

ceride

Ben-Anlatıları Araştırmaları Dergisi/Journal of Ego-Document Studies

Cilt/Volume 2 • Aralık/December 2024 • No. 2



From the Editor

SELİM KARAHASANOĞLU

İstanbul Medeniyet Üniversitesi, Edebiyat Fakültesi, Tarih Bölümü
Istanbul Medeniyet University, Faculty of Letters, Department of History

(selim.karahasanoglu@medeniyet.edu.tr), ORCID: 0000-0002-6112-730X

Çeviri/Translated by: AYŞE KAPLAN

Bağımsız Araştırmacı
Independent Scholar

(aysekaplan@alumni.sabanciuniv.edu)

Karahasanoğlu, Selim. "From the Editor." Translated by Ayşe Kaplan. *Ceride* 2, no. 2 (Aralık/December 2024): sayfa/pp xxx-liii.
DOI: 10.5281/zenodo.15073388

On the 24th day of August, the 12th day of the month of *Şa'bân* of this year [1]259, my son Yusuf Râif stepped onto the world. May God the Glorious grant him long life, augment his mind, and make him one of the learned religious scholars, [one] of the patient humble ones, [and one] of those who richly give [Him] thanks.
[September 7, 1843]

On the 28th day of the March of the year [12]61, my son Osman Câmî Efendi stepped onto the world. May God the Great increase his life[span], enhance his mind, and make him one of the learned religious scholars, [one] of the patient humble ones, [and one] of those who richly give [Him] thanks.
[April 9, 1845]

On the 23rd night of the month of *Rebû'l-âhir* of the year 1265, which was a Saturday night, at eight, my daughter Fâtîma Ganîme stepped onto the world. May God the Glorious increase her life[span], enhance her mind, and honor her with well-deserved provisions.
[March 17, 1849]¹

1 Eberhard Karls Universität Tübingen, Universitätsbibliothek, Ma VII 198, fol. 81a.

When we lost my father, Hüseyin Baykara Karahasanoğlu, in 2007, I opened his locked, brown, sheepskin briefcase. In it were some official documents important to my father and our family. To my surprise, I also found a small piece of paper in it. My father had recorded on it the 1985 death and burial of my beloved grandmother in month, day, and hour: “My mother’s death: October 29, 1985, at 5:00 a.m. Friday, November 1, 1985, she was buried.” My father did not write his memoirs, nor did he keep a journal, and yet he had noted his mother’s death on a piece of paper and, evidently because he cared about it as much as he did the official documents, kept it for twenty-two years. I am not the only one who goes through family elders’ briefcases or trunks after their passing! Gündüz Vassaf, too, mentions going through his grandfather’s trunk in his book where he shares childhood memories: “After my mother died, I found in the attic of our house in Çalığışu Street in Levent, in the trunk passed down from my grandfather Ali Vassaf Efendi, who was born in Plovdiv, a wad of love letters wrapped with red ribbon.”²

The birth records I shared in the epigraph are just small records found in the *mecmûa* (compilation) of Ali Yazıcı, a personage from the nineteenth century Ottoman Balkans, that I encountered in the city of Tübingen, which is home to one of Germany’s long-established universities and libraries. And yet, these records are meaningful to me (and evidently, were to Ali Yazıcı), because we are talking about a period when paper was not easily accessible. Clearly, in this transient world, human beings make an effort to record the events they deem valuable or the worldly arrivals and departures of the people they love. Information regarding a person’s birth (and death) is, on the one hand, technical and official, and on the other, emotional and personal. Those we encounter in manuscripts must fall under this second category. We are discussing in our TÜBİTAK (Scientific and Technological Research Council of Türkiye) project group whether the archival documents concerning birth records are ego-documents or not, as we are trying to decide whether or not to include these documents in the ego-document inventory we are preparing. I am of the opinion that the birth re-

I thank Timo Blocksdorf, Specialist Librarian of the Oriental manuscripts section at the University of Tübingen library, for facilitating my studies on the nearly 300 Turkish manuscripts at the library and helping me obtain these birth records.

2 Gündüz Vassaf, *Çocukluğumla Buluşmalar: Leventnâme* (Istanbul: İletişim, 2024), 21.

cords in the Ottoman archives and those found in manuscript works have different meanings, both in terms of the manners in and means with which they were created, and in terms of what they express. For instance, in an archival record, the sultan might say, “My son is born, I named him so and so.” As a tangible example, let us look at the expressions Sultan Ahmed III (r. 1703-1730) used in the imperial decree below, in which he heralds, along with the exact hour, the birth of his son Prince İbrahim, who would only live for three months, at the beginning of 1721:

My vizier,

Today at nine, an auspicious prince of mine stepped onto the world. I called his imperial name İbrahim. May God the Great and Sublime bless him and [allow] us all to attain our worldly and otherworldly desires. Amen. In reverence to the Master of the Messengers. Give the order right this hour for the military band to play and cannons to be discharged.³

I do not deny the personal nature of the document’s contents, nor that it is obviously an ego-document; and yet the birth announcement in a document like this can just as well have a political meaning. In this sense, this piece of information is also technical and official, since the birth of a son, that is, that of a prince, also relates to issues such as the continuation of the dynastic line. Despite fathering fifty-one children (eighteen of whom were boys), there was such a risk even for Ahmed III, the majority of whose children died as minors. To sum up: when it is a matter of a prince’s birth, beyond the familial implications, the document (or record) of birth can turn into a matter of state: a document concerning the circumcision of the sultan’s son can, beyond its personal nature, imply a solemn, grandiose, official state affair, since it requires intense bureaucracy, protocol, and ceremony. On the other hand, it is a different category when an ordinary person who has just had a daughter or a son expresses their feelings on the blank pages of one or a few books they own. For the ordinary Ottoman, unlike the sultan, the circumcision organization is largely individualistic and personal.

3 BOA, AE. SAMD. III, 225/21732. Kemal Gurulkan is the one who drew my attention to the document and transcribed it. Prince İbrahim was born on January 8, 1721 and died on April 5 of the same year. See Şaduman Tuncer, *Sultan III. Ahmed: Günlük Yaşantısı, Yakın Çevresi ve Şahsiyeti* (İstanbul: Timaş Akademi, 2023), 403. For the full list of the children, see 398-404. For the reference to the decree I shared above and a partial transcription, see Tuncer, *Sultan III. Ahmed*, 407.

1. Notes from My Research Trip to Germany

In our third issue, I shared the results of my research trips to Munich, Gotha, and Berlin.⁴ In the present issue, I once again begin my article with personal narratives I encountered during my continuing research in German libraries and continue from where we left off in the third issue, sharing the results of my research trips to Germany. This time, I will be primarily sharing my findings in Tübingen and end with a chronogram by Sıdkî Emetullah Hatun (d. 1115/1703) that I encountered in Berlin. One of the most striking findings during my Tübingen trip is the *mecmûa* of Ali Yazıcı, from which I selected the birth records of his three children for the epigraph. These records by Ali Yazıcı point to the familiar *cerîde* (diary) format;⁵ if they were more voluminous, we could say that we were dealing with Ali Yazıcı's *cerîde*/diary. Let us now take a closer look at this *mecmûa*.

