

THE LETTERS OF THE LOUIS XV. TO THE OTTOMAN SULTANS
AND GRAND VIZIERS
(1715-1774)



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PLAGIARISM

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

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FOREWORD

An archive is a treasure chest, in which the documents containing information about the social, economic and cultural structure, functioning, internal, and external relations of a state in the past are kept and which will shed light on both today and tomorrow. The history of states and their heritage are hidden in archives.

It is an undeniable reality that the Ottoman Empire, which was one of the largest empires in the world and which ruled over various nations in three continents and different geographies for six centuries, has a rich archive of documents recorded in different types. Nâme-i Hümâyûn Books present in the said archive are among the most important sources of the history of the Ottoman Empire. These books constitute one of the living witnesses of the military, political, economic, social, and diplomatic relations of the Ottoman Empire.

In many senses, the Ottoman Empire started to implement the first moves of westernization in the 18th. France has a special place among the states with which the Ottoman Empire established relations in this century, in which work started toward integration with Europe by sending ambassadors to various countries to learn about the developments in Europe after the Treaty of Passarowitz by Grand Vizier Damat İbrahim Pasha. The relations started with the commercial and political agreements that gave concessions to France in the 16th became much more comprehensive in the 18th. The royal period of Louis XV, who passed into history as the “Loved King Louis,” even if he did not take place in memories as his great-grandfather Louis XIV and his grandson Louis XVI, is in fact has great importance for the history of Ottoman diplomacy. It is because it was a period in which France's influence was seen in the diplomatic relations

in the international arena, particularly in the process of resolving the problems experienced with Austria and Russia.

States have come together or face to face for many reasons throughout history. As the prevailing conjuncture of the time changes, states take political, military, economic, social, and diplomatic positions accordingly. Permanent friendships or enmities is not and cannot be established between them. Either the Ottoman Empire or France acted together and sometimes adopted separate behavior or attitude in line with the interests of their countries according to the current order of the time.

The letters that King Louis XV of France sent to his contemporary Ottoman sultans and grand viziers constitute an important source for Ottoman-French relations and Ottoman diplomacy at that time. In this sense, we aimed to show its relations with France in the 18th, the share of France in its foreign relations as required by the political conjuncture of the period and the impacts of those relations on neighboring countries and the world politics in the light of archival documents. Hence, this work of ours will shed light on us to better understand the relations of the Ottoman Empire in the 18th with both France and other states.

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ABSTRACT

The subject matter of our study is the letters that King of France Louis XV sent to the Ottoman sultans and grand viziers between 1715-1774. The study, which discussed source constitute letters for the Ottoman-French relations, planned in four sections. The importance of Nâme-i Hümâyûn and Nâme-i Hümâyûn Books is expressed in the introduction part. In addition, previous studies on Nâme-i Hümâyûns and an explanation about this study we have conducted are provided. In the second part, first, the biography of Louis XV was included and then the relations between the Ottoman Empire and France were addressed in two parts as the period from the beginning until the era of Louis XV and as the era of Louis XV. In the third section, Summaries of the letters sent by Louis XV to the Ottoman sultans and grand viziers are provided in tables. In the fourth part, transcriptions of the documents are included. Finally, a general assessment was made.

Words whose pronunciation could not be sure were marked with a (?) sign, while words that were considered to be missing in the sentence were provided within the [] sign.

The images of the transcribed documents are present in the appendices section of our study.

Keywords: France, Louis XV, Nâme-i Hümâyûn, Ottoman Empire, Sultan, Sublime Porte, Grand vizier, Diplomacy.

ÖZET

Çalışmamızın konusu, 1715-1774 yılları arasında Fransa Kralı olan XV. Louis'in Osmanlı padişahları ve sadrazamlarına gönderdiği mektuplardır. Osmanlı – Fransız ilişkilerine kaynak teşkil eden mektupların ele alındığı bu çalışma, dört bölümde planlandı. Giriş kısmında Nâme-i hümayûn ve Nâme-i Hümayûn Defterlerinin önemi belirtildi. Ayrıca nâme-i hümayunlarla ilgili olarak daha önce yapılan çalışmalar ile yaptığımız bu çalışma hakkında açıklamaya yer verildi. İkinci bölümde; önce XV. Louis'in biyografisine yer verilerek sonrasında Osmanlı İmparatorluğu ile Fransa arasındaki ilişkiler, başlangıçtan XV. Louis dönemine kadar ve XV. Louis dönemi olmak üzere iki kısımda ele alındı. Üçüncü bölümde ise; XV. Louis tarafından Osmanlı padişahları ve sadrazamlarına gönderilen mektupların özetleri tablo halinde verildi. Dördüncü bölümde, belgelerin transkripsiyonlarına yer verildi. Son olarak da genel değerlendirme yapıldı.

Okunuşundan emin olunamayan kelimeler (?) işareti ile gösterilirken, cümlede eksik olduğu tahmin edilen kelimeler de [] işareti içinde verilmişti.

Transkribe edilen belgelerin görüntüleri ise çalışmamızın ekler kısmında yer almaktadır.

Anahtar Kelimeler: Fransa, XV. Louis, Nâme-i Hümayûn, Osmanlı İmparatorluğu, Padişah, Bâb-ı âli, Sadrazam, Diplomasi.

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ABBREVIATIONS

A. DVNS. nmh.: The Fund code of Bab-ı Asafî- Nâme-i Humâyun Books

BOA : Presidency of the Republic Ottoman Archives

Ed.: Editor

H. : Hijri

M. : Gregorian

nr. : number

p. : page

TTK : Turkish History Society

Vol.: Volume

1-INTRODUCTION

The word *nâme* is of Persian origin and has the meanings of "mektup, ferman, biti, buyruldu (letter, edict, ended, commanded)" in Turkish. The expression of *nâme-i hümayun*, which is expressed together with the word *nâme* in Ottoman diplomacy, is the name given to the letters sent on behalf of the sultan to the rulers of the Ottoman Empire, like the rulers of foreign states and the sheriffs of Mecca, the khans of Crimea, the voivodes of Wallachia, Moldavia, and Erdel (Kütükoğlu, 2018, p. 146; Uzunçarşılı, 1988, p. 291). These *nâmes* are letters written on subjects like notifying the sultan's enthronement, the rules of protocol, or deeds of treaty (Kütükoğlu, 2018, p. 159).

In the Ottoman Empire, which recorded its relations with foreign states in books (Portakal, 2019, p. 13), these names, written in the office of Divân-ı Hümâyûn, were recorded in the *mühimme* registers until the end of the 17th (Ertuğ, 2019, p. 345). After 1699, *Nâme-i Hümâyûn* Books were started to be created and related *nâmes* started to be recorded in these books (Baştürk, 2016, p. 11).

The *Nâme-i Hümâyûn* Books include the letters sent by the Ottoman sultans, as well as the reply letters received and other documents with diplomatic nature (Sarı, 2020, p. 7; Bediroğlu, 2014, p. 11). While the copies of the sent names were recorded in these books, only the translations of the received *nâmes* were recorded. There are 18 *Nâme-i Hümâyûn* books registered to the Bâb-ı Asâfî fund in the Presidency's Ottoman Archives. The said books cover the years between 1699 and 1918 (H.1111-1336) (Türe, İ. & Kaynar, S. 2017, p. 52).

It would not be inaccurate to say that the *Nâme-i Hümâyûn* Books have an important place in reaching information about the course of diplomatic relations of the

Ottoman Empire with the states it came into contact with. It is because these books contain important information about the political, economic, and diplomatic structure of the state (Kurtaran-Çimen, 2019, p. 14). The expressions used in the nâmes reflect the diplomatic language of the Ottoman government in the best manner (Baştürk, 2016: p. 26). In addition, these books contain information showing that a copy of all peace, alliance and commercial agreements entered into by the Ottoman State with other states (Kuzucu & Çıtırık, 2016, p. 150) and relations of other states' with the Ottoman Empire is recorded (Portakal, 2019, p. 17). As a result, the Nâme-i Hümâyûn Books have the identity of an important archive source in the studies to be carried out on the foreign policy and diplomacy of the Ottoman Empire (Kuzucu & Çıtırık, 2016, p. 149).

There are postgraduate studies regarding those Name-i Hümâyûn books, which are among the important sources for Ottoman History. In 2009, in Kahramanmaraş Sütcü İmam University, Social Sciences Institute, Department of History, a postgraduate thesis study titled "Ottoman-Uzbek Relations in the 18th according to Name-i Hümayun Books" was conducted by Tuğba Bozkır. There is a postgraduate thesis study titled "Transcription and Evaluation of Name-i Hümayun Book No. 4 (H. 1203-1206 / M. 1788-1792)" conducted by Hacer Çıtırık in Kilis 7 Aralık University, Social Sciences Institute, Department of History, in 2014.

There are three more postgraduate thesis studies also conducted within the History Department of the Social Sciences Institute of Kilis 7 Aralık University. The first of them is the study titled "Transcript and Evaluation of Nâme-i Hümâyûn Book No. 9 (pp. 1-115) (H.1186-1218/ M.1772-1803)" limited to the first 115 pages of the book conducted by Songül Bediroğlu in 2014. The second is the postgraduate thesis study titled

“Transcription and Evaluation of the Nâme-i Hümâyûn Book No. 9 (pp. 116-237) (H.1186-1218/M.1772-1803)” by Harun Baştürk, which includes the remaining pages of the Nâme-i Hümâyûn Book No. 9, in 2016. The third study is on the “Transcription and Evaluation of Documents Related to the Crimean Khanate in the Nâme-i Hümâyûn Book No. 6 (H.1115-1133/ M.1703-1721) conducted by Güler Portakal in 2019.

In addition to the said thesis studies, there is also a publication titled "Nâme-i Hümâyûn to the Crimean Khans according to the Name Book No. 2" published by the Ottoman Archives Department of the Presidency's General Directorate of State Archives in 2013.

In this study we have drawn up, the Letters that registered in the Nâme-i Hümâyûn Books that came from the King of France Louis XV to the Ottoman sultans and statesmen are discussed, with A. DVNS. NMH fund code. In the said books, 34 letters of the king were determined. The grand viziers to, who letters were sent, were determined from 'Mufassal Osmanlı Tarihi' compare dates of letters and the grand viziers' terms of office.

The nâmes corresponding to the years of rule of the King of France Louis XV (1715-174) are found in the Nâme-i Hümâyûn Books numbered 7, 8, and 17. In this sense, information about the general features of the books containing the letters of Louis XV is mentioned below.

Nâme-i Hümâyûn Book Nu 7. Nâme-i Hümâyûn book no 7 registered in the Prime Ministry Ottoman Archives covers the years H. 1133-1153/ M. 1721-1741 (Türe, İ. & Kaynar, S. 2017, p. 52). According to the Book Information Form obtained from the archive, it was seen that it consisted of 653 pages as noted by Havvanur Sarı as '30x19cm

in size, consisting of 655 leaves and 398 provisions' (Sarı, 2020, p. 9). As a result of the catalog scanning, it was identified that there were a total of 429 provisions acts concerning the correspondence with various states and khanates in the book. This information was obtained upon the scrutiny of the information form created at the beginning of the book by the archive and of the provisions taking place in the book (A. DVNS. NMH. d.7, book information form).

The Nâme-i Hümayûn Book No 8. This book covers the dates between H.1153-1186 / M.1741-1772 (Türe, İ. & Kaynar, S., 2017, p. 52). This book is not yet open to remote access. Information about the book was obtained from the archive authorities in person. Consisting of 608 pages, this book includes a total of 462 provisions. Information about the book was received as a result of scrutinizing the information form created by the archive at the beginning of the book and the provisions present in the book (A. DVNS. NMH. d.8, book information form).

Nâme-I Hümayûn Book No 17. Upon understanding that although the Name-i Humayun Book was drawn up as the addendum of the Mühimme book, its content consists of nâmes, it was included into the catalog of nâme-i hümayûn books and covers the years between H. 1159-1195/ M. 1746-1780 (Türe, İ. & Kaynar, S. 2017, p. 52). The book's size is 22 x 33 cm and consists of 391 pages. There are a total of 380 letters in the book. It was observed that the blank page without numbers was the first page and the blank pages with numbers were 228, 378, and 391. As a result of the catalog scanning conducted, it was determined that the number of provisions recorded in the book was 380. Information about the book was received as a result of scrutinizing the information

form created by the archive at the beginning of the book and the provisions present in the book (A. DVNS. NMH. d.17, book information form).

The scope of the study was kept limited to letters from Louis XV. Nevertheless, the provisions numbered 7, 8, 9, and 10 dated 1721 in the 7th book were also included in the study because they were written by Louis XV 's male servant and the letters from Cardinal Fleury numbered 167, 281, 282, and 309 in the same book were also included in the study because they provided important information.

Although the 38 numbered provision in the 8th book and the 379, 373, and 374 numbered provisions in the 7th book are documents of attestation, they were included in our study as they are the provisions showing the involvement of France in the peaceful end of the Ottoman Empire's struggles with Austria and Russia.

In addition to the Nâme-i Hümâyûn Books, some letters of Louis XV were encountered in the Topkapı Palace Museum Archive and the Ministry of Foreign Affairs and the Cevdet-Foreign Classifications. It was seen that the letter sent by King Louis XV of France, declaring that a new ambassador was appointed to replace Marquis de Bonnac, is registered in the Topkapı Palace Archive with the number TSMA E 709/72. In addition, it was also seen that a document, which seems to be related to Villeneuve and which tallies with the date of the letter with number 'A. DVNS. NMH. d.7, p. 568, no. 348, dated 28 February 1740, ' that states that the period of assignment of Marquis de Villeneuve has expired, is registered in the archive of the Ministry of Foreign Affairs with the number HR. MTV.745/ 17. However, as the scope of the study is limited to the Nâme-yi Hümâyûn Books, the nâmes in the mentioned classifications are not included in the study.

In addition, during the archive studies, it was seen that a copy of some of the documents recorded in the Nâme-i Hümâyün Books was also recorded in another fund. For example, it was understood that a copy of the document dated 5 July 1721, which was recorded with the number 27/7 in the Name-i Hümâyün Book numbered 7, was also recorded with the number 113/5602 in the Cevdet-Foreign Ministry fund.

In the study, first, Louis XV and Ottoman-French relations will be mentioned. Subsequently, in the next section, the transcriptions of the abstracts of the letters scrutinized in this study and the transcriptions of the letters examined in the last section will be presented.

2-LOUIS XV AND THE OTTOMAN-FRENCH RELATIONS

2.1- Louis XV (1715-1774)

Louis XV is the great-grandson of Louis XIV, the famous king of France, known as the "sun king." Upon the death of Louis XIV, his great-grandfather, on September 1, 1715, he was enthroned when he was only five years old (Havens, 1971, p.77). He became the king of France during a period, in which the weariness brought along by the long wars concluded with the Utrecht and Rastadt Treaties signed in 1713 and 1714, natural disasters posed adverse impacts on the demographic structure, and the heavy tax burden gave birth to social depression (Price, 2012, p. 93).

Louis XV did not participated the goverment of France until 1743 (Lee, 2002, p. 69). As he was a minor, he ruled his kingdom under the administration of his regents. First, Duke of Orleans Philippe ruled the kingdom for eight years as a regent for the young king. (Havens, 1971, p. 79). Upon the death of Prime Minister Dubois, who was running the government affairs as a deputy, a new prime minister was not elected and

Regent Philippe d'Orleans assumed the powers of the prime minister (Havens, 1971, p. 84).

Louis XV who was crowned in Reims in October 1722 was officially declared the King of France when he turned 13 in February, and the institution of regency came to an end following the death of Regent Philippe on January 2, 1723. The office of prime minister was reestablished and the Duke of Bourbon was appointed as the prime minister. As a result of the initiatives of the new prime minister, Louis XV married with Maria Leszczyńska, the daughter of Stanislaw Leszczyński, the former King of Poland, in 1725, when he was 15 years old (Havens, 1971, pp. 84-85).

When in 1726, Cardinal Fleury was appointed as the prime minister with highly vast powers, by replacing the Duke of Bourbon (Lee, 2002, p.72). The liaison between Louis XV and the government was provided by Cardinal Fleury, whom the king extremely trusted. Even if he did not officially acknowledge the title of prime minister, Fleury ruled France until his death in 1743 (Havens, 1971, p. 86). Cardinal Fleury, for whom Voltaire said, "The state's continuance of its existence for a long time was possible thanks to his moderate attitudes," avoided major reforms and turned to savings in state affairs, by following a conservative policy. Fleury who was trying to appoint the most suitable executives to the administrative posts was aware of when to resort to pressure and when to withdraw. He was a coordinator rather than a leader. Having managed to keep the French parliament in balance, Cardinal Fleury demonstrated an admirable premiership by making more accurate decisions than d'Argenson, his successor. It is understood, however, that his successful administration produced a temporary solution, not a permanent one (Lee, 2002, pp. 272-273).

According to Roger Price who informs (Price, 2012, p. 93) that in deathbed Louis XIV counseled Louis XV, his successor, to refrain from war, be a peaceful ruler, and work for the welfare of his people, the general aspect of the period of Louis XV is that it was a period of avoidance of war even to a little extent. The inclusion of France in the Wars of succession that started in 1741 took place as a result of the pressure of the French statesmen who considered that war as an opportunity to overthrow the Habsburgs, their centuries old rival (Price, 2012, p. 102). It is because the aim of France, which was included in the war to support the Duke of Bavaria Charles Albert who was rival to Maria Theresa who was the only heir after the death of Austrian emperor Charles VI, was to cast a deadly blow on Austria (Uzunçarşılı, 1995b, p. 237).

Realizing that it was a mistake to be involved with this war in view of the developments experienced during the war, Cardinal Fleury wrote a secret letter to Maria Theresa and expressed that continuation of the war would not be good for both parties. Fleury began to lose his popularity when Maria Teressa made the mistake of making the letter public. At the same time, France, which had to withdraw its forces as a result of the aid of George II, the King of Great Britain, who was also one of the elector princes of the Holy Roman Empire, to Austria, realized that its main enemy was not Austria but England (Bainville, 1938, pp. 260-261).

Upon the death of Cardinal Fleury on 29 January 1743, Louis XV, who was now 33, personally undertook the ruling into his own hands. However, as he was not very willing to rule, he stayed away from the government affairs and left the decisions to the ministers, and was satisfied with signing the decisions taken without reviewing or reading them. He did not even intervene with the conflicting decisions. For this reason, it is

known that conflicting policies were implemented during his time, he was fond to hunting, and he was at all times interested in hunting. Although he was not interested in state affairs, Louis XV, who made a decision to go the frontline to provide moral support to soldiers as the war with Austria lasted long, stated in a letter he wrote on 24 July 1743 that he wanted to devote himself to the profession of soldiery, in which his ancestors were successful, and that he could not remain irresponsible to the occupation of the cities of his country. Probably during his way back from visiting the army, Louis XV suddenly became ill in the city of Metz and turned back from the verge of death. The people also started to pray in churches for his recovery (Havens, 1971, s. 87). The king, who started suffering from the pain of conscience regarding the troubles experienced by the people, promised to make reforms to solve the long-term problems and started by dispelling Madame de Chateaunoux, his mistress, from the palace. It is because, despite the censorship in practice in that period, Madame de Chateaunoux was in such a luxurious and ostentatious manner and attitudes that attracted the reaction of the public. In a period when the reactions rose, such a decision taken by Louis XV was welcomed by the French people contentedly and he was granted the title of "Much beloved King Louis." Prayers for his recovery turned into demonstrations of joy once he started recovering and ceremonies were held in churches, pieces of bread were distributed to the poor people in the streets of Paris, and entertainments were organized. Nevertheless, Louis XV, who forgot his promise of reform following his recovery, took Madame de Chateaunoux back to his palace (Havens, 1971, pp. 87-88).

During this period, France was not free of religious conflicts. When a secret Calvinist movement emerged in France in the 1750s, inflicting a threat to the unity of the

church, Paris Archbishop Christophe de Beaumont started activities to destroy that secret movement in question. Decisions were made not to even manage the funeral ceremonies of the members of this secret sect called Jansenism. Nevertheless, this decision was protested by the Paris Supreme Court (Price, 2012, pp. 103-104). When Louis XV started to take strict precautions against this secret sect, he was assassinated and slightly injured by a sect member named Damians in the palace on 5 January 1757 (Havens, 1971, p. 92).

In the 1750s, France that wanted to prevent the strengthening of Prussia, which became closer with the Great Britain, in Europe, and to ensure the safety of Poland, its former ally, started to follow a convergence policy with Austria and Russia (Bainville, 1938, p. 270). It is a result of this policy that the heir who would come to the throne of France as Louis XVI in the future is married to Marie Antoinette who came from the Habsburg Dynasty (Bainville, 1938, p. 277).

As a result of the alliances that reversed in Europe in the course of time, the imposition of new taxes to cover the expenses of the wars and to find income for the army during the Seven Years War with England for the colonies in 1756 gave birth to reactions in the French parliament (Price, 2012, p. 102; Bainville, 1938, pp. 270-271). According to the French governance system, laws enacted by the king on the basis of his own authority used to enter into force by recording them after being audited by authorized parliament officials for compliance with government laws. A warning was being sent to the king about the laws that were determined to be noncompliant with the governmental laws. Upon understanding that taxes, among those new taxes, were also added for the personal needs of the king and the attempt of the king to abolish the parliament's objection authority through the Courts of Justice caused the occurrence of

conflicts between the members of the parliament and the king (Demirhan, 1945, pp. 33-34). It is also understood from the fact that the bourgeois class and the court judges, who were tax-free or who paid as much tax as they wished, were now permanently subject to taxation, and from Mademoiselle du Deffand's statement of "They tax on everything except the air we breathe" (Bainville, 1938, p. 265) that the French economy was in an exact dead end. When the reaction to the tax implementations increased and protests started among the members of the high court, a government coup was conducted by Chancellor Mopeau in 1771 and the country's economy commenced to improve with the dissolution of the parliament and the upon putting new tax reforms into practice. The death of Louis XV caused the reforms to be interrupted (Bainville, 1938, p. 278; Price, 2012, p. 104).

Louis XV, who died of smallpox on 10 May 1774, confessed his inability and wrote in his will that he was unable to rule the country and manage the government well (Havens, 1971, p.93). It can be said that this confession of Louis XV is at least an indication that he had an honest personality to see the reason for his failure within himself. Voltaire expressed that Louis XV was not a ruler worthy of his office and Choiseul, who acted as the ambassador to Vienna, highlighted the fact that he had an extremely reckless personality. Although Louis XV sometimes expressed that, he was a king who was unable to transfer it to his behaviors and establish his authority (Lee, 2002, p. 280). Marquis d'Argenson, the French Minister of Foreign Affairs, stated in his memoir that he wrote after leaving the government in 1749 that the king did not work much, the parliamentary meetings were short, nothing was done, and therefore, there were discourses of a 'Republican were accured among the intellectuals (Havens, 1971, p. 91).

According to historians, Louis XV is a king who avoids imposing his will even when he is right, and does not use it even if he is aware of his power and influence (Bainville, 1938, p. 253). The truth is: After Louis XV took over the governance, he was able to neither take a clear attitude towards the reforms nor develop a dramatic plan (Lee, 2002, p. 275). It is understood that the women he took beside him in the palace both influenced him and intervened with the state affairs, due to his addiction to women. In 1745, just after the death of Madame de Chateaunoux, Jeanne Antoinette Poisson, known as Madame de Pompadour, entered the life of Louis XV. Madame de Pompadour, who managed to enter the palace and influenced the financial circles after first marrying the nephew of a wealthy tax manager, took a place in the life of the king in the course of time, became influential in the palace, and almost came to the position of designating the fate of France (Havens, 1971, pp. 89-90).

As Roger Price stated, Louis XV exhibited the appearance of a king who tried to protect the monarchy by supporting reforms at the end of his reign, as much as his bad habits (Price, 2012, p. 102). According to the information provided by Bainville, as of the period of the regency of Louis XV, a fashion of British institutions started with the idea of reform, and these innovations were supported by the work of the government (Bainville, 1938, p. 253). We can say that the new political culture (Havens, 1971, p. 105), which started to form in France with the influence of intellectuals like J. J. Rousseau, Montesquieu, and Voltaire, laid the foundations of the great revolution experienced in 1789.

2.2. Ottoman- French Relations From The Beginning Until The Period Of Louis XV

Due to the enmity between the two countries because of the geographical proximity and religious separation, relations between the Ottoman Empire and France were established in a real sense after the Battle of Pavia in 1525 (Soysal, 1999, p. 1). However, it is possible to trace the beginning of these relations to the Crusades (Şahin, 2009, p. 278).

The Turkish-French encounter, which started during the Crusades in the Seljuk period, continued in early Ottoman history, and both parties faced each other in the Battle of Nicopolis in 1396. Together with Jean de Nevers, Duke of Burgundy and one of the commanders of France, who participated in this war with the troops commanded by nobles, many of his nobles were captured (Jorga, 2005a, pp. 267-269). King Charles VI of France sent Sir de Chetaeu, to Yıldırım Bayezid as an ambassador to save 25 of his nobles, including his own nephews, and the release of the prisoners, as a result, marked the inception of political relations. Also during the period of Yıldırım Bayezid, it is known that the Byzantine emperor tried to lead Charles VI, King of France, to an anti-Ottoman alliance with Timur. (Soysal, 1999, p. 2).

It is known that in the period of Mehmet II, when the Ottoman Empire started the preparations for the siege of Istanbul, the Byzantine Emperor Constantine XI requested help from the King of France in 1452 and the king responded negatively to that request, with the excuse that he was dealing with the internal affairs of his own country (Jorga, 2018, p. 43). After the conquest of Istanbul, Philippe-le-Bon, Duke of Bourgogne, prepared a Crusade Project in 1457 to reconquer Istanbul from the Turks. Nevertheless,

the project, which was also supported by Pope Pius II, failed as sufficient navy and land forces could not be provided for it (Soysal, 1999, p. 2).

It is known that France was involved in the Cem Sultan Crisis directly during the Bayezid II period. Prince Cem, who took refuge in Rhodes, became a political trump for the French people as a result of his removal to France by the knights. Hence, Sultan Bayezid II had to follow a peaceful foreign policy (Şahin, 2009, pp. 279-280). It is because Charles VIII, who came to the throne of France in 1483, had dreams of reclaiming Istanbul from the Turks and becoming the Eastern Roman Emperor. For this reason, Charles VIII, who even purchased the right of being an heir to the Byzantine throne from Andreas Paleaolog, the nephew of the last emperor of Byzantium, planned to take Cem Sultan from the pope and use it for his own purposes during the Italia Campaign he set off for in 1494 (Soysal, 1999, pp. 3-4). It is because, the purpose of the king was to take Prince Cem from the hand of the pope and to move to Istanbul and place him on the Ottoman throne (İnalçık, 2020, p. 172).

For 16th century, we can say that an incident experienced by France became an occasion for taking the first steps in the Ottoman-French relations that would turn into friendship in the future. In 1515, François I, who said when he ascended the throne of France, “If they elect me as the Emperor [of the Holy Roman Empire], I will take back Istanbul in three years or I will die for this cause. This dream of Francois I, came to an end with the election of Charles V as the German emperor and disputes between Francis and Charles V started (Soysal, 1999, p. 5). Francois was captured in the Battle of Pavia on February 24, 1525, and upon it, his mother asked for help from Suleiman the Magnificent (Uzunçarşılı, 1994, p. 503).

Suleiman the Magnificent, who had been planning a campaign to Hungary, for a long time, considered this help request of Francois I as a boon (Emecen, 1994, p. 34). He embarked on a campaign to Hungary governed by Ludwig II, brother-in-law of Charles V. As a result of the Battle of Mohacs in 1526, the Ottomans conquered Hungary. Meanwhile, in 1526, Francois I entered into a new struggle with the Holy Roman Emperor after he signed the Madrid Peace Treaty, by promising to start a war against the Turks, in order to get rid of captivity (Soysal, 1999, p. 7). However, the Hungarian campaigns of Suleiman the Magnificent, which would result in the Ottomans' annexation of Hungary in 1541, caused the Habsburgs to steer their attention toward the eastern front, which highly relieved France (Şahin, 2009, p. 280).

It is possible to say that the fact that the Habsburgs were rivals of both the Ottomans and France was the greatest factor in establishing amicable relations between these two states. It is because the Ottoman Empire was, in the eyes of France, a strong ally to receive support against the Habsburgs. From the Turkish point of view, France was a state that can be used as a tool to break the Christian unity (Çapar, 2019, p. 7). Accordingly, during his meeting with the Venetian ambassador, Francois I stated that he consider Suleiman the Magnificent as “The greatest assurance of the common and independent existence of the European states” against Charles V, who aimed to unite the Christian world under the Habsburg roof. Suleiman the Magnificent was also aware of the fact that France needed him. For this reason, he established friendly relations with France and he placed the European policy on that relationship and thus the power control in Europe switched into the hands of the Ottomans (Sander, 1987, p. 48). The expressions used by Suleiman the Magnificent in the letter he wrote to the king of France demonstrate

how superior the Ottomans considered themselves compared to Europe (Turan, 2004, p. 58; İnalçık, 2020, p. 176).

The France-Ottoman cooperation, which started with these military collaborations during the Suleiman the Magnificent period, became an obstacle for the European states to create unity in their hostilities against the Ottomans (Yalçınkaya, 2003, p. 430). In 1533 Suleiman the Magnificent sent a hundred thousand gold to Francois I and asked him to form an alliance with the German princes and Britain against the Holy Roman Emperor Charles V (Turan, 2018, p. 179). While the Holy Roman Emperor Charles V accused France of betraying Europe and Christendom by allying with the Ottoman Empire, it is known that King Francois I denied the alliance, but carried out the negotiations with the Ottomans secretly by means of ambassadors (İnalçık, 2020, p. 179). In 1536, upon granting Nation deserving extraordinary auspices status to her, France had concessions that had not been provided to any European states until that time (Kurtaran, 2014, p. 217). Within the framework of the friendship affairs established and the privileges it obtained through the capitulations, the commercial opportunities of France and the right to protect the Christian circles in the Ottoman country gradually increased (Soysal, 1999, p. 15).

A treaty of peace, commerce and amity, which was signed between the French ambassador Jean de La Forest, who came to Istanbul in 1536, and İbrahim Pasha (Soysal, 1999, p. 9). With this treaty, French traders would be able to trade freely with ships belonging to both states and pay a five-percent customs tax in exchange. The cases of the French subjects would no longer be heard by the Kadis (Ottoman judges) but by the Chief judges of Rumelia or Anatolia in the court of law, and a French dragoman will any case

be made available during the hearing. In the legal field, the jurisdiction rights of the French consulates have been acknowledged. French subjects would be treated in accordance with the laws of France (Uzunçarşılı, 1994, p. 506). Moreover, full religious freedom was provided to the French subjects and the maintenance and conservation of holy places were left to France. The ships of other Christian states trading in the Mediterranean were also included in the right to guarantee of France (Sander, 1987, p. 53). This treaty was limited to the life of the sultan and whether it was renewed or not was left to the initiative of the succeeding sultan (Şişman, 1999, p. 514). Nevertheless, this treaty signed between İbrahim Pasha and the French ambassador remained as a draft form after the execution of İbrahim Pasha. An official capitulation agreement was entered into with France in 1569 (İnalçık, 2000, p. 248). In the subsequent periods, the privileges were renewed during the period of Murad III in 1581, Mehmed III in 1597, and Ahmed I in 1604 (Pamir, 2002, p. 88).

The Ottoman objective in giving concessions to France was, by using France to block the expansionist policy of Charles V. prevent the expansionist policy of Charles V. Subsequently, France stood out in the Mediterranean trade instead of Venetians and French consulates were opened in Ottoman cities like Izmir, Aleppo, and Alexandria for the improvement of trade. During the Selim II period, with the capitulations granted on October 18, 1569, in order to get the support of France during the Cyprus expedition, conditions were enacted for Portuguese, Venetian, and British commercial ships trading in the Mediterranean to carry out their activities only under the French flag (Çapar, 2019, pp. 9-10). Hence, the French traders became superior to the European countries as they had the merchants of other states conduct trading under their own flags. However, in the

subsequent periods, due to the wars of France, its commercial activities in the Mediterranean declined and it fell into the position of a state that it paid more tax than the customs tax paid by other states. For this reason, the prime duty of the French ambassadors who came to Istanbul as of the 17th century was to try to regain commercial privileges (Sevinç, 2013, p. 121). In 1581, the capitulation treaty was renewed once again and this time the French ambassador started to be superior to the ambassadors of other states in the protocol. In addition, the right to trade, which was provided to the British a while ago, in the Ottoman geography under their own flag, was abolished and the requirement to trade under the French flag was enacted again (Soysal, 1999, p.16).

With the renewed capitulations, as a result of the initiatives of the French ambassador François Savory, in 1604, France was provided with the authority to protect the Latin priests in Jerusalem and patronize the Catholics in the Ottoman Empire and the ambassador Savory had a consulate building constructed in Istanbul (Özpekcan, 1993, p. 20). Hence, it can be said that a door has been opened for France to make Catholic propaganda in Ottoman geography. Accordingly, with these capitulations, in addition to commercial privileges, during the reign of Louis XIV (1643-1715), which is qualified as the period of France that it obtained the authority to deal with the issues of the Catholic subjects living in the territory of the Ottoman Empire, Louis XIV used this authority to make Catholic propaganda (Akçay, 2014, p. IX).

While the Ottoman Empire started to lose power due to long wars from the onset of the 17th century, France began to ascend in Europe. This rise, which started in the period of Louis XIII continued during the reign of Louis XIV and the Ottoman-French alliance started to appear as a distraction tactic against the Austrian Habsburgs, which

was the common enemy, rather than being of vital importance for France as it was in the past. In the relations that continued in an amicable manner, tensions arising from the behavior of the French ambassadors and political developments were also experienced from time to time (Soysal, 1999, p. 17). As can be understood from the memoirs of Marquis de Bonnac, saying:

After the grand viziers' taking their offices, there is a tradition of visiting the ambassadors and presenting the gifts, the quality and quantity of which are bound to rules. The frequent change of grand viziers during Mehmet IV.'s childhood and their short period of stay in their office made Marquis de La Haye weary of having presented traditional gifts for which he had to incur substantial expense. Considering that eighty-year-old Köprülü Mehmet Pasha would not be able to maintain his position for a long time, he neither paid a visit nor sent gifts, which were customary to be presented,

a problem of formality between the French ambassador and the Sublime Porte emerged (Bonnac, 2017, p. 71).

Then, as of the Crete campaigns that started in 1645, France experienced indecisions for thirty years between its own commercial interests and the issue of taking the side of the Christian states against the Ottomans. Nevertheless, Cardinal Mazarin, who spearheaded the French politics in that period, did not declare war against the Ottoman Empire directly but provided both material and military support to the Venetians in 1658 (Bilici, 2004, pp. 21-22). For this reason, during the Crete Campaigns, particularly during the period of Köprülü Mehmet Pasha as the grand vizier, the Ottoman-French relations came to a point of discontinuing (Gözübüyük, 2018, p. 107). In 1659,

when ambassador de La Haye's secret letters he exchanged with the Venetian navy commander in Crete were seized and it was determined that he was spying on behalf of the Venetians, his son Denis de La Haye, who appeared before the throne on behalf of his father, could not clarify the subject of the letters, and he was imprisoned by Grand Vizier Köprülü Mehmet Pasha (Ünal, 2019, p. 117; Soysal, 1999, p. 19). Upon this incident experienced, even if the grand vizier sent a letter to King Louis XIV of France, reporting the cause of imprisonment of the ambassador, it is known that Ottoman-French relations were cut de facto for seven years as of 1658 (Bilici, 2004, pp. 24-25)

After de La Haye, in 1670, Charles Francois Olivier, known by the name of Marquis de Nointel, was appointed as ambassador to Istanbul. Ambassador Nointel's main assignment was to restore the capitulations and drop the customs duty paid by French merchants to three percent. However, as the Ottoman Empire was reactive against France due to the fact that France helped the Venetians in the Cretan Wars (1645-1669), the ambassador was not shown interest. The ambassador's place in the ceremony was even degraded. The ambassador, who strived to renew the capitulations by Seeking an audience could not get any results from such attempts. The ambassador Nointel continued his efforts by highlighting the friendly relations between the Ottoman Empire and France, finally achieving his goal by renewing the capitulations in 1677 (Gözübüyük, 2018, p.110; Uzunçarşılı, 1995a, pp.210-211). In the memoirs of the Marquis de Bonnac about the fact that Ambassador Nointel was able to renew the deed of treaty as a result of long efforts: "Marquis de Nointel would not have been able to attain the happiness of obtaining the renewal of the capitulations if he had not collected his wits to realize his

purpose with the gifts he presented to the Sublime Porte viziers; he did this in 1677.” (Bonnac, 2017, p. 78).

With these deeds of treaty, which are said to have been renewed in 1673, the customs tax paid by the French merchants was reduced from 5% to 3%. The Catholics in the Ottoman Empire were left under the auspices of Louis XIV. In addition, the existence of members of the Jesuit and Kapusen sects living in Istanbul was guaranteed and French pilgrims were provided with the right to visit holy places (Çapar, 2019, p. 11). In addition, as a result of the said deeds, the keys of the holy buildings in Jerusalem and some relics were taken from the Greeks and delivered to the Catholic Franciscan priests again (Uzunçarşılı, 1995a, p. 215).

