

Privilege and Practice in the Ottoman Chancery c. 1600: *Kırklı Gedikliler*

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Osmanlı Bürokrasisinde Ayrıcalık ve Uygulamalar (1600): Kırklı Gedikliler

Öz ■ Osmanlı merkez bürokrasisinde rasyonelleşmenin bir ölçüsü olarak 1596 Eğri seferinden sonra 40 divan-ı hümayun katibine zeamet sahibi statüsünde oldukları için gitmeleri gereken sefer hizmetinden sürekli muafiyet verildi. Başbakanlık Osmanlı Arşivi'nde bulunan KK 7530 numaralı defterde bu katipler *kırklı gedikliler* başlığı altında listelenmiş ve onlardan boşalan pozisyonlara 1598–1610 yılları arasında atanan 29 kişinin isimlerine yer verilmiştir. Dolayısıyla, söz konusu defter, on iki yılı aşkın bir süre içerisinde, bu özel katip grubunun görev sürelerine, görevlerini ne kadar sürede başkalarına devrettiklerine, kendilerinin ve yerlerine atananların mesleki tecrübelerine ve bu pozisyona atanma usullerine dair analizler yapmamıza olanak sağlamaktadır. Makalenin ilk bölümünde, defterde bahsi geçen unsurlar üzerinden esas olarak *kırklı gediklilere* odaklanılacak, ancak yerlerine atanan kişiler hakkında da bazı yorumlar yapılacaktır. Makalenin ikinci bölümünde, bu az bilinen Osmanlı bürokrat grubu hakkında bize önemli bilgiler sunan KK 7530 numaralı defterin transkripsiyonlu metnine yer verilecektir.

Anahtar kelimeler: sefer muafiyeti, divan-ı hümayun katipleri, gedik, rumuz.

In Muharrem 1010/July 1601 Katib Nu'man, son of the former *nişancı* Feridun Ahmed Bey, obtained a ruling from the Ottoman imperial council that the *zeamet* which provided his income should not be confiscated due to his failure to attend that year's military campaign in Hungary. Katib Nu'man's defence was that he was one of the forty council secretaries who had previously been granted exemption from campaign service. At least two other council secretaries also clai-

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med the same exemption in the same month.¹ Non-attendance on campaign was a serious and controversial matter, particularly in the 1590s. Selaniki reports how, in October 1598, several senior administrators and other *zeamet*-holding officials in Istanbul who had been ordered to depart for winter campaign headquarters had failed to do so, prompting a *fetva* from the *şeyhülislam*, a house-to-house search by the chief of the palace guards, and the threat (carried out in a few other, lesser cases) of capital punishment.² What evidence allowed Katib Nu‘man to evade such measures three years later?

The answer lies in a step taken to help rationalize the organization and functioning of the central chancery service. Although precise numbers are always difficult to determine, Ottoman archival sources show that there was a significant increase in the number of men employed in the Ottoman central administration in the last quarter of the sixteenth century. A first cause of this expansion is assumed to be the increased workload and turnover of staff associated with an almost continuous period of warfare in the three decades from 1578 to 1606. Second was the need for more clerks to administer changing methods of revenue assignment and collection. And as the centre of government became more firmly established in Istanbul under Selim II and his successors, a third major cause of bureaucratic growth was the expansion and closer focus of household placements and competitive patronage politics, with its need to provide clients with employment and reward. However, what is currently less clear than simply an increase in numbers is how such an expansion affected the organization and efficiency of the central administration. What were the implications of greater numbers for the secretarial career? How were these larger numbers organized, in both practical and hierarchical senses? And, given that a high proportion of these secretarial appointees were remunerated through *timars* or *zeamets*, as in Katib Nu‘man’s case, what implications did this have for the terms and conditions of the *dirlik* system?

While large-scale studies of particular units of the Ottoman central administration in the later sixteenth and early seventeenth centuries remain relatively

1 See Başbakanlık Osmanlı Arşivi, Kamil Kepeci [hereafter KK] 145/1b, 29 Muharrem 1010/30 July 1601, for an order to the *beyberbeyi* of Rumeli and relevant *kadis* that Katib Nu‘man was not to be deprived of his *zeamet* because he was one of the 40 *gedikli küttab* and was officially in post in Egypt. For Katib Nu‘man and the two other secretaries, see nos. 24, 34 and 39 in the register transcription below.

2 Mustafa Selaniki, *Tarih-i Selaniki*, ed. Mehmet İpşirli, vol. II (İstanbul: Edebiyat Fakültesi Basımevi, 1989), pp. 771–2.

few, in-depth study of individual archival documents yields useful insight into aspects of the topic.³ The present article is based upon analysis of a *defter* section relating to a specific cohort of *divan-ı hümayun katipleri*, secretaries of the imperial council. This section is a list of names under the heading *Divan-ı hümayun hizmetine ta'yin olunub min ba'd serdarlar ile sefere gitmeyüb rikab-ı hümayun ile eşmek ferman olunan gedikli kırk nefer divan katibinin defteridür*, i.e.: 'Register of the forty secretaries who have been appointed to the service of the imperial council and who, henceforth, will not attend the commanders-in-chief on campaign, but will serve at the imperial court'.⁴ As originally drawn up, it is a list of 40 men who were given the right to remain in Istanbul in the sultan's service, and who were thereby granted exemption from campaign duty. Katib Nu'man [b.] Feridun appears as 34th in this register section.

The list is headed by the *reisülküttab*, which gives the appearance of a professional elite. If so, it may indeed offer useful evidence in helping clarify aspects of the development of bureaucratic structure around 1600. However, the interest of the register does not stop with the original list. As individuals among the 40 died, resigned or were promoted out of the secretarial service, successors were appointed and the list updated until January 1610. It is thus possible to examine over a twelve-year period such aspects as the length of tenure and the rate of turnover, the background and status of successors, and, in some cases, the manner of appointment to this particular group of *küttab*. The first part of the following study is a commentary on such elements in the register, focussing mainly on the original *kırkli gedikliler*, but with some comment on their successors. The second part gives a full transcription of the register. Both commentary and transcription may be read in the light of the study by Feridun Emecen of another copy of this

3 For large-scale studies, see e.g., Linda T. Darling, *Revenue-Raising and Legitimacy: Tax Collection and Finance Administration in the Ottoman Empire, 1560–1660* (Leiden: Brill, 1996), esp. ch. 2, pp. 49–80; Murat Uluskan, "Divan-ı Hümayun Çavuşları," unpublished PhD thesis, Marmara University, Istanbul, 2004. Articles include Douglas A. Howard, "The Historical Development of the Ottoman Imperial Registry (*Defter-i Hakanî*): mid-fifteenth to mid-seventeenth centuries," *Archivum Ottomanicum*, XI (1986 [1988]), pp. 213–30; Rifat Günalan, "XVI. Yüzyıl Osmanlı Bürokrasisinde Mâliye Ahkâm Katipleri," *Osmanlı Araştırmaları*, 49 (2017), pp. 125–53. On the continuing system of military exemptions in the late 17th and 18th centuries, see Recep Ahışalı, "Osmanlı Merkez Bürokrasisinde Sefer Yapılanması ve Karşılaşılan Problemler," *Türk Kültürü İncelemeleri Dergisi*, 34 (2016), pp. 1–40.

4 KK 7530, pp. 4–14. Unless otherwise indicated, subsequent Kamil Kepeci references apart from KK 7530 are to the *ruus defterleri* series.

register dating from 1012/1604, especially his discussion of the use of *rumuz*, professional names or signatures.⁵

Date and format of the register

The list of council secretaries holding a *kırkklı gedik* – ‘a position as one of the 40’ – is the first section of a composite *defter* in the Basbakanlık Osmanlı Arşivi, catalogued by the heading of this first entry only and misdated 1015–19/1606–10.⁶ Other sections list sixteen *defter-i hakani katipleri*⁷ and 100 *çavuşan* (originally 60, plus another 40 added later),⁸ all of whom appear to have been granted a similar exemption from routine military service. The term *kırkklı gedik* is not connected with any payment such as a 40 *akçe* daily wage or a *zeamet* worth 40,000 *akçe*; nor does it imply that there were only 40 council secretaries in total. Although the main part of the original *defter* is undated, the section relating to *divan-ı hümayun katipleri* was probably drawn up in spring 1598. The list is headed by the *reisülküttab* Yahya Bey, and must date from some time in his third and last term of office, which began in Safer 1006/September 1597. A subsequent section records orders concerning the 40 extra *çavuşan* which were sent to the grand vezir Lala Mehmed Paşa, who took office in Ramazan 1006/April 1598.⁹ These two facts suggest that the register was drawn up before or during preparations for the Hungarian campaign of 1598. It was certainly in existence before the death of Yahya Bey’s son Mehmed Abdülbaki (no. 35 in the list) whose *gedik* was

5 Feridun M. Emecen, “‘Ali’nin ‘Aynı: XVII. Yüzyıl Başlarında Osmanlı Bürokrasisinde Katib Rumuzları,” *Tarih Dergisi*, 35 (1984–94), pp. 131–49.

6 *Basbakanlık Osmanlı Arşivi Rehberi* (İstanbul: Başbakanlık Devlet Arşivleri Genel Müdürlüğü, 2010), p. 74.

7 KK 7530/15: *Asitanede divan-ı hümayun hizmetine ta’yin olunan defter-i hakani katibleridir*. Although the *eşmek* phrase is omitted, this list must serve the same purpose as the immediately preceding one for *divan-ı hümayun katipleri*. See also Howard, “Ottoman Imperial Registry,” pp. 226–7, referring to another copy of the *defter-i hakani* list. KK 7530/15 originally listed 15 registry clerks, with one more added in Zilka’de 1016/March 1608 as a reward for service in the recent campaign against Canbolatoğlu Ali.

8 KK 7530/16–40: *Rikab-ı hümayun ile eşmek ferman olunan altmış nefer dergah-ı ‘ali çavuşlarının defteridir*; followed by *Kaniye seferinde asitane hizmetine ta’yin olunan altmış çavuşa mulhak olan kırk çavuşun defteridir*. See discussion below on origins of the exemption.

9 Emecen, “‘Ali’nin ‘Aynı,” p. 137, n. 14. See also *Topçular Kâtibi Abdülkâdir (Kadri) Efendi Tarihi*, ed. Ziya Yılmaz, vol. I (Ankara: TTK, 2003), p. 176, which states explicitly that a further 40 *çavuşan* were added after the Eğri campaign.

transferred in Cemaziyülahir 1007/January 1599. The latest amendment in the *divan-i hümayun katipleri* section is dated mid Şevval 1018/mid January 1610.¹⁰

The register of *divan-i hümayun katipleri* was drawn up in spacious format, with future annotations obviously expected. The original entries were made in a large, clear *nesih*, from the pen of a single individual. Later annotations added above the main entries and at right angles to them show a variety of handwriting by several secretaries. Although in 1012/1604 the then *reisülküttab* Mehmed Mem (6th in the original 1598 list) was the principal recorder of re-registrations following the accession of Ahmed I, at no time was any one *katib* solely responsible for maintaining the register. Most (though not all) annotations bear the abbreviated *rumuz* form of the writer's signature. The majority of these can be traced to members of the 40 or their successors.¹¹ The main entries are more than a mere list of names: each begins with either *ze'amet be-nam-i katib X* or simply *ze'amet-i katib X*. This confirms that the military duties from which the 40 are exempted are those arising from their status as *dirlik* holders.

The copy of this register used by Emecen adopts the same spacious format as KK 7530 but contains far fewer annotations.¹² As most of the latter are dated Zilk'ade or Zilhicce 1012/April or May 1604 it is clear that this copy was used primarily to record the re-registration of official documents (termed *nişan-ı hümayun* or, occasionally, *berat*) after the accession of Ahmed I on 18 Receb 1012/22 December 1603. As these re-registrations also appear in KK 7530, almost all recorded on the same dates, it is not immediately obvious why there should be a second copy of the register.

Origins of the register: the term gedik¹³

The *kirli gedik* exemption privilege as documented in KK 7530 originated in the aftermath of the 1596 Eğri campaign, where the flight of certain military

10 I.e., the retirement of *katib* Mustafa Saf (3). Numbers in brackets after a *katib*'s name indicate that individual's placing in the KK 7530 list of 40.

