

OTTOMAN DIPLOMATS IN THE WEST: THE SULTAN'S AMBASSADORS TO THE REPUBLIC OF VENICE

Till the end of the 18th century, Ottoman diplomacy was characterized by non-residential ambassadors, but this fact did not prevent the sultan from sending his envoys to foreign countries to discuss peace and war, to solve problems linked with trade or the border line, to obtain the ransom of slaves or to invite foreign rulers to feasts held in Istanbul. The famous Kara Mehmed, sent to Vienna in 1665, was not the *elçi* sent to a Western country. From 1384 to the war of Candia more than one hundred fifty Ottoman envoys were sent to the Republic of Venice and many of them had the title of *elçi* or, when the sultan's letters to Western rulers were written in Greek, that of "apokrysarion". During the Middle Ages other ambassadors were sent by the *padisah* to European countries, for instance Murad II sent his envoys in 1433 to Basel to emperor Sigismund, in 1439 to Krakow, in 1442 to Buda, in 1444 to Szeged to king Ladislas Jagellone and his allies. At the end of the fifteenth century, when prince Cem was prisoner in Europe, Bayezid II too sent many envoys to France, Rome, Milan, Venice and Mantua; close links then existed between the Ottoman empire and the small Mantuan state governed by Francis II Gonzaga; on the point of receiving the Ottoman ambassadors Kasım, this sovereign began to learn the Turkish language and ordered his soldiers to go to battle crying the words "Turco! Turco!" (Turk).

Ottoman diplomacy was influenced by the Byzantine as well as the Oriental civilisation and Mogol culture: an ambassador had to be well treated according to the Quran, but also to show respect to the sovereign he represented, and an offence to him was as if it was made to his lord. For this reason the Ottomans used to imprison Venetian ambassadors during a war and, on the other hand, to severely punish those who dared to offend, or worse to kill, an Ottoman ambassador. When an Oriental ambassador reached Venice, Venetians tried to leave aside their Western ideas to treat him in an Oriental manner. Respecting the Ottoman way of thinking, they did not bother if the ambassador was called "slave" in the sultan's letter he brought; they used to provide him with clothes, food, money and a house prepared with carpets and other Oriental furniture.

Ottoman ambassadors to Venice were, above all, members of the *çavuş* corp, but there were also interpreters and members of the bureaucratic staff of the empire as well of the army, for instance *müteferrika*, *silahdar*, *sipahi*, *haznedar*, janizary or *ulak*. It is important to note that the four most important official interpreters of the court, the

divan-ı hümayun tercümanı, of the 16th century were all sent to Venice. First there was Ali Bey, who reached Venice in 1514 and in 1517; the first time he was sent not only to see the Venetian doge swear to observe the peace treaty but also to propose a military alliance. He looked like a Venetian nobleman, Paolo Vallarosso, but we have to consider the fact that he probably belonged to the branch of the Venetian Barbaro family who had chosen to live in the island of Santa Maura.

From a political point of view the six missions in Venice of the official interpreter Yunus Bey were very important. They took place between 1519 and 1542. For instance in 1537 he was instructed to propose to the doge an alliance with France against the German Emperor, an alliance which was, however, refused by the Venetians. Yunus received the highest sums of money that the Republic ever gave to an Ottoman ambassador: 6.000 ducats in 1542; but he was a very influential person at the sultan's court and all the affairs with the Western countries were in his hands. He too had once been a Venetian subject, in fact he was the son of Giorgio Taroniti from the Greek town of Modon, then under Venetian rule.

Then there was Ibrahim (the Pole Joachim Strasz) who brought to the doge two *fethname*-s, the first in 1555, the second in 1567; he wanted also to see the city of Padua, in the famous university of which he had studied. The Hungarian Mahmud bey arrived in Venice in 1570 in order to reach France but he could not go on because of the beginning of the war of Cyprus; for this reason he was put in prison by Venetians, first in Venice and then in the castle of San Felice near Verona where some other important Turks were also kept; he was set free only three years later, when Ottomans and Venetians signed the peace treaty.

