

Multilingualism, Translation, Transfer: Persian in the Ottoman Empire

Conference

27–29 April 2023

Gotha Research Library

The widespread use of Persian in the Ottoman Empire as part of the larger multilingual region of the Eastern Mediterranean and beyond during the early modern to modern periods has been highlighted by scholars from various disciplines. Concepts such as the “Persophone” (Bert G. Fragner) or the “Persianate world” (Nile Green) have pointed out the significant influence of Persian in the fields of literature, education and, to some extent, administration and diplomacy (e.g. as a *lingua franca*) in much of the eastern Islamic world from the 11th to the 19th centuries, especially in the Ottoman Empire. However, these discussions still lack adequate contextualisation and a multidisciplinary approach that allows for an analytical understanding of the phenomenon of translation as a particular mechanism of knowledge transmission and exchange in these contexts. The notion of translation as a concept, process, and product of transregional and intercultural entanglements in

the broader Transottoman sphere thus poses an ongoing challenge to contemporary scholarship, especially with regard to the discussion of the Persian language and its role and significance in various cultural, literary, and political realms.

The conference brings together scholars with expertise in Persian and Ottoman Turkish language contacts who are interested in the fields of language, literature, and history, and to explore the role of multilingual practices – especially translation – which are an essential part of knowledge production in the respective traditions. In addition, the conference provides a forum for discussion and collaboration between scholars of Ottoman, Iranian and Arabic studies and beyond who are concerned with the interactions of the three languages in the Ottoman Empire (*elsine-i selāse*) and examine their functions as well as the interrelationships between languages, (literary) genres, and disciplines.

April 28, 9:30–10:00 | Panel I

Persian Epic Poems in the Service of Ottoman Historiography of the 15th and 16th Centuries

Persian literary models had an influence on Ottoman historiography from its very beginning. However, this influence became more evident only from the second half of the 15th century, as the Ottomans incorporated styles, conventions, and references originating in Persian literary works in their Turkish histories. Moreover, they also started to write historical works in Persian as well. One of the major influences on Ottoman writing during this period was the well-known Persian work *Shāh-nāma* (The Book of Kings) by Firdausī. This epic poem was closely associated with the concept of rulership in the Persianate world. Thus, from the 14th century onwards, rulers of Iran and Central Asia utilized it to convey messages of power and legitimacy by using it as a model for their dynastic histories. Similarly, the Ottomans also started to write dynastic histories in Persian according to the same model and continued to do so throughout the 16th century. Overall, between the mid-15th century and the end of the 16th century, at least seven different Ottoman dynastic histories were composed according to this model.

In the proposed paper, I intend to explore the interconnections between composing Ottoman historical works in *Shāh-nāma*-style and the changes that occurred following the conquest of Constantinople and the transformation of the Ottoman state into an empire. These new developments drove the Ottoman elite to seek sources of legitimacy to reflect their current circumstances. As the *Shāh-nāma* was already associated with concepts of legitimacy and imperial rule and

used as a model for dynastic histories, it was well-suited for the Ottomans' needs. The paper will demonstrate how the *Shāh-nāma* was utilized via Ottoman historiography to forge a connection between Ottoman rule and ideas of legitimacy and rulership prevalent in the Persianate world and thus assert their status as imperial rulers.

Ronnie Agassi is a Ph.D. candidate in the Department of Islamic and Middle Eastern Studies at the Hebrew University of Jerusalem, and a member of the research group „Past and Past Perfect“ at the Mandel Scholion Research Center. Ronnie earned her B.A and M.A in Middle Eastern and African History from Tel Aviv University. She studies Ottoman history and is interested in the influence of Persian culture and literature on the development of Ottoman culture and identity in the fifteenth and sixteenth centuries. Her dissertation is being written under the supervision of Dr. Julia Rubanovich and Prof. Eyal Ginio, and focuses on the work *Shāhnāma az guftār-i Malik Āhī*, a Persian historical epic poem on Sultan Bāyezīd II (1481–1512). She uses this work to explore how models of Persian historical narrative poems contributed to the evolution of Ottoman historical writing of the period, with an aim to elucidate how the two traditions – those of Ottoman historiography and Persian epic poetry – coalesced to fashion the image of Bāyezīd II.

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Reading Mustawfī in Turkish: On a Translation of the *Nuzhat al-Qulūb* Produced in 17th-century Bidlīs

Until the Ottoman victory at Chāldirān in 920/1514, lands east of the Euphrates were considered part and parcel of the Persianate world. This included Kurdish principalities like Bidlīs, where Persian was the language of administration, literature, and correspondence, a status maintained throughout the 10th/16th century. There is evidence, however, that a linguistic shift occurred in 11th/17th-century Ottoman Kurdistan, evidence found notably in the form of multiple translations from Persian to Turkish produced in the region.

In this communication, I will present one such translation, a Turkish version of the historical and geographical work *Nuzhat al-Qulūb* by Ilkhanid historian Ḥamdallāh Mustawfī Qazwīnī (d. 740/1340), composed in Bidlīs at the request of the emirate's ruler, Abdāl Khān (r. 1031–74/1622–64). There are two extant manuscripts of this anonymous work, both kept in Ankara's Milli Kütüphane as mss. A 957 and A 979, with the latter being the autograph, as well as a partial edition by Güneş Ekmekçi Aşan (Diyarbakir, 2020).

