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identity with the historian Neşri. *Living in the  
Ottoman realm: empire and identity, 13th to 20th  
centuries*. Ed. Christine Isom-Verhaaren and Kent  
F. Schull. Bloomington: Indiana University Press,  
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Niyazi Tefik

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Yahşi Fakih

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Yazmaçlı Fakih

Tevârih-i Âl-i Osmanîler

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Sebahî Hüseyin Çelebi  
Suzî Çelebi  
Zaîfî Mehmed Efr  
Nisik Ağuzöçle  
Nisri Mehmed Efr

على رضا قره بلوط، معجم المخطوطات الموجودة في مكتبات استانبول  
و أنطولي، الجزء الثالث، ص. 1486 [y.y., t.y.] İSAM 141629

13 HAZ 2005

Nisri

4980 - محمد نشري أفندي الكرمانلي العثماني المدرس المورخ

الشاعر المتخلص بنشري 1492/898 عاش في عهد السلطان

بايزيد العثماني المتوفى بعد سنة

(أنظر : كتاب جلي كشف الظنون 284/1 ؛ محمد طاهر عثمانلي

مولفري 150/3 )

من تصانيفه :

1 - تاريخ آل عثمان = كتاب جهان نما = تاريخ نشري (ت)

ولي الدين أفندي 2351 ورقة 335 ؛ خزينة رقم 1361 ؛

أسعد أفندي رقم 2080 ورقة 163 ؛ وهي أفندي 1233

؛ ورقة 96 ؛ مراديه رقم 1373 ؛ رقم 1/5506 ورقة 139 ؛

علي أميرى رقم 220 ؛ جامعة استانبول رقم 2438 ؛ طبع في

1949 Ankara

Nesri, Mehmed  
Eferat

FRANZ TAESCHNER (ed.): *Gihannūmā: die altosmanische Chronik des Mevlānā Mehmed Neschrī*. (Im Auftrage d. Deutsch. Akad. der Wissensch. zu Berlin nach Vorarbeiten von Theodor Menzel herausgegeben.) Band 1: *Einleitung und Text des Cod. Menzel*. 31, xii, 255 pp. Leipzig: Harrassowitz, 1950.

The early Ottoman chronicles (s. xv) are of the greatest interest not only to the historian

BSOAS. xxiii. c, s. 195-196,  
1960 (Herford)

but also to the philologist. To both of them they present many most difficult problems. It is not astonishing, therefore, that none of the attempts hitherto made to edit one or the other of these chronicles has led to a satisfactory result. This does not imply that anybody would like to miss a single one of these 'failures', be it 'Ali Bey's or Giese's *ʿAshiqpashazāde*, Giese's *Anonymus*, or even Babinger's *Uruj*; it only states that the problems of textual criticism which the editors have ignored or mishandled are left to the reader, and that all too often he is even denied the means to solve them. The most recent edition of such a chronicle, that of *Neshrī* made by Faik Reşat Unat and Dr. Mehmed A. Köymen, of which so far a first volume has appeared (Ankara, 1949), is no exception to this remark (cf. F. Taeschner's careful review in *Der Islam*, xxix, 1950, pp. 307-317).

Fortunately the Ankara edition is now supplemented by Prof. Taeschner's publication here under review. It contains a facsimile reproduction of the oldest dated MS. hitherto known of *Neshrī's* chronicle. The late Prof. Th. Menzel, of Kiel, discovered it towards the end of his life after he had worked for many years on an edition of *Neshrī*, only to find that his own discovery invalidated all his previous work. Put in charge of the material left by Menzel, Prof. Taeschner most wisely decided to publish only the newly found codex. This text, written in 1493, thus probably in *Neshrī's* lifetime, is all the more valuable as it was not available to the scholars who prepared the Ankara edition. It helps, indeed, to improve the readings of the latter in many places. The high quality of the reproduction makes deciphering possible even where the rather poor handwriting of the MS. is especially puzzling. Gaps in the MS. are filled by loans from a Paris MS. which are clearly marked as such. There are precious indices of personal and geographical names and an introduction which surveys the research hitherto devoted to *Neshrī*, collects all that is known about the author and his works, and gives a descriptive list of the known MSS. of the chronicle. I wonder, however, why this list, like the Ankara edition, ignores Rustom Pasha's chronicle, which is nothing but a *Neshrī continuatus* and can be expected to reproduce in its first part an old and good MS. of *Neshrī*.

