

TA[°]LĪQĪZĀDE MEHMED

el-Fenārī

(b. ~1540s; d. ~1600)

LIFE

Meḥmed b. Meḥmed el-Fenārī, also known as Ta[°]līqī-zāde, was a secretary (*kātib*) of the imperial *dīvān*, who also served as official historiographer (*ṣehnāmeçi*) from 999/1591 to ca. 1008/1600.¹ Details of his career are sketchy, provided largely in the introductions to his own literary works and supplemented by occasional archival references. During the 1580s T. occasionally used the poetic pseudonym Şubḥī, though this does not appear in his later works, in archival sources or in references by contemporaries such as Muştafā °Ālī (d. 1008/1600) and Selānikī (b. 948/11541–d. 1008/1600). His date and place of birth are unknown, as is the exact date of his death.

T.'s recorded career began in or shortly after 969/1562 when he was appointed *kātib* in the household of prince Murād (later Murād III, r. 982-1003/1574-95) on the latter's appointment as provincial governor (*sancaq beyi*) of Manisa.² This suggests a birth date in the early/mid 1540s. Reference to a maternal uncle Qaraqaşzāde Pīrī Bey (d. ?) living in Aydın during the reign of Selīm I (r. 918-926/1512-20), and to a visit to Saqız (Chios) before the Ottoman conquest of the island in 973/1566,³ together with the fact that T.'s later fief (*ze[°]āmet*) holding was concentrated in the provinces of Ḥamīd, Aydın, Şarūḥān and Kütahya suggest a strong family connection with western Anatolia.⁴ Although he was a member of the distinguished Fenārī family, there are no specific references to T.'s father or grandfather, indicating that he probably belonged to a junior branch.

On the accession of Murād III in 982/1574, T. was enrolled as a secretary of the imperial *dīvān* in Istanbul. From time to time he seconded as census recorder (*tahrīr kātibī*) in the provinces and served as campaign clerk (*sefer kātibī*) during the Revān campaign of Ferḥād Paşa (d. 1004/1595) in 991-992/1583-84 and the Tebrīz campaign of Özdemiroğlu °Oşmān Paşa (b. 933/1526-27–d. 993/1585) in 993/1585. After these tasks he returned to *dīvān* service in Istanbul. In Zilkade 999/August 1591 he was appointed official historiographer, having already served for some time as “recorder of events for the imperial *dīvān*” (*veqāyi[°]nüvis-i dīvān-i hümayūn*). Both posts were held in conjunction with that of secretary, as extra duties; the rank of a special mounted guard (*müteferriqa*) was awarded at the same time as that of the official historiographer.⁵ During the 1590s T.'s *ze[°]āmet* income was increased several times, reflecting both his literary output and his military service. While on appointment as official historiographer in 999/1591 his *ze[°]āmet* entitlement was raised from 55,658 *aqçes* to 59,858 *aqçes*. By February 1006/1598 it had risen to 137,141 *aqçes*.⁶ He participated as official historiographer in the first two campaigns of the “long war” in Hungary, i.e. the Yanıq (Győr) campaign of 1001-02/1593-94

and Mehmed III's (r. 1003-11/1595-1603) Egri (Eger) campaign of 1004/1596. In early 1006/autumn 1597 he was listed seventh in a register of forty senior chancery scribes who were, controversially, granted exemption from the campaign service required by their *ze'āmet* holdings.⁷

Rızā's (d. 1082/1671) biographical dictionary states that T. died on campaign in 1008/1599-1600.⁸ Although later dates of death have been suggested, evidence for these derives mainly from use of an uncorrected 1011/1603 copy of the 1006/1597 exemption register. The *berāt* appointing Hasan Hükmi (d. > 1048/1638) official historiographer to succeed T. in Cemaziyelahir 1010/December 1601 indicates that the latter had recently died, roughly confirming the date given by Rızā.⁹

WORKS

T. composed five historical works in Ottoman Turkish, the first three dedicated to Murād III and the last two to Mehmed III. Four texts are eye-witness accounts in the campaign monograph (*gazānāme*) tradition, and all except one contain at least one miniature painting, done probably in the palace workshop. All are clearly written in a professional *nesih* script and are in good condition. Each is a unique manuscript, apart from the *Şemā'ilnāme*, of which one other partial copy exists.

