. XXIII, (1960): 513-523.
- PAKALIN, Mehmet Zeki. Osmanlı Tarih Deyimleri ve Terimleri Sözlüğü . 3 vol. İstanbul: M. E. Bakanlığı Yayınları, 1993.
- SKILLITER, S.A. "Three Letters From the Ottoman 'Sultana' Safiye to Queen Elizabeth I." Documents From Islamic Chanceries . (1965): 119-235.
- SKILLITER, S.A. William Harborne and the Trade With Turkey 1578-1582 . London: Oxford Un. Press, 1977.
- SLOT, Ben J. And Annelies ABELMANN, Osmanlılar & Hollandalılar : Osmanlılar ve Hollandalılar Arasındaki 400 Yıllık İlişkiler . İstanbul: Ünilever, Shell ve Ayda Reklam katkılarıyla, 1990.
- STEENSGAARD, Niels. "Consuls and Nations in the Levant from 1570 to 1650". Scandinavian Economic History Review . vol. XV, 1-2, (1967): 13-55.
- TURAN, Şerafettin. "Osmanlı İmparatorluğu İle İki Sicilya Krallığı Arasındaki Ticaretle İlgili Gümrük Tarife Defterleri". Belgeler . vol. 4, (1967): 79-167.
- THOMAS, Artus. Continuation De L'Histoire Des Tvrcs, Depvis Qv'ıls Se Fvrent Rendvs . A. Roven, Chez lean Berthelin, MDCLX (1665).

- TÜRKEY, Cevdet. " Osmanlı İmparatorluğunda Vergi". Belgelerle Türk Tarih Dergisi. (1972): No: 56, 16-22, No: 57, 17-23.
- UNAT, Faik Reşit. Hicrî Tarihleri Milâdi Tarihe Çevirme Kılavuzu. 7th ed. Ankara: Türk Tarih Kurumu Basımevi, 1994.
- UZUNÇARŞILI, İsmail Hakkı. "Ondokuzuncu Asır Başlarına Kadar Türk-İngiliz Münasebatına Dair Vesikalar." Bellekten vol. XIII, (1950) : 573-648.
- UZUNÇARŞILI, İsmail Hakkı. Osmanlı Tarihi . III. Cilt, II. Kısım, Ankara: Türk Tarih Kurumu Basımevi, 1988.
- WOOD, C. Alfred. A History of the Levant Company . London: Frank Cass and Co. Ltd., 1964.
- WALLESTEIN, Immanuel. The Modern World System . New York: Academic Press, 1974.

G) INDEX⁸⁹

A

Achile de Harley Sancy.....	9
Ahmed I.....	9
Aleppo.....	14
amân.....	31
Amsterdam.....	4; 12
assessor.....	26
avanas.....	28
avârız.....	26

B

badj.....	26
Bank of Amsterdam.....	4
bretoni.....	6

C

Cornelis HAGA.....	8; 9; 11; 13; 17; 27
cottimo.....	26; 28; 30
Crete.....	15
customs zone.....	36

D

dhimmî.....	26
Directorate.....	12
divan-ı hümayun.....	24; 29; 31
divan-ı hümayunum.....	26
dragoman.....	26
dragomans.....	26
Dubrovnik.....	16
Dutch.....	5
Dutch East India Company.....	5; 7

E

elçilik ve konsolosluk hakkı.....	28; 30
entrepot.....	3
extraterritoriality.....	32

F

Francesco de Brosses.....	16
---------------------------	----

G

Galata.....	21
gümrük emîni.....	23

H

Habsburg.....	5
Halil Pasha.....	9
harâc.....	23
Henric Cops.....	27
Henry IV.....	6