Prof. Taeschner promises to publish in a second volume another witness of the text, the 16th-century Latin translation known as *Codex Hanivaldanus*, which has to be extracted from Leunclavius' *Historiæ Musulmannæ*, etc., Frankfurt, 1591, where it is combined with translations of other Turkish sources. May I suggest to Prof. Taeschner that he should include in this second volume a facsimile

reproduction of the Manisa MS. Though a fragment only and undated, it seems to be the oldest of all the MSS. so far known and it is said to be vocalized. There is no need to explain how important this text would be for the students of Old Ottoman.

PAUL WITTEK

BERNARD LEWIS: *Notes and Documents from the Turkish Archives. A contribution to the history of the Jews in the Ottoman Empire*. (Oriental Notes and Studies, No. 3.) 52 pp., ix pls. Jerusalem: The Israel Oriental Society, 1952.

Prof. B. Lewis has had the rare opportunity of being allowed access to the Turkish State archives and he has made the best possible use of it. In an article published in *JRAS.*, October, 1951, pp. 139-155, he has given of these archives and their contents the most detailed and accurate survey we possess, with special indication of those materials which concern the Arab lands. In the monograph here under review he indicates, in the first chapter, the groups of documents important for the history of the Ottoman Jews. He stresses especially the importance of the 'detailed registers' (*mufaṣṣal*) of the *Dester-i khāqānī*, the great cadastral survey office of the Empire. This is admirably illustrated by chapters ii-iv (the Jews in Palestine, in the towns of Syria, in Salonica), where an astonishing amount of information on population, taxation, economic life, etc., has been extracted from *mufaṣṣals* of the 16th century. There is finally a chapter v which deals with three documents of 1576-7 from the *Mühimme Desteri* (the day-to-day record of outgoing official correspondence) concerning a deportation of Jews from Safed to the newly conquered island of Cyprus.

The rich information which this study adds to our knowledge of the important Jewish minority is certainly of great interest for the historian of the Ottoman Empire. Of still greater value to him will be what Lewis teaches him about his sources and the way to study them. Chapter ii especially is a model of how several *mufaṣṣal* can be combined and made to complete each other and how the information thus obtained should be analysed and explained with the help of other sources. Seven excellent plates from the *mufaṣṣal* for Safed, of 963 H. = 1555-6 are precious additions to this chapter, while two other plates, reproducing the three documents of chapter v, are welcome specimens of the *Mühimme Desteri*, from which so far only very few reproductions have been published.

PAUL WITTEK

own letters (finally totalling 38) was first made for presentation to Shaykh al-Islām Yahyā during the latter's first *meshkhat* (1031/1622-3) and later expanded to include letters down to 1036/1626-7 (published in J.R. Walsh, *The Esālībū 'l-mekātīb* (Münşe'āt) of *Mehmed Nergisî Efendî*, in *Archivum Ottomanicum*, i [1969], 213-302). Manuscripts of a later collection, probably made by Shaykh Mehmed b. Mehmed Shaykhî, contain over 50 letters.

3. *al-Wasf al-kāmil fî aḥwāl al-wazîr al-'ādil* (1038/1628), an account of the exemplary character and deeds of Murtaḍā Pasha as governor of Buda 1626-8. (On the various mss. of this unpublished work, see A.S. Levend, *Gazavāt-nāmeler ve Mihaloğlu Ali Bey'in gazavāt-nāmesi*, Ankara 1956, 105-6.)

Nergisî was also an accomplished poet, and renowned as a calligrapher both for his skill in the *ta'liq* script, and for his speed of copying.

For two centuries after his death, Nergisî was honoured as master of the mature Ottoman *inshā'* prose, and his style was widely imitated. However, with the rising popularity of a simpler, more direct literary style in the *Tanzimāt* era and later, he was reviled for promoting what was considered a stilted and unnaturally affected style, a florid elegance which was held to have completely sacrificed sense to sound in a bombastic, overladen language. In the wake of this extreme critical reaction, his works have become largely neglected. It is nonetheless accepted that his influence upon the development of the Ottoman *inshā'* style was profound.