11 See the transcription below, and Emecen, "Ali'nin 'Aynı".

12 Emecen, "Ali'nin 'Aynı," p. 132, n. 2: Bab-ı Asafi, Defterhane-i amire [A.DFE], 68.

13 On the history, legal and commercial usage of the term *gedik*, see Ahmet Akgündüz, "Gedik," *TDV İslâm Ansiklopedisi (DİA)*, 1996, XIII, pp. 541–3; on *gedik* as a licence to practice in Ottoman artisan guilds, effectively restricting membership to a particular number, see Eunjeong Yi, *Guild Dynamics in Seventeenth-Century Istanbul: Fluidity and Leverage* (Leiden: Brill, 2003), pp. 148–60.

contingents and the non-appearance of others was held largely to blame for near defeat at the battle of Haçova, and prompted severe disciplinary action. Several lesser *küttab* and *şagirdan* were among those subsequently dismissed from their *timars* because of failure to attend this campaign.¹⁴ According to Koçi Bey, there were no *gedikli müteferrikalar*, *çavuşan* or *küttab* before 1005/1596–7; all attended on campaign.¹⁵ On the other hand, *ad hoc* campaign exemptions granted in advance were not unusual before 1596, nor were dismissals of *dirlik*-holders generally for non-appearance on campaign. Despite the demands of a field chancery, a sufficient number of competent *dirlik*-holding experienced officials would always have been retained in Istanbul during a campaign season, as otherwise council proceedings still being undertaken in the capital would have been in danger of grinding to a halt. In one of the earliest entries in his narrative history, among details of arrangements for Koca Sinan Paşa's departure for the Hungarian campaign of 1593–94, Topçular Katibi Abdülkadir initially states that all *divan-ı hümayun katipleri* were assigned to the campaign. However, presumably having read further into his source documents, he then notes the following: 'those secretaries of the imperial council who held a *gedik* remained [in Istanbul]; a number of department heads and assistants were released [from service] and stayed behind'.¹⁶ This suggests that the granting of campaign exemption, although frequent and necessary, was previously on a more occasional basis, as required. The meaning of *gedik* (entitlement, membership of a specific group) as used by Topçular Katibi for 1593–94 could refer to particular secretarial tasks as implied by the phrase *aklam efendileri*, rather than to an exemption *gedik* as such. However, in an entry for late 1596 or early 1597, Topçular Katibi states clearly that, shortly after Mehmed III's return from the Eğri campaign, 40 *divan-ı hümayun katipleri* were granted exemption from

14 E.g., KK 254/22: *Divan-ı hümayun şagirdlerinden Osman emekdar ve ihtiyar olub vaki olan sefer-i hümayun[da] külli hizmetde ve yoldaşlıkda bulunub ehl-i kalem olmağın, sefer-i hümayuna memur olub gelmeyen Belgradlı katib Hüseyin yerine divan-ı hümayun katib zümresine ilhak buyuruldu* [dated 1 Rebiyülevvel 1006/11 November 1596].

15 Koçi Bey Risalesi (İstanbul: Ebuzziya, 1303/1886), pp. 16–17: *Ve bin beş tarihine gelince tavâîf-i mezburede gedikli olmayub cümlesi sefer-i hümayuna memurlar idi. Gedikli* here is clearly related to campaign service.

16 Topçular Kâtibi Tarihi, I, pp. 11–12: *Divan-ı hümayun katiblerinden bi'l-külliye memur olurlar*; then I, p. 12: *Divan-ı hümayun katiblerinden gedikli olanlar mande oldular. Ve Kubbe-altında aklam efendilerinden ve halifelerden seferden halas olup, mande idiler*. See also Ahışhalı, "Osmanlı Merkez Bürokrasisinde Sefer Yapılanması," p. 12, n. 23.

campaign service.¹⁷ If, as already suggested, KK 7530 was drawn up in spring 1598 under Yahya Bey's headship, there appears to have been more than a year's delay in confirming who these 40 secretaries would be, and in recording their names on paper.

The term *gedik* occurs in other bureaucratic contexts in the late sixteenth century. Several uses of the term occur in the registers used by Günalan for his study of the *maliye ahkam katipleri*. A 'position as secretary', *katibin gedüğü*, is noted in 992/1584; a certain Hasan was in 997/1589 appointed *maliye katibi*, having already been working *gediksiz* – 'without a specific position' – with that group.¹⁸ But for other apparently similar appointments made around the same time, *gedik* seems to be used interchangeably with *kitabət* (secretaryship) and *yer* (position).¹⁹ Whether in the 1580s the term referred to a specific group or was simply a synonym for *kitabət* etc. is uncertain. By 1607 distinctions were clearer: Hasan Hükmi's post as secretary and his position as one of the 40 were named separately – *kitabət gedüğü ile kırklı gedüğü* – and were both transferred to his son Mustafa (13/iii).

A reference in 989/1581 also to a body of 40 *divan-ı hümayun katipleri* is, however, unlikely to be a specific precursor of KK 7530. This register entry states: 'the junior secretary Hamza is appointed *katib* in place of Küçük Hasan who has been promoted out of the forty'.²⁰ This entry does not specify exemption or privilege, and perhaps refers only to maintaining a 'full complement' of 40 council secretaries, without further differentiation.²¹ As the KK 7530 *gedik* is specifically defined as granting exemption from campaign service, it may therefore have been the first of its kind. In other words, it is not the principle of campaign exemption which is significant, but the fact that this exemption was made specific to certain individuals by name, and that it did not apply just to one campaign but was

17 *Topçular Kâtibi Tarihi*, I, p. 176: *mecmu'ü yüz nefer kamil dergah-ı 'ali çavuşları gedüklü kalup ve kırk nefer divan-ı hümayun katiblerinden ihtiyar ehl-i kalem mande olduğu mukarrer. Ve defter-hane katiblerinden on beş nefer katibler gedüklü ferman olunmağın.*

18 Günalan, "Mâliye Ahkâm Katipleri," pp. 140, 143 (*gediksiz hizmet iden Hasan*).

19 Günalan, "Mâliye Ahkâm Katipleri," pp. 139–49.

20 KK 238/293: *Ferman-ı hümayun [mucibince] kırk neferden olub ref' olunan Küçük Hasan yerine divan katibleri şagirdlerinden olan Hamza katib olmak buyuruldu* (7 Safer 989/13 March 1581).

21 Abdurrahman Abdi Paşa, in his *Kanunname-i Al-i Osman*, of 1087/1676–7 specifies 60 *gedikli divan katibi* in the mid 17th century, but again the type of *gedik* is not clear: <https://archive.org/details/MS.TURC.138>, 53b.

conferred for the long term. That this was a relative innovation might explain why in 1601 it was not understood by some that *Katib Nu'man* had a permanent exemption from campaign service.

The fact that KK 7530 was regularly updated to 1610 indicates that its purpose remained valid and that the benefit conferred was used and sought after. References in one of the few surviving early seventeenth-century *ruus defterleri* to the transfer of *kırklı gedik* entitlements in 1622 imply that a new register was in existence at that date.²² Reason suggests that exemption from regular military duty would soon have become one of the essential and perhaps automatic benefits of service for a senior *katib*.²³

Nevertheless, it is clear from other sources (and recorded in the notes to the transcription below) that a *kırklı gedikli* secretary might still undertake some campaign service despite the exemption granted. At least two secretaries, *Kurd Ved* (29) and *Ali Muharrir* (9), died on campaign; *Mehmed Mem* (6) served as *reisülküttab* on the 1013/1604–5 Hungarian campaign. This suggests that although exemption from routine *zeamet*-related service remained valid, if a *katib* was appointed to a specific post such as *reisülküttab* or *tezkireci* in a campaign chancery this took precedence and he would be required to serve.

Gedik holders

The original entries in the format *ze'amet [be-nam]-i katib X* give an individual's personal name, accompanied in the majority of cases by a further professional name (*rumuz*) and/or occasionally by other means of identification. The need for such differentiation is apparent in the following designations for nine secretaries – almost a quarter of the original 40 – named *Mehmed*:

Mehmed Mem, müteferrika-ı dergah-i 'ali (6)²⁴

Mehmed Ta'liki (7)

Mehmed 'Ata (18)

22 KK 257/99, 124: *kırklı gedik* of *Ali La'li* (15) and *Turak* (10/i). See also *Topçular Kâtibi Tarîhi*, I, p. 657 for *gedikli* secretaries exempt from campaign in 1027/1618.

23 For later developments, see *Ahışalı*, “Osmanlı Merkez Bürokrasisinde Sefer Yapılanması.”

24 In KK 7530, the *rumuz* (where used) of each of the original 40 *küttab* is given immediately after his name (as above), and is therefore used in this format in the present article. However, in other textual references the identifying *rumuz* usually precedes the given name. Cf. *Emecen*, “‘Ali'nin ‘Aynı,” pp. 131–3, on the use of ‘Ali ‘Ayn or ‘Ayn ‘Ali.

Mehmed Zühhd [?] (21)

Mehmed Hacı (26)

Mehmed Mecd [or Mecid], *müteferrika-ı dergah-i 'ali* (28)

Mehmed Gina (31)

Mehmed Abdülbaki, *veled-i Yahya Bey, reis* (35)

Mehmed [ibn?] Musa Bey (37)

Similar distinctions had to be made between five men named Mahmud, four named Ali, three named Mustafa, and so on. *Rumuz* were either derived from the letters of the given name, e.g., 'Abdi 'Ab (4), 'Ali 'Ayn (5) or 'Ali La'li (15), and Mustafa Saf (3); may have been some kind of nickname, e.g., Mahmud Cud (12), Yusuf Sina (19) and Osman Fer (25); or may indicate some achievement or role for which the individual was well known, e.g., 'Ali Muharrir (9), Hasan Hükmi (13) and Mahmud Molla (30). A few *küttab* appear to have been identified by a means other than *rumuz*: e.g., Mahmud Çavuşzade (16) and Ahmed Çaşnırzade (27).²⁵ Aside from the obvious need for financial and other routine purposes to distinguish between several men with the same given name, the *küttab* themselves used these *rumuz* as a form of signature when making register entries. Most were probably also known to contemporaries by these identifiers.

The majority of annotations to the original list of 40 secretaries are initialled with *rumuz*, and many of the same signatures also occur in other contemporary registers.²⁶ In theory, it should be possible to determine the extent to which significant functional divisions existed among imperial council secretaries by analyzing the distribution of *rumuz* where these occur over a sufficient range of registers. The KK 7530 list gives no further help on this point, since separate duties are noted only for Yahya Bey (1) as *reisülküttab*, and 'Abdi 'Ab (4) as *emin-i tezakir*. The post of *şehnameci* (court historiographer) held by Mehmed Ta'liki (7) until his death in 1008/1599–1600 and then by Hasan Hükmi (13) is not mentioned for either person; both men continued to be regarded primarily as council secretaries. The responsibilities of other *küttab* (equivalent, for example, to later headship of a bureau or to the role of *hace*) may simply not have been considered relevant for note on the *kırklı gedikli* list. The fact that Katib Nu'man appears to have spent several years employed in Egypt – serving in the governor's council in Cairo? – did not disqualify him from holding the *kırklı gedik* but only

²⁵ See also Katib İbrahim, no. 17 below.

²⁶ E.g. KK 145, dated 1010/1601.

emerges in the register because he twice had to deny rumours of his death in order to retain possession of the exemption.²⁷ Entries concerning *divan-i hümayun katipleri* in contemporary *ruus defterleri* also make scant reference to specific duties. Although it may be possible to make more of names like ‘Ali Muharrir and Hasan Hükmi, such evidence is neither conclusive nor extensive; annotations to the list are concerned solely with the right to campaign exemption. Here, status was evidently considered more important than function, with seven of the original 40 also noted as belonging to the *müteferrika* corps.²⁸

Similarly irrelevant for the purpose of the register, and therefore absent from it, is any indication of the value or location of the *zeamet* held by each of the 40. It is not possible to make any observations on income, as opposed to status, arising from the possession of this *gedik*. However, one apparent anomaly is the case of Katib Ahmed Çaçnigirzade (27), noted as *ba-ulufe*, ‘wage-earning’. This exception must derive from Çaçnigirzade’s apparent connection with the imperial household, where he may also appear on other wage lists. His name does not occur in the lists of *müşahere-horan*, or wage-earning, *divan-ı hümayun katipleri* consulted for this study.

The original 40 *gedikliler* are assumed to have been senior, experienced *küttab*, included by virtue of their professional competence as men whose services were indispensable to the central administration. Although this is largely borne out by what little biographical information has been found on these individuals, not all of their successors seem to have been equally worthy.²⁹ Suspicion may be attached to *katibs* 35 and 36, both described as sons of the *reisülküttab* Yahya Bey who heads the list – although this may simply be evidence of the natural tendency towards a family profession. Little doubt about competence occurs in the case of Katib Nu‘man, who had been a serving *katib* since 1581. Information discovered so far on the family backgrounds and on the previous and later careers of the 40 *küttab* is given in notes to the register below. Although no further information has yet been found for more than half of these men, it is still possible to hazard a few general observations about the group as a whole.

27 In 1012/1604 and 1016/1608 (in addition to his defence in 1010/1601): see notes to no. 34 below.

28 On these ‘distinguished persons’, see Rhoads Murphey, *Exploring Ottoman Sovereignty: Tradition, Image and Practice in the Ottoman Imperial Household, 1400–1800* (London: Continuum, 2008), pp. 154–8.