While there was no tension between the two countries during the period of Marquis de Chateauneuf, who was appointed as an ambassador in 1689, as the Marquess de Bonnac stated in his memoir, the Ottoman Catholic propaganda of France culminated during the time of the succeeding ambassador Ferriol (Bonnac, 2017, pp.90-91; Şişman, 1999, p.519). It is because Louis XIV's aim was to assume the protectorate of Ottoman subjects or trusted Catholics. For this reason, the king instructed the ambassador to find studies in line with that purpose (Hammer, 1991a, p. 119). Another assignment of Ferriol, which we can say to be related to that purpose, and which he dealt with during his task as an ambassador was to try to catholicize the Armenians. When the Sublime Porte realized this situation, it felt the need to put a barrier before Ferriol's activities (Jorga, 2005b, p. 309). After King Charles XII of Sweden, whom France considered as a friend, was defeated by Russia in the Battle of Poltova in 1709 and he took refuge in the Ottoman

government, Ferriol also tried to encourage the Ottomans to join Sweden and fight against Russia, upon the instruction of the King of France (Uzunçarşılı, 1995b, p.75).

In addition to these activities, as Bonnac also states in his memoir, Ferriol's attitudes like insisting on not delivering his sword, which he had to leave as required by the rules of attendance, and tried to practice the tradition of navigating the Bosphorus in a specially decorated boat, which belonged only to the sultans and grand viziers (even Bonnac had criticized his predecessor on this subject), caused reactions in the eyes of the Ottoman statesmen and tensions arose between the two countries again. During his ten-year office, the ambassador Ferriol was never admitted to audience the sultan for a meeting. Even the gifts he offered were returned and none of the demands of the ambassador was answered (Bonnac, 2017, pp. 96-97; Uzunçarşılı, 1995c, pp. 203-204). Nevertheless, the Sublime Porte tried not to turn the negative attitudes of the envoy Ferriol, who had a problematic personality, into a political crisis between the two countries and requested the withdrawal of Ferriol. Accordingly, Ferriol was called back due to his current psychological disorders (Soysal, 1999, p. 20). King Louis XIV of France, also did not reflect the crises inflicted by Ferriol in the diplomatic field, possibly due to the political conjuncture of the period, and recalled his ambassador. The French ambassador Ferriol went down in history as the ambassador who completed his duty without being admitted to the sultan's presence during his ten-year office as an ambassador (Akçay, 2014, pp. X-XIII).

Marquis des Alleurs, who was appointed as the Istanbul ambassador after Ferriol, dealt with both commercial and religious issues along with political affairs during his office. The purpose of the new ambassador, who could not succeed in commercial affairs,

was to unite the Armenians divided into two religiously and to carry out the repair work of the dome of the Church of the Holy Sepulcher in Jerusalem. Failing in his objectives, des Alleurs left his embassy assignment as an ambassador when he started experiencing health problems and Marquis de Bonnac was appointed in place of him in 1713. The new ambassador came to Istanbul only in 1716 due to the demise of Louis XIV and economic problems and started his duty (Bonnac, 2017, pp. 107-108).

2.3- Ottoman –French Relations In The Period Of Louis XV

During the period, in which Louis XV came to the throne, the Ottoman Empire was in conflict with the Venetians. Those actions of Venice, which supported the Montenegrins who rebelled during the Pruth rive and attacked the Ottoman ships with pirate ships, became a reason for war for the Ottoman Empire, who was currently planning to retake Peloponnese that was left to Venice in the Treaty of Carlowitz and with the initiatives of Silahtar (Damat-Martyr) Ali Pasha, the grand vizier of the time, war was declared against the Republic of Venice in 1714 (Uzunçarşılı, 1995b, pp. 101-102). Behind this decision of the Sublime Porte was also the encouragement of France who wanted to total annihilation of venice (Zinkeisen, 2011, pp. 327). France also incited the mercenaries that Venice hired to defend the Peloponnese, to desertation, and send instructions and money it sent to its consuls and embraced them (Zinkeisen, 2011, p.340). In addition, the Spanish representatives, who were going to Istanbul for cooperation negotiations with the Sublime Porte against Austria, were also supported by the French (Zinkeisen, 2011, p.391).

It is possible to say that during the periods in question, France was involved in the political problems of the Hungarians along with the Ottoman-Venetian conflict. At

the beginning of the 18th, the Hungarians led by Rakoczi Ferenc II waged a war of independence against Austria (Erdoğan, 2011, p. 82). Erdel Bey Rakoczi Ferenc II, who rebelled against Austria because of its cruelty against the Hungarians, took refuge in France when he could not get the support he wanted from the Sublime Porte that wanted to remain loyal to the Karlowitz Treaty, (Uzunçarşılı, 1995b, p. 114). In the incident of taking refuge, in which it is known that Count des Alleurs, the French ambassador to Istanbul, was also influential, it is understood that although the French government considered Rakoczi Ferenc II as a trump against Austria, it only provided financial support (Zinkeisen, 2011, p. 361). Upon Austria's entering into a new defensive alliance with its ally Venice on April 15, 1716 after the Spanish wars of succession (Uzunçarşılı, 1995b, p. 110), the possibility of the Ottomans to confront Austria also took place. Against this situation, the Ottoman administrators wanted to make use of Rakoczi (Sertoğlu, 2021, p. 2428). It is possible to say that the French ambassador Marquis de Bonnac had an impact on the Ottoman's change of attitude towards Rakoczi. It is because, by continuing the strategy of his predecessor des Alleurs, Bonnac tried to persuade the Ottoman government to continue the war and even financially support Rakoczi, who was seen as a trump against Austria, following the peace negotiations started after the fall of Belgrade (Zinkeisen, 2011, p. 381). The war between the Ottoman Empire, Austria, and Venice ended with the signing of the Treaty of Passarowitz in 1718 despite the efforts of both Rakoczi and the French ambassador Bonnac (Uzunçarşılı, 1995b, p. 141).

In view of the statement of Abraham Stanyan, the representative of England in Istanbul in 1719, which reads, "Whatever they say, I see that the Turks trust the French more than the other Christian powers" (Jorga, 2005b, p. 321), by taking into account the

wrong statement that will be seen later in the form, we can say that the Ottoman-French relations were warmer during the period of Marquis de Bonnac as an ambassador. In addition, Bonnac wrote, in his memoir, that among the Christian nations who came to the Ottoman country, the French were kept more privileged by the Turks (Bonnac, 2017, p. 174). Moreover, we can add that with the concessions granted in the subsequent periods to Villeneuve (Savaş, 2007, p. 74), the tensions experienced in the past were forgotten and the Ottoman statesmen showed more respect to France than other states.

The closeness between Nevşehirli Damat İbrahim Pasha, the grand vizier of the Tulip Era, and Bonnac, was effective in the formation of a sincere atmosphere between the two states, and the expression of “ancient friend” was used for the King of France in the documents. The enmity of both states against the Austrian Habsburgs had formed the foundation of this friendship (Akçay, 2014, pp. XIV-XV). In the letters from the King of France, the Ottoman sultans were addressed as “great and esteemed friends” (Text, s. 69).

We can say that during the period of the Marquis de Bonnac as an ambassador, the friendly relations between France and the Ottoman Empire focused on religious and commercial matters. The French ambassador Bonnac was assigned to the task of ensuring that the French trade in the Ottoman geography was developed, the Catholic sect was supported and spread, and the repair of the Church of the Holy Sepulcher in Jerusalem was entrusted to the Latin priests. In addition, Bonnac undertook the mission of keeping the Ottoman Empire in the position of a state to be at all times avoided in the eyes of Austria (Bonnac, 2017, p. 14). In fact, three purposes underlie the policy of France to keep the Ottoman Empire strong. The first of them is to maintain its commercial superiority in the Eastern Mediterranean, Egypt, and the Aegean Islands; the second was

to prevent Austria from extending down to the Mediterranean and Russia to the Black Sea; and the third was to assume the protection of the Catholic peoples in the Ottoman Empire (Şahin, 2009, pp. 287-288). Accordingly, in the embassy report and he wrote to the new king in his memoir, Bonnac stated that when he was appointed as an ambassador by Louis XIV, he was provided responsibility always for three major issues that were discussed between the Ottomans and France, and that those issues were "The protection of religion and the Holy Places in Jerusalem, the protection of His Majesty's subjects in the land of the Great Ruler, and finally, contacts with the movement or lack of movement of a great power (the government) like the Turks through the general interests of Europe- particularly those of His Majesty" (Bonnac, 2017, p. 166).

We can consider Austria as the reason why France was so persistently interested in Catholics who were Ottoman subjects. The fact that Austria, which was dealing with the Bourbon Dynasty in France, had the right to have a say for the Catholics in the Ottoman Country following the Treaty of Karlowitz did not suit France's purpose. Grand Vizier Nevşehirli Damat İbrahim Pasha, during his meeting with the ambassador Bonnac on the Pasarowitz Treaty, said that it is necessary to prevent this danger, referring to Austria, by acting individually or together (Akçay, 2014, p. XV). In this meeting, Bonnac, once again opened the issue of repairing the dome of the Church of the Holy Sepulcher, which had been carried on through the ambassadors for thirty years since the reign of Louis XIV, and demanded that this work be given to the protection of the King of France (Bonnac, 2017, p. 170). He also stated to the grand vizier that accepting this request would benefit the Sublime Porte in the peace talks to be held with Austria, otherwise, "it would leave a permanent matter of dispute in the hands of the Germans

and, thus, would make them the decision-makers of peace and war, and that the Germans would have this issue implemented by force” (Bonnac, 2017, p. 170). After the meeting, the Ottoman Empire accepted the ambassador's request, taking into account the possible inconveniences (Bonnac, 2017, p.170). The Greeks and ulema officials mentioned that the possession of some historical buildings in the holy lands by the Catholics may cause serious problems in the future. Despite it, the Sublime Porte accepted the Marquis de Bonnac's request in December 1718. By accepting that request, the Sublime Porte also aimed to prevent the Russian tsar from making excuses for interfering with the religious issues of the Greek and Armenian communities (Bonnac, 2017, pp. 25-26). France was satisfied because her demands about Jerusalem was accepted (Text, s. 62, 64, 66).

After securing the peace in the west through the Treaty of Pasarowitz, the waters started to warm up in the east this time on the Iranian border. During this period, the Safavid Dynasty was driven out by the Hotakîes came from Afghanistan and a civil war broke out in the country. The chain of events that started with the Sunni Lazgis in the Dagestan region, revolting against the Iranian atrocity, demanding protection from the Ottomans, and attacking here and there, was the cause of the tension that emerged between the Ottoman Empire and Russia (Bonnac, 2017, pp. 35-37). In 1722, Russian Tsar Peter I, who took advantage of these problems within Iran, suddenly entered Dagestan, which worried the Ottoman statesmen (Zinkeisen, 2011, p. 419). Upon it, the tsar proposed Istanbul share the conquests made and to be made in Iran in order to protect the interests of both parties, resolve the disputes, and continue the friendship established in Treaty of Pruth. When the Ottoman Empire, which hesitantly found this proposal appropriate, put forward the condition that the tsar would cancel the treaty he previously

entered into with Shah Tahmasb, in order to accept it, a tension that would lead to war between the two parties started (Zinkeisen, 2011, pp. 421-422). Stepping in during this tension, French ambassador Bonnac mediated and ensured a treaty between the two parties in 1724 and played an important role in resolving this tension, which brought them to the brink of war (Uzunçarşılı, 1995c, p.205). We learn from Bonnac's own memoirs that he was appreciated for his endeavors for the positive conclusion of those negotiations and that he was vested with a sable fur for the first time among the French ambassadors (Bonnac, 2017, p. 175).

As can be understood from the expression of “...memâlik-i mülûk-î etrafa elçiler irsâlinde ber-minvâl-i muharrer müsellemler ü mukarrer olan fevâid Devlet-i Aliyye tarafından matruh-ı tâkçe-i ihmâl kılınmak mugâyir-i vâki‘-i hal olduğun...” (Efendi, 2013, p. 1186) as can be understood from expression, Grand Vizier Damat Ibrahim Pasha, who wanted to learn closely the developments in the political, scientific, and cultural life, decided to send an ambassador to France known to be a friend (Sertoğlu, 2021, p. 2441). It is understood from the memoirs of Marquis de Bonnac that Yirmisekiz Mehmed Çelebi who had participated in the Pasarowitz talks, was appointed as an ambassador on 19 August 1719, upon Bonnac’s advising that the ambassador to be sent to the French palace should be a distinguished person for that assignment and that he would provide the necessary ease for the ambassador's travel; otherwise, he would not be able to provide any assistance (Bonnac, 2017, p. 29).

During the talks with Mehmed Efendi who had arrived in France, a request was made by the French government to renew the previously made treaties with the Sublime Porte. In response to that request, the Ottoman ambassador demanded that an alliance

agreement be made between Ottoman Empire with France and Spain, in which Spain would be involved. Nevertheless, no positive response was provided to that request (Uzunçarşılı, 1995c, p. 205). In addition to his tasks as an ambassador, Mehmed Effendi was also charged with the duty of examining technological innovations in France (Unat, 1968, p. 19). Although he could not achieve anything politically, he played an important role in erasing the wrong thoughts and opinions about Turks in the West and also in the accessing of French fashion to the Ottoman Empire (Arıkan, 2013, pp. 551-552).

Russia, which had been developing since the 18th century and was seeking ways to reach the Black Sea, was the biggest source of concern for France that had commercial and religious privileges in the Ottoman geography (Uzunçarşılı, 1995c, p. 206). For this reason, for renewing the privileges it had, Marquess de Villeneuve, who was described as the spearheader of France's Oriental policy, was appointed as the ambassador in 1728 (Şişman, 2011, p. 50; Text, s. 68) ¹.

During Villeneuve's period of embassy, the determining factor in Ottoman-French relations was the Habsburg-Bourbon rivalry that has been there for centuries. Upon the election of Stanislaw I, the father-in-law of King Louis XV of France, as a king in the elections held for the Polish throne in 1733, as a rival to Augustus III, the son of the deceased Polish king. Russia and Austria that supported Augustus III and invaded Poland. This way, the Polish Succession Wars broke out. Against this situation, France,

¹ No documents were found between the dates of 1721 and 1730. The document numbered 203 in the 7th book and dated 21 December 1730 is essentially the second letter of guarantee stating that Marquis de Villeneuve, who was appointed as an envoy in 1728, will continue his duty with the rank of ambassador.

on the one hand, declared war on Austria, and on the other hand, tried to encourage the Sublime Porte to war through Villeneuve, its ambassador in Istanbul, to keep Russia, which was an ally of Austria, busy. In addition to France, also Stanislaw I sent a letter to Hekimoğlu Ali Pasha, the grand vizier of the period, requesting to prevent Russia (Çolak, 1998, pp. 46-47). Although the Ottomans did not comply with this request, they sent instructions to the Crimean khan to take action in the event that the Russians could act against peace (Sertoğlu, 2021, p. 2486).

One of the figures who started acting to declare war on the Russians, with the French ambassador was Humbaracı Ahmed Pasha (Uzunçarşılı, 1995b, p. 237). Humbaracı Ahmet Pasha, who had French origin, attempted for the Ottoman-French alliance in line with the policy of France and asserted that the development of Russia was the greatest danger for the Ottomans. (Özcan, 1998, pp. 351-352). However, the Ottoman government did not intervene in the Polish Succession Wars, despite the encouragements of France and the endeavors of Humbaracı.

As a result of Ambassador Villeneuve's insistence on transferring the Tatars to Iran from disputed lands, considering that it would disrupt the relations between Russia and the Ottomans, the relations between Russia and the Ottoman Empire were broken when the Ottoman Empire tried to transport the Tatars to Dagestan from disputed zone in 1735 (Zinkeisen, 2011, p. 462). Using the march of the Tatars as an excuse, Russia declared war on the Ottoman Empire and occupied Crimea (Büyükaksoy, 2016, p. XII). It is understood that the Ottoman's treat with France after these events (Text, s. 73, 74). Consequently, the Ottoman Empire decided to wage a war against Russia on May 2, 1736, also with the encouragement of Villeneuve- even if he was a supporter of peace.

Upon it, Austria declared that if a treaty were not entered into, it would enter the war on Russia's side. For France, which forced the Ottoman Empire to declare war on Austria in the Polish issue, this situation became an opportunity, which it thought could make Austria accept its own requests (Sertoğlu, 2021, p. 2489).

Against the possibility of weakening of the power of the Ottomans that was following the course of the war cautiously and of the increase of Russia's influence in return, King Louis XV of France, worried that his commercial life in the Eastern Mediterranean would be endangered and requested Cardinal Fleury to Intervene (Zinkeisen, 2011, p. 515). Subsequently, while the war was still on going, Cardinal Fleury stated in his reply letter dated October 17, 1737 (Text, s.76), that the peace and security of the Ottoman Empire were important for France and that if the Ottoman Empire wanted the mediation of France, it would be notified to the parties of the war and that Villeneuve, his ambassador in Istanbul, would be assigned for this mediation duty. In 1738, the cardinal informed the grand vizier Yeğen Mehmet Pasha that Austria had accepted the mediation of France and that he had been appointed on behalf of France (Sertoğlu, 2021, pp. 2004-2506). Considering taking advantage of the prestige of France, which was the winner of the Polish Succession Wars, the Ottoman Empire did not agree to come to terms without its mediation (Sertoğlu, 2021, p. 2510).

Zinkeisen expressed the extent of the Sublime Porte's trust in France during this period as follows: “Finally, during the same period, the Iranian ruler Nadir Shah's proposal of peace mediation did not have a better fate as well. It was asserted that the mediation of France was sufficient against the Iranian ambassadors ” (Zinkeisen, 2011, p. 533). In spite of the jealousy of the ambassadors of other states, Villeneuve, by exhibiting

diplomatic ingenuity, became the only intermediary of the treaty (Zinkeisen, 2011, p. 534). As a result, after the negotiations between the parties concerning the terms of the treaty through Villeneuve, the Treaties of Belgrade and Niche were signed between the Ottoman Empire, Russia, and Austria under the guarantee (Text, s. 78, 79) of France in 1739 (Soysal, 1999, p. 21). The fact that these treaties were entered into with the influences of the French ambassador and that the states like England and the Netherlands could not exhibit the performance expected by the Sublime Porte, increased the prestige of France in Istanbul (Büyükkaksoy, 2016, pp. XII-XIII).

The fact that the said agreements took place under the guarantee of France (Text, s. 83, 85) carried the Ottoman-French diplomatic relations to the highest level.

Ambassador Villeneuve acted as a guide in the negotiations between the Ottoman and European states (Hammer, 1991b, pp. 7-8). Following the Belgrade Treaty, the Sublime Porte followed a policy of peace against the West until it declared war on Russia in 1768 and entered a long period of peace (Demir, 2012, p. XXVII).

The Sublime Porte, which became subject to the assault of Austria and Russia at a time when the war with Iran was not over yet, deemed the French ambassadors worthy of superior treatment compared to other Christian ambassadors in terms of position, seniority, exemption, freedom, and consular organization, by granting a capitulation on May 30, 1740, together with the privileges added to the previous capitulations, to France, which it declared as a friend of the dark day due to its important assistance in establishing peace. (Efendi, 2007, p. 626; Uzunçarşılı, 1995b, pp. 295-296). In line with that deed of treaty, France would be able to establish more consular organizations in the Ottoman country from then on and all consular employees would be exempted from the jizya tax

(Sertoğlu, 2021, p. 2518). At the same time, according to the article in question, all Catholic priests entered under the protection of France (Sevinç, 2013, p. 121). The most important aspect of the said capitulations was that they had a permanent status. This feature of continuity set an example for the treaties made with other states (Soysal, 1999, p.22). The Great Britain and the Netherlands, which were at the forefront for Sultan Mahmud I due to their mediation in the Karlowitz and Passarowitz Treaties, were now replaced by France (Uzunçarşılı, 1995b, p. 237).

France assisted the implementation of the Belgrade Treaty as much as in its signing. Villeneuve, who has not yet left Istanbul even if his period of assignment has expired (Text, s. 88), continued to work together with the new ambassador Castellane (Text, s. 88, 91), to solve the problems that were experienced in the issues that prevented the implementation of the treaty and that were experienced regarding the matters of the violations of the Russians on the destruction of the fortification in the Azov Fortress, the right bank of the Dnieper River to be accepted as the border, and the release of the Russian prisoners in the hands of the Turks, according to the provisions of the Belgrade Treaty (Hammer, 1991b, pp. 23-24). Russia also tried to lure France to its side at this stage but could not be successful. (Zinkeisen, 2011, pp. 570-571).

After Villeneuve's return to France, Sultan Mahmut I decided in the same year to send an envoy to Paris to express his thanks for its help in the Belgrade Treaty and to ensure further the friendship between two states (Uzunçarşılı, 1995c, p. 207). For this, Mehmed Said Efendi, son of Yirmisekiz Mehmed Çelebi, who had accompanied his father at the Paris embassy before, was assigned (Efendi, 2007, pp. 709-710). For sure, this embassy also had a political nature. The main purpose of the embassy trip was to

inform about the attitude of Russia that did not comply with the conditions of the Belgrade Treaty and used the Russian prisoners in the Ottoman Empire as an excuse in order not to destroy the Azov fortress, and to demand that France does whatever is necessary as the guarantor state in this respect. Ambassador Said Efendi was sent to Paris with letters written by both the sultan and the grand vizier concerning the issue (Sevinç, 2013, p.119; Uzunçarşılı 1995b, pp. 296-297).

The negotiations on the still unresolved Azov issue, which France stated that necessary act would be taken to resolve it (Text, s. 89), was continued with the mediation of Castellane and finally was solved by the decision that Russia would agree to demolish the Azov fortifications and, in return, the Ottoman government would approve the imperial title of the tsarina (Zinkeisen, 2011, p. 571).

Although it acted as an intermediary in entering into treaties between the parties, the French, who always tried to keep the tension between the Sublime Porte and Russia alive, was granted various privileges by the Ottomans. For example, Castellane, the French ambassador of the time, was admitted to the parts of the palace where ambassadors could not enter previously (Hammer, 1991b, p. 42).

Following the end of the Ottoman-Russian and Austrian Wars in 1740, the Wars of the Austrian wars of Succession broke out upon the death of Holy Roman Emperor Charles VI. Upon emperor's demise a struggle occurred for the inheritance of the Holy Roman Empire. Taking action to eliminate Austria, its historical rival, France wanted Sublime Porte beside it in the fight (Sertoğlu, 2021, p. 2531).

Nevertheless, the Ottoman government acted defiantly and wanted to play a part as a playmaker, like in the Suleiman the Magnificent period because, Mahmud I, seeing that the war had damaged trade, wrote letters to the warring parties in 1745 suggesting the mediation of the Sublime Porte (Sertoğlu, 2021, p. 2531, 2537). However, it was not what France expected from the Sublime Porte. France expected the Ottomans to get engaged in the war directly. For this reason, Marquis d'Argenson, French Minister of Foreign Affairs of the time, sent instructions to the ambassador Castellane and Humbaracı Ahmet Pasha and ordered them to work to persuade the Sublime Porte to press Austria through Hungary (Zinkeisen, 2011, pp. 600-602). Starting to act in line with this instruction they received, the ambassadors Castellane and Humbaracı Ahmet Pasha prepared a draft alliance, which included articles on the protection of the Ottoman lands in Hungary in order to encourage the Ottomans to go to war against Austria and the presence of Ottoman representatives in the negotiations to end the war, with an attempt to make an alliance agreement between the Ottomans and France (Şişman, 2011, p. 53). Moreover, even if no instruction from the French government had come, they also provided assurance that if the Sublime Porte declared war on Austria, half of the war expenses would be covered by France (Zinkeisen, 2011, p. 603).

The collaboration between Ambassador Castellane and Humbaracı Ahmet Pasha was effective in the formation of a strong French bloc among Ottoman statesmen (Büyükkaksoy, 2016, p. 2). Hayatizade Mehmet Emin Efendi, the sheikh al-islam of the time, acted together with Humbaracı Ahmet Pasha and became a supporter of French politics. Nevertheless, when the Dresden Peace Treaty was signed between Austria and

Prussia in July 1746, the efforts of the ambassador Castellane and Humbaracı Ahmet Pasha became fruitless (Uzunçarşılı, 1995c, p. 208).

The greatest reason why France's attempts before the Sublime Porte became fruitless was the distrust of the Ottomans toward the French. It is because the Sublime Porte, which did not forget that it fought alone against four states between 1683 and 1699, thought that this time it would be provided by the French as a sacrifice to Austria and Russia (Zinkeisen, 2011, p. 603). After Prussia and Austria signed the Dresden Treaty, the Sublime Porte entered into eternal peace with Austria (Sertoğlu, 2021, p. 2537).

After the eternal peace was established between the Ottomans and Austria, the ambassador Castellane, who was deemed unsuccessful and recalled by France (Text, s. 92, 95), which wanted to regain its shaken reputation, and Count des Alleurs, the son of the ambassador with the same name who had served previously in 1711-1716, was appointed (Zinkeisen, 2011, p. 604; Text, s. 94). Having come to Istanbul in 1747, des Alleurs was welcomed with a magnificent ceremony also attended by Sultan Mahmut I through the impact of the positive impression left by the former ambassador Villeneuve on the Ottoman statesmen (Şişman, 2011, p. 54).

France, which started to experience economic difficulties after the Austrian succession wars that ended in 1748, took precautions to relieve its economy on the one hand and tried to establish a new alliance to create a balance against the possibility of a war, upon the convergence between England and Russia on the other hand (Demir, 2012, p. 1). In this period, as a result of the secret correspondence of Prince Conti, who wanted to take the throne of Poland, and French ambassadors, who included des Alleurs, which

was understood to be known by Louis XV as well, it was decided to establish an alliance between Poland, Sweden, and Prussia against Russia, under the mediation of France, and the task of including the Sublime Porte in this alliance was charged to des Alleurs (Zinkeisen, 2011, pp. 604-605). Even Frederick the Great, the King of Prussia, who wanted an alliance between Sweden and the Ottomans to save Sweden from the domination of Russia, tried to realize his plan by means of the French ambassador des Alleurs, since he did not have an official representative in Istanbul (Büyükkaksoy, 2016, p. 6). In line with this policy of France, des Alleurs presented an alliance request to the Sublime Porte, but the Sublime Porte did not find it appropriate to enter into such a commitment (Uzunçarşılı, 1995b, p. 345). Although the French ambassador, Esad Effendi who was the sheikh al-Islam of the period, and the treasurer of Kızlarağası also supported the ambassador's request, they still could not get results. Secret meetings were held between the mistress of Kızlarağası and the wife of the ambassador des Alleurs. In addition, Louis XV wrote a letter to the sultan and sent it to Istanbul with a French doctor named Bellet, together with a chest containing precious jewels. Acting independently of the ambassador, the doctor tried to include the Sublime Porte in the alliance between France and Prussia by way of his connections at the palace, but no outcome came out (Hammer, 1991b, p. 136). There appeared even rumors in Europe that the French would incite the janissaries to revolt in order to have the sultan drive the janissaries away from the capital under the excuse of war (Büyükkaksoy, 2016, p. 45).

Because of Sultan Mahmud I's policy of living in peace with all his neighbors, France failed to provoke the Sublime Porte against Russia and to make an alliance with Prussia in the 1749-51 Swedish-Russian tension. Subsequently, France strived to form an

alliance bloc, this time consisting of Sweden, Denmark, Poland, Prussia, and the Sublime Porte, against Russia, in which it would also be included, but could not succeed it either. In 1752, France made efforts to have the Danish representative Ghaler accepted by the Ottoman government for that purpose (Büyükkaksoy, 2016, pp. 37-39).

Following the death of des Allaeurs in 1754, France appointed Comte Charles Gravier de Vergennes, the former Portuguese ambassador, as its ambassador. Vergennes, who came to Istanbul on May 23, 1755, tried to keep the Ottoman statesmen cautious and alert against Russia by warning the Ottoman statesmen about the sudden changes in European policy upon the instructions he received from the French government during his 13-year duty (Eser, 2007, pp. 8-9; Text, s. 96, 97).

A global war broke out upon the Diplomatic Revolution and the Seven Years' War that broke out immediately after it, between France, Russia, and Austria, which were the parties to the Treaty of Versailles, and England and Prussia, which were the parties to the Westminster Alliance (Sertoğlu, 2021, p. 2555). The Sublime Porte did in no case contentedly welcome its traditional ally France's alliance with Austria and Russia, its traditional enemies. Upon the developments experienced, concerns started to arise in France that the Sublime Porte might ban the trade to the French merchants in the Eastern Mediterranean and arrest the consuls (Zinkeisen, 2011, pp. 608-609). On the other hand, however, the French government wanted to prevent a possible Ottoman-Prussian rapprochement. With a secret instruction he received from Louis XV, French ambassador Vergennes presented a memorandum to the Sublime Porte and stated that such an alliance may give birth to dangerous consequences (Zinkeisen, 2011, pp. 626-628).

However, in a meeting of the French ambassador Vergennes with Koca Ragıp Pasha, the guarantees received that the friendship would not be disrupted relieved Paris. The Ottoman government already did not intend to tie its future to the policy of Europe by entering into a war that was not clear in terms of what it would inflict on it, in a period when the balances were constantly changing (Sertoğlu, 2021, p. 2558). Koca Ragıp Pasha also proposed to help France for peace with England. In the reply given on 12 June 1761, France, rejected the offer suspected that the Great Britain and Prussians were behind it (Demir, 2012, pp. 122-123). Meanwhile, in spite of the cold winds blowing between the two states, France still tried to keep the relations warm by sending officers to Istanbul (Zinkeisen, 2011, p. 610).

Even if it tried not to get involved in the wars in Europe by remaining loyal to the Belgrade Treaty, the Ottoman Empire was inevitably pulled into various incidents by Russia and France. After the death of King Augustus III of Poland, in 1763 and Russia's forceful causing of its supporter Stanislaw Poniatowski to be elected as Polish king, Polish nationalists rebelled and asked the Ottoman's help. Even if the Ottomans did not allow the rebels to enter its borders, the Russian troops, who followed the rebels who took refuge in Baserabya, attacked the town of Balta in the Ottoman territory, and tension between the Sublime Porte and Russia emerged again (Sertoğlu, 2021, p. 2560; Zinkeisen, 2011, p. 637). Upon the instruction received by French ambassador Vergennes from the government, which reads "Provoke the Ottoman Empire against Russia and not avoid any sacrifices in this issue" he persistently suggested that the Ottomans declare war on Russia. Finally, the 1768-1774 Ottoman-Russian War, which the ambassador boasted saying "I started this war," started this way (Şişman, 2011, p. 56). In the report Vergennes

submitted to the king after his return to his country after his period of duty expired in 1768 (Text, s. 104), the statement, "... In order to remain uninterested in everything we call mutual interests, the Turks think that they can find sufficient justifications for it based on their power..." (Zinkeisen, 2011, p. 600), it is possible to understand the reason for boasting about starting the war.

The news that the Russian navy in the Baltic seas is going down to the Mediterranean sea with the help of the British, upon the spread of the Ottoman-Russian war that started in 1768 to the seas, alarmed France that was privileged in Mediterranean trade, and it reported the situation to the Sublime Porte right away. However, the Ottoman statesmen disregarded the news as they did not think it was possible that the Russians would come down to the Mediterranean (Sertoğlu, 2021, p. 2576). The Great Britain, another state that may be disturbed by the presence of the Russian navy in the Mediterranean, aside from preventing the crossing of the Russians, threatened that it would declare the states that will prevent the crossing as enemies. While this issue was being discussed in the French cabinet, the duke of Choiseul presented a report that included valid reasons for the sinking of the Russian navy, but Louis XV and the ministers did not accept the report (Zinkeisen, 2011, p. 650). It is because such a situation would openly make France confront England and Russia and France might find itself on the side of the Sublime Porte in a way it never wanted, and even a new war might have broken out even without the passing of 10 years from the Seven Years' War. Hence, France remained uninterested in the Russian fleet's passing through Gibraltar and accessing the Mediterranean. Accordingly, the Russian navy, which entered the Mediterranean although the Ottoman statesmen did not think it would take place,

unfortunately defeated the Ottoman navy which was in Çeşme (Sertoğlu, 2021, pp. 2580-2581). The trade in Aegean Sea was also interrupted as a result of Russia's victory over the Ottomans both on land and in the seas and the blockade of the Ottoman coasts (Sertoğlu, 2021, p. 2599).

Having seen that the Russians' coming down to the Mediterranean would pose a danger to the eastern trade, France started to think about plans to prevent the Russians' progress, although it did not actively stop the Russians, and for it, it offered to make reforms in the Ottoman army through the ambassador Saint-Prieste. The Ottoman government initially rejected the offer of France as it was suspicious of it (Uzunçarşılı, 1995b, p. 479). However, in view of the weakness exhibited during the 1768-1774 Ottoman-Russian War, the previously rejected offer was accepted. France appointed Baron de Tott for the reforms in question (Şişman, 2011, p. 58). Baron de Tott, who was both a soldier and a diplomat, came with the ex-ambassador Count de Vergennes as his secretary and was tasked by the French government to learn Turkish and examine the situation of the Ottoman Empire, and particularly, gather information about the Crimean Khanate. Subsequently, in 1767, he was appointed as consul to Crimea to provoke the Crimean Tatars against the Russians. He came back to the Ottoman Empire from the Crimea in 1769 and after the Çeşme Incident in 1770, he was assigned to the fortification and defense of the Dardanelles against the threat of the Russian navy (David, 1992, p. 583).

The Sublime Porte's ending the of the war by being defeated and signing the Treaty of Küçük Kaynarca in 1774 disrupted the plans of France that aimed to break Russia's influence. During the period of Saint-Prieste as an ambassador, France changed

her traditional Orient policy. In the new policy, the Sublime Porte was not completely pushed aside, but Versailles began to turn on a green light to Russia for its own interests (Şişman, 2011, p. 60; Uzunçarşılı, 1995b, p. 482). In the Bulutkapan Ali Bey rebellion that took place in Egypt in 1771 during the 1768-1774 Ottoman-Russian War, the incident of invitation of Russia to the region by the rebels (Sertoğlu, 2021, p. 2599) had an impact on France's policy change as well.

France made plans that while, on the one hand, aimed at ensuring that Russia acted on its side in the wars with the Great Britain in America (Şişman, 2011, p. 59), it, on the other hand, secured its commercial situation in the east by occupying Egypt and preventing Russia's expansion. In a report he wrote to the foreign minister Vergennes, who had previously served as an ambassador in Istanbul, the Ambassador Saint-Prieste stated that Egypt was the shortest route to India and situated at a point that would threaten the British domination of India, making a proposal for the occupation of it. But for France, which did not accept that offer, the most accurate thing to do at that time was the presence of a weak Ottoman Empire in the region. (Soysal, 1999, pp. 46-47).

3-SUMMARIES OF THE TRANSCRIBED TEXTS

File	Page	No	Date	Remark and Summary
A. DVNS. NMH. d. 7	28	8	July 2, 1721	It is the translation of the letter sent from King Louis XV of France to the Grand Vizier Nevşehirli Damat İbrahim Pasha.

				Summary. It expresses that he is pleased that the Sultan granted consent for the repair of the sites of visit in Jerusalem, and took decisions to safeguard the French traders and Latin priests who were trading in the Ottoman country.
A. DVNS. NMH. d.7	29	9	July 4, 1721	It is the translation of the letter sent from the deputy of King Louis XV of France to the Grand Vizier Nevşehirli Damat İbrahim Pasha. Summary. It is made sure that the friendship between the two states will continue. It expresses that he is pleased that the Sultan granted consent for the repair of the sites of visit in Jerusalem, and took decisions to safeguard the French traders and Latin priests who were trading in the Ottoman country.