*Bibliography:* The scanty details on Nergisî's career are found mainly in his own works listed above; for entries (not always reliable) in Ottoman *tedhkir*e and other biographical works, see the bibl. to Ö.F. Akün's essential article s.v. in *IA*, ix, 194-7.

(CHRISTINE WOODHEAD)

**NEŞH'ET KHÖDJA SÜLEYMÂN**, an Ottoman poet. He was born in Edirne in 1148/1735, the son of the poet Ahmed Raḥîf Efendî, then in exile; the latter is known as *Muşâhib-i Shahriyârî*. With his father, who had regained the sultan's favour by writing a *sharkî* which met with general approval, he came to Istanbul. He also accompanied his father on a journey to the Hijâz, and the young *Hādîdjî*, on his way back, joined the Mewlewî order in Konya. After his father's death, he devoted himself to study, especially Persian, in order to understand the *Methnewî*. In Persian, which he came to love passionately, he attained a high degree of perfection, with the result that he had more pupils than an ordinary school in his house in Mollâ Gûrânî, where he taught Persian and expounded the *Methnewî* (*Methnewî-kh'wānlîk*). He enjoyed great prestige among the people. Later he attached himself to the *Naqshbandî* Shaykh Bursawî Emîn Efendî. He held a fief, and therefore took part in 1182/1768 in the Russian campaign. He could use the sword as well as the pen. Nesh'et died in 1222/1807 and was buried outside the Top Kapu.

He received the nom-de-plume of Nesh'et from *Djüdi*. Nesh'et was a moderate poet but an admirable teacher. No-one would say an unkind word about him, and they winked at his smoking the *çibuk*, which was otherwise forbidden. He wrote poetry in Turkish and in Persian. Many of his pupils far surpassed him, such as Ghālîb Dede [q.v.]. He left a *Diwān*, collected together in 1200/1785 by his pupil Pertew Efendî, which was printed in two parts in *Bülâk* (1252/1836). His *Makhlâs-nāmes* (about 20 in the *Diwān*) are distinctive in character; these are poems in which he bestowed epithets upon gifted pupils. In addition, he left writings on the *Naqshbandiyye: Tūfān-i ma'rifet*;

*Tardjamat al-'ishk; Maslak al-anwār wa-manba' al-asrār*. His *Terdjeme-i sharh-i dū-'bayt-i Mollâ Djāmî* was printed at Istanbul in 1263. A biography of him by Pertew Efendî which was continued by Emîn Efendî is said to exist.

*Bibliography:* Bursalî Mehmed Tâhir, *'Othmānlî mü'ellifleri*, ii, 461; Mu'allim Nâdjî, in *Medjmu'a*, no. 8, 74-6; idem, *'Othmānlî shâ'irleri*, 64-70; *Khazine-yi funûn*, Istanbul 1312, ii, 230 (*Eslâf*); *Thüreyyâ, Sidjill-i 'othmānî*, iv, 552; Sāmî, *Kâmûs al-a'lâm*, vi, 4576; Mehmed Djelâl, *'Othmānlî edebiyâtî nümüneleri*, Istanbul 1312, 263; Flügel, *Die arabischen ... Hss. ... zu Wien*, i, 686; *IA*, art. *Neş'et* (Fevziye Abdullah Tansel). Two of his *ghazels* are given in Fahir İz, *Eski türk edebiyatında nazım*, Istanbul 1966-7, i, 435-6. (TH. MENZEL)

