

17011 NORTON, Claire. Being Tiryaki Hasan Pasha: the textual appropriations of an Ottoman hero.

Tiryaki Hasan P.  
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*Frontiers of the Ottoman imagination: studies in honour of Rhoads Murphey*. Ed. Marios

Hadjianastasis. Leiden: Brill, 2014, pp. 86-110.

"Tiryaki Hasan Pasha has been variously appropriated and reinvented ... None of these incarnations accurately represent or correspond to the man who successfully defended Nagykanizsa castle against Habsburg besiegers in 1601."

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

01 Ocak 2019

## Being Tiryaki Hasan Pasha: The Textual Appropriations of an Ottoman Hero

Claire Norton

Tiryaki Hasan Paşa  
(190970)

02 Temmuz 2018

### Introduction

In 1600 an Ottoman army captured the Habsburg-held fortress of Nagykanizsa [Kanije] near Lake Balaton in what is today Hungary. The following year the Habsburgs attempted to re-take the castle. They were unsuccessful, largely as a result of the weather, a collapse in morale among the besieging army, or the clever military stratagems employed by the new Ottoman commander of the garrison, depending on your point of view, political interests, or the sources you have read. There are a number of extant Ottoman and modern Turkish accounts of the 1601 defence of Nagykanizsa. All of these sources reinterpret the successful defence in line with the interpretative, ideological and narrative agendas of the author and their implied audience(s).

All centre their accounts around the commander of the garrison and hero of the defence, a man known as Tiryaki Hasan Pasha. The textual Tiryaki Hasan Pasha is a vicissitudinous, fluid, contested figure, capable of being all things to all people. Synecdochally he stands for the ideal Ottoman commander: religious, just, competent; a wise and learned councillor, a vizier, court official, and *mucahiddin* [combatant]. He is also a border *gazi* [frontier raider], a liminal warrior who stands apart from the centre, refusing accolades, gifts and appointments from his 'superiors' in Istanbul, making his own military and administrative decisions, rewarding his men from his own wealth, and crowning another border commander King of Hungary. He is a warrior saint, a doer of exemplary or miraculous deeds, a heterodox dervish who communes and intercedes with God and the Prophet: the epitome of the Janissaries' *Bektaşî* saints. He is also a Turkish hero fighting to preserve the (proto)-nation. He is variously described as "an unequalled vizier endowed with Platonic wisdom, and a man of the sword and of valour unparalleled in his time for both his courage and insight and good judgement in public affairs and one of the most wise and good councilors," but also as "a worn out, old, dilapidated, drug addict and scoundrel [...] with snot running

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down one nostril [and without even] the strength to tie up his trouser cord".<sup>1</sup> What explains these multiple incarnations?

This article will explore how and why the identity of this late sixteenth and early seventeenth century Ottoman border commander was variously appropriated, and re-invented by different Ottoman and modern Turkish writers. My approach in this article is informed philosophically by non-correspondence theories of meaning and truth, that is pragmatist-influenced theories which foreground use; and a Rortian non-representationalist epistemology.<sup>2</sup> I find realist approaches, which employ an epistemological model based on the explanatory concept of a mind-independent reality that can be used as a foundation for our knowledge claims to be problematic. Our interaction with, and apprehension of the world is mediated by the interpretative paradigms, explanatory frameworks, and conceptual schemas we necessarily use to comprehend and interpret sense-data. In other words although our perceptions are caused by the world it is not helpful to think of them representing an essentially unobtainable, singular, noumenal, mind-independent reality that is somehow out there and acts as a foundation to, or guarantor of, the truth of our cognition. Instead it is more useful to think in terms of plural, subjective realities that are determined by the hermeneutics or elucidatory practices of different interpretative communities. Thus while I agree that the protocols of the historical method constitute the communally-agreed upon norms of the profession and define history as a distinct literary genre, I do not agree that they provide the means by which we can directly access a singular, determinate past as it really was.<sup>3</sup> As such I see history as a cultural practice that has

- 1 The first quote comes from Istanbul: Millet Kütüphanesi, A.E.Tar.188 (1810) fol.1b and the second from London: British Library, O.R.12961 (1789) fol.7b.
- 2 For Rorty see Richard Rorty, *Truth and Progress: Philosophical Papers vol.3.* (Cambridge: Cambridge University Press, 1998), and Rorty, *Objectivity, Relativism and Truth: Philosophical Papers vol.1.* (Cambridge: Cambridge University Press, 1991). For theories of meaning as use see Stanley Fish *Is There a Text in this Class? The Authority of Interpretive Communities,* (Cambridge Mass.: Harvard University Press, 1980) and Ludwig Wittgenstein *Philosophical Investigations,* trans. G.E.M. Anscombe. Edited by G.E.M. Anscombe, R. Rhees and G.H. von Wright (Oxford: Basil Blackwell, 1958).
- 3 For a more in depth discussion of some key philosophical issues as they pertain to the discipline of history and its role in society see Mark Donnelly and Claire Norton, *Doing History,* (London: Routledge, 2011), chapters five and six in particular discuss the epistemic genre choices historians make when researching and writing their histories. See also the forthcoming book, Donnelly and Norton *Liberating History: Truths, Power, Ethics,* (London: Routledge, forthcoming).

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21 Kasım 2017

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Y SURAT 1996

TIRYAKI  
HASAN  
PAŞA  
- KANIJE

6596. Baysun, M. Cavit: Tiryaki Hasan Paşa ve Kanije savaşı  
[yazan M. Cavit Baysun]. - İstanbul, 1950. - 47 S. - (Milli  
Eğitim Bakanlığı köy kütüphanesi ; 15)  
Inhalt: Tiryaki Hasan Paşa und die Schlacht um die Festung  
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- Tiryaki Hasan  
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STAUFFER, A. Die Belagerung von Kanizsa  
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21 AGUSTOS 1991

علي رضا قره بلوط , معجم المخطوطات الموجودة في مكتبات  
استانبول و أناطولي, الجزء الأول, [y.y.,t.y.] , ISAM 141806

s. 148

04 NISAN 2006

Tiryaki Hasan Paşa  
0477 - أحمد بن عثمان بن ثاني الرومي العثماني

عاش في القرن 11-12 هـ تقريبا

من تصانيفه :

1 - مناقب ترياكي حسن باشا - في التاريخ (ت)

مراديه رقم 2/5070 ورقة 22-87 ؛ جشنكير رقم

2/5070/772 ورقة 22-87 ؛

2 - غزوات ترياكي حسن باشا - في التاريخ (ت)

علي أميري 187 ورقة 61 ؛ رقم 188 ورقة 56 ؛

رقم 189 ورقة 19 ؛ أحمد ثالث رقم 347 ورقة 57 ؛