A. DVNS. NMH. d.7	30	10	July 5, 1721	It is the translation of the letter sent from the Regent for of King Louis XV of France to the Grand Vizier Nevşehirli Damat İbrahim Pasha. Summary. In response to the sultan's friendship wish in his letter, it specifies that the ambassador was informed about the necessary action to be taken for the king to show his friendship to the sultan in the same manner.
A. DVNS. NMH. d.7	27	7	July 5, 1721	It is the translation of the letter sent to Sultan Ahmed III from Louis XV, King of France. Summary. It expresses that he is pleased with the acceptance of the request made by Marquis de Bonnac for the repair of the sites of visit in Jerusalem, granting permission to the Latin priests to continue their

				worship as in the past, and with ensuring the safety of the French merchants trading in the Ottoman geography.
A. DVNS. NMH. d.7	299	203	21 Kanûn-u evvel (December) 1730	It is the translation of the letter sent to Sultan Mahmud I from King Louis XV of France Summary. Sultan Mahmud's accession to the throne was congratulated and expresses that it was decided that Marquis de Villeneuve, who still acted as the ambassador, will continue his duty.
A. DVNS. NMH. d.7	251- 252	165	May 28, 1731	It is the translation of the letter sent to Sultan Mahmud I from King Louis XV of France. Summary. The satisfaction felt for the letter sent by Sultan Mahmud setting out that the friendship between the two states will be continued in the

				best manner was expressed.
A. DVNS. NMH. d.7	252- 253	166	May 28, 1731	It is the translation of the letter sent to Grand Vizier Kabakulak İbrahim Pasha from King Louis XV of France Summary. It expresses that they were honored by the letter announcing the Sultan's ascension to the throne and that they instructed Marquis de Villeneuve, their ambassador in the Ottoman Empire, to safeguard the friendship between the two states.
A. DVNS. NMH. d.7	253- 254	167	May 28, 1731	It is the translation of the letter sent to Ottoman Grand Vizier Kabakulak İbrahim Pasha from Cardinal Fleury, the prime minister of King Louis XV of France Summary. Accession of Sultan Mahmut to the throne was

				congratulated. It specifies that the king of France was pleased to learn that he was special before the eyes of the Ottoman Empire and that the Cardinal Fleury would make the necessary endeavors to enhance the friendship
A. DVNS. NMH. d.7	449	281	August 10, 1736	It is the translation of the letter coming from Cardinal Fleury, the prime minister of King Louis XV of France Summary. It specifies that the necessary action will be taken by the King of France and Cardinal Fleury, his prime minister, against Russia's attacks on Crimea and Azov Castle.
A. DVNS. NMH. d. 7	449-450	282	August 10, 1736	It is the translation of the letter sent to Grand Vizier Seyyid Silahtar Mehmet Pasha from Cardinal Fleury, the prime

				minister of King Louis XV of France. Summary. It was hoped that against Russia's attacks on Crimea and Azov Castle, the Ottoman Empire would take the right and accurate decision and solve the issue.
A. DVNS. NMH. d. 7	490-491	309	17Teşrinievvel (October) 1737	It is the translation of the letter sent to Grand Vizier Seyyid Silahtar Mehmet Pasha from Cardinal Flori, the prime minister of King Louis XV of France.² Summary. The sadness felt for the disputes between Russia and Austria and the Ottoman Empire was expressed. It was specified that they had warned previously that if war was

² As understood from the Detailed Ottoman History, this letter was written in response to the letter written by the grand vizier Seyyid Silahtar Mehmet Pasha to the king of France during his office, after the dismissal of the grand vizier(Sertoğlu, 2021, p.2504).

				declared against Russia, Austria could also declare war against the Ottomans as an ally of Russia. It is expressed that by negotiating between Austria and Russia, a mediation proposal would be made to ensure peace, and if the parties accept, the ambassador in the Ottoman Empire, the Marquis de Villeneuve, would be assigned.
A. DVNS. NMH. d.8	42	38	September 18, 1739	It is the translation of the deed of France's attestation of the agreement signed between the Ottoman Empire and Austria under the guarantee of France. Summary. It is expressed that the copy of the peace treaty signed between the Ottoman Empire and Austria was sent to them by Marquis de Villeneuve, the French

				ambassador to the Ottoman Empire, who assumed the guarantee of the treaty.
A. DVNS. NMH. d.7	617-618	379	28 Kanûn-u evvel (December) 1739	It is the translation of the deed of France's attestation of the agreement signed between the Ottoman Empire and Russia under the guarantee of France. Summary. It is expressed that the copy of the peace treaty signed between the Ottoman Sultan and Russia last year was sent to them by the Marquis de Villeneuve, the ambassador of France in the Ottoman Empire, which assumed the guarantee of the treaty.
A. DVNS. NMH. d.7	568	348	28 February 1740	It is the translation of the letter sent from King Louis XV of France, to Sultan Mahmud I. Summary. It is stated that it was wished to increase the friendship between the two

				states more and the sultan's acceptance of the demand to be furnished by the ambassador Marquis de Villeneuve, for the renewal of the deed of treaty, was requested.
A. DVNS. NMH. d.7	568	349	February 28, 1740	It is the translation of the letter sent from King Louis XV of France, to the Grand Vizier İvaz Mehmed Pasha. Summary. It is expressed that the ambassador Marquis de Villeneuve was instructed and requested to renew the deed of treaty, as it was wished to strengthen the friendship existing between the two states more.
A. DVNS. NMH. d.7	612-613	373	June 22, 1740	It is the translation of the deed of France's attestation of the agreement signed between the Ottoman Empire and Austria

				under the guarantee of France. Summary. It is expressed that the copy of the peace treaty signed between the Ottoman Empire and Austria was sent to them by Marquis de Villeneuve, the French ambassador to the Ottoman Empire, who assumed the guarantee of the treaty and that the copy was approved by the King of France on 22 June 1740.
A. DVNS. NMH. d.7	613-614	374	June 22, 1740	It is the translation of the deed of France's attestation of the agreement signed between the Ottoman Empire and Russia under the guarantee of France. Summary. It is expressed that the copy of the peace treaty signed between the Ottoman Sultan and Russia last year was sent to them by the Marquis de

				Villeneuve, the ambassador of France in the Ottoman Empire, who assumed the guarantee of the treaty and that the copy was approved by the King of France on 22 June 1740.
A. DVNS. NMH. d.7	615-616	377	1 Kanûn-u evvel (December) 1740	It is the translation of the letter sent from King Louis XV of France, to Sultan Mahmud I. Summary. Following the expressions of friendship, the satisfaction of the sultan's renewal and expansion of the deed of treaty was specified. It is stated that the ambassador Marquis de Villeneuve, whose period of office had expired, will be honored by being admitted before his departure.
A. DVNS. NMH. d.7	615	376	6 Kanûn-u evvel (December) 1740	It is the translation of the letter sent from King Louis XV of France, to Sultan Mahmud I.

				Summary. It is stated after expressions of friendship, that the period of office of Marquis de Villeneuve, who had served as the ambassador of France to the Ottoman Empire for many years, satisfactorily, had expired and he was recalled.
A. DVNS. NMH. d.7	614	375	7 Kanûn-u evvel (December) 1740	It is the translation of the letter sent from King Louis XV of France, to Sultan Mahmud I. Summary. It is expressed that the Marquis de Villeneuve, the ambassador of France to the Ottoman Empire, had carried out his assignment successfully and was recalled, and it has been decided to appoint Count de Castellane as the ambassador. At the same time, this letter is in the form of credentials for the new

				ambassador.
A. DVNS. NMH. d.8	107	94	June 12, 1742	It is the translation of the letter sent from King Louis XV of France, to Sultan Mahmud I. Summary. It is expressed that they will do whatever is necessary regarding this issue, upon the fact that Russia did not comply with the conditions of the treaty entered into between the Ottoman Empire and Russia.
A. DVNS. NMH. d.8	107-108	95	June 16, 1742	It is the translation of the letter sent from King Louis XV of France, to Sultan Mahmud I. Summary. It is requested that the ambassador Count de Castellane, who was tasked to express friendship wishes and present gifts, be admitted for a visit to the palace.

A. DVNS. NMH. d.8	280	209	April 1, 1747	It is the translation of the letter sent from King Louis XV of France, to Sultan Mahmud I. Summary. After expressions of friendship, it expresses that the period of office of Count de Castellane, the ambassador of France to the Ottoman Empire, has expired and Count des Alleurs has been appointed as ambassador. This letter is in the form of credentials for the new ambassador.
A. DVNS. NMH. d.8	288	215	Evail-i Nisan (Early April) 1747	It is the translation of the letter sent from King Louis XV of France, to Sultan Mahmud I. Summary. It was requested that Count de Castellane, who successfully performed his embassy service, be allowed to express his wishes for friendship between the two states by being admitted before

				the sultan prior to his departure, expressing that his period of service had expired.
A. DVNS. NMH. d.17	16	17	April 1, 1747	It is the translation of the letter sent from King Louis XV of France, to the Grand Vizier Tiryaki Mehmet Pasha, Summary. It informs the grand vizier about the fact that the period of office of Count de Castellane, France's ambassador before the Ottoman Empire, has expired and that Count des Alleurs has been appointed in place of him. This letter is in the form of credentials for the new ambassador.
A. DVNS. NMH. d.17	17	19	Evâil-i Nisan (Early April) 1747	It is the translation of the letter sent from King Louis XV of France, to the Grand Vizier Tiryaki Mehmet Pasha, Summary. It states that the

				period of office of Count de Castellane, who performed his embassy service before the Ottoman Empire, has expired and he had been recalled.
A. DVNS. NMH. d.8	215-216	176	8 February 1755	It is the translation of the letter sent from King Louis XV of France to Sultan Osman III. Summary. It states that the assignment of a new ambassador could not be carried out on time, as they were not informed of the death of ambassador Count Des Alleurs, who served before the Ottoman Empire. It expresses that Count de Vergennes was appointed with the rank of envoy extraordinary, after learning of his death.
A. DVNS. NMH. d.17	28	34	February 8, 1755	It is the translation of the letter sent from King Louis XV of France, to the Grand Vizier

				Köse Bahir Mustafa Pasha, Summary. It is a letter that expresses that Count de Vergennes was appointed with the rank of envoy extraordinary, upon the death of Count des Alleurs, the French ambassador to the Ottoman Empire, and it is in the form of credentials for the new ambassador.
A. DVNS. NMH. d.8	353-354	272	17 Teşrin-i sâni (November) 1755	It is the translation of the letter sent from King Louis XV of France, to Sultan Osman III. Summary. The enthronement of Sultan Osman was congratulated and it was specified that every effort would be made to maintain the friendship between them and the Ottoman Empire.
A. DVNS. NMH. d.8	354	273	17 Teşrin-i sâni (November) 1755	It is the translation of the letter sent from King Louis XV of

				France, to Sultan Osman III. Summary. It states that after the death of Count des Alleurs, Count de Vergennes, who was sent with the rank of the envoy extraordinary, was promoted to the ambassador.
A. DVNS. NMH. d.8	400-401	307	March 25, 1758	It is the translation of the letter sent from King Louis XV of France, to Sultan Mustafa III. Summary. Sultan III. Mustafa's enthronement was congratulated. It states that every effort will be made to maintain the friendship between them and the Ottoman Empire.
A. DVNS. NMH. d.17	42	56	March 25, 1758	It is the translation of the letter sent from King Louis XV of France, to the Grand Vizier Koca Ragıp Pasha Summary. Sultan III. Mustafa's enthronement was

				congratulated. It was stated that the friendship between the two states continuing in a stable fashion and the treaty renewed in 1740 will be faithfully complied with.
A. DVNS. NMH. d.8	554-555	407	June 13, 1766	It is the translation of the letter sent from King Louis XV of France, to Sultan Mustafa III. Summary. It is a letter requesting that the administration of the visited venues in Jerusalem, which was previously under the control of the French priests but thought to have been acquired through cheating by the Greeks, to be granted to them again upon the promises to be provided by their priests.
A. DVNS. NMH. d.8	556-557	409	17 July 1768	It is the translation of the letter sent from King Louis XV of France, to Sultan Mustafa III.

				Summary. After expressions of friendship, it states that the assignment of Count de Vergennes, the ambassador of France to the Ottoman Empire, had been completed and that he would return, and that Count de Saint-Prieste was appointed in place of him.
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4-TRANSCRIPTION

A. DVNS. NMH. d.7, s. 28, no. 8

Devletlü Sa‘adetlü Sadr-ı ‘Azam Hazretlerine Françe Pâdişâhı Tarafından Gelen Nâmeniñ Tercümesidir.

Devletlü, sa‘âdetlü dostumuz hazretleri[ne] inhâ vüi‘lâm olunan budur ki: Şevketlü, ‘azametlü, pâdişâh-ı mu‘azzam hazretleriniñ taraf-ı hümayûnlarından sefâret ü risâlet ile tarafımıza irsâl olunan Elçi Mehmed Efendi vesâtetiyle firistâde olunan mektûb-ı sadâkat-ı üslûbuñuz tarafımıza teblîğ olup memnûn u mahzûz olmuşuzdur. Ve bu dostuñuzuñ hakkında mebzûl ihtimâm-ı tâmmıñız her vechle isbât-ı vücûd eylemişsiñiz. Ve şevketlü pâdişâh-ı İslâm dostumuzuñ ve krallığımıñ beyninde musâfât ü muvâlât kâmilen ve tamâmen mer‘î ve masûn tutulmakda vâki‘ olan hüsn-i himmetiñizi ve vakt-i fırsatda dostluğunuzun icrâsında olan hüsn-i takayyüdüñüzü der-i Devlet-i ‘Aliyye’de

ikâmet üzere olan Markiz dö Bonak nâm elçimiz herbâr tafsîl etmekden hâlî olmamağla i‘timâd-ı küllî hâsıl olmuştur. Ve bu cümleyi vekâlet-i mutlakañız ve istiklâliñiz hasebiyle Latin papaslarımızıñ ve Kudüs-i şerîf’de vâki‘ ziyâret-gâhlarımızıñ ta‘mîr ü termîmi içün mebzûl olan himmet ve takayyüdlere tasdîk ü te’kîd idüp şark ve garbda vâki‘ Latin papaslarımızıñ himâyeti ve memâlik-i mahrûselerinde ticâret eden tüccârımızıñ sıyânet ü emniyetleriçün kemâl mertebede mutayyeb olup mâbeynde olan dostluğın ‘alâmet ü izâlesini ziyâdesiyle izhâr ü beyân eylemişsiñizdir. Ve fî-nefsü’l-emr bu devlet ki böyle bir vekîl-i memduhûñ tedbîr ve rey-i isâbet-pezîrine merbût oldukda sebât ü metânet hasebiyle ‘ahidnâme-i hümayûnuñ hâmisî olup ahlâk-ı hamîde ile muttasıf olduğundan rütbe-i â‘lâsınıñ ‘adâletini icrâ eylemekden hâlî olmamalarıyla re‘âya-yı tarafeyniñ âsûde halliğî ve emniyet ü rahatları melhûz ve mutasavverdir. Kudretlü pâdişâh-ımu‘azzam dostumuz hazretleri: istihkâkınıza binâ’en mebzûl buyurdıkları letâfet-i pâdişâhanelerini ve i‘timâd-ı tâmmelerini yevmen fe yevmen izyâd ü terakkî bulmak derûn-ı dilden arzû ederiz. Ve bu iki devletiñ beyninde ‘akîde-i meveddet ü muhabbet tarafımızdan mâ-tekaddümden berü kavî ü müstahkem tutulmasını sıdk u hulûs ile arzû eylediğimiz gibi cenâb-ı sa‘âdetiñizin rey-i isâbet-pezîriniz ve tarafımıza olan hüsn-i irâdetiniz sebebiyle mahsûs olan istiklâliñizden her ne ki neş’et ederse icrâsında taksîrât eylememeniñizi me’mûl eder ve bundan ma‘âdâsını ve cenâb-ı sa‘âdetiñize olan hüsn-i i‘tibârımızı Devlet-i ‘Aliyye’ñizin elçisiniñ lisânen takrîrine havâle eyleyüp Hakk te‘âlâ hazretleriniñ hıfz ü emânetine sipâriş eyledik. Mîlâd-ı Hazret-i İsâ’nıñ biñ yedi yüz yigirmi birinci senesinde mâh-ı Temmuz’uñ ikinci gününde Paris nâm şehrimizde tahrîr olunmuştur.

Vusûlü Zilhicce, sene 1133 (M. Eylül / Ekim 1721)

A. DVNS. NMH. d.7, s. 29, no. 9

**Devletlü, Sa‘âdetlü Sadr-ı ‘Âzam Hazretlerine Françe Pâdişâhı Vekîli
Tarafından gelen Mektûbuñ Tercümesidir.**

Devletlü, sa‘âdetlü vezîr-i a ‘zam hazretleri[ne] dostâne inhâ vü i‘lâm olunan budur ki: Şıkk-ı evvel defterdârı olup Devlet-i ‘Aliyye-yi İslâmiye’nin elçisi olan Mehmed Efendi vesâtetiyle mektûb-ı meveddet-i üslûbuñuz bu dostuñuza de’b-i kadîmemiz üzere teslîm olunup kemâl mertebede memnûn olmuşuzdur. Ve mûmâileyh elçiniz tecdîd-i musâfât ü muvâlât eylediğünden mâ‘adâ der-i Devlet-i ‘Aliyye’nizde ikâmet üzere olan Markiz dö Bonnak nâm elçimiz bi’ d-defa‘ât tahrîr eylediğini tasdîk idüp bu iki devletiñ beyninde hüsn-i mu‘âmele ve kadîmî dostluğu müstâhkem tutacağınızda itminân-ı tam hâsıl olmuşdur. Ve şevketlü, ‘azâmetlü, pâdişâh-ı dâim-i muzaffer hazretleri vücûhla himmetiñize mebzûl buyurdukları istiklâl ruhsatıñıza binâ’en isti‘mâl eylediğiniz tedbîr-i siyâset her vechle pesendîde-i ‘âlem olduğundan mâ‘ada lâzım ü münâsib olanı vücûda getirmeğe re’y-i zerrînleriñiz ve zâtıñızda merkûz olan dekâyıkıñız der-kâr olup hüsn-i takayyuduñuz sebebiyle her hâli kuvvetden fi‘le getüreceğizi kavî dostlarıñıza bildirdiñiz ve Kudüs-i Mübâreke’de vâki‘ ziyâret-gâhlarımızıñ ta‘mîr ü termîmi ihsân olunan fermânıñız ile netîce pezîr olduğunda memnûn olmuşuzdur. Ve bu iki devlet beyninde evvel emirde ‘akd eylenen mu‘âhedenin şurût u kuyûduñu cenâb-ı sa‘âdetiñiziñ hüsn-i niyet ve istiklâliñiziñ sebebiyle müstahkem ü müekkid tutulacağında iftihârımız olduğundan mâ‘ada bu husûsda dahi Françe milletini sâir millete tercîh idüp mahrûm buyurmadıklarına her vechle müstahak olup zirâ hukûk-ı kadîmede ve dostluk metânetinde sâir milelden tefâvütleri izhâr-ı mine’ş-şemsdir. Bu takdîrce gerek Latin papaslarımız ve gerek tüccârımız âsûde hâlleri ve himâye olunmaları sebebiyle du‘â ve

teşekkür eyledikçe huzûz u huyûdumuzdadır. Dostluğumuzun izdiyâd ü imtidâdına ‘âlet-i müstakile olacağında irtiyâb-ı şerîfleri buyrulmaya tarafımızdan dâhi kezâlik ‘akd-i mu‘âhede metîn ü müstahkem tutulup ve kadîmden berü bu iki devletiñ beyninde cârî olan dostluk tarafeynden mer‘î ve muhterem tutulduğu ve ‘ale’l-husûs cenâb-ı sa‘âdetiñize olan hüsn-i i‘tibâr ve dikkat-i tâmmemi milel-i sâire fehmi eyledikleri i‘timâd-ı şerîfleri buyrula. Ve hâlâ taraf-ı Devlet-i ‘Aliyye’ñize ‘avdet iden elçiñiz cümlemizden memdûh ü mu‘teber olup Versaliya’ñın me’mûriyeti üzere meyl ü rağbetimizi cenâb-ı sa‘âdete tafsîl ve böyle şehinşâh-ı mu‘azzamıñ vekîline ne vechle imkân mertebesinde ikrâm ü imtiyâz eylediğimize huzûr-ı âsafânede takrîr eyleyeceğinde şübhemiz yoktur. Ve bundan gayri müşârün-ileyh şevketlü, ‘azâmetlü pâdişâh-ı İslâm hazretleriniñ şân-ı hümayûnlarına olan mürâ‘ât ve ihtirâmımızı cenâb-ı sa‘âdetiñize olan hüsn-i zan ve i‘tibârımızı mûmâileyh elçimiz hakîkten beyân edeceğine kat‘â şübhemiz yoktur. Hemân Hâkk te‘âla hazretleri cenâb-ı sa‘âdetiñizi bu sadâret-i ‘azîmede dâim idüp devlet ü ikbâliñizi iz‘âf ve mu‘zaf eyleye. Milâd-ı Hazret-i İsâ’nıñ biñ yedi yüz yigirmi birinci senesinde mâh-ı Temmuzun dördüncü gününde Paris nâm şehirde tahrîr olunmuşdur.

Târîh-i vusûlü Zilhicce, sene 1133 (M. Eylül / Ekim 1721)

A. DVNS. NMH. d.7, s. 30, no. 10

Devletlü, Sa‘âdetlü Sadr-ı ‘Azam Hazretlerine Françe Pâdişâhı Lalasından Gelen Mektûbuñ Tercümesidir.

Devletlü, sa‘âdetlü vezîr-i ‘âzam hazretleri[ne] dostâne inhâ vü i‘lâm olunan budur ki:

Şikk-ı evvel defterdârı olup Devlet-i ‘Aliyye-yi Osmânîye’niñ elçisi olan ‘izzetlü

Mehmed Efendi vesâtiyle mektûb-ı meveddet- üslûbuñuz bu dostuñuza teblîğ olunup hüsni-i mu‘âmeleniñ ve cenâb-ı sa‘âdetiñize olan hüsni-i i‘tibârımızıñ muktezâsınca huzûz-ınâ-mahsûr ile makbûl ü mergûbumuz olmuştur. Ve bu iki devletin ittifâk ü ittihâdları husûsunda haşmetlü kral efendim dostuñuzu arzûylediğim üzere mâil ü râgıb bulup mûmâileyh Devlet-i ‘Aliyye elçisiniñ rûtbe vü istihkākına göre ikrâm ü imtiyâzda kat‘â taksîrât itmedik. Ve bundan soñra her vakt-i fırsatta devletiñize ve cenâb-ı sa‘âdetiñiziñ ulüvv-i şânlarına i‘timâden dostluğu icrâ eyleyeceğimizde mûmâileyh elçiñize gereği gibi tefhîm olunmuştur. Bâkî devlet-i dâim bâd. Mîlâd-ı Hazret-i ‘İsa’nıñ biñ yedi yüz yigirmi birinci senesinde mâh-ı Temmuz’uñ beşinci gününde Pâris nâm şehirde tahrîr olundu.

Târîh-i vüsûlü Zilhicce Fî Sene 1133(M. Eylül / Ekim 1721)

A. DVNS. NMH. d.7, s. 27, no.7

Rikâb-ı Hümâyûn-ı Şevket-Makrûna Françe Pâdişâhı tarafından gelen

Nâmeniñ Tercümesidir.

Şevketlü, a‘zâmetlü, kudretlü, dâimü’z-zafer ve müstakilen Pâdişâh-ı İslâm Sultân

Ahmed Hân mümtâz ve mu‘azzez ulu dostumuz hazretleri nice sa‘âdet ü ikbâl ile

muttasıf oldukları gibi bundan soñra dahi

Hüdâ-ı Lâyezâl hazretleri devlet ve sa‘âdetlerin iz‘âf ü muzâ‘af idüp el-yevmü’l- inkırâz

dâim ve pâyidâr eyleye. Cenâb-ı hümâyûnları serîr-i â‘lâ-yı saltanatlarını teşrîf

buyurduklarından berü müşâhade eylediğimiz dostluk edillesini ve bâ-husûs hakkımızda

mebzûl olan meyl ü rağbetinize binâen Memâlik-i Mahrûseleri’nde ‘akd ü temhîd olunan

mu‘âhede-i mübârekeniñ şerâit ü kuyûdunu kemâ-yenbağî mer‘î ve muhterem

tutduklarından mâ-‘adâ cenâb-ı hümâyûnlarının himmet-i mülûkâneleri ve bu kadîm dostuñuzun niyet-i hayırları mutâbık ü mu‘âdil olduğundan kat‘â iştibâhımız yokdur. Ve cümleden ziyâde Kudüs-i Şerîf’de vâki‘ ziyâret-gâhlarımızın ibkâ ve ta‘mîriçün vâki‘ olan ricâ vü iltimâsımızda müsâ‘ade-yi hümâyûnları mebzûl ve bî-dirîğ buyrulup Latin papaslarımız kelevvel icrâ-yi âyîn eylediklerinden ve der-i Devlet-i Aliyyeleri’nde mukîm olan Markiz dö Bonak nâm elçimiz dâ‘îleri vâki‘ olan müsâ‘ade-i pâdişâhânelerini her-bâr tahrîr ve şark ü garbda sâkin olan re‘âyâmıza mebzûl buyrulan himâye-i pâdişâhânelerini tafsîl ve ‘ale’l-ıtlâk Memâlik-i Mahrûselerin’de ticâret iden tüccârımıza ihsân olunan emniyet-i kâmileyi iş‘âr eylediğinizde bu dostluğın ‘alâ‘im-i kuvvelerinden kemâl-i mertebede memnûn ü mesrûr olmuş iken nâ-gâh taraf-ı şehryârîlerinden bu dostuñuz tarafına sefâret ü risâletle firistâde kılınan mümtâz ü müntehab elçinizin kudûm ü vürûduyla hadd-ı ta‘birden ve hayr-ı vasfdan birûn huzûz ve hubûriyle memnûn ve şâd-mân olduk. Ve fetâ ki mûmâileyh şikk-ı evvel defterdârı olup elçiniz olan Mehmed Efendi deb-i kadîm üzere huzûrumuza gelüp âdâb-ı müstahsene ile nâme-i hümâyûn-ı meveddet- makrûnları bu dostuñuza tebliğ-i dâde-yi merâsim-i risâlet idüp tecdîd-i musâfat ü muvâlat eylemiştir. Ve ol vakitte cenâb-ı hümâyûnlarının dostlukda olan kemâl rağbet ve niyet-i hâliselerini şerh ü beyân ve beynimizde mâ-takaddümden berünüşûr-nümâ üzere olan musâfat ü muvâlatı tasdîk ve bu meclisde bir dürlü taksîrât vücûda getürüp teblîğ-i emr-i risâletde isbât-ı vücûd kılup ve taraf-ı şevket-makrûnlarından nice hidemât-ı ‘aliyyeye me’mûr olmalarıyla mazhar oldukları hidemâtı kütâf-ı pâdişâhânelerin hakkını bilüpher vechle tekmîl-i ‘ırz ü nâmûs-ı Devlet-i ‘Aliyye eylemiştir. Ve cenâb-ı hümâyûnlarının şân ve şevketlerine meylü mürâ’âtımıza biñâen kavlen ve fi‘len izhâr eylediğimiz dostluğa mûmâileyh elçiniz şâhidimiz olup ve fi

nefsü'l-emr Devlet-i 'Aliyye-i Osmânîye'ye öteden berü olan rağbet-i tammemizi elçilerine 'ale'l-imtiyâ ikrâm ü iğrâz eylememiz ile isâbet olunduğunu me'mûl ederiz.

Ve ricâlimizi iğrâz ü ikrâmda bu dostuñuza iktidâ ve kemâl-i mertebede izhâr- meveddet ü muhabbet eyledikleri bi'l-müşâhede sâbit olmağla mûmâileyhim huzûr-ı hümâyûnlarında tafsîl-i beyân ideceğimize iştibâhımız yoktur. Bu mertebede olan mevâddan zuhûr ve neş'et edecek tarafeyniñ tevâbi' ve levâhıklarının tezâyîd-i fevâidine şâmil işârda şerâit-i dostluk izhâr olacağına i'timâd-ı pâdişâhâneleri buyrula. Bâkî Hakk Te'âlâ hazretleri cenâb-ı şevket-makrûnları serîr-i â'lâ-yı saltanatlarında dâim idüp iktidâr-ı pâdişâhânelerini te'bîd ü te'yid eyleye. Mîlâd-ı Hazret-i Îsâ'nın biñ yedi yüz yigirmi birinci senesinde mâh-ı Temmuz'ın beşinci gününde Pâris şehrinde yazılmışdır.

Vusûl-ı Zilhicce, sene 1133 (M. Eylül / Ekim 1721)

A. DVNS. NMH. d.7, s. 299, no. 203

Rikâb-ı Hümâyûn-ı Şehriyâri'ye Françe Pâdişâhından Gelen Nâmeniñ

Tercümesidir

Şevketlü, 'azametlü, kudretlü, secâ'atlüpâdişâh-ı ehl-i İslâm şehinşâh-ı dâim-i muzaffer, hürmetlü, meveddetlü ulu dostumuz Sultân Mahmûd Han Hazretleri'niñ huzûr-ı hümâyûn-ı şevket-makrûnlarına 'arz-ı hulûs ve meveddet takdîmiyle Cenâb-ı vâhid-i mutlak ve Feyyâz-ı 'ale'l-ıtlâk, Hûdâ-yı müte'âl hazretleri zât-ı hümâyûn-ı şevket-masirlerin 'utuvvât-ı şevket ü sa'âdet birle dâim ü ber-karâr eylemeleri da'vâtı siyâkında pîş-gâh-ı mekârim-i destigâh-ı 'âlem-ârâlarına dostâne inhâ olunan budur ki: Bu iki devlet beyninde sâbit ü üstüvâr meveddet-i kadîme ve muvâlât-ı râsihanıñ hıfz ü mürâ'atında taraf-ı pâdişâhânelerinden meyl ü rağbet mebzûl buyrulmak ümîd ve

i'tikâdıyle taht-ı 'âli-bâht-ı pâdişâhîye culûs-ı hümayûn-ı şevket-makrûnları vukû'nda hâsıl olan sürûr u neşâtımızıñ izhârı ve meveddet-i kadîmeye mürâ'atta arzûmuzı 'ayân ü beyân için ihtimâm olunup meveddet-nâme tahrîri ta'cıl olunmuşdur. Binâen alâ hâzâ der-Devlet-i 'Aliyyeleri'nde ikâmet üzere olup istişâremiz erbâbı ricâlimizden müşâvirimiz olan Markiz dö Vilnof nâm elçimiz, elçilik pâyesiyle ibkâ ü takrîr olunup kendülerine kemâ-yenbağî terbiye vü tavsiye ve cenâb-ı vâ'lâ-ı şân-ı pâdişâhânelerine sıdk-ı hulûs ile olan muhabbet ve meveddetimiziñ teblîğ ü i'lâmı tenbîh ve sipâriş olunup iki devletiñ rızâsı tahsîline müste'id ve ma'kûl-ı dâ'îleri olunmağla taraf-ı pâdişâhânelerine taraf-ı dostânelerinden olmak üzere 'arz ü i'lâm eylediği umûr ve husûsda i'timâd-ı küllî buyrulmak me'mûlumuzdur. Ve derûnumuzda hûlus ile merkûz olan teblîğ ü i'lâmı mûmâileyh elçi dâ'îlerine müddet-i ikâmetinde sipâriş ve tenbîh olunan mevâdd ikidir: Biri budur ki huzûr-ı hümayûnlarına sıdk-ı hulûs ile olan meyl ü i'tibârımızı beyândan bir ân hâlîolmaya. Sâniyâ iki devlet beyninde sâbit olan muvâlât ü musâfât istihkâmından sarf-ı makderetten berî olmaya. Bâkî serîr-i sa'âdet-masir-i pâdişâhânelerinde dâimü'l-karâr olmaları dergâh-ı Hakk'dan müsûlümüzdür. Mîlâd-ı Hazret-i Îsâ'nıñ biñ yedi yüz otuz senesinde mâh-ı Kânûn-ıevvel'iñ yigirmi birinci gününde Varşal nâm mahallde tahrîr olunmuştur.

A. DVNS. NMH. d.7, s. 251-252, no. 165

Rikâb-ı Hümayûn-ı Şehriyâri'ye Françe Pâdişâhı Tarafından Gelen Nâmeniñ Tercümesidir.

Şevketlü, 'azametlü, kudretlü, mehabbetlü, Pâdişâh-ı İslâm Şehinşâhı mu'azzam, dâim-i muzaffer Sultân Mahmûd Hân ulu ve mûkerrem dostumuz hazretleriniñ vücûd-ı

hümâyûn-ı şevket-makrûnlarını, Cenâb-ı Hudâ-yı Mûte‘âl hazretleri dâim ve ber-karâr idüp taht-ı ‘âli-bâht-ı ‘Osmânîye’ye cülûs-ı hümâyûn-ı meymenet-makrûnları meymûn ü mübârek eyleyüp bu muhlis-i bî-riyâ Luiz tarafından huzur-ı lami ‘ün-nûr-ı mülûkânelerine dostâne inhâ vü ibnâ olunan budur ki: Cenâb-ı şevket-masir-ı şehriyârîleriniñ taht-ı ‘âli-bâht-ı ‘Osmânîye’ye cülûs-ı hümâyûnu meymenet-makrûnları vukû‘ bulduğı birle bu haber-i meserreti encâm hâlâ der-Devlet-i ‘Aliyye’lerinde mukîm Markiz dö Vilnof nâm elçimiz tarafından ‘acâleten i‘lâm olunmağla kemâl-i sürûr ve şâd-mânı birle mahzûz olmuş iken bu esnâda taraf-ı pâdişâhîlerinden şeref-yâfte-i sūdûr vürûd bulan nâme-i hümâyûn-ı şevket-makrûnları bâ‘is-i memnûniyet-i ‘azîme ve sebeb-i hüzûz-ı vücûd-ı kesîremiz olup, cenâb-ı şevket-masir-i mülûkâneleriniñ zât-ı sûtûde hisâl ve mâhmidetü’l-fi‘illeri muktezâsınca ecdâd-ı ‘azâm ve eslâf-ı kîramîleriniñ eyyâm-ı iktidârlarında mâ-takaddümden berü bu iki devlet mâbeyninde cârî vü vâki‘ olan dostâne mu’âmele vü muhibbâne mücâmele ve mirâsla ve mükâtebe birle musâfât ü muvâlâtıñ şurûtı icrâsı der-kâr idüğünü iş‘âr buyurmalarıyla eyyâm-ı saltanat-ı meymenet-makrûnlarında mâbeynde sâbit ve üstüvâr olan dostluğın semerâtı rütbe-yi â‘lâda müşâhede olunmak emr-i muhakkak olmağla hâliyâ Âsitâne-isa‘âdetlerinde bâlâda zikr olunmuş Markiz dö Vilnof nâm elçimiz**(bu muhlisleri tarafından cây-gir-i derûnumuz olan meveddet ve muhabbet ve sıdk-ı hulûs)**³ dahi kemâ-yenbâğı tavsîye vü terbîye ve tenbîh ve sipâriş olunup cenâb-ı pâdişâhânelerine bu muhlisleri tarafından cây-gir-i derunûmuz olan meveddet ü muhabbet ve sıdk-ı hulûs taviyyetimizi ve iki devletiñ menâfi‘-i husûlünde vâki‘ niyet ve hâhişimiz hâk-pâyı devlet-i celâdet-masirlerinetafsîl

³ Kâtibin burada tercüme yaparken satır atladığını fark ederek, bu cümleyi daha sonra tekrardan yazdığı anlaşılmaktadır

üzere şerh ü beyân eylediklerinde i‘timâd-ı şehriyârîleri mebzûl buyrulmak me’mûl ve melhûzdur. Bâkî HakkTe‘âlâ hazretleri Cenâb-ı mülûkânelerini tûl-ı ‘ömr birle muammer-i devlet-i kâmil ve sa‘âdet-i şâmile ile dâim ve ber-karâr eyleye. Mîlâd-ı Hazret-i Îsâ’nıñ biñ yedi yüz otuz bir senesinde mâh-ı Eyyâr’ıñyigirmi sekizinci gününde Versail nâm şehirde tahrîr olunmuşdur.

A. DVNS. NMH. d.7, s. 252-253, no. 166

Devletlü, ‘Înâyetlû Sadr-ı ‘Âzam Hazretlerine Françe Pâdişâhı Tarafından İrsâl Olunan Mektûbuñ Tercümesidir.

Da‘vât-ı -ı lâyıke takdîminden soñra dostâne inhâ olunan bu dur ki: Bundan akdem şevketlü, ‘azametlü, kudretlü pâdişâh-ı ehl-i İslâm, ulu ve mükerrerrem dostumuz ve ebed-i saltanat hazretlerinin taht-ı ‘Âli-baht-ı Osmânîye’ye *eyyedallâh-ı Te‘âlâ* iclâl ile teşrîf buyurdıkları haber-imeserret-meâlimüş‘ir ve mutazammın şeref-yâfte-i sūdûr olan nâme-i hümâyûn-ı şevket-makrûnları bu dâ‘îlerine vusûl bulmağla ber-muktezâ-yı şurût-ı muvâlât ve musâfât-ı dostâne cevâbda ta‘cîl ve ihtimâm-ı dostluk şerâit-i levâzımından olmağla cenâb-ı devlet-me‘âb âsaf-ı makâm câniblerine dahi cây-gîr-i derûnumuz olan muhabbet ü meveddet ve hulûs-ı taviyyet ve hüsn-i zannımız i‘lân ü beyân olunmak münâsib add olunmağla siz dostumuzun zât-ı sûtûde-i hısâllarında halefî olan sıfât-ı hamîdelerinden me’mûl olunur ki: Eslâflarınıñ hüsn-i hareket ve dostluk muktezâsı üzere vaz‘-ı mu‘âmele birle bu iki devletiñ beyninde sâbit ü üstuvâr olan dostluğun izdiyâd ü istihkâmına ve tarafeyniñ menâfî‘i husûlüne bezl-i himmet ve şevketlü, ‘azâmetlü, kudretlü Pâdişâh-ı Âl-i Osmân, ulu dostumuz hazretleriniñ hüsn-i niyetlerine muvâfakat birle iki devletiñ beyninde kadîmî olan dostluğun istihkâmına sâ‘y-i belîğ buyurular.

Biñâen-‘ale’z-zâlik tarafımızdan dâhi şerâit-i meveddet-i muhabbet ve levâzım-ı musâfât-ı muvâlât her hâlde hıfz ü mürâ‘at olunmak mutlîb-ı â‘lâ ve maksad-ı aksâmız idüğü bî-irtiyâb olmağla der-Devlet-i ‘Aliyyeleri’nde mukîm olan Markiz dö Vilnof nâm elçimize hüsn-i niyet ve sıdk-ı hulûs üzere dostluk ta‘azimi mürâ‘âtında mâ-fi’z-zamirimiz olan ‘azîmet-i taviyyetimizi huzûr-ı vâlâ-şânlarına tafsîlen i‘lâm ü ifâdesi elçi mûmâileyh dâ‘îlerine gereği gibi tavsîye ü tenbîh olunmuştur. Bâkî Hak-sübhâne ve Te‘âlâ hazretleri makâm-ı âsafîlerinde devlet ü saâdet birle dâim ve ber-karâr eyleye. Velâdet-i Hazret-i Îsâ’nın biñ yedi yüz otuz bir senesinde mâh-ı Eyyâr’ın (Mayıs) yigirmi sekizinci gününde Versail nâm şehirde tahrîr olunmuştur.