The envoys to the Republic were above all converts of European origin: to know Western languages and customs was considered very important for them, even if they spoke Turkish in the official meeting with the doge. Only at the beginning, before and just after the fall of Constantinople two persons were sent, usually a 'Turk' and a 'Greek'. Afterwards, some Caucasian or Anatolian subject was chosen only occasionally, and only when he already knew the Western world, because he had been a prisoner of war or had lived as slave in Europe. Very few Jews were sent to Venice by the sultan, and this happened usually during a war, when it was safer to use this kind of envoy. The most important of them was the physician Salomon Ashkenazi, who reached Venice just after the war of Cyprus to speak about problems connected with the border line. Ottoman ambassadors were usually not young but none of them died in Venice from a disease; there were only some of them who became ill, as for instance the *subaşı* Ali bey who fell ill after eating too many oysters with orange juice.

To reach Venice they usually travelled by land as far as Dalmatian coast (Ragusa, Spalato or Zara), where they left their horses and used to engage some men in order to arrive in Venice with many servants and so impress their hosts; the envoy's servants were usually at least ten, but some ambassadors arrived escorted even by eighty persons, such as the interpreter Ali bey in 1514. From the coast the ambassadors usually went on in a Venetian ship. As was usual for everybody, they had to spend some days in

quarantine, in Dalmatia or even in Venice, in order to avoid introducing the plague into the Venetian state. They were usually received on the Lido shore, in the house of the Council of Ten, and then many senators accompanied them to the flat prepared for them usually on the Giudecca island. Then they were received a first time in the hall of the Collegio, in the doge's palace, to present the sultan's letter, which had to be translated. The gifts brought by the sultan's ambassadors to the Venetian doge had usually only a symbolic value, and only sometimes they were horses or cloths; normally they were for instance handkerchiefs or belts, while in 1516 the envoy Mustafa gave to the doge the head of a lord of Bagdad, just defeated by his master. On the contrary much richer were the gifts brought to Venice by the envoys sent by Ottoman peripheral authorities, above all the *beylerbeyi* of Bosnia. Venetian ambassadors to Istanbul used to give precious cloths, Murano glasses, silver objects, grana cheese, or falcons and dogs not only to the sultan but also to many other important persons.

Then the envoys could spend some days in Venice. They often bought and sold goods, went to see the shops situated in the Rialto and in the Mercerie and the ships which were built in the Arsenal, and often had a view of the whole city from the top of St. Mark's bell tower. Sometimes they were invited, as other foreign ambassadors were, to take part in some feast organized by the Venetian nobility. If it was the right time of year they could see the Carneval, or the procession of Corpus Domini in St. Mark's square or the ceremonies for the Ascension. Only the interpreter Yunus bey attended vespers in the doge's chapel, as on the contrary was usual for Christian ambassadors. During their tours in Venice the ambassadors were always accompanied by some Venetians who had the task of keeping an eye on them, usually a young nobleman and an interpreter, who then had to inform the Senate of what the Turk had done. Their written reports give us an unusual image of the official representative of the sultan in Venice: we see, for instance, on a November evening in 1567 Kubad *çavuş* eating in his house while listening to a concert of an harpsichord and a violin, or in 1589 Bali who used to call the Venetian interpreter Michele Membrè *hoca* and frequently repeated the same word: *güsel*. A voyage to Venice meant also the possibility for Ottoman subjects of making the acquaintance of Venetians: Yunus bey, for instance, obtained permission in 1522 to go and see in Mestre the *podestà* Giovanni Francesco Mocenigo, a nobleman he had become acquainted with during his previous mission.

Ottoman envoys were received again in the Collegio to treat political affairs they were concerned with, or to receive the written answer of the Republic to the sultan or to the grand vizier. There were for instance the periods of war, when ambassadors were sent to begin to negotiate peace. In some particular periods the Ottomans and the Venetians even tried to arrive at a military alliance; but this was never concluded, even if in 1510, 1617 and 1630 Ottoman subjects were engaged and fought under the Venetian flag. Moreover many ambassadors were sent, above all in the 15th-16th centuries, to arrange the ransom of prisoners of war; Ottoman subjects were used in Venice as slaves only during a war but, after the peace treaty, they had to be given back to the sultan who was

~~obliged to send to Venice the Venetian prisoners in Istanbul; for this reason in periods of peace there were no Turkish slave rowers on Venetian galleys.~~