29 See discussion below re transfer of *gediks*.

First, from the homogeneity of names, and the general lack of indication otherwise, the large majority were from established Muslim Turkish families; Kurd Ved (29) was presumably of Kurdish origin. There appear to be no *küttab* of Persian or Greek origin as there might have been earlier in the sixteenth century. There are no ‘Abdullahs to wonder about, nor any sons of senior military-administrative officials. Two – Çavuşzade (16) and Çaşnigirzade (27) – show a palace/military connection. Although a *medrese* education is evident for only two members of the group – İbrahim (17) and presumably Mahmud Molla (30) – this may underestimate the *medrese* connection. As in the case of Mehmed Ta‘liki (7), scion of the Fenari legal family, several others, whether or not *medrese*-educated themselves, may have had close relatives in the religious-judicial profession. The list also includes at least one *hacı* (Mehmed Hacı, no. 26) and one *seyyid* (‘Abdi Esad, no. 38).

Second, as seen from the inclusion of Yahya Bey and his two sons, there was an age range among the original forty of one generation, or around twenty five years, which would have ensured a degree of continuity over time. A few of the group are known to have been in chancery service since the late 1570s (e.g., Mustafa Saf, no.3 and Mehmed Ta‘liki, no. 7), while others remained in secretarial or other administrative employment into the 1620s and later (e.g., Hasan Hükmi, no. 13, and ‘Ali La‘li, no. 15). Membership of the original 40 must therefore have been determined only partly by seniority of service, and it is evident from other sources that there were several other senior *küttab* who were not among either the original *kırklı gedikliler* or their successors. Forty was not the maximum number of *dirlik*-holding council secretaries. However, of perhaps twelve first-time appointees to the post of *reisülküttab* in the period 1598–1622, at least eight were drawn from the 40 original *gedik* holders or their successors. Yahya Bey and Hasan Hükmi also served as *nişancı*. Chance archival references to concurrent or later holdings of provincial *defterdarlıks* and other similar posts further indicate the range and general competence of the group, supporting the assumption that it was an elite determined mostly by merit. Further elements such as luck or patronage certainly played a part in the appointment of some successors.

Third, membership of the group was essentially stable, perhaps unsurprising in a relatively short twelve-year period, but a fact to be noted. Only five of the continuing *kırklı gedikliler* eventually failed to re-register after the accession of Ahmed I, possibly because they were absent from Istanbul at the time. Since none of these (nos. 2, 11, 12, 15 and 39) had a designated successor, it may be assumed that they continued to hold the *gedik* without interruption. In sixteen

other cases, the 1012/1604 re-registration is the only annotation. Twenty one *gediks* did not, therefore, change hands in this twelve-year period. A further eleven *gediks* were re-assigned without contest (in two cases, twice) after the death or retirement of the holder; one reverted to its original grantee after a period of illness (Mahmud Çavuşzade, 16), or of prolonged absence (Nu‘man, 34). Thus in 34 cases the *kırkli gedik*, once established, had a comparatively regular existence. However, the remaining six *gediks* were each a source of considerable dispute. Although the details of each case are sometimes uncertain, their origins are clear, and serve to illustrate certain ambiguous aspects of the appointments procedure.

Transfer of a gedik

The means of obtaining a *kırkli gedik* were probably the same as for most other chancery positions. They reduce to three. First was by right of seniority and service among existing *dirlik*-holding *divan-ı hümayun katipleri*, who petitioned for or were selected for the vacancy. In the case of successors, such appointments were signified in the register by a simple phrase such as ‘Katib Mehmed’e verilmişdür’. Around half the vacancies were probably filled in this way. Second was promotion through the influence of a senior government official, either a patron of long-standing, or a recent superior. That this was not always straightforward is seen in the dispute between Receb Bey and ‘Abdi Efendi (supported by Güzelce Mahmud Paşa and Damad İbrahim Paşa respectively) over the *gedik* of Yahya Bey (1). The appointment of a successor to Kurd Ved (29) was another instance of this problem. When Kurd Ved died on campaign the *serdar* used his prerogative to appoint ‘Ömer İfa to replace him among the 40. However, the imperial council had appointed Mehmed Mırsi as successor in Istanbul. The resulting dispute required two specific orders from the grand vezir in an attempt to resolve it. A more complicated dispute on similar lines occurred in succession to Mehmed Gina (31). The *ruus defterleri* contain evidence of a number of disputes caused similarly over the years by duplicate appointments made to various vacancies arising on campaign. The third means of transfer was by *feraget*, meaning not simply ‘resignation’ but ‘resignation for the benefit of a named individual’, and (where this was not a family transfer) may suggest a patron-protégé relationship within the secretarial service. Appointment on the recommendation of the retiring *katib* was made to the *gediks* of Mustafa Saf (3), Hasan Rasid (10) and eventually, after some argument, to that of Hasan Hükmi (13).

In addition to the original 40 secretaries, the register contains the names of 29 individuals who succeeded, or attempted to succeed, to the nineteen vacancies variously occurring in the ranks of the *kırklı gedikliler*. Of this shadowy group, the most that can be said here is that they also constitute a relatively homogeneous corps in terms of probable origin and general ability. Twenty two belonged implicitly or explicitly in the *darende*, ‘well qualified and deserving’, category of established *divan-ı hümayun katipleri*; six are cited additionally as performing or having performed specific secretarial duties, i.e., *defter emini* (‘Abdi Efendi, 1/ii³⁰), *kaimmakam* (Hasan Efendi, 5/ii), *baş tezkireci* (Mehmed ‘Ata, 18/iii, and ‘Osman Efendi, 25/ii), *tezkireci* (Emani Mustafa, 17/i), and *sefer beylikçisi* (Süleyman Selima [?], 31/iv). One successor was the chronicler Hasan Beyzade Ahmed, son of the former *reisülküttab* Hasan Bey. He had been a council secretary since 999/1590–91 but was only awarded a *gedik* on the death of Mehmed Abdülbaki in 1007/1599.³¹ Again, the majority of these appointments appear to recognize a level of merit and of seniority, and were uncontested. However, the remaining seven of the 29 were a mixed bunch. Two were clearly outsiders competing for a *gedik* with little chance of permanent success (*istihkakı olmyan* Bekir and Hafız Mehmed, both 17/ii); three were family protégés ultimately confirmed in their holding: Pir Mehmed, son of Mahmud Mehdi, 8/i; Mustafa, son of Hasan Hükmi, 13/ii; Celal, nephew of Çavuşzade, 16/i). Two others were also family protégés, but their claims were dismissed: Davud, son of Ali Muharrir (9/i), and ‘Abbas, son of Uzun Mehmed (13/ii and iii); the latter two were both children, ‘Abbas being described as ‘still in the cradle’. The fact that both boys were appointed in the first place, and that it took more than three years for Davud’s youth and obvious incompetence to be discovered and a replacement appointed, is in clear contrast to the majority of cases. Their appointments appear to have been unacceptable primarily because of age rather than the paternal influence exerted on their behalf.

On the death, resignation, and sometimes on the promotion of a *katib*, his accumulated secretarial privileges became separately available for transfer, in the same way as the component parts of a *timar* or *zeamet* were released for redistribution after the holder’s demise. Thus in the case of ‘Ali ‘Ayn (5), his *kitabete gedigi* passed to the *şagird* Ahmed, whilst his *kırklı gedik* was transferred separately to the *kaimmakam* Hasan Efendi.

30 Roman numerals indicate numbered annotations to entries in the transcription below.

31 See no. 35 below.

When one of the original 40 was promoted *within* the secretarial profession, the *kırklı gedik* was retained. This principle operated both for promotion to the chancery post of *reisülküttab* and for secondment to provincial treasurerships. The terms given for the posting of ‘Ömer İfa (successor to Kurd Ved, 29) as *Teb-riz defterdarı* may be taken to apply also to ‘Abdi ‘Ayd (2) as *Eğri defterdarı* and to Mahmud Cud (12) as *Temeşvar defterdarı*. The treatise writer ‘Ayn ‘Ali (i.e., ‘Ali ‘Ayn, no. 33) may also have retained his *gedik* as *mukabeleci*. By contrast, promotion beyond the secretarial profession entailed forfeiture of the *kırklı gedik*. Both Yahya Bey (1) and Hasan Hükmi (13) resigned on being appointed *nişancı*.

In conclusion, the KK 7530 exemption list is evidence of an attempt to rationalize service in the imperial chancery during a lengthy period of high demand on its services. It allows a picture to be drawn of a specific group of *küttab* at a particular time. Future study of similar registers from around 1600 would clarify the context of this secretarial group and their place in the larger body of *divan-ı hümayun katipleri*.

The register

The following transcription lists the 40 *küttab* as given in BOA, Kamil Kepeci 7530, pp. 4–14. Photographic reproductions of this document are appended. Another copy of this register exists: BOA, A. DFE 68, published by Emecen (“‘Ali’nin ‘Aynı,” 141–7). A. DFE 68 is a more basic register: most entries have only a single annotation per *katib*, some have none, and only one (no. 18) has two. Unless noted otherwise below, all dates given are the same as in KK 7530. For comparative purposes, the entries in this second register are referenced here only where there are significant differences. As KK 7530 contains the greater number of annotations and covers a longer time period, it is assumed that this was the principal copy of the register. It may be that A. DFE 68 was a working copy of the original (still recording Yahya Bey as *reisülküttab*) used primarily to record the re-registrations of 1012/1604.

In KK 7530, a *katib*’s own *rumuz* (where used) is given immediately *after* his name (e.g., ‘Ali ‘Ayn), contrary to the usual style in textual references where the identifying *rumuz* precedes the given name (i.e., ‘Ayn ‘Ali). There is some uncertainty over the reading of certain *rumuz* which precede annotations. Some particularly significant or disputed grants of privilege bear two *rumuz* signatures as confirmation.

Abbreviations for major published sources used:

- AR Ahmed Resmî Efendi, *Halifetü'r-rü'esa*
 HBZ Hasan Bey-zade Ahmed Paşa, *Hasan Bey-zâde Târihi*
 SEL Selaniki Mustafa Efendi, *Tarih-i Selâniki*
 TKA *Topçular Kâtibi 'Abdülkâdir (Kadrî) Efendi Tarihi*

Dîvân-ı hümâyûn hizmetine ta'yîn olunub, min ba'd serdârlar ile sefere gitmeyüb rikâb-ı hümâyûn ile eşmek fermân olunan gedikli kırk nefer dîvân kâtibinin defteridür³²

*Ze'âmet be-nâm-i*³³

- | | | |
|-----------------------------|----------------------------------|--------------|
| [1] Yahya Bey ³⁴ | [no personal <i>rumuz</i> given] | reisülküttâb |
| [i] Feyz ³⁵ | Es'ad ³⁶ | |

32 My thanks to Mehmet İpşirli for corrections to a very early draft of this transcription, and to the journal reviewer(s) for additional suggestions for amendment. Any remaining errors and misreadings are entirely mine.

33 This phrase precedes the first six entries in the register, but is reduced to *ze'âmet-i* thereafter; neither format is repeated in this transcription.

34 Possibly the Yahya Çelebi noted by Selaniki in 994/1586 as a former *Galata emini*, and in Receb 1000/April 1592 as exchanging the post of *Rumeli muhasebecisi* for *defter emini* (SEL 166, 268; see also KK 252/28 for 997/1589); probably the Yahya Çelebi appointed *baş tezkireci* in Şevval 1000/July 1592 (SEL 278); *reisülküttâb* three times: (i) 1001/1593 (KK 253/206; SEL 324; TKA 11), (ii) 1 Zilka'de 1003/8 July 1595 (SEL 489; TKA 68), dismissed 28 Rebiyülahir 1004/2 Dec. 1595 (SEL 552), (iii) Safer 1006/Sept. 1597 (SEL 705–6); *defter emini* again, early Rebiyülevvel 1005/late October 1596 (SEL 636); *Tuna defterdarı*, Muharrem 1007/August 1598; *beylerbeyi* of Gence 1008/1599 [?] (SEL 848); *nişancı* Şa'ban 1008/Feb. 1600 (SEL 848, 856); *damad* (son-in-law) of Murad III's spiritual advisor Şeyh Şüca; see also AR 22–3, and biographical notes in Christine Woodhead, "Scribal Chaos? Observations on the Post of *Reisülküttâb* in the late Sixteenth Century," in *The Ottoman Empire: Myths, Realities and 'Black Holes': Contributions in Honour of Colin Imber*, eds. Eugenia Kermeli and Oktay Özel (Istanbul: Isis Press, 2006), 155–72, at pp. 168–9. Howard, "Ottoman Imperial Registry," p. 227, n. 67, notes a Yahya Efendi appointed *emin-i defter* on 1 Safer 990/25 February 1582 but this may not be the same person.

