

ИСТОРИЯ. ФИЛОСОФИЯ. ПРАВО

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THE CHAVUSH: TRACES OF CENTRAL ASIA IN THE CENTRAL AND PROVINCIAL ORGANIZATIONS OF OTTOMAN EMPIRE

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ФОРМИРОВАНИЕ СРЕДНЕАЗИАТСКОГО ТЕРМИНА «СЕРЖАНТ» В ОСМАНСКОЙ АРМИИ

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THE FORMATION OF THE CENTRAL ASIAN TERM «SERGEANT» IN THE OTTOMAN ARMY

Many Central Asia rooted titles and terms had passed to the Ottoman administrative and military organization. Even though they had been transferred with different pronunciations from the Central Asia, functionally, they had been used in the history of the Ottoman organization, and had been continuous. One of the terms which bear the traces of the Central Asia is "Çavuş", which was not only used in the Ottoman, but also is currently used in the Turkish Army. In this article, pursuing a comparative method, the said title will be analyzed with observations concerning its use and function first in the Central Asia, and later, in the structure of the Ottoman organization.

Key words: Ottoman Empire, Çavuş (Sergeant), Army, Central Asia.

В воинском и административном формировании Османской империи встречается много терминов и званий из Средней Азии. Эти звания, хотя и подверглись изменению в произношении, широко использовались в истории формирования Османской армии. Одним из таких терминов является и звание "çavuş / сержант". Оно и по сей день используется в турецкой армии. В данной работе в сравнительной форме рассмотрено использование и функции этого звания в Средней Азии. Далее мы рассмотрим в Османской армии.

Ключевые слова: Османская империя, сержант, армия, Средняя Азия.

About The Çavuş

Starting from very early periods, the *çavuş* (sergeant) has been a title which was given to some officers who performed court duties, which referred to a lower military rank in various Turkish states, and which is still used to denote the same meaning in the current Turkish army¹. F. W. K. Müller proposes the probability that, philologically, the word "*çabiş*", which is encountered in the old texts of Uighur, is the old form of "*çavuş*" used in the Ottoman army. Proposing the same possibility, P. Belliot, who also

studies the same field, suggests that in the Chinese sources, the title "*çö-pi-şe*", given to the person who was sent as an ambassador by T'u-kius to the Chinese court between the years 735 and 737, is same with the title "*çavuş*". This puts forward that the word *çavuş* is an old title².

According to Abdulkadir Donuk, the idiom *çavuş*, which had been used in most of the Turkish states, beginning from the Göktürks and also including the Ottomans, as military (commander), administrative (civil guards, messengers) and diplomatic (ambassador) titles, takes place twice in the Orkhon inscriptions³.

The word, which takes place in Divânü Lügâti't-Türk as "*çawuş*", is defined by the writer of the work, Mahmud Kaşgarî, as "*one who puts ranks in order, and who does not give up torturing soldiers even when there is no fight, çavuş*"⁴. This term passed to the dialects of Pechenegs and Kumans as "*çäüš*", and to Hungarian as "*çös*". As is seen, the term *çavuş* was used among Göktürks, Uighurs and Pechenegs as a military rank and degree. In addition to this, in the Göktürks, this title was used to refer to the person in the service of ambassadorship. Moreover, the fact that the *çavuş* performed the service of ambassadorship is also encountered in the Ottomans⁵.

The term *çavuş* that we know to be present as "*çavuşyar*" in the Khazars, passed into the Persian language⁶ in the period of Karahanli State and the

¹M. Fuad Köprülü, "Çavuş", *İA*, Vol. 3, p.362.; Orhan F. Köprülü, "Çavuş", *DİA*, Vol. 8, p.236.; This title is defined in the Turkish Dictionary as "*the officer who serves in various tasks in the organization of the Ottoman Empire, the officer who conveys the order of the chief commanders to the subordinate commanders in the Ottoman army, a title of private coming after the corporal and duty of which is to command the squad*". See *Türkçe Sözlük*, Vol I, TDK yay., Ankara 1988, p.284-285.

² Quoted from F.W.K.Müller and P.Pelliot. M.F.Köprülü, "Çavuş", *İA*, Vol. 3, p.362.; For the same determination see. O. F.Köprülü, "Çavuş", *DİA*, Vol. 8, p.236.

³ Abdülkadir Donuk, *Eski Türk Devletlerinde İdarî-Askerî Unvan ve Terimler*, İstanbul 1988, p.92.