Another important moment in the relationship between Venice and Ottoman Empire was the ceremonies held in Istanbul and in Venice to ratify a peace treaty: the first agreement between the two states was made in 1390 while the last dates to 1733. ~~All the Venetian-Ottoman treaties till the 18th century have all the elements which characterize a *nişan*, the imperial patent, but besides this, they also contain the oath, usually expressed in the *sanctio*, sometimes repeated in the *dispositio* and only in one case (1573) put into the *invocatio*.~~ The earliest agreements were made by an official Venetian representative in the Levant; there the sultan swore to it, and then an ottoman amassador took it to doge, who, in his turn, swore to the translation issued in his name which was then taken to the sultan by his envoy. This exchange of ambassadors sent to attend the ceremonies of the two oaths ~~takigns was common also in the relations between other Christian and Muslim states during the Middle Ages.~~ That this was the old praxis is shown also by the misunderstandings which took place after the war of 1499-1502. The peace treaty of 1502-1503 has always been at the basis of many discussions among historians. It is dated December 1502 even if the peace was really made the following year. It was merely a draft, which was later considered valid as if it were the final version. This may be because at this moment the ceremony of oath taking seemed to be as important as the written document for the Ottomans. In 1503 the Ottoman ambassador, *kahya* Lütfi bey, who had been sent to attend the ceremony in Venice, asked the dogè Leonardo Loredan to put on a belt which the sultan had already worn as a sign of friendship, and we know that this putting on of a belt the Turk signified ~~assuming his proper place in the general order and accepting his destiny, whether it was to rule a state, to govern a province, to be the wife of a man or to enter a brotherhood.~~ This time, however, in front of Lütfi the doge swore to a document which was the exact translation of the Ottoman act issued in the sultan's name; only later the Ottoman ruler, on recognizing the mistake, asked the doge to repeat the ceremony with a document issued in his own name.

The war of Cyprus between the Republic and the Empire compelled the Ottomans to discuss the validity of the sultan's oath. Selim II had decided to conquer the island when he was still a prince, but after his coronation he renewed the treaty with Venice, waiting for the right moment to declare war. The right moment came in 1570 and he asked the doctors of Islamic law if it was right to make war with the Republic despite the agreements and the oath. They replied that the peace treaty had already been broken by the Republic herself, as she had damaged the border contries, taking Ottoman villages, taking prisoners and killing Muslims, building fortresses and giving hospitality to corsairs; besides, they said that, according to their books, Cyprus had belonged for thirty years (circa 647-680) to the fifth successor of Muhammad, Mu'âwiya, that it had been a Muslim country and that its mosques had been transformed into Christian churches; for all these reasons they declared that the sultan was free from his oath and, moreover, if he wanted to rule according to religious laws, he had to fight

against the Venetian Republic to conquer Cyprus. The war of Cyprus was the only one officially announced to the doge by an ambassador, in 1570 the *çavuş* Kubad arrived in Venice to ask the doge to give up the island, but this mission was due above all to the Venetian *bailo* in Istanbul who wanted to inform his lord of what was on the point of happening and had induced the grand vizir to think that the Venetians would have probably given up Cyprus of their own will.

From the second half of the 16th century onwards, the diplomatic praxis regarding the capitulations changed: all treaties were held at the High Porte by the Venetian ambassador. The agreed *capitula* were subsequently sent to Venice for ratification. The document ratified by the doge was returned to Istanbul, where a parallel document issued by the sultan was prepared to be sent to Venice. The written document had already taken the place of the oath-taking ceremony in the Ottoman world. For the agreements made at Karlowitz and Passarowitz the praxis was a little different. At Karlowitz for the first time in its history the Ottoman Empire was obliged to discuss an international agreement far from the sultan's seat. This fact obliged the Ottomans to accept the European praxis of negotiations by plenipotentiaries, who signed a document which had to be subsequently ratified by the different rulers. In 1699, after the exchange of the documents signed at Karlowitz, Venice asked the sultan to ratify the agreement and sent him a document signed by the doge, receiving in exchange one issued in the sultan's name. This document contained thirty three chapters, the first sixteen of which had already been signed by the plenipotentiaries, the others were the ratification of the old terms with imperial oath and the promise that the document would be valid as long as the sultan maintained his power. The same thirty three chapters are repeated in the capitulations of 1701 sworn by Mustafa II and that of 1706 sworn by Ahmed III. After Ahmed III's death, in 1733, Mahmud I had to renew the peace with the Republic. The Venetian *bailo* Angelo Emo was commissioned to obtain a new document containing all the clauses of Passarowitz, signed by the sultan and that would last as long as the Ottoman Empire existed. In fact until that moment the agreements with the Ottoman were valid as long as the sultan maintained his power, as was clearly written in many of them (not simply till his death as is usually stated). The Republic of Venice had already tried to obtain perpetual peace in 1718, but unsuccessfully. In 1720 the Ottoman had already concluded such an agreement with Russia. Now they asked the opinion of a man of religion; the *reis efendi* and the grand vizir consulted the *müfti* Damadzade, who replied that if a state looked for peace, the religion obliged the faithful to agree, following the traditional interpretation of Qurân, IV.94. In the end the Ottomans agreed to Emo's requests and the sultan signed the imperial document in which he promised peace for the duration of the Ottoman Empire. In 1733, for the first and last time in Venetian-Ottoman relations, peace was considered perpetual. For this reason no other agreement was made after 1733 between the Republic and the Empire.