1.1. The *Mecmûa* of Ali Yazıcı in Tübingen:

The work in question is a poetry compilation.⁶ However, it also contains birth records of Ali Yazıcı's children, information about his brother, his exile, and details of his travel itinerary alongside poems in the forms of *gazels*, *koşmas* and *terciibents*, and it is these features that place it within the scope of this journal. From Ali Yazıcı's notes, it is evident that he was located in Serbia in today's Greece. The owner of the manuscript reveals his identity on the fourth folio as follows:

-
- 4 Selim Karahasanoğlu, "From the Editor," trans. Ayşe Kaplan, *Ceride: Ben-Anlatıları Araştırmaları Dergisi/Journal of Ego-Document Studies* 2, 1 (2024): xxxi-xliv. I thank Professor Mehmet Hacısalihoğlu, Head of Turcology at Ludwig-Maximilians-Universität München, for making me feel at home during the course of my research trip in Munich.
- 5 Among the most well-known, standard *cerîde* examples are those of Sadreddinzâde Telhîsî Mustafa Efendi (d. 1736), Sıdkî Mustafa (d. 1790-1), İmam Hafız Mehmed Efendi (d. after 1815) and Sıdkizâde Mustafa Hamid Efendi (d. circa 1850). For detailed information on each of these works in the above order, see Selim Karahasanoğlu, *Kadı ve Günlüğü: Sadreddinzâde Telhîsî Mustafa Efendi Günlüğü (1711-1735) Üstüne Bir İnceleme* (Istanbul: Türkiye İş Bankası Kültür Yayınları, 2013); Madeline C. Zilfi, "Bir Müderrisin Günlüğü: Osmanlı Biyografi Çalışmaları İçin Yeni Bir Kaynak," trans. Selim Karahasanoğlu, *Doğu Batı* 20 (2002): 184-94; Kemal Beydilli, *Osmanlı Döneminde İmamlar ve Bir İmamın Günlüğü* (Istanbul: Tarih ve Tabiat Vakfı, 2001); Semra Çörekçi, "A Methodological Approach to Early Modern Self-Narratives: Representation of the Self in Ottoman Context (1720s-1820s)" (Unpublished PhD diss., Istanbul Medeniyet University, 2022), 137-218.
- 6 Eberhard Karls Universität Tübingen, Universitätsbibliothek, Ma VII 198, accessed November 10, 2024, <https://opendigi.ub.uni-tuebingen.de/opendigi/MaVII198#p=1> In the catalogue entry, the title is recorded as poetry compilation [*Gedichtesammlung*].

I would not give my *mecmûa* to strangers
It is mine no matter what they say

*They would stain it, stain it they would, that is my fear
They would soil its pristine hem.*⁷

The owner and possessor of this *mecmûa* is
Alî Yazıcı, son of Selîm Yazıcı of Bâlî Voyvoda Quarter.
[April 30, 1850]

At the very beginning of the manuscript, we gain some information about a certain period in Ali Yazıcı's life. These are events that cover a period of eight years. Accordingly, Ali Yazıcı travelled to Egypt in AH 1252 (1837). Since he fled from there to Crete the following year (August/September 1838) and returned to Servia from there, he had likely gone to Egypt involuntarily, perhaps on exile:

"In the year [12]52, I went to Egypt, the land of victory. In the year [12]53, in August, I came to Crete by way of fleeing Egypt. In the year [12]54, I came to my real homeland, Servia."⁸

After his arrival in Servia in AH 1254, he had been vouchsafed to marry: "In the year [12]55, I was wedded."¹⁰ Unless there is a birth he did not record for four years, his first child was Yusuf Râif.¹¹ Yusuf Râif was born in Ali Yazıcı's homeland, Servia, while his other children, Osman Câmî and Fâtîma Ganîme, were born in Hama.

Ali Yazıcı was unable to stay in his homeland for long. Six years later, he had to leave again and went to Hama. We do not know why he had to leave Servia, although it was clearly due to unpleasant reasons. It was not for an official appointment or travel. We understand from the following record that he had to quit his homeland at the request of Mustafa Bey, former *muhassıl* (tax collector) of Servia:

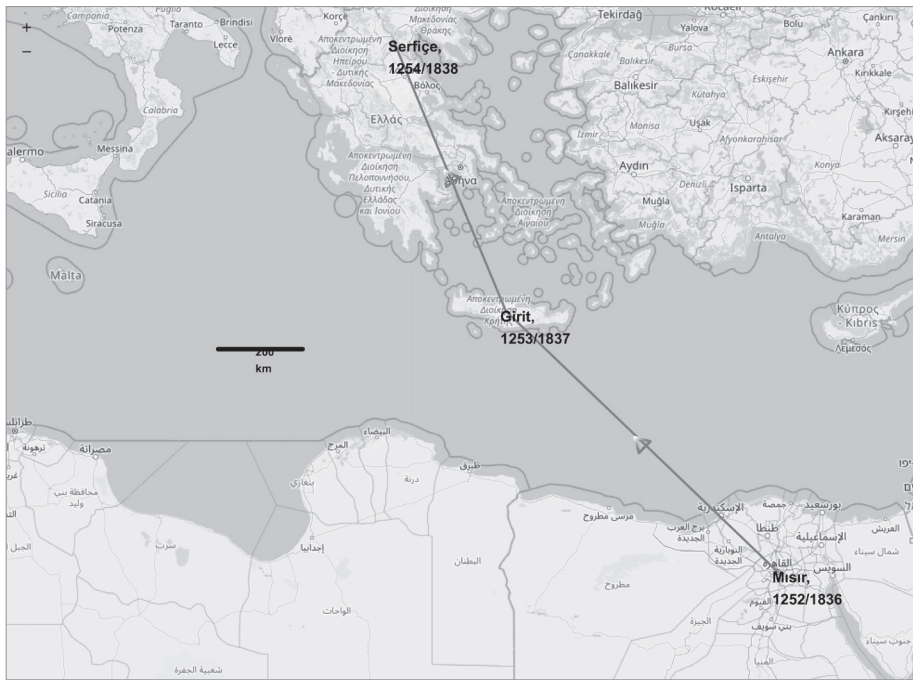
7 The couplet in italics is by Gelibolulu Mustafa Âlî (d. 1600). See Bahanur Özkan Bahar, "Klasik Türk Şiirinde "Pâk-Dâmen" İfadesine Dair Bazı Tespitler," *ESTAD: Eski Türk Edebiyatı Araştırmaları Dergisi* 6, 1 (2023), 233.

8 Eberhard Karls Universität Tübingen, Universitätsbibliothek, Ma VII 198, fol. 1a.

9 I thank Yunus Uğur for creating the three maps I share here.

10 Eberhard Karls Universität Tübingen, Universitätsbibliothek, Ma VII 198, fol. 1a.

11 See birth record no. 1 in the epigraph.



Map 1: The route from Egypt to Serbia

On Monday, the 24th day of *Harman* of the year [12]60, upon the wish of Mustafa Bey, former *muhassıl* of Serbia, I left my real homeland and started for the city of Hama in *Beriyyetü's-şam*.¹² May God the Sublime grant [me] safety through land and sea and clear the roads. Amen.

[August 6, 1844]

Regardless of the reasons for the departure, even the details of the itinerary, such as the kind found in the classic *cerîde* style, are provided in the *mecmûa*. Ali Yazıcı began his journey on August 17, 1844, and completed it on September 22, taking the Volos-Trikeri-Izmir-Antalya-Alanya-Cyprus-Beirut-Tripoli route, reaching Hama in thirty-five days:

On Saturday the fifth of August, the year [12]60, departure from Volos; the following Sunday, reached Trikeri. On Tuesday the eighth, departed from

12 *Beriyyetü's-şam* signifies the areas in the greater Syria region excluding the desert lands. It included Syrian cities such as Hama, Homs, Aleppo and Damascus as well as parts of Palestine, and Beirut.

Trikeri and reached the protected [city of] Izmir on Friday the 11th. Departure from Izmir on the evening of Tuesday the 15th, departure for Antalya on Monday the 21st and departure from Antalya on Wednesday the 23rd. Reached Alanya at dawn on Friday the 25th and departing from Alanya on Sunday the 27th, reached the island of Cyprus in the afternoon. Reached Beirut on Saturday, the second day of September; departed on Monday the fourth; reached Tripoli on Tuesday the fifth; departed from Tripoli on Wednesday the sixth. I reached Hama on Monday the tenth.