⁴ *Divânü Lügat-it-Türk Tercümesi*, Vol. I, (Trans. Besim Atalay), TTK yay., Ankara 1992, p.368.; for the same topic also see. Reşat Genç, *Karahanlı Devlet Teşkilâtı (XI.yüzyıl) (Türk Hâkimiyet Anlayışı ve Karahanlılar)*, Kültür Bakanlığı yay., İstanbul 1981, p.304-305.

⁵ M. F. Köprülü, "Çavuş", s.362.; O. F. Köprülü, "Çavuş", s.236.; İsmail Hakkı Uzunçarşılı, *Osmanlı Devletinin Saray Teşkilâtı*, TTK yay., Ankara 1988, p.409.

⁶ In the Persian-Turkish dictionary, by mentioning that the *çavuş* was taken from Turkish, it is defined as "*the one who does the duties for soldiers and the procession*". See. Ziya Şükûn, *Farsça-*

Ghaznevids, and was used in the historical and the literary works. In the Ghaznevids, both the term *çavuş* and its synonyms “*serheng*” and “*dûrbâş*” were used. In the Arabian lands, like Iraq, Syria, Egypt, Northern Africa and Yemen – lands which had been dominated by the Turkish dynasties in various periods – this word had been used as *çavuş*, *cavuş* or *şaviş*. Moreover, the term was used as “*çavuş*” in the Balkan and the Eastern European languages, which had remained under the Ottoman reign. The term, which had also passed to the Byzantines, whose relations with Turks dates back to very early periods, did not, as some Byzantinists claim, pass to the Ottomans from Byzantines. As a matter of fact, already in the 11th century, the organization and the title of “*çavuş*” had been present in the Seljuqs⁷.

As there are the arguments concerning the philological root of the term *the çavuş*, there are also some observations concerning the etymologic root of the word. According to the generally acknowledged opinion, the word *the çavuş* is derived from the root “*çav*”, meaning “*shouting, calling, sound, fame and glory*”, which is known to be present in many new and old Turkish dialects. It is proposed that *çavuş*, who was responsible for maintaining the order in the army, might have assumed the title because they announce loudly the orders of the emperor and other commanders to the military units⁸.

In the courts of the Great Seljuqs, the Abbasid Caliphs, Kharzem Shah State and Delhi Turk *Sultans*, there were also a class of *çavuş*. In the period of Seljuqs and Kharzem Shah State, the class of *çavuş* was a military organization in the court under the command of the emperor. In this class, which was generally comprised of slaves and constituted the special force of the emperor, the *çavuş* had a private place. The fulfillment and the notification of all kinds of orders of the emperor were their major tasks. It was compulsory for these the *çavuşes* to be present in the ceremonies, festivals and corteges, carrying silver or golden batons in their hands and silver belts on their waists. When the emperor goes somewhere, the *çavuşes* would surround him and open the way for him by shouting “*savulun*” (get out of the way) in Turkish, or “*tarrikû*” in Arabian, or *dûrbâş* in Persian. As their clothes and conical hats were black, they were also called “*siyah-pûşûn-ı dergâh*”, or “men in black clothes of the court”. This organization also passed to Egypt-Syria Memluk Empires through the Atabegs and the Ayyubids. The word *çavuş*, which had lost its importance in the period of Ilkhanids, gave its place to “*yasavul*”. Those were mainly occupied with the judicial proceedings. In the period of the Jalayirids, the Timurids, the Aqqoyunlu

and the Safavids, the word *çavuş* was mostly substituted by “*yasavul*”⁹.

The *çavuş* was also present in the Sultanate of Rûm (Anatolian Seljuqs) both as word and organization and it had the same mission with the class of *çavuş* in the Great Seljuqs. Shouting loudly and announcing the orders of the emperors and the great emirs to the public, applauding in the ceremonies, performing the imposed foreign or domestic duties were among the charges of *çavuş*, a special class in the court¹⁰.

The Title and The Organization of “Çavuş” in the Ottoman Empire

The word *çavuş* passed to the Ottomans as a heritage of the Seljuqs. Some of Osman Gazi’s fellow soldiers, like *Samsa Çavuş*, were called with this title. This case signifies that while the court and Ottoman military organizations were being formed, the institution of *çavuş*, preexisting in the Anatolian Beyliks, was also established¹¹.