T. wrote mainly in the Ottoman *inşā* prose style. His texts were conceived as works of high literary art, with a considerable proportion of Arabic and Persian vocabulary, extensive use of metaphor, simile and various forms of wordplay, frequent Koranic and other Arabic quotations, and generous use of verse within the prose text. Although T. incorporated some of his own verse in all his compositions, and his final work, *Egri Fetḥi Ta'rīḫi*, is in verse throughout, there is no separate collection of poems (*dīvān*) attributed to him. Each of T.'s historical works contains an increasing amount of autobiographical information, usually in the introduction but with incidental details scattered through the text. The four *gazānāmes* provide valuable insight into the conduct of sieges, military manoeuvres and the general atmosphere of war, while the *Şemā'ilnāme* is valuable for its portrayal of the Ottoman dynastic image at the end of the sixteenth century.

① *Gürcistān Seferi* or *Revāniyye*

The first of two *gazānāmes* on the Ottoman-Iranian war of 986-998/1578-1590 lacks an original title. Although sometimes called *Revāniyye*,¹⁰ it does not cover in detail the capture of Revān (Yerevan) in 991/1583. Nor does it deal with any of the campaigns of Özdemiroğlu 'Osmān Paşa as suggested by the title *Ġazavāt-ı 'Osmān Paşa* given in the library catalogue. The more appropriate title *Gürcistān Seferi* was introduced by A.S. Levend.¹¹ The six main chapters cover Ferhād Paşa's 992/1584 campaign in Georgia, notably the capture of Tūmānīs; the despatch of a new governor and garrison to Tiflīs (Tbilisi); defection to the Ottomans of a Georgian former ruler

HISTORIANS OF THE OTTOMAN EMPIRE

C. Kafadar H. Karateke C. Fleischer

of Tiflīs, Dāvūd Ḥān (d. ?); and victory in battle over a combined force of Georgians and Qızılbaş led by Imām Qulı Ḥān (d. 1042-43/1632).

Contents: 1b: [Introduction]. 5b: Güftār der °arz-ı leşker-i bī-tül. 8b: Güftār-ı binā-i beyān der binā-i dārū'l-mucāhidīn-i dīn, qal°e-i metīn-i Tūmānīs. 10b: Güftār-ı şūret-i qal°e-i Tūmānīs. 16a: Diger ihtişāş yāften-i Dāvūd Ḥān bin Lursā[b] Ḥān, Şāh-ı Gürcistān, be-şeref-i mütāba°at-i dergāh-i °ālempenāh. 23a: Güftār ender firistāden-i beglerbegiyān be-imdād-i Rıdvān Paşa ve yāverī kerden-i işān bih.

② *Tebrīziyye* or *Murādnāme*

T.'s second *gazānāme* on the Iranian war deals fully with Özdemiroğlu °Osmān Paşa's Tebrīz campaign of 993/1585. The main narrative of eight chapters covers °Osmān Paşa's march from Qaşamonu to Tebrīz; the relatively easy capture of that city and its refortification; the author's conversations with certain citizens of Tebrīz concerning events just prior to the capture of the city; skirmishes with the Qızılbaş army of Ḥamza Mīrzā (d. 994/1586); °Osmān Paşa's death and an account of his career; the return march to Bidlīs (Bitlis) under Ciğalazāde Sinān Paşa (d. 1014/1606); and a digression on the Kurdish *ḥāns* of Bidlīs. T. records how he had been singled out by °Osmān Paşa for his letter-writing ability and awarded a small increase in salary. He laments the fact that °Osmān Paşa's death had deprived him of a potentially influential patron.