Map 2: The route of the 35-day journey from Serbia to Hama
© OpenMapTiles © OpenStreetMap contributors

Like every other Ottoman who was separated from his homeland, whether it be due to an appointment or exile, Ali Yazıcı's main agenda was to receive news of his loved ones and to send them news of himself. But how would this correspondence take place in those days when communication and transportation technologies were limited? For the letter to reach home, trusted persons (*ehibbâ*) were needed at every post. Here are these persons for Ali Yazıcı: *Kahveci*¹³ Mustafa Ağa, Ali Efendi the quarantine scribe, and storeowner Captain Yanaki in Cyprus; Hacı Şerîf Ağa and *Kahveci* Bahri Baba of Crete in Izmir, and Yakup Ağa in Volos. Having recorded these names in his *mecmûa* so as to not forget them, Ali Yazıcı must have made deals with these men at each stop and solicited their promises to deliver his letters when he reached Hama.

13 *Kahveci* may indicate a multiplicity of occupations that have to do with coffee, such as coffee maker, coffeehouse owner or coffee merchant, or any combination of these.

The years in which Ali Yazıcı was concerned with having his letters delivered to Serbia were exactly the years in which the postal system was becoming professionalized in the Ottoman Empire. And yet Ali Yazıcı preferred, or perhaps was forced, to send his news home via trusted persons.¹⁴ The letters would travel largely by sea. They would start from where he was, *Beriyetü’ş-şam*, and reach Serbia via Cyprus, Izmir, and Volos. In Cyprus and Izmir, these trusted persons were more than one:

As the letters will be dispatched to trusted persons at ports when I send letters to my real homeland from *Beriyetü’ş-şam*, immediately recording [these] here so that they are not forgotten.

To *Kahveci* Mustafa Ağa, near the customs in Cyprus,

To Ali Efendi, the quarantine scribe, in Cyprus,

To Captain Yanakî, storeowner, near the customs in Cyprus,

To Hacı Şerîf Ağa at the Kadıoğlu khan in Şeytan Bazaar in Izmir,

To *Kahveci* Bahri Baba, of Crete, at Saman İskelesi [hay pier] in Izmir,

To Yakup Ağa in Volos.¹⁵



Map 3: The letters' route from *Beriyetü'ş-şam* to Serbia

- 14 On postal transportation by sea in the Ottoman Empire, see Tanju Demir, "Osmanlı İmparatorluğunda Deniz Posta Taşımacılığı ve Vapur Kumpanyaları," *OTAM: Ankara University Osmanlı Tarihi Araştırma ve Uygulama Merkezi Dergisi* 17 (2005): 1-17.
- 15 Eberhard Karls Universität Tübingen, Universitätsbibliothek, Ma VII 198, fol. 80a.

In one instance, we also find a record concerning Ali Yazıcı's brother Zekerriyya Efendi:

My brother Zekerriyya Efendi took to the road from Bitola to Cairo in Egypt on this 17th day of *Kânûn-ı sâni* of the year [12]69.

Tuesday, [January 29, 1854]

It is exactly this type of record that I mean by 'the familiar *cerîde* format'. Every one of Ali Yazıcı's notes reminds me of the format seen in the diaries of Ottomans we already know of. Sıdkî Mustafa, when his brother had come from Manisa to be with him, had recorded it in his notebook in the same way: "My brother came from Manisa to be with me. May God grant him worthwhile learning and a long life."¹⁶

Elsewhere, we find a record of the weather, another staple in diaries:

And that day in this blessed year, snow fell on the ship. The twenty-third of the Arabic month of *Rebû'l-âhir*.

[February 3, 1853]

1.2. Other Records in the Manuscripts of Tübingen

The manuscripts in Tübingen are rich in birth records. Aside from Ali Yazıcı, they are found at the beginning or end of a variety of manuscripts. Copyists or owners of the manuscripts did not refrain from recording, at times, the births of their own children, nieces and nephews, and at others, the children of their acquaintances, whether on the margins or at the beginnings or ends of the books they had. The works on which birth records were written could be the famous sixteenth century *Vikâyenâme* (Book of Protection) of Devletoğlu, *Koçi Bey Risâlesi* (The Treatise of Koçi Bey), a treatise on flowers, or *Şerh-i Pend-i Attâr* (Commentary on the 'Moral Counsel' of Attâr).

The birth record on *Şerh-i Pend-i Attâr* dates from the beginning of the eighteenth century; however, it concerns not the child of the person who recorded it, but that of somebody else: "El-Hac Paşazâde Ali Ağa, son of Mehmed Ağa, had a daughter. The year [1]115 [1703-4]."¹⁷ In that sense, it

16 Zilfi, "Bir Müderrisin Günlüğü," 187.

17 Eberhard Karls Universität Tübingen, Universitätsbibliothek, Ma VII 56 [*Şerh-i Pend-i Attâr*], fol. 42a, accessed November 11, 2024, <https://doi.org/10.20345/digitue.26127>.

should not be interpreted as an event concerning the individual's own life. It seems, then, people also recorded births related to the people in their social milieu, as well as those concerning themselves. We encounter another birth record on *Tercüme-i Manzûme-i Vikâye-i Devletoğlu* (Translation in Verse of 'Protection' by Devletoğlu). This is dated to the second half of the eighteenth century and announces the birth of the daughter of the person who recorded it: "On the 21st day of *Safer* of the year 1180, my daughter Rukiyye was born. The year 1180 [July 29, 1766]."¹⁸

The longest birth record I encountered is on a book of flowers. On this book, titled *Risâle-i Şükûfe* (Treatise on Flowers), the birth of the record-keeper's son is written down, down to the exact hour:

By the help of God who helps all

On the 14th day of the month of *Cemâziye'l-âhir* of the year [1]237, near the evening prayer, at fifteen minutes to twelve, with felicity and happiness, my son Seyyid Mehmed Emîn Râtib graced the world. Friday, [March 8, 1822]

May the Creator of the realms grant him the longest life. Amen.¹⁹

The final birth record I want to share was written in the nineteenth century on the colophon²⁰ of *Koçi Bey Risâlesi*. Here, the writer of the record, es-Seyyid Mehmed Emîn, heralds the birth of his niece:

On the seventeenth day of the month of *Rebû'l-evvel* of the year 1252, around eight, our lady sister has had a daughter. May God grant her a long life. Amen.

[July 2, 1836]²¹

18 Eberhard Karls Universität Tübingen, Universitätsbibliothek, Ma VII 34 [Yusuf Devletoğlu, *Vikâyenâme*], fol. 1a, accessed November 11, 2024, <https://opendigi.ub.uni-tuebingen.de/opendigi/MaVII34#p=1>. On Devletoğlu Yusuf and *Vikâyenâme*, see Mustafa Özkan, "Devletoğlu Yusuf," *TDVİA*, accessed November 12, 2024, <https://islamansiklopedisi.org.tr/devletoглу-yusuf>.

19 Eberhard Karls Universität Tübingen, Universitätsbibliothek, Ma VII 25 [*Risale-i Şükûfe*], fol. 1a, accessed November 11, 2024, <https://opendigi.ub.uni-tuebingen.de/opendigi/MaVII25#p=1>. The hour given here is in *ezâni* time, meaning that the new day begins with the call for the evening prayer. In *alaturka* (*ezânî*) time, 00:00 is the time of the call for the evening prayer.

20 Eberhard Karls Universität Tübingen, Universitätsbibliothek, Ma VII 281 [*Koçi Bey Risâlesi*], fol. 41b, accessed November 11, 2024, <https://opendigi.ub.uni-tuebingen.de/opendigi/MaVII281#p=1>.