For the first time, it was in Fatih Kanunnamesi (Code of Fatih) that important records about the *çavuşes* had been encountered which also included certain clauses, surely, dating from the 14th century. According to this code, the *çavuşbaşı*, who was the chief of the *çavuşes*, would not sit on the divan, but when the *viziers*, the *kazasker* (the chief military judge) and the *defterdar* (the head of financial affairs) came to the court, he would greet them with *kapıcılar kethüdâsı* (the chamberlain), and he would get 60 akces daily. Again according to the code, *the çavuş* was at the same level with the *kâtips* (the clerks). They were appointed by *defterdar* and they had the privilege to kiss the hands of the *Sultan*. The sons of *çavuş* were granted with 10.000 akces for timar¹².

In the reign of Bayezid II (1481-1512), it is known that there had been 100 *çavuşes*, and that they had maintained the order in the army, and with metallic batons, they had beaten criminals. In the 16th century, in parallel with the glory of the Ottoman Court, the organization of the *çavuşes* also expanded. In this century, there were 300 the *çavuşes*, who carried silver and golden batons, in *Divân-ı Hümâyûn* (The Imperial Council). In the Ottoman State, apart from the *çavuşes* of *Divân-ı Hümâyûn*, there were also *çavuşes* at charge in the Eyalets and the Sanjaks, in *Kapıkulu Ocakları* (sultan’s household troops), especially in the *Guild Of Janissaries*¹³.

Divân-ı Hümâyûn Çavuşları (The Sergeants of The Imperial Council), who were also known as “*Serhengân-ı Divân-ı Hümâyûn*”, a cavalier class, were divided into two as *yevmiyeli* and *gedikli*. When

Türkçe Lûgat (Gencinei Güftâr Ferhengi Ziya), Vol. I, MEB yay., İstanbul 1996, p.683.

⁷ M. F. Köprülü, “Çavuş”, p.363.; O. F. Köprülü, “Çavuş”, p.236.

⁸ M. F. Köprülü, “Çavuş”, p.363.; O. F. Köprülü, “Çavuş”, p.236.

⁹ M. F. Köprülü, “Çavuş”, p.366.; O. F. Köprülü, “Çavuş”, p.236.

¹⁰ M. F. Köprülü, “Çavuş”, p.365.

¹¹ M. F. Köprülü, “Çavuş”, p.367.

¹² M. F. Köprülü, “Çavuş”, p.367.; Mehmet Zeki Pakalın, **Tarih**

Deyimleri ve Terimleri Sözlüğü, Vol. I, İstanbul 1993, p.335.;

O. F. Köprülü, “Çavuş”, p.236.

¹³ O. F. Köprülü, “Çavuş”, p.237.

Divân-ı Hümâyûn Meetings began to give three months salary to the *Sultan's* Household Troops, the *gediklis* of *Divân-ı Hümâyûn Çavuşları* (The Sergeants of The Imperial Council) began to serve in court duties, and the *yevmiyelis* began to serve in *Paşa Kapısı* (The Pasha Gate), or in the *Bâb-ı Âli* (The Sublime Porte). Of those who were at the service of the court were called “*gedikli çavuşu*” (regular sergeant)¹⁴ and who were at the service of the *Bâb-ı Âli* were called “*Divân Çavuşu*” (the sergeant of the council); both parties were under the command of *Çavuşbaşı*¹⁵.

Divân çavuşları (The sergeants of the council) were divided into 15 companies. Their numbers had changed in time and had increased. There were 200 *çavuşes* of the *divan* when Mehmet II conquered Istanbul. In the middle of the 16th century, the number had increased to 300 (in the reign of Murad III to up to 324)¹⁶ and towards the end of the century the number was 324. At the beginning of the 17th century, the number increased up to 500-600. In the last half of the 18th century, the number of the *çavuşes* of the council in the Sublime Porte was about 630, 30 of them were *mülâzım* (lieutenants). *Dirliks* (subsistences) and salary or *ulufe* (sum paid to the soldiers) of *Divân-ı Hümâyûn Çavuşları* (the Sergeants of the Imperial Council) were paid according to their degrees and seniority. In the middle of the 17th century, their daily wages were between 30 and 60 akces, and their salaries were distributed by *çavuşbaşı*. *Dirliks* of the *gedikli çavuşes*, with *timar* and *zeâmet*, were free ones and all the income gained there from taxes and revenues belonged to them. Moreover, the *çavuşes* were tipped in the appointments of *Vizier*, *Beylerbeyi* (The Governor), *Sancakbeyi* (district governor), *Voivodes* of Wallachia and Bogdan, the King of Erdel, and also them when they brought taxes to Istanbul and they were also tipped by statesmen in festivals; the amount of the tip was determined by the law¹⁷.