Another occasion for sending an ambassador to Venice was to announce the sultan's victories in the East and in the West: from 1454 to the war of Cyprus at least twenty six *fethname*-s were brought by Ottoman envoys to the doge's feet. From the

time of Mehmed II the sultan also used to invite the doge to the feasts that were often held in Istanbul either for his accession to the throne or for the circumcision of imperial princes; usually a Venetian ambassador was then sent to represent the doge in Istanbul. From the second half of the 16th century many envoys were sent to speak of commercial problems, often linked to the raids of the Uskok pirates, or to buy cloths and other commodities for the court. At the beginning of the 17th century some envoys were sent from Istanbul to solve the problem created by the inhabitants of the island of Lagosta, who were under the rule of Ragusa, a Republic protected by the sultan, but who now wanted to put themselves under the Venetian shield. In this century, however, the missions begin to become rarer and rarer and at the time of the war of Candia they almost completely stopped.

Before leaving Venice the Ottoman ambassadors usually asked some favour of the doge, for instance the granting of freedom for some criminals or a letter of recommendation to the sultan to advance their career, or some office in the Venetian state for their Christian relatives or friends. Before they left they received many gifts, above all money and clothes for themselves and for the members of their suite. Then they embarked on a Venetian ship for the Dalmatian coast where they had left horses, and they could dismiss most of their suite whom they had usually engaged in those places to impress the Venetians with their importance and magnificence. A voyage to Venice was for all the Ottoman envoys a means of acquiring a lot of money: they not only received gifts but could also buy and sell goods and get other money if they succeeded in obtaining freedom for a prisoner or an exemption from duty for the merchants who had followed them from Dalmatia.

For about two centuries, from the middle of the 15th to the 17th centuries Venice was the centre of diplomatic contacts between the European countries and the Ottoman Empire. The ambassadors of France and Mantua used to meet the Ottoman envoys in Venice and in 1530 the duke of Ferrara himself asked to see the ambassador Hüseyin. Venice was also a centre of spying on both sides and political information about different states was often exchanged. For a Western state to get information about the Ottoman empire in Venice was cheaper and perhaps easier than to send a spy to Istanbul. This situation came to an end only with the war of Candia and in 1704 the arrival of the Ottoman ambassador Mustafa, who had brought the news of the accession of Ahmed III, was seen by Venetian as an unusual event: Mustafa surely realized this fact and he treated his deferential hosts with a certain irony and a subtle vein of humour.

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OTTOMAN ENVOYS SENT TO VENICE

no	name	office	received by the doge	aim of the mission
1	?	<i>çavuş</i>	10 Mar. 1384	Friendship and an alliance against the Republic of Genova
2	?	-	1 Sept. 1390	-
3	?	-	7 Dec. 1402	Peace
4	Paolo	-	14 Oct. 1406	-
5	??	-	-Mar. 1409	Modon and Koron
6	Pietro Longo	-	Before 1 Feb. 1410	-
7	?? (a Turk and a Greek)	-	20 Jan. 1415	Prince Mustafa wants to reach Europe by a Venetian galley
8	Hamza	-	26 Feb./18 Mar. 1417	Peace and ransom of slave
9	?(Turk)	-	Jun./Jul. 1436	For the payment of some wheat bought by a Venetian merchant
10	"Gauchitirim" (Gökterem?)	-	-27 Oct. 1436	Friendship and peace
11	?	-	about 10 Nov. 1451	Peace and a fugitive slave
12	Ahmed	<i>ulufecibaşı</i>	-	Peace
13	Demetrio Crisovergi	secretary	about 6 luglio 1454 19 May 1456	Peace and to obtain freedom for a Turk condemned to death in Eğriboz
14	Karagöz	-	22 Apr. 1457	To invite the doge to the feasts for the sultan's son..
15	?	-	13 Jan. 1458	To ask Venetians to destroy two castles
16	?	-	21 Apr. 1460	Peace
17	?	-	10 Jun. 1460	Trade and customs for salt
18	"Sangraçlı" bey	-	17 Mar. 1463	Argirocastro
19	? <i>bailo's</i> chancellor	-	-	Peace

