

The Tailed Signature of C nib  Ali Pasha, Ottoman Ambassador to Vienna

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Context

Ali Pasha (no later than 1690-20 April 1743), with the byname “Cânib”, which means inspection officer at the Naval Arsenal, ascended in the Arsenal chancery. He was regarded as a prudent financial expert. Ali Pasha was sent as grand ambassador by the Sublime Porte to the Habsburg residence in 1740 for the reconstruction and renewal of Ottoman-Austrian relations after the 1739 Treaty of Belgrade. He was a powerful Ottoman bureaucrat whose career reached as far as Egypt, and had close relations with Sultan Mahmud I and Hekimoğlu Ali Pasha, one of the grand viziers of the period. In the same year and for the same reason, the Habsburg grand ambassador Count Ulfeld was dispatched to Istanbul. These reciprocal diplomatic missions marked the last exchange of great ambassadors, and in terms of delegations, are the largest in the history of Ottoman Habsburg diplomatic relations.¹

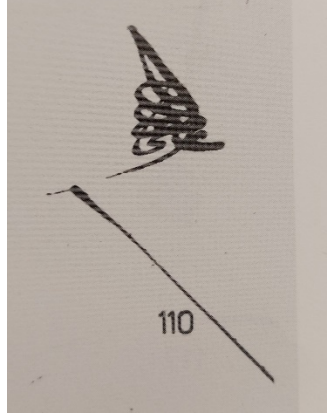
Cânibî Ali Pasha’s embassy, which lasted for approximately nine months, was replete with numerous and protracted protocol disputes with the Habsburg administration, which began even before the Pasha’s entry into the city and continued in the context of the reception ceremony. However, a document dated 1 September 1740 is available, which shows the rules of etiquette that the Pasha declared that he would abide by when he was admitted to the presence of Charles IV.² This original document, translated into German on the same day by Joseph Peter von Schwachheim (1707-1775), a translator at the Vienna Palace and the Kaiser’s secretary of the Department of Oriental Languages, measures 38.7 x 53.7 cm, is written on thick (*ābādī*), light straw-coloured paper and bears the grand ambassador’s tailed signature,³ a legacy of his office as keeper of the register, or director of finances (*başdefterdār* or *defterdār-ı*

¹ Ali Pasha’s embassy to Vienna, one of the neglected but, in terms of the history of Ottoman-Habsburg diplomacy, important subjects in the literature, has recently been published as a book; see Hüseyin Onur Ercan, *Cânibî Ali Paşa. Habsburg Viyanası’nda Son Osmanlı Büyük Elçisi (1740-41)*, İstanbul: VakıfBank Kültür Yayınları, 2024.

² OeStA, HHStA, Türkei I, Turcica 224/1 (Sep. 1740), fol. 5.

³ On these kind of signatures, see Dia, “Kuyruklu Buyruldu”, *TDV İslâm Ansiklopedisi*, <https://islamansiklopedisi.org.tr/kuyruklu-buyruldu> (09.06.2024); Maria Pia Pedani, “Le Prime ‘Sottoscrizioni a Coda’ dei tesorerieri nell’Impero Ottomano”, *Quaderni di Studi Arabi*, nr. 8 (1990): 215-228.

şikk-ı evvel).⁴ Compared to Ali Pasha's signature in Velkov's article on the signatures of the head of the financial department with tails/queues, his signature as an ambassador does not change much.⁵



Transcription

Mâdde-i ūlâ: *defter-i hedâyâ-yı pâdişâhî ve şûret-i defter-i mükâleme ve muhâtaba ve meclis-i çäsâriye'ye muraħħaş duħûl olan on üç neferüñ esâmileri beyân olunub ilçî pâşâ ħâzretlerinüñ eslâfi resmi üzre alay defteri virilmek.*

Mâdde-i Sâniye: *Hedâyâ-yı pâdişâhâne olan obanuñ firâş u bisâti ve bi'l-cümle levâzimi develer ile evvelki ħavluda iķâmet olunub taħtîrevân ve ħatâra taħmîl olunan hedâyâ şahn-ı sâniide vuķûf ve aġayân-ı enderün vesâatlarıyla pîşgâh-ı çäsâriye'ye naql ve irâ'et olunmaķ ve hedâyâ-yı mülükânededen olub zîn ve licâm ile mükemmel esb-i hümayün ve yelken-dest olan atlar şahn-ı sâlişe işâl olunub pâşâ ħâzretlerinüñ indigi maħalle deġin faķaķ ketħüdâ beg ve dîvân efendisinden ġayrı kimesne at ile girmemek ve hedâyâyı ħâmil*

⁴ Ali Pasha was appointed *başdefterdâr* in 1732 and then for the second time in 1742; see Ercan, *Cânibî Ali Paşa*, 56.