Divân-ı Hümâyûn Çavuşları (The Sergeants of the Imperial Council), who were also called “*Dergâh-ı Âli Çavuşları*”, had various duties. They undertook various services in *Divân-ı Hümâyûn* (the Imperial Council) and in some provincial affairs. Of those, the sentinel company in the days of *divân* (council) would sit in their places with their special clothes on to perform the given orders. As they called prosecutors in the days of *divân* they worked as

bailiffs and were ready to perform the given duties¹⁸. It was a custom that two *çavuşes* had to stand before the viziers as they entered the *divân*. Arraignment of the orders given by the *Sultan* or the *Veziriazâm* (the Grand Vizier) and clauses of execution were realized by the *çavuşes*¹⁹. Apart from that, the *çavuşes* were sent to *eyalets* for the collection of revenues, to convey the clauses to whom it concerned etc²⁰. Those were generally chosen among the *çavuşes* who owned *zeâmet*²¹. *Çavuşes* were also used in the duties like operation of some mines in the country²².

While the *Sultan* toured the town with his procession, or while he went to the mosque, the *çavuşes*, special hats on their heads and mace on their shoulders, walked before the procession and led the way shouting “*savulun*” (get out of the way). The *çavuşes*, who went to the campaigns with the *Sultan*, in the mid-afternoon, stood before the pavilion claspng their hands when *nevbet* (a military march) was being played²³. They said the prayer called “*alkış*” loudly in the crowning ceremonies of the *Sultan*, in the festival celebrations, in the entrance and departures of those who came to congratulate the *Sultan*, when the *Sultan* mounted and dismounted the horse, or in situations like these²⁴.

Another duty of the *çavuşes* of the imperial council was to welcome ambassadors from other countries by wearing fancy dresses on horse, and to supervise those ambassadors who were kept under surveillance during their abode. Even it was among the duties of *çavuşes* to take the ambassadors from their residence and bring them to *Divân-ı Hümâyûn* (the Imperial Council)²⁵. *Gedikli Çavuşes* were sent to foreign countries as ambassadors²⁶, and this, as mentioned above, was a duty inherited from the

¹⁴ For the laws concerning the *gedikli çavuşes* see. Hezarfen Hüseyin Efendi, *Telhîsü'l-Beyân Fî Kavânin-i Âli Osmân*, (Pre. Sevim İlgürel), TTK yay., Ankara 1998, p.146.

¹⁵ İ. H. Uzunçarşılı, *Saray Teşkilâtı*, p.408-409.

¹⁶ Mustafa Nuri Paşa, *Netayic ül-Vukuat*, Kurumları ve Örgütleriyle Osmanlı Tarihi, Vol. I-II, (Simplified and explanatory notes added by Neşet Çağatay), TTK yay., Ankara 1992, p.152.

¹⁷ İ. H. Uzunçarşılı, *Saray Teşkilâtı*, s.411-412.; For the same topic also see. Defterdar Sarı Mehmed Paşa, *Zübde-i Vekayiât*, Tahlil ve Metin (1066-1116/1656-1704), (Pre. Abdülkadir Özcan), TTK yay., Ankara 1995, p.756.

¹⁸ İ. H. Uzunçarşılı, *Saray Teşkilâtı*, p.408.; Also see. Mustafa Çetin Varlık, “Ottoman Institutions of XVI. Century and Sultan Süleyman the Magnificent”, *The Ottoman Empire in the Reign of Süleyman the Magnificent*, I, Ankara 1988, p.26.

¹⁹ M. F. Köprülü, “Çavuş”, p.367.; M. Zeki Pakalın, *Tarih Deyimleri...*, Vol I, p.335.; O. F. Köprülü, “Çavuş”, p.236.

²⁰ İstanbul, Başbakanlık Osmanlı Arşivi, *Mühimme Defteri*, Vol. 16, 27/46. (Mühimme Defterleri will be abbreviated as MD); *MD*, Vol 23, 7/9.; *MD*, Vol. 34, 68/150. ; For other arguments of the topic see. Mehmet Ali Ünal, *Mühimme Defteri* 44, *Akademi Kitabevi*, İzmir 1995, p.2, 9, 16, 20, 24.