I will first introduce the text of the translation with a view to answering the following questions: Why was this book chosen? How was the translation carried out? Were any passages left out or added? More generally, how can we relate this work to the broader context of Persian-Turkish translations in the Ottoman Empire?

I will then focus more specifically on manuscript A 979, which includes a plethora of reading notes in the margins, written in what appears to be the hand of Abdāl Khān himself. I will thus be able to delve deeper into the peculiar interests that attracted the ruler of Bidlīs to this text, and, through this focus, I will endeavour to draw conclusions on the Kurdish political elite's self-image and intellectual world in a time of cultural change.

Sacha Alsancakli is a cultural historian of the Islamic world, focusing on historiography and the history of the book, with a view to studying the actors and processes involved in the composition, transmission, and reception of manuscript texts in the Turco-Iranian world in the early modern period. He holds a PhD in Iranian Studies and Modern History from Sorbonne Nouvelle University, Paris (2018), with a doctoral dissertation on 'Sharaf Khān Bidlīsī's *Sharafnāma* (c. 1005/1597): Composition, Transmission, and Reception of a Chronicle of Kurdish Dynasties between Safavids and Ottomans'.

Currently working as a lecturer at the Institut national de langues et civilisations orientales (Inalco, Paris), and affiliated with the Centre de recherche sur le monde iranien (CeRMI), he has published articles in journals such as *Eurasian Studies*, *Kurdish Studies*, and *Die Welt des Islams*.

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April 28, 12:00–12:30 | Panel II

Persian Poetry and Sufi Authority: A Look at an Early-modern Ottoman Qurʾān Commentary

My paper explores the functions of Persian poetry in Ottoman Sufi Ismail Hakki Bursevi's most well-known work, his encyclopedic tafsir, the *Rūḥ al-bayān fī tafsīr al-Qurʾān* (*The Spirit of Elucidation in Qurʾānic Interpretation*). With over a hundred penned works, Bursevi ranks as one of the most prolific Ottoman authors of all time. He is also considered the founder of a branch of the Jilwati (Tr., Celveti) Sufi order, and is known to have advised several high-ranking Ottoman officials.

Bursevi completed the *Rūḥ al-bayān* over the course of over twenty years, from 1684 to 1705. He suggests that he prepared it in an “original fashion” by combining Sufi terms with Persian poems where useful. The work intertwines classical methods of Qurʾānic exegesis with Persian poetry from many of the same authors that Bursevi mentions reading as a Sufi novice – Rumi, Hafez, Saʿdi.

I argue that Bursevi uses Persian poems alongside traditional sources for Qurʾān exegesis and Jilwati teachings in order to “translate” key Sufi concepts to a broad audience, popularize Jilwati doctrine, and bolster his own religious authority in his order and beyond. I build on Shahab Ahmed's argument that through Rumi's *Masnavi* “the meaning of the Qurʾān is perceived and produced and illuminated by fiction, and the meaning of fiction is perceived, produced and illuminated by the Qurʾān,” by demonstrating how Bursevi extends this intertwining of fiction and the Qurʾān to a broader, recognizably Sufi, Persian literary corpus which positions himself, his order, and

Ottoman Sufism within a long line of authoritative Sufi teachings.

Kameliya Atanasova completed her PhD in Religious Studies at the University of Pennsylvania. Her research focuses on early-modern Islam and more specifically, the intersections between Ottoman Sufism and political power. She has conducted archival research in Turkey, Germany, and the U.S. Dr. Atanasova is currently working on her first book manuscript which examines how the prolific Ottoman Sufi Ismail Hakki Bursevi (1653–1725) uses Sufi concepts, methods, and institutions, to claim superior authority over his peers and the ruling elite and how his writings can challenge Religious Studies scholars to revise Eurocentric notions of authority that focus exclusively on Sufi charisma. She is currently an Assistant Professor of Islam in the Religion and History Departments at Washington & Lee University (Virginia, USA.)

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CAli Çelebi's (d. c. 1543) *Hümâyünnâme* (*The Royal Book*) is by far the most widely used translation into Turkish of the Arabo-Persian mirror for princes *Kalīla wa-Dimna*. While earlier versions translated from Persian into Old Anatolian (or Ottoman) Turkish in the 14th and 15th centuries did not enjoy much success, it is the translation for the Ottoman sultan Süleymān I (r. 926–74/1520–66) that became popular from one end of the empire to the other.

The paper discusses the reasons for the hitherto unknown circulation of the work from the 1540s onwards, which becomes clear from the material evidence with colophons and ownership notes from places far away from Istanbul, such as Aleppo, Baghdad, Cairo, Damascus, or Mecca. By analysing the manuscript tradition of the *Hümâyünnâme*, I will shed light on the question of who actually belonged to the intended and actual readership and why and where the many manuscripts were produced and circulated in the late 16th and early 17th centuries. In doing so, I will apply a manuscript studies approach to a work that is usually analysed either in terms of language or content, i.e. as an example of 16th-century Ottoman Turkish or of the genre of mirrors for princes.