20	?	-	25,26 Jun.1465	Peace
21	Jacob Bunich	-	3 Jul.1465	Peace
22	? friend of the <i>bailo</i> 's chancellor David Maurogonato(I)-	-	25 Jul.1466	Peace
23	David Maurogonato(II)	-	11 Oct.1466	Peace
24	? ?	-	16 Oct.1470	To ask for a Venetian ambassador.
25	?	-	8 Jul.1471	Peace
26	Tedoro Spandugnino	-	22 Feb.1472	Peace
27	Nicasino	-	about 1 Oct.1474	Peace
28	Stefano	-	6,12 Jan.1475	To bring to passports, one in a Turk and the other in Greek
29	? (Jew)	-	-	Peace (he died in Capodistria in Sep. -Oct.1477 before reaching Venice)
30	Lütfi bey	<i>kalya</i>	27 Apr.1479	Peace
31	Simone	-	Aug.1479	To invite the doge to the feasts for the sultan's son and to ask for a painter.
32	Hasan bey	-	14 Mar.1480	Border line and to ask for craftsmen for the sultan
33	Sinan bey	-	15 May 1480	Help against the common enemy Ferrante of Aragon
34	?	-	1481	To accompany back to Venice the Venetian ambassador Nicolò Cocco.
35	Hasan bey	-	17 Jun.1482	Peace cwith the new sultan Bayezid II.
36	Karagöz	<i>sipahioglan</i>	28 Sep.1482	<i>Fethname</i> for the victory over Cem.
37	?	-	after 9 Sep.1482	Cem sultan
38	Seremeddin	-	after 15 Sep.1482	Cem sultan.
39	Mahmud (Mehmed)	<i>çavuş</i>	5 Jan.1483	Zakdise and Cephalonia.
40	?	-	15 May 1480	About peace and Naples.
41	İskender	-	22 May 1483	[To France]

42	Hüseyin	<i>subaşı</i>		[To the Emparor].
43		-	29 Jul.1484(recte 1485?)	To ask the Venetians to give shelter to the Ottoman fleet in some Venetian harbours
44	Alaeddin	<i>çavuş</i>	2 Nov.1484	<i>Fethname</i> ; and to speak about the situation in Mora.
45	İskender(I)	-	primi di Oct.1486	
46	Mehmed	-	after Feb.1487	For a fugitive slave.
47	İlyas(I)	-	20 Mar.1487	For the murder of a Tunisian ambassador which occurred in a Venetian country
48	Kasım	<i>çavuş</i>	Jul.1487	[To France and Cem].
49	Martino	-	26 Jul.1487	For the murder of a Tunisian ambassador; border line and other things.
50	İskender(II)	<i>çavuş</i>		
	Michele Cantacuzino-			
	Odoardo from Aya Mavra(I)-		after Jul.1487	
51	Odoardo from Aya Mavra(II) -		29 Mar.1490	From the sultan (the aim of the missionis not clear).
52	Ahmed	-	23 Apr.1490	Cem
53	Mustafa ağâ	<i>kapıcıbaşı</i>	23 Sep.1490	Pirates and trade
54	İlyas(II)	<i>çavuş</i>	7 Aug.1491	[To Rome; to pay to the pope the tribute for Cem].
55	Yusuf	-	12 Jan.1493	Christian slaves of the Ottomans
56	Kasım	<i>çavuş</i>	Nov.1494(?)	
57	Kasım	-	Feb.1495	To say something orally to the doge.
58	?	-	Mar.1495	About the mission of <i>çavuş</i> Kasım, who was victim of a theft About the archbishop of Diraç.