A. DVNS NMH. d.7, s. 253-254, no. 167

Devletlü ‘Înâyetlû Sadr-ı ‘Âzam Hazretlerine Kardinal dö Filori nâm Françe Baş Vekîlinden Gelen Mektûbuñ Tercümesidir.

Devletlü, sa‘âdetlü sadr-ı ‘âzam hazretlerinin huzûr-ı âlîlerine dostâne inhâ vü i‘lâm olunan budur ki: Cenâb-ı âsafânelerinden tarafımıza irsâl olunan mektûb-ı meveddet-i üslûbdan kemâl mertebe memnûn ü mahzûz olduğumuzdan gayri mefhûmunda şevketlü, ‘azâmetlü, kudretlü Pâdişâh-ı Âl-i ‘Osmân Sultân Mahmûd Hân Hazretleri serir-i saltânât-ı ‘Aliyye’ye teşrîf ü cülûs buyurdıkları hayr-ı meserret-i eser-i tahrîr ve bu iki devlet beyninde vâki‘ olan dostluk ve musâfât ü muvâlâtı hüsn-i ittihâd birle hıfz-ü mürâ‘at olunmakda himmet-i mülûkâneleri mebzûl idüğü işâret olunduğundan fevka’l-gâye mesrûr ü şâdân olmuştur. Haşmetlü Françe pâdişâhı dostları dahi bu hayr-ı meserret-i eserden aksâyü’l-gâye mesrûr ü şâd olduklarına taraf-ı devletlerine bu muhlîsleri dostâne i‘lâm ü şehâdet iderim. Bundan gayri cenâb-ı sa‘âdetleri taraf-ı

şehinşâhîde Devlet-i ‘Aliyye’niñ umûrına mahrem ve mümtâz ve müntehab olduklarını istimâ‘ eylemekde tekrâr ferih bulup bu iki devlet beyninde vâki‘olan musafâhât ü muvâlâtıñ ve ittihâdıñ te’yîd ve istihkâmına cânib-i âsafânelerden sa’y-ı belîğ olunduğu minvâl üzere bu dâ‘îleri dahi Françe pâdişâhı tarafından mahrem olduğum hasebiyle bu dostluğun izdiyâdına gereği gibi sa’y ve ihtimâm iderim. Ve her ne ki cenâb-ı sa‘âdetlerine bu muhlîsleri tarafından olmak üzere mergûb ve makbûl olunur ise dostluk muktezâsınca icrâsında sarf-ı makdûr olunur. Bâki re’y-i âsafânelerine tevfk-i ihsân olunmak ve sıhhat ü ‘âfiyet birle merkûz-ı aliyyelerinde dâim olmaları dergâh-ı zü’l-celâl’den niyâz olunur. Mîlâd-ı Hazret-i İsâ’nıñ biñ yedi yüz otuz bir senesinde mâh-ı Eyyâr’ıñ (Mayıs) yigirmi sekizinci gününde Versail nâm şehirde tahrîr olunmuşdur.

A. DVNS. NMH. d.7, s. 449, no. 281

Françe Pâdişâhının Baş Vekîli Olan Kardinal dö Flori Tarafından Devletlü Sa‘âdetlü Sahib-i Devlet Hazretlerine Yazılan Mektubuñ Tercümesidir.

Devletlü, sa‘âdetlü vezîr-i â‘zam müşeyyed-i efham hazretleriniñ meclis-i ‘adâlet şi‘ârları savbına merâsim-i hulûs tebliği ile inhâ-ı muhibbâne oldur ki: Geçen şehr-i Mayıs’ıñ onuncu günü târîhiyle müverrih taraf-ı muhlislerine tahrîr buyurulan mektûb-ı meveddet üslûbları vusûl ve derûnunda münderiç olan ‘azîz ve kıymetlü mühr ü muhabbetlerinden mahzûz ve dil-şâd olup husûsâ niçe şân ü ârâyış ü ziynet ve şöhet ü ‘adâlet ile sadr-ı âlâ‘ ve makâm-ı vâlâları hükmünü icrâ eyledikleri cümle Avrupa[’da] olan düvel beyninde meşhûr ve ziyâ-güster olmuşdur. Bu ‘asırda Devlet-i ‘Âliyye cenâb-ı devlet nisâbları gibi sâhib-i tedbîr ve ehl-i basîret ve âmûz-gâr ve her umûda kâmil ü mükemmel bir vezîr-i rûşen- i zamîre muhtaç idi. İn-şâa’llah-ı Te‘âla min ‘indillâh cibilliyetlerinde merkûz olan

kuvvet ü şecâ'at ve avn ü 'inâyet-i rabbânî ile Devlet-i 'Aliyye'ye izhâr-ı adâvet idenlerin üzerlerine zafer-yâb ü gâlib ve mansûr olacakları me'mûldür. Moskovlulardan bâ'is teşekkî ve Kırım üzerine ve Azak kal'asına taarruz ittikleri efendim Françe pâdişâhına mektûb-ı sa'âdet mashûblarınıñ mefhûmu kırâat olunup ma'lûmları oldukda nihâyet mertebe-i mahzûn ü mâğmûm olmuşlardır. 'Ale't-tahkîk efendim bu husûsda mahzûn olup ve cenâb-ı sa'âdetleriniñ herbâr kâmrân ü muhabbet-yâr olduklarından ez-dil ve cân iştiyâk-ı tâmları olduğundan gayri iki devlet beyinde öteden berü mün'akid olan kavî muhabbet ü muvâlât ve musâfâtıñ evvelkiden ziyâde istihkâm olunmasına sa'y-ı belîğ ideceği şâibe-i şübheden mübterâdır. Ve dâhi efendim Françe pâdişâhı bu muhibbiñize i'timâd eylediği ve bâ'is-i iftihârım olan makâm ü vekâletimiñ farîzası üzere hüsn-i mu'âmeleye ve kadîmî dostluğa hâlel-dârı olmayub 'ale'd-devam te'yîdine ihtimâm mâ'l- kelâm ideceğimizde şübhe yokdur. Ve cenâb-ı devlet nisâbları 'indimizde ne mertebe mümtâz ve mergûb ü mu'teber olduklarınıñ i'lân ü izhâr fırsatı fevt olunmayub binâen- 'alâ hâzâ dergâh-ı lâ-yezâlden istida'âmız budur ki: Sıhhat-ı beden ve muhabbet-yâr i'timâd-ı külli birle yed-i ihtimâm ve hüsn-i tedbir dil-pezîrlerine vâ-beste olan umur-ı mu'azzamada tefvîk-i 'aliyyesine refik ü rehber ve dâimâ sürûr ü şâd-manî müyesser eyleye. Âmin.

Tahrirâ fî'l-yevmü'l-'aşâr min şehr-i Ağustos sene 1736 'an Milâd-ı Hazret-i Îsâ fî
Kompın

A. DVNS. NMH. d.7, s. 449-450, no. 282

Devletlû, 'Înâyetlû Vezîr-i â'zam Hazretlerine Kardinal dö Flori Nâm Françe Devletiniñ Baş Vekîlinden Gelen Mektûbuñ Tercümesidir.

Fi 7 (Ramazan?) sene 1149 (M. 9 Ocak 1737)

Devlet-i ‘Aliyye’niñ vezîr-i â‘zamı Devletlû, sa‘âdetlû Mehmed Paşa hazretlerine dostâne i‘lâm olunur ki: Mâh-ı Mayıs’ın onuncu gününde tahrîr olunmuş mektûb-ı şerîfleri vusûl ve cenâb-ı sa‘âdetleri merkez-i vâlâlarını kemâle iriřdirdiklerinden gayrî ahlâk-ı hamîdeleri dahi düvel-i Nasârâ beyinde şuyû‘ bulmağla bu dâ‘îleri dahi ‘azîz ü zî-kıymet olan dostluklarının izhârından kemâl mertebe memnûn olmuřum ve hakîkât-ı hâl budur ki: Devlet-i ‘Aliyye’ye bu esnâlarda cenâb-ı sa‘âdetleri gibi r’ey- sâib ile mevsûf ü müstehak bulunması mukteza idi. Ve bârî-i te‘âlâ hazretleri Devlet-i ‘Âliyye’ye ihsân eylediğî kuvvet ü miknet-i ‘inâyetleride tevfiğ idüp bil-cümle düşmanlarına zaferyâb olmalarını me’mûl ideriz. Ve bu dâ‘îlerine irsâl olunan mektûb-ı şeriflerini hařmetlû Françe pâdiřâhına gereğî gibi i‘lâm eylediğimizde Moskovlu’dan olan şikâyet ve Kırım’a olan tecâvüzlükleri ve Azak Kal‘ası’na karřu vardıklarından mütekeddir olmuřlardır. Ve bil-cümle Mülûk-i Nasârâ’dan ziyâde hařmetlû Françe pâdiřâhı, Devlet-i ‘Aliyye’nin sâdik dostu olup devlet ü sa‘âdetleri devâmının kemâl mertebe arzûsundadır. Ve bu iki devlet beyinde mâtekaddümden berü cârî ve mustahkem olan musâfât ü muvâlâtı zirve-i â‘lâya iriřdirmek iřtiyâkındadırlar. Ve bu dâ‘îleri vazîfe-i mâ-lezimem üzere mâbeynde olan ittifâkı ale’d-devâm ve bilâ-halel hıfz itmek ihtimâmındayım. Ve Cenâb-ı sa‘âdetlerine olan ta‘zîm ü i‘tibârımızdan nâşî her hâlde dostluğû izhâr itmek sa’yındayım. Bâkî tûl-ü ‘ömr-ü devlet ile dâim olup bârî-i Te‘âlâ hazretleri tevfiğleri ihsân eyleye. Mîlâd-ı Hazret-i İsa’nın biñ yedi yüz otuz altı senesinde mâh-ı Ağustos’uñ onuncu gününde Kompiye nâm mahallde tahrîr olunmuřdur.

A. DVNS. NMH. d.7, s. 490-491, no. 309

**Devletlü, ‘Înâyetlû Vezîr-i â‘zam Hazretlerine Françe Pâdişâhınıñ Kardinal
dö Flori Nâm Başvekîlinden Gelen Mektûbun Tercümesidir.**

Elkâb-ı lâyıke takdîminden soñra cenâb-ı devletlerine dostâne ‘arz ü inhâ olunur ki:
Mâh-ı Temmuz’uñ on yedinci günü târîhiyle müverrih mektûb-ı mergûb-ı meveddet
üslûbları kemâl memnûniyetimiz birle vusûl bulup haşmetlü efendim Françe pâdişâhı
mefhûmuna gereği gibi mutî‘ olup Devlet-i ‘Âliyye’ye dostâne tahrîr olunmak üzere bu
dâ‘îlerine emr eyledikleri haşmetlü Françe pâdişâhı sînin-i ma‘dûdeden berü Devlet-i
‘Âliyye ile mâbeynde derece-i â‘lâda cârî olan dostluđu ve musâfât ü muvâlâtı bundan
böyle dahi kemâl sıdk ü hulûs ile mürâ‘atda te’kîde mütehetti ve âmâdedirler. Ve bu
esnâda bi’l-cümle Urus’un hâkimesi olan Moskov çariçesinin Devlet-i ‘Âliyye ile olan
münâfesesı takrîbi ile haşmetlü Nemçe Çasarı ile Devlet-i ‘Âliyye beyninde dâhi hudûs
iden tohm-ı şikâkdan gâyet ile mütekeddir olmuşlardır. Hatta çariçe-yi mûmâileyhanıñ
keyfiyeti ve dostluđa mugâyır nâ-mâkul hareketi geçen sene de Devlet-i ‘Âliyye
tarafından tarafımıza tafsîlen tahrîr olundukda Françe pâdişâhı sâbit-i kadim dostları
olduđuna binâ’en Devlet-i ‘Âliyye’ye sâdıkâne ve dostâne cevâb irsâl eylediğinden
mâ‘adâ Moskovlu ile hudûs iden ceng ü cidâle müdâvemet olunur ise Nemçe imparatoru
Moskov çariçesiyle müttefik olduğundan ‘ahdini yerine getürmek ile mecbûr olup cenge
dahi dâhil olacađı emr-i mukadder idüğünü ihbâr eylemişler idi. Ve mücerred iş-bu
tahrîrât ile kanâ’at olunmayub ceng-ü cidâle istidâmetde netîce-i muvahhişe muhtemel
idüğünü ve mülûk beyninde re‘âyâ ü berâyanın rahât ve ârâmişi içün arzû olunan sulh u
salâhın istidâr ve temâyülünü Devlet-i ‘Âliyye’ye sevk ü ilkâ etmek içün Françe
regimendinin Lukum tente koloneli ya’nî biñbaşı vekîli olan Tot nâm beğ-zâdesi Devlet-i

‘Âliyye’ye gönderilüb, edebâne hareket kendüsüne tenbîh ü sipâriş olunmuşdu. Ve yine fasıla verilmeksizin Françe Devleti ile musâlaha üzere olan haşmetlü Nemçe Çasarı tarafına sa’y-ı belîğ olunup çasar-ı müşârünileyh Devlet-i ‘Âliyye ile munsifâne sulh ü salâh eylemek üzere müste‘id olduğunu fi’l-hakîka hiss eylediğimizden gayri bu niyetde olduğunu tarafımıza müceddeden te’kîd eylemiştir. Binâen ‘ale’z-zâlik bu dâ’îleri dahi daîka fevt etmeksizin iş-bu üç devlet beyninde olacak tavassutumuzda rağbet gösterdiğinizden Nemçe Çasarına ihbâr olunmuşdur ki fil-vâkî‘ haşmetlü Françe pâdişâhının tavassutuna gereği gibi rızâ-dâde olunur ise bu husûsu çariçeye dâhi î’râd idüp ve Nemirova nâm mahallde ‘akd olunan mükâlemenin vâkî murahhas elçilerine terbiye oluna ki: mümkün olan sür‘ât ile bu işin temşiyetine şürû‘ ve sa’y ideler. Ve zikr olunan beğ-zâde bilâ-te’hîr Beç şehrine götürülecek iken kendüsünüñ ba’zı mevânî‘ ile berren İstanbul’a gelmediğinen Françe Devleti’nin bu husûsda olan sipârişler ve Devlet-i ‘Âliyye’nin î’râdına dâir Nemçe çasarından vârid olan cevâblar Beç şehrinden mürûr eylemek lâzime mahsûs ulağımız ile Âsitâne-i Sa’âdetde mukîç olan ‘izzetlü Markiz dö Vilnof nâm elçimize irsâl olacaktır. Muhârebe üzere olan düvel-i selâse tarafından îrâd olunan kabûl olunur ise tarafımızdan kemâl-i hâhiş ve sıdk-u hulûs ile iş-bu düvel beyninde ‘adl üzere sulh u salâh mün‘akid olmasına sa’ı-belîğ ve ihtimâm-ı tâm olunacağından iştibâh olunmaya. Ve musâlehâ-yı merkûmuñ ‘akd olunması ‘ale’t-tesâvî cümleye mühimm olup arzûsunuñ dahi menâf’î-i müşterek olduğu görünüyor ve Françe Devleti tarafından dahi keremiyet birle arzû olunduğuna bâ’is budur: kim iş-bu hudûs iden ceng ü cidâle müdâvemet olunur ise sâir mülûk-ı Nasâra dahi bieyyi hâl dâhil olacakları kable’l-vukû’ müşâhede olunur. Ve Françe Devleti, Devlet-i ‘Âliyye beyninde zirve-yi â‘lâya reşîde olan dostluk bu peresede olmamış olsa dahi nice esbâba nazar ile

Devlet-i ‘Aliyye’nin râhat ve emniyetinde Françe Devleti’niñ menfa‘atine şumûl vardır. Ve bu husûsuñ temşiyeti içün mûmâileyh ‘izzetlû Markiz dö Vilnof nâm elçimizin rüşd-ü ‘aklına ve sıdk üzere olan hareketine kemâl mertebe i‘timâdımız olduğundan murahhaslığa bir gayrisini nasb itmeyüb yine elçi-i mûmâileyhe müfevvez ve bu husûsuñ temşiyetine nasb olunmuşdur. Ve bu iki devlet beyninde müstahkem ve sâdikâne ittihâd olunmak içün elçi-i mûmâileyhden sa‘y olunup Devlet-i ‘Aliyye tarafından dahi kendüsüne izhâr olunan dostluktan gâyet ile mahzûz olmuşuzdur. Bâkî devlet ve sa‘âdet birle bârî-i Te‘âlâ hazretleriniñ hıfz ü emânetinde olalar. Velâdet-i Hazret-i Îsâ’nıñ biñ yedi yüz otuz yedi senesinde mâh-ı Teşrîni-evvel’iniñ on yedinci gününde Konte Niv nâm mahâlde tahrir olunmuşdur

A. DVNS. NMH. d.8, s. 42, no. 38

Devlet-i ‘Aliyye-i Dâimü’l- Karâr İle Nemçelü Beyninde Françe Kefâleti İle Dermiyân Olan Musâlahâda ‘Akd Olunan Mevâdd İçün Françe Tarafından Gelen Tasdîknâmeniñ Tercümesidir.

Fî sene 5 S[afir] [1]154 (M. Nisan 1741)

Luiz bi-‘inâyetullâh-ı Te‘âlâ Françe ve Navare memleketleriniñ pâdişâhıyız. İş-bu tahrîrâtımızniñ ru’yet-i muktezası olan bil-cümlelere tarafımızdan ‘arz-ı hulûs ile i‘lân ü beyân olunur ki: Şevketlü, kudretlü, ‘azemetlü pâdişâh-ı İslâm mu‘azzam ü mükerrem dostumuz hazretleri ile haşmetlü Roma İmparatoru hürmetlü, muhabbetlû karındaşımız beynlerinde geçen sene mâh-ı Eylûl’üñ on sekizinci gününde Belgrad Sahrâsında ‘akd ü temhîd olunan sulh üsalâh ve mukaddemâ bast olunan esâs mevâddına mutâbık mâh-ı mezbûrun yedinci gününde ve ba‘de Teşrîn-ievvel’iniñ beşinci gününde mevâdd-ı merkûmenin tasrîhiyle karâr-dâde olan mevâddiñ kefâletini mutazammın Françe

Devleti'miziñ müsteşîri olup der- Devlet-i 'Osmânîye'de mukîm olan rağbetlû, sadâkatlû Markiz dö Vilnof nâm elçimiz tarafından ruhsat-ı kâmile ile me'mûr olduğı üzere yevm-i mezbûrede mahâll-i merkûmede terkîm bir kıt'a mümzâ temessükü tarafımızda irsâl olunmağla âtîyede zikr ü beyân olunur. Devlet-i 'Aliyye ile Roma İmparatoru beyninde devleteyn tarafından matlûb olan Françe pâdişâhının tavassutu ile el-yevm 'akd ü temhîd olunup 'âmmeniñ istirahatine şâmil olan sulh ü salâh mevâddının icrâsına Françe pâdişâhının tarafından dostâne iltimâs olunan kefâlet ve müşârünileyhiñ iş-bu maslahat-ı hayr-ı encâmıñ te'kîdi arzûsuyla ruhsat-ı kâmilesi üzere 'akd-ı musâlehânıñ tavassutuna me'mûr der-Devlet-i 'Aliyye'de Françe pâdişâhı müşârünileyhiñ elçisiyiz. Ruhsat-ı kâmilemiz muktezasınca gerek taraf-ı Devlet-i 'Aliyye'den ve gerek Roma İmparatoru müşârünileyh tarafından karâr-dâde ve 'akdü temhîd olunan bil-cümle şurût u kuyuduñ icrâsına ve te'kîdine tarafımızdan iş-bu kefâlet temessükü imzâmız ile mumzâ ve mührümüz ile memhûr kılınub tarafeyne bir kıt'a sûreti verilmişdir. Milâd-ı Hazret-i Îsâ'nıñ biñ yedi yüz otuz dokuz senesinde mâh-ı Eylûl'üñ on sekizinci gününde Belgrad Sahrâsı'nda vâki' haymede tahrîr olunmuşdur.

A. DVNS. NMH. d.7, s. 617-618, no. 379

Devlet-i 'Aliyye-i Ebed-Peyvend İle Moskovlu Beyninde Françe Kefaleti İle Der-miyân Olan Musâlahada 'Akd Olunan Mevâdd İçün Françe Tarafından Gelen Tasdiknâmeniñ Tercümesidir.

Fî sene 5 S[afir] [1] 154 (M. 22 Nisan 1741)

Luiz bi-'inâyetullâh-ı Te'âlâ Françe ve Navare memleketleriniñ pâdişâhıyız. İşbu tahrirâtımızıñ ru'yeti muktezâsı olan bil-cümlelere tarafımızdan 'arz-ı hulûs iblağıyla i'lân ü beyân olunur ki: Şevketlû, kudretlû, 'azametlû, pâdişâh-ı İslâm, mu'azzam ü

mükerrem dostumuz hazretleri ile haşmetlü, hürmetlü Moskov Çariçesi hürmetlü, muhabetlü hemşîremiz beyninde geçen sene mâh-ı Eylöl'ün on sekizinci gününde Belgrad Sahrâsı'nda 'akd ü temhîd olunan musâlahânîñ ve ba'de mâh-ı Teşrîn-i evvel'iniñ üçüncü gününde Niş Sahrâsı'nda ve ba'de-i Kânûn-ı evvel'iniñ yigirmi sekizinci gününde Âsitâne-i Sa'âdet'de karâr-dâde olan mevâddîñ kefâleti mutazammın Françe Devletimiziñ müsteşîri olup der-Devlet-i Osmâniyye 'de mukîm olan rağbetlü, sadâkatlü Markiz dö İlyof nâm elçimiz tarafından ruhsat-ı kâmile ile me'mûr olunduğu üzere mâh-ı Teşrîn-i evvel'iniñ yigirmi sekizinci gününde Âsitâne-i sa'âdet'de terkîm bir kıt'a mumzâ temessükü tarafımıza irsâl olunmağla âtiyede zıkr ü beyân olunur. Devlet-i Âliyye ile Rusya Devleti beyninde devleteyn tarafından matlûb olan Françe pâdişâhınıñ tavassutuyla Belgrad altında mâh-ı Eylöl'ün on sekizinci gününde 'akd olunan musâlahâ ve ba'de-i mâh-ı Teşrînievvel'iniñ üçüncü gününde Niş kurbunda ve el-yevm tasdik-nâme mübâdelesinde karâr-dâde ve imzâ kılınan mevâdd-ı müsâlemenîñ 'âmmeniñ istirahatına şâmil olmak üzere icrâsıçün tarafeynin dostâne îrâd ü iltimas olunan kefâlet ve Françe pâdişâhı müşârünileyh dâhi iş-bu maslahata hayr-ı encâmıñ te'kîd arzûsuyla ruhsat-ı kâmile siyle 'akd-ı musâlahânîñ tavassutuna me'mûr der-Devlet-i 'Aliyye'de Françe pâdişâhı müşârünileyhin murahas büyükelçisiyiz. Ruhsat-ı kâmilemiz muktezâsınca gerek taraf-ı Devlet-i 'Aliyye'den ve gerek çariçe-i müşârünileyh tarafından karâr-dâde ve 'akd ü temhîd olunan bil-cümle şurût ü kuyûduñ icrâ ü te'kidine bu lisân-ı Frengi üzere tahrîr ü tafsîl olunan mevâdd mantûkınca vech-i mustahsene ile terîim olunan siyâk üzerine iş-bu kefâlet-i temessük imzâmızla mûmzâ ve mührümüzle memhûr kılınmışdır. Tarafeyne birer kıt'â sûret ve çariçe müşârünileyh tarafına irsâl olunmak üzere verilmişdir. Milâd-ı Hazret-i İlsâ'nıñ biñ yedi yüz otuz dokuz senesinde

Kanûn-ı evvel'iniñ yigirmi sekizinci gününde Âsitâne-i Sa'âdet' de Tersâne-i 'Âmire'de tahrîr olunmuşdur.

İmza-yı elçi-i Françe

A. DVNS. NMH. d.7, s. 568, no. 348

Rikâb-ı Hümâyûn-ı Şehriyâriye Françe Pâdişâhından Gelen Nâmeniñ

Tercümesidir.

Fî sene 1153 13 S[after] (M. 10 Mayıs 1740)

Şevketlü, 'azametlü, kudretlü, mehâbbetlü şehinşâh-ı mu'azzam pâdişâh-ı ehl-i İslâm dâim-i muzaffer Sultân Mahmûd Hân mu'azzez ü mükerrerrem ulu dostumuz hazretleriniñ piş-gâh-ı hümâyûn-ı şevket-makrûnlarına 'arz-ı hulûs ve meveddet birle ed'îye-i lâyıke takdîminden soñra dostâne inha ü i'lâm olunur ki: Cenâb-ı Mülûkâneleri ve imparatorluğumuz beyninde mâ-takaddümden cârî mürâ'ât olunan musâfât ü muvâlâta taraf-ı şehinşâhilerindeñ dahi rağbet buyrulduğı meşhûdumuz olmağla ve bu dâ'îlerinden bundan böyle sıdk ü hûlus üzere mürâ'ât ve tezâyüd-i meveddetiñ yevmen fe yevmen derûñ-ı iştâk ile arzûsunda olduğumuzu der-'aliyyelerindemeks iden Markiz dö Vilnof nâm elçimiz i'lâm ü ifâde birle tarafımızdañ izhâr-ı memnûniyet eylemek üzere müceddeden tenbîh ve tavsiye olunmuşdur. Binâen'aleyh iş-bu iki devlet beyninde kadîmî olan muvâlâtı te'kid içüñ 'ahid-nâme-i hümâyûnları tecdîd ve dostluğa şâyeste olan vechle ba'zı mu'âhedeleriñ 'akd ü icrâsına müsâ'ade-i pâdişâhâneleri olması me'mûlumuz olmakdañ nâşî elçi-i mûmâileyh bu dâ'îleri tarafından olmak üzere 'arz ü i'lâm ideceğı husûsunda i'timâd-ı küllî eylemeleri mütemennî ve mültemestir. Bâkî Cenâb-ı Hümâyûn-ı Pâdişâhâneleri tûl-ü 'ömr ü şevket birle dâim ü ber-karâr olalar.

Velâdet-i Hazret İsa'nın biñ yedi yüz kırkınıc senesinde mâh-ı Şubat'ın yigirmi sekizinci gününde Versalya nâm mahalde tahrîr olunmuştur.

A. DVNS. NMH. d.7, s. 568, no. 349

Devletlü, Sa'âdetlü Vezîr-i 'Âzam Hazretlerine Haşmetlü Françe Pâdişâhından Gelen Mektûbuñ Tercümesidir.

Fî sene 1153 S[afer] 10 (M. 7 Mayıs 1740)

Elkâb-ı lâyıke takdîminden soñra inhâ olunur ki: Devlet-i 'Aliyye ile Françe Devleti beyninde ez-kâdim olan musâfât ü muvâlâtı bundan böyle dâhi ma'a-ziyâdemüstahkem kılmak arzûsunda olduğumuzdañ nâşî iş-bu iki devlet beyninde bundan akdem 'akd olunan mevâddıñ tecdîdi cümleden ziyâdme'âsir add olunup 'azîz ve kemâl mertebe dostumuz olan şevketlü azâmetlü şehinşâh Âl-i 'Osmân efendiñiz hazretleriniñ şân ve şevketleri yevmen fe yevmen iz'âf-ı muza'âf olması dergâh-ı zülcelâlden mütemenni olup, der-Devlet-i 'Aliyye'lerinde meks iden Markiz dö Vilnof nâm elçimize tarafımızdan bu husûs içün sipariş olunup ve muktezâ görülen tecdîd-i mevâddı i'tibâr eylediğimiz vech üzere cenâb-ı sa'âdetlerinden dâhi kezâlik i'tibâr olundukda der-Devlet-i 'Aliyye'niñ re'âyâ ve berâyâsınıñ menâf'ii içün hakîmâne masrûf olan tedâbiri müstâhsineñizden ve vekâlet-i mutlâaıñız üzere bu emrde dahi sa'y-ı belîğ ve hüsn-i himmetiniz der-kâr olacağında iştîbâhımız yokdur. Elçimiziñ peyderpey tarafımıza olan tahrirâtından cenâb-ı şerîflerine olan i'tibârımız mûmâileyhiñ takrîrinden te'kid olundukda bu husûsda dâhi i'timâd olunacağı melhûzumuzdur. Bâkî barî-i Te'âlâ hazretleriniñ hıfz-ı emânetinde olalar. Velâdet-i Hazret-i İsa'nın biñ yedi yüz kırkı

senesinde mâh-ı Şubat'ın yigirmi sekizinci gününde Versaliya nâm mahallde tahrîr olunmuştur.

A. DVNS. NMH. d.7, s. 612-613, no. 373

Bundan Akdem Devlet-i 'Âliyye İle Nemçe Çasarı Beyninde 'Akd ü Karâr-Dâde olan Mevâdd-ı Musâlehanın Kefâletini Mutazammın Françe Pâdişâhından Gelen Tasdîk-nâmenin Tercümesidir.

Luiz bi-'inâyetullâh-ı Te'âlâ Françe ve Navare memleketlerinin pâdişâhıyız. İş-bu tahrîrâtımızı ru'yeti muktezâsı olan bil-cümlelere tarafımızdan 'arz-ı hulûs iblâğıyla i'lân ü beyân olunur ki: Şevketlü, kudretlü, 'azametlü, pâdişâh-ı İslâm, mu'azzam üe mükerrem dostumuz hazretleri ile haşmetlü Roma İmparatoru hürmetlü, muhabetlü karındaşımız beynlerinde geçen sene mâh-ı Eylûl'ün on sekizinci gününde Belgrad Sahrâsı'nda 'akd ü temhîd olunan sulh u salâh ve mukaddemâ bast olunan esas mevâddına mutâbık mâh-ı mezbûrûn yedinci gününde ve ba'de mâh-ı Teşrîn-i evvel'inin beşinci gününde mevâdd-ı merkûmenin tasrîhiyle karâr-dâde olan mevâddın kefâletini mutazammın Françe Devleti'mizin müsteşîri olup der-Devlet-i 'Osmânîyye 'de mukîm olan rağbetlü, sadâkatlü Markiz dö Vilnof nâm elçimiz tarafından ruhsat-ı kâmile ile me'mûr olduğı üzere yevm-i mezbûrede mahall-i merkûmda terkîm bu bir kıt'a mûmzâ temessükü tarafımıza irsâl olunmağla âtîye zikr ü beyân olunur. Devlet-i Âliyye ile Roma İmparatoru beyninde devleteyn tarafından matlûb olan Françe pâdişâhının tavassutuyla el-yevm 'akd ü temhîd olup âmmenin istirahatına şâmil olan sulh ü salâh mevâdının icrâsına Françe pâdişâhının tarafından dostâne iltimâs olunan kefâlet ve müşârünileyhiñ iş-bu maslahat-ı hayr-ı encâmın te'kîdi arzûsuyla ruhsat'ı kâmile üzerine akd-ı musâlehânın tavassutuna me'mûr der-Devlet-i Âliyye'de Françe pâdişâhı müşârünileyhiñ

elçisiyiz. Ruhsat-ı kâmileimiz muktezâsınca gerek taraf-ı Devlet-i ‘Âliyye ’den ve gerek Roma İmparatoru müşârünileyh tarafından karâr-dâde ‘akd ü temhîd olunan bil-cümle şurût ü kuyûduñ icrâsına ve te’kîdine tarafımızdan iş-bu kefâlet temessükü imzâmız ile mûmza ve mührümüzle memhûr kılınub tarafeyne bir kıt’a sûret v,rlmiştir. Milâd-ı Hazret-i İsa’nıñ biñ yedi yüz otuz dokuz senesinde mâh-ı Eylûl’uñ on sekizinci gününde Belgrad Sahrâsı’nda vâki‘ hayme[de] tahrîr olunmuştur.

İmzâ-ı elçi-i Françe

İş-bu kefâlet-i temessükü- nâtık olduğı üzere tarafımızdan ve halef ü vârislerimiz ve memâlik ve ülkât ve arâzi ahâli ve reâyâlarımız taraflarından kabûl ü tasdîk ve te’kîd eyleyüp imzâmız ile mûmza iş-bu tasdîk-nâmemiz ile te’kîd ü tasdîk olup el-yevm taht-ı tasarrufumuzda olan ve b’ade’l-yevm havze-i hükümetimiz e dâhil olacak memâlik ve ülkât ve arâzi ahâlileri taraflarından hilâf-ı vaz‘ ü harekete kat’a bir dürlü cevâz verilmeyüb düstûru’l-amel olmak üzere kelâm-ı mülûkânemiz ile temhîd ü tasdîk ü te’kîd eylediğimiz ecilden iş-bu tasdiknâmemize mührümüzü vaz‘ ve ‘akd olunan musâleh’anıñ karâr-dâde olan mevâddı memhûren sûretleri tasdîk-nâmemize zamm olup Milâd-ı Hazret-i İsa’nıñ biñ yedi yüz kırkinci senesinde mâh-ı Haziran’ıñ yigirmi ikinci gününde hükümetimizin yigirmi beşinci senesinde Versalya nâm mahallde tahrîr olunmuştur.

İmzâ-ı pâdişâh-ı Françe Luiz

İmzâ-ı vekîl-i umur-ı çariçe Françe-i Emilof

A. DVNS. NMH. d.7, s. 613-614, no. 374

**Devlet-i ‘Âliyye İle Moskov Devleti Beyninde Bundan Akdem ‘Akd ü Karâr-
Dâde Olan Mevâdd-ı Musâlehanıñ Kefâletini Mutazammın Françe Pâdişâhından
Gelen Tasdîknâmeniñ Tercümesidir.**

Luiz, bi-‘inâyetullâh-ı Te’âlâ Françe ve Navare memleketleriniñ pâdişâhıyız. İşbu tahrirâtımızñ rû’yetimuktezâ olan bil-cümlelere tarafımızdan ‘arz-ı hulûs iblâğıyla il‘an ü beyân olunur ki: Şevketlü, kudretlü, ‘azâmetlü pâdişâh-ı İslâm-ı mu‘azzam ü mükerrerem dostumuz hazretleri ile haşmetlü, hürmetlü Moskov çariçesi, hürmetlü muhabbetlü hemşîremiz beyninde geçen sene mâh-ı Eylûl’üñ on sekizinci gününde Belgrad Sahrâsı’nda ‘akd ü temhîd olunan musâlehanıñ ba‘de mâh-ı Teşrîn-i evvel’iniñ üçüncü gününde Niş Sahrâsı’nda ve ba‘de mâh-ı Kânûn-ı evvel’iniñ yigirmi sekizinci gününde Âsitâne-i Sa‘âdette karâr-dâde olan mevâddıñ kefâletini mutazammı Françe Devleti’miz müsteşiri olup der-Devlet-i Osmâniye’de mukîm olan rağbetlü, sadâkâtlü Markiz dö Vilnof nâm elçimiz tarafından ruhsat-ı kâmile ile me’mûr olduğı (?) mâh-ı Teşrîn-ı evvel’iniñ yigirmi sekizinci gününde Âsitâne-i Sa‘âdet’te terkîm bir kıt‘a mûmzâ temessükü tarafımıza irsâl olunmağla ‘atiyyede zıkr ü beyân olunur. Devlet-i ‘Âliyye ile Rusya Devleti beyninde devleteyn tarafından matlûb olan Françe pâdişâhınıñ dostuyla Belgrad altında mâh-ı Eylûl’üñ on sekizinci gününde ‘akd olunan musâleha ve ba‘de mâh-ı Teşrîn-i evvel’iniñ üçüncü gününde Niş kurbunda ve el-yevm tasdîknâme-i mübâdelesinde karâr-dâde ve imzâ kılınan mevâdd-ı müsâlemenıñ ‘âmmeniñ istirâhâtına şâmil olmak üzere icrâsıçün tarafeyne dostâne îrâd ü iltimâs olunan kefâlet ve Françe pâdişâhı müşârünileyh dahi işbu maslahat hayr-ı encâmıñ te’kîd-i arzûsuyla ruhsatı kâmilesi üzere ‘akd ü musâlehanıñ tavassutuna me’mûr der-Devlet-i ‘Âliyye’ de Françe

pâdişâhı müşârünileyhiñ murahhas büyükelçisiyiz. Ruhsat-ı kâmileimiz muktezâsınca gerek taraf-ı Devlet-i ‘Âliyye’de ve gerek çariçe-i müşârünileyh tarafından karâr-dâde ‘akd ü temhîd olunan bil-cümle şurût u kuyûduñ icrâ ü te’kîdine lisân-ı Frengi üzere tahrîr ü tafsîl olunan mevâdd mantûkınca vech-i müstahsene ile terkîm olunan siyâk üzere iş bu kefâlet-i temessükü imzâmız ile memzû ve mührümüz ile memhûr kılınub tarafeyne birer kıt’a sûret ve çariçe müşârünileyh tarafına irsâl olunmak üzere verilmiştir. Mîlâd-ı Hazret-i Hazret-i ‘Îsâ’nıñ biñ yedi yüz otuz dokuz senesinde mâh-ı Kânûn-ı evvel’inin yigirmi sekizinci gününde Âsitâne-i Sa’âdet’de Tersâne-i Âmire’de tahrîr olunmuştur.