Philip Bockholt is Junior Professor for the History of the Turco-Persian world at the Institute of Arabic and Islamic Studies at the University of Münster (since October 2022). From 2022 to 2028, he will head the Emmy Noether Junior Research Group, “Inner-Islamic knowledge transfer in Arabic-Persian-Ottoman translation processes in the Eastern Mediterranean (1400–1750)”. He was formerly a research associate at the Institute of Oriental Studies at the University of Leipzig and received his PhD in Islamic Studies from Freie Universität Berlin in 2018. His PhD dissertation examined historiography in Iran in the early Safavid period (16th century) and

Mirrors for Princes and the Emergence of an Empire: on the Production of *Hümâyünnâme* Manuscript Copies in the 16th and 17th Centuries

provided an analysis of Khvāndamīr's *Ḥabīb al-Siyar* (Beloved of Careers) and its readership. It was published in two separate volumes by Brill (Leiden/Boston) as *Weltgeschichtsschreibung zwischen Schia und Sunna* and Austrian Academy of Sciences Press (Vienna) as *Ein Bestseller der islamischen Vormoderne* in 2021–2. A series of research fellowships took him to Istanbul, Jerusalem, Madrid, Paris and Saint Petersburg.

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**TRANSLAPT – Emmy Noether
Junior Research Group**
<https://go.wwu.de/translapt>

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April 29, 13:30–14:00 | Panel VI

Viennese Court Librarian Sebastian Tegnagel's Persian-Turkish-Latin Dictionary Project and a Turkish Captive's Multilingualism in 1614

The codex A. F. 26 entitled *Luġat-i Emīr Hüseyn al-Ayāsī*, which is part of the current collection of Oriental manuscripts at the National Library of Austria, is what we today would call a draft copy of a Persian-Turkish-Latin dictionary. The Viennese court librarian Sebastian Tegnagel (d. 1636) had access to the labour of a Turkish captive named Derviş İbrāhīm and let him copy what was sent to Tegnagel by the Leiden librarian Daniel Heinsius. So, Derviş İbrāhīm copied in 1614 what is today part of the University Library of Leiden, Cod. Or. 227 and was formerly in the possession of Joseph Justus Scaliger (d. 1609) but entitled *Luġat-i Ni'metullāh*. Interestingly, A. F. 26's contents mostly correspond with the entries of the popular dictionary of Ni'metullāh (d. 1561) known as *Luġat-i Ni'metullāh* or *Mecma'u l-Luġāt* and this makes the labelling as “the dictionary of Emīr Hüseyn al-Ayāsī” very questionable. Besides, A. F. 26 is plenty of scholarly practices of Tegnagel who sometimes even corrected the errors of the captive scribe and added references to a Persian Pentateuch translation. As the Scaliger manuscript of Ni'metullāh's dictionary was copied in 1547 and the original work was finished in 1541 by Ni'metullāh, a detailed manuscriptological focus on this popular dictionary and especially its “European copies” will enable us to demonstrate how early 16th-century Ottoman lexicography shaped the scholarly engagement with Turkish as practised by librarians as well as university

professors in European cities such as Vienna, Leiden or Heidelberg. In my contribution, I will take Tegnagel's dictionary as a case study to show how the combination of the tradition of Ottoman lexicography together with the language skills of an Ottoman Turkish captive near Vienna influenced further known lexicographical works of early modern European scholars. I will try to make both the agency and the knowledge of Derviş İbrāhīm visible and discuss how his work contributed to the European production of knowledge.

Hülya Çelik is teaching and researching Ottoman Turkish literature and manuscript cultures. Since September 2020, she is Junior Professor of Turkish Studies at the Ruhr University Bochum, Department of Oriental and Islamic Studies. She is a graduate of Turcology at the University of Vienna, where she received her PhD in 2016. From 2011 to 2015, Hülya Çelik worked in the project “Early Modern Ottoman Culture of Learning: Popular Learning between Poetic Ambitions and Pragmatic Concerns”, which was funded by the FWF (Austrian Science Fund). From 2017 to 2020, she was a lecturer in Ottoman and Turkish language and literature at the University of Hamburg, and from 2018 to 2020, she was a post-doc researcher in the FWF project “The Oriental Outpost of the Republic of Letters. Sebastian Tegnagel (d. 1636), the Imperial Library in Vienna, and Knowledge about the Orient.”

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Kemālpaşazāde’s Nigāristān: A 16th Century Ottoman Emulation of Sa’dī’s *Gulistān* and Jāmi’s *Bahāristān*

Although Kemālpaşazāde (1468–1534) is recently being rediscovered for his myriad works on lexicography and orthodox creed, the strictly literary output of the early modern Ottoman jurist, poet, historian, theologian, Persophile linguist, madrasa professor, littérateur of emotive letters to Shāh Ṭahmāsb, eventual *şeyhülislām* and overall Renaissance man of manifold hats has hitherto not received its due attention. Based on five of the oldest MSS of the hitherto unpublished/unedited 16th century work, this paper seeks to introduce the *Nigāristān*, Kemālpaşazāde’s literary masterpiece written in *imitation* of Sa’dī’s *Gulistān* and Jāmi’s *Bahāristān*, albeit with very real and contemporary Ottoman meanings, and – building on Murat Umüt İnan’s work on Persian in the Ottoman realm and his critique of modern debates on ‘imitation’ vis-à-vis Ottoman literature – problematise contemporary Persocentric discourse on the author’s context.

tion in Arabic and Persian, he plans to use his intensive study of modern Turkish as a means to access its Ottoman and Chaghatay kin, that he might pursue his interests in the intellectual history of the Islamicate world in the late middle ages/ early modern period as expressed through the vehicle of literature in the *alsına-yi şalāsa*.