35 Katib Mustafa Feyz (no. 22 below). *Rumuz* signatures precede the annotation they relate to.

36 Katib Seyyid 'Abdi Es'ad (38).

Müşârün ileyh beylerbeyi olmazdan mukaddem kırklu gedüğün **Receb Bey**'e³⁷ ferâgat eylemekle mukaddem ferâgatından almakla mukaddemâ fermân olunmağın Receb Beg'in elinde olan nişân-ı hümayûn tecdîd edilmiştir.³⁸

Fî gurre-i şehri Zilhicce³⁹ sene 1012 [1 May 1604]

[ii] 'Ayn⁴⁰ [Mem?]⁴¹

Bu gedük vezîr-i a'zam İbrahim Paşa⁴² tarafından Yahya Paşa beylerbeyi oldukda defter emîni-yi sâbık '**Abdî Efendi**'ye⁴³ verilmekle mukaddem Mahmûd Paşa⁴⁴ tarafından ferâgat tarîkiyle alan Receb'den müşârün ileyh 'Abdî Efendi'ye mukarrer buyurulmuştur.

Fî evâ'il-i Muharrem sene 1014 [late May 1605]

'Abdî Efendi mahlûlinden Receb ferâgatından almakla mahlûlinden alan müşârün ileyh 'Abdî Efendi'ye mukarrer olub tecdîd-i berât eylemiştir.

Fî t-târîh-i mezbûr

[iii] [?] Mem

Zikr olunan kırklu gedüğü girü Kâtib Receb Bey'e mukarrer kılınmıştır.

Fî evâ'il-i Muharrem 1015 [mid May 1606]

37 A *divan katibi* since at least 994/1586, but not one of the original 40 (Emecen, "Ali'nin 'Aynı," p. 135).

38 See Emecen, "Ali'nin 'Aynı," p. 141, for one brief annotation (without *rumuz*) which reads simply: *beylerbeyi olmağla Kâtib Receb Bey'e ferâgat etmeğın verilüp ba'dehü tecdid eylemiştir*. Register A. DFE 68 does not appear to record any of the following notes on the dispute over Yahya Bey's *gedik*.

39 Names of the months are written out in full here, but in KK 7530 are usually abbreviated.

40 Katib 'Ali 'Ayn (33), whose *rumuz* (عین) differs in written form from that of 'Ali 'Ayn (5) (ع).

41 Or possibly *sah*, confirming the annotation. But if this is a second *rumuz*, then probably Mem, for Katib Mehmed Mem (6), the most regular of the recording clerks.

42 Damad İbrahim Paşa (d. 1010/1601), grand vezir 1596, 1596–7, 1599–1601.

43 Probably the 'Abdî Efendi serving as *piyade mukabelecisi* during İbrahim Paşa's Kaniye campaign (1009/1600), sent by him to Istanbul with news of the victory (SEL 864) and rewarded with appointment as *defter emini*; re-appointed to that post in Şevval 1012/Mar. 1604 and again Şevval 1013/Feb.–Mar. 1605 (TKA 240, 295, 299, 398, 430; HBZ 637).

44 Probably Güzelce Mahmud Paşa (d. 1013/1604–5).

- [iv] Kânûnnâmede [vech-i meşruh?] üzre mukayyedir.⁴⁵
- [v] ‘Abdî Efendi tecdîd oluna diyü buyurulmuşdur. Mukarrer ola diyü buyurulmuşdur.
- [vi] Müşârün ileyh [Yahya Bey] kırka dahil olan kâtiblerden iken beylerbeyi olub kırklu gedüği mahlûl olmağın [Ankara?] sancağında ze‘âmeti olub dîvân kitâbeti ile dergâh-ı ‘âlî müteferrikalarından olan Kâtib ‘Abdî Efendi’ye verilmişdir. Serdâr-ı sâbık İbrahîm Paşa tarafından.
- [vii] Zikr olunan gedüği Yahya Paşa ferâgatından Kâtib Receb dahi Mahmûd Paşa tarafından alub emrin tecdîd etdirmişdir.

[2] **Kâtib ‘Abdî ‘Ayd**⁴⁶ عید müteferrika-ı dergâh-ı ‘âlî
[no annotation]⁴⁷

[3] **Kâtib Mustafa Saf**⁴⁸ صف

[i] Mem

Müşârün ileyh nişân-ı hümayûnı tecdîd etmişdir.

Fi 4 Zilhicce 1012 [4 May 1604]

45 Annotations [iv] to [vii] are written on an extra slip of paper headed “Yahya Efendi reisülküttab” and placed inside the register at the end of the list. They are neither dated nor signed. It is not clear to what [iv] refers.

46 ‘Ayd or ‘Id; possibly the *müteferrikalığıyla divan katibi ‘Abdi* appointed *Eğri defterdarı*, 7 Safer 1006/19 Sept. 1597 (KK 255/145).

47 Emecen, “‘Ali’nin ‘Aynı,” p. 141: no annotation.

48 *Divan katibi* since at least 988/1580, when rewards for military service were granted to himself and 11 of his men (KK 237/167); 989/1581 appointed *tahrir katibi* for Trablus Şam (KK 239/152); 1586, his brother Mahmud also recorded as a *divan katibi* (Emecen, “‘Ali’nin ‘Aynı,” p. 135); 1001/1592, death of his son Mehmed, a scribal *şagird* (KK 253/9); 1007/1599, resisted an attempt to appropriate his *ze‘âmet* for non-attendance on campaign (KK 255/127); 1018/1610, resigned (see note [ii] following). A. DFE 68 has only the basic re-registration entry (Emecen, “‘Ali’nin ‘Aynı,” p. 141), in a formula which also applies to a further 18 of the 40 individuals: *mezkur nişan-ı hümayununun tecdid eylemişdir*. It records the date of re-registration (possibly mistakenly?) as 1013/1605.

[ii] [Muharrem?]⁴⁹

Mezkûr ihtiyârı ile gedüğün [Beyşehir?] sancağında ze‘âmeti olan dârende **Kâtib ‘Abdüssâdık**’a⁵⁰ ferâgat etmeğin kayd olundu.

Fî evâsıt-ı Şevvâl sene [10]18 [early-mid January 1610]

Nişân-ı hümâyûn verilmiştir.

[4] **Kâtib ‘Abdî ‘Ab**⁵¹ ع ب emîn-i tezâkir

[i] Mem

Mezbûr elinde olan nişân-ı hümâyûnı tecdîd etmiştir.

Fî 24 Zilka‘de 1012 [24 April 1604]

[5] **Kâtib ‘Alî ‘Ayn**⁵² ع

[i] [Hamd?]⁵³

Müşârûn ileyh elinde olan nişân-ı hümâyûnı tecdîd etmiştir.

Fî 29 Zilka‘de 1012 [29 April 1604]

[ii] Mem [Musa Bey?]⁵⁴

Mezbûr fevt olub gedüğü mahlûl olmağın [bu fakîrin?] kâ’immakâmı **Hasan Efendi**’ye⁵⁵ verilmiştir.

23 Rebiyülâhir sene 1014 [8 September 1605]

49 Possibly Muharrem İbrahim Çelebi, noted by Selaniki in Zilhicce 1006/July 1598 as *defter-i hakani katibi* (SEL 758).

50 Not identified.

51 No further identification. But see Howard, “Ottoman Imperial Registry,” p. 219, on ‘intendant of certificates’ (*emin-i tezkeraha*) in provincial land registries mirroring the imperial *defterhane*.

52 In 1013/1604 ‘Ali ‘Ayn was given permission to make the pilgrimage to Mecca, and his sons Mehmed and Hasan were awarded basic *timars* (Emecen, “‘Ali’nin ‘Aynı,” p. 132, n. 4).

53 *Rumuz* uncertain; for Hamd, see below, 35/i. An alternative reading could be *smi*, but this does not correspond to any currently known *rumuz* or *katib* name.

54 *Rumuz* uncertain, but possibly Mehmed Musa Bey (37).

55 Possibly the Hasan Efendi appointed *reisülküttab* on 23 Şa‘ban 1014/3 January 1606 (KK 256/32). KK 256/20 states that ‘Ali ‘Ayn’s *kırklı gedik* was assigned to Hasan Efendi and his *kitabetalediği* to a *şagird* Ahmed (recorded by Hasan Efendi himself, 28 Rebiyülâhir 1014/8 Sept. 1605).

[6] **Kâtib Mehmed Mem**⁵⁶ مم müteferrika-ı dergâh-ı ‘âli

[i] Elimizde olan nişân-ı hümâyûn fermân olunduğı üzere tecdîd olmuştur.
Fî 24 Zilka‘de 1012 [24 April 1604]

[7] **Kâtib Mehmed Ta‘likî**⁵⁷

[i] Sinâ⁵⁸

Mezkûr fevt oldukda kırklu gedüğü **Kâtib Fî** [فی] **Mustafâ Efendi**’ye⁵⁹ verilüb elinde olan nişân-ı hümâyûn mucibince müceddeden nişân verilmişdir.⁶⁰

Fî evâhir-i Zilka‘de 1014 [early April 1606]

56 This *rumuz* has also been read as Mim (e.g., transliterations in TKA, HBZ) although Mem seems more likely in this document. (AR, 27, appears to confuse Mem Mehmed with a Mim İbrahim – not mentioned in TKA – as being in 1012/1603–4 a former *tezkireci* to Cerrah Mehmed Paşa.) Possibly a *divan katibi* by 1580 (Emecen, “‘Ali’nin ‘Aynı,” p. 137, in the second list of *nöbetli* secretaries); appointed *ikinci tezkireci* Şevval 1000/July 1592 (SEL 278, Mem); one of 20 *divan* secretaries assigned to the Eğri campaign of 1004/1596 (TKA 103, 179); *reisülküttab* when Ahmed I became sultan in Receb 1012/December 1603 (TKA 375) and in Şevval 1012/March 1604 appointed *reis* for that year’s Hungarian campaign (TKA 398); during the re-registration of the *kırklu gedikliler* in Zilka‘de-Zilhicce 1012/April–May 1604, he initialled his own entry (above, beginning *elimizde olan*); *reis* on campaign 1013/1604–05 (TKA 398, 417, 428); possibly the *müteveffa katib Mem Mehmed* whose *kitabete gediği* was given to *şagird* Muslı in 1031/1622 (KK 257/63). See n. 64 to Katib Ali Muharrir (9) below, with Mem’s reinstatement in early 1012/summer 1603 proposed by the *şeyhülislam* Mustafa Efendi (HBZ 753).

57 *Katib, müteferrika* and *şehnameci* (d. 1008/1599–1600). For biography see Christine Woodhead, “From Scribe to Litterateur: the Career of a 16th-Century Ottoman *Katib*,” *Bulletin of the British Society for Middle Eastern Studies*, 9/1 (1982), 55–74, and Erhan Afyoncu, “Talîkizâde Mehmed Subhî’nin Hayatı Hakkında Notlar,” *Osmanlı Araştırmaları*, XXI (2001), 285–306; for date of death as 1008, see Riyâzi Muhammad Efendi, *Tezkiretü’ş-Şu‘ara*, ed. Namık Açıkgöz (Ankara: T. C. Kültür ve Turizm Bakanlığı, 2017), pp. 291–2, “Mehmed-i diğeri.”

58 Katib Yusuf Sina (19).

59 1006/1597, successfully defended his right to a 27,910 *akçelik ze‘amet* (KK 133/7); noted by Emecen (“‘Ali’nin ‘Aynı,” p. 139, n.19) as being transferred from *reisülküttab kaimmakamı* to *defter emini kaimmakamı* in 1024/1615.

60 But see the different, undated annotation in Emecen, “‘Ali’nin ‘Aynı,” p. 142: *Halil Paşa’ya tâbi Atâ’ya verilmişdir* (not to be confused with Katib Mehmed ‘Ata, no. 18 below).

[8] Kâtib Mahmûd Medhî⁶¹[i] [no *rumuz*]⁶²Mezkûr fevt olmağın gedüği sulbî oğlu **Pir Mehmed**'e verildi.

Fî evâsıt-ı Ramazân sene 1011 [late February 1603]

[ii] [?]⁶³

Mezbur elinde olan nişân-ı hümâyûnı tecdîd eylemiştir.

Fî 24 Zilhicce 1012 [24 May 1604]

[9] Kâtib 'Alî Muharrir⁶⁴[i] [no *rumuz*]Mûmâ ileyh fevt olmağın gedüği sulbî oğlu **Davud**'a verildi.⁶⁵

Fî evâsıt-ı Cemâziyülâhir sene 1012 [mid-late November 1603]

[ii] 'Ayn [عین]

Mezkûr sabî olub dîvân-ı hümâyûn hizmetine kâdir olmamakla gedüği bir müstahıkk kâtibe verilmek fermân olunmağın **Kâtib Hîm** [هیم] **İbrahîm**'e⁶⁶ verilüb nişân-ı hümâyûn yazılmışdır.