59	?	-	Oct.1495	To offer 20.000 Ottoman Christian knight to fight against France.
60	?	-	Jan.1496	-
61	?	-	fine 1497	[To the Emparor].
62	?	-	19 Jun.1497	<i>Fethname</i> for Persia and Efiak. campaigns
63	Alessio	çavuş	Mar.-Apr.1500	Peace.
64	??	-	fine Jul.1500	-
65	Ali bey	<i>subaşı</i>	20 May/28 Apr.1503	Peace.
66	Mustafa Bey	-	23 Jan./27 Feb./5 Mar.1504	To receive the inhaitants of Aya Mavra made slaves by Venetians and for a commercial affair.
67	Yakub bey	<i>sipahi</i> già <i>subaşı</i>	15,17,21 Mar.1504	Peace; Alessio; border line of Anabolu.
68	Ali bey	<i>sipahi</i>	4,18,30 Jun.1504	Pirats.
69	David	-	Jul.1504	To sell goods belonging to the sultan.
70	Sinan	-	30 Jul.1504	To ask for help for the Ottoman ships going from Avlonya to Istanbul.
71	İlyas	<i>silahdar</i>	16,19 Dec.1507	<i>Fethname</i>
72	"Symix"	çavuş	21 Jun./3 Jul.1512	Selim II' accession to the throne
73	Ali bey(I)	interpreter	30 Jan./1,2,6,10,12,18 Feb.1514	Peace.
74	Mehmed	<i>sipahioğlan</i>	5,7,10,24 Dec.1514	<i>Fethname</i> for Persia campaing
75	Süleyman	çavuş	29 Aug./1 Sep.1515	<i>Fethname</i> for Persia campaing
76	Mustafa(I)	çavuş	24 Aug.1516	<i>Fethname</i> for Persia campaing
77	Mehmed bey	<i>sipahioğlan</i>	27 Dec.1516/9 Jan.1517	<i>Fethname</i> for Egypt campaing
78	Ali bey(II)	interpreter	28 Oct./3,7 Nov.1517	Tribute for Cyprus and a commercial affair.
79	Yunus(I)	<i>sipahioğlan</i>	10 Dec.1518/22,26 Jan.1519	Complaints of Ottoman subjects
80	Mustafa bey(II)	çavuş	12 Jul./23 Sep./17 Oct.1519	Tribute for Cyprus
81	Ahmed	<i>mitteferrika</i>	14,26 Nov.1520	Süleyman I' accession to the throne.

82	Halil	çavuş	28 Oct./2,3 Nov.1521	<i>Fethname</i> for Hungary campaign and other things.
83	Yunus bey(II)	-	26 May/2,7 Jun.1522	Complaints of Ottoman subjects and for some stolen jewels
84	Sinan	çavuş	7,11 Sep.1522	To ask Venetians to pay in Sirya the tribute for Cyprus
85	Hasan bey	officer	27 Mar./1 Apr.1523	<i>Fethname</i> for Rodi campaign
86	Hasan	çavuş	6,19 Oct./14 Nov.1524	Complaints to Ottoman subjects and border line near Cattaro.
87	"Heinechan"	çavuş	5,7,11,19 Jun.1525	Peace, friendship and complaints.
88	Ali	<i>sipahioğlan</i>	9,20 Oct.1526	<i>Fethname</i> for Hungary campaign
89	Yunus bey(III)	interpreter	21,29 Dec.1529/11 Jan.1530	<i>Fethname</i> for Hungary campaign
90	Hüseyin	çavuş	3,8,20 Jun.1530	To invite the doge to the feasts for the sultan's sons.
91	Mehmed	<i>emin</i> in Makarska	21 Jul./21 Aug./2 Sep.1532	For the trade of salt.
92	Yunus bey(IV)	interpreter	10,13 Dec./9 Jan.1533	<i>Fethname</i> for Hungary campaign and coplaints for something happened in Salona and Klis.
93	Mehmed	çavuş	12 Feb.1536	<i>Fethname</i>
94	Yunus bey(V)	interpreter	16,17 Jan.1537	To cash some money and to ask Venetians to make an alliance with France.
95	Murad(I)	çavuş	15 Oct.1541	<i>Fethname</i> for Hungary campaign
96	Yunus bey(VI)	interpreter	11,26 Apr.1542	to ask Venetians to make an alliance with France.
97	İbrahim	çavuş	14 Jul.1542	For two ships of Hayreddin taken by Venetians.
98	Şecca	çavuş	17 Aug.1543	<i>Fethname</i> for Hungary campaign and to have news about Hayreddin.
99	Murad(II)	çavuş	12 Nov.1543	<i>Fethname</i> for Hungary campaign
100	Mehmed	çavuş	3 Apr.1544	To have news about Hayreddin.