**NEŞHRÎ** (d. before 926/1520), Ottoman historian.

Neshrî's one, partially-surviving, historical work, the *Djihān-nümā*, marks a pivotal point in both the development and the study of Ottoman historiography. However, very little is known with certainty about its author, aside from his *makhlâs* Neshrî, which occurs at the end of the history in a *kaşîda* addressed to the reigning sultan Bâyezîd II [q.v.]. From scanty and largely unreliable references by later Ottoman writers such as Laṭîfî, 'Ashîk Çelebi, 'Alî and Kâtib Çelebi [q.vv.], it was long thought that his given name was Mehmed and that he lived mainly in Bursa, for some time as *müderri*s at the Sultāniyye *medrese*. References in the *Djihān-nümā* implying a personal knowledge of Bursa support the assumption of his residence there, and the style of his history suggests that he was a member of the *'ulemā'*. Otherwise, there is nothing in the history or in other known contemporary sources to confirm either his name or his profession. A certain Neshrî Hüseyn b. Eyne Beg mentioned in a Bursa court register of 884/1479 may or may not be identical with the historian. The only explicitly personal information in the *Djihān-nümā* establishes that Neshrî was present in the Ottoman camp at the time of Mehmed II's death in 886/1481, and that his account of the subsequent Janissary riots in Istanbul is based on personal observation. The date of his death is also uncertain, though it is possible that, as stated by Laṭîfî, he lived into the reign of Selîm I (for biographical discussion, see F. Taeschner, *Gihānnumā. Die altosmanische Chronik des Mevlânâ Mehmed Neschrî*, Leipzig, i, 1951, 9-14; M.C. Şehabeddin Tekindağ, *Neşrî*, in *IA*, ix, 214-15; V.L. Ménage, *Neshrî's History of the Ottomans: the sources and development of the text*, London 1964, 1-5).

Neshrî's *Djihān-nümā* was originally conceived as a universal history in six parts, but only the last section is known to be extant. This consists of an introduction, and three *tabaḳas* covering respectively the Oghuz Turks, the Saldjûks of Rûm and the Ottomans; it chronicles events down to 890/1485 (Bâyezîd II's conquest of Akkerman), and concludes with a list of the principal viziers and holy men of the Ottoman period, followed by the dedication to Bâyezîd II. The style is a relatively straightforward Ottoman prose. The work was probably completed between 892/1487 and Rabî' II 898/February 1493 (Ménage, *Neshrî's History*, 9). Neshrî's sources are not named in the text, but for the Ottoman period appear to have been principally 'Ashîk-pasha-zāde's history, a chronological list, *taqwîm*, of the mid-15th century, and an anonymous chronicle of the late 15th century (P. Wittek, *Zum Quellenproblem der ältesten osmanischen Chroniken (mit Auszügen aus Neşrî)*, in *MOG*, i [1921-2], 77-150; Ménage, *op. cit.*, 10-19). The *Djihān-nümā*

thus amalgamates the three principal Ottoman historiographical traditions then existing (H. İnalcık, *The rise of Ottoman historiography*, in B. Lewis and P.M. Holt (eds.), *Historians of the Middle East*, London 1962, 152-67; Ménage, *The beginnings of Ottoman historiography*, in Lewis and Holt (eds.), *op. cit.*, 168-79). The *Djihān-nūmā* became a principal source for many later Ottoman historians (e.g. İdrīs Bidlīsī, Sa'd al-Dīn, 'Alī, Solak-zāde and Mūnedjdjīm-baṣhī [q.v.]), and thus had a major influence upon subsequent interpretations of early Ottoman history. It was also one of the main sources used in Leunclavius's *Historiae Musulmanae Turcorum ... libri xviii*, Frankfurt 1591, and so entered into European writing on the Ottomans (Ménage, *Neshri's History*, 31-40, on the "Codex Hanivaldus").

The *Djihān-nūmā* has been published twice, once in facsimile (F. Taeschner, *Gihānnūmā ...*, i [Codex Menzel], 1951, ii [Codex Manisa], 1955), and once as an edition with modern Turkish transcription (F.R. Unat and M.A. Köymen (eds.), *Mehmed Neşri: Kitāb-i Cihān-nūmā, Neşri tarihi*, i, Ankara 1949, ii, Ankara 1957).

**Bibliography:** In addition to works mentioned above, see F. Babinger, *GOW*, 38-9; F. Arık, *Onbeşinci asır tarihçilerinden Neşri'nin hayatı ve eserleri* Istanbul 1936; F. Taeschner, *Neşri tarihi elyazıları üzerine araştırmalar*, in *Bellekten*, xv (1951), 497-505.