Fî evâ'il-i Safer 1016 [late May-early June 1607]

61 Medhi Efendi: appointed *baş tezkireci* (i) in Şevval 1002/June–July 1594 for the Yanık campaign, (ii) in Zilka'de 1003/July 1595 for the Wallachian campaign, and again (iii) in 1004/1596 for the Eğri campaign; then *reisülküttab* in 1009/1600 for the Kanije campaign (TKA 35, 68, 103, 307); died of fever in Belgrade, Şa'ban 1011/February 1603 (AR 25–6). As *tezkireci* to the *kapudan paşa*, Medhi Efendi obtained a *şagirdlik* for his son Şeyh Mehmed (the above Pir Mehmed?) in Şa'ban 1006/March 1598 (KK 254/47). There is some confusion over Medhi's identity, as Ata'i (*Zeyl-i Şekâ'ik-i Nu'maniye*, İstanbul, 1268/1852, pp. 461–2) and following him, Ahmet Resmi, state that Medhi was also known as İlyas Bey, not Mahmud Efendi. However, the coincidence of dates and place of death and the son's name suggest that this could be the same person.

62 No *rumuz*, but by comparison with the handwriting of the annotations for Mehmed Ta'liki (7) and 'Ali Muharrir (9) this entry was probably written by either 'Ali 'Ayn [عین] (33) or Yusuf Sina (19); unusually, in all these cases the name of the month is given in full, not abbreviated as in all other annotations.

63 *Rumuz* uncertain: may read *sb*, but this does not correspond to any currently known *rumuz* or *katib* name.

64 Appointed *reisülküttab* by the grand vezir Yemişçi Hasan Paşa in early 1012/summer 1603 but died of existing wounds (presumably sustained on campaign) 40 days later; preceded and succeeded in office as *reis* by Mehmed Mem (6) (HBZ 752–3).

65 Emecen, "Ali'nin 'Aynı," p. 142, has one annotation only: *oğluna verilmiştir*.

66 But see note 9/iv for a disputed award, and 18/iii below, which confirms that the *gedik*

[iii] ‘Ayn [عین]

Mezkûr fevt olmağın sâbikâ verilen nişân-ı hümayûn alınub mahlû-
linden tekrâr nişân-ı hümayûn verilmişdir.⁶⁷

Fî evâ’il-i Zilka’deti’s-şerîfe sene [10]16 [late February 1608]

[iv] [no *rumuz*]

Zikr olunan gedük Davud’un fevtinde Ca’fer Paşalı **Kâtib Mehmed Efendi**’ye⁶⁸ verilmekle ana mukarrer olub müşârûn ileyh İbrahîm Efendi’ye müteveffâ **Uzun Kâtib Mehmed**[in] gedüğü verilüb⁶⁹ bu gedük hâlâ Mehmed Efendi üzerinde kalmağın mukarrer hükm yazıldı.

Fî evâ’il-i Zilka’de sene 1017 [early-mid February 1609]

[v] Es’ad

Mezbûra nişân-ı hümayûn dahi verilmişdir.

Fî Cemâziyülevvel sene [10]18 [August 1609]

[10] **Kâtib Hasan Râsîd**⁷⁰ [راصد]

[i] [Cûd? جود ?]⁷¹

Mezkûr gedüğün ihtiyârı ile yine divân-ı hümayûn kâtiblerinin emekdâr-
larından Köstendil sancağında ze’âmete mutasarrıf olan dârende **Kâtib Turak**’a⁷² ferâgat itmeğın mahalline kayd olunub nişân-ı hümayûn ve-
rilmişdir.

Fî [?] Rebiyülâhir sene [10]18 [? July 1609]

belonging to Katib Uzun Mehmed was given to Him İbrahim in 1017/1609. But see 36/i below, which appears to relate to another Katib Him İbrahim – unless the *rumuz* for one of these men should be read as Mim, rather than Him.

67 No recipient named. The next annotation attempts to clarify the two previous entries.

68 Not identified.

69 See 18/iii below.

70 Not identified. *Gedik* not re-registered in 1012/1604.

71 *Rumuz* unclear but possibly Mahmud Cud (12).

72 Subsequently appointed *defter emini* 1025/1616 for eastern campaign, and 1030–1/1621–2 in Istanbul (TKA 635, 765); 1033–4/1624–5 appointed *reis kaimmakamı*, then *reis* on the Baghdad campaign (TKA 794, 804, 807; Mustafa Na’ima, *Tarih-i Na’ima*, ed. Mehmet İpşirli, vol. II (Ankara: Türk Tarih Kurumu, 2007), p. 568; AR 30–1). KK 257/124 (Şevval

[11] **Kâtib Hamza Kemânî**⁷³ [كمانى] müteferrika-ı dergâh-ı ‘âlî
[no annotation]

[12] **Kâtib Mahmûd Cûd**⁷⁴ [جود]
[no annotation]

[13] **Kâtib Hasan Hükmi**⁷⁵ [حکمی]
[i] [Fer فر]⁷⁶

Müşârün ileyh elinde olan nişân-ı hümâyûn[i] tecdid eylemiştir.⁷⁷
Fî 23 Zilka‘de sene 1012 [23 April 1604]

[ii] ‘Ayn [عين] Es‘ad

Müşârün ileyh nişâncı olmağın kırklu gedüğü divân-ı hümâyûn kâtiblerinden Mem Efendi’nin oğlu **Kâtib ‘Abbâs**’a⁷⁸ fermân olunub nişân-ı hümâyûn yazılmışdır.

Fî evâhir-i [Zilhicce] sene 1014 [early May 1606]

[iii] [no rumuz]

Zikr olunan gedük hala nişâncı olan Hükmi Hasan Efendi’nin kırklu gedüğü [asıl] olub nişâncı oldukda kitâbeti ile gedüğün sulbî oğlu **Mustafâ**’ya ferâğ sadedinde iken ol zamânda müteveffâ vezîr-i a‘zam

1031/Aug.–Sept. 1622) describes him as a deserving *katib* of 40 years’ service and confirms that on relinquishing the post of *defter emini* he would revert to being a *divan katibi* with his accumulated holdings: *ze‘amet ve müteferrikalık ve kırklu gedüğü ile divan-ı hümâyûn hizmetinde olmak üzere*. See also Howard, “Ottoman Imperial Registry,” pp. 227–8.

73 Not identified.

74 In Rebiyülevvel 1006/Oct. 1597 (i.e., before KK 7530 was drawn up), appointed *ze‘amet ve kitabeti ile as defterdar-i hazine-i Temeşvar*, as reward for services rendered in recent military campaigns in Rumeli (KK 254/17).

75 Served in the imperial *divan* and other secretarial posts for around 50 years, from at least 1001/1593 to the early 1640s, including several terms as *reisülküttab* and *nişâncı*, and from 1010/1601 succeeded Mehmed Ta‘liki (7) briefly as *şehnameci*; see Christine Woodhead, “A Praiseworthy Custom of Princes’: Appointing an Ottoman Court Historiographer in 1601,” *Turcica*, 52 (2021), pp. 523–44.

76 Katib ‘Osman Fer (25).

77 Emecen, “‘Ali’nin ‘Aynı,” p. 142: same initial annotation, but does not record notes [ii] and [iii] following.

78 No further identification, but see next annotation, which suggests uncertainty as to whose son Abbas was.

Mehmed Paşa'nın tezkirecisi **Uzun Mehmed**⁷⁹ nâm kâtib kendünün henüz beşikte olan oğlu 'Abbâs'a fuzûlen alub hakkı olmamağın ve müşârûn ileyh her vechile emekdâr ve oğlu mezbûr 'Abbas'dan nice yaş büyük olmağın pâye-i serîr-i â'lâya 'arz olundukda kitâbet gedüğü ile kırklı gedüğü oğlu Mustafâ'ya verilüb müceddeden nişân-ı hümâyûn verile diyü buyuruldu.

Fî 2 Ramazan sene [10]15 [1 January 1607]

[14] **Kâtib Mahmud Cû** [Cev?]⁸⁰ جو

[i] Saf [?]⁸¹

Mezbur elinde olan nişân-ı hümâyûnı tecdîd eylemişdir.

Fî 21 Zilhicce sene 1012 [21 May 1604]

[15] **Kâtib 'Alî La'î**⁸² لعلى

[no annotation]

[16] **Kâtib Mahmûd Çavuşzâde**⁸³

[i] Ayâs⁸⁴

Müşârûn ileyh marîz olmakla kırklı gedüğün hemşiresi oğlu olan dîvân-ı

79 Listed among the *küttâb* in office in Rebiyülahir 1005/Nov.–Dec. 1596 (TKA 179); then *reisülküttâb* and *baş tezkireci* on campaigns of 1604–6 with the grand vezir Lala Mehmed Paşa (d. Safer 1015/June 1606; TKA 355, 370, 418, 451); see also 18/ii below.

80 No further identification.

81 Or possibly Feyz (22 below)?

82 Possibly the 'Alî La'î appointed *kağid emini* in Şevval 1001/July 1593 for the Yanık campaign (KK 253/2). Attended the 1596 Eğri campaign as one of several *divan katipleri*, then as *reis* for the 1013/1604 eastern campaign and the Anatolian *celali* campaign of 1015–16/1607 (TKA 103, 381, 385, 476); in Receb 1031/June 1622 both his *kitâbet gedüğü* and *kırklı gedik* were granted to his son 'Abdülbâkî (KK 257/99).

83 No personal *rumuz*. 989/1581: *erbab-ı timardan Çavuşzade Mahmud* appointed *şagird* in recognition of military services (KK 240/39); 1014/1606, resigned due to illness, was given permission to undertake the hajj, and in 1609 was re-installed with full rights and privileges as previously agreed (KK 256/39 – three entries, various dates – and 256/46; also annotation [ii] below). See also Christine Woodhead, "Research on the Ottoman Scribal Service," in *Festgabe an Josef Matuz: Osmanistik – Turkologie – Diplomatiek*, eds. Christa Fragner and Klaus Schwarz (Berlin: Klaus Schwarz Verlag, 1992), pp. 311–28, at pp. 323, 324.

84 No. 39 below.

hümâyûn kâtiblerinden **Kâtib Celâl**'e⁸⁵ ferâgat itmekle tevcih olunub nişân-ı hümâyûn verilmiştir.

Fî 7 Şevvâl sene 1014 [15 February 1606]

[ii] Ayâs

Amasya ve gayrî sancaklarda [Kaylak/Kayrak?] nâm karye ve gayrîden ze'âmete mutasarrif olan Çâvuşzâde müşârûn ileyh Kâtib Mahmud emekdâr olmağın ehl-i kalem ve kânûnşinâs olduğu ecilden kırklu gedüğü ibtidâ-ı tarîhden mukarrer kılınub müceddeden nişân-ı hümâyûn verildi.

Fî gurre-i Receb sene 1018 [30 September 1609]

[17] **Kâtib İbrâhîm**⁸⁶ Hüsrev Kethüdâ

[i] 'Ifâ [**إف** ?]⁸⁷

Mezkûr fevt olmağın gedüğü tezkirecilik hizmetinde olan **Kâtib Emânî Mustafâ**'ya⁸⁸ verilüb nişân-ı hümâyûn verilmiştir.

Fî evâhir-i Şevvâl 1016 [mid February 1608]

[ii] [Hîm]

Zikr olan gedük mûmâ ileyh[e] verilmişken istihkâkı olmayan **Bekir**'e⁸⁹ verilmişken mezkûr dahi fevt olmağla **Hâfız Mehmed**'e⁹⁰ verilüb lakin

85 KK 256/39 and 46 refer to him as *dergah-i 'ali çavuşlarından Celal Çavuş* and state that he was the son of Çavuşzade's sister. KK 256/46 also notes that another relative, Piyale Çavuş, was granted Çavuşzade's fodder allowance (*otluk*).

86 From a learned career became a *katib* in 990/1582: *Hüsrev Kethüdü'ya mektubî olub mülazemetden feraget iden Mevlana İbrahim divan-ı hümâyûn kâtiblerine ilhak [buçuruldu]* (KK 239/343, 8 Rebiyülahir 990/2 May 1582). Hüsrev Kethüdü (d. after 990/1582 – possibly 1011/1602–3?), a wealthy founder of *evkaf*, had been steward to the grand vezirs Kara Ahmed Paşa and Sokullu Mehmed Paşa: see Meryem Kaçan Erdoğan, "Hüsrev Kethüdü Vakfı ve Selanik'teki Gelir Kaynakları," *Vakıflar Dergisi*, 50 (2018), pp. 65–83.

