

SHERBET (Ar. Pers. Tk.), a fruit-based drink; the term is derived from the Arabic *sharba*, meaning a drink or beverage. Sherbet was first recorded in English in the early 17th century, and there are many other European cognate forms, viz. *sorbet* (Fr.), *sorbetto* (It.), *sorbete* (Sp.), etc. According to Turkish and European sources, in Istanbul sherbet was made from a variety of ingredients, of which the most common was lemon juice, mixed with sugar, honey and water, and sometimes with musk and ambergris, often cooled with ice or snow in summer, and served warm by itinerant vendors in the winter time. Other ingredients might include violets, *nîlüfer* (water-lily flowers), rhubarb, roses, lotus, tamarind and grapes. Richard Knolles, *The general history of the Turkes*, London 1621, describes a dinner given for foreign ambassadors in Istanbul in 1603, when "the table ... thus furnished, the guests without any ceremony of washing sat down on the ground ... and fell on their victuall, and dranke out of great earthen dishes, water prepared with sugar, which drink they call Zerbet"; elsewhere he mentions that it is made of "the juice of lymons, water and sugar". George Sandys, *A relation of a journey begun An.Dom.1610*, London 1615; an anonymous manuscript in the British Museum of 1027/1618 (Add. 23880); and J.-B. Tavernier, *a new relation of the Inner-Part of the Grand Signor's Seraglio*, London 1677, all describe the composition and serving of sherbet in detail.

The Turkish historian Ewliyâ Çelebi, *Narrative of travels in Europe, Asia and Africa*, tr. J. von Hammer, London 1834-50, lists the ingredients of a variety of sherbets, and another fruit-based drink, *khō shāb* (possibly with an alcoholic content) which was equally popular in the 17th century. He names the various districts where the sherbet-makers lived, such as Top Hane, Findıklı and Scutari, and their special products. He also describes a procession in 1042/1633, when the merchants of musk sherbets (*eshrîbe-yi mümesseke*) "pass exposing to public view in china vases and tankards every kind of sherbet made of rhubarb, ambergris, roses, lemons, tamarinds, etc., of different colours and scents, which they distribute among the spectators".

The lemon juice which was so important a component of sherbet, came from lemons (*lîmûn*), almost exclusively imported from the island of Chios; see Sandys, Du Loir, *Les Voyages*, Paris 1654, and R. Mantran, *Istanbul dans la seconde moitié du XVIII^e siècle*, Paris 1962, for the Turkish sources. Sherbet was served in pottery or glass covered bowls; a Turkish painting of a *sherbetçî* shows the sherbet seller at his stall, working a hand-pump in order to activate a sherbet fountain (Warsaw University Library, Teka 171, no. 536). A by-product of the sherbet industry was the ingenious invention, at Kütahya in the early 12th/18th century, of pottery lemon-squeezers with a concealed trap; see J. Carswell, *The lemon-squeezer: an unique form of Turkish pottery*, in *IV^{me} Congrès International d'Art Turc*, Univ. de Provence, Etudes historiques 3, Aix 1976.

Bibliography: Given in the article. See also J.W. Redhouse, *A Turkish and English lexicon*, Constantinople 1890, s.vv. *sharâb*, *sherbet*, *sherbetçî*.

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SHEREF, 'ABD AL-RAHMÂN (1853-1925), late Ottoman historian and statesman.

'Abd al-Rahmân Sheref was born in Istanbul, the son of a chief clerk at the Imperial Arsenal (*Topkhâne-yi 'âmîre*), whose family hailed from Safranbolu in northwestern Anatolia. 'Abd al-Rahmân Sheref graduated from the famous Galatasaray Lycée in 1873. After this he taught at several different establishments,

from the *Makhredj-i Aklâm* (a college for civil servants which existed between 1864 and 1876) to the *Dâr al-Fünûn* (University), which was re-opened in 1900, having been closed since 1880. All through the long reign of 'Abd al-Hamîd II (1876-1909 [g.v.]) he was a central figure in the educational establishment, serving for sixteen years as director of the Civil Service Academy (*Mekteb-i Mülkiyye*) and for fourteen as director of the Galatasaray Lycée.

After the Constitutional Revolution in 1908, 'Abd al-Rahmân Sheref gained even more prominence. He was appointed to the Senate (remaining a member until the end of the Empire) and was made Minister for the *Defter-i Khākānî* (Revenue Register). He also served as Minister of Education for three short spells and as Minister of Pious Foundations (*Ewķāf*) and President of the Council of State. As Minister of Education, he took the initiative in founding bilingual (French-Turkish) "model" (*nümûne*) secondary schools.

From 1909 until the end of the empire in 1922 he was the last official chronicler (*wak'â-nüvîs*) of the Ottoman Empire. In this capacity, he finished the eighth and last volume of the history of his predecessor Luţfî Efendi. His own chronicle of the years 1908-18 has remained unpublished. 'Abd al-Rahmân Sheref's importance for the study of Ottoman history lies not so much in any great originality or depth but in his work as an organiser and populariser. He published fourteen books and numerous articles. Some of the former, such as the *Ta'rikh-i dawlet-i 'othmâniyye* (1883) and the *Fedhileke-yi ta'rikh-i dawlet-i 'aliye-yi 'othmâniyye* (1884) were widely used as textbooks in schools. He also wrote a regular historical column for the newspaper *Wâkîf* ("Time"). 'Abd al-Rahmân Sheref was instrumental in establishing history as a modern discipline in Turkey. The most important step in this direction was the establishing in 1910 of the *Ta'rikh-i 'Othmânî Endjümeni*, (Society for Ottoman History). This society, of which he became permanent president, concentrated on translating European works on Ottoman and Turkish history and on text editions. Its main aim, the publication of a large-scale Turkish history of the Ottoman Empire, was not realised during his lifetime, but the institute's journal, *Ta'rikh-i 'Othmânî Endjümeni Međimû'ası* (*TOEM*), published from 1910 to 1924 and continued under the title of *Türk Ta'rihi Endjümeni Međimû'ası* until 1928, was the first of its kind in the Empire.

In 1923, 'Abd al-Rahmân Sheref was elected to the National Assembly in Ankara as one of the representatives for Istanbul. He also headed the Turkish Red Crescent Society. In 1925 he fell ill; he died at Istanbul at the age of 72 and was buried in his native Eyüp.

Bibliography: Efđal ül-Dîn [Tekiner], *'Abd ül-Rahmân Sheref Efendi terđjüme-yi hâli, hayât-i resmîyyesi ve khususîyyesi*. Istanbul 1927; İbrahim Alaettin Gövsa, *Türk meşhurları ansiklopedisi*, Istanbul n.d.; M. Orhan Bayrak, *Osmanlı tarihi yazarları*, Istanbul 1982; Osman Ergin, *Türkiye maarif tarihi*, Istanbul 1977; Murat Belge (ed.), *Tanzimat'tan Cumhuriyete Türkiye ansiklopedisi*, Istanbul 1985, vi.

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SHEWĶİ BEG (Şevki Bey in present-day Turkish orthography), Turkish composer of great popularity, was born the son of a comb-maker in 1277/1860 in the Fâtih quarter of Istanbul. The exceptionally gifted young man was accepted at the Sultan's music school (*Mûzika-i hümayûn mektebi*) under the aegis of Callisto Guatelli (1868-99), and studied there under