Zakir Hussein Gul is a graduate student from the United Kingdom, currently in Birmingham and studying Turkish. He studied Arabic and Persian at the undergraduate level at the University of Oxford, followed by a year at Harvard University where he focused on cultivating his Persian – namely Persian literature from the Indian Subcontinent – in addition to six months of intensive elementary Chaghatay language and literature. In the summer of 2022 he completed a two year MA in Persian Language and Literature at the University of Tehran, where he had the good fortune to study in depth the masterpieces of the pre-modern Persian canon and ultimately submit a thesis entitled “The Nigāristān of Kamālpāshāzāda: A Critical Edition of an Early Modern Persian Language *Speculum Principum* from the Periphery of the Persianate World.” His thesis is to be published by *Miras Maktoob* in due course. With a strong founda-

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April 29, 14:00–14:30 | Panel VI

English Orientalists and their Persian-Turkish Dictionaries

During the sixteenth and seventeenth centuries a number of cultural and intellectual developments occurred in the Ottoman Empire. Basic literacy became common, the bureaucratic ranks swelled, a strong written culture developed, and a Turkish diction which heavily depended on Arabic and Persian vocabulary and constructions emerged. Centuries of elite Islamic tradition in Arabic and Persian were distilled into Turkish translations, commentaries and explanations that accompanied key texts. Ottoman learned practices favoured comparative study of and simultaneous progression in Arabic, Persian and Turkish. The integrated way in which the Ottomans approached the study of *elsine-i selâse* (the three languages) profoundly influenced how scholars in early modern Europe learned, read and taught oriental languages. Manuscripts systematically collected from the Ottoman Empire by European scholars transformed how Islamic knowledge was acquired, cultivated and communicated. Much of what was achieved in Europe in the field of oriental studies rested on the toilsome work of Ottoman lexicographers, translators and commentary writers. Recent scholarship has brought to light the central role of bilingual Ottoman dictionaries in oriental learning in early modern Europe. Several Persian-Turkish dictionaries which enjoyed a wide circulation in the Empire became cornerstones of European scholarly libraries. These included the rhyming Gift of Şāhidī (*Tuḥfe-i Şāhidī*), which aided the reading of Rūmī's Couplets (*Masnāvi*), the most celebrated sufi text in the Islamic world, the comprehensive Dictionary of Ni'metullāh (*Luġat-i Ni'metullāh*), which enabled

the close reading of difficult texts, and the essential Guiding Gift (*Tuḥfet ü'l-Hādiya*), which was also known as Dānistān (to know) due to its first entry.

This paper explores how several English orientalist, including Edward Pococke, John Greaves and Thomas Hyde studied their Persian-Turkish dictionaries. Examining their scholarly annotations on multiple copies of Persian-Turkish lexicra from Oxford, Cambridge and London libraries, it considers the importance of these Ottoman sources for production of knowledge in early modern Europe.

Nil Palabiyık, a Lecturer in Medieval and Early Modern Studies at Queen Mary, University of London, conducts research at the crossroads of intellectual history, manuscript culture and history of the book. As a postdoctoral fellow funded by the British Academy and the Humboldt Foundation, she worked at the Rylands Library and Institute, Manchester, and the Ludwig-Maximilian-Universität, Munich. Her love of archives took her to the finest libraries in Europe, and led to visiting fellowships at the Scaliger Institute, Leiden, and Herzog August Bibliothek, Wolfenbüttel.

Since 2015, she published several articles on humanist scholarship, early modern orientalism, and Greek printing in Europe and the Ottoman Empire. Her monograph *Silent Teachers: Turkish Books and Oriental Learning in Early Modern Europe, 1544–1669* has recently come out with Routledge.

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The Linguistic Ecology of the (Trans)ottoman Area

A basic definition of the concept of “Linguistic Ecology”, adapted from that given by Einar Haugen (1971), would be “the study of interactions between the languages and their environments of any given country or area”. This provides a broad and interdisciplinary framework that combines socio-, ethno-, areal linguistic and other approaches. Important topics to be studied within this framework would include: the linguistic demography of a given country/area; the distribution, maintenance and spread of various languages and their varieties in this area, taking into account all the necessary geographic, social, cultural, political etc. conditions; and phenomena like bi- and multilingualism, language education, and language politics, etc.

This approach has been applied so far mainly to modern languages. Extending it to a large and complex historical area like the (Trans)ottoman one is a challenge, because for some topics like linguistic demography, data are difficult to obtain, and the extant historical sources require an approach different from how sources are commonly used in the Linguistic Ecology framework. The focus of this presentation will therefore be more cultural-historically orientated. With the help of data from manuscripts, and from literary, administrative, etc., textual sources, an attempt will be made to propose a first methodological model of how the concept of Linguistic Ecology could be successfully applied to the (Trans)ottoman Area.

es on historical Iranian dialectology and the history of the Persian language, which includes not only historical grammar but also the cultural, social and political contexts in which Persian was spoken as a mother tongue or lingua franca in a large area from Anatolia to Western China since the 8th century AD. In addition to grammars of Zazaki and Early Judeo-Persian, Ludwig Paul has published a Handbook of Iranian Studies (in 2 volumes, 2013/2017) and, most recently, a comprehensive Analytical Bibliography of Western Iranian Dialectology (2022).