Contents: 1b: [Introduction] 11a: Güftār ender nehzat-i °Osmān Paşa ez qışla-i meştā-yı Qaşamonu be-sū-yı Erzurūm ve miyān besten be-güşāden-i şehir-i Tebrīz be-fermān-ı fermān-fermā-yı °Arab u °Acem ü Rūm. 12b: Güftār ender nehzat-i leşker-i qiyāmet-engīz be-belde-i fāhire-i Tebrīz medīne-i dil-āvīz. 24a: Güftār ender münāzara-ı ḥāqīr bā-eşraf-ı Tebrīz ez her bāb ve cevāb-ı işān. 33b: Şifāt-ı sarāy-ı Emīr Ḥān-ı Leng ez oymāğ-ı Türkmān der tū-yı (?) Tebrīz ve aḥvāl-i ū. 36b: Güftār ender pīş girīften-i Paşa-yı cihān-güşā itmām-i qal°e-i cihān-ārā ve çegūnegī-yı aḥvāl-i Tebrīz ve Tebrīziyyān ve ḥareket kerden-i şerāyīn-i fitne-i a°dā-yı şerr-āyīn. 41b: Zıkr-ı dā°ire-i deverān ve ḥādise-i ḥadesān ki der ṭavā'if-i in aḥvāl rūy-nümūd ve beyān-ı vāqı°a-ı hā°ile-i qatl-i °ām ve küşte şüden-i °avām hem çün hevāmm. 46a: Güftār der bīmārī-yı ḥazret-i Paşa-yı °alem-güşā çün çeşm-i ḥübān-i nā-bahşā ve perīşānī-yı sipāh çün zülf-i ḥübān-ı miskīn-külāh. 55b: Şifāt-ı şubḥ ve şā°i° şüden-i vefāt-ı Paşa-yı cihān-güşā.

③ *Şemā'ıl-nāme-i Āl-i °Osmān* or *Şāhnāme*

T.'s first work as official historiographer, written ca. 1000-1002/1592-1294, contains a lengthy, partly autobiographical introduction followed by a thematic portrayal of the Ottoman dynasty through twenty distinguishing qualities (*ḥāşşa* or *mevhibe*). The work is dedicated to Murād III and is assumed to have been commissioned by him. The twenty qualities include the Ottomans' Islamic heritage and their adherence to the shari'a; their rule over Mecca and Medina; the succession of strong rulers, marked by personal bravery and good health; the value of Istanbul as a capital city, the geographical extent of the empire, its prosperity, the variety of peoples under Ottoman rule, and the importance of having command over both land and sea; Ottoman sovereignty over minor rulers such as the *ḥāns* of the Crimea, military strength and lack of foreign intervention in Ottoman affairs. The longest section (44a-

78b) is devoted to the dynasty's love of poetry and is in effect a biographical dictionary (*tezkiye*) of imperial poets from Mehmed II (r. 855-886/1451-1481) onwards, including several princes.

The principal copy of this work has several folios bound out of sequence and the final three *hāşşa* missing. This probably reflects the fact that Murād III was not happy with its content and asked T. to revise it. An incomplete copy of the work exists, catalogued as *Ta'rih-i Āl-i ʿOsman*, with a slightly different arrangement of content and blank pages left for miniatures. It is not clear whether this was a first draft or an attempted revision. In the introduction to his next work, *Şehnâme-i hümayün*, T. discusses the *Şemâ'ilnâme* and presents a revised order of distinguishing qualities.

Contents: 2b: [Introduction] 14b: Güftâr ender tertîb-i Şahnâme-i cevherî-terkîb. 18b: Güftâr ender zühür-ı pâdişâhî be-î'nâyet-i irşâd-ı ilâhî. 21b: Mevhîbe-i kerîme-i ulâ lâ şerefe a'lâ mine'l-İslâm kelâmınca siyâdet-i sūriyyeyi sa'âdet-i ma'neviyye cem' itmekle muharras-ı (?) riyâseteyn ve nâ'il-i nevâ'il-i neş'eteyn olduqlarıdır. 22a: ʿİzzet-i seniyye-i şâniye hâmiyyü'l-harameyn ve'l-beledeynü'l-mükerrameyn olduqlarıdır. 24a: Mevhîbe-i hâlîse-i şâlişe meziyyetü'l-ibn ʿale'l-ebdür. 35a: ʿAtiyye-i râbiʿa-i mennâniyye şecâʿat-i heyûlâniyyedür.¹² 44a: Hâşşa-ı hâmise quvvet-i nazmiyye. 79a: [Altıncı hâşşa] İstanbul-mânendî dârü's-salṭanat-i bî-mânende mâlik olduqlarıdır. 81a: Yedinci hâşşa-ı cesîme-i mâder-zâd istiklâl ve istibdâddür. 84a: Sekizinci hâşşa-ı iqbâl-i pişîne-peyvend devlet-yâverî leşker-perveridür. 93a: Doquzuncu hâşîş selâmet-i ʿunşür-ı nefisdür. 94a: Onıncı hâşşa-ı hasene-i kâmile quvvet-i kâmile-i qudsiyye-i şâmiledür. 96a: On birinci hâşşa-ı Hüdâ-dâd ʿadem-i istimdâddür. 101a: On ikinci hâşşa-ı refiʿa-i felek-mümâs terâküm-i milel ve teşâbük-i ecnâsdür. 101b: On üçüncü hâşîş-i cesîm mâlikiyyet-i heft iqlîmdür. 102a: On dördüncü hâşîş-i muʿazzam vilâyet-i ʿArab u ʿAcemdür. 102b: On beşinci hâşîş-i fâhire(-i) muʿteber(e) himâyet-i bahr u berdür. 102b: On altıncı hâşşa-ı ʿâlî-şân şâhnişân olduqlarıdır. 114b: On yedinci hâşîş-i sâmi ʿumrân-ı memâlik ve mahâmîdür. 116a: [a new section without a heading begins here; *hâşîşas* 18, 19 and 20 are missing] 119b: Hâtîmetü'l-kitâb.