87 See 29/ii below.

88 Possibly the Emani in Emecen's 1580 list of *nöbetli küttab* ("Ali'nin 'Aynı," p. 137).

89 Not identified, unless this is the Mehmed [Bey]oğlu Bekir appointed *katib* at the request of Nakkaş Hasan Paşa for his service during the *celali* siege of Bursa in 1014/1605 (KK 256/28).

90 Not identified.

bunun dahi istihkâkı olmayub ve müşârün ileyh emekdâr olub bu def'a seferde vücûda gelen hizmeti mukâbelesinde mukarrer kılınub tekrâr nişân-ı hümâyûn verilmişdir

Fî şehr-i Cemâziyül[evvel] sene [10]17 [August–September 1608]

[18] **Kâtib Mehmed 'Atâ**⁹¹ عطا

[i] Muslî⁹² [مصلى]

Mezbûr elinde olan nişân-ı hümâyûnı tecdid eylemişdir

Fî 20 Zilhicce sene 1012 [20 May 1604]

[ii] [no *rumuz*]

Mezkûr fevt olmağın gedüğü baş tezkirecilik hizmetinde olan **Kâtib** [Uzun] **Mehmed Efendi**'ye⁹³ verilmişdir

Fî evâhir-i Şevvâl sene 1013 [mid March 1605]⁹⁴

[iii] [Mîm]

Mezkûr fevt olmağın Vilçetrin ve gayrî sancaklarda ze'âmeti olan **Kâtib Hîm İbrahîm**'e⁹⁵ gedüğü verilüb nişân-ı hümâyûn verilmişdir

Fî 4 Zilka'de [10]17 [9 February 1609]

91 *Divan katibi* since at least 1586–7 (Emecen, “Ali'nin 'Aynı,” p. 135); 1007/1598, granted *müteferrika* status on request of the khan of the Crimea, on account of campaign service (KK 255/89).

92 Possibly *either* Muslî Çelebi Efendi serving as *tezkireci-i evvel* in Şevval 1001/July 1593 (SEL 324); on campaign service 1005/1597 (TKA 184) (also known as Lî Muslî Çelebi?) or Katib Muslî Ustrumça listed among the *defter-i hakanî katipleri*, 1007/1598 (KK 7530/15). Emecen, “Ali'nin 'Aynı,” p. 143, has two *rumuz* for this first annotation: 'Ayn [عين] and Resîd (Rasîd?); dated 20 Zilhicce 1012/20 May 1604).

93 Emecen, “Ali'nin 'Aynı,” p. 143, identifies this *katib* as Uzun Mehmed Efendi, in an annotation dated 13 Şevval 1013/4 March 1605. See 13/iii above.

94 Emecen, “Ali'nin 'Aynı,” p. 143, gives the date 13 Şevval 1013/4 March 1605 for this second annotation. The third annotation is not included in A. DFE 68.

95 See 9/ii and 9/iv above.

[19] **Kâtib Yûsuf Sinâ**⁹⁶ سنا müteferrika-ı dergâh-ı ‘âlî

[i] Receb [رجب]

Mezbûr elinde olan nişân-ı hümâyûnı tecdîd eylemiştir

Fî 21 Zilhicce sene 1012 [21 May 1604]

[20] **Kâtib ‘Ömer**⁹⁷

[i] R ... [ر ?]⁹⁸

Müşârûn ileyh elinde olan nişân-ı hümâyûnı tecdîd eylemiştir

Fî 20 Zilka‘de sene 1012 [20 April 1604]

[21] **Kâtib Mehmed Zühd**⁹⁹ زهد

[i] [no *rumuz*]

Tecdîd olmuştur

Fî 20 Zilka‘de sene 1012 [20 April 1604]

[22] **Kâtib Mustafâ Feyz**¹⁰⁰ فیض

[i] ‘Ayn [عين]

Mezbûr elinde olan nişân-ı hümâyûnı tecdîd eylemiştir

Fî 25 Zilka‘de sene 1012 [25 April 1604]

[23] **Kâtib Ahmed Lam**¹⁰¹ ل

[i] ‘Ayn [عين]

Mezbûr elinde olan nişân-ı hümâyûnı tecdîd eylemiştir.

Fî 25 Zilka‘de sene 1012 [25 April 1604]

96 Almost continually on campaign service, as *katib* or as *tezkireci* from 1004/1596 to 1008/1599 (TKA 103, 179, 187, 228, 237 as *mektubî*, 259); the *rumuz* in KK 7530 confirms that he was known as Sina, not Sinan.

97 No separate *rumuz* given; no further identification.

98 Or possibly Fer (see 25 below: فر).

99 Possibly the Zühd in the 1586–7 *nöbetli küttab* list (Emecen, “‘Ali’nin ‘Aynı,” p. 137).

100 Possibly the Feyz in the 1586–7 *nöbetli küttab* list (Emecen, “‘Ali’nin ‘Aynı,” p. 137).

101 No further identification.

[24] **Kâtib Ca'fer Fe**¹⁰² ف

[i] D ... [؟ د]¹⁰³

Mezbûr fevt olub gedüği mahlûl olmağın **Kâtib [Memişâh Lem'î]**¹⁰⁴ mustahikk olmağla nişân-ı hümâyûn yazılmışdır.

Fî 17 Zilka'de sene 1012 [17 April 1604]

[25] **Kâtib 'Osman Fer**¹⁰⁵ فر

[i] [no rumuz]

Mezbûr elinde olan nişân-ı hümâyûnı tecdîd eylemişdir.

Fî 28 Zilhicce sene 1012 [28 May 1604]

[ii] [Fer?]¹⁰⁶

Merkûm 'Osman Fer fevt olmağın Amid ve gayrî sancaklarda Şarkı nâhiyesinde Sa'dî nâm karye ve gayrîde ze'âmete mutasarrıf olub hâlâ baş tezkireci olan müteferrika '**Osmân Efendi**'ye¹⁰⁷ tevcîh olunub nişân-ı hümâyûn yazıldı.

Fî 26 Muharrem sene 1018 [1 May 1609]

102 Possibly another protégé of Hüsrev Kethüda (see no. 17 above): *divan-ı hümayun şagirdlerinden Hüsrev Kethüda'ya tabi' Ca'fer mîrî ahkam tahririne icazet verilmek buyuruldu* (992/1584: KK 242/130); in 1010/1601 was successful against an attempted appropriation of a 3000 *akçe timar* for non-attendance on campaign (KK 145/3b).

103 Possibly *either* Katib Dehrî Efendi (post-Eğri list, TKA 179) *or* Katib Derviş in *defter-i hakani katipleri* list, KK 7530/15.

104 Reading here uncertain, but name supplied in Emecen, "Ali'nin 'Aynı," p. 143: *mezkur fevt olmağın gediği emekdarlardan Kâtib Memişâh Lem'î'ye verildi*. Possibly the Memişâh appointed *şagird* in Receb 996/June 1588 at the request of the *beylerbeyi* of Çıldır, 'Ali Paşa (KK 248/82).

105 Possibly the Osman in the lists of *divan katipleri* before and after the Eğri campaign, Rebi-yülevvel 1005/Nov.–Dec. 1596 (TKA 103, 179) and *baş tezkireci* to the grand vezir Yavuz 'Ali Paşa on the 1013/1604 Hungarian campaign, charged with delivering 'Ali Paşa's effects to Istanbul when the latter died in Belgrade (TKA 375, 417–8).

106 Reading uncertain. Either another *katib* Fer, appointed before the date of this entry, or perhaps Cev (no. 14 above)? The next annotation (iii) is similarly unclear.

107 Possibly the Osman Efendi listed before and after the Eğri campaign, and who was *tezkire-i evvel* in Receb 1012/Dec. 1603 and for the 1013/1604 Hungarian campaign (TKA 103, 179, 375, 417, 418). In the annotation transferring this *gedik* to *baş tezkireci* 'Osman Efendi the word *müteferrika* was added above the line of script. Hence the confirmation by Es'ad (no. 38 below).

Müşârün ileyh Kâtib ‘Osmân Efendi divân kitâbeti ile dergâh-ı ‘âlî müteferrikalarındandır. Sah. Es‘ad.

[iii] [Fer?]

Mezkûr ihtiyârıyla gedüğün [zümre-i mezbûre?] emekdârlarından olub Selanik ve Vize sancaklarında ze‘âmeti olan dârende **Kâtib Derviş** [....?]^a 108 ferâgat itmekle kayd olındı.

Fî gurre-i Rebiyülevvel sene [10]18 [4 June 1609]

[26] **Kâtib Mehmed Hâcî**¹⁰⁹

[i] [no *rumuz*]

Mezbûr elinde olan nişân-ı hümâyûnı tecdîd [eylemiştir].

Fî 8 Zilhicce sene 1012 [8 May 1604]

[27] **Kâtib Ahmed Çâşnîgîrzâde**¹¹⁰ bâ-‘ulûfe

[i] [Fer?]

Mezbûr elinde olan nişân-ı hümâyûnı tecdîd eylemiştir.

Fî 23 Zilhicce sene 1012 [23 May 1604]

[28] **Kâtib Mehmed Mecd** [*or Mecd*]¹¹¹ مجد müteferrika-ı dergâh-ı ‘âlî

[i] [no *rumuz*]

Müşârün ileyh cülûs-ı hümâyûn tecdîdin etmiştir.

[no date but probably Zilka‘de or Zilhicce 1012/April–May 1604]

108 Possibly the Derviş Çelebi, a junior member of the family of Hoca Sa‘deddin, who was promoted from *şagird* to *katib* in 990/1582 (Günalan, “Mâliye Ahkâm Katipleri,” p. 139 re *kitabet*); see also n. 103 above.

109 Listed among the *divan katipleri* before and after the Eğri campaign and as one of five *tezkirecîs* in the 1005/1597 campaign chancery of the grand vezir İbrahim Paşa (TKA 103, 179, 187); *reis ka‘immakamı* 1007/1599 and Muharrem 1010/July 1601 (TKA 243, 307).

110 No further indentification. The only *katib* with the note “with *ulufe*”, presumably due to his apparent previous association with the inner palace *çâşnîgîr* corps.

111 Listed among the *divan katipleri* for the Eğri campaign, 1004/early 1596 (TKA 103); *reisülküttab* for Kuyucu Murad Paşa’s several campaigns between 1015/1607 and 1020/1611 (e.g., TKA 485, 534, 590); serving as *nişancı* in Receb 1021/September 1612 and again in Receb 1023/August 1614 (TKA 604, 625); *reis* 1024–6/1615–17, though latterly as *ka‘immakam* in Istanbul, due to illness (TKA 631, 635, 652), and for the 1030/1621 Polish campaign (TKA 709) Şa‘ban 1031/June 1622 (TKA 765). Brief note: AR 17.

[29] **Kâtib Kurd Ved**¹¹² و د

[i] Feyz

Mezbûr fevt olmağla **Kâtib Mehmed Mısırî**'ye¹¹³ verilmekle elinde olan nişân-ı hümayûnı tecdîd eylemiştir.

Fî evâ'il-i Muharrem sene 1013¹¹⁴ (early June 1604)

[ii] Hamd¹¹⁵

Mezkûr Kâtib Kurd seferde fevt olub yine gedüğü seferde hizmetde bulunan **Kâtib 'Ömer 'Ifâ** [عفا]'ya¹¹⁶ verilmekle mezkûra mukarrer olub tecdîd-i berât eylemiştir.

Fî 5 Safer sene [10]16 [1 June 1607]

[iii] [Mem?]

Sâhib-i devlet hattıyla¹¹⁷

Mezkûr mâl defterdârı oldukdan sonra yine kâtib olması lağv dir diyü Kâtib Mehmed Mısırî'ye mukarrer olmak ve mahalli tashih olunmak bâbında sâhib-i devlet hattıyla buyuruldu vârid olmağın mahalli tashih olunmak buyuruldu.

Fî 4 Rebiyülevvel sene 1016 [30 June 1607]

[iv] [Fer?]

Bu dahi [sâhib-i devlet hattıyla]

Mezkûr Kâtib 'Ömer Tebriz defterdârı oldukda kırklu gedüğüyle defterdâr olub ve defterdârlıktan munfasıl oldukda girü kırklu gedüğüyle kitâbet hizmetinde ola diyü berâtında mukayyed bulunub ve

112 Appointed *şagird* in 989/1581 (KK 239/96) and *katib* in 993/1585: *hizmet-i ahkamı zabt eyleyen Kurd ehl-i kalem olmağın ahkam ve berevat tahririne icazet buyuruldu* (KK 246/101); listed among the *dîvan katipleri* before and after the Eğri campaign (TKA 103, 179); possibly the 'Kurd Efendi *kîsedâr*' on the Vasit campaign, 1005/1597 (TKA 184).