Ludwig Paul is an Iranologist and linguist and has taught Iranian Studies at the Asia-Africa Institute of the University of Hamburg since 2003. He received his doctorate from the University of Göttingen (1996) with a grammatical description of the Iranian language Zazaki and wrote his habilitation thesis (2002) with an edition and grammatical description of early Judeo-Persian texts from the Cairo Genizah. His research focus-

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Gotha Research Library, University of Erfurt, Ms. orient. T 227, fol. 1v
 (beginning of the *Hümâyünâme*, a Turkish translation of Vā'iz-i Kāshifī's Persian version of *Kalīla and Dimna*,
 the *Anvār-i Suhaylī*, by 'Alī Çelebi (d. 950/1543))

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حمدنا معدود و ثنای نامحدود و اول واجب
 الی جوده او لسون کر بحر جود ندن فیض فضلیله
 دَرِ و جودی پیدا ایدوب عالم ملک مرتبه علمدن
 نزله عینه تنزیل ایدوب نوع انسانه و لقد
 کر متابنی آدم موجیله خلعت کرامت کیروب
 و فضلنا هم علی کثیر من خلقنا حکیمه اکثر مخلوقا
 از رنه مفضل و مکرر قلدی و علم الاسما مکتوبه که

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الحمد لله رب العالمین
 اللهم صل علی محمد و آل محمد

عاشور

17

Österreichische Nationalbibliothek, Cod. A. F. 448, fol. 1v
 (beginning of the Persian-Turkish dictionary "Miftāhu Luḡat / Key of Words", written by Maḥmūd b. Edhem from Amasya,
 autograph dated 1491)

قَيْسُوسُ قَيْصُومُ قَيْطُ قَيْمُورِيَا
 بملوق اونی توان چکل بوکلورک بر نوع اقا تو بر افذر

حرف الكاف

کاف ساکن که باز کلمه لاحق میشود ادا تصغیر است چون اسبک و جوانک
 و ضوبک و ادا ت جمع بعد از لاحق میشود چون اسبکان و جوانگان

ک کَابِلِیج کَابِنَه کَابُوس کَابُوک کَابِیَه
 اسرجه بر منق کوز اغزلق که ایچدی بصر قعللق و صیغه تو شکر لوانه مدوان

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 پاوراء انهر ایلمند یاش ارنسی کاشکی کاشکی کاشکی

کَا جَال کَا جِی کَا چِک کَا ح کَا ح
 فاش داوده طونلی قیب قافا بوچ ایش اغدا کوشک کوشک

کَا دَن کَا دَه کَا ر کَا ر تَه کَا ر د
 طامانکر سیبان ایش بوی بوی

کَا ر د و

Staatsbibliothek zu Berlin, Ms. or. oct. 39, fol. 70v
 (beginning of the chapter "Harfū l-kāf / The letter Kāf" in the dictionary "Niṣārū l-mülk / Dissemination of Possession" by Luṭfullāh Ḥalīmī (d. 1516?), dedicated to the later Sultan Bāyezīd II (r. 1481–1512), autograph of 1467)

fuggi parai ,
بِرُوحِهِ أَوْقِ سَائِرَ

locus nauum ,
كَيْلِكَ كَشِيح

كَشِيحَ مَاه

rapa , tepido ,
قَبْلُ وَجْهٍ وَكُتُورَ

roentiator fūpici amant , leno ,
قَلْبَانِ لَدِي مَسَا كَسَف

كَشْحَان

أَرْبَه صَوْبِي وَبِرِ اَمَلِ
شَرِبْدَر

pica ,
كَشْكَاب سَقِيحَان

كَشْك

Verax mltum , aqua ex milio expressa ,
دَعْدِي وَوَرِي وَخْتَه
بَان بَانْدَرَكَة از حوریا قله
faharūn troru iqhar

كَشْكِي مَرُوف

Decussatum scutella lignea ,
كَشْكَل

in rectum trahim / quae manu pulsat
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أَقَاب حَمْدَة بَارِي كَرْد
acidum fit , mand' solz

كَشْكِيَه

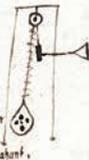
forte , sanum ,
كَبِيَاهِي وَخْتَه

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كَشْرَ مُونْدِي وَخْمَرِ

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بِرِ اَلْدَرَكَة بَايِ جَمَلِكِه هُوِي اِدْتَلُو اِنْطِ اَمْتَرِي وَخْمَرِي
تَوَاصُلَاتُ عَظْمَانِي عَظْمَانِي عَظْمَانِي عَظْمَانِي
Lignum biale



كَشْكِيَر

مِثْلَه

كَشْيِي بَرَجَق

كَشْتَه

Lorum ad confortator pedes
volutu is belae ,
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April 27, 18:00 | Keynote Lecture

Persian in the Lands of Rum: Texts, Translations and Transformations

Recent scholarship has underlined Persian's role as a lingua franca and literary language across Eurasia. Nonetheless, scholarship continues to underestimate the significance of Persian literary culture in one of its major regions, Anatolia and the Ottoman empire. In medieval Anatolia, a perception endures that it was a language of a small Persian(ate) elite, while despite the plethora of works written in the Ottoman empire in Persian, the vast majority remain unpublished and unstudied. This paper examines the enduring significance of Persian in the region, but also how and why Persian texts were translated or adapted into Turkish, and these two literary cultures interacted with one another.