21 Eberhard Karls Universität Tübingen, Universitätsbibliothek, Ma VII 281, fol. 42a.

Finally, aside from the birth records, in a *tarik defteri* (official register of appointments for the higher-ranking *ilmiye* class) from the nineteenth century, the writer of the record informs us of the weather in the days in which he was occupied with his notebook, sharing the meteorological conditions of the day by mentioning the low sunlight and the dark atmosphere. We find a record that mentions the weather in Istanbul; how the fog had come down and how things would go up in smoke (!) if the wind did not pick up:

The year [12]73 [1857]. It is written at this time that from the 25th of *Teşrîn-i sâni* [December 7] to the beginning of *Kânûn-ı evvel*, for three days, by God's hidden wisdom, a great fog descended on Istanbul and its environs; sunlight disappeared and there was an atmosphere of darkness.

Couplet:

Observe, murky dust suffused the face of the earth

*We will go up in smoke unless by God's help the wind blows*²²

1.3. Sıdkî Emetullah Hatun (Staatsbibliothek zu Berlin)

I would like to include here the chronogram composed by Sıtkî Emetullah Hanım, daughter of Kadı Kâmetîzâde Mehmed Efendi (d. 1089/1678), on the death of her sheikh, Hasan Efendi (Ümmi Sinan-zâde), which I encountered inside a *mecmûa*²³ on my last trip to Berlin in September. I saw it fit to include it here because the chronogram was penned by a female narrator – “a woman like a man”, according to Sâlim²⁴ – and because it is a chronogram not found in her *divan* (collected poems):

The death chronogram by Kâmetîzâde Emetullah Hâtun for the sheikh she was an adherent to:²⁵

22 Eberhard Karls Universität Tübingen, Universitätsbibliothek, Ma VII 111, fol. 1a, accessed November 11, 2024, <https://opendigi.ub.uni-tuebingen.de/opendigi/MaVII111#p=1>

23 Staatsbibliothek zu Berlin, Ms. or. oct. 78, fol. 20a. For a short biography of Sıdkî Emetullah Hanım, see Bursalı Mehmed Tahir, *Osmanlı Müellifleri*, ed. M. A. Yekta Saraç, 2 vols. (Ankara: TÜBA, 2016), 710-11. For her *divan*, see Murat Çolak, “Emetullâh Hanım Divânı (İnceleme-Metin),” M.A. Thesis, Dumlupınar University, 2010. For Hasan Efendi, see <https://teis.yesevi.edu.tr/madde-detay/hasan-ummi-sinanzade-seyh-hasan>.

24 Hatice Aynur, “Ottoman Literature,” *The Cambridge History of Turkey, Volume 3: The Later Ottoman Empire, 1603-1839*, ed. Suraiya N. Faroqi (Cambridge: Cambridge University Press, 2006), 515.

25 I thank Ömer Said Güler for proofreading the Turkish transcription.

Falling into a fire all of a sudden in my dream
I wondered what the interpreter would tell
While I was thus bewildered, they said alas! woe!
There sounds the proclamation of death, there is the important order once
more

Someone came and said that my *pîr*, that distinguished one of a noble line
was favored this night with reunification with God
That perfectly virtuous sheikh, that pure beautiful light,
That mentor without beginning, that friend of the Munificent God

Ah, well, separation is such that my heart burns like the fires of hell
That painful wrath has roasted it with longing
That eminent sheikh preaches at [the mosque of] the Father of conquest
Such that, without fear or doubt, it leads lost ones to the straight path

Oh God, reunite us in the hereafter
That compassionate *pîr* is the chief of the Sufi community
May God keep our master, son of master, son of man
dwelling at his place perpetually

His concubine Sıdkî composed this chronogram on his departure
May the Generous One make Heaven the resting place of Hasan Efendi

1088 [1677/78]

In the editorial articles I penned for the third and the present issues, I introduced the vastly different texts I encountered in Germany. Whether it be Yusuf Nâbî in the collection in Munich, Yuhanna Fînân or Ibn Arabşah in Gotha, Ahmed Münîb in Berlin, or Ali Yazıcı in Tübingen, the common thread that links all these individuals is that they recorded and announced themselves and certain important events in their lives – such the birth of a child, the relocation of a brother, being exiled, returning from exile, or yearning for one’s spouse and children – either as part of a long or short text or as a standalone one.

Notwithstanding the arguments that the individual did not exist in the pre-modern East or medieval Europe, and irrespective of whether it is associated with individualism or something else, people expressed themselves by writing stuff down on paper they found in this or that way. The human being, regardless of whether we call him a slave of God, an individual or a citizen, stands before us in all nakedness.

2. News About Us

Two crucial developments took place during this period. First, post-doctoral researchers are now employed in our country as well. Similarly to the globally established post-doctoral processes, under additional article 34 of law no. 2547, it is now possible to be employed as “contractual post-doctoral researcher” by the Council of Higher Education. As BAMER (*Ben Arařtırmaları Merkezi/Center for the Study of Ego-Documents*) we made this important opportunity work to our benefit and added Canan Torlak Emir, who holds a doctorate from our department, to our team.

2.1. Ottoman Ego-Documents - Fourth Meeting - Interim Meeting (December 13, 2024)

Second, on December 13, 2024, along with Freie Universitat Berlin and under the sponsorship of Alexander von Humboldt Foundation, we held the fourth ego-documents meeting (Ottoman Ego-Documents-Fourth Meeting-Interim Meeting²⁶) at our university. As such, the meetings we have been holding biennially since 2020 took place twice in 2024. Unlike the previous meetings which had had a large number of contributors, this meeting was a single-day, boutique event where the primary focus was the Oriental manuscripts in Germany. In her welcoming remarks, Elke Hartmann, director of the Institute of Ottoman Studies and Turcology at Freie Universitat Berlin, referred to the project titled “Selbstzeugnisse in transkultureller Perspektive” (Self-Narratives in a Transcultural Perspective) directed by Claudia Ulbrich between 2004-2012 at the Freie Universitat Berlin Depart-

26 For the programme, see <https://benanlatilari.medeniyet.edu.tr/documents/benanlatilari/13-aralik-olba-2024-medeniyet.pdf>, accessed December 15, 2024. For the abstracts, see <https://benanlatilari.medeniyet.edu.tr/documents/benanlatilari/olba-2024-medeniyet-13-aralik-bildiri-ozeti.pdf>, accessed December 15, 2024.

ment of History (Friedrich-Meinecke-Institut) with the support of German Research Foundation (Deutsche Forschungsgemeinschaft-DFG). She expressed that in the project, alongside German ego-documents, Japan and Turkish ego-documents were also studied comparatively. Hartmann emphasized that she herself was involved with the part of the project concerned with Turcology, which was headed by Barbara Kellner-Heinkele. Hartmann's reference to this project was meaningful for me, since our Istanbul meeting has turned into a sort of continuation of these studies in Berlin. To some extent, my acquaintance with the team members is also a result of this project.

Suraiya Faroqhi's remarks at the meeting's roundtable discussion were meaningful. She said that today, we speak of an Ottoman history through subjectivity: "For many long years, Ottoman history was practiced as the history of the state, the administrative elite and the bureaucracy; historiography was not practiced within the framework it is practiced in now." Faroqhi underlined that ego-documents make it possible to bring large and various sections of the society into the picture aside from the perspective of the state. That these remarks were made by a senior academician who began her career with Ömer Lütfi Barkan as a socio-economic historian²⁷ and who has lived through the transformations within the field is extremely significant.