113 Not identified.

114 The year number is written in words, not numbers as is usual.

115 See below, no. 35/i.

116 No further information other than that regarding the dispute in the following annotations (iii) and (iv) after the end of his term as *Tebriiz defterdârı*.

117 I.e., the grand vezir, Kuyucu Murad Paşa.

bi'l-fi'l seferde hizmetde olmağın girü sâhib-i devlet hattıyla müşârün ileyh Kâtib 'Ömer'e mukarrer ve mahalli tashîh olmak fermân olmakla vech-i meşrûh üzre nişân-ı hümâyûn verilmişdir.

Fî 7 Zilhicce sene [10]16 [24 March 1608]

[30] **Kâtib Mahmûd Molla**¹¹⁸

[i] [no *rumuz*]

Mezbûr fevt olub gedüğü mahlûl olmağın dîvân kâtiblerinden emekdâr ve ehl-i kalem olan **Mehmed [Med?]**'e¹¹⁹ verilüb nişân-ı hümâyûn yazılmışdır.

Fî 23 Zilka'de [year not given but probably 1012; 23 April 1604]

[31] **Kâtib Mehmed Ginâ**¹²⁰ غنا

[i] 'Ayn [عين]

Mezbûr [fevt]¹²¹ olmağla gedüğü **'Âli 'Alî'**ye¹²² verilmeğın elinde olan nişân-ı hümâyûnı tecdîd eylemişdir.

Fî evâhir-i Receb sene 1013 [mid December 1604]

Müteferrikalık ile berât eylemişdir.

[ii] [Lam?]

Mezkûr Mehmed Ginâ fevt oldukda gedüğü âsitanede **Kâtib 'Atâ'ullâh**'a¹²³ verilüb ve mezkûr Kâtib 'Ali hâdis diyü alub lakin hakk fevtinden alann olmağla mezbûr Kâtib 'Atâ'ullâh'a mukarrer olub hâlâ seferde hizmeti mukâbelesinde elinde olan nişân-ı hümâyûnı tecdîd olunmuşdur.

Fî evâ'il-i Cemâziyülâhir sene [10]16 [late August 1607]

118 No definite identification, but possibly the Katib Mahmud in the list of *divan katipleri* after the Eğri campaign (TKA 179).

119 No further identification.

120 Emecen, "Ali'nin 'Aynı," p. 137, listing him among the *nöbetli küttâb* in 1580, and p. 144: *fevt olmağla gedüğü Ali Ali'ye verilüb nişanın tecdid eylemişdir.*

121 The word *fevt* written but then crossed out and *hadis* written above, though this must refer to the following annotation.

122 Not identified.

123 Not identified.

[iii] ‘Ayn [عين]

Mezkûr fevt olmağın gedüği emekdâr kâtiblerden olub sefer-i hümâyûna beylikçilik hizmetinde olan **Kâtib Süleymân** [Selîmâ? سلیمَا]’ya¹²⁴ verilmiştir.

[entry undated]

[iv] R ... or Fer? [ر]

Mezbûr ‘Atâ’ullâh’a mukarrer etdirdikten sonra der-i devletden **Kâtib Mehmed** [Dal?]’a¹²⁵ dahi tevcih olunub müşârün ileyh Kâtib Süleymân’la nizâ’ üzre iken hüsn-i ihtiyârıyla berâton verüb ferâgat itmeğın müşârün ileyh Kâtib Süleymân’a mukarrer ve tevcih olunmuştur.

Fî gurre-i Rebîyülâhîr sene [10]18 [4 July 1609]

[32] **Kâtib Hüsrev Nân**¹²⁶ نان

[i] Hamd

Mezbûr elinde olan nişân-ı hümâyûnın getürüb tecdîd etmiştir.

Fî 28 Safer sene 1016 [24 June 1607]

[33] **Kâtib ‘Alî ‘Ayn**¹²⁷ عين müteferrika-ı dergâh-ı ‘âlî

[i] [Mem?]

Mezbûr elinde olan nişân-ı hümâyûnı tecdîd eylemiştir.

Fî 26 Zilka‘de sene 1012 [26 April 1604]

[34] **Kâtib Nu‘mân Ferîdûn**¹²⁸ müteferrika-ı dergâh-ı ‘âlî

124 No further identification.

125 No further identification.

126 No further identification. Hüsrev Nan is one of the few secretaries on the original list of 40 who failed to re-register in 1012/1604 but had clearly still kept his place several years later.

127 The treatise writer ‘Ayn ‘Alî (d. 1020/1611): see Mehmet İpşirli, “Ayn Ali Efendi,” *TDV İslâm Ansiklopedisi (DİA)*, 1991, IV, pp. 358–9; Emecen, “‘Alî’nin ‘Aynı,” pp. 131–3; Erhan Afyoncu, ‘Ayn Ali Hakkında Yeni Bilgiler’, *Journal of Turkish Studies*, 39 (2013), pp. 95–128.

128 Son of Feridun Bey (d. 991/1583), *reis*, *nişancı*, and compiler of *Münşe‘atü’s-selatin* (see Abdülkadir Özcan, “Feridun Ahmed Bey,” *TDV İslâm Ansiklopedisi (DİA)*, 1995, XII, pp. 396–7); promoted from *şagird* to *katib* in early December 1581, together with his brother

[i] [R ر ?]

Mezbûrun gedüği fevt oldu diyü alınub [gayr-i] vâki‘ olmağın tecdîd etmişdir.

Fî gurre-i Zilhicce sene 1012 [1 May 1604]

[ii] [Cu/Cev حو]

Mezbûr fevt olmuştur Silistre sancağında ze‘âmeti olan Silistrelî [?] Tatar **Kâtib Mehmed**¹²⁹ ihtiyâr ve emekdâr olmağın mezbûrun [gedüği] verilmişdir.

Fî 15 Safer sene [10]16 [11 June 1608]

[iii] Mûmâ ileyh Nu‘mân’ın fevti gayr-i vâki‘ olub bi’l-fi’l Mısır’da [hayatda] olmağın girü gedüği mukarrer olmuştur.¹³⁰

[undated, but possibly in the same hand and on the same date as the previous annotation]

[35] **Kâtib Mehmed ‘Abdülbâki**¹³¹ veled-i Yahya Bey re’îs

[i] Mem

Mezbûr fevt oldukda gedüği seb‘a ve elf Cumâdelâhirinde **Hasan Beyzâde Hamd Ahmed Efendi**’ye¹³² verilmeğın elinde olan nişân-ı hümâyûn tecdîd etmişdir.

Fî 28 Zilka‘de sene 1012 [28 April 1604]

Halil and probably as a result of their father’s re-appointment as *nişancı* (KK 239/211: *ahkam-ı şerifi yazmak ve seferde verilen terakkileri berat tahrir olmak*); served in the campaign chancery of the grand vezir Ferhad Paşa, 1003/1595 (TKA 69–70); listed among the *divan katipleri* before and after the Eğri campaign (TKA 103, 179). Emecen, “‘Ali’ nin ‘Aynı,” p. 144: *mezkûr fevt oldu deyü gediği alınub ahara verilüp fevti gayr-i vâki‘ olmağın nişân-i hümâyûnu tecdid eyledi* [same date, 1012/1604].

129 No further identification.

130 See also KK 145/1b, 29 Muharrem 1010/30 July 1601 and n. 1 above, concerning a previous dispute.

131 No further identification other than that he was a son of Yahya Bey, the *reisülküttab*. Emecen, “‘Ali’ nin ‘Aynı,” p. 144: *mezbûr fevt olup gediği mahlul olmağın seb‘a ve elf cumâdelâhiresinde Hasanbey-zâde Ahmed Hamd Efendi’ye verilmeğın tecdid-i nişân eyledi* [same date].

132 The historian Hasan Beyzade. Hamd was his secretarial *rumuz*; his *mablas* when writing poetry was Hamdî (HBZ, I, xxix).

[36] **Kâtib ‘Abdülkerîm Hasan**¹³³ veled-i Yahya Bey

[i] [Fer?]

Mezbûr elinde olan nişân-ı hümâyûnı tecdîd eyleyüb kânûnnâmeye dahi takassur üzre kayd olmuştur. **Him İbrâhîm Efendi**’ye¹³⁴ verilmiştir ve tecdîd olmuştur.

Fî 23 Zilka‘de 1012 [23 April 1604]

[37] **Kâtib Mehmed Musa Bey**¹³⁵

[Sb سب ?]

Elinde olan nişân-ı hümâyûnı tecdîd eylemiştir.

Fî 20 Zilhicce sene 1012 [20 May 1604]

[38] **Kâtib Seyyid ‘Abdî Es‘ad**¹³⁶ اسعد

Müşârûn ileyh elinde olan nişân-ı hümâyûnı tecdîd etmiştir.

Fî 24 Zilhicce sene 1012 [24 May 1604]

[39] **Kâtib Ayâs**¹³⁷ ایاس

[no annotation]

[40] **Kâtib Mustafa Şâmi**¹³⁸ شامی

[i] Mem

Mezbûr elinde olan nişân-ı hümâyûnı tecdîd etmiştir

Fî 26 Zilka‘de 1012 [26 April 1604]

Gedikli olan kırk kâtib bu mahallde tamâm olmuştur

133 No further identification other than that he was a son of Yahya Bey, the *reisülküttab*. Eme-
cen, “Ali’nin ‘Aynı,” p. 144: *mezkur fevt olmağla Him Ibrahim Efendi’ye verilmeğın tecdid-i*
berât eyledi [same date].

134 No further identification, but see n. 66 above.

135 No further identification, though his title *bey* may suggest a military background.

136 *Tezkire[ci]-yi sani* at the time of this re-registration (TKA 375) and also in the campaign
chancery of Yavuz Ali Paşa, 1013/1604 (TKA 417, 418).

137 1010/1601: successful defence against attempted appropriation of *zeamet* (KK 145/6).

138 No further identification.

Privilege and Practice in the Ottoman Chancery c. 1600: Kırklı Gedikliler

Abstract ■ As a measure of rationalization in the Ottoman central chancery after the Eğri campaign of 1596, forty imperial council secretaries (*divan-ı hümayun katipleri*) were granted permanent exemption from the campaign service required by their status as *zeamet*-holders. An archive register, KK 7530, lists these holders of ‘a position as one of the 40’ (*kırklı gedikliler*) and names 29 others who succeeded to vacancies in this group between 1598 and 1610. It is thus possible to examine over a twelve-year period such aspects as the length of tenure and the rate of turnover, the background and status of original holders and their successors, and, in some cases, the manner of appointment to this particular group of secretaries. The first part of the article is a commentary on such elements in the register, focussing mainly on the original *kırklı gedikliler*, but with some comment on their successors. The second part gives a full transcription of the register. KK 7530 provides insight into a little-known group of Ottoman state servants c. 1600.

Keywords: campaign exemption, *divan-ı hümayun katipleri*, *gedik*, *rumuz*.

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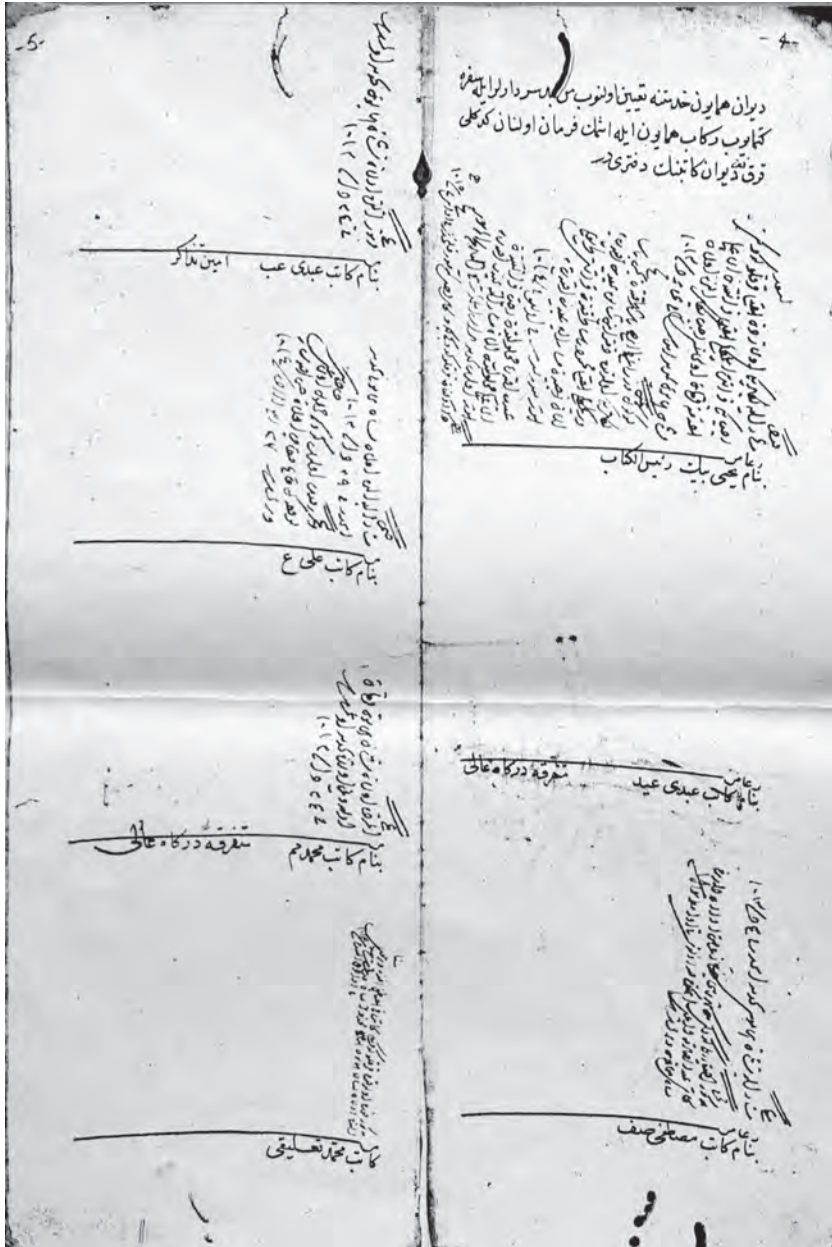
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APPENDIX