Andrew Peacock is Bishop Wardlaw Professor of Islamic History at the University of St Andrews and a Fellow of the British Academy. Recent publications include *Islam, Literature and Society in Mongol Anatolia* (2019); *The Great Seljuk Empire* (2015). He works with sources in Arabic, Persian, Turkish and Malay.

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Who decided? Arabic and Persian inscriptions in the context of political and artistic agency in the Green Mosque of Sultan Mehmed I in Bursa (1419–1424)

My interdisciplinary paper investigates the co-existence of Persian and Arabic inscriptions in the funerary complex of the Ottoman Sultan Mehmed I (r. 1413–1421), which have not yet been studied. As becomes evident in the coordination of architectural layout and the strategically positioned inscriptions, established iconographies, form and function were interconnected. To grasp artistic agency in the context of Sultan Mehmed's patronage during his last years in power, my talk will consolidate the inscriptions, the architecture of the Green Mosque, and the relevant contemporary primary sources. Indeed, the Green Mosque was the first Ottoman monument in Anatolia adorned with Persian inscriptions. The unique display of Persian verses in tandem with Arabic *hadiths* and *suras* raises multiple questions about the program, the space, as well as linguistic pluralism at the court of Sultan Mehmed.

This paper examines the question of artistic, religious and political agency by looking at the inscription program for the Green Mosque. How were Persian and Arabic used in the complex? What do particularly the Persian passages reveal about intellectual networks and transregional dialogue between Herat, Samarkand and Tabriz? How did Mehmed I position himself and the Ottoman dynasty within the wider “Persianate world,” after Timur destroyed his realm in the bloody campaign of 1402? Who was the audience of these inscriptions? My talk connects the writings of urban Sufism with the layers in the inscriptions of the complex. Eşrefoğlu Rûmî's (d. 1464) book *Ṭarīqatnâme* states that it is necessary to convey different truths to different people. This hierarchy of knowledge and initiation, where the *sharia* is reserved for the common folk and knowledge about the Sufi path is reserved for the dervishes, is visible in the inscriptions. I argue that, through Sufi-learnings, such as Eşrefoğlu Rûmî's writings, the dialogue between Arabic and Persian is revealed to us.

Veronika Poier completed her Ph.D. in Islamic Art and Architecture at Harvard University in 2021, taught Middle Eastern History at Sciences Po Paris and is a University Assistant in Islamic Art at the University of Vienna, where she teaches Islamic visual culture, with an emphasis on the transfer of techniques, knowledge acquisition and preservation of cultural techniques since March 2022.

At the moment, Veronika is pursuing her book project on the Green Complex of the Ottoman Sultan Mehmed I (r. 1413–1421). She shows how Mehmed I established his rule with the claim to universal legitimacy, connecting themes resonating throughout the Middle East and Central Asia. In this context, she is interested in the actors and social groups, who preserved and spread technical and scientific know-how in times of concurrent warfare.

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Transottoman Perspectives on Usages of Persian North of the Ottoman and Persian Empires

The priority programme Transottomanica focuses on mobility dynamics between Iran, Russia, the Ottoman Empire and Poland Lithuania from the 15th century until the 20th, stressing ranges of mobilities of people, knowledge and objects. Multilingual migration society across imperial borders, not only within the capitals but also in the peripheries, turned central as borderlands between the empires, was constitutive for transcontinental settings of social situations, practices and institutions, structuring Eastern European and Near Eastern history. Seen from this perspective, usages of Persian were contributing to such transimperial entanglements, ranging from the Early Modern Russian Empire to Poland Lithuania and the Ottoman tributary states, too, and were, thus, reaching well beyond the Ottoman Empire.

The presentation will give some examples for the effect of Persian language among Eastern European Christians, ranging from usages of Persian texts in Poland-Lithuania such as diplomatic documents communicated via Armenians from Persia or Polish translations of literary works such as the Golestan collection (albeit on the basis of Ottoman translations), used in the Divanul by Cantemir, and an Arabic translation of this Divan, which became known in Arabic Christian circles in the Near East.

Moreover, the contribution represents and discusses the state of the art of research on this broad area, including Persian reading culture among Muslims e.g. in Astrakhan, Tobolsk (Siberia) and Kazan, starting to be important since the Early Modern period and lasting toward the end

of the 19th century, as far as specific genres were concerned, such as Sufi literature and poetry. For several centuries, and thus very much before its conquest by Russia, Bukhara was the main hub for these networks.

Stefan Rohdewald (born 1972 in Zug, CH) was Professor for Southeast European History at the University of Giessen from 2013 to 2020 and is Professor (Chair for Eastern and South Eastern European history) with Leipzig University since 2020. He focuses on Eastern European urban history, discourses of remembrance, transconfessionality and entanglements in sport, technics and science between Eastern and Western Europe. From 2017 to 2023 he is the Chairperson of the priority program *Transottomanica: Eastern European-Ottoman-Persian Mobility Dynamics* (SPP 1981), financed by the German Research Foundation with up to 30 projects (www.transottomanica.de). Co-edited: *Transottomanica – Osteuropäisch-osmanisch-persische Mobilitätsdynamiken. Perspektiven und Forschungsstand* (with Stephan Conermann and Albrecht Fuess, 2019).