101	Ferhad								
102	Cafer çelebi	çavuş	22 Jun.1546						To receive the castle Velin in Dalmatia.
103	Mehmed	çavuş and interpreter	25 Aug.1546						Border line in Dalmatia.
104	Ferhad	çavuş	Jun.1547						Border line in Dalmatia.
105	Hüseyin	çavuş	1 Mar.1549						<i>Fethname</i> for Persia campaign.
106	Ömer	çavuş	17 Mar.1550						<i>Fethname</i> .
		çavuş	11 Aug.1550						To inform Venetians that Turgud reis was in the sultan's service and about complaints of some Ottoman merchants
107	Hüseyin	çavuş	Nov.1551						To accompany to Istanbul some relatives of Joseph Nasi.
108	Sinan	çavuş	28 May1552						Pirats and the relatives of Nasi.
109	İbrahim(I)	interpreter	24,30 Jan.1555						<i>Fethname</i> and complaints of some Ottoman merchants
110	Mustafa ağâ	<i>kapıcıbaşı</i>	21 Jun.1557						Uskoks.
111	Hasan	çavuş	30 May1558						Passport for Bernardo Migues, brother of Joseph Nasi, condemned by the Republic.
112	Mehmed	<i>kapıcı</i>	21 Feb.1562						Money due to the <i>kapıağası</i> .
113	Şecca	çavuş	23 Aug.1563						Pirats, contraband and customs.
114	Mehmed bin İskender	çavuş	5 Nov.1566						Selim II's accession to the throne.
115	İbrahim(II)	interpreter, <i>mitteferrika</i>	8,11 Jan.1567						<i>Fethname</i> for Hungary campaign and peace.
116	Kubad(I)	çavuş	31 Oct.1567						Trade and prisoners of Uskoks.
117	Mahmud bey	interpreter, <i>mitteferrika</i>	19 Jan.1570						[To France]
118	Kubad(II)	çavuş	29 Mar.1570						For the island of Cyprus and declaration of war.
119	Hasan	-							From the grand vizier.
	Hacı Mustafa		Mar.1574						Border line.
120	Ashkenasi Salomone	physician	Aug.1574						[To Florence for the ransom of some slaves].
121	Mustafa dei Cordovani(I)	reis	Oct.-Nov.1574						

122	Mustafa	çavuş	26 Mar.1575	Murad III's accession to the throne.,border line and peace.
123	Mustafa <i>çelebi</i> from Hersek Nova	-	before 22 Feb.1576	To free Mahmud from Hersek Nova.
124	Hasan(I)	çavuş	4,23 Jun.1576	Trade and ransom of prisoners.
125	Mustafa dei Cordovani(II)	reis	Jun.- Aug.1576	To free some slaves (He dead in Venice).
126	Musliheddin	hoca	4 Jun.1580	To free some muslim prisoners.
127	Hasan(II)	çavuş	17,20,25 Jun.1580	Trade.
128	Hasan ağa	çeşnigir	23 Aug.1581	To invite the doge to the feast for the sultan's son.
129	Hasan ağa	çeşnigir	11 Oct.1581	[To France].
130	Ali	<i>müteferrika</i> , secretary, interpreter	21 Sep./11 Oct.1581	[To France].
131	Davud	<i>böliükbaşı</i>	3 Feb.1582	To buy gold bars for the feast for the sultan's son and to free Mahmud from Hersek Nova.
132	Ömer	<i>kapıcı</i>		
133	İbrahim	<i>sipahioğlan</i>	Feb.1583	For Marino Scaruoli from Mora.
134	Hacı Hasan	çavuş	12 May 1583	Dalmatia and to free some prisoners.
135	Hasan ağa	-	[1583]	[To France].
136	? (slave of Seyyid Abdi)	-	Jan.1588	Uskoks and trade.
137	Bali bey	-	13 Mar.1589	Uskoks and trade.
138	Mustafa	<i>silahdar</i> and <i>çeşnigir</i>	29 Aug./1 Sep.1589	Uskoks.
139	Mehmed	<i>haznedar</i>	8 Nov.1589	To buy golden cloths for the saray
	Hasan	-	1590	To sell silk and to buy goods for the sultan.
140	"Molcaz"	çavuş	[1592]	To buy leads.
141	Mustafa	çavuş	18 Mar.1593	To buy golden cloths (he didn't find them, so went to Florence).