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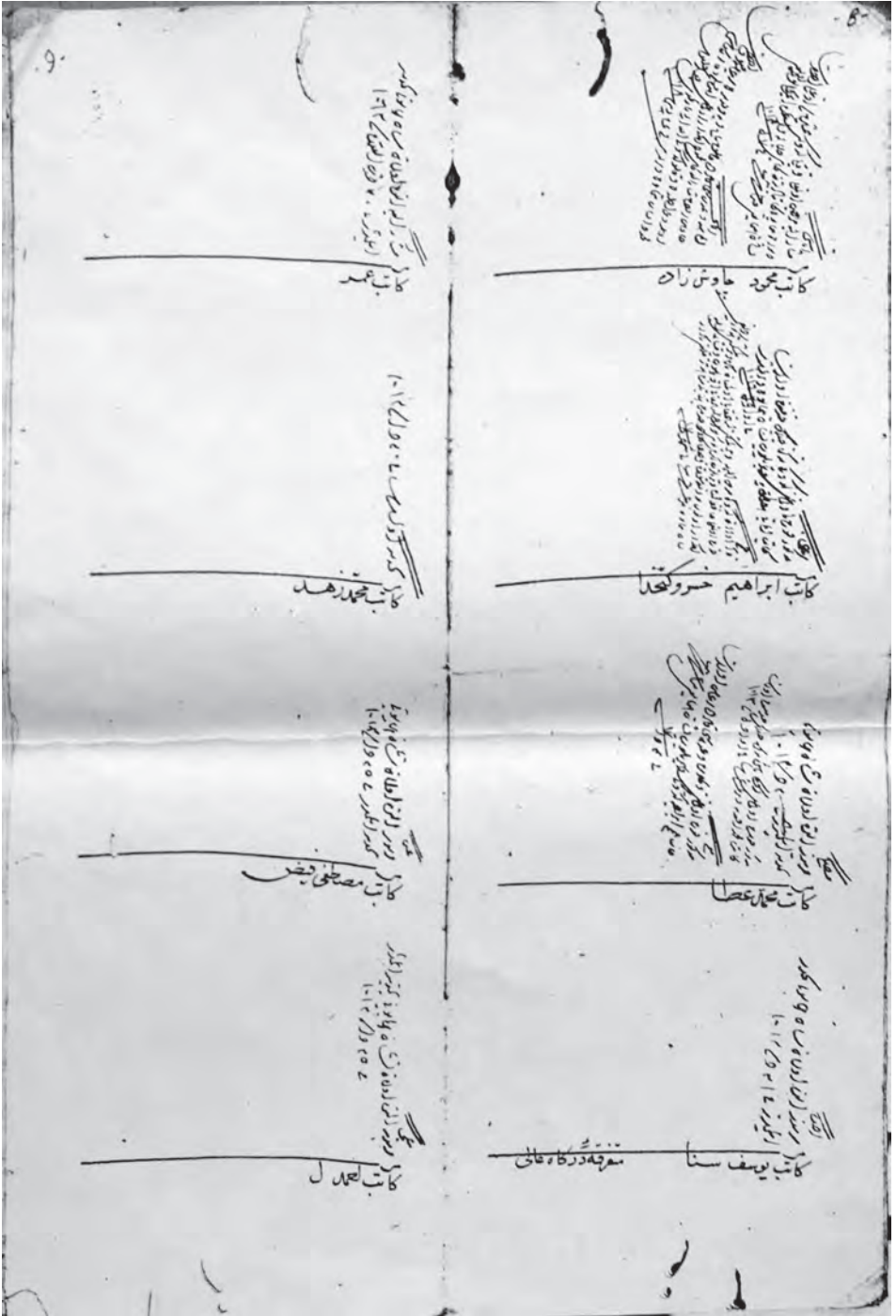
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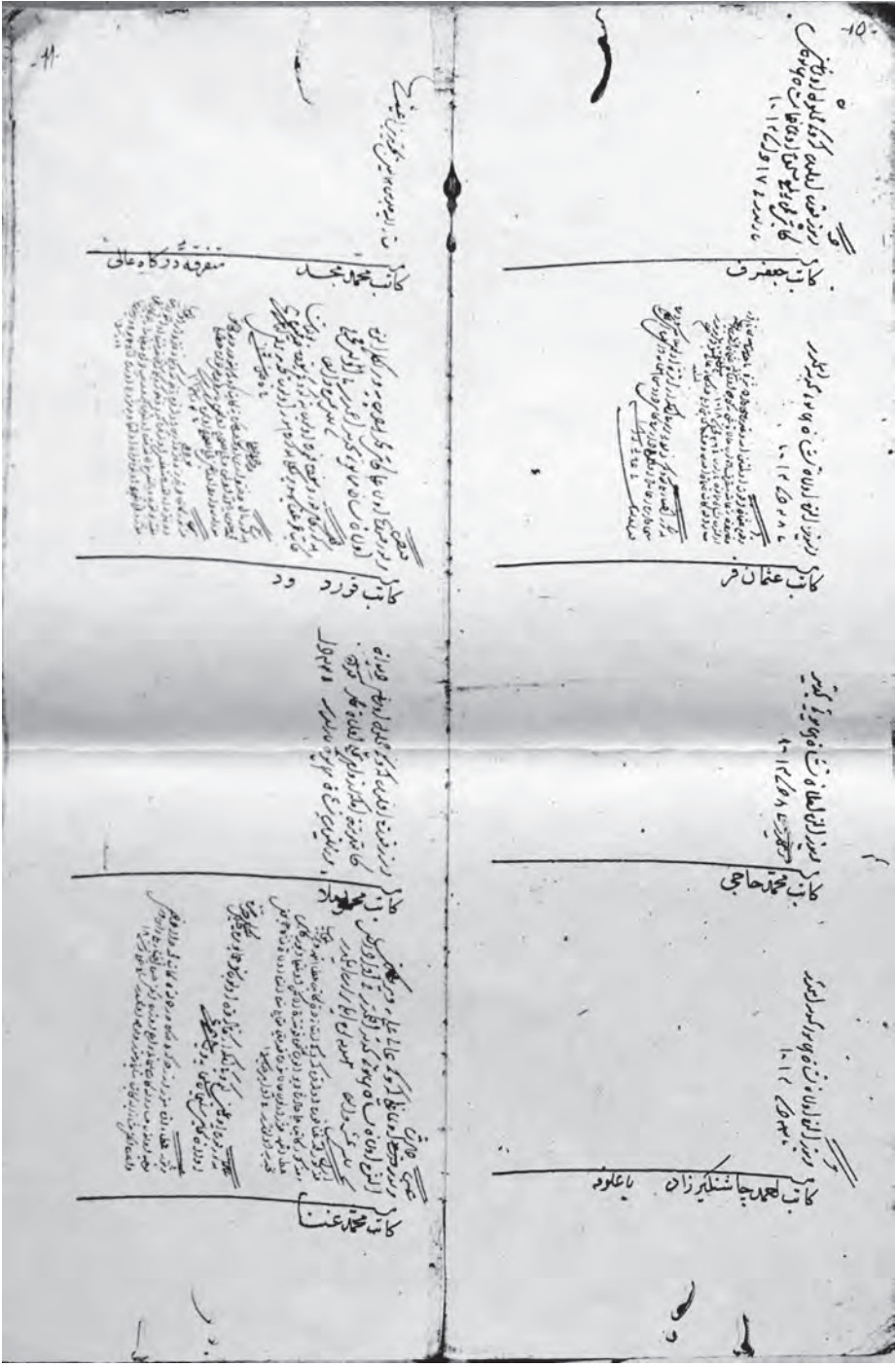
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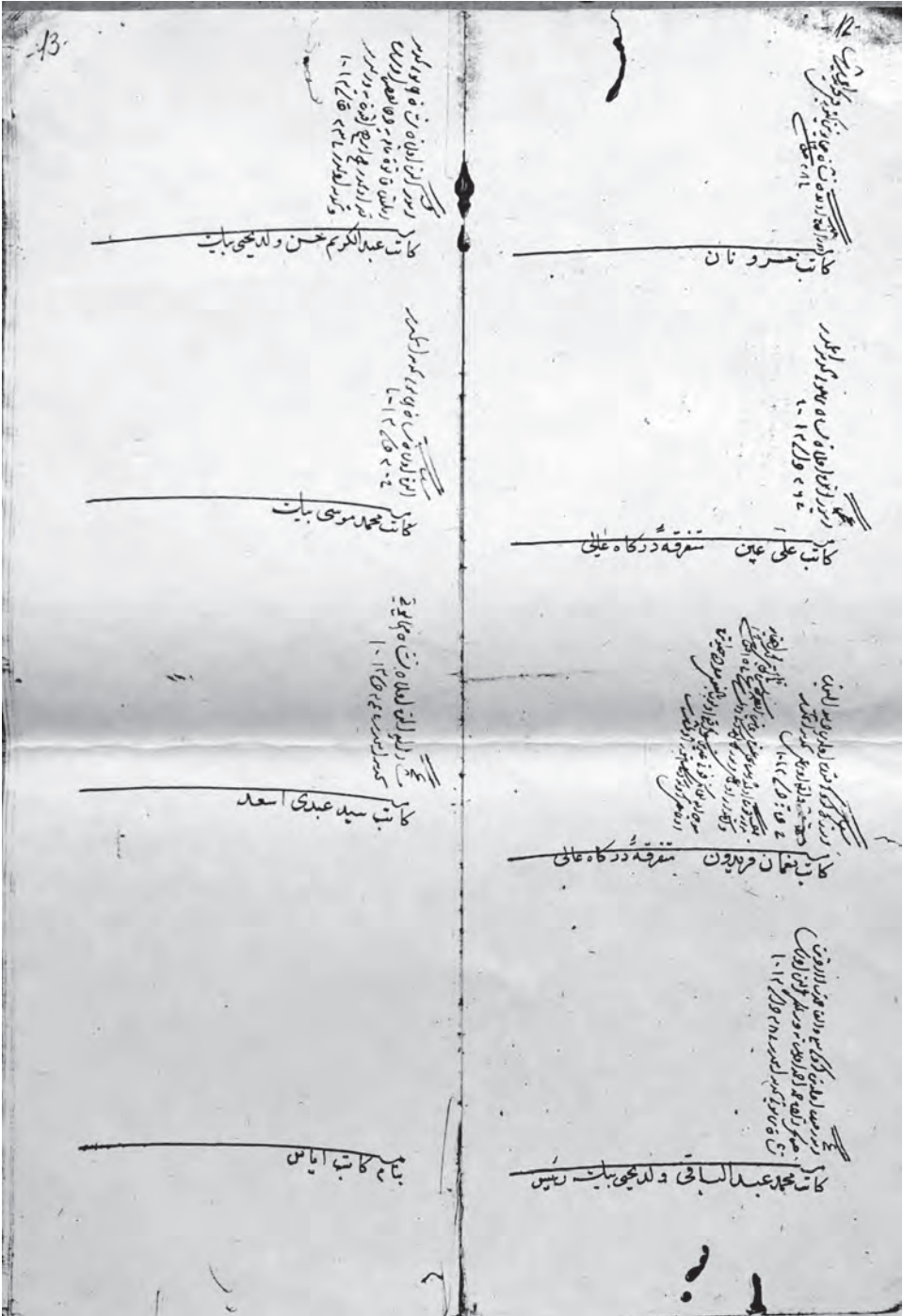
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