In our fourth meeting, no longer discussing whether Ottoman ego-documents exist but what their characteristics are, we realized that beyond the issues of existence/nonexistence or scarcity/abundance, we can now comfortably move on to the analysis-interpretation stage. Elke Hartmann opened the concluding roundtable discussion with the questions "What are the characteristics of Ottoman ego-documents and what can their potential contribution to Ottoman historiography be?" In this context, I also found Barbara Henning's observation "that most of the material [the contributors] shared during the day were produced in moments of crisis" significant. Henning remarked, "Perhaps people turn inwards and question their own identities during moments of crisis; get carried away with questions like 'who am I?', 'what am I doing?', and 'where do I belong?'. In my own extensive reading on the subject of diaries while working on *Kadı ve Gün-*

27 Selim Karahasanoğlu, "Yaşayan Tarih: Suraiya Faroqhi ile Söyleşi," Turkish Historical Society YouTube channel, aired: March 3, 2023: https://www.youtube.com/watch?v=Wv1_yL_3X90, accessed December 20, 2024.

lûğû (The Judge and His Diary), I encountered arguments to the effect that diaries were texts that were begun to be kept in moments of crisis.²⁸ This instinctive drive, as Henning observed, may perhaps be extended to other types of documents: letters, memoirs, and captivity narratives.

Another proof that, after the four meetings held, Ottoman ego-documents have won the battle of existence/nonexistence and scarcity/abundance is that in the last meeting, the question of pattern was brought up. This was important because throughout the day, my colleagues and I showed examples of ego-documents of various types and forms and discussed their contents, but is it possible to talk of a pattern in these types? That is, has a certain pattern emerged for each type of ego-document? Did Ottoman individuals produce texts in particular patterns associated with the type of text they were writing? This point was first raised by Christoph K. Neumann during the Q&A session of the panel on captivity narratives. He asked, "You talk of captivity narratives; can you also talk of a body of narratives that can be called *esâretnâme*, in the sense of proving the existence of a new type of document?" Hartmann raised the issue of pattern once more in the concluding session. As a matter of fact, satisfactory answers to these questions will be delivered in our TÜBİTAK project results report; that is to say, after classifying the entirety of the collected material according to type, we will try to shed light on both the issue of pattern and of the uniqueness and characteristics of Ottoman ego-documents.²⁹

28 Karahasanoğlu, *Kadı ve Günlüğü*, 20.

29 Let me just note for now that we had a discussion to this effect at the following: Selim Karahasanoğlu&Semra Çörekçi, "Dede-Torun Günlük Yazarı: Sıdkı Mustafa (d. 1790-1) ve Sıdkızade Mustafa Hamid (d. 1850) Günlükleri Üstüne Form ve İçerik Açısından Bir İnceleme yahut Bir Janra Ait İşaretler," (A Grandfather and A Grandson Diary-Keeper: An Analysis of Form and Content in the Diaries of Sıdkı Mustafa and Sıdkızade Mustafa Hamid, or, Signs of a Genre) *Ottoman Ego-Documents Symposium*, June 15-17, 2022, Istanbul Medeniyet University, accessed December 10, 2024, https://benanlatilari.medeniyet.edu.tr/documents/benanlatilari/olbasempozyum-programi_compressed.pdf. For the abstract, see *Ottoman Ego-Documents Symposium: Abstracts*, 37-39, accessed December 10, 2024, [https://benanlatilari.medeniyet.edu.tr/documents/benanlatilari/olba-semozyum-bildiri-ozetleri_compressed\(1\).pdf](https://benanlatilari.medeniyet.edu.tr/documents/benanlatilari/olba-semozyum-bildiri-ozetleri_compressed(1).pdf).

2.0.1. The diary of a cavalryman who participated in the 1683 Siege of Vienna: The *Rûz-nâme-i Muhtasar* [*Kleines Tagebuch*] (concise diary) of Mehmed Zaîm Gölevî

Zaîm has a few [more] campaigns [to go on] yet
Do not ask, the soldier is in a mournful state.³⁰

I would suggest that for our purposes, the most prominent text among those found in Germany is in the collection of the Francke foundations in Halle (*Franckesche Stiftungen zu Halle*): the *Rûz-nâme-i Muhtasar* [*Kleines Tagebuch*]³¹ of Deli Mehmed Zaîm Gölevî, who was present at the Ottoman camp in Vienna in 1683. Scholarship has emphasized that the company of the *deli* (cavalryman, usually part of the shock troops) in the Ottoman army made major contributions during the wars with Austria in the seventeenth century.³² *Rûz-nâme-i Muhtasar* was first catalogued by Erika Pabst in 2007.³³ A new publication based on this text, in the form of a micro-edition focusing on the few verses about the beauty of Elbasan, was made by Nedim Zahirović.³⁴ I was first alerted of *Rûz-nâme*'s existence by Barbaros Köksal when I was in Berlin last summer. Interestingly, Metin Aydar, too, sent me the text, independently of Köksal, expressing that I might be interested in it. Hence our studies on the manuscript began.

I assigned the transcription of the text to Canan Torlak Emir of our project team. Once this was done, she and Kemal Gurulkan gave the transcrip-

30 Franckeschen Stiftungen zu Halle, Vgl. AFSt/H Q 44, fol. 80a.

31 Franckeschen Stiftungen zu Halle, Vgl. AFSt/H Q 44.

Another ego-document by an Ottoman *deli* known to scholars is the *Tevârih* of Kabudlu Mustafa Vasfi: Jan Schmidt, "The Adventures of an Ottoman Horseman: The Autobiography of Kabudlu Mustafa Vasfi Efendi, 1800-1825," *The Joys of Philology: Studies in Ottoman Literature, History and Orientalism (1500-1923)*, vol. 1 (Istanbul: ISIS, 2002), 165-286; Tolga Esmer, "The Confessions of an Ottoman 'Irregular': Self-Representation and Ottoman Interpretive Communities in the Nineteenth Century," *Osmanlı Araştırmaları* 44 (2014): 313-40; Kabudlu Mustafa Vasfi Efendi, *Tevârih (Analysis-Text-Maps-Index-Facsimile)*, ed. Ömer Koçyiğit (Cambridge, MA: Harvard University, Department of Near Eastern Languages and Civilizations, 2016).

32 "The delis of Tiryâki Hasan Paşa and Lala Mehmed Paşa displayed great heroism in the Austrian wars of the seventeenth century." Abdülkadir Özcan, "Deli," *TDVİA*, accessed November 11, 2024, <https://islamansiklopedisi.org.tr/deli--asker>.

33 Erika Pabst, *Orientalische Handschriften im Archiv der Franckeschen Stiftungen zu Halle* (Halle: Archiv der Franckeschen Stiftungen zu Halle [Saale], 2007), 223. I thank Hans Georg Majer for bringing this reference to my attention.

34 Nedim Zahirović, "The Beauty of Elbasan in the Verses of Zaimi Mehmed from Gyula," *Keshif: E-Journal for Ottoman-Turkish Microeditions* 1, 2 (2024): 102-6. Zahirović is the one who first introduced the name of the author of this work. Pabst does not mention the author.

tion its final form. Before long, Hans Georg Majer too had sent me a message, mentioning the existence of *Rûz-nâme* and that it might interest me. That we were notified of the same text by three different colleagues independently from one another must mean that the text had been calling to us! On December 13, Metin Aydar and Canan Torlak Emir introduced the *Rûz-nâme-i Muhtasar* in a joint presentation.³⁵

The *Rûz-nâme* was first acquired as loot by a grenadier, one of the thousands of soldiers in the army of Johann Georg III (d. 1691), Elector of Saxony, who was part of the alliance the Ottomans fought against. In Oschatz, where the army had been wintering, this soldier had sold the book to Christian Kayserlingk, choirmaster, for four *groschen*/piaster. He, in turn, sold it to Johannes Jacobi, then a deacon in Oschatz, in 1684.³⁶ An article published this year studies the history of the manuscripts acquired as spoils of war in Halle.³⁷ Written by Simon Mills, it mentions books that found their way to European libraries following the Vienna debacle in 1683, imparting that many such books reached Halle and were incorporated into the collections of the libraries attached to the school complex and orphanage founded by the theologian August Hermann Francke (1663-1727) in 1698. The story of *Rûz-nâme-i Muhtasar*'s journey from Vienna to Halle, too, must be seen in this light.