142	Cafer	çavuş	1 Jun.1594	<i>Fethname.</i>
143	Derviş ağa	çavuş	1 Feb.1595	Uskoks and to buy cloths.
144	Hüseyin ağa	çeşniğir	1,8 Jun.1595	Mehmed III's accession to the throne and peace.
145	Mustafa ağa	<i>müteferrika</i>	Aug.1597	[Coming back from France].
146	?	çavuş	Nov./Dec.1598	<i>Fethname</i> for Hungary campaign.
147	Davud	çavuş	May 1600	Uskoks.
148	Bartolomeo Coressi	physician	12 Apr.1601	<i>Fethname</i> for Hungary campaign, and accession to the throne.
149	Halil	çavuş	29 May 1602	<i>Fethname</i> for Hungary campaign.
150	Hızır ağa	<i>müteferrika</i>	18 Aug.1603	Uskoks; to buy cloths; border line
151	Zülficar ağa	<i>müteferrika</i>	26 Apr.1604	Island of Lagosta.
152	Mustafa ağa	<i>haznedar</i>	30 May 1604	Ahmed I's accession to the throne
153	Hızır	<i>müteferrika, kapıcıbaşı</i>		
154	Osman	of the great vizier	about Dec.1604	<i>Fethname</i>
155	Nathan Ashkenazi	çavuş	17 Mar.1605	Uskoks.
		-	21 Mar./12 Jul./8 Aug.1605	To buy golden cloths for the sultan.
156	Mustafa ağa	<i>müteferrika</i>	17 Jun.1609	Uskoks.
157	Hacı İbrahim from Cairo	<i>müteferrika</i>	25 Sep.1609	Moriscos from Spain.
158	Derviş	çavuş	Nov.1613-Mar.1614	Trade.
159	Hüseyin	çavuş	23 May 1614	Uskoks and complaints for a tower built in Lesina.
160	Süleyman	-	9 Dec.1614/14 Jan.1615	For Moriscos from Spain, and for some women kidnapped by Venetians in Tunis.
161	Mustafa	çavuş	4 Mar./17 Apr.1618	Mustafa I's accession to the throne and trade.
162	Mehmed	çavuş	11 Jun.1618	Osman II's accession to the throne.

163	Mustafa(I)	22 Sep./2 Oct.1622	Mustafa I's accession to the throne.
164	??	Janizaries	
	?	<i>kapıcı</i>	
165	Mustafa ağa(II)	Sep.1622-Feb.1623	To accompany the new Venetian envoy.
166	Ahmed	22 Feb.1624-	Murad IV's accession to the throne.
167	Ali ağa	25 Jul.1637	Inhabitants of Sinj.
		15 Oct.1637	Inhabitants of Sinj.
168	Mustafa <i>çelebi</i>	2 Apr.1639	<i>Fathname</i> for the Egypt campaign and inhabitants of Sinj.
169	Mehmed ağa	<i>müteferrika</i> and <i>kapıcıbaşı</i> 26 Apr./9,23 May 1640	İbrahim I's accession to the throne.
170	Murad	Janizary	
	Hasan	<i>bevvab</i> and <i>yasakçı</i> 1645	Passport for the new <i>bailo</i> .
171	?	slave, <i>ulak</i> Mar.1649	Peace.
172	?	interpreter	
	?	Janizary Jun.1652	[To France].
173	Mustafa	<i>çavuş</i> Oct.1656	Peace.
174	?	<i>çavuş</i> Jun.1658	Passport for the Venetian ambassador.
175	Marino Caboya	19,31 Oct.1675	To buy cloths for the gran vizier.
176	Mustafa ağa	once <i>telhisçi</i> 5,15 Jul.1704	Ahmed III's accession to the throne.
177	?	bey in Iskenderiyie 1756	Peace.
178	İsmail ağa	1762	To buy cloths and other things.