His latest monograph: *Götter der Nationen. Religiöse Erinnerungsfiguren in Serbien, Bulgarien und Makedonien bis 1944* (2014, English translation: *Sacralizing the Nation through Remembrance of Medieval Religious Figures in Serbia, Bulgaria and Macedonia Brill* 2022).

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(Re-)Writing and/or editing
Tuḥfetü s-seniyye ilā
l-Ḥazreti l-Ḥaseniyye:
The Trajectories of Learning
Persian in the
16th–18th Centuries

During 15th–18th centuries vast amount of Persian-Turkish dictionaries were compiled and diffused throughout the Ottoman Empire. Relying on mostly Persian and Arabic lexicographic sources, the Ottoman authors-lexicographers commonly indicate the structure, methods as well as the lexicon of the previous dictionaries that they predominantly employed into their works.

In 1580 Mehmed b. Muṣṭafā b. Şeyḫ Luṭfullāh with the *nom de plume* Deşîşî composed *Tuḥfetü s-seniyye ilā l-Ḥazreti l-Ḥaseniyye/Liḡat-i Deşîşî* (“Exalted Gift for Beautiful Presences”) where he cited the numerous writings on lexicons that he used as sources. In 1649 Aḥmed b. ‘Alî Aḥmed (re)wrote the dictionary (“Selection of the Gift”) which was a refined version of Deşîşî’s work. Another edited version of the dictionary with the title *Muḥtaşar-i Tuḥfetü s-seniyye* (“Summary of the Exalted Gift”) was compiled in 1669/70 by the poet and kâdî ‘Abdurrahmān Ḥişālî b. Süleymān.

In my contribution, by analysing mainly the prefaces of these three texts written between 1580 and 1670, I will discuss the key motives of the authors to (re)write the work. Furthermore, zooming in stored data, I will illustrate how the lexicographers cite and comment and criticise the source text and within critics prove their knowledge. The paper will trace the movement of ideas, cross-references of the authors linked with discussed entries and/or grammatical parts of the works.

Ani Sargsyan received her PhD degree in 2014 from the Institute of Literature of National Academy of Sciences of Armenia. From 2010–2018 she was a lecturer of Ottoman Turkish and Modern Turkish language at the Department of Turkish Studies at Yerevan State University. From 2012 to 2018, she was a Senior Researcher in the Institute of Ancient Manuscripts Matenadaran (Yerevan). Ani Sargsyan is currently a Research Associate at the University of Hamburg working in the project (“Persian in

the Ottoman Empire as Reflected in Selected farhangs (Dictionaries) of the 15–18th Century: A Cultural Transottoman Configuration”). Her current research focuses on Persian-Turkish (trans)cultural interrelations, the history of Persian learning and its cultural production in the Ottoman realm in early modern period.

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An Arabic-Persian dictionary for Turkish speakers: the case of the anonymous *al-Mirqāt*

The Arabic-Persian dictionary known as *al-Mirqāt* or *Ṣaḥāʿif* has often been attributed to Badīʿ al-Zamān Naṭanzī (d. 492/1098–99). Later, Ṣādiqī – based on linguistic features – argued that it could not have been written before the late 6th/12th century and should be considered anonymous. He also suggested the author must have been from central or western Iran. Last year, I surveyed the philological characteristics of the oldest extant copies of the text and argued that it must have been compiled in late 7th/13th or early 8th/14th century in Azerbaijan or its adjacent areas in south (Kurdistan) or west (eastern Anatolia).

Almost all copies of the *al-Mirqāt* have notes on their margins, written by owners in some western Turkic dialect through the time. The present paper examines those notes, and a single case of Armenian notes, to demonstrate that they are verbatim, and sometimes morpheme-by-morpheme, translations of the Persian equivalents for the Arabic words. Therefore, I argue that the *al-Mirqāt* was used – mostly by Turkic-speaking readers – as a source for Persian vocabulary. I also argue that the *al-Mirqāt*'s composition might have been a response to the demand to learn Persian, which emerged after it was employed as the main administrative language, the same as what happened in early Saljūq period, which might give us further insights about the time and place of its compilation and the way it was received and circulated.

Ali Shapourian is currently a PhD student of

Middle Eastern Studies at the University of St Andrews. His PhD research, supervised by professor A. C. S. Peacock, focuses on the textual history and scribal culture of the *Shāhnāma* in 14th-century Shiraz. He got his MLitt in Iranian Studies in the same institution in 2022, with a dissertation researching the *Mawāhib-i Ilāhi*, a history of the Muzaffarids who ruled southern Iran c. 1340–93. He previously had a teaching career in Persian Literature since 2001. His main research interest is the role that Persian language played in cultural exchanges through the Persianate world, particularly during the 14th and 15th centuries.

His most recent edited publication is a special issue of the *Gozarsh-e Miras* quarterly, dedicated to the history of Persian language and culture in Azerbaijan, Caucasus and Anatolia (published by Miras-e Maktoob in Tehran, October 2021).