İmzâ-yı elçi-i Françe

İş-bu kefâlet-i temessükü nâtık olduğı üzere tarafımızdan halef ve vârislerimiz ve memâlik ve ülkât ve arâzi ahâli ve re’âyâları taraflarından kabûl ve tasdîk ve te’kîd olup imzâmız ile memzû iş bu kefâletimizi mü‘şir ve musammem tasdîknâmemiz ile te’kîd ü tasdîk olup el-yevm-i taht-ı tasarrufumuzda olan ve ba‘de’l-yevm havze-i hükümetimize dâhil olacak memâlik ü ülkât ve arâzi ahâlileri taraflarından hilâf-ı vaz‘ ve harekete kat‘â bir dürlü cevâz verilmeyüb düstûrû’l-‘amel olmak üzre kelâm-ı mülûkânemiz ile temhîd ve tasdîk ü te’kîd eylediğimiz ecilden iş-bu tasdîk-nâmemiz zamm olup Mîlâd-ı Hazret-i ‘Îsâ’nıñ biñ yedi yüz kırkıncı senesinde mâh-ı Haziran’ıñ yigirmi ikinci gününde, hükümetimiziñ yigirmi beşinci senesinde Versaliya nâm şehirde tahrîr olunmuştur.

İmzâ-yı pâdişâhı Françe- i Luiz, imzâ-yı vekîl-i emr

Çariçe-i Françe Emilof

A. DVNS. NMH. d.7, s. 615-616, no. 377

Rikâb-ı Hümâyûn-ı Şehriyârîye Françe Pâdişâhından Gelen Nâmeniñ

Tercümesidir.

Şevketlü, kudretlü, ‘azametlü pâdişâh-ı İslâm-penâh ve şehinşâh dâimü’z-zafer mu‘azzam ü mükerrerrem dostumuz Sultân Mahmûd Hân, eyyedallâh-ı Te‘âlâ şevkete ve zâ‘af-ı iktidâr hazretleriniñ huzûr-ı hümâyûn-ı şehriyârîlerine bu dâ‘îleri tarafından ‘arz-ı hulûs ve muhabbet takdîminden soñra dostâne inhâ vü i‘lâm olunur ki: Devlet-i ‘Aliyye’leri ile bu dâ‘îleri beyninde cârî olan musâfât ü muvâlâtıñ te’kîd ve istikrârıçün niçe mevâddıñ zammı ile tecdîdine müsâ‘ade-i mülûkâneleri erzânî buyurulan ‘ahid-nâme-i hümâyûñ mevâddı ‘atabe-i ‘âliyyelerinde mukîm olan Markiz dö Vilnof nâm elçimiz dâ‘îlerinden bundan akdem tarafımızdan irsâl olup zikr olunan mevâddıñ tecdîdine arzû-mend olduğumuzıñ vechi ancak miyânede cârî olan hüsn-i muvâlâtıñ te’kîd ü teşyîdi aksâ-yı merâm-ı dâ‘îleri olmakdan nâşî bu husûsda hâsıl olan memnûniyetimiz ne rütbede idüğü piş-gâh-ı hümâyûñ-ı şehriyârîlerine ‘arz-ı i‘lâm olunmak üzere elçi-yi mûmâileyh dâ‘îleri tarafımızdan tenbîh ü tavsiye olunmuşdur. Binâen‘aleyh mûmâileyh dâ‘îleriniñ ‘avdetinden mukaddem rikâb-ı hümâyûn-ı pâdişâhâneleriñe rûmâl ile fahr-i yâb olmasına izn-i hümâyûn-ı mülûkâneleri erzânî buyrulamak mercû ve mütevakkı’dır. Bâkî serîr-ı saltânât masır-i hüsvânîlerinde tûl-i ‘ömr-ü şevket-ü sa‘âdet birle dâim-i ber-karâr olmaları dergâh-ı Zülcelâl’den mercû ü mutazarrıdır. Milâd-ı Hazret-i İsâ’nıñ biñ yedi yüz kırkıncı senesinde mâh-ı Kânûn-ı evvel’iniñ birinci gününde Versaliya nâm mahallde tahrîr olunmuştur.

A. DVNS. NMH. d.7, s. 615, no. 376

Rikâb-ı Hümâyûn-ı Şehriyârî'ye Françe Pâdişâhından Gelen Nâmeniñ

Tercümesidir.

Şevketlü, kudretlü, 'azametlü pâdişâh-ı İslâm-penâh ve şehinşâh-ı dâimü'z-zafer, mu'azzam ü mükerrerrem dostumuz Sultân Mahmûd Hân eyyedallâh-ı Te'âlâ devlete zâ'af-ı sâhib-i iktidâra hazretleriniñ huzûr-u hümâyûn-ı şehriyârilerine bu dâ'ileri tarafından 'arz-ı hulûs ve muhabbet takdîminden soñra dostâne inhâ ü i'lâm olunur ki: Bundan akdem der-i Devlet-i 'Aliyye'lerinde müddet-i vâfirenden berü istihkâm olunan Markiz dö Vilnof nâm elçimiz dâ'ileriniñ hidmet-i me'mûresi itmâm ü tekmîlinden soñra mûmâileyhiñ dilhâhımız üzere sebkât iden hidemât-ı pesendîdesi mukâbilinde bundan böyle ârâm ü istirahat üzere olması şâyeste ve 'avdet ettirilmesi enseb görüldüğüne binâen mûmâileyh dâ'ileri 'avdete me'zûn olmağla cânib-i hümâyûn-ı pâdişâhânelerine olan hulûs-ı taviyyetimiz zirve-i â'lâda olduğı bu def'a dahi müceddeden_izhâr ü i'lâm olup Devlet-i 'Aliyye-i dâimü'l-karârlarıyla devletimiz beyninde cârî olan hüsn-i muvâlâta tarafımızdan hulûs üzere mürâ'ât olunduğına i'timâd-ı pâdişâhâneleri buyrulması mercû ve mütemennîdir. Bâkî serîr-ı saltanat-ı masîr-i hüsvânilerinde tûl-i 'ömr ü şevket ü sa'âdet birle dâim ve ber-karâr olmaları dergâh-ı Zülcelâl'den mercû vü mütevakkî'dir. Mîlâd-ı Hazret-i Hazret-i İsb'niñ biñ yedi yüz kırkınıcı senesinde mâh-ı Kânûn-ı evvel'iniñ altınıcı gününde Versaliya nâm mahallde tahrîr olunmuştur.

A. DVNS. NMH. d.7, s. 614, no. 375

Rikâb-ı Hümâyûn-ı Şehriyârî'ye Françe Pâdişâhından Gelen Nâmeniñ

Tercümesidir.

Şevketlü, kudretlü, ‘azametlü pâdişâh-ı İslâm-penâh ve şehinşâh-ı dâimü’z-zafer ve mu‘azzam ü mükerrerrem dostumuz Sultân Mahmûd Hân eyyedallâh-ı Te‘âlâ şevket-ü zâ‘af-ı iktidâra hazretleriniñ huzûr-ı hümayûn-ı pâdişâhîleriñe olan hulûs ü muhabbet takdîminden soñra dostâne i‘lâm olunur ki: Cenâb-ı hümayûn-ı şehinşâhîlerine olan hulûs ve taviyyetimiz i‘lâmını her-bâr eylemek arzû-mend olduğumuza binâen ‘atabe-i ‘Aliyye-i hüsvânîlerine tarafımızdan elçi ta‘yîn ü irsâl olunması musammem olmağla bundan akdem der- Devlet-i ‘Âliyye-i adâlet ‘unvânlarında mukîm olan Markiz dö Vilnof nâm elçimiz dâ‘îleri tarafımıza ‘avdet eylemeğe me’zûn kılınmağla etvâr-ı pesendîdesi meşhuddur. Mücerreb ve elçilik hizmetinde istihdâma şâyeste görülen Konte dö Kastelan nâm dâ‘îleri hizmet-i merkûmeye ta‘yîn ü irsâl ve Devlet-i Aliyyeleri’yle bu dâ‘îleri beyninde yevmen fe yevmen istihkâm ü imtidâd bulan musâfat ü muvâlatıñ te’kîd ü istikrârlarına dâir husûslarda mumaleiyhiñ isti‘dâd ve sadâkatı ma‘lûmumuz olmağla taraf-ı hümayûn-ı pâdişâhânelerinden her hâlde i‘timâd-ı külli-i mülûkâneleri bî-dirîğ buyrulmak me’mûl ve melhûzumuzdur. Bâkî tûl-i ömr-i devlet şevket birle kambîn ve kamyâb olmaları dergâh-ı Hazret-i Hâk’ dan mercû ve mütemennîdir. Mîlâd-ı Hazret-i ‘İsâ’nıñ biñ yedi yüz kırkıncı senesinde mâh-ı Kânûn-ı evvel’iniñ yedinci gününde Versaliya nâm mahallde tahrîr olunmuştur.

A. DVNS. NMH. d.8, s. 107, no. 94

**Rikâb-ı Hümayûn-ı Şehriyârîye Luiz Nâm Françe Pâdişâhından Gelen
Nâmeniñ Tercümesidir.**

Fî 5 Ramazan sene[1] 155

Şevketlü, kudretlü, ‘azametlü şehinşâh-ı dâimü’z-zafer pâdişâh-ı İslâm-penâh mu‘azzam

ü mükerrerrem dostumuz Mahmûd Hân Hazretleriniñ pîş-gâh-ı hümâyûn-ı şevket-
 makrûnlarına tarafımızdan tezâyüd-i imtidâd-ı şan ü şevketleriniñ ed'ıye-i lâıkiyesi 'arz
 ü takdim olundukdan soñra muhibbâne inhâ vü i'lâm olunur ki: Bundan akdem cânib-i
 hümâyûn-ı şehriyârîlerinden îtimân kılınan büyükelçileri sa'âdetlü Sa'id Mehmed
 Pâşâ'nın ye'diyle firistâde buyurulan nâme-i hümâyûn-ı mülûkâneleri tarafımıza 'arz ü
 teblîğ olunup mezâmîn-i celîlesinden Devlet-i 'Aliyyeleri'yle Françe Devleti'miz
 beyninde cârî olan musâfât ü muvâlâtın devam ve kıyâmı cây-gir ve derûnumuz olduğı
 vech üzere matlûb-ı hümâyûn-ı pâdişâhâneleri dahi muvâfık idüğü mâ'lûmunuz olmağıla
 mahzûz ü mesrûr olmuşuzdur. Ve bu bâbda tarafeynden der-kâr olan teveccühât-ı hasene
 müceddeden te'kîd ve tebyîne muhtâç olmak lâzım gelse cânib-i hümâyûn-ı
 pâdişâhânelerinden 'alâim-i mustafatın tarafımıza i'lâm ü beyânçün pâşâ-yı mûmâileyh iş
 bu me'mûriyet ile ta'yîn buyrulduğı mahz-ı isâbet ve taraf-ı hümâyûn-ı pâdişâhânelerine
 olan dostlukda seb'âtımızı tasdik ü beyân ideceğimize iştibâhımız olmadığından gayri elçi
 mûmâileyh bu tarafta me'mûr olduğı umûr-ı risâlet ü sefâret temşîyetinde harekât-ı
 hasenesi zâhir ü nümâyan ve tarafımızdan vücuhla istihsâna şâyân oldukdan itmâm-ı
 me'mûret-i sefâreti ile arzû-mend olduğı 'avdeti husûsunda 'ale'l-vechü'l-i'tidâl
 tarafımızda mu'âmele ü muhâbbetle ve müddet-i meksinde mûmâileyhiñ hakkında
 nevâziş ve iltifâtta kusûr olunmadığı hulûs üzere 'arz ü ifâde ideceğı bî-iştibâh olmağıla
 elçi-i mûmâileyh tarafımızdan rağbet-i tâm ile igrâz ve iltifat olunduğı ma'lûm-ı
 mülûkâneleri buyrulur ve taraf-ı hümâyûn-ı şehriyârîlerinden mûmâileyh vesâiti ile irsâl
 buyrulan hedâye-yi padişâhâneleri fevkü'l-gâye makbûl ve merbûtumuz olup dostluk ü
 muhabbet 'alâiminden'atîd ve simârolunmağıla pîş-gâh-ı hümâyûn-ı şehriyârîne 'arz ü
 teblîğ olunmak üzere tarafımızdan dahi irsâl olunan hedâye-yi dostânemiz kezâlik

makbûl-ı hümayûnları buyurulacağı me'mûl ve mes'ûlümüzdür. Ve bundan akdem Devlet-i 'Aliyyeleri'yle Moskov Devleti beyrinde bu dâ'îleriniñ tavassutuyla mün'akid olan musâlaha şurûtnuñ Moskovlu tarafından icrâsına dâir iş'âr buyurulan husûs dâhi ma'lûmumuz olup bu bâbda olan niyet-i hâlisâne her ne rütbede idüğü elçi-i mûmâileyhiñ takdîrinden ma'lûm-ı pâdişahâneleri buyuruldukta makbûl buyurulacağı melhûzumuz olmağla bundan böyle Devlet-i 'Aliyyeleriniñ tezâyüd-i menâfi'ine şâmil olan umûrda 'alâim-i derûnumuz ve icrâ-yı müsâfatda hulûs-ı taviyyetimiz der-kâr idüğüne iştibâh buyurulmaya. Bâkî serir-i saltanat-ı seniyyelerinde tûl-ı 'ömr devlet ve şevket birle dâim-ü ber-kârar olmaları dergâh-ı Hazret-i Hakk'dan mercü ve mütemennidir. Milâd-ı Hazret-i Îsâ'nıñ biñ yedi yüz kırk iki senesinde mâh-ı Haziran'ıñ on ikinci gününde Versalya nâm mahallde tahrîr olunmuşdur

Asıl (?) Rikâb-ı hümayûn tarafına (?)

A. DVNS. NMH. d.8, s. 107-108, no. 95

Rikâb-ı Hümayûn-ı Şehriyârilerine Luiz Nâm Françe Pâdişâhından Gelen Nâmeniñ Tercümesidir

Fî sene [1]155/16 Ş[aban]

Şevketlü, kudretlü, 'azametlü şehinşâh-ı dâimü'z-zafer pâdişâh-ı İslâm-penâh olan Mahmûd Hân-ı muzaffer ü mükerrem dostumuz hazretleriniñ pîş-gâh-ı hümayûn-ı şevket-makrûnlarına tezâyüd-i şân ü şevketleriniñ da'vâtı 'arz ü takdîm olunduktan soñra muhibbâne inhâ vü i'lâm olunan budur ki: Cenâb-ı Hümayûn-ı Pâdişâhâneleriñe olan hulûs-ı kadîmemiz yevmen fe yevmen ekber ü efzûn kılınmak cây-gir-i derûnumuz idüğü bundan akdem itmâm-ı me'mûriyyet-i sefâret ile 'avdet itdirilen elçileri sa'âdetlü Sa'id

Mehmed Paşa kulları vesâtetiyle irsâl olunan nâme-i sadâkat-i ‘allâmemiz ile hulûs üzere tafsîl ü beyân olunduğundan mâ-‘adâ cenâb-ı hümâyûn-ı mülûkânelerine ale’ d-devâm olan derûn hulûs ve taviyyetimiz bu def‘a dahi i‘lân ü iş‘âr olunmak üzere hâlâ der-saltanat-ı seniyyelerinde mukîm olan Konte dö Kastelan nâm elçimiz dâ‘îleri tarafından tenbîh ve tavsiye ve mâ-takaddümden berü cenâb-ı hümâyûn-ı pâdişâhâneleriyle beynimizde cârî olan musâvât ü muvâlâtıñ ‘alâimi içün irsâl olunan hedâyâmızıñ dahi huzûr-ı hümâyûn-ı pâdişâhânelerine ‘arz ü takdîmine elçimiz mûmâileyh dâ‘îleri me’ mûr olup inşâallâh-ı te‘âlâ hedâyâ-yı hâlisânemiziñ piş-gâh-ı hümâyûn-ı şehriyârîlerine teblîği müyesser olduk da izhâr buyrulan iş-bu semere-i hulûs ü muhabbetleri ‘indimizde fevkü’l-gâyeye mergûb ve mu‘teber olduğu vech üzere tarafımızdan kezâlik icrâ-yı levâzım-ı musâfât, cânib-ı hümâyûn-ı pâdişâhânelerinde dahi hüsn-i kabûle şâyân buyrulacağı me’ mûl ve melhûzumuzdur. Bâkî saltanât-ı masîr-i hüsrevânîlerinde tûl-ü ‘ömr-i devlet ve şevket birle dâim ve ber-karâr olmaları dergâh-ı hazret-i Hakk’dan mercû ve müstedâ‘dır. Milâd-ı Hazret-i Îsâ’nıñ biñ yedi yüz kırk iki senesinde mâh-ı Haziran’ıñ on altıncı gününde Versalya nâm şehrimizde tahrîr olunmuşdur.

A. DVNS. NMH. d. 8, s. 280, no. 209

Rikâb-ı Hümâyûn-ı Şehriyârîye Françe Pâdişâhından Gelen Nâmeniñ

Tercümesidir. (aslı ve tercümesi rikâb-ı hümâyûn tarafından verilmiştir)

Fî Sene 1160 [Şevvâ]l

Şevketlü, kudretlü, ‘azametlü pâdişâh-ı dâimü’z-zafer Sultân Mahmûd Hân mu‘azzam ü mûkerrem dostumuz hazretleriniñ piş-gâh-ı hümâyûn-ı şehriyârîlerine taraf-ı dâ‘îlerindeñ sıhhat-i kâmile ve devlet-i şâmileleriniñ da‘vâtı takdîminden soñra hulûsâne ‘arz ü i‘lâm

olunur ki: Devlet-i ‘Aliyye-i İslâm-penâhları ile beynimizde kadîmü’l-eyyâmdan berü cârî olan revâbıt-ı musâfâtıñ müstahkem ve müşeyyed kılmasına teveccühât-ı hasane-i mülûkâneleri mebzûl buyrulduğı meczumumuz olup ve bu bâbda tarafımızdan sarf-ı makdûr olunduğına binâen der-‘Aliyye-i mülûkânelerinde mukîm elçimiz Konte dö Kastelan nâm dâ‘îleri tarafımızdan ‘avdete me’zûn olmağla mûmâileyh yerine Kont dö Zalors nâm dâ‘îleri bundan böyle ‘atebe-i ‘aliyye-i mülûkânelerinde elçilik hidmetiyle ikâmet eylemek içün tarafımızdan bu def‘a ta‘yîn ü irsâl olunmuşdur. Ve elçimiz mûmâileyh dâ‘îleriniñ hidmet-i me’mûresi temşîyetine isti‘dâdı ve tarafeyniñ rızâsı tahsîline sa‘y ve ihtimâmı ve harekât-ı mergûbesi meczûmumuz olup mûmâileyh dâ‘îleri tarafımızdan me’mûr olduğı üzere kat be kat i‘lâm ü ifâde ideceğı emr ü husûslarda ve be-tahsîs Devlet-i ‘Aliyye-i ebed-peyvendleriyle beynimizde de cârî olan revâbıt-ı musâfâtıñ yevmen fe yevmen tezâyüd ve istikrârı bâbında der-kâr olan hâhiş-i derûnumuzu tafsîl ü beyânda i‘timâd-ı külli-i pâdişâhâneleri buyurulması mercû ve mültemesdir. Bâkî serîr-i saltanat-ı masır-ı pâdişâhânelerinde tûl-i‘ömrde devlet ve şevket birle kâmbîn ü kamyab olmaları dergâh-ı Hazret-i Hakk’dan müsted‘â ve müteyemmendir. Milâd-ı Hazret-i İlsâ’nıñ biñ yedi yüz kırk yedi senesinde mâh-ı Nisan’ıñ birinci gününde Versalya nâm şehrimizde tahrîr olunmuşdur.

A. DVNS. NMH. d.8, s. 288, no. 215

Rikâb-ı Hümayûn-ı Şehriyâriye Françe Pâdişâhından Gelen Nâmeniñ

Tercümesidir.

Fî 21(?)Sene 1161

Şevketlü, kudretlü, ‘azametlü pâdişâh-ı dâ‘imü’l muzaffer, muazzez ü mükerrerem

dostumuz hazretlerinin piş-gâh-ı hümayûn-ı pâdişâhânelerine taraf-ı dâ‘îlerindende vâm-ı ‘ömr ü devlet ve kıyâm-ı şân ü şevket ebed miknetleririniñ da‘vât-ı lâıkiyesi edâ ve tetmîm kılındıktan soñra dostâne ‘arz ü i‘lâm olunur ki: Bundan esbak der-âliyye-i mülûkânelerine tarafımızdan elçilik hidmetiyle me’mûr Konte dö Kastelan nâm mu‘temedimiz müddet-i elçiliğinde hidmet-i lâzimesi tekmîline sarf-ı makdûr ve bu beyânda harekât-i sâdıkânesi zâhir olunmakdan nâşî itmâm-ı hidmet-i elçiliği ile nu def‘a tarafımıza ‘avdete me’zûn olup Devlet-i ‘Âliyye-i İslâm-penâhlarıyla beynimizde sâbit ve üstüvâr olan musâfât ü muvâlât muktezâsınca cenâb-ı hümayûn-ı pâdişâhânelerine cây-gîr-i derûn, muhâlasat meşhûn ve râğbet-i tâm ve i‘tibâr-ı mâ-lâ-keâmiz, rütbe-i kemâlde idüğünü ve tarafımıza der-kâr olan teveccühât hasane-i mülûkânelerinden memnûniyet-i ‘azîmemizi i‘lâm ü beyân eylemek üzere mûmâileyh bu def‘a dahi hassaten tavsiye ü tenbîh olunmağla ‘arz u beyânına me’mûr olduğı ihlâs-ı tamız. Muhât-ı ilm-i mülûkâneleri buyruldukda bundan böyle semere-i hasene-i hüsn-i muvâlâta müsâ‘ade-i ‘aliyye-i pâdişâneleri me’mûl ü melhûzumuzdur. Bâkî serîr-i saltanat-ı masîr mülûkânelerinde tûl-i ömr ü devlet ü şevket birle dâim ve ber-karâr olmaları dergâh-ı Hazret-i Hakl’dan mütemenni ve müstedâdır. Mîlâd-ı Hazret-i İsâ’nıñ biñ yedi yüz kırk yedi senesinde mâh-ı Nisan’ıñ evâilinde Versalya şehrimizde tahrîr olunmuşdur.

A. DVNS. NMH. d.17, s. 16, no. 17

Devletlü, ‘İnâyetlü Vezîr-i ‘Âzam Hazretlerine Françe Pâdişâhından Gelen Mektûbuñ Tercümesidir.

Fî Sene [1]160 19 [Şevvâ]l

Devlet-i ‘Aliyye-yi ‘Osmânîye’niñ vezîr-i ‘âzamı Devletlü, sa‘âdetlü mehabbetlü

dostumuz hazretleriniñ huzûr-ı âlîlerine tarafımızdan ‘arz-ı hulûs ü meveddet iblâğından soñra muhibbâne ifhâm ü i‘lâm olunur: Der-‘Aliyye-yi pâdişâhîde mukîm elçimiz Konte dö Kastelan nâm dâ‘îleri tarafımıza ‘avdete me’zûn olmakdan nâşî mûmâileyhiñ yerine şevketlü, kudretlü pâdişâh-ı âl-i ‘Osmân mu‘azzez ü mûkerrem dostumuz hazretleriniñ ‘atabe-i ‘aliyy-i mülûkânelerinde kemâ-kân elçilik hidmetiyle ikâmet eylemek üzere rağbetlü Konte Dö Zalors nâm dâ‘îleri tarafımızdan bu def‘a tâyin ü irsâl ve elçi-yi mûmâileyhe istihdâm olunduğu, umûr-ı sâiremizde harekât-ı mergûbesi zâhir ve binâen-‘aleyh tarafımızdan hassaten tavsiye ve tenbîh olunduğu üzere iki devlet beyninde cârî olan revâbıt-ı hüsn-i muvâlatıñ te’kîd ü teşyîdi yevmen fe yevmen tezâyüd ü istihkâmına sarf-ı makdûr ideceği meczûmumuz olup ve meyânede imtidâd ü istikrâr bulan dostluk ve safvetiñ temşiyeti ‘ahid-nâme-i hümayûñun hıfz-ı mürâ‘atına mevkûf olmağla elçi-i mûmâileyh dâ‘îleri re’âyâ ve berâyâyı tarafeynin izdiyâd-ı menâfi‘ne dâir vakt be vakt tarafımızdan i‘lâm ü ifâde ideceği emr-i husûslarda î‘timâd-ı [külli?] buyrulub dostluğun devâm ü kıyâmına rütbe-i vâlâ-yı sadr-ı ‘âzamîleri ve zât-ı ‘ulûvvü’s-şânları muktezâsınca bu babda ve her hâlde hüsn-i himmet- tavassutları der-kâr idüğü me’mûl ve melhûzumuzdur. Bâkî Hüdâ-yı müte‘âl hazretleriniñ hıfz-ı emânetinde olalar. Mîlâd-ı Hazret-i Îsâ’nıñ biñ yedi yüz kırk yedi senesinde mâh-ı Nisan’ıñ birinci gününde Versaliya şehrimizde tahrîr olunmuşdur.

A. DVNS. NMH. d.17, s. 17, no. 19

Devletlü, ‘Înâyetlü Vezîr-i Â‘zam Hazretlerine Françe Pâdişâhından Gelen Mektûbuñ Sûret-i Tercümesidir.

21 R[ebîü’l-ahîr] Fî sene 1161

Devlet-i ‘Aliyye-i ‘Osmâniye’nin vezîr-i â‘zamı sa‘âdetlü re’fetlü meveddetlü dostumuz hazretleriniñ huzûr-i âlîlerine tarafımızdan ‘arz-ı hulûs ve meveddet iblâğından soñra dostâne inhâ’ ü i‘lâm olunan budur ki: Kudretlü, ‘azametlü, pâdişâh-ı dâimü’z-zafer hazretleriniñ der-’aliyye-yi mülûkânelerine bundan akdem tarafımızdan me’mûr Konte dö Kastelon nâm elçimiz dâ‘îleri elçiliği hizmeti itmâmıyla bu def‘a ‘avdete me’zûn olup zât-ı âlî şanlarında merkûz olan ahlâk-ı Muhammed’in hisâl-ı âdimü’l-misâlleri mûmâileyh dâ‘îleriniñ tahrîrâtından ma‘lûm-ı senâverleri olmakdan nâşî cenâb-ı sa‘âdet-i ittisâflarına der-kâr olan meyl-i muhabbet ve ihlâs-ı derûnumuz rütbe-i kemâlde idüğünü i‘lâm ü beyân eylemek mûmâileyh dâ‘îlerine tarafımızdan tenbîh ve tavsiye olunmuştur. Bâkî hıfz-ı Hüdâ-yı müte‘âl de dâim ü ber-karâr olalar. Mîlâd-ı Hazret-i Îsâ’nın biñ yedi yüz kırk yedi senesinde mâh-ı Nisan’ın evâilinde Versaliya şehrimizde tahrîr olunmuştur.

A. DVNS. NMH. d.8, s. 215-216, no. 176

Rikâb-ı Hümâyûn-ı Şehriyârîye On Beşinci Luiz Nâm Françe Pâdişâhından Gelen Nâmeniñ Tercümesidir.

Fî Sene 168 / evâsıt –[Şabâ]n

Şevketlü, kudretlü, ‘azametlü pâdişâh-ı İslâm- penâh-ı şehriyâr, dâimü’z-zafer mu’azzez ü mükerrem dostumuz Sultân ‘Osmân Hân Hazretleriniñ pîş-gâh-ı hümâyûn-ı pâdişâhânelerine taraf-ı dâ‘îlerinden devâm-ı ‘ömr ü devlet-i ebed-müddet mülûkânelerine da‘vât-ı lâyıkiyyesi takdîminden soñra hulûsâne inhâ vü i‘lâm olunur ki: Bundan akdem ‘atabe-i ‘alîyye-i hüsrevânîde tarafımızdan elçilik hizmetiyle mukîm iken bi-emrullâh-ı te‘âlâ vefât iden Konte dö Zalors nâm elçimiziñ zuhûr iden vefâtı henüz melhûzumuz olmadığından Devlet-i ‘Aliyyeleri’yle Françe Devletimiz beyninde sînin-i

kesîreden berü cârî ve ber-muktezâ-ı şurût-ı ‘ahidnâme-i hümayûn cânibinden kemâl-i hulûs ile mürâ‘ât olunan revâbıt-ı musâfât ü mu‘âhedeye dâir umûr-ı husûsumuzuñ ru’yet ve temşîyetinde müdâvemet eylemek için müteveffâ-yı mûmâileyhiñ yerine hidmet-i mezkûre ile mukaddemce âhir kimesnemiziñ ta‘yînine vakt ü sa‘atte muvaffak olamadığımızdan mûcib- infî‘âlimiz olup ve lâkin mûmâileyhiñ mevti haberiniñ vürûdu ‘akîbinde der-saltânât-ı seniyyelerinde ikâmet eylemek üzere mu‘temedlerimizden Şövalyer dö Verjen nâm kimesneleri murahhas orta elçilik hidmetiyle tarafımızdan ta‘yin ve savb-ı me’ mûresine irsâl ü tesyîrine müsâra‘at olundu. Tâkım-i re‘âyâ ü berâyâyâ tarafeyniñ tahsîl-i menâfi‘ine ve emr-ı ticâretiñ temşîyetine vesîle-i müstakile olan ‘uhûd ve mevâsika cânib dâ‘îlerinden ne güne hulûs ile mürâ‘at olunduğunu i‘lâm ü ifâde eyleye. Binâen-‘aleyh mûmâileyh elçimiziñ huzûr- fâ’izü’n-nûr-ı hüsvânelerine ‘arz ü i‘lâm ideceği bil-cümle umûr ve husûslara ve be-tahsîs-i zât-ı ma‘delet-i mu‘tâd-ı pâdişâhânelerine der-kâr olan i‘tibâr-ı ‘azîmemiz rütbe-i â‘lâda olduğunu takrîr ve beyân eylediğinde şâyan-ı i‘timâd-ı küllî buyrulacağı vücûhla me’mû ü mes’ûlümüzdür. Bâkî tûl ‘ömrde devlet câvidânı birle dâim ve ber-karâr olmaları dergâh-ı Hazret-i Hakk’dan mütemenni ve müsted‘âdır. Milâd-ı Hazret-i Îsâ’niñ biñ yedi yüz elli beş senesinde mâh-ı Şubat’ıñ sekizinci gününde Versalya nâm şehirde tahrîr olunmuşdur.

A. DVNS. NMH. d.17, s. 28, no. 34

Devletlü ‘Înâyetlü Vezîr-i ‘Âzam Hazretlerine On Beşinci Luiz Nâm Françe Pâdişâhından Gelen Mektûbuñ Tercümesidir.

Fî 20 Ş[âbân]- sene 1168

Devlet-i ‘Aliyye-i ‘Osmânîye’niñ vezîr-i ‘azâmı sa‘âdetlü, re‘fetlü meveddetlü dostumuz

hazretlerinin huzûr-i ‘âlilerine tarafımızdan ‘arz-ı hulûs ve meveddet iblâğıyla dostâne inhâ vü i‘lâm olunur ki: ‘Atabe-i ‘aliyye-i pâdişâhîde mukîm iken bi-emrullâh-ı te‘âlâ vefâtı zuhûr iden Konte dö Zalörs nâm elçimiziñ yerine der-‘akib âhir kimesneniñ ta‘yînini musammemiz olup der saltânât-ı seniyye-i hüsrevânîde hidmet-i mezkûre ile bundan böyle mukîm olmak üzere mu‘temedlerimizden ŞövalyerdöVerjen nâm dâ‘ileri tarafımızdan murahhas orta elçilik ile ve bu def‘a ta‘yîn ve savb-ı me’mûresine irsâl ü tesyîrine müsâra‘at olundu. Tâ kim Devlet-i ‘Aliyye-i ‘Osmâniye ile Françe Devleti’miz beyninde sinîn-i kesîreden berü imtidâd bulan şerâit-ı hüsn-i muvâlât ü mu‘âhedeniñ te’kîd ü te’yidine sarf-ı makdûr eyleye. Binâen ‘aleyh elçimiz mûmâileyh dâ‘ileri tarafımızdan me’mûr olduğı üzere cânib-i Devlet-i ‘Aliyye’ye der-kâr olan ihlâs-ı derûnumuz beyânında oldukça takrîr-i sâdikânesine i‘timâd-ı küllî buyrulub re‘âyâ ve berâyâ-ı tarafeyniñ tahsîl-i menâf‘ine vesîle-i müstakile olan ‘uhûd ü mevâsıka biñ yüz elli üç târihinde tecdîd olunan şurût-ı ‘ahid-nâme-i hümâyûn mantûkı üzere kemâ-yenbağî ri‘âyet buyrulmasına hâlâ mümtâz ve serfirâz buyuruldukları rütbe-i vâlâ-ı sadr-ı ‘âzmîleri muktezâsınca inzımâm-ı hüsn-i himmet-i dostâneleri masrûf buyurulacağı me’mûl ve melhûzumuzdur. Bâkî Hüdâ-yı müte‘âl hazretlerinin hıfz-ı emânetinde olalar. Mîlâd-ı Hazret-i Îsâ’nıñ biñ yedi yüz elli beş senesinde mâh-ı Şubat’ın sekizinci gününde Versaliya nâm şehirde tahrîr olunmuştur.

A. DVNS. NMH. d.8, s. 353-354, no. 272

Rikâb-ı Hümâyûn-ı Şehriyârîye On Beşinci Luiz Nâm Françe Pâdişâhından Gelen Nâmeniñ Tercümesidir.

Fî sene [1]1699 Ce[mâziü’l-e[vvel]

Şevketlü, kudretlü, ‘azametlü padişâh-ı İslâm-penâh mu‘azzez ü mükerrem dostumuz

Sultân ‘Osmân Hân Hazretlerinin pîş-gâh-ı hümayûn-ı pâdişâhânelerine taraf-ı dâ‘îlerindeñ devâm-ı ‘ömr-i devlet-i ebed-müddet mülûkânelerine da‘vât-ı lâıkiyyesi takdîminden soñra hulûsâne inhâ vü i‘lâm olunur ki: Bundan akdem taht-ı âlî-baht mevrûs-ı şahânelerine müyesser ü mukadder olan cülûs-ı meymenet-i me’nûs-i mülûkânelerininîhbârını mutazammın firistâde buyurulan nâme-i hümayûn-ı mülâtafat-makrûn-ı padişâhî tarafımıza vürûd bulup mezâmin-i celîlesinde iş‘âr olunan alâ‘im-i vazîha-i safvet ve muhabbet-i meserret bahşâlerindeñ kesb-i sürûr nâ-mahsûr olunmuşdur. Binâen-‘aleyh vazîfe-i ihlâs-ı derûnumuz olduğı üzere imtidâd-ı ‘ömr ü devlet ve tezâyüd-i şân ü şevketleri da‘vâtına mübâderet olunduğundan gayrı cenâb-ı hümayûn-ı pâdişâhâneleriyle meyânede istikrâr bulan levâzım-ı dostluk ve muhabbet bundan böyle mütezâyid ü metîn-i müstâhkem kılınmasına tarafımızdan sa’y ü gûşîş ü hulûs ve tarafımızın isbât ve beyânına her hâlde arzû-keş olduğumuzdañ ahâli ve reâya-yı cânibeyniñ âsâyîş ü âsudeliğı ve tahsîl-i izdiyâd-ı menâfi‘ine ve temşiyet-i umûr-ı ticâretlerine şâmil olan semere-i musâfât ve râbıta-i hüsn-i muvâlâtıñ‘ahid-nâme-i hümayûn mantûkınca kemâ-yenbâğı hıfz ü mürâ‘atı bâbında tarafımızdan kusûr ü fütûra cevâz virilmeyüb cay-gir-i derûnumuz olan ihlâs-ı ihtisâsımızniñ izhâr ü beyânına tarafımızdan sarf-ı makdûr olunacağında iştibâh-ı mülûkâneleri buyurulmaya. Bâkî serîr-i saltanat masîr pâdişâhânelerinde tûl-i‘ömr- devlet ve şevket-i câvidân-ı birle dâim ve berkarâr olmaları dergâh-ı Zülcelâl’den mütemenni ve müsted‘âdır. Milâd-ı Hazret-i İsâ’nıñ biñ yedi yüz elli beş senesi mâh-ı Teşrîn-i sâni’nin on yedinci gününde Versalya nâm mahallde tahrîr olunmuşdur.