④ *Şehnâme-i Hümayün*

The first of two *gazânâmes* on the Hungarian war of 1001-1015/1593-1606, *Şehname-i Hümayün* covers the period from Zilhicce 1001/ September 1593 to Cemaziyelevvel 1004/January 1596, and was probably written during 1003/1595 and early 1004/1596. It narrates Qoca Sinân Paşa's (d. 1004/1596) initial campaign from the autumn of 1001/1593, beginning with his council of war in Belgrade and the conquest of the Habsburg fortresses of Veszprem (Veszprém) and Palota (Várpalota) in October 1001/1593, before retiring to winter quarters in Belgrade. The principal topic is the 1002/1594 campaign, covering the capture of Tata (Tata) and Sanmartin (Szent Márton), and the longer siege and conquest of Yanıq on the Raab in Zilhicce 1002/September 1594. Other major episodes include the arrival of the Hân of the Crimea, Gâzî Girây II (d. 1016/1607), and his troops; a battle against Habsburg relief forces near Yanıq, and the capture of Papa (Pápa) by the Tatars. From fol. 102b onwards, T. notes the death of Murād III (Cemaziyelevvel 1003/January 1595) and addresses a lengthy section (in verse) of congratulations and advice to his new patron Mehmed III. The work concludes with a brief account of Sinân Paşa's career and his Wallachian campaign of 1003/1595 (on which T. was not present), which serves as a

lead into T.'s next work on the campaign of 1004/ 1596 (see: *Şehnâme-i Sultân-i Selâtin-i Cihân* or *Egri Fethi Ta'rîhi*).

Ch. Woodhead's 1983 edition of the *Şehnâme* is annotated, transcribed and accompanied with content summaries in English and a discussion of T.'s literary style. This edition does not contain a facsimile or an index.

⑤ *Şehnâme-i Sultân-i Selâtin-i Cihân* or *Egri Fethi Ta'rîhi*

T.'s last known work covers Meḥmed III's Hungarian campaign of 1004/1596, the two principal events being the capture of the fortress of Egri and victory over a major Habsburg army in the three-day battle of Haçova (Mezökeresztes). T.'s account of the desperate fighting around the person of the sultan during a surprise enemy attack on the Ottoman camp is particularly detailed. The work begins with another lengthy section of counsel to Meḥmed III on the political and social evils of the time, and concludes with a vivid account of the sultan's triumphant return to Istanbul. The final dedication to Meḥmed III includes acknowledgement of Naqqāş Ḥasan (d. 1032/1623), the illustrator of the work (shown in a final half-page miniature, together with the author and an unnamed calligrapher). The *Egri Fethi Ta'rîhi* differs from T.'s other works in being composed in verse throughout (aside from chapter headings), with a predominantly Turkish vocabulary and significantly less rhetorical artistry and Arabic or Persian content. The text is also fully vowelled.