²¹ İ. H. Uzunçarşılı, *Saray Teşkilâtı*, p.408.

²² M. F. Köprülü, “Çavuş”, p.367.; M. Zeki Pakalın, *Tarih Deyimleri...*, Vol. I, p.335.; O. F. Köprülü, “Çavuş”, p.236.

²³ İ. H. Uzunçarşılı, *Saray Teşkilâtı*, p.410.

²⁴ İ. H. Uzunçarşılı, *Saray Teşkilâtı*, p.412.; M. Zeki Pakalın, *Tarih Deyimleri...*, Cilt I, p.332.; Also see. Lütfi Paşa, *Tevârih-i Âli Osman*, (Prepared for the reprint of the Ottoman text with notes: Âli Bey), (Foreword nad Index: M.Serhan Tayşi), İstanbul 1990, p.22.

²⁵ Defterdar Sarı Mehmed Paşa, *Zübde-i Vekayiât*, p.751.

²⁶ M. F. Köprülü, “Çavuş”, p.367.; M. Zeki Pakalın, *Tarih Deyimleri...*, Vol I, p.335.; O. F. Köprülü, “Çavuş”, p.236.; İ. H. Uzunçarşılı, *Saray Teşkilâtı*, p.409.; Ayrıca bkz. Peçevi İbrahim Efendi, *Peçevi Tarihi*, (Pre. Bekir Sıtkı Baykal), Vol. I, Ankara 1999, p.238.

Middle Asia. However, these *çavuşes* did not have a representational adjective and authority²⁷.

The highest title of the *çavuşes* was *çavuşbaşı*, and it was also called *Başçavuş*. *Çavuşbaşı* informed the Council (*Divân*) about the demand and the complaints of the public, presented their petitions and worked as bailiff²⁸. In addition to that, they were charged with maintaining the order of the Council. At the times when the Council was gathered, after *Çavuşbaşı* and *kapıcılar kethüdâsı* (the chamberlain) welcomed and greeted viziers in the inner part of the middle door, they showed them the way to the Council by hitting their silver batons on the ground through the way, called the Vizier way. Even though they had silver batons in their hands, they sat in the Council, and worked, in a way, as marshals. When the affairs of Council were over, with signal given by *Çavuşbaşı*, other the *çavuşes* and officers left the Council. At the end of the *Divân*, *Çavuşbaşı*, taking the seal of the *Sultan* from the *Sadrâzam* (Grand Vizier), sealed the treasure and the registry, and again delivered it back to the *Sadrâzam*²⁹.

Among the attendants of *Çavuşbaşı*, *çavuşlar kâtibi* (clerks of sergeants) and *çavuşlar emini* (sergeant-officer) came in the rank as the great chief. *Çavuşlar emini* was occupied with the execution of the punishments given in accordance with the clauses of the law, and *Çavuşlar kâtibi* was the chief of *Divân Çavuşları* (Sergeants of the Council). He dealt with the execution of pecuniary and corporal punishment given according to the clauses of the law³⁰. *Çavuşbaşı kisedârı* (majordomo), another officer, was the director of the registry and documents in the agency of *çavuşbaşı*. In the *divân*, documents belonging to *Çavuşbaşı* were given to him, and he delivered them to his *kisedâr* (majordomo). *The Kisedâr* tracked the file through the bailiffs that he appointed among the *çavuşes* and if the file belonged to a lawsuit, he listened to the prosecutor and the defendant, discharged the necessary official procedures, and then, delivered it to *Çavuşbaşı*³¹.

Kılavuz Çavuş (Guide-sergeant) was one of the officers serving under the command of *Çavuşbaşı*. *Kılavuz Çavuş* was the one who showed the way in the processions of both the *Sultan* and the Grand Vizier. The function of *Duacı Çavuş* (Prayer Sergeant), or *Selâm Çavuşu* (Greeting Sergeant) in other words, was to applaud while the *Sultan* and the Grand Vizier mounted and dismounted horses in the processions, and the function of *Cebeci Çavuşu* (Armourer Sergeant) was, in the days of ceremonies

and council meetings, to wait for the statesmen coming to *Divân-ı Hümayûn* (the Imperial Council) and to meet them in the house of protocol and ceremony³².

The institution of *Çavuşbaşı* was abolished and restructured in 1836 (1252 Hijri). The established agency was called “*Divân-ı Deavi Nezareti*” (Court of Superintendence of Law Cases). This institution, later, was turned into Adliye Nezareti (Court of Justice) and then to Adliye Vekaleti (Department of Justice), and thus became equivalent to the institution which was named as Ministry of Justice in 1945³³.