A. DVNS. NMH. d.8, s. 354, no. 273

**Rikâb-ı Hümâyûn-ı Şehriyâriye On Beşinci Luiz Nâm Françe Pâdişâhından
Gelen Nâmenin Tercümesidir.**

Fî sene 9 C[emâziyü'l-] E[vvel] [1]169

Şevketlü, kudretlü, 'azametlü pâdişâh-ı İslâm-penâh-ı şehriyâr-ı dâ'imü'z-zafer mu'azzez ü mükerrem dostumuz Sultân 'Osman Hân Hazretleriniñ pîş-gâh-ı hümâyun-ı pâdişâhâneleriñe taraf-ı dâ'îlerinden devâm-ı 'ömr ü eevlet-i ebed-müddet mülûkâneleriniñda'vât-ı lâıykası takdîminden soñra hulûsâne inhâ vü i'lâm olunur ki: Bundan akdem der-Devlet-i 'Aliyyeler'inde mukîm Konte dö Zalors nâm elçimiziñ vefâtı haberi tarafımıza vürüdü 'akîbinde müteveffâ-yı mûmâileyhiñ yerine ber-vech-i kâ'ide âhir kimesneyi ta'yîn edinceye dek Devlet-i 'Aliyyeleri'yle Françe Devleti'miz beyninde sinîn-i kesîredeñ berü cârî olan şerâ'it-i musâfât ü mu'âhede ve muhâbere-i hâlisânemiziñ infisâli câ'iz görölmediğinden mu'temedlerimizden Şövalyer dö Verjen nâm dâ'îleri tarafımızdan ortaelçilik hidmetiyle ta'yîn ve Âsitâne-i Devlet-i Âşiyâneleri'ne irsâl ü tesyîr olunmuşdu. Ve cenâb-ı hümâyûn-ı pâdişâhânelerine der-kâr olan i'tibâr-ı firâvân ve ihlâs-ı bî-kıyâsımızıñ i'lâm ü ifâde ve isbât ü beyân eylesesini tenbîh ü tavsiye eylediğimize binâen mûmâileyhiñ hidmet-i mesbûka ve harekât-ı sâdıkânesi makbûl-ı hümâyûn-ı mülûkâneleri buyurulduğı iştibâhımız olmadığundan mûmâileyh dâ'îleri de'b-i dîrîne ve kâ'ide-i mer'îye üzere elçilik rütbesiyle tarafımızdan bu def'a imtiyâza şâyan ve hidmet-i ikâmete ta'yîn olunmuşdur. Ta kim meyânemizde cârî levâzım-ı safvet ü muhabbetiñ yevmen fe-yevmen tezâyüd ü istihkâmına 'ale'd-devâm arzû-keş olduğumuzu ve ahâli-i cânibeyniñ tahsîl-i izdiyâd-ı menâfi'î ve temşiyet-i umûr-ı ticâretlerine şâmil olan devâm-ı dostluk ve musâfâta mürâ'aten milâdın biñ yediyüz kırk

târîhinde tecdîd olunan şurût-ı ‘ahid-nâme-i hümayûn mantûkınca kemâ-yenbağî ri‘âyetine hüsn-i niyet ve ‘azîmet ve devâm ve sebât ü metânetimizi takrîr ü beyân eyleye. Binâen-‘aleyh elçimiz mûmâileyh dâ‘îleri şâyâñ-ı i‘timâd buyurulup tarafımızdan be def‘a müceddeden me’mûr olduğı rütbe ile te‘yid-i dostluğa dâ‘ir ‘arz u i‘lâm ideceğı umûr ve husûsların teshîl ü temşiyeti bâbında müsâ‘ade-i hümayûñ-ı mülûkâneleri erzânî buyurulacağı me’mûl ve melhûzumuzdur. Bâkî serir-i saltanat ması mülûkânelerinde tûl’i ‘ömr ü devlet ve şevket birle dâ‘im ve ber-karâr olmaları der-gâh-ı Hazret-i Hakk’dan mütemenni ve müsted‘âdır. Milâd-ı Hazret-i Îsâ’nın biñ yedi yüz elli beş senesi mâh-ı Teşrîn-i sâni’niñ on yedinci gününde Versalya nâm mahallde tahrîr olunmuşdur.

A. DVNS. NMH. d.8, s. 400-401, no. 307

Rikâb-ı Hümayûn-ı Şehriyârîye On Beşinci Luiz Nâm Françe Pâdişâhından Gelen Nâmeniñ Tercümesidir.

Şevketlü, kudretlü, ‘azametlü pâdişâh-ı İslâm-penâh-ı şehriyârî dâimü’z-zafer mu‘azzez ü mükerrerrem dostumuz Sultân Mustafa Hân Hazretleriniñ pîş-gâh-ı hümayûn-ı pâdişâhânelerine taraf-ı dâ‘îlerindeñ devâm-ı ‘ömr-ü devlet-i ebed-müddet-i mülûkânelerinin da‘vât-i lâyikesi takdîminden soñra hulûsâne inhâ vü i‘lâm olunur ki: Bundan akdem taht-ı ‘âlî-bâht mevrûse-i şahânelerine müyesser ü mukadder olan cülûs-ı meymenet me’nûs-ımülûkâneleriniñ ihbârını mutazammı firistâde buyurulan nâme-i hümayûnu mülâtefet-makrûn-ı padişâhî tarafımıza vürûd bulup mezâmin-i celîlesiniñ iş‘ârı buyrulan ‘alâim-i vazîha-i safvet ü muhabbet-i meserret-i bahşâlarından kesb-i sürûruna nâ-mahsûr olmuşdur. Binâen‘aleyh vazîfe-i ihlâs-ı derûnumuz olduğı üzere imtidâd-ı ‘ömr-ü devlet ü tezâyüd-i şân ve şevketleri da‘vâtına mübâderet olunduğundan gayri cenâb-ı hümayûn-ı pâdişâhâneleriyle ve Devlet-i ‘Aliyye’leriyle meyânemizde

istikrâr bulan levâzım-ı safvet ü muhabbet bundan böyle mütezâyid ü metîn ü müstahkem kılınmasına tarafımızdan sa'y ü gûşîş ve hulûs ü taviyyetimiziñ isbât ü beyânına her hâlde arzû-keş olduğumuzdan ahâli ve re'âyâ ü berâyâ cânibeyniñ asâyîş ve âsûdeliği ve tahsîl-i izdiyâd-ı menâf'îine ve temşîyet-i umûr-ı ticâretlerine şâmil olan semere-i musâfât ü râbitâ-i hüsn-i muvâlâtıñ 'ahidnâme-i hümayûn mantûkınca kemâ-yenbağî hıfz ü mürâ'atı bâbında tarafımızdan kusûr ve fütûra cevâz virülmeyüb cay-gîr-i derûnumuz olan ihlâs-ı ihtisâsımızıñ izhâr ü beyanına tarafımızdan sarf-ı makdûr olunacağında iştibâh-ı mülûkâneleri buyrulmaya. Bâkî taht-ı serir-i saltanat-ı masîr pâdişâhânelerinde tûl-i 'ömrü devlet ve şevket-i câvidâni birle dâ'im ü ber-karâr olmaları dergâh-ı Hazret-i Zülcelâl'den mütemennî ve müste'âdır. Milâd-ı Hazret-i Îsâ'nıñ biñ yedi yüz elli sekiz senesinde mâh-ı Mart'ıñ yigirmi beşinci gününde Versalya nâm mahallde tahrîr olunmuşdur.

A. DVNS. NMH. d.17, s. 42, no. 56

Devletlü, 'Înâyetlû, Vezîr-i Â'zam Hazretlerine On Beşinci Louis Nâm France Pâdişâhından Gelen Mektûbuñ Tercümesidir.

Fî 26 Muharrem sene 1172

Devlet-i 'Âliyye-i Osmâniye'niñ vezîr-i â'zâmı sa'âdetlü re'fetlû meveddetlü dostumuz hazretleriniñ huzûr-i âlîlerine 'arz-ı hulûs ve meveddet iblâğından soñra dostâne inhâ' ü i'lâm olunurki: Bundan akdem tarafımıza vürûd iden tebşîr-nâme-i hümayûn-ı pâdişahîye cevâb olmak üzere şevketlü, kudretlü, pâdişâh-ı İslâm-penâh mu'azzez ü mükerrerrem dostumuz hazretleriniñ Cânib-i Bâhirü'sh-Şerif-i Mülûkânelerine tahrîr ve irsâl olunan tebrîk-nâme-i sadakat-ı 'allâmemiz mefhûmundan taraf-ı Devlet-i 'Aliyye'lerine derkâr olan i'tibâr-ı 'azîme ve sinîn-i kesîreden berü meyân-ı devleteynde imtidâd-ı istikrâr

bulan revâbıt-ı musâfât ve mu‘âhedenin be-tahsîs Mîlâdın bin yedi yüz [kırk] târîhinde tecdîd olunan şurût-ı ‘ahid-nâme-i hümâyûna tarafımızdan sıdk ü hulûs ile mürâ‘at bâbında masrûf olan hüsn-i niyet ve azîmetimiz ma‘lûm-ı sa‘âdetleri buyruldukta istîhkâklarına binâen ve zât-ı muhteremlerinde merkûz olan dirâyet-i kâmlie-i ‘adîmü’l-emsâllerine nazaran bil-cümle umûr-ı mehâmve mesâlih-i en’âm uhde-i re’y-ı mutasarrıflarınaihâle birle rûtbe-i vâlâ-yı vekâlet-i mutlakâ ile şâyân-ı imtiyâz buyruldukları bâ’is-i mahzûziyyetimiz olup İnşâallah-ı Te‘âlâ taraf-ı Devlet-i ‘Aliyye’ ye nâfi’ ve tezâyid-i şâyân ve şevket ve saltanât-ı seniyyeye râci’ ve ahâli ve re‘âyânıñ tahsil-i izdiyâd-ı menâfi‘lerine vesîle husûsâ dâ’ir der-‘Aliyye’de mukîm elçimiz dâ‘îleriniñ takriî-i sâdikânesi şâyân-ı i’timad ve temşiyet-i umûra taraf-ı sa‘âdetlerinden dahi bezl-i himmet olunacağı me’mûl ve melhûzumuzdur. Bâkî hıfz-ı Hüdâ-yı müte‘âlden dâ’im olalar. Mîlâd-ı Hazret-i İlsâ’nıñ biñ yedi yüz elli sekiz senesinde mâh-ı Mart’ıñ yirmi beşinci gününde Versaliya nâm mahallde tahrîr olunmuştur.

A. DVNS. NMH. d.8, s. 554-555, no. 407

**Rikâb-ı Hümâyûn-ı Hazret-i Şehriyâriye Françe Pâdişâhı Luis Tarafından
Vürûd iden Nameniñ Tercümesidir.**

Sene [1]180 Selh-i [Şevva]L

Şevketlü, ‘azametlü, kudretlü, şeceâ‘atlû pâdişâh-ı ehl-i İslâm şehinşâh-ı dâi’ mü’z-zafer hürmetlü, meveddetlü ulu dostumuz Sultân Mustafa Hân hazretleriniñ huzûr-ı hümâyun-ı şevket-makrûnlarına ‘arz-ı ihlâs ve meveddet-i kâmile takdîminden soñra cenâb-ı vâsıb-ı mutlak ve feyyâz-ı ‘ale’l-ıtlâk-ı Hüdâ-yı mute‘âl hazretleri zât-ı hümâyun-ı cihandârîlerini ‘unvân-ı şevket ü sa‘âdet birle dâ’im ü ber-karâr eylemeleri da‘vâtı

siyâkında piş-gâh-ı mekârim-i dest-gâh-ı ‘âlem-i ârâlarına dostâne inhâ olunan oldur ki: Kadîmü’l-eyyâmdan berü ‘inâyet-i padişahâne buyurulan ‘uhûd-ı şerîfe ve bedâyet-i münîfeye binâ’ en Efrenç râhibleriniñ mukaddemâ yed-i tasarruflarında olan ziyâret-gâhlarını Rum tâ’ifesi dest-i nüzûl ile ber takrîb-i ahz ü zabt ve ol vechle kesb-i gurûr eyledikleri husûsunda bir müddetden berü zamîrimiz gâyetü’l-gâye keder-pezîr olup ancak zât-ı hümayunlarında merkûz olan evsaf-ı hamîde nâdiren şehinşâhâneleri mâ’lumi ihlâskârları olmakdan nâşî teberlere tâbî’ olup Kudüs-ü Şerîf’de sâkin olan Efrenç râhipleriniñ ol mertebe mu’teber olan senedâtıyla bundan akdem zabtû telâf idgeldikleri ziyâret-gâhlarının bit-tamam muhafazalarında ibkâ ve mükerrer kılınmaları bâbında emr-i şerîfe musarraah ısdârçün bu def’a ‘adâlet-i kâmile-i mülûkanelerine mürâca’t ve husûs-ı mezbûre el-hac mültemisimizin gerek’ adâlet-i kâmile-i ‘âlem-i ârâlarına ve gerek iki devlet beyinde ez-kadim merûn u me’mûn olan bünyân-ı hubb valâya mebnî ü be-tahsîs şân-ı Devlet-i ‘Âliyye-i ebed karârlarına vâkî’ olan sarf ü hulûsumuza mübtenî olmağla hayyiz-i kabûlde cilveñiz buyrulacağı me’mûl ihlaskârlarıdır. Bâkî serîr-i saltanat-ı sa’âdet masır-ı pâdişâhânelerinde dâ’imü’l-karâr olmaları dergâh-ı Hakk’dan müste’âddır. Biñ yedi yüz altmışaltı sene- i rûmîyesinde Haziran’ıñ on üçüncü günü Versalya’da tahrîr olunmuşdur.

A. DVNS. NMH. d.8, s. 556-557, no. 409

**Mübârek Rikâb-ı Müstetâb-ı Hazret-i Şehriyârîye Françe Padişahı Lui
Tarafından Vürud İden Nâmeniñ Tercümesidir.**

Fî sene [1]182 1 [Rece]b

Zafer penâh-ı muallâ-i dest-gâh şevketlü, kudretlü, ‘azametlü, kerâmetlü Pâdişâh-ı Âl-i

‘Osmân Sultân Mustafa Hân mu‘azzez ü mükerrerrem dostumuz hazretleriniñ piş-gâh-ı
hümâyûn-ı şehriyârîlerine taraf-ı dâ‘îlerinden tezâyüd-i ‘azamet ü şevket ve devâm-ı
devlet ü saltanatları da‘vâtı takdîminden soñra hulûsane ‘arz ü i‘lâm olunur ki: Devlet-i
‘Âliyye-i İslâm-penâhlarıyla kadîmü’l eyyamdan berü beynimizde cârî olan hüsn-i refâk
ve muvâlât-ı kâmileniñ hıfz ü dikkâti aksây-ı merâmımız olmakdan nâşî der-‘Âliyye-i
mülûkânelerinde mukîm elçimiz Şövalyer Verjen nâm dâ‘îleri tarafımıza ‘avdete me‘zûn
olmağla mûmâileyhiñ yerine Şövalyer Sen Perye nâmdâ‘îleri ba‘de’l-izîn ‘atabe-yi
seniyye-i mülûkânelerinde elçilik hidmetiyle ikâmet eylemek için tarafımızdan bu def‘â
ta‘yîn ü irsâl olup ve elçimiz mûmâileyhiñ etvâr ve harekât-i sadıkânesiniyyet-i
hâlisânemize bilâ-iştibâh muvaffak olmağla Devlet-i ‘Âliyye-i ebed-peyvendleriyle
meyânımızda metânet üzre der-kâr olan musâfat ü muvâlât-ı kadîmeniñ tezâyüd-i
istikrârına olan hâh-hiş derûnumuzu cenâb-ı hümâyunlarınıñ şevket ü saltanat-ı
seniyyelerineher hâlde masrûf kılınan hulûs-ı taviyyetimizi‘arz üibrâz eylemek üzere
mûmâileyh dâ‘îlerine tavsiye ü tenbîh olunduğu muhat-ı ‘ilm-i ‘âlem-i ârâ-yı
mülûkâneleri buyruldukda tarafımızdan me’mura gerek bu esnâda gerek ba‘d-ı izîn
muktezâ-yı vakt ü hal üzere pâye-i serîr-i â‘lâya takdîm ü beyân ideceği umur ü
husûsâtına i‘timâd-ı tamm-ı hümâyunları erzani buyrulması mercü ü mültemisimizdir.
Bâkî serîr-i saltanat-ı masır-i şehriyârîlerinde tûl-i ‘ömr devlet ü şevket birle kamyâb
olmaları dergâh-ı Hazret-i Hakk’dan müsted‘â ü mütemennîdir. Mîlâd-ı Hazret-i Îsâ’nıñ
biñ yedi yüz altmış sekiz senesinde mâh-ı Temmuz’uñ yedinci gününde Versalya
şehrimizde tahrîr olunmuşdur.

5- CONCLUSION

Name-i Hümayuns, which are an archival document and which were sent by the sultan to other state administrators in the issues like notifying the news of enthronement or conquest, congratulating the new ruler's reign in the event of a change of throne in the addressee, protocols, or agreements, were important documents shedding light to the foreign relations of the Ottoman Empire. Nâme-i Hümâyûns were recorded in the nâme-i hümâyûn books, which were named after them, as of the century 18th. These books, in which only the translations of the incoming letters were written, while the copies of the nâme-i hümâyûns sent by the Sultan were written as is, cover the years 1699-1918 and consist of a total of 18 pieces.

In addition, the nâme-i hümâyûns, which provide information about Ottoman diplomacy, these books, in which documents like treaties and certificates gave information about the political and economic structure of the empire and its relations with the states with which it was in contact, were recorded, are among the primary sources to be made use of in Ottoman history studies.

France had a different place among the states with which the Ottoman Empire was in contact. Political/diplomatic contact between the two states started when France sent an ambassador to rescue the nobles captured by the Ottomans in the Battle of Nicopolis in 1396. In the relationship between the two countries that was not intense at first due to the geographical proximity, it is a known fact that in the Cem Sultan incident that took place during the reign of Bayezid II, France took a threatening attitude toward the Ottomans by safeguarding Cem Sultan in the second half of the century 15th. Nevertheless, when it comes to the first quarter of the century 16th, a closeness started between the two states

due to the hostility of both the Ottomans and France to the Habsburg Dynasty and the progressing events. With the friendship and trade agreement, which was officially signed in 1569 and subsequently renewed from time to time, the relationship between the Ottomans and France turned from hostility to friendship, and with the commercial and religious privileges it gained, France became a privileged state in the eyes of the Ottoman Empire.

The friendship of France with the Ottoman Empire, which was strengthened as of the second half of the century 17th, particularly during the Louis XIV period, turned into a tactical element format, which was used to distract Austria, rather than a need. Even if tensions experienced in the relations between the two states from time to time, due to the personal attitudes and actions of the French ambassadors and the attitude of France that supported the Venetians in the Cretan Wars, the relations between the two parties did not turn into hostility, due to the commercial interests of France on one side and the need of the Ottoman Empire, which had lost its previous power, for a balancing factor against Europe on the other.

France's relationship with the Ottoman Empire during the reign, which continued until 1774, of Louis XV who came to the throne of France in 1715, progressed amicably through the mediation of French ambassadors. Russia, which was the strengthening state of the century, was a threat to the Ottoman Empire as much as indirectly to France. For this reason, it tried to involve the Ottomans in the alliances it formed against Austria and Russia.

The main assignment of the French ambassadors of the period before the Ottoman Empire was to keep the Ottoman Empire in the position of a strong state against Austria

and Russia in order to safeguard and maintain the commercial and religious privileges that France obtained in Ottoman geography. Upon it, the diplomatic support of France, in eliminating the tensions with Russia on the Iranian border in the 1720s by compromising, in the signing of the Belgrade Peace Treaty in 1739 in a manner that will be in favor of the Ottoman Empire, in the solution of the problems caused by the violation of the provisions regarding the Azov Fortress by Russia, through its ambassadors, is obvious. The Ottoman Empire first sent Yirmisekiz Çelebi Mehmed and in the following years, his son Mehmet Said Efendi, to Paris, albeit temporarily, as an ambassador, to strengthen the friendship with France and to be informed about the developments in Europe by means of its own statesmen. As a result of those ambassador travels, mutual interest between the two countries increased, and French fashion started in the Ottoman Empire. During the reign of Sultan Mahmud I, the fact that France, which was seen as 'a foul-weather friend,' was granted the previous capitulations together with new articles, and the French ambassadors were kept more prioritized than the ambassadors of other Christian states, shows the level of the Ottoman-French relations of the period. Even Prussia and Denmark, which did not have an official ambassador before the Ottoman Empire, maintained their contacts with the Sublime Porte through French ambassadors. It is a known fact that through the officers/statesmen it commissioned, like Comte De Bonneval and Baron De Tott, France supported the correction of the problems in the Ottoman military system as much as in the diplomatic field.

When we assess the Ottoman-French relations in view of the political and military developments of the period, it appears that the reason behind the Ottoman's friendship with France was that it needed diplomatic support from Europe. When we consider it

from the framework of France, it shaped its commercial and religious privileges that it had obtained in Ottoman geography, within the axis of the policy of protecting its own interests. For this reason, it looks like the Ottoman Empire attached importance to friendship relations to ensure that they are always in a strong state. It is clear that France, which considered its own interests under its every support, used the Ottoman Empire in order to weaken Austria and Russia. However, the fact that the report drawn up together with its justifications for the sinking of the Russian navy, which came down in the Mediterranean during the 1768-1774 Ottoman-Russian War, despite being uneasy about the strengthening of Russia on behalf of its own interests, delivered to the French parliament, was not accepted by the members of parliament, particularly king Louis XV, is a very thought-provoking issue. Following this war, which French ambassador Vergennes was proud of having started by dreaming of weakening Russia, but which resulted in heavy casualties of the Ottoman Empire, France started to reshape its Ottoman policy gradually toward the end of the century in line with its interests in the Mediterranean.

The documents that we transcribed in our study are the translations of the letters that Louis XV sent during his reign to the Ottoman sultans, namely Ahmet III, Mahmut I, Osman III, Mustafa III, and the grand viziers in this process, which were recorded in the *nâme-i hümayûn* books. Although Louis XV had come to the throne in 1715, the earliest document found in the *nâme-i hümayûn* books corresponds to the date of 2 July 1721.

It was seen according to the state protocol principle that the king wrote letters to both the sultan and the grand vizier and the king's prime minister wrote letters only to the grand vizier. The 1720s are the period of reign of Louis XV who was in the regency

period. Hence, it is clear that the documents recorded as sent by the king in those years were also written by the king's prime minister. In addition, despite the fact that the regency period ended in 1723, as all the powers were under the responsibility of the prime minister Cardinal Fleury, until his death in 1743, the letters sent from Cardinal Fleury to the grand vizier until that date were used in our study as they constitute a source for Ottoman-French relations.

The date of writing those letters to the sultan and grand viziers is according to the Gregorian calendar, as also stated in the texts. When it comes to the Hijri dates, which are written at the beginning or end of some documents and calculated using the TTK's guide of date conversion, they show the date when the delivery of the letters was received and recorded in the *nâme-i hümayûn* books.

When we evaluate the content of the documents, it is seen that in general there have been correspondences on the notification of the assignment of ambassadors or the end of their period of office, the congratulation of enthronement, and the continuation of the friendship and trade agreement, which has been in existence since the century 16th, by reconfirming it. The correspondence made, in particular in the 1720s, is about the demands of France regarding the sites of visit in Jerusalem and the Latin clergy. In addition to them, it was seen that the Ottoman Empire made correspondence with France to find a solution to the problems on the borders with Russia through diplomatic means. During the process of wars between the Ottoman-Austria and Russia in the years of 1736-1739, which resulted in the Belgrade Treaty, the attestation documents showing that France assumed the guarantee in the treaties to be entered into with both Austria and Russia are the indication that the Ottomans saw France as a diplomatic base.

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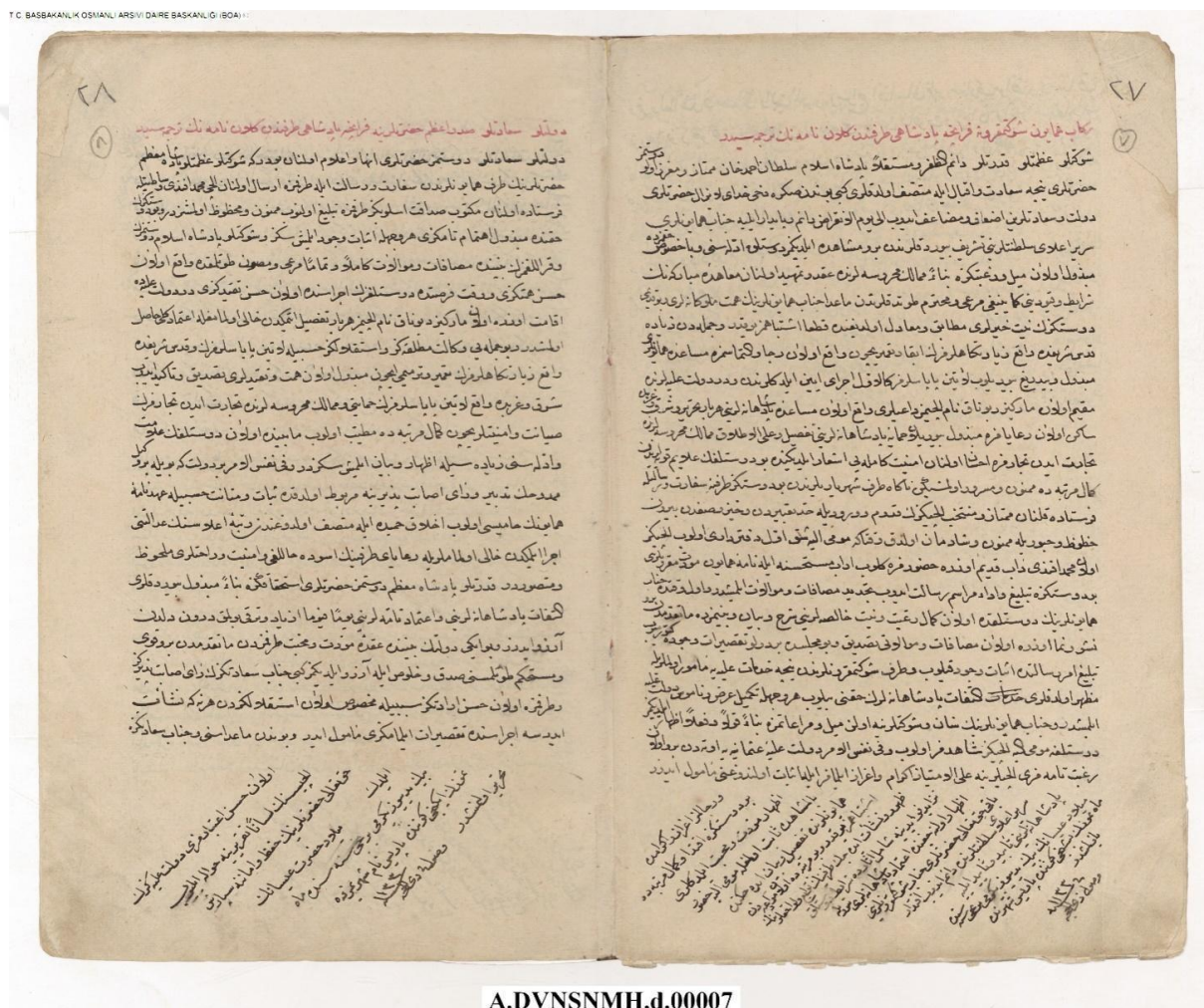
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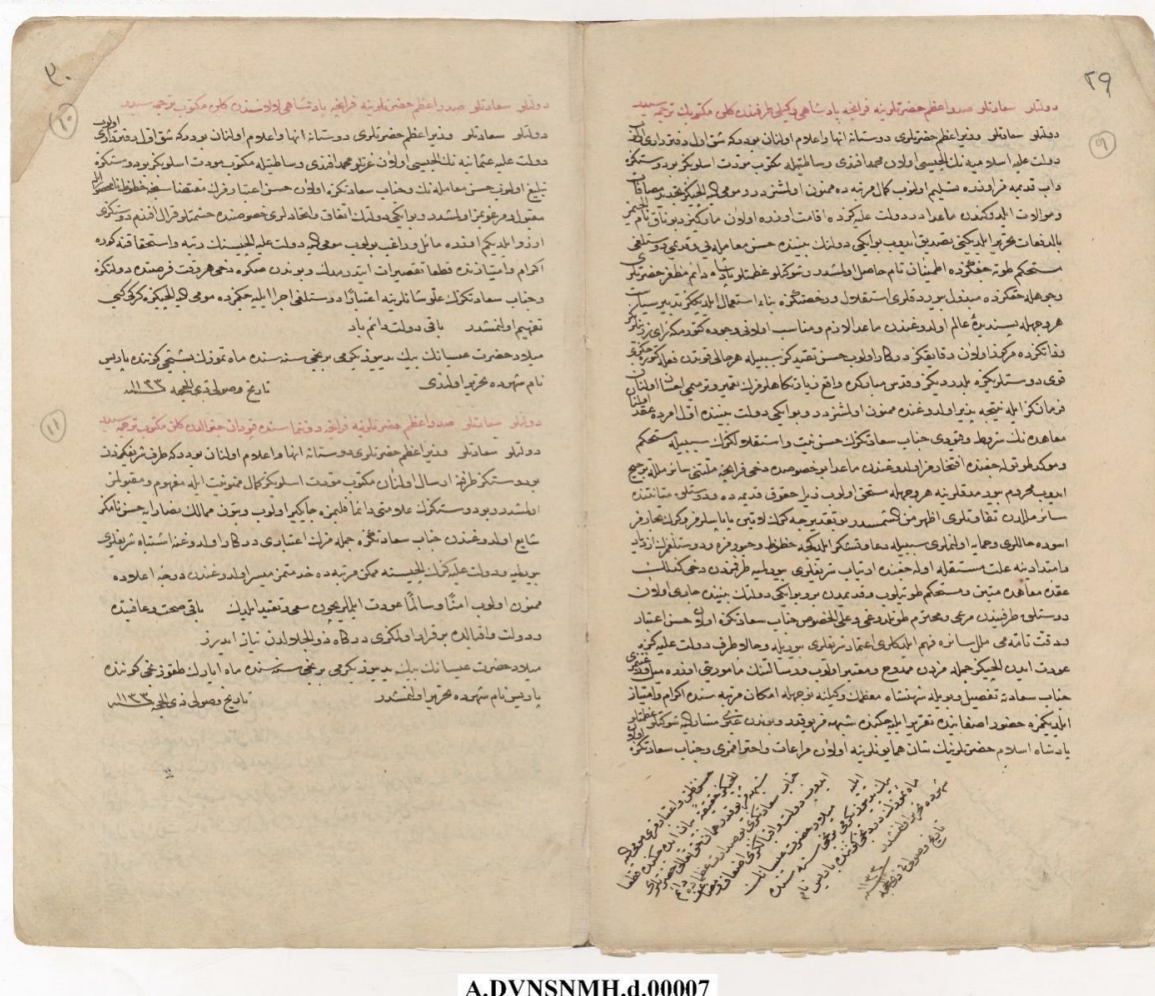
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Yayınları.