Content: 2b: [Introduction] 12a: Bu dāsītān Egri seferinūn sebeb-i vuqūc^c beyānındadır. 14b: Bu dāsītān Egri altında qonulub qal^e ḥisār ve dögilmek için toplar ihzār olındığıdır. 19b: Bu güftār vezir-i a^czam qal^eenūn mezd-i ḥasānet ü meziyyet-i rasānetinden alınması meşğūl olduğın görüb, naqqāblar hāzır itdürdüb, naqb itdürdüğü ve ḥisārı ve naqbe atdurduğudur. 23a: Bu dāsītān mahsūr olan begler qal^eenūn satvet-i sultānī ve quvvet-i qāhire-i qahramānī birle fethi quvvet-i qarībede olduğın bilmek ile qal^eeyi virdükleridür. 25a: Bu dāsītān qal^eede olan Nemçe begi [Pişeni] ve Macar begi olan beg vire eyleyüp, amān ile taşra çıkub vezir-i a^czam ... gelüp, el öpdürüp ... sa^cādetlü pādīşāh-i devlet-penāh ... qal^eeyi seyr ü temāşā buyurup, ... otağ-ı hümāyūn-ı felek-nümūnı olduğı maḥallden qaldurup, qal^eeye qarīb meydān-ı vesīc^c-dāmānda qurup, ḥayme vü hargār hem-cenāb-ı mihr u māh olduğudur. 28b: Bu dāsītān ḥazret-i şāhib-qırān-ı cihān-sitān qal^eeyi temāşā vü seyr eyleyüp mustahıqqına envāc^c-i ināyāt u iḥsān buyurup, otağ-ı āsumān-vifāqları qal^eeye qarīb bir menzil-i dilferīb[de] qurıldığıdır. 30a: Bu güftār qal^e-i Egri alınup ... burcların imāret ve içine asker qonulup ve zahiresi tedārük olunup, ... Feth Girāy Ḥān gelüp ... düstūr-ı mebrūr Ca^cfer Paşa-yı kişver-güşā qarşu gönderilüp ... azm-i rezm-i küffār eyleyüp varduqda, ... ol gice bir tund-bād aşup ... üftān u ḥayrān orduya avdet eyleyüp, Ca^cfer Paşa ... küffār-ı nā-pāk üzerine muqābil yürüyüb ... melā^cin bir uğurdan Paşanuñ üzerine hücum idüp, ... çoq ādem düşüp ve çoq ādem alınup kendüsi daḥi alınayazup, aqıbet, bir ādemi cebren atinuñ inānın alup döndürüp orduya gelüp irişdüğü beyānındadır. 34a: Bu dāsītān Ca^cfer Paşa cengden geldükden soñra ... müşāvere eyleyüp, kāfir üzre varmağı ihtiyār itmekle ... pādīşāh-ı gāzī azm-i rezm buyurup, ... ikinci günde düşmene mülāqī olup, ... cenge āgāz eyleyüp, azim-i ceng olup, ... melā^cin-i siyeh-rüzgārı ... berüye geçürüp, ... çadırlar içine girüb, hattā sa^cādetlü pādīşāhuñ üzerine hücum eyleyüp ... pādīşāh ... yalnız qalup, dört yanın düşmen alup, şol ḥāle vardı ki kāfir ḥazīne üzerine sancaq dikdi; aqıbet ... iç oğlanları bir anda melā^cini zir ü zeber ve ḥāk-ı siyāha berāber eyleyüb ... bir uğurdan hücum eyleyüp, kāfir şınup, nice kerre yüz biñ kāfir bir ān-ı qalilde qılıçdan geçüb, adem-ābād-ı aşılye gıtdüğüdür. 44b: Yedi bānuñ asker-i pādīşāh-i heft-iklimūn çār etrāfın alup, āfitāb-i yek-süvār gibi cümlesin münhezim itdüğüdür. 45a: Bu dāsītān sa^cādetlü pādīşāh-ı dīn-penāh miyān-ı küffār-ı rü-siyāhda qalub, kapu āgası ve silāhdār āğa ḥuzūr-ı