Mehmed Zaîm, in his own words "a poet of the end times",³⁸ joined the imperial campaign in 1094/1683. Disclosing his identity numerous times in his text, the author talks of himself in one instance as "Zaimî, the humble one full of faults, in the deserts of Pest and Buda."³⁹ While for the most part the text mentions in verse the conditions during the campaign, the suffer-

35 Metin Aydar&Canan Torlak Emir, "Halle'deki Francke Vakıflarının (*Franckesche Stiftungen zu Halle*) Koleksiyonunda Bulunan *Rûz-nâme-i Muhtasar* [Kleines Tagebuch]/ A Short Diary in the Holdings of Francke Foundations in Halle," *Olba 2024-Medeniyet: Ottoman Ego-Documents-4th Meeting-Interim Meeting*, December 13, 2024, Istanbul Medeniyet University, accessed November 15, 2024, <https://benanlatilari.medeniyet.edu.tr/documents/benanlatilari/13-aralik-olba-2024-medeniyet.pdf>. For the abstract, see *Ottoman Ego-Documents/OLBA: 4th Interim Meeting-Dördüncü Ara Toplantı-Abstracts*, p. 5, accessed November 15, 2024, <https://benanlatilari.medeniyet.edu.tr/documents/benanlatilari/olba-2024-medeniyet-13-aralik-bildiri-ozeti.pdf>.

36 For the story of the manuscript changing hands until arriving in Halle, see *Franckeschen Stiftungen zu Halle*, Vgl. AFSt/H Q 44, fols. 77a-77b and https://www.qalamos.net/receive/DEHa33Book_manuscript_00000061, accessed November 10, 2024.

37 Simon Mills, "Türkenbeute in Halle: The Spoils of War and the Study of Islam in an Eighteenth-Century Pietist Orphanage," *Erudition and the Republic of Letters* 3, 9 (2024), 364. For the parts introducing *Rûz-nâme-i Muhtasar*, see 369-70.

38 "Za'imî âhir zamann şâiridir." *Franckeschen Stiftungen zu Halle*, Vgl. AFSt/H Q 44, fol. 81a.

39 *Franckeschen Stiftungen zu Halle*, Vgl. AFSt/H Q 44, fol. 85b.

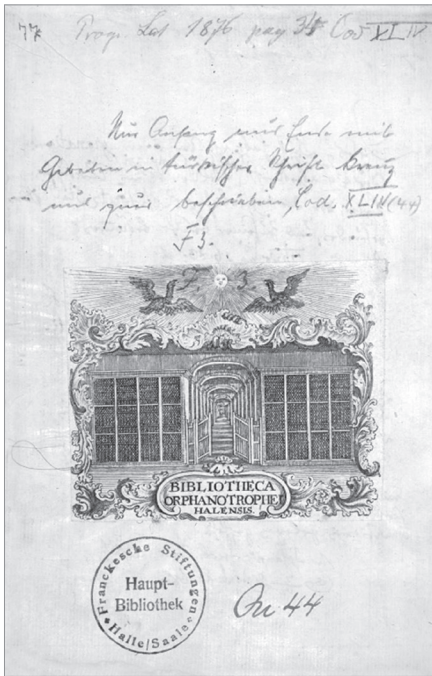


Image 1: The ex libris reading *Bibliotheca Orphanotropei Halensis* and the stamp of *Franckesche Stiftungen Haupt-Bibliothek* on the *Rûz-nâme-i Muhtasar* [*Kleines Tagebuch*], *Franckeschen Stiftungen zu Halle*, Vgl. *Franckeschen Stiftungen zu Halle*, Vgl. AFSt/H Q 44, fol. 77a.

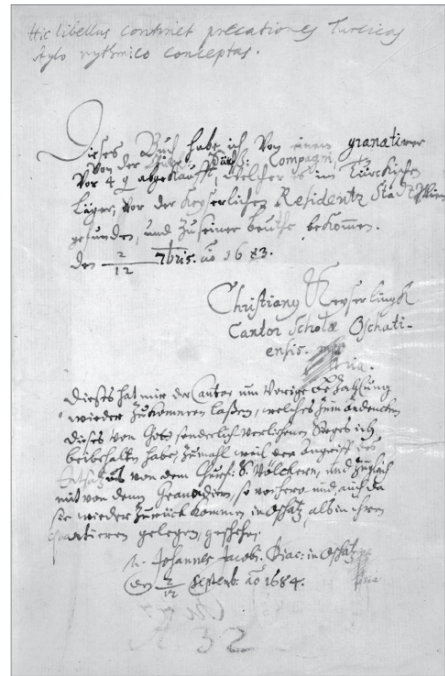


Image 2: The page describing the story of the finding of the *Rûz-nâme-i Muhtasar* [*Kleines Tagebuch*] in the Ottoman camp and its subsequent sale, *Franckeschen Stiftungen zu Halle*, Vgl. AFSt/H Q 44, fol. 77b.

ing that the campaigner endures, the desire for conquests, the battles, longing for the homeland, the use of tobacco and opium and their expensiveness, and certain recipes, occasionally, it also mentions the writer's family. Hence we learn of the births of his sons, Deli Mustafa (1090/1678) and Deli Ahmed (1094/1683), and his twin daughters, Ayşe and Firdevs (1089/1678), as well as the deaths of his brothers, İbrahim (1089/1678) and Osman (1093/1682) aghas.⁴⁰ While the text goes as far back as 1678 on account of the birth/death records, the majority of the records in it are dated to 1683, to the phase of siege preparations and the days of close combat.

40 *Franckeschen Stiftungen zu Halle*, Vgl. AFSt/H Q 44, fols. 1a, 1b, 3a.

This text is extremely valuable as one penned by a soldier who participated in the siege of Vienna in 1683, imparting in first-person the emotions of this soldier:

The song of Za'îmî
Written near the castle of Vienna

Day 13 of the month of *Şa'bân*
On [August 7, 1683]

Much praise be to the One who nurtures all
The Austrian throne is our place now
If out of kindness someone asks of [this] lowly one
The city of Göle is our home
...
King of Austria, prepare your tribute
Your tax has not been collected in a while
As your crown and throne have been burned
We drive out the infidel, for us, that is the hunt⁴¹

3. In this issue

We are publishing four research articles in this issue. All four of them are papers presented in our Skopje meeting turned into articles.⁴² The first article is based on the paper presented by Suraiya Faroqhi as her keynote address. The history of this paper/article goes back several years. Ever since she suggested in our first academic event in 2020 that Evliya Çelebi's *Book of Travels* is an ego-document, I have wished for Faroqhi to elaborate on that point. Faroqhi carried the first-person narrative aspect of Evliya Çelebi to the title of her article. Despite this, I am not of the opinion that the *Book of Travels* can be wholly qualified as an autobiographical narrative. Although Faroqhi titled it "The *Seyahatnâme* as a First-Person Narrative", her article does not reveal an autobiographical tone that extends to the

41 Franckeschen Stiftungen zu Halle, Vgl. AFSt/H Q 44, fol. 79b.

42 I thank Yurtdışı Türkler ve Akraba Topluluklar Başkanlığı (The Presidency for Turks Abroad and Related Communities) for covering the publication expenses of the Skopje papers, as they did for our third issue.