⁵ Asparouh Velkov, "Les başdefterdar ottomans et leurs "signatures à queue" (XVI^e-XVIII^e s.)", *Turcica. Revue d'études turques*, tome XVI (1984): 187. The length of the exaggerated tail of the signature on the document in the facsimile below is probably due to the Cânibî's desire to fill the page and prevent anything new from being added to the document after him. I would like to sincerely thank Prof. Dr. Claudia Römer for this valuable comment.

olan ağaları ‘arz oçası muķābilinde tertībḥāne maķāmından da‘vet maḥalline dek tevķīf eylemek.

Mādde-i Sālise: Pāşā ḥazretleri sa‘ādetle ‘arz oçası’na girdükde üç yirde selām resmi icrā eylemekdür ki ibtidā ḳapudan içerü duḥūlde sāniyen ortaya varduķda sālisen muķābele-i mükāleme maķāmında ba‘dehū pāyitaḥtda cāsār’uñ durduķı maķām-ı maḥşüşda vāķı‘ bir ḳademe üzre vaz‘-ı ḳadem eyleyüb nāme-i hümāyūnı pīşgāh-ı cāsāriye’de mevzū‘ sofranuñ üzerine vaz‘ eyledükden şoñra yine ḳademedən ṫurduķı maķāma ‘avdet eyleyüb ba‘de-zālik devleteyn-i ‘aliyyeteyn beynine lāyık ādāb-ı risālet ve āyīn-i sefāreti mürā‘āt ile ṫarafeynden muķtezā-yı ḥāle göre ḥiṫāb u cevāb emri tamāmından şoñra pāşā ḥazretleri şevketlü kerāmetlü Āl-i Osmān-ı pādişāhī efendimüz ḥazretlerinüñ ḥuzūr-ı cāsāriye’ye dostluķ ve müşāfāta binā‘en hedāyā-yı mülūkāneleri defteri ve vezir-i a‘zamlarınun mektūbıdur” diyü yine ol ḳademeye vaz‘-ı ḳadem eyleyüb nāme-i hümāyūnu vaz‘ eyledüķi sofranuñ üzerine defter ve mektūbı ma‘an ḳoymakdur ba‘dehū hedāyā-yı şāhāne iḥzārı için ketḥūdā beg’e işāret idüb sorgucdan mā‘adā olan hedāyā pāşā ḥazretleri ile cāsār beyninde vāķı‘ firāş üzerine tertīb ü tanzīm olunub sorguṫ ṫaraf-ı cāsāriye’den ta‘yīn ve işāret olunan maḥalle vaz‘ olmaḳdur.

Ve ṫaraf-ı cāsāriye’den hedāyā-yı pādişāhī ḳabūlini müş‘ir ḥüsn-i taḥiyyet ve senā vukū‘ından şoñra pāşā ḥazretleri ḥīn-i vedā‘da cāsār’ın ḳapaniçe meşābesinde olan bālā pūşī ṫarafın būs idüb ḥīn-i duḥūlde olduķı üzre rū-be-rū ric‘at ve yine üç yirde selām ve vedā‘ ile ‘avdet eylemekdür ve yine gidildiķi ṫavr üzre ‘unvan ve alayı ile ‘azīmet olunduķda kimesnenüñ üzerinde ḳaṫ‘ā silāḥ ve ālāt-ı ḥarb olmamaḳ ve ‘arz oçasına Yehūd ve Naşārā ḳismından kimesne dāḥil olmayub ve dāḥil olanlardan ḳalpaḳlu kimesne olmamaḳdur ve anadan doĝma Müslimān olmaduķca ‘arz oçasına girmemekdür.

Translation

First Article:

The list of the Sultan’s gifts and the register of the speeches between the delegates and the names of the 13 diplomats who were delegates to the addressee and the council of

emperor are mentioned and the ceremonial regimental record is to be given by the ambassador pasha in accordance with the protocol followed by the previous ones.

Second Article:

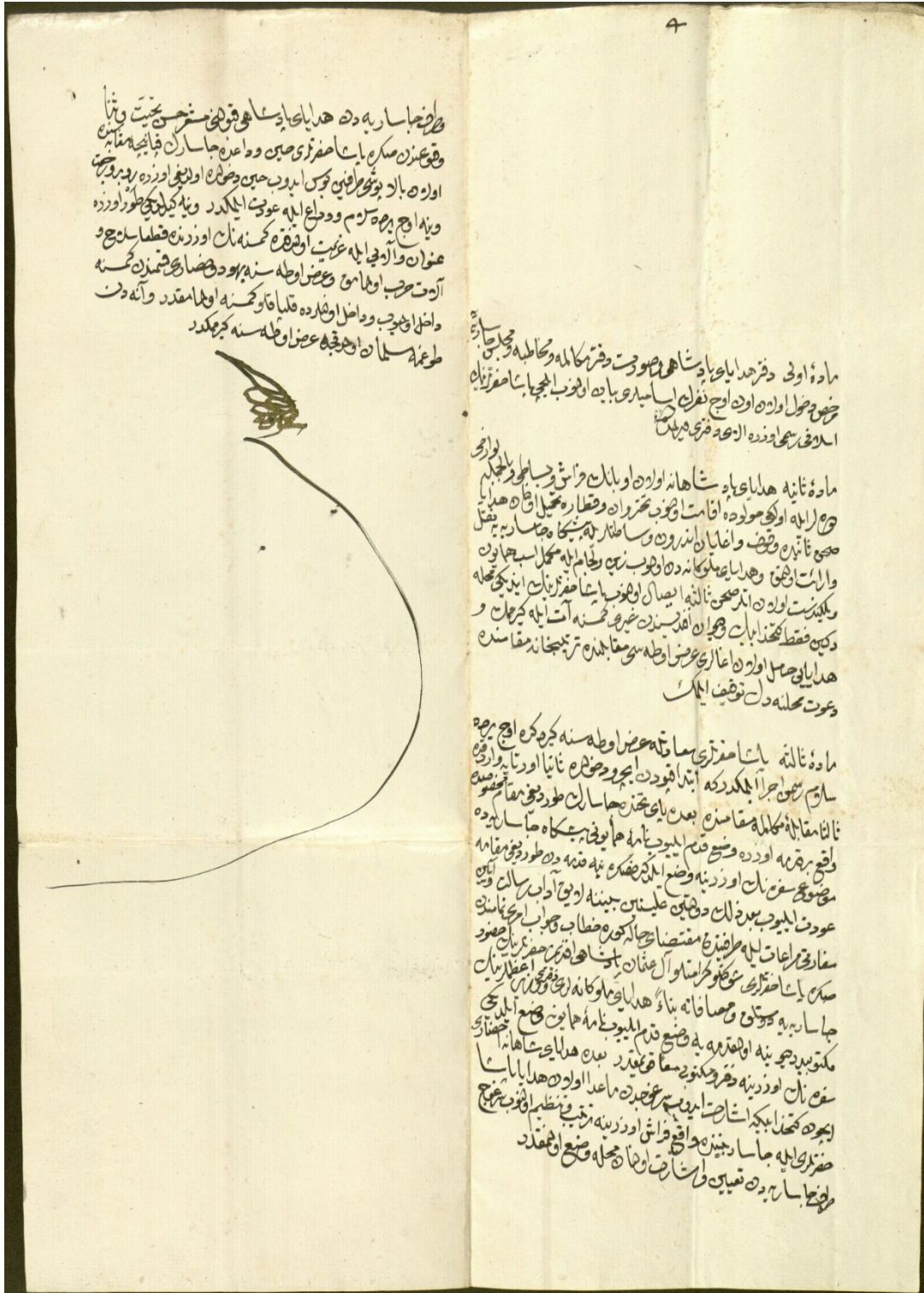
The Sultan's gifts, namely the couch and carpet of the tent and all necessary equipment will be brought by camels into the front courtyard. The gifts loaded on the palanquin and camel carriage will be carried to the emperor in the second courtyard by the officials and Enderun aghas and will be shown to the emperor. Saddles, bridles, fully equipped sultanic horses and racehorses, which are gifts befitting a sovereign, will be carried to the third courtyard to the place where His Highness the Pasha lands. No one other than the envoy, Kethüda Bey and the master of the divan shall enter this third courtyard on horseback. The aghas carrying the gifts will wait in the hall opposite the Audience Chamber.

Third Article:

When His Highness the pasha enters the Audience Chamber, he will perform the salutation ceremony in three places. Firstly, when he enters through the door, secondly when he reaches the centre and thirdly where he will address. After that, he will stand in front of the special place where the emperor rests, place the sultan's letter on the table next to the emperor and return to his previous place. Then he will make his speech and listen to the reply with the respect due to the ambassadorial ceremony in accordance with the etiquette worthy of the relationship between the two great states. After the address and reply, he will leave this register and letter on the table where the sultan's letter was placed, saying "this is the list of the sultan's gifts and the grand vizier's letter" based on the friendship and sincerity of His Majesty, the sultan of the glorious and honourable Ottoman family, to the emperor. After that, he will signal to Kethüda Bey to prepare the sultan's gifts, and the gifts other than the aigrette will be left on the bed next to the emperor by his highness the pasha. The aigrette will be left where the emperor shows and points to.

After the good wishes are expressed by the emperor, informing that the sultan's gifts have been accepted, His Highness the pasha will kiss the sash of the wide-collared fur-like garment during the farewell and leave the hall with his face turned towards the emperor in the same manner as he entered the hall, again bowing in three places. Again, no one will have any weapons or instruments of war on their person while leaving with the title and procession in the same manner as they left. No Jews or Christians shall enter the Audience Chamber. Those who enter will not have head wear. No one who is not a Muslim by birth will enter the Audience Chamber.

Facsimile



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