HISTORIANS OF THE OTTOMAN EMPIRE

C. Kafadar H. Karateke C. Fleischer

hümâyününde def^c-i mekâyid-i küffâr-ı pür-kîn ve ref^c-i şedâ'id-i esrâr-ı müşrikîn için tedâbir-i cihângir ile küffâra pây-i mâl [ü] destgîr itdükleridir. 53a: ... şahnâme-güy-i faqîr Ta^cliqî-yi haqîr, küffâr-i bî-miqdâr çadırlar arasında girdükde Cerrâh Mehemmed Paşanuñ hayme-i hargâhı ve bâr u bargâhı olan maħallde gâh tîr [ü] ĥadeng ve gâh şimşîr-i şîr-ceng ile melâ^cin-i rübâh-iştibâhı qatl-i vecâllerin tebâh itdügüdür. 54b: Bu dâsitân ... Erdel-i erzelün cümle ^caskeri gîdâ-yı şîr-i şimşîr-i düşmen-zidâ olub, ... ĥisâr-ı ... Varad ve Belğrad girîv u feryâdla dolub ... biñ üç yüz kâfir-i mecrûh-ı cism-i bî-rûhla diyârına varub; ve yedi bânun üçi hengâm-i ceng-i cehennem-âheng olub; ikisi daħi pür-yâre şad pâre evlerine varub; ... kâr-ı İslâm-i sâhte [ve] ĥırmân-ı küfr-i suhte ve râyât-ı dîn-i efrâhte ve sem^c-i devlet-i efrûhte olduğı ve taħlları çalınub ve topları alınduğıdur. 57b: Der intişâ-ı şadâ-yı seyyâr-ı ĥazret-i şehriyâr der dâr u diyâr. 59a: Maqbûlân-ı aşĥâb taħmîn-i maqtûlân-ı küffârı iki yüz biñe qadar virdükleridir ... 60a: Bu güftâr taħburda olan küffâr ... âteş-i duzaħ-ı deniyye gönderilüp ... iki gün ârâm olunub, ... firâr idenler ve firârla gidenler yoqlama qılınub, ... bahadırlaruñ sebze-zâr-ı ümidleri seyrâb olup ve firâr eyleyenlerden ... şahsâr-ı pür-ħasar-ı vücûdları defter-i ^câlemden nâ-mevcûd olup oradan qalqılub, bir menzil gidilüp Egri ĥizâsında qonılub ... dârü'l-cihâd-ı Belğrad-ı ^citât-mu^ctâda ... ^cazm-i hümâyün olınduğıdur. 64a: Bu güftâr sa^câdetlü pâdişâh-ı gerdün-iqtidârnuñ Edirnededen dârât-ı dârâ ve şevqet-i cihân-ârâ birle İstanbula ^cazîmet-i rûz-efzûn buyurub Dâvûd Paşa nâm menzil-i meserret-nümüne vüzül-i hümâyün buyurduqlarıdur. 64b: Bu güftâr şâhib-qurân-ı zafer-qarîn ... vâlide ... ĥazretleriyle mûlâqât buyurub iqâmet-i mevâcib-i istirvâh için iki gün oturaq buyurduqlarıdur. 67b: Bu dâsitân ĥazret-i şehriyâr-ı cihân-sitân dârü's-saltânati s-seniyye-yi maħfûze-i Qostanîniyyeye dâhil olduqlarıdur.

Only one other, non-historical, work by T. is known. The *Firâsetnâme*¹³ was composed ca. 983/1575, probably as an accession gift for Murâd III, and is T.'s earliest known work. It is a conventional composition with a brief introduction and three parts: a definition of "the science of physiognomy," *firâset*; the effect of varying climates upon the human temperament and appearance; how true character may be discerned from a man's outward features. Pre-Ottoman Muslim personalities comprise most of its subject matter. This text has not been studied.

BIBLIOGRAPHY

① *Gürcistân Seferi* or *Revâniyye*

Manuscript: Topkapı Sarayı Kütüphanesi, İstanbul, no. Revan 1300; 33 fol., 19 lines, one miniature painting, nesih (F. E. Karatay, *Topkapı Sarayı Türkçe Yazmalar Kataloğu*, vol. 1 (İstanbul, 1961), 232-233, no. 704).

Editions: None.

Secondary sources: None. Used, with *Tebrîziyye*, as one of several sources in Bekir Kütükoğlu, *Osmanlı-İran Siyâsî Münasebetleri*, vol. 1, 1578-1590 (İstanbul, 1962).

② *Tebrîziyye* or *Murâdnâme*

Manuscript: Topkapı Sarayı Kütüphanesi, İstanbul, Revan 1299; 59 fol., 19 lines, no miniature paintings, nesih (F.E. Karatay, *Topkapı Sarayı Türkçe Yazmalar Kataloğu*, vol. 1 (İstanbul, 1961), 231, no. 701).

Editions: None.