(CHRISTINE WOODHEAD)

**NESİMİ**, SEYYİD 'İMĀD AL-DĪN, known as Nesīmī, an early Ottoman poet and mystic, believed to have come from Nesīm near Baghdād, whence his name. As a place of this name no longer exists, it is not certain whether the *laqab* should not be derived simply from *nasīm* "zephyr, breath of wind". That Nesīmī was of Turkoman origin seems to be fairly certain, although the "Seyyid" before his name also points to Arab blood. Turkish was as familiar to him as Persian, for he wrote in both languages. Arabic poems are also ascribed to him. Little is known of his life; part of it fell in the reign of Murād I (761-91/1360-89), as his biographers tell us. He was at first a member of the school of Shaykh Shiblī (247-334/861-945), but about 804/1401 he became an enthusiastic follower of Faḍl Allāh Ḥurūfī [q.v.], with whom he was undoubtedly personally acquainted. He championed the views of his master with ardour and at the risk of his life. The poet Refī'ī, author (811/1408) of the *Beshāret-nāme* (copies in London, cf. Rieu, *Cat.*, 164-5, and Vienna, cf. Flügel, *Katal.*, 461, 462, two mss.; the second more complete), and presumably a *Genāji-nāme* (in Vienna, cf. Flügel, *Kat.*, i, 720) was his pupil. A certain Shāh Khandān who was a dervish mystic is mentioned as his full brother. Nesīmī met a cruel death in 820/1417-18 at Aleppo, where he was flayed for his heretical poems, on a *fetwā* of the extremely fanatical *muftī*. He is considered the greatest poet and preacher of the Ḥurūfī sect.

His work consists of two collections of poems, one of which, the rarer, is in Persian and the other in Turkish. The Turkish *Diwān* consists of 250-300 *ghazels* and about 150 quatrains, but the existing mss. differ considerably from the printed edition (Istanbul 1298/1881). No scholarly edition has so far been undertaken, but a study of his vocabulary is given by Jahangir Gahramanov, *Nasimi divanyynyn leksikasy*, Baku 1970. The Persian *Diwān* has been edited by Muḥammad Riḍā Mar'ashī, *Khurshīd-i Darband. Diwān-i 'Imād al-Dīn Nasīmī*, Tehran 1370 Sh./1991. Nesīmī's spiritual influence on the dervish system of the earlier Ottoman empire was considerable. The pro-'Alid guilds, in particular, honour Nesīmī as one

of their masters, testimony to whose far-reaching influence is found even in the earlier European travellers like Giov. Antonio Menavino (ca. 1540; cf. F. Babinger, in *Isl.*, xi, n. 1, from which it is evident that Nicolas de Nicolay copied him and therefore cannot be regarded as an independent source, as Gibb, *HOP*, i, 356-7, thought) and Sir Paul Ricaut (17th century; cf. Gibb, *HOP*, i, 357 ff.). Nesīmī's importance as a poet and mystic can only be estimated and realised in connection with a thorough study of the older Ḥurūfī texts, among which a most important one is that mentioned but not recognised by W. Pertsch, *Pers. Handschr. Berlin*, 264-5, no. 221, by Sayyid 'Alī al-A'īlā (d. 822/1419) because it might show the connection of the Ḥurūfīyya with the Bektāshīyya. Nesīmī's poems were made popular in earlier times, especially by the wandering *Kalendar* dervishes [see *ḲALANDARIYYA*] and were known to everyone.

**Bibliography:** Gibb, *HOP*, i, 343 ff.; J. von Hammer, *GOD*, i, 124-5; Abdūlbāki Gölpınarlı, *Nesimi-Usuli-Ruhi*, Istanbul 1953; Kathleen Burrell, *The quatrains of Nesimi*, The Hague 1972. *İA*, art. s.v. (Gölpınarlı); also the Ottoman biographers of poets who, however, contribute practically nothing to the life history of Nesīmī. Some examples of his work are given in Fahr İz, *Eski türk edebiyatında nazım*, Istanbul 1966-7, i, 154-6, 522-6.