I

iltizam.....	30
--------------	----

J

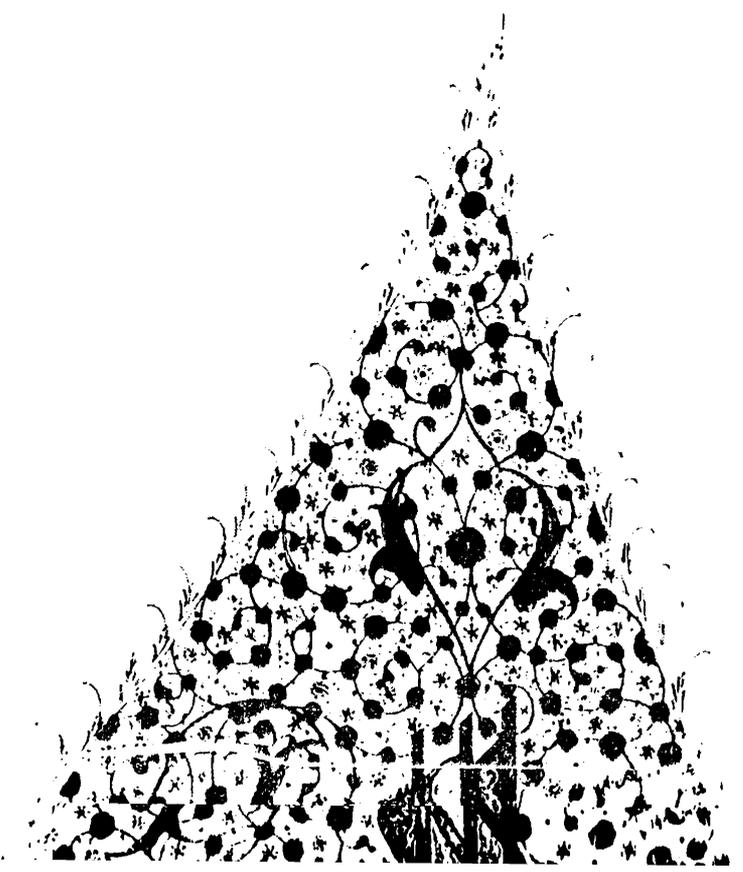
Jacobus Colyer.....	18
Jean de la Haye Wandelet.....	15
jizya.....	23
Joris Croock.....	16
Justinus Colyer.....	16; 17; 18

K

kassâbiye.....	26
ketkhudâ.....	24

⁸⁹ The index contains names of places, persons, and words and terms of Ottoman Turkish.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَجَاءَ الْبُرْجَانِ وَالْجَمَلِ وَالْإِبِلِ وَالْأَنْعَامِ وَالْأَنْعَامِ وَالْأَنْعَامِ
مَعَهُمْ كَثِيرٌ مِنْهُمْ وَكَثِيرٌ مِنْهُمْ وَكَثِيرٌ مِنْهُمْ وَكَثِيرٌ مِنْهُمْ
وَمَعَهُمْ كَثِيرٌ مِنْهُمْ وَكَثِيرٌ مِنْهُمْ وَكَثِيرٌ مِنْهُمْ وَكَثِيرٌ مِنْهُمْ
وَمَعَهُمْ كَثِيرٌ مِنْهُمْ وَكَثِيرٌ مِنْهُمْ وَكَثِيرٌ مِنْهُمْ وَكَثِيرٌ مِنْهُمْ



The Dutch Capitulations of 1021/1612



وَالْحَمْدُ لِلَّهِ الَّذِي هَدانا لِهَذَا وَمَا كُنَّا لِنَشْكُرَهُ لولا اننا كنا من الخاسرين
وَالْحَمْدُ لِلَّهِ الَّذِي هَدانا لِهَذَا وَمَا كُنَّا لِنَشْكُرَهُ لولا اننا كنا من الخاسرين
وَالْحَمْدُ لِلَّهِ الَّذِي هَدانا لِهَذَا وَمَا كُنَّا لِنَشْكُرَهُ لولا اننا كنا من الخاسرين
وَالْحَمْدُ لِلَّهِ الَّذِي هَدانا لِهَذَا وَمَا كُنَّا لِنَشْكُرَهُ لولا اننا كنا من الخاسرين