HISTORIANS OF THE OTTOMAN EMPIRE

C. Kafadar H. Karateke C. Fleischer

Secondary sources: None. Used, with *Gürcistân Seferi*, as one of several sources in Bekir Kütükoğlu, *Osmanlı-İran Siyâsî Münasebetleri*, vol. 1, 1578-1590 (Istanbul, 1962).

③ *Şemâ'ilnâme-i Âl-i 'Osmân* or *Şāhnāme*

Manuscripts: (1) Topkapı Sarayı Kütüphanesi, Istanbul, Ahmed III 3592, 123 fol., 19 lines; 12 miniature paintings, *nesih* (F.E. Karatay, *Topkapı Sarayı Türkçe Yazmalar Kataloğu*, vol. 2 (Istanbul, 1961), 371, no. 3030). (2) Österreichische Nationalbibliothek, Vienna, 154 fol., 19 lines, *nesih* (G. Flügel, *Die arabischen, persischen und türkischen Handschriften der Kaiserlich-Königlichen Hofbibliothek zu Wien*, vol. II (Vienna, 1865), 234-235, no. 1014).

Editions: Saadet Şanlı, *Şehnâme-i Tâlikî-zâde'ye göre Osmanlı padişahlarının şairlikleri: Tâlikî-zâde Şehnâmesi, 5. hassa'nın edisyon kritiği*, PhD dissertation (Istanbul Üniversitesi, 1986) [edition of section 5 only].

Secondary sources: Christine Woodhead. "The present terrour of the world'? Contemporary Views of the Ottoman Empire, ca. 1600," *History* 72/234 (1987), 20-37; Christine Woodhead, "Murad III and the Historians: Representations of Ottoman Imperial Authority in Late 16th-Century Historiography," *Legitimizing the Order: The Ottoman Rhetoric of State Power*, Hakan Karateke and Maurus Reinkowski (eds.) (Leiden, 2005), 85-98.

④ *Şehnâme-i Hümayûn*

Manuscript: Türk ve İslam Eserleri Müzesi, Istanbul, no. 1965; 123 fol., 19 lines, three miniature paintings, *nesih* (Kemal Çığ, *Türk ve İslam Eserleri Müzesindeki Minyatürlü Kitapların Kataloğu* (Istanbul, 1959), 56-57, under the title *Şah-name*).

Edition: Christine Woodhead (ed.), *Ta'likî-zâde's Şehnâme-i Hümayûn: A History of the Ottoman Campaign into Hungary 1593-94* (Berlin, 1983).

Secondary sources: None.

⑤ *Şehnâme-i Sultân-i Selâfîn-i Cihân, or Eğri Fetihî Ta'rîhi*

Manuscript: Topkapı Sarayı Kütüphanesi, Istanbul, Hazine 1609; 74 fol., 17 lines, 4 miniature paintings, *nesih* (F.E. Karatay, *Topkapı Sarayı Türkçe Yazmalar Kataloğu*, vol. 1 (Istanbul, 1961), 244, no. 741).

Edition: Vahid Çabuk. *Taliki-zade Mehmet Suphi Efendi'nin Eğri Seferi Şehnamesi*. Doktora Tezi (Istanbul Üniversitesi, 1986).

Secondary sources: Géza Fehérvári, "Az 'Egri Fetihname' az isztanbuli Topkapı Szeráj Múzeumban" [The 'Fetihname of Eger' in the Topkapı Saray Museum in Istanbul], *Az Egri Múzeum 1969 évi Évkönyve* [The 1969 Yearbook of the Museum of Eger], 155-64. Géza Fehér, *Turkish Miniatures from the Period of Hungary's Turkish Occupation* (Budapest, 1978), plates XLVIII-LI (full colour reproductions of the four miniatures). Vahid Çabuk, *Tâlikî-zâde Mehmed Subhî Efendi'nin Eğri Seferi Şeh-*

nâmesi, PhD dissertation (Istanbul Üniversitesi, 1986). Christine Woodhead, “Ottoman Historiography on the Hungarian Campaigns: 1596, the *Eger Fethnamesi*,” in VII. CIÉPO Sempozyumu [Proceedings of the VIIth Conference of the Comité des Études Ottomanes et Pré-Ottomanes (CIÉPO), at Pécs, Hungary, 1986] (Ankara, 1994), 469-477. Christine Woodhead, “The Ottoman *gazaname*: Stylistic Influences on the Writing of Campaign Narratives,” *The Great Ottoman-Turkish Civilisation*, Kemal Çiçek *et al.* (eds.), vol. 3 (Ankara, 2000), 55-60.