(F. BABINGER\*)

**NEWĪ**, YAḤYĀ B. PĪR 'ALĪ B. NAŞŪḤ, an Ottoman theologian and poet, with the nom de plume (*makhlas*) of New'ī, was born in Malghara [see *MAĻĠARA*] (Rumelia), the son of Shaykh Pīr 'Alī, in 940/1533. Up to his tenth year he was taught by his learned father and then became a pupil of Ḳaramānī-zāde Mehmed Efendi. His fellow pupils were the poet Bākī [q.v.] and Sa'd al-Dīn, the famous historian [q.v.]. He was an intimate friend of the former. He joined the 'ulamā', became *müderris* of Gallipoli in 973/1565 and after filling several other offices became a teacher in the Medrese of Mihr u Māh Sulṭān [q.v.]. In 998/1598 he was appointed *Kādī* of Baghdād, but before he could take up office, Sultan Murād III appointed him tutor to his son Muṣṭafā and to the princes Bāyezīd, 'Oṭmān and 'Abd Allāh. When after Murād III's death (1003/1595) the usual slaughter of the princes deprived him of all his charges, he retired completely from public life and lived on a pension granted him by the new sultan. He died at Istanbul in Dhū 'l-Ḳa'da 1007/June 1599 and was buried in the court of the Shaykh Wefā' mosque. His son was New'ī-zāde 'Aṭā'ī [q.v.].

New'ī was a man of great learning, and his encyclopædic knowledge was most clearly revealed in the best-known of his works, the *Natā'idī al-funūn wa-mahāsīn al-mutūn*, in which he surveyed the twelve most important branches of learning; on it see [J. von Hammer] *Encyklopädische Übersicht der Wissenschaften des Orients*, part i, Leipzig 1804, 22 ff., and the German translation of the story of Shādān and Beshīr, *ibid.*, 24 ff., which forms the concluding section of this work. Bursalī Mehmed Ṭāhir gives a list of other prose works in his *'Oṭmānlī mü'ellifleri*, iii, 437-8, with references to the libraries in which they are. In poetry, New'ī imitated the style of his contemporary Bākī without however reaching his level. His poems which were collected in a scarce *Diwān* (ms. in Istanbul, Ḥamīdiyye library), lack ease and betray too readily the learned author who frequently makes his work difficult to understand with unusual words and obscure allusions. He tried his skill in different forms of verse, the *kaşīda*, *ghazel* and *methnewī*, without however

Notlarda kullanılan kısaltmaların izahı:

TAM = *Tituli Asiae minoris*.

MAMA = *Monumenta Asiae Minoris Antiqua*.

SIG = *Sylloge inscriptionum Graecarum a Guilelmo Dittenbergo condita et aucta, nunc tertium edita*. Lipsiae 1915-1921.

OGIS = *Oriens Graeci inscriptiones selectae, ed. Wilhelmus Dittenberger*. Lipsiae 1893/95.

WELLES = *The Royal Correspondence in the Hellenistic Period*, New Haven 1934.

RE = *Paulys Real-Encyclopädie der classischen Altertumswissenschaft*. Neue Bearbeitung. Stuttgart 1894—.

TTAED = *Türk Tarih, Arkeologya ve Etnografya Dergisi*.

Dergi / Kitap  
Kütüphanede Mevcutlu

T.T.K. Belleteri, c. VIII / Sayı: 25,

II. Kânun. 1943, s. 177-201

197 TEMMUZ 1993

## NEŞRİ TARİHİ ÜZERİNDE YAPILAN ÇALIŞMALARA TOPLU BİR BAKIŞ\*

FAİK REŞİT ÜNAT

MF. V. Talim ve Terbiye Heyeti ve Türk Tarih Kurumu Üyelerinden

Osmanlı tarihinin ilk asırlarına ait olarak, zamanında telif edilmiş türkçe tarihler pek sayılıdır. Bunların arasında, on beşinci asırda yaşamış bir Türk müverrih tarafından açık ve canlı bir üslûpla, öz türkçe sözlerle yazılmış bir eser olan **Neşri Tarihi** nin hususî bir değer taşıdığı da malûmdur.