As mentioned above, in the Ottoman Empire, apart from *Divân-ı Hümayûn Çavuşları* (the Sergeants of the Imperial Council), in *Kapıkulu Ocakları* (sultan’s household troops), especially in *the Guild of Janissaries*, the *çavuşes* were used in various ranks. Those were performing the duties of the messenger in peace, aid-de-camp in warfare³⁴.

As for the *çavuşes* of the Eyalets and Sanjaks; it is known that there was only the *çavuşlar kethüdâsı* (chamberlain of the sergeants) in the Eyalets of Karaman, Eğri, Uyvar, Basra and Erzurum. On the other hand, in the Eyalets of Rumelia³⁵, Anatolia³⁶, Sivas, Bosnia, Budin³⁷, Kanjiza, Temeswar, Crete, Varad, Cyprus, Tripoli, Aleppo³⁸ and Kapudan Pasha, apart from the *Çavuşlar Kethüdâsı* (chamberlain of sergeants) and the *Çavuşlar emini* (sergeant-officers), there was also *çavuşlar kâtibi* (the clerk of sergeants)³⁹. The *çavuşes* mentioned here were among *Divân çavuşları* (*Sergeants of the Council*); it is probable that the experienced *çavuşes* among their attendants served in the pasha court. It is understood from the documents of the Ottoman archive that these *çavuşes* were also charged with affairs concerning security and public order⁴⁰. Besides, there were also *çavuşes* serving for military classes, and thus, they were generally settled in the castles⁴¹.

Having protected their existence both in the army of *Nizâm-ı cedid* (New Orders) which had been established in the reign of Selim III and in *Asâkir-i Mansur-i Muhammadiya* (The Soldiers of the Glorious Mohammed) which had been organized after the abolishment of the Guild of Janissaries in the period of Mahmud II, the titles of “*Çavuş*” and

²⁷ İ. H. Uzunçarşılı, *Saray Teşkilâtı*, p. 418-419.

²⁸ İ. H. Uzunçarşılı, *Saray Teşkilâtı*, p. 419.

²⁹ M. F. Köprülü, “Çavuş”, p.367-368.

³⁰ MD, Vol 24, 310/840.

³¹ It is possible to encounter information about the *çavuşes* of eyalets and sanjaks in Mühimme Defterleri. “*Anadolu beylerbeyisine hüküm ki, mektûb gönderüb Ankara sancağında Çubuk nahiyesinde 11389 akçelik timar ile Anadolu çavuşlarından olan Şaban Çavuş Hasan...*”, See. MD, Vol 13, 58/409.

³² MD, Vol 31, 93/230.

³³ MD, Vol 22, 74/152.

³⁴ Ümit Koç, “XVI. Yüzyılda Osmanlı Devleti’nde Çavuşluk Teşkilatı”, *Fırat Üniversitesi Sosyal Bilimler Dergisi*, Vol 12, No 2, p.412-413.

³⁵ MD, Vol 21, 31/88.; MD, Vol 10, 146/223.

³⁶ Ü. Koç, “...Çavuşluk Teşkilatı”, p.413.

²⁷ Faik Reşit Unat, *Osmanlı Sefirleri ve Sefaretnameleri*, Ankara 1992, p.19.

²⁸ For the issue see. Mustafa Nuri Paşa, *Netayic ül-Vukuat*, p.65.

²⁹ İ. H. Uzunçarşılı, *Saray Teşkilâtı*, p. 413-416.; M. Zeki Pakalın, *Tarih Deyimleri...*, Vol I, p. 333-337.

³⁰ İ. H. Uzunçarşılı, *Saray Teşkilâtı*, p. 418.; M. Zeki Pakalın, *Tarih Deyimleri...*, Vol I, p. 339.

³¹ İ. H. Uzunçarşılı, *Saray Teşkilâtı*, p. 417-418.; M. Zeki Pakalın, *Tarih Deyimleri...*, Vol I, p. 337.

“*Başçavuş*” still exists in the current Turkish army to denote high ranked non-commissioned officers and to denote a private title above corporal

As a result, it can be concluded that the title of *çavuş* passed to the Ottoman Empire from the Middle Asia Turkish States. The title, which had been used rather to refer to those who had served as ambassadors, had passed through various transformations in the Ottoman state and acquired an organizational identity.

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