General Bibliography

Şarı °Abdullâh, *Düstürü'l-inşâ*, Istanbul Üniversitesi Kütüphanesi, TY 3110, fol. 281b-282a. Mehmed Rızâ, *Tezkire-i Şu°arâ* (Istanbul, 1316/1898), 89. Bursalı Mehmed Tâhir, °*Osmânî Mü°ellifleri*, 3 (Istanbul, 1324/1906-7), 34. Necib °Aşım, “°Osmânî Ta°rîh-nüvisleri ve Müverrihleri: Şehnâmeciler,” *Ta°rîh-i °Osmânî Encümeni Mecmû°ası*, 1/1-12 (1329/1911), 425-35, 498-499. Franz Babinger, *Geschichtsschreiber der Osmanen und ihre Werke* (Leipzig, 1927), 167-168, no.142. Agah Sırrı Levend, *Gazavat-nameler ve Mihaloğlu Ali Bey'in Gazavat-namesi* (Ankara, 1956), 90-91, 95-98. Bekir Kütükoğlu, *Osmanlı-İran Siyâsî Münasebetleri*, vol. 1, 1578-90 (Istanbul, 1962), passim. Ivan Stchoukine, *La peinture turque d'après les manuscrits illustrés: 1^{re} partie, de Sulaymân 1^{er} à °Osmân II, 1520-1622* (Paris 1966), passim. Zeren Tamındı, “Nakkaş Hasan Paşa,” *Sanat*, 6 (June 1977), 114-125.

¹ On this post see Christine Woodhead, “An Experiment in Official Historiography: The Post of Şehnameci in the Ottoman Empire, ca. 1550-1605,” *Wiener Zeitschrift für die Kunde des Morgenlandes*, 75 (1983), 157-182.

² Şemâ°ilnâme, 11b. For a fuller account of his career, see Christine Woodhead, “From Scribe to Litterateur: The Career of a Sixteenth-Century Ottoman *Katib*,” *Bulletin of the British Society for Middle Eastern Studies*, 9/1 (1982), 55-74.

³ Şemâ°ilnâme, 94b, 90b.

⁴ See Erhan Afyoncu, “Talikizade Mehmed Subhi°nin Hayatı Hakkında Notlar,” *Osmanlı Araştırmaları*, XXI (2001), 285-306, on archival records for T.'s *ze°âmet* income. A brief entry in Rızâ's *Tezkire-i Şu°arâ* (compiled ca. 1640-41; Istanbul 1898), 89, refers to T. as Lazkiyeli (i.e. from Denizli).

⁵ Başbakanlık Osmanlı Arşivi, *Tımar Ruznamçe Defterleri* 155, p.35, cited in Afyoncu, *ibidem*, 286-287.

⁶ Afyoncu, *ibidem*, 285-306.

⁷ BOA, Kamil Kepci, Tahvil Kalemi 7530, discussed in Christine Woodhead, “Privilege and Practice in the Ottoman Chancery, ca. 1600: Kırklı Gedikliler” (forthcoming).

⁸ Mehmed Rızâ, *Tezkire-i Şu°arâ* (Istanbul, 1316/1898), 89.

⁹ Şarı °Abdullâh, *Düstürü'l-inşâ*, Istanbul Üniversitesi Kütüphanesi, TY 3110, fol. 281b-282a.

¹⁰ Bursalı Mehmed Tâhir, °*Osmânî Mü°ellifleri*, 3 (Istanbul, 1324/1906-7), 34.

¹¹ Agah Sırrı Levend, *Gazavat-nameler ve Mihaloğlu Ali Bey'in Gazavat-namesi* (Ankara, 1956), 90-91, 95-98.

HISTORIANS OF THE OTTOMAN EMPIRE

C. Kafadar H. Karateke C. Fleischer

¹² Several folios are bound out of sequence. The correct order should be: 2b-32b; 40a-45b; 33a-39b; 46a to end.

¹³ Paris, Bibliothèque Nationale, Supplement no. 1055; 62 fol., 15 lines; 5 miniature paintings, nesih (E. Blochet, *Catalogue des manuscrits turques de la Bibliothèque Nationale*, vol. 2 (Paris 1933), 148).

Christine WOODHEAD

August 2005