İkinci Meşrutiyetin ilânından sonra, Osmanlı tarihi üzerinde başlıyan çalışmalar sırasında, birkaç defa neşri temenni olduğu ve kararlaştığı halde, bugüne kadar henüz basılmamış olan bu eser üzerinde şimdiye kadar yapılmış olan çalışmalar, burada bir konferansın kadrosu içinde, gözden geçirilecektir. Bununla hem bu eser üzerinde durmuş ve çalışmış olanların değerli mesailerinin muhassalasını bir araya toplamaya, hem de Osmanlı Türk tarihinin ilk devirlerini aydınlatmaya yarar bir ışığın daha, umumî istifadeye konulması gereğini belirtmeğe çalışacağım.

Esas konuya girmeden önce Neşri'nin şahsiyeti ve eserinin mahiyeti hakkında kısaca şu malûmatın gözden geçirilmesi faydeli olacaktır.

### Neşri'nin hayatı ve şahsiyeti:

Müverrih Neşri'nin isminin *Mehmet* olduğunda, bu ismi zikreden kaynaklar, ittifak etmektedirler. Babasının adının Mustafa olduğunu da *Riyazî'nin Tezkiret-ül şuarasında* görüyoruz<sup>1</sup>. Bunu diğer bir kısım kaynaklar da teyit etmektedirler. **Neşri**, mevlâna Mehmed'in şairlik mahlâsıdır ki tarihine de alem olmuştur. Bunu,

\* Bu konferans, Türk Tarih kurumunun 6 Haziran 1942 tarihli ilmî toplantısında verilmiştir.

<sup>1</sup> *Tezkire-i Riyazî*.-Topkapı Sarayı Müzesi, Hazine kitapları, No. 1276, V. 89 r.

Machiel KIEL

MEVLANA NEŞRİ AND THE TOWNS  
OF MEDIEVAL BULGARIA

Historical and Topographical Notes\*

The only source which gives any details on such an important historical event as the downfall of the medieval Bulgarian state, is the chronicle of Mevlana Neşri, with which Victor Ménage has occupied himself so intensely.<sup>1</sup> In Neşri's late 15th century compilation is included a detailed and well informed account of the events just before the Battle of Kosovo (1389). This account, which is now lost, must have been written by an eye-witness, or at least have been told to the writer by an eye-witness, perhaps at the beginning of the 15th century. The other chronicler who also describes the conquest of medieval Bulgaria, the tsardom of Ivan Šišman, is Ruhi-i Edirnevî, who wrote a few years after Neşri. Ruhi's account is an independent version of the now lost early 15th century account, which is also Neşri's basis. Yet it is a much shortened and simplified version, leaving out the details which make the account of Neşri so interesting.

There are no local Bulgarian chroniclers relating the downfall of the old Bulgarian state with such a wealth of details as Neşri's source did. Old Bulgarian historiography, or what has come down to us, is almost non-existent. The work which in Bulgaria was long cherished as "The Anonymus Bulgarian Chronicle" and which deals with the period around 1400, is in fact an old-Bulgarian translation of the Byzantine-Greek chronicle of John Chortasmenos.<sup>2</sup> This

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<sup>1</sup> V.L. Ménage, *Neshri's History of the Ottomans: the Sources and Development of the Text*, London: Oxford University Press, 1964.

<sup>2</sup> See: D. Năstase, "Une chronique byzantine perdue et sa version slavo-roumaine..." in: *Cyrrillomethodianum*, IV, Thessaloniki 1977, p. 100-171 (especially 125, 45). The eminent specialist on Byzantine literature, Herbert Hunger, *Die hochsprachliche profane Literatur der*

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**NESHİRİ'S  
HISTORY OF THE  
OTTOMANS**

THE SOURCES AND DEVELOPMENT  
OF THE TEXT

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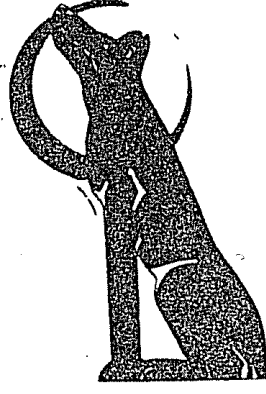
NEW YORK TORONTO