Seyahatnâme in its entirety. Neither does it focus on the parts of the book in which Evliya occasionally talks of himself. Faroqhi is concerned with the analysis of the self by focusing on Evliya's identity. Certainly all kinds of analyses of ego-documents, whether they be direct or indirect, fall under *Ceride*'s scope; in that sense, I find Faroqhi's contribution to the present issue extremely valuable.

Our second research article is by Yasemin Beyazıt, whom we know by her works on *kadılık* (Islamic judgeship) and the *ilmiye* (the scholarly career line). The article focuses on the autobiographical elements in the addenda of *Şakâ'ik'un-Nu'mâniyye* of Taşköprülüzâde. It is common knowledge that at the end of this significant source on the Ottoman world, its author included his autobiography.⁴³ In this article, the autobiographical elements in the translations and addenda of *Şakâ'ik* are made the subject of a detailed study. While doing this, Beyazıt also questions whether Taşköprülüzâde's attaching of his autobiography to his book was the norm and whether this attitude influenced those who followed in his footsteps. In her article, Beyazıt examines the fact that three translators and two addendum writers included their autobiographies, and their contents: the translations by Mehmed Hâkî (d. after 1567), Habîbî Ahmed (d. after 1564) and İbrahim el-Amâsî (d. after 1590), and the addenda of Munuk Ali (d. 1583/1584) and Âkifzâde Abdürrahim (d. 1816).

The third research article is by Elif Sezer-Aydınlı. As she was unable to travel to Skopje due to unavoidable circumstances, her paper was read by Mine Karataş. In her article, Sezer-Aydınlı focuses on three *mecmûas* from the eighteenth century. A study of one of these, the *mecmûa* of Molla Mustafa Başeski of Sarajevo, by Kerima Filan appeared in our previous issue.⁴⁴ The other two texts are also well-known: *Selimiyye* of Dâyezâde Mustafa has been published, and the *Mecmûa* of Süleyman Fâik has been studied as a master's thesis. Sezer-Aydınlı's contribution must be seen in her comparative study of these three texts.

The final research article is written by Anıl Göç. Göç focuses on the two memoirs of an Ottoman woman who was born as Marie and took the

43 Müstakim Arıcı and Mehmet Arıkan, eds. *Taşradan Merkeze Bir Osmanlı Ulemâ Ailesi: Taşköprülüzâdeler ve İsmüddin Ahmed Efendi* (İstanbul: İLEM, 2020), 5.

44 Kerima Filan, "Saraybosnalı Molla Mustafa'nın (c. 1730-1809) Vakayinamesi: Toplum Gözlemlemek, Kendini İfade Etmek," *Ceride: Ben-Anlatıları Araştırmaları Dergisi/Journal of Ego-Document Studies* 2, 1 (2024): 124-54.

name of Emine Melek (d. 1873) after converting to Islam following her marriage to the Ottoman grand vizier Kıbrıslı Mehmed Emin Paşa (d. 1871): *Thirty Years in the Harem or the Autobiography of Melek-Hanum Wife of H. H. Kıbrızlı-Mehemet-Pasha*, published in London in 1872, and *Six Years In Europe: Sequel to Thirty Years In The Harem or the Autobiography of Melek-Hanum Wife of H. H. Kıbrızlı-Mehemet-Pasha*, published in London in 1873. According to Anıl Göç, Melek Hanım, still young when she was wedded for a second time, was twenty-two years old when she married Mehmed Emin Paşa. While trying to make sense of Emine Melek Hanım's text -which reflects a tumultuous life through divorce, exile/flight, and financial hardships, which would end in suicide- Göç also supports it with archival documents. According to him, the differences in the various editions of the memoir and the construction of the text with its dimensions of fiction/reality/distortion alone constitute a research subject on their own.

In our 'Translations' section, you will read a study by Cornell H. Fleischer on *Kitâb Durreti Tâci'r-resâil ve Ğurreti Minhâci'l-vesâil* by Abdurrahman Bistâmî.⁴⁵ This article was presented over Skype in our first meeting in Altunizade in 2020.⁴⁶ We had organized a roundtable inspired by the writings of İhsan Fazlıoğlu on this work of Bistâmî⁴⁷ and discussed its autobiographical nature. Afterwards, Fleischer did his best to finish the article in time for the roundtable I organized for *IJMES*,⁴⁸ but could not manage; it was later published in the volume honoring Cemal Kafadar.⁴⁹ I thank Zahit

45 Nuruosmaniye Library, no. 4905, fols. 1b-42b.

46 Cornell H. Fleischer, "On the Genesis and Function of *Durrat taj al-rasa'il*, and Its Relationship to *Al-Fawa'id al-miskiyyah fi al-fawatih al-Makkiyah*," Ottoman Ego-Documents: Workshop, March 13, 2020, Istanbul Medeniyet University, accessed November 9, 2024, <https://benanlatilari.medeniyet.edu.tr/documents/benanlatilari/program-ben-anlatilari.pdf>. For the abstract, see *Ottoman Ego-Documents: Workshop, Abstracts*, p. 32-33, accessed November 9, 2024, <https://benanlatilari.medeniyet.edu.tr/documents/benanlatilari/olba-calistay-bildiri-kitapciği.pdf>.

47 İhsan Fazlıoğlu, "İlk Dönem Osmanlı İlim ve Kültür Hayatında İhvânu's-Safâ ve Abdurrahmân Bistâmî," *Divân: İlmî Araştırmalar Dergisi* 2 (1996): 229-40; idem, "Abdurrahman Bistâmî," *Yaşamları ve Yapıtlarıyla Osmanlılar Ansiklopedisi*, vol. 1 (İstanbul: Yapı Kredi Kültür Sanat Yayıncılık 1999), 24-25; idem, "Şehir Tarihi Çalışmalarında Yazma Eserlerden Nasıl İstifade Edilebilir?," *Türkiye Araştırmaları Literatür Dergisi* 3 (2005): 517-26.

48 "Ottoman Ego-Documents (Roundtable)," organizer: Selim Karahasanoğlu; participants: İlker Evrim Binbaş, A. Tunç Şen, R. Aslihan Aksoy Sheridan, Semra Çörekçi and Suraiya Faroqhi. *International Journal of Middle East Studies* 53, 2 (2021): 301-43.

49 Cornell H. Fleischer, "A Short Account of Long Entanglements: Şeyh Bedreddin, Abdurrahman al-Bistami, and His *Durrat taj al-rasa'il*," *Crafting History: Essays on the Ottoman World and Beyond in Honor of Cemal Kafadar*, ed. Rachel Goshgarian, İlham Khuri-Makdisi and Ali Yaycıoğlu (Boston: Academic Studies Press, 2023), 235-40.

Atçıl, a former student of Fleischer, for not turning me down when I proposed he translate it.

You will be reading three book reviews in this issue. I thank all three authors for agreeing to review the books we requested of them. Güneş Işıksel studies the early modern French autobiography of Virastau by contextualizing it within extensive literature. Aslı Çiftçi's book *Osmanlı'da Aşk* (Love in Ottoman Culture) is brand new and deserves to be reviewed in *Cerîde* on account of the sources it utilizes; Ebru Onay provides it with great erudition. It has been four years since the publication of the first volume of Edhem Eldem's book where he studied the papers and writings of Selahaddin Efendi, but its second volume, of more direct interest to us, has only been published this year. Hüsniye Koç evaluates both volumes with great attention.

In our conference reports section, you will read the reports on our Skopje meeting in Turkish by Emre Eken and in English by Gülşen Yakar. The reports are not translations of one another; they have been written independently by my two students. I thank both Emre and Gülşen for their efforts to record the meeting in all its aspects. As it is, we have now published detailed reports of all three meetings we have organized so far. You will find the report of our last meeting on December 13 in Turkish, English, and German in our fifth issue.