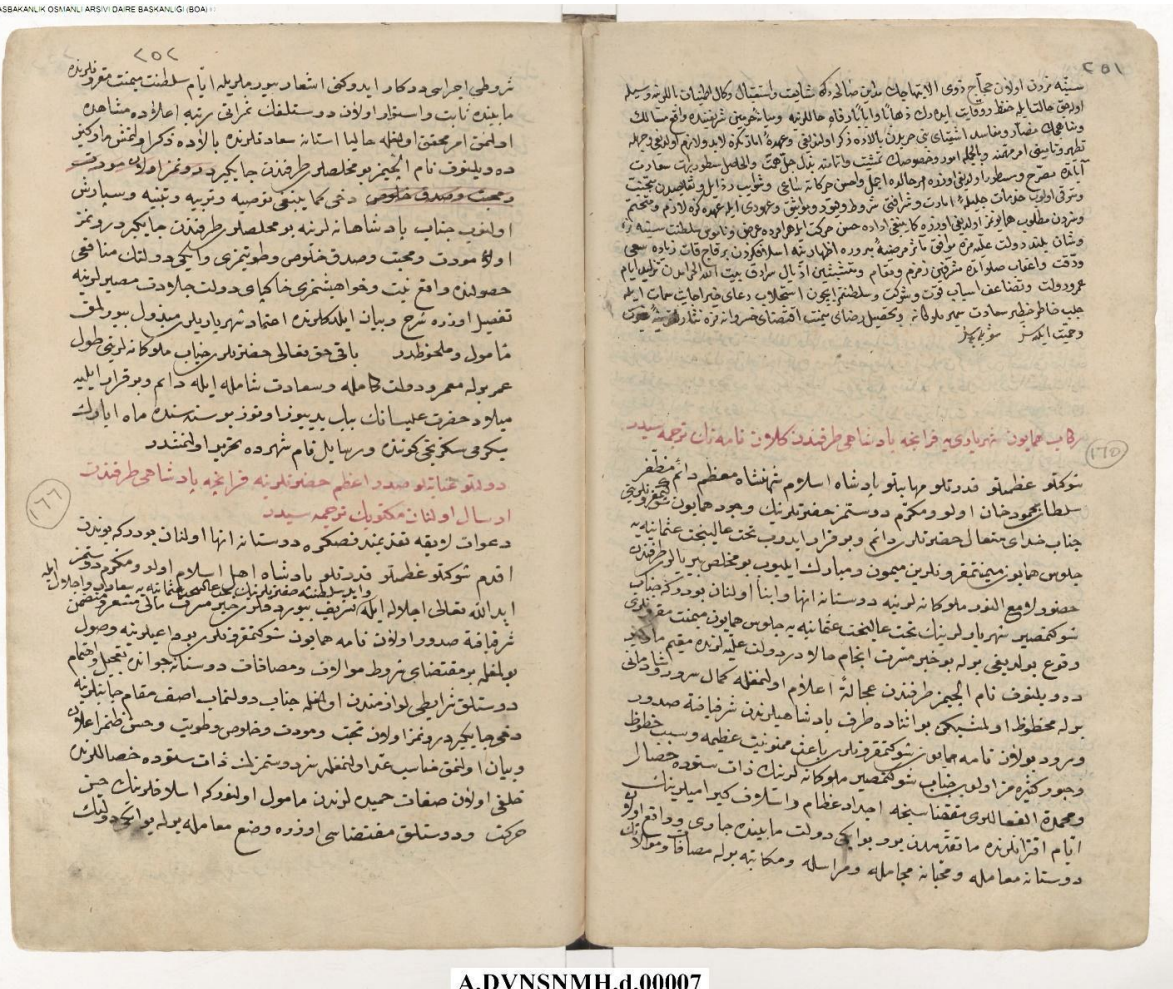
APPENDICES

Appendix-A: Documents in the Nâme-i Hümayun Book No. 7

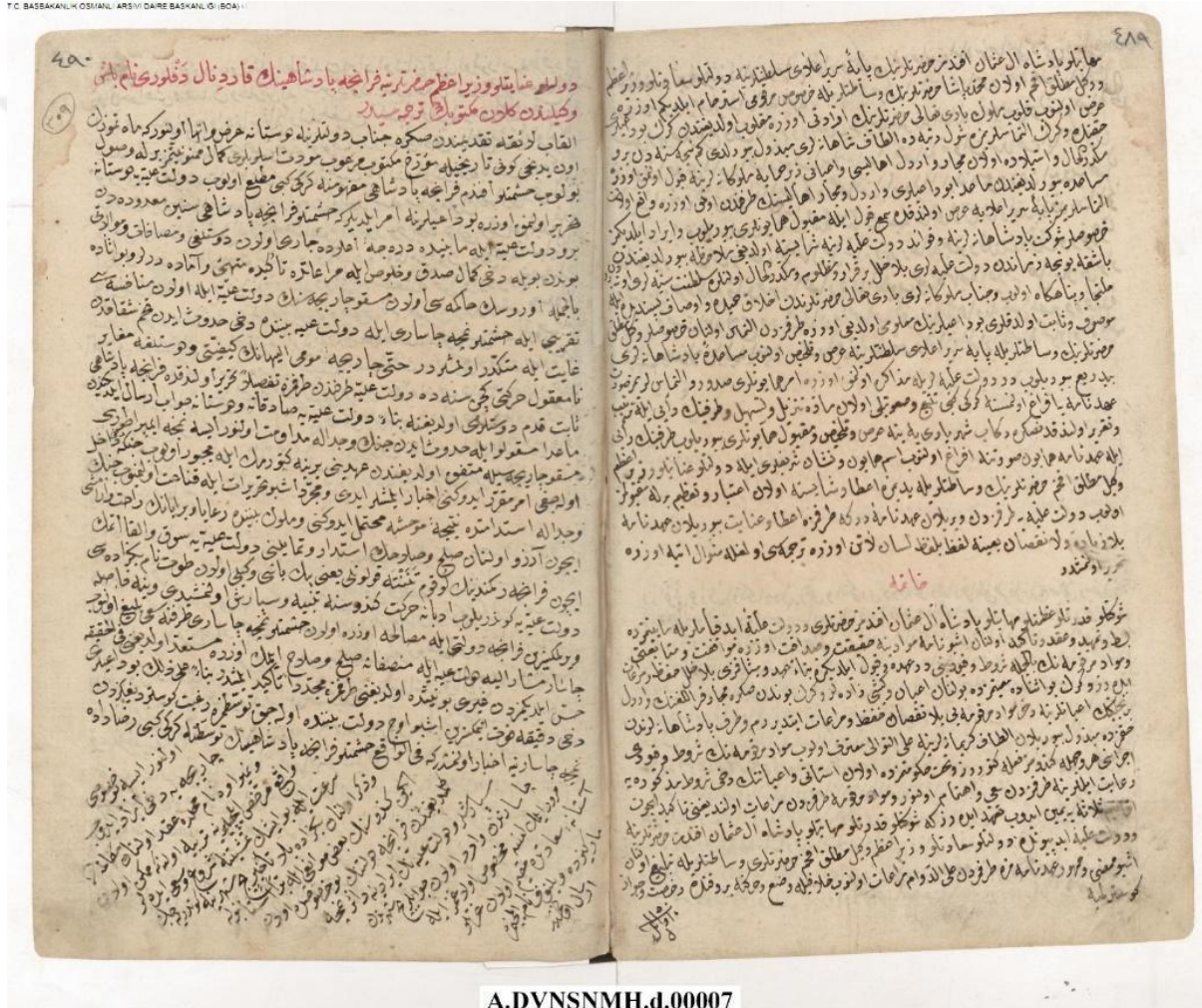




A.DVNSNMH.d.00007

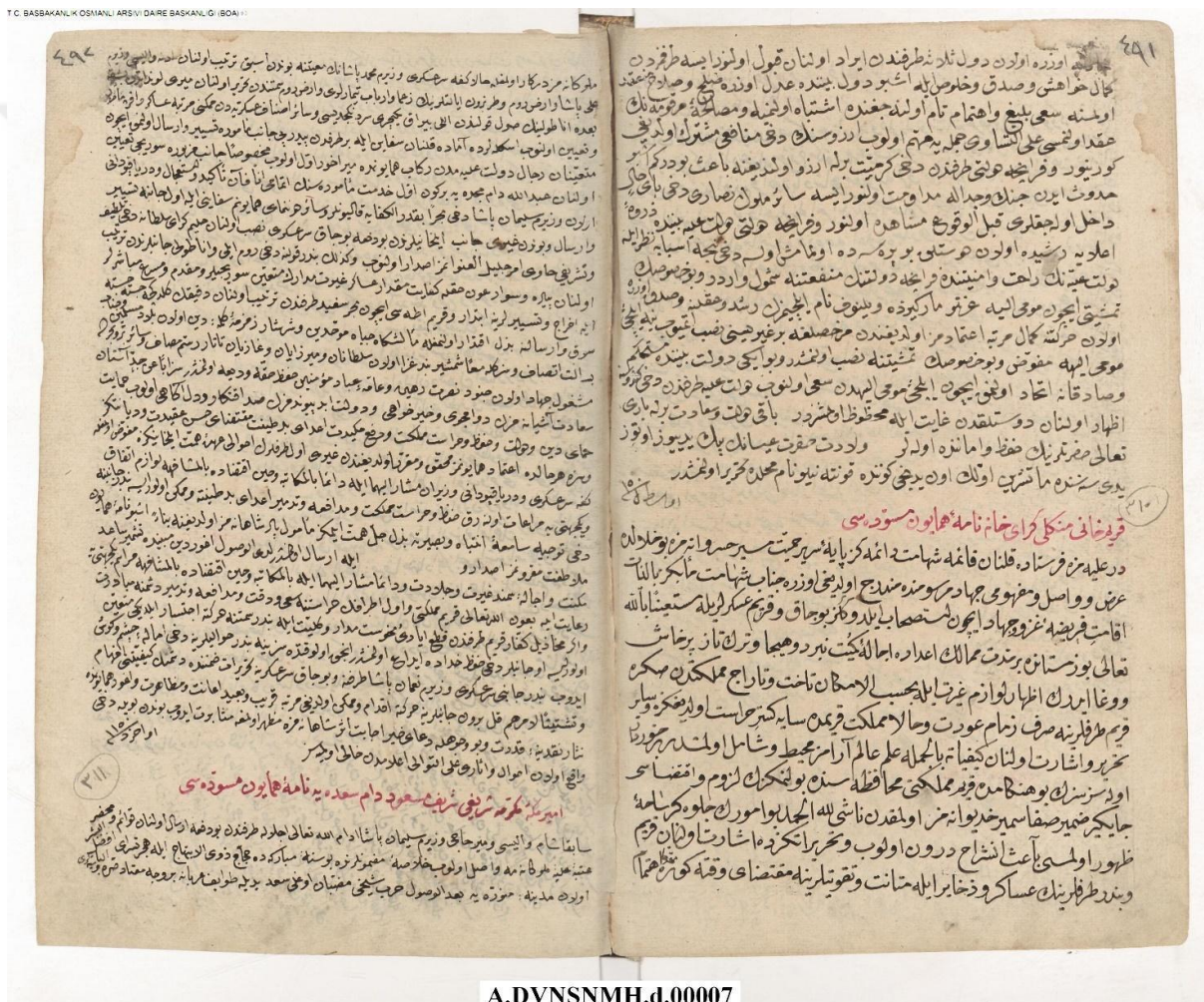


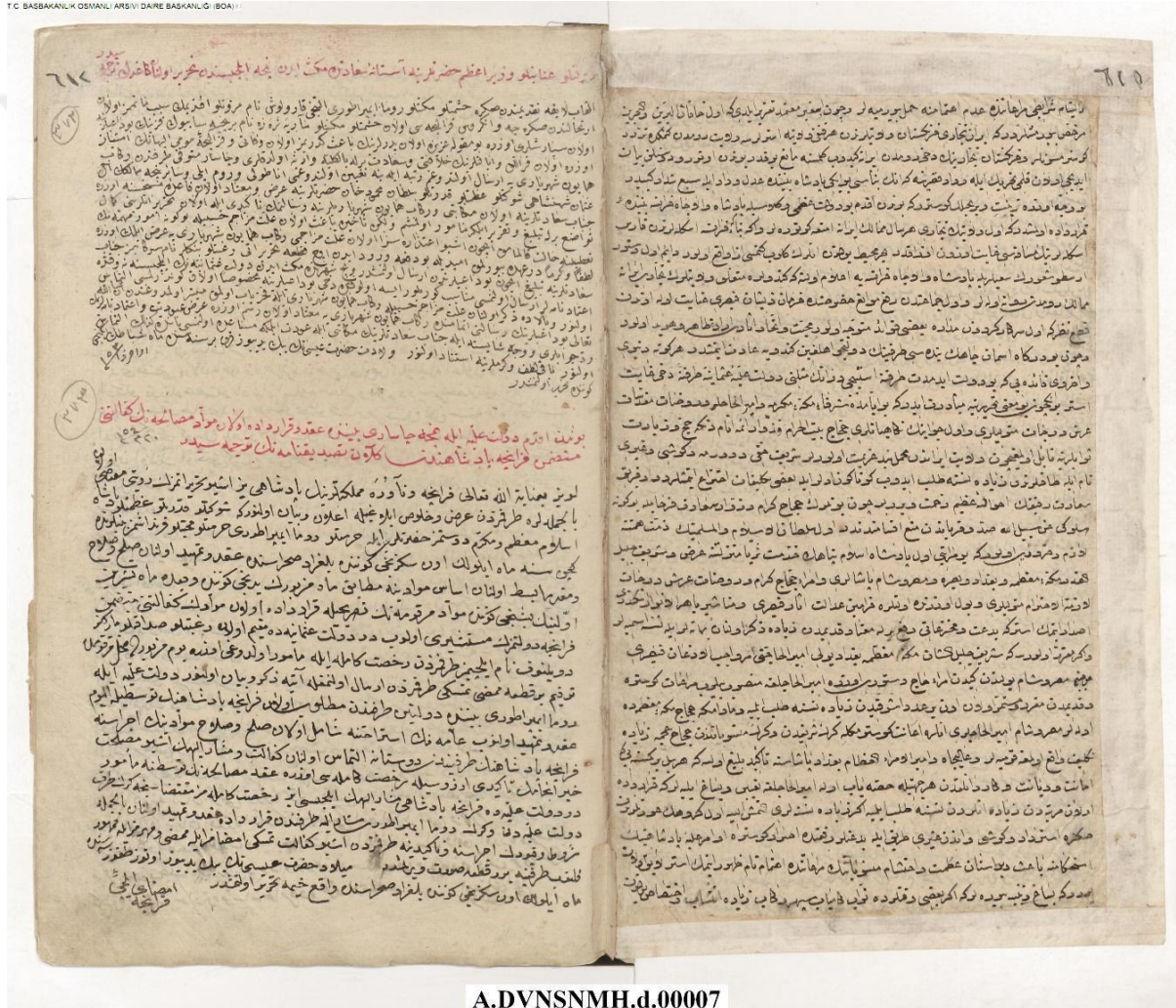
A.DVNSNMH.d.00007



A.DVNSNMH.d.00007

Continued:





A.DVNSNMH.d.00007

A. DVNS. NMH. d.7, pp. 611-612, nr. 373

است و کلمات متشابهی را طایفه اولی بقیه دره طرفه در خلیف و دارالملک و الکلی و
 اهالی و عا بالی و غیره بقیه دره و صدیق و کید الیوب امضا در این مصحف است
 کما لخری من در منضم تصدیق نامه مزالیه تأکید و تصدیق اولیوب الیوم تحت
 تصرف در اول و بعد از یکم حوزة حکومت در داخل اولیوب حاکم و الکلی و دار
 اهالی و غیره طرفه دره خلوف وضع و حرکت قطعا بر درو جان و بر الیوب دستور
 اولیوب از دره کلوم ملوکانه مزالیه قهر و تصدیق و تأکید الیوب حاکم است
 ضم اولیوب میلو و حضرت عیسیا نک بله بدین فرقی سنه سن ماه جزایر
 بکری ایچکی کنن حکم ترک بکری بدین سنه سن و سالیان نام بحال محرو
 امضای پادشاه
 قراجه نویز
 امضای کل امیر
 چادجه و قراجه
 املاوف

۳۷۵
 دست علی المرستودانی بنین بونن اقدم عقد و قرار داده اولیوب امضا در این
 کما لخری منضم قراجه باد شاهین کلون تصدیق نامه نک ترجمه سید
 نویز بنایه الله تعالی قراجه و ناوده ملکینک باد شاهی از این بوی بمرکز
 روی منضم اولان باجه لوه طرفه دره خلوف خلوص الیوب علیه اعلان و سالیان اولیوب
 شوق و قدیو عظمیو باد شاه اسلام معظم و مکرر دو ستر حضرت ملوکانه حاکم
 حرمیو مسعود چادجه بی حرمیو عظمیو ملوکانه بنین بونن سنه سن ماه اولیوب
 اوز سکری کونن بلغراد صحرانک عقد و عهد اولان مصالحه نک و صحران
 تشرین اولیک اوجی کونن بنیو صحران و دین ماه کانون اولیک بکری سکری
 کونن سنه سعادتی قرار داده اولان مواد نک کما لخری منضم قراجه و خلوف
 مستشیری اولیوب در دولت عفا نه ده مقیم اولان و عظمیو ملوکانه مارکون
 نام الیوب طرفه دره خلوص کامله الله ما مور اولیوب لعنه ماه تشرین اولیک بکری
 کونن سنه سعادتی ترجم بر قعه منضم شکی طرفه دره ارسال اولیوب آیه ده ذکر
 و بیات اولیوب دولت علیه اید روسیا دولتی بنین و ولین طرفه دره خلوف
 قراجه باد شاه نک قراجه بلغراد السن ماه اولیک اوجی کونن عظمیو
 مصالحه درین ماه تشرین اولیک اوجی کونن بنین قریب و الیوب تصدیق نامه باد
 قرار داده و امضا قتلان مواد مصالحه نک عامه نک استراحتنه شامل اولیوب
 اوجی طرفه دره سنه ابراد و القاس اولان کلمات و قراجه باد شاهی
 مناد الیوب دخی الشیو صحت عیالک تا کید سالیو سلمه خلوص کامله
 اوقه عقد و مصالحه نک قراجه ملوکانه در دولت علیه قراجه باد شاهی
 الیوب بر قریب اولیک اوجی از خلوص کامله منضم سلیو کونن دولتی
 و کونن چادجه مناد طرفه دره قرار داده و عقد و عهد اولان باجه طرفه دره
 ابرار کینه سان فرقی اوزده تحریر و تفصیل اولان مراد منظمه و حاکم
 ترقیم اولان سیاق اوزده اشو کلمات متشابهی امضا در این مصحف است
 طرفه دره خلوف و چادجه مناد و ابا طرفه ارسال اوقه اوزده و ولین
 میلو و حضرت عیسیا نک بله بدین فرقی سنه سن ماه کانون اولیک بکری سکری
 کونن سنه سعادتی قرار داده و عظمیو ملوکانه

امضای کل امیر
 چادجه و قراجه
 املاوف

A.DVNSNMH.d.00007

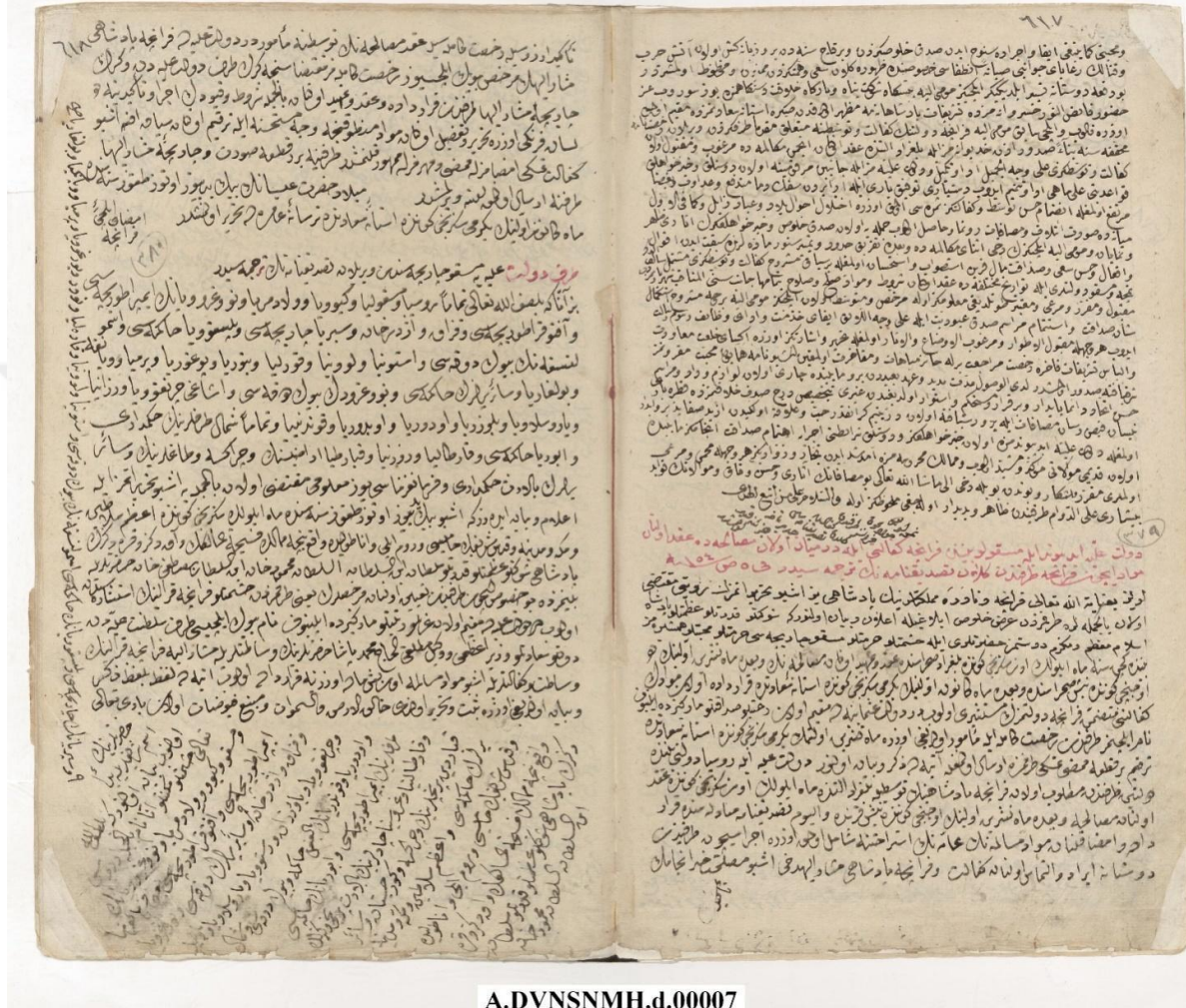
سؤکتو قدر دلو عفتلو بادشاه اسلام براه و شهنشاه دایم الظفر مغرور
دوستی سلطان محمود خان ابد الله تعالی دولت و ضایع اقدار جعفر بن علی
محمود جان سزاوارتی نه مرد علی طریز عرض خواجه محمد بن محمد بن محمد بن محمد
انها با علوم اوست که بنویسند و دولت علیه ازین صف و ازین بود
اطلاق ماوین و اینک نام المیختر داعی بن علی خیرت ماوردی نام و میگرد
صکی موی اینک دکنه از دره سیف این خدات بسجندین خیرت بقاید
بودن قول ارام و استراحت اوزر المیختر شایسته دعوت استراحت
کرد المیختر بناء موی ابد داعی علی مودت مآدود ایلان جانب هانلو
بادشاهان ازین اولون خلوص و طوعن ذوق اعلاوه اولون بدو ده حق
مجدد الظاهر و علوم اطوب دولت علیه دایم از درو بر بود و بنویسند
اولون حس مولود طریز بن خلوص لیسنه مراجع اولدینغه اعلی ایام
بورلی حرج و مستحق دانی سرب سلطنت معین خیر ازین طول عمر
و سعادت بدله دایم و رشاد اولدی دکاه ذوالحلیف محمد و مستحق
میلاو حضرت عیسی علیه السلام بدین فرقی سنه سن ماه کانون اولیل
دست آید نام محل خیر ایلند

سؤگو تو قدردانو غلظتو باد شاه اسلام ناه و شهنشاه دایم الظفر مغفور و
دوست سلطان محمود خان امان الله تعالى شکره و ضاعفت افتاد و مریز
صنوبر هارون نزاری دهنه بدو اعلیٰ طریقت عرض و ملامت و محبت فرمودند و
دوستانه آنها و عالم اولاد که دولت علیه لای بود اعلیٰ بیست جاری
اوله مضافات و مولاناک نامید و استغفار بخون نیجه مولد ضیایه بخودینه
ساعده مولاناک لای ازانی بریدین عهد نامه های اولان موادی علیه
مقیم اولاد ماریزه و یلغون نام الحیدر اعلیٰ برین جزین ادم طرف زاک
و لغیبه و جاک و اثنان مولدک تجدیدنه از و شنید اعلیٰ و دهمی انج
بیانه و جاری اولون حس مولاناک نامید و تقصیر (تقصیر) اعلیٰ
و یلغون ناخج بر خصوص حاصل اولون نموتیمنه و تره و ابروی مشکه
هایون نزاری دهنه و عرض و عالم اولون لغنه انجی موالی و اعلیٰ طرف
تقدیر و قوسیه و انجند نام الحیدر لای اله جاک برین عود شدن مقدم و اب

هالیوت باد شاهانه ازین دو مال ایله خراب اولسته اذن هالیوت مالوتان
ارانی بویریق مرجو و متوقعد باقی سرسلطنت صید خروانه لیرن
طول عمر و نوکت و سعادت بولم دایم و برقرار اولمادی و کمال ذوالجلالون
مرجو و متقعد میلاد حقیر علیا نیک بیل بیروز فخری سنه سنه
ماه کانون اولسک برنجی کونن ورسا لکام محلن مجرول اولند

طوب قراب حضرت ششاهدين حالا فرانيه ياد شاهنه شفيقاي صدور المومنين الجيسي الله كره جل جلاله

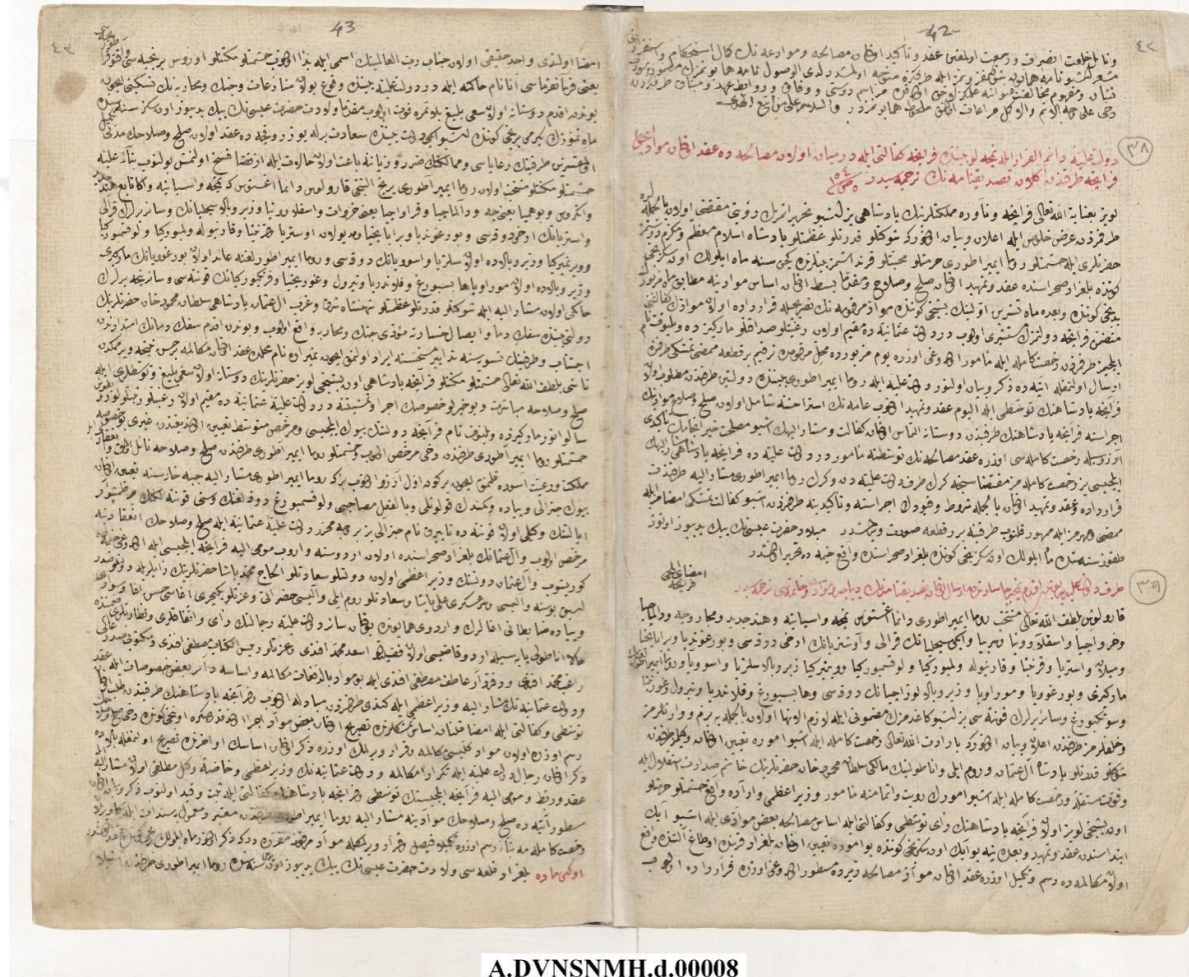
[illegible]



A.DVNSNMH.d.00007

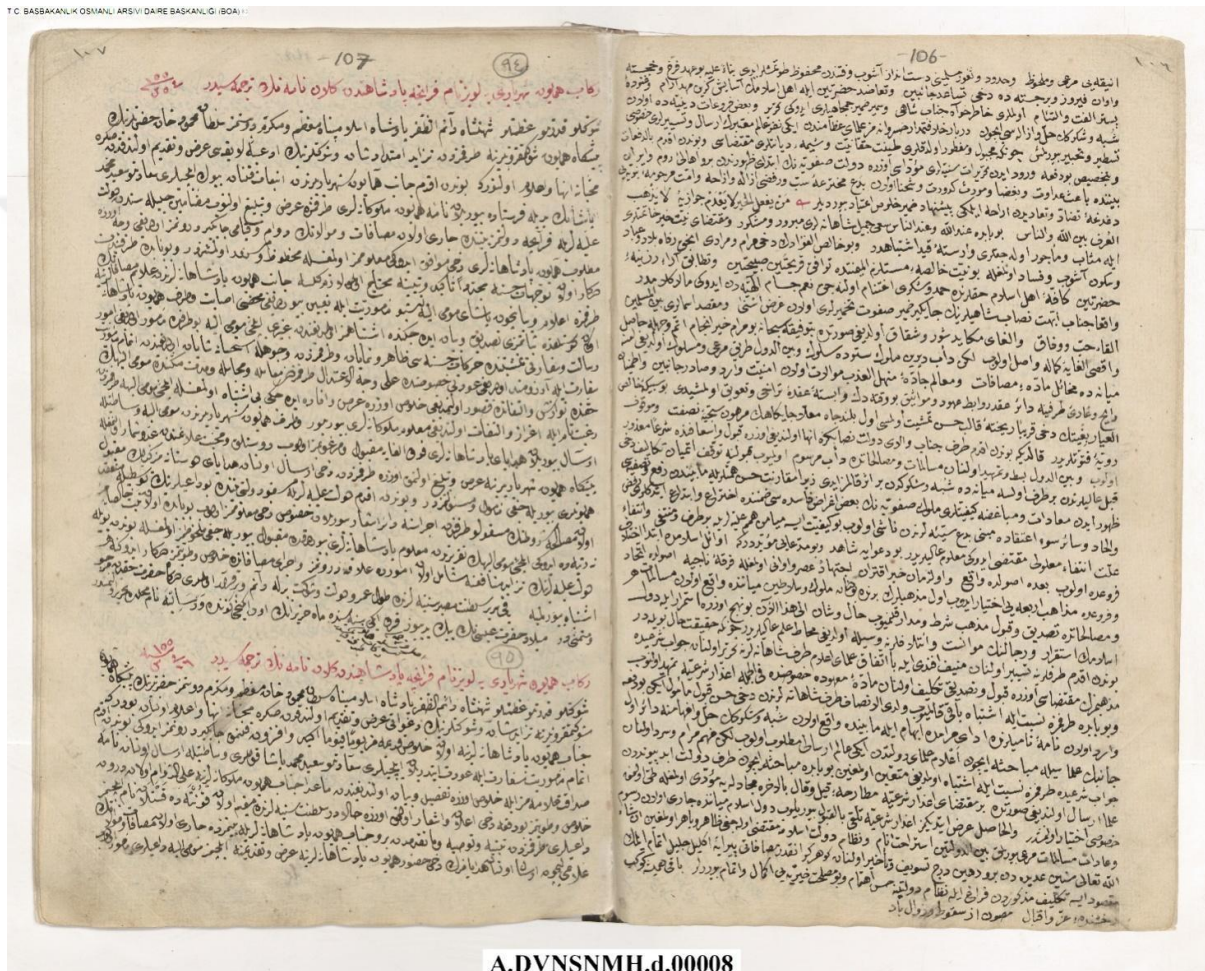
Appendix B -Documents in Nâme-i Hümâyün Book No. 8

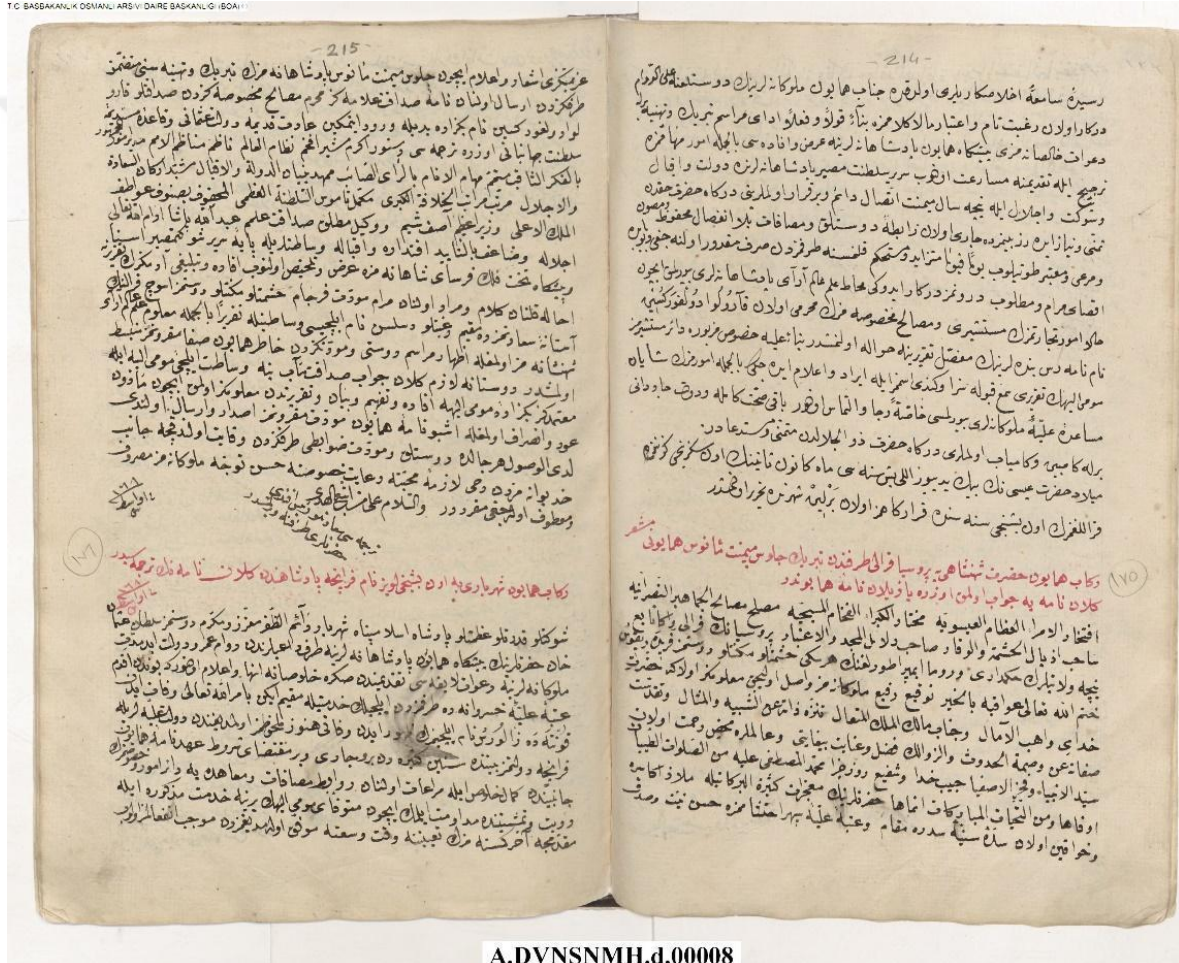
T.C. BASBAKANLIK OSMANLI ARSIVI DARE BASKANI (İBOA)



A.DVNSNMH.d.00008

A. DVNS. NMH. d.8, pp. 42-43, nr. 38

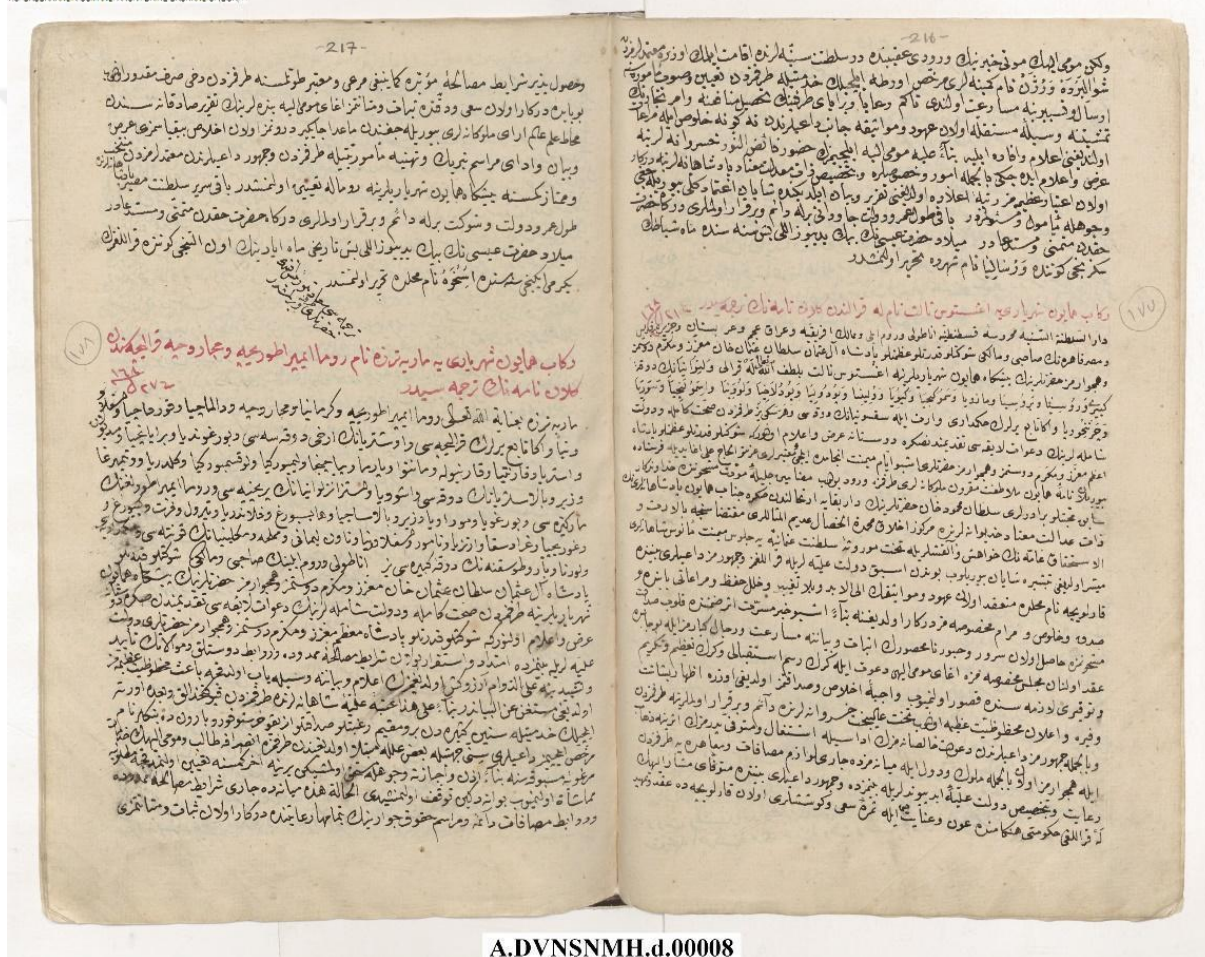




A.DVNSNMH.d.00008

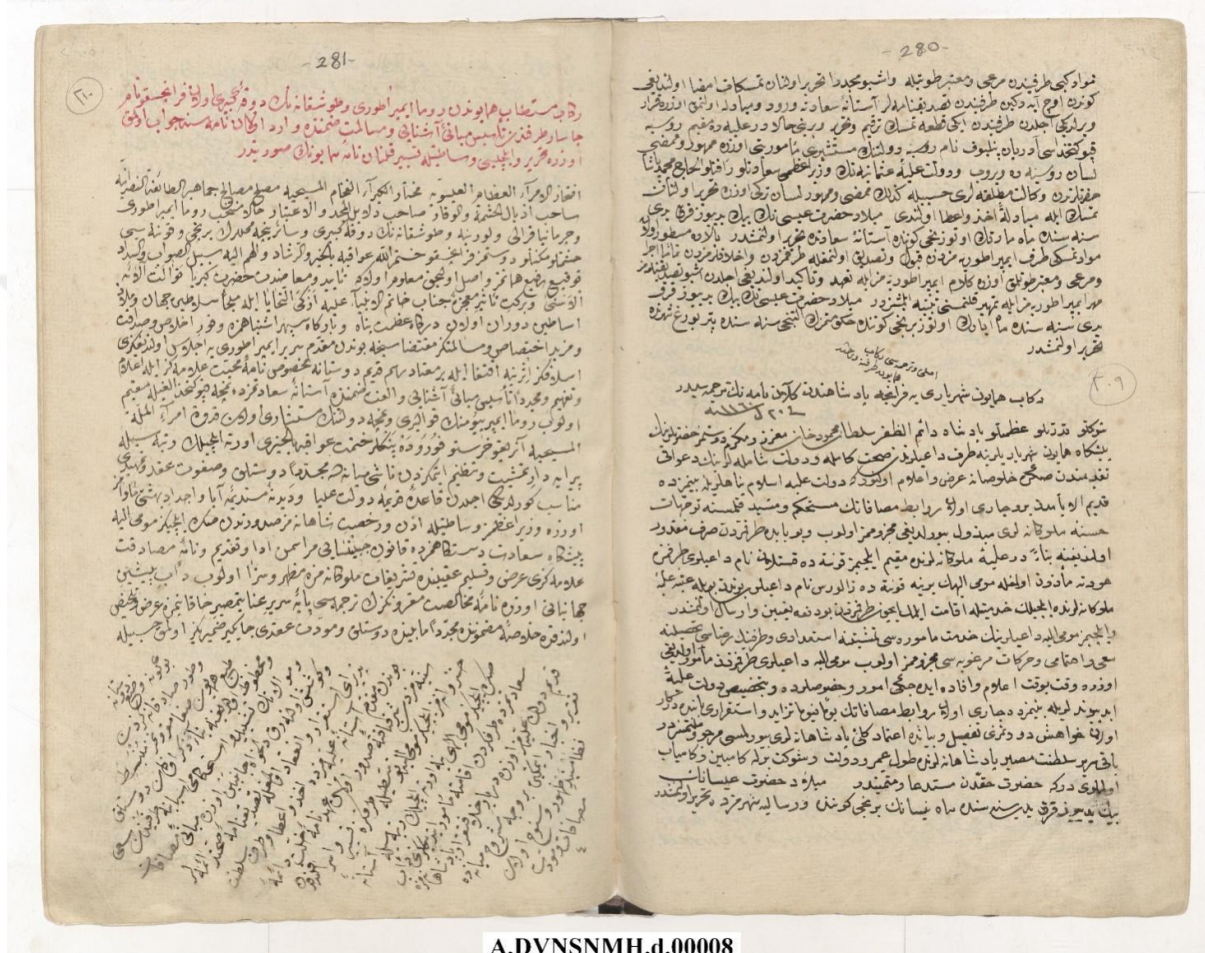
Continued:

T.C. BASBAKANLIK OSMANLI ARSHI DAIRE BASKANLIK (BOA)



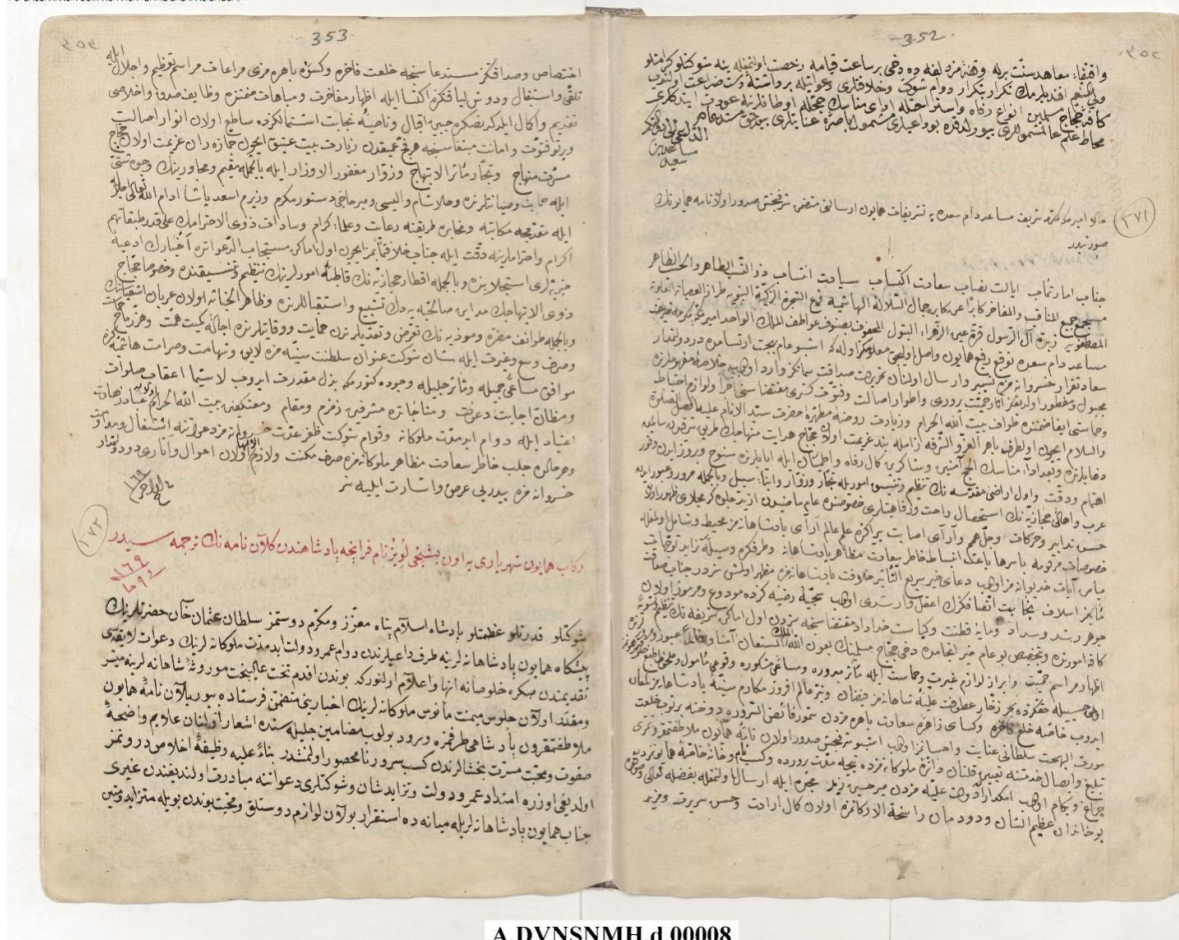
A.DVNSNMH.d.00008

A. DVNS. NMH. d.8, pp. 216-217



A.DVNSNMH.d.00008

A. DVNS. NMH. d.8, pp. 280-281, nr. 209



A.DVNSNMH.d.00008

A. DVNS. NMH. d.8, pp. 352-353, nr. 272

صالح هاجون اسامی شریفی عباد امیر شریف ساعد دهم سعد به یازده نامه ای

صورت

الحمد لله الذي جعل البيت الحرام مثلاً للأبرار ومنا ومنزلة عليه السلام بطهروا الطائفتين
والماهدين والرفق المجرب فضلاً ومنا والصفوة والسلام لا تكملون الايمان على رسول محمد
المسل الى الناس كافة فمن خلاصة ولد عاتقان والمبعوث بفتح ابراهيم من ذالك الفضل الكريم
رحمة للعالمين واني رحمة قال سبحانه ربنا وانك بهم رسولهم بنو عليهم بانك وعلمهم الحكم
والحكمة فاذداد ذلك لهم حرية بمولك وبامر اياه ان يول وجهه شطر المسجد الحرام
في شيعته فكان صلى الله عليه وسلم خريف وكريم افضل من طوف بالبيت العتيق والتخلف
من مقام ابراهيم صلي وافي الذكور واضمح الباقى الفخير وفطرن من عالمنا الحرام القديم
صلى الله عليه وعلى اله وصحبه الميزان كالتقوى في طهارة الاقوام طريق وتابعهم بالحق
ما حدى به رجح الركايب الى البيت العتيق

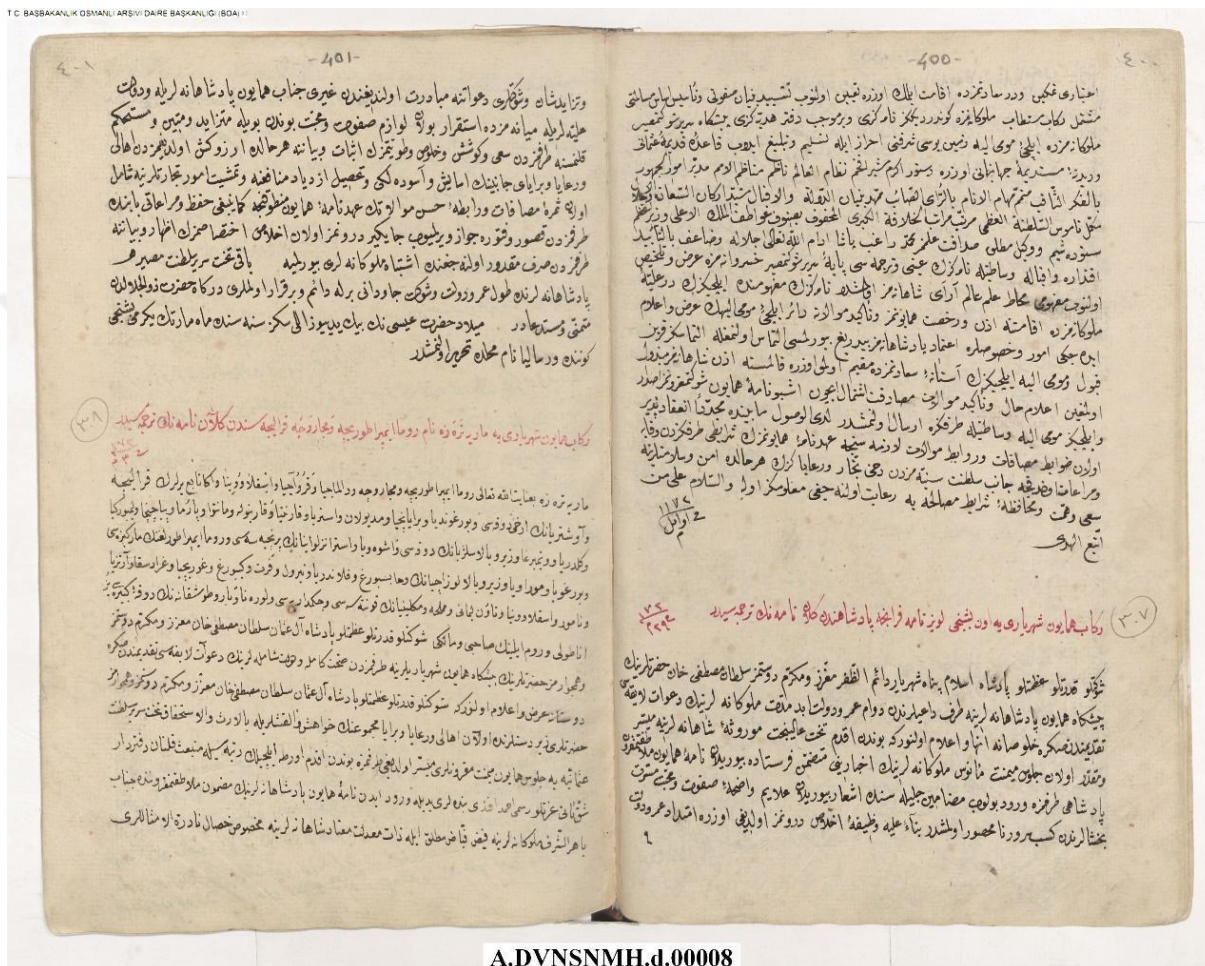
على افضل

وبعد هذا برسومنا البهجة الشريفة ونحط بنا المعظم الشريف لوزل نافذة بعون الله تعالى على
والارصاد ما دام الصالح الدعاء اصدناه على نظمهم فرائد الحق والاسم مطعنا على افاض
والتجمل بصوبنا ميثاق الحكم قواعد اسان الحجة والاستيناس وموثقنا لما فادلوه بصق
عن اوندوس المجلد الجليل الامير المجد الجليل الوجل الى وحد المعنى افاض اسلافه الشريف
من افاض الغرضنا بذلك بعد سائر وليده الحدى السيد الجليل الاوصاف فرع الشجرة الكريمة
الشجرة طراز العصابة العلوية المصفوفة المتخلى الى اشرف جرثومة ملاحضتها كمنسج على
ارومة غلجهمها زينة سلاوة الاحبار البتول عمدة الدين الرسول المحقق من غلجهمها كمنسج على
الصيد اميركم المكرم الشريف ساعد بن سعيد لادالت العنازة الربانية له ملاهنة وكلاوة
عليه حافظه نهي الى جايه الشريف ان الله جل ثناؤه قد ارسلنا من قبلك الانبياء
وانهم على اسان الاثر الجعمر واتبع انا وجميع الانام من من قبضته العيم وفضل الجيم ما بيننا
بين ملوك الاسلام من الشرف والاستعداد بسلافة بيت الله الحرام والرفق والمقام والورقة
روضة نبينا نبي الرحمة وشيخ اوتنه عليه صلوات الله الحقة والجلل السلام فاجرم عطفنا اذمة شريفا
المحبة فخرهمدا وهب لنا من المواهب الجزيلة والارادة الجيدة ونفضنا بالقدام الاقدام الجيالكام
والسقى والاهتمام في تنفيذ الاحكام المتعلقة بمصالح الانام واعلوه شعرا شرازم الاسلام
خصوصا احامته ضابطا للعداوة والشروط الفقه من اهل البيت الشريفين والادوار المعينة
لشرف المقام الشريفين والصدقات المدة للزهاد والماهدين حول المقام والادوار الجيالكام
رسوله الذي اصطفاه واجتبا عليه الشرف والادام فآرسلنا من شامنا ما ياتى على الزم القديم

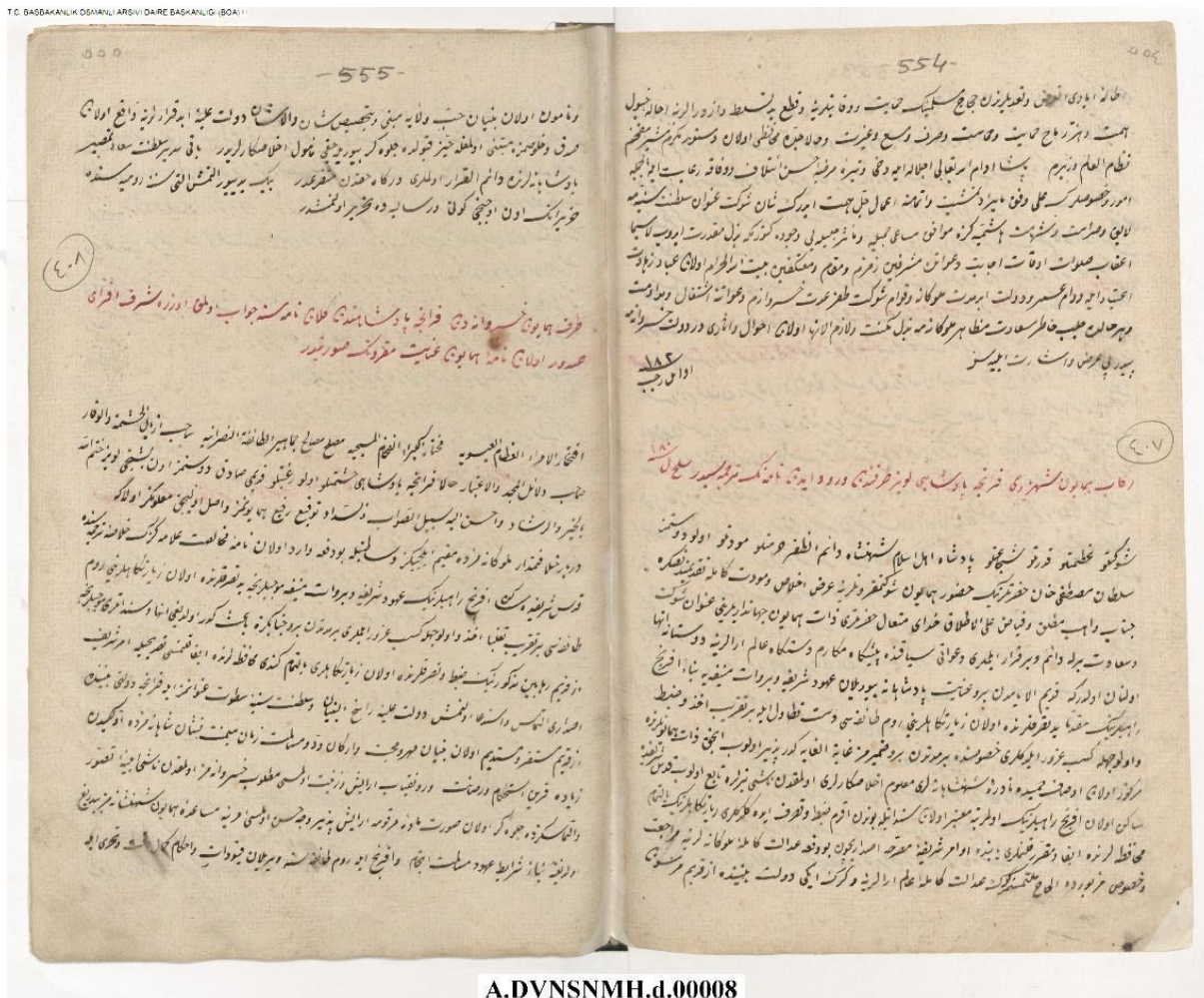
بشكركم فتمسكهم طرزون سعي وكوشش وخالوص وطونتر ان اتيان ديانته هجالد آرز وكشور اذ ترون
اهل وديا باجانبك آسایش آسوده كفى تحصيل اذ يداد منا فخته ونشيت سود غا انارينه شاسل
اولان غمة مصافات واربطة حسن موالان عهد نامه هاجون منطوقه كاي بنقي حفظ وها عاقى با نديك
طرزون قصور وقوة جواز وريجو جاكبر دروغزا اولان اخلو منيخصا جبر ان طرا رويان طرزون
صبر مقدور اولنه جفته اشتباه ملوكا نه لري سويليه باقى سرسلطت مصير بادشاها نه لري
طول عمر و دولت وشوكت جاوداى برله دام وبرقرا واملارى دركاه ذوالجلا لريتمنى وستعداد ميله
حضرت عيسى ناك بك يدبوز الى البيت سمنه سماء شرفين نانبينك ون بدني كونه ورسا ليا نام هاجون
تخبرنا ونمشد

رکاب هاجون شریابی وادینی یوز نام فرایحه بادشا هاجون کلاوه نامه نیک ترجمه میدرد

شوكلو قدر ملو عظمایو بادشا اسلام ناه شهر بادام الظفر معزز ومكرم وكنز سلطان عثمان خان
حضرت يزيك بك هاجون بادشاها لريه طرف داعيلينك واهم عهود واث ايمدت ملوكا نه لريك
دعوت لا بقدرى تخديك صبر مخلصانه انبا واعلام ولنور كبر بوندل اقدم ذرو ولت عليه لريك
قوتيه نه زاروس نام الجييز وفاف خبري طرزه وروى عقين منقاي موي اريك برينه بروجى فاعلم
اخر كسبه في بعين يدجيه دل وديك عليه لريه فرايحه د لمرينين سني كيره دن بروجى اولان
شرط مصافات ومعاهده ونجا بره خالصانه مزال انصافا كوكريمك بكون معتد لريك شو اليرده وند
نام داعيلى طرزون ورطه الجبل خديته بعين واستانه ديك اشيا لريه ارسال ونسب ونيدي ونيدي
هايون بادشاها لريه دركاه اولان داعيل اريك خدمت مسوفه وكرامت سار فادسي مقبول هاجون ملوكا نه لريه طرزون
تبيه وتوصيه بالديك ناه موي اريك خدمت مسوفه وكرامت سار فادسي مقبول هاجون ملوكا نه لريه طرزون
اغنيا هرا ولد بكون موي اريك خدمت مسوفه وكرامت سار فادسي مقبول هاجون ملوكا نه لريه طرزون
امتياز غا بان خدمت فائمه بعين ونمشد ناكم مانه مزده هادى لوزم صغوت ومجتان يوما فوما
نزاود سحكا منه على الذوام آرز وكش اوله بقرى اهان باجانبك تحصيل اذ يداد منا فخته ونشيت سود غا انارينه شاسل
هايون منطوقه كاي بنقي عاينه حسن نيت وكريت ودام ونات ومانترى خبر وروان امله ناه اعليه الجبل
شاسل اولان دليم دوستاق مصافاته مراعه ميلادك بك يدبوز لريه امانا بيد دوستقه وازرع
موي ايكه لريه شايان اعتماد بورلوب طرزون بود فعه ناكم موره اوله نيه امانا بيد دوستقه وازرع
واعلام برن كيك موز وخصوصا لريه شوبل ونشيت با نديك ساعد هاجون ملوكا نه لريه طرزون واملارى دركاه
وطني وندرد باقى سرسلطت مصير بادشاها نه لريه سويليه باقى سرسلطت مصير بادشاها نه لريه طرزون
حضرت عيسى ناك بك يدبوز الى البيت سمنه سماء شرفين نانبينك ون بدني كونه ورسا ليا نام هاجون
تخبرنا ونمشد

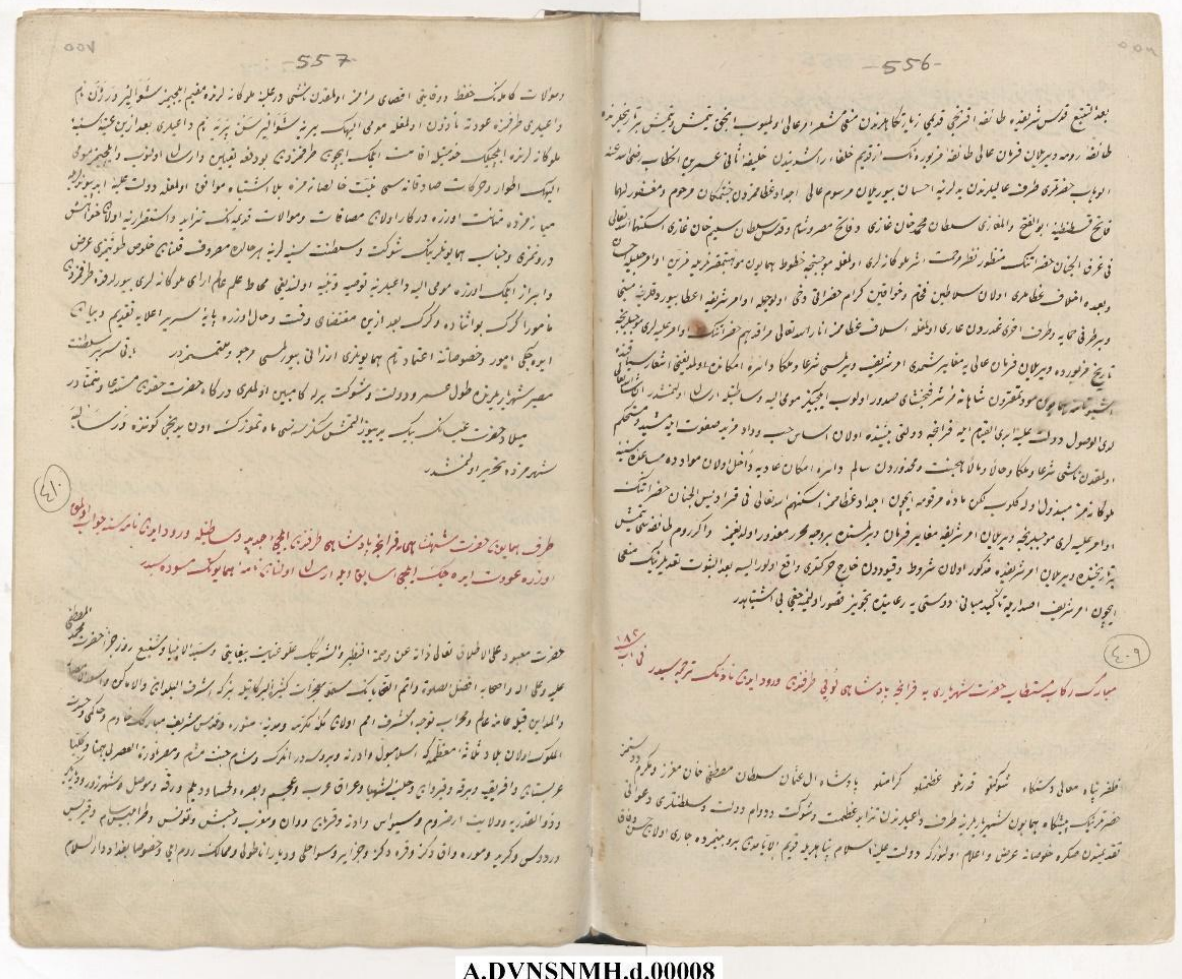


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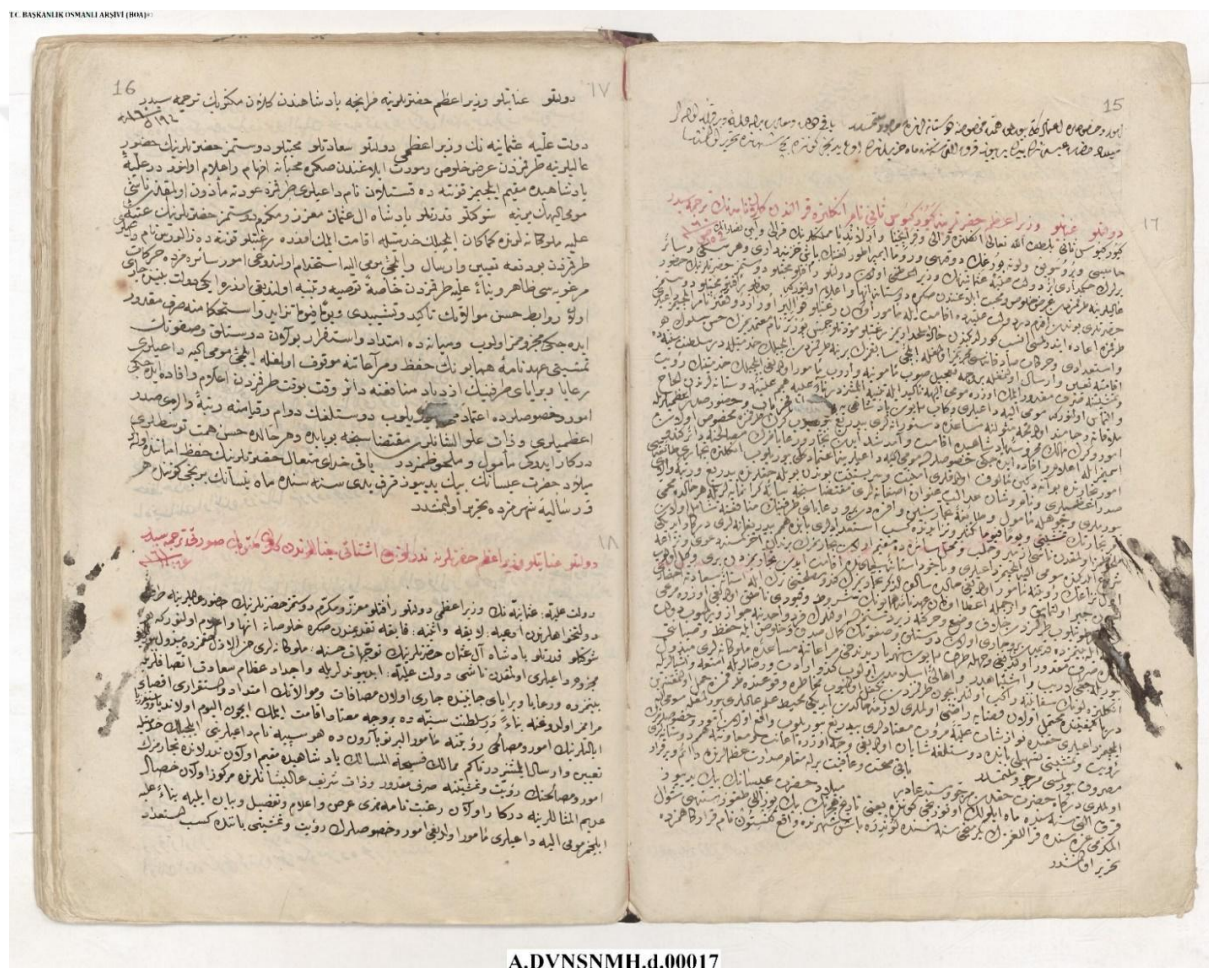
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A. DVNS. NMH. d.8, pp. 554-555, nr. 407



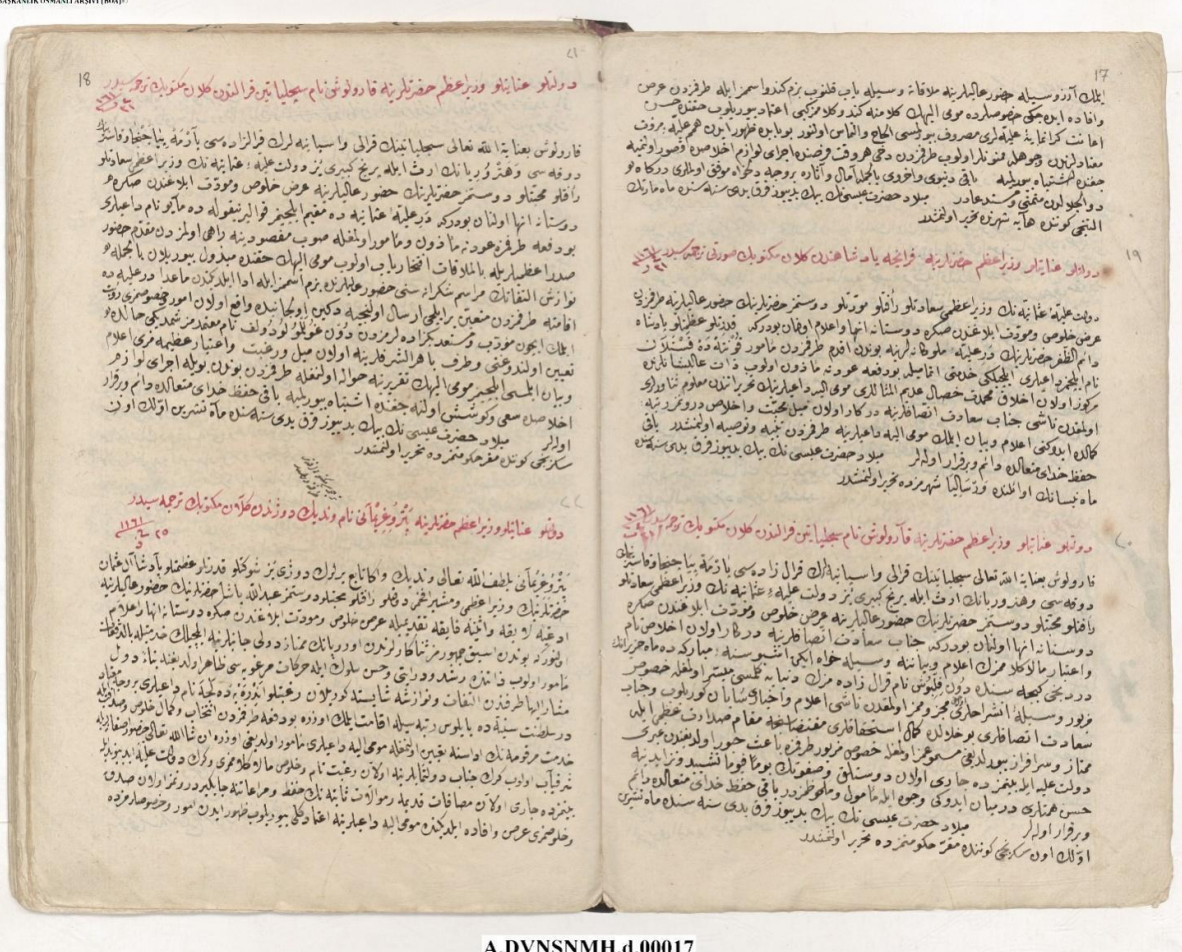
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Appendix C- Documents in the Nâme-i Hümâyün Book No. 17



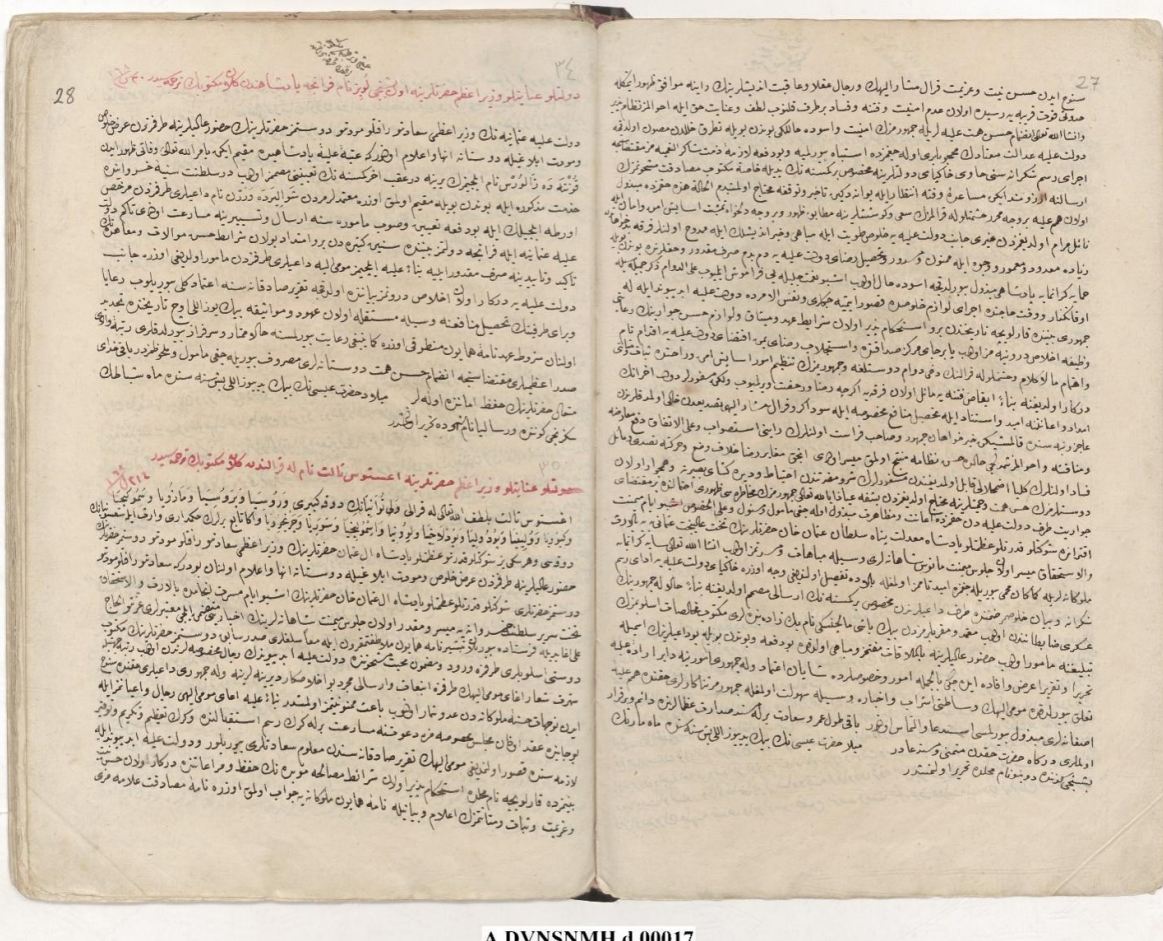
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A. DVNS. NMH. d.17, pp. 15-16, nr. 17



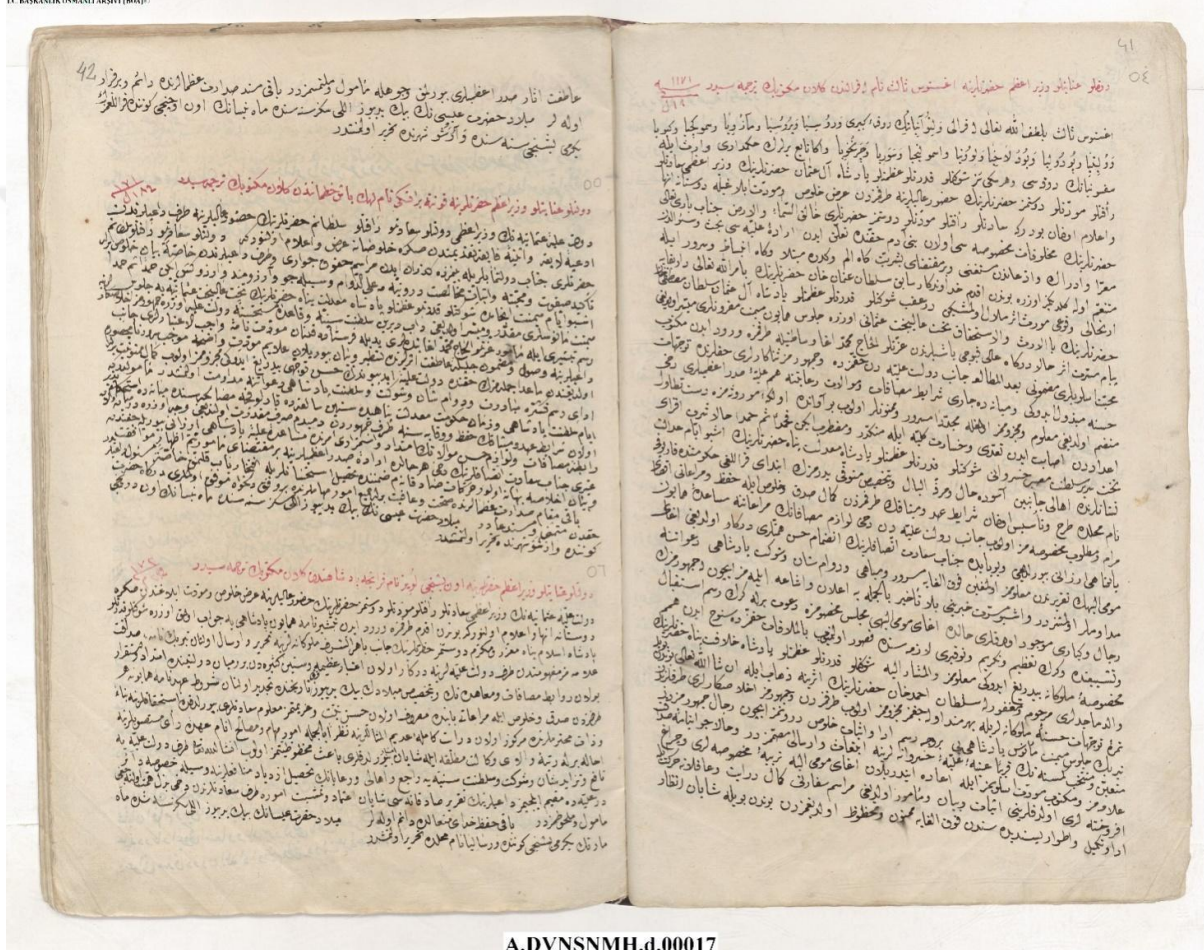
A.DVNSNMH.d.00017

A. DVNS. NMH. d.17, pp. 17-18, nr. 19



A.DVNSNMH.d.00017

A. DVNS. NMH. d.17, pp. 27-28, nr. 34



A.DVNSNMH.d.00017