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Translating and reading Persian advice literature in the multilingual Ottoman context: tracing the reception of the *Pandnāma-yi ‘Aṭṭār*

The presented paper will discuss Ottoman-Turkish translations pertaining to a particular Persian work of (mystical) advice literature, namely the so-called *Pandnāma-yi ‘Aṭṭār* (*‘Aṭṭār’s book of wise counsel*, penned around the middle of the 15th century), in order to trace its influence and transformations in the early modern Ottoman realm. Even though it was likely not authored by the eponymous Farīd al-Dīn ‘Aṭṭār (d. 618/1221), the work has enjoyed significant traction and a wide popularity (as a work of this author) among different strata of Ottoman society, reaching from Sufi mystical circles to courtly educational institutions. This proliferation of the work took several forms that relate to specific ways of engaging with a literary, poetic text in a (to varying degrees) multilingual context: ranging from the copies of the original to interlinear translations, fully substitutive translations (*terceme*), commentaries (*ṣerḥ*), and –last, but not least – those works ‘in-between’ these categories, such as the versified commentary (*ṣerḥ-i naẓm*). The proposed discussion is grounded in an analysis of several primary sources, among them most notably the versified (*naẓm*) translations of the *Pandnāma* penned by authors such as Emre (d. after 964/1556–57), Edirneli Naẓmī (d. after 967/1559), and Siyāhizāde (d. after 1197/1783). The substantial differences between these individual instances of translations ‘proper’ (and also vis-à-vis the original) already make evident a drastic development in the understanding of what ought to make a translation in the Ottoman context. In addition, ‘prose translations’ of the *Pandnāma*, such as (versified) commentaries, will be considered briefly as well. Each of these works constitutes an important strand of the overall persianate knowledge transfer in the early modern Ottoman Empire; all of them being part and parcel of the making of the Persianate world as a multilingual space.

Tobias Sick is currently working as a doctoral research associate at the Institute of Arabic and Islamic Studies at the University of Münster. Within the scope of the DFG Priority Programme 1981: “Transottomanica: Osteuropäisch-osmanisch-persische Mobilitätsdynamiken”, he is working on his dissertation project preliminarily titled “Inner-Islamic Transfer of Knowledge in the Ottoman Empire: On Translations of Works of Islamic Mysticism within Transregional Sufi Networks in the Anatolian and Arab Provinces”. He has received his Master’s degree in the field of languages, history and cultures of the Middle East from Tübingen University (Germany), during which he studied abroad at Tarbiat Modares University in Tehran and gathered work experience at the German Orient-Institut in Beirut. Having started his dissertation project at Leipzig University in 2020, he was also a member of the Graduate School Global and Area Studies there.

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To have a heart like a kebab. History of a metaphor in Persian and Ottoman literature (11th–19th century)

The metaphor of the heart as kabāb has received less attention than other metaphors of Persian and Ottoman Turkish poetic discourse, which are still familiar today. However, it has a long and rich history, which goes back at least to the *Shahnāma* of Ferdowsī. From the fourteenth century onwards, Ottoman poets began to use this metaphor, and they also developed it over the following centuries. It gradually disappeared during the 19th century, as Persian and Ottoman poetic discourse was transformed under the influence of European poetics

From a corpus of approximately 2,000 citations in Persian and Turkish, analyzed with the tools of lexicometry, we would like to retrace the history of this metaphor between the 11th and 19th centuries. A first exploration of the corpus reveals that the majority of quotations are found in *ghazal/gazel* and in versified love novels (*mathnawi/mesnevi*). The ways of using this metaphor are, on the other hand, very diverse. First, the degree of elaboration can vary considerably, from a simple reference to an entire poem constructed around the kabāb metaphor by Fuzuli. Furthermore, the semantic associations are very diverse, from the very frequent couple kabāb-sharāb, to more elaborate series, which associate all the frequent elements of description of a banquet. We also note that the functions attributed to the metaphor of the kebab are very diverse, from the description of a worldly love to that of the love of God.

The reflection on the metaphor of the kebab leads us to reflect more broadly on the erotic dimension of the reference to food in Persian

and Turkish poetry, and in particular, on the historicity of the references to salty and sweet. While sweet continues to be associated with love, beyond the caesura of the 19th century, references to saltiness have completely disappeared. What does the history of the kebab metaphor tell us about the Persian and Turkish poetics of love?"

Renaud Soler defended his PhD in history from Sorbonne University in 2021 and was elected lecturer in Islamology at the University of Strasbourg in 2022. His thesis is devoted to the writing of the life of the prophet Muhammad in Arabic (*sīra*) and in Ottoman Turkish (*siyer-i nebi*) in the Ottoman Empire (from the end of 14th century up to the 19th century). His research on the writing of the life of the Prophet continues, and he dedicates himself to exploring the relationships between history, hadith and poetry, three kinds of closely intertwined writings. Since these inter-generic relations were also relations between Arabic, Turkish and Persian languages, he is also interested in the phenomena of translation and transfers from one language to another. Ottoman historiography was indeed characterized by the joint use of Arabic and Persian sources, both from the point of view of the substance and the form. In particular, his work on the panegyrics devoted to the Prophet led him to work on poetic discourse in Islam, and on the social functions of poetry.

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