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Nesri

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**Fahriye Arık**

**On Beşinci Asır Tarihçilerinden**

**NEŞRÎ**

nin

**HAYATI VE ESERLERİ**

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	61394
Tas. No:	929 NEŞ

**Osman Bey ve Orhan Bey devirlerinin  
incelenmesi**

İstanbul  
BOZURKT BASIMEVİ  
1936

a Crimée. Enfin l'art bulgare l'utilisa à une époque où celle ci avait déjà laissé sa place à Byzance à une forme plus évoluée : la croix inscrite a quatre colonnes.

Il nous semble que l'église de Büyükada qui se rattache a l'école de Constantinople, pourrait prendre place dans cette nomenclature comme une edifice du début de 8. siècle.

17 TEMMUZ 1993

Dergi / Kitap  
Kütüphanede Mevcuttur

T. T. K. Belleteri, c. XV / sayı; 60

Elcim - 1951, s. 497-505.

## NEŞRİ TARİHİ ELYAZILARI ÜZERİNE ARAŞTIRMALAR

Prof. Dr. FRANZ TAESCHNER (Münster, Westf.)

MEVLÂNA MEHMED NEŞRİ'nin yazdığı eski Osmanlı tarihi, Osmanlı tarihnüvisliğinin eski ve yeni devirleri birbirine bağlayan dönüm noktasında vücade gelmiştir. Müellif, birinci devri sona erdirirken, bilhassa ÂŞIKPAŞAZÂDE gibi eski tarih yazarlara istinad etmiş ve ismi geçen bu tarihçinin eserinden yer-yer fıkralar dahi almıştır. Diğer taraftan Mehmed Neşri, kendisinden sonra yetişen Osmanlı müverrihlerine, eski Osmanlı tarihi için başlıca kaynak teşkil etmiştir. Orta Osmanlı devrine mensub tarih yazarlardan bulunan İDRİS BİTLİSİ, SAADETTİN, RÜSTEM PAŞA, SOLAKZÂDE, MÜNECCİMBAŞI ve ÂLÎ gibi müverrihler Neşri'nin eserinden iktibaslar yapmış ve bu sırada bazen müellif ismini kaydetmiş, bazen de bunu yapmamışlardır. NEŞRİ TARİHİ sonradan unutulmuşsa da, bu esere ait Hicrî 966 ve Milâdî 1558 tarihli biricik bir elyazması JOSEPH VON HAMMER tarafından keşfolunmuş ve Viyana devlet kütüphanesine getirilmiştir. Esere ait bu elyazısı elyevm Viyana kütüphanesinde H. O. 15, Kat: Flügel II, S. 209, Nr. 986 kaydiyle tescil edilmiştir.

Şunu da kaydedelim ki, Joseph von Hammer, CODEX HANIVALDANUS ismindeki kayıp bir elyazısının bir NEŞRİ TARİHİ olduğunu da tesbit etmiştir. Bilindiği veçhile, JOHANNES LEUNCLAVIUS, mezkûr elyazısının lâtince tercümesini "HISTORIAE MUSULMANAE TURCORUM... LIBRI XVIII" (Frankfurt 1591) ismindeki eserine almıştır. Joseph von Hammer'in bulduğu bu elyazısı, NEŞRİ TARİHİ'ne taallük eden etütler için tam bir asır boyunca başlıca bir temel teşkil etmiştir. Ancak XX. asırdadır ki, NEŞRİ TARİHİ'NE aid yeni elyazıları —ve bunlardan büyük bir kısmı Türk kütüphanelerinde olmak üzere— meydana çıkarılabilmıştır.

Malûm olduğu üzere NEŞRİ TARİHİ, eski Osmanlı devrine ait olup bize intikal etmiş olan sayıca çok az tarih eserleriyle birlikte, eski Osmanlı tarihi araştırmaları için büyük bir önemi haiz bir kay-

4242 KALICIN, M. L'homme dans l'œuvre de Neşri  
Neşri "Tarih-i Al-i Osman". *Études Balkaniques*, 19 ii  
(1983) pp.64-82

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