In the section titled 'An Ego-Document from the Ottoman Archives', you will find three separate ego-documents written by women. In the first, introduced by Kemal Gurulkan, you will read the tribulations of Emetullah, the daughter of a pasha, during her marriage to Sarı Mehmed Paşazâde Ali Bey, of the chief gatekeepers of the Sublime Porte, in her own words. We cannot provide an exact date for the document. The date 29 Z. 1255 [March 4, 1840] should be taken as a general one, as it was used on numerous documents pre-dating the Tanzimat. According to Emetullah's letter, despite being the daughter of a pasha, she lived an extremely modest life during her marriage and did not, in any way, act against her husband's wishes. Despite this, she only ever heard profanities from him. The final straw came when her husband brought home a second wife. Unable to tolerate these circumstances, Emetullah takes refuge in her brothers' home. People intervene; Emetullah stipulates that the marriage contract with the second wife be annulled and that her husband divorce the second wife. Another stipulation is that he refrain from the rebukes and the abuse. An agreement is

reached; the second wife is divorced, and Emetullah returns home, but the rebuking and instances of violence continue; even the second wife continues to be covertly brought into the house. Emetullah once again takes refuge in her brothers' home. So continues the document with a tiresome divorce story.

The second document in this section was identified in the library in Halle, Germany, by Talha Murat. In the letter by the mother Aïşe to her son Şaban, feelings of maternal longing are expressed and greetings by brothers and sisters are sent.

The last document is introduced by Abdurrahman Akdağ. In the letter written at the close of the eighteenth century by Ayşe Hanım, wife of the grand vizier Yusuf Ziya (Ziyâeddin) Paşa (d. 1817), to her husband, you will find a deep longing and respect for the husband. Ayşe Hanım expresses her love for her husband with the words "my master; without with my master, heaven be forbidden to me, let alone worldly mansions." She expresses how deeply the Pasha's words moved her when the letter was being read to her by saying: "my master, my heart sizzled the way fire sizzles when put to cold water, and it ached; why would they trouble their honored eyes and blessed hands for the sake of this humble slave of a concubine of theirs?" Her heart breaks thinking of his eyes while they stared and his hands while they wrote as he penned the letter. These correspondences must have taken place when the grand vizier was away from Istanbul during the Egypt campaign and preparing for the siege of Arish.⁵⁰

I owe the cover image of the present issue to Trkan Alvan. Recall Alvan's article in the third issue on the *dolabnâme*⁵¹ literature, specifically studying the *Dolabnâme* of Fakîrî.⁵² After reading her article, I requested an image from her, and she graciously sent me the image on the cover with

50 For Yusuf Ziya Paşa's activities in this period, see Kemal Beydilli, "Ysuf Ziyâ Paşa," *TDVİA*, accessed December 4, 2024, <https://islamansiklopedisi.org.tr/yusuf-ziya-pasa>.

51 A form of poetry that utilizes the allegory of a waterwheel to explore its themes in question-answer style.

52 Trkan Alvan, "Dolabnâme Trnn Osmanlı Ben-Anlatılarına Katkısı: Fakîrî'nin *Dolabnâme*'si rneđi," *Ceride: Ben-Anlatıları Arařtırmaları Dergisi/Journal of Ego-Document Studies* 2, 1 (2024): 37-73.

the note, “the oldest miniature painting of a waterwheel in Andalusian miniatures.” This miniature with the waterwheel is in the thirteenth century copy held at the Vatican Library (Codex Vat. Arab. 368, fol. 19a) of *Hadith Bayad wa Riyad*, the Arabian love *mesnevî* (narrative poem in rhyming couplets) written in the twelfth century. In the image, the one lying senseless on the ground is Bayad. The text alludes to the river Tharthar, which waters many of the gardens in which the scene plays out. There are various elevations in the image; the first one contains a water mill, and in the second is the prostrate form of Bayad.⁵³

On the painting, the following is written in Arabic:

Above: A picture showing the old man . . . by the riverbank, next to an orchard by the Tharthar River, standing at the head of the child and showing him with praise.

Below: [That old man] Said: I continued this way until [the child] was embarrassed of me and climbed to his feet. I wiped his face [I consoled him] and told him: “You are not to blame, may God have mercy on you. What you did, other people did, too, and you are but one of countless thousands!”. Upon hearing this, he said to me: “I am sorry (...)”⁵⁴

Until we meet in our fifth issue, take good care of your selves!

53 Detailed information on this manuscript and miniature painting can be found in Elena López Cuenca, “Hadith Bayad wa Riyad Manuscript,” accessed December 5, 2024, <https://funci.org/hadith-bayad-wa-riyad-manuscript/?lang=en>.

54 The English translation is based on the translation to Turkish from Arabic by K. Mehmed Osmanlı.

Editör'den

SELİM KARAHASANOĞLU

From the Editor

SELİM KARAHASANOĞLU / Çeviri-Translated by: AYŞE KAPLAN

The *Seyahatname* as a First-Person Narrative

Bir Birinci Ağzıdan Anlatı Olarak *Seyahatname*

SURAIYA FAROQHI

Eş-Şekâiku'n-Nu'mâniyye Külliyyatında Otobiyografik Anlatılar

Autobiographical Narratives in the *al-Saqâ'iq al-Nu'mâniyya* Corpus

YASEMİN BEYAZIT

18. Yüzyıl 'Erbâb-ı Merak Mecmuaları' ve Osmanlı Mecmua Yazarlığında Dönüşüm

'Miscellanies of Connoisseurs' and the Transformation of Ottoman Mecmua Writing in the 18th Century

ELİF SEZER-AYDINLI

19. Yüzyılda Osmanlı Elitine Mensup Bir Kadının Hayatından İzlenimler: Emine Melek Hanım (1814-1873)

Impressions of the Life of a Nineteenth Century Ottoman Elite Woman: Emine Melek Hanım (1814-1873)

ANIL GÖÇ

Uzun Süren Karmaşaların Kısa Bir Anlatısı: Şeyh Bedreddin, Abdurrahman el-Bistâmî ve Onun *Durratu tâci'r-resâil'i*

A Short Account of Long Entanglements: Şeyh Bedreddin, 'Abdurrahman al-Bistami, and His *Durrat taj al-rasa'il*

CORNELL H. FLEISCHER

Early Modern French Autobiography

GÜNEŞ İŞİKSEL

Osmanlı'da Aşk

EBRU ONAY

V. Murad'ın Oğlu Selahaddin Efenî'nin Evrak ve Yazıları

HÜSNİYE KOÇ

Üçüncü Osmanlı Literatüründe Ben-Anlatıları Toplantısı Raporu

Report on the Third Ottoman Ego-Documents Meeting

EMRE EKEN

Report on the Third Meeting of the "Ottoman Ego Documents: OLBA 2024, Skopje"

Üçüncü "Osmanlı Ben-Anlatıları Sempozyumu: OLBA 2024, Üsküp" Raporu

GÜLŞEN YAKAR

Evliliğinde Çektiği Eziyetleri Dile Getiren Vezir Ahmed Paşa'nın Kızı Emetullah'ın Boşanma Talebiyle Kaleme Aldığı Arzuhal

KEMAL GURULKAN (haz.)

Mahmud Paşaoğlu Hazretlerinin Sekban Beylerinden Olan İzvornik Kafası'ndan Çelopekli Şa'ban'a Validesinden Gelen Mektub

TALHA MURAT (haz.)

Sadrazam Yusuf Ziya Paşa'nın (ö. 1817) Zevcesi Ayşe Hanım'ın (ö. 1812) Paşa'ya Mektubu

ABDURRAHMAN AKDAĞ (haz.)