EVLİYÂ ÇELEBİ

Studies and Essays
Commemorating the 400th Anniversary
of his Birth

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REPUBLIC OF TURKEY MINISTRY OF CULTURE AND TOURISM PUBLICATIONS
Portrayal of Evliya Çelebi by Fahrettin Arkunlar, published in Reşad Ekrem Koçtu’s *Türk Tarihinde 50 Büyük Adam* [The Fifty Greatest Men of Turkish History] (Istanbul 1960).
Evlîyâ Çelebi and his travels, by the pen of Sabiha Bozcah. The drawing was published in the article “Evlîya Çelebi” in Reşad Ekrem Koçu’s, *İstanbul Ansiklopedisi* (vol 10, p. 5420, Istanbul 1971)
FOREWORD

In recent years our ministry, under the auspices of UNESCO, has undertaken important initiatives in the area of culture, art and literature, inscribing such figures as Mevlana Rumi, Yunus Emre, Kâtip Çelebi and Osman Hamdi Bey in the annals of our global heritage, to which we now add the figure of Evliyâ Çelebi. Throughout the year 2011 and continuing into 2012, Evliyâ Çelebi has been commemorated in connection with the 400th anniversary of his birth, through various activities in many parts of the world and especially in Paris, where UNESCO has its headquarters.

Evliyâ, with his enormous ten-volume work, occupies an important place among world writers. The lands which he traveled in and recounted in his work include, outside of Turkey, the following present-day countries (in alphabetical order): Albania, Armenia, Austria, Azerbaijan, Bosnia, Bulgaria, Croatia, Djibouti, Egypt, Eritrea, Ethiopia, Georgia, Greece, Hungary, Iran, Iraq, Israel, Jordan, Kosovo, Lebanon, Macedonia, Moldavia, Montenegro, Palestine, Romania, Russia (Tataristan), Saudi Arabia, Serbia, Slovakia, Somalia, South Sudan, Sudan, Syria, Ukraine (Crimea).

Aside from the huge ten-volume work that he left behind, there are only a few documents that mention Evliya Çelebi’s name. He himself claims that his life of travel began when, seeing the Prophet in his dream, instead of saying “Intercession (şefâ’at), O messenger of God!” he said, “Travel (seyâhat), O messenger of God!” and it continued until he was nearly seventy years old. His Seyahatnâme or Book of Travels is used today as a rich source of information about many countries and societies. In addition to his encyclopedic Seyahatnâme, which contains his observations about numerous peoples and various ethnic, religious and national groups in the countries and territories he visited, he also left behind a 5½ meter long map of the Nile, with drawings and annotations, as another contribution to our global cultural heritage.

This book, which includes articles and essays by many distinguished writers and academicians, while contributing to research on Evliyâ Çelebi, also provides a visible testimony to our share in the global cultural heritage and enshrines the labors of a good many people from different countries. These include the Ottoman statesman and man of culture, Hacı Beşir Agha, of Sudanese origin, who in the mid-18th century had the unique manuscript of the Seyahatnâme brought from Cairo to Istanbul and assured that it would be copied; the famous Austrian historian, diplomat and orientalist, Joseph von Hammer-Purgstall, who introduced Evliyâ Çelebi to the world at the beginning of the 19th century; the student at the military medical academy, Kilisli Rifat [Kardam], who toward the end of the 19th century spent all his free days for six years copying the text of the Seyahatnâme for publication; and the Istanbul researcher, Dr. Pinelopi Stathi, who in the 2000s discovered a Greek archival document drawn up for Evliyâ by the patriarch of St. Catherine’s Monastery on the Sinai Peninsula and made it known to the world.

This book, the cumulative product of the efforts of scholars and critics from several countries and nationalities, is a fitting monument to Evliyâ Çelebi, who was adamantly opposed to ethnic discrimination and religious bigotry, as one can see throughout the pages of the Seyahatnâme. I believe that this publication, achieved on the 400th anniversary of his birth, will pass into history as an important document of international scientific cooperation in Turkish cultural studies. I offer my sincere thanks to all those who contributed their efforts to bringing it about.
The Banks Association of Turkey bears an important responsibility, not only to develop the financial sector and banking industry in Turkey, but also to strengthen the country’s position and reputation on the global stage. In this regard, the Association supports the publishing of books in English on Turkey’s cultural, artistic, and historical riches, helping to promote Turkey around the globe in collaboration with the Ministry of Culture and Tourism. Following the books titled “Istanbul and the Grand Bazaar,” “World Heritage in Turkey,” “Ottoman Painting,” and “Through Foreign Eyes: Istanbul in World Literature” we now take great pleasure in publishing “Evliyâ Çelebi.”

Evliyâ Çelebi left behind a magnificent work of ten volumes called the Seyahatnâme (Book of Travels), a marvelous contribution to the world cultural heritage. On the occasion of the 400th anniversary of his birth in 2011 he was celebrated in a number of events organized by UNESCO, both in Turkey and throughout the world.

Evliyâ Çelebi devoted nearly forty years of his life to travel, journeying through Anatolia, Southeastern Europe, Crimea, Ukraine, the Caucasus, Iran, and the Arab world. In the Seyahatnâme he masterfully narrates his adventures and experiences, describing also the places he has seen — people and nature, cities and their sociocultural life, buildings, and many other subjects.

Another important work of Evliyâ Çelebi is his map of the Nile River. Realizing the significance of maps during the course of his travels, he journeyed from north to south along the Nile, the geography of which was little known at the time, and inscribed on his map all that he had seen — villages, towns, cities, bridges, mountains, and fortresses. Dating from a time when the source of the river was yet unknown, the Nile map is a highly significant work that showcases Evliyâ Çelebi’s greatness as both a writer and a traveler.

Through his works, Evliyâ Çelebi provides a window opening onto the Ottoman world and the world outside it. As one who grew up in the capital and the palace, and who traveled throughout the Empire and in neighboring countries, he recorded his observations about both the center and the periphery. Thanks to the information on the amenities, customs and traditions of the cities through which the author traveled, the Seyahatnâme may also be considered as a cultural encyclopedia relating to geography, biography, language, folklore, arts and economy.

This book, “Evliyâ Çelebi: Studies and Essays Commemorating the 400th Anniversary of his Birth,” comprising studies by esteemed authors and scholars from many different countries, makes an important contribution to our knowledge of Evliyâ Çelebi and his works in all of their different aspects. I thank both the esteemed researchers who prepared and edited the book and the Ministry of Culture and Tourism for its cooperative effort in promoting the English translation of this very special publication.

Hüseyin AYDIN
Chairman of the Board
The Banks Association of Turkey
# Introduction

In 2011 we celebrated the 400th anniversary of the birth of Evliyâ Çelebi, the foremost of world travelers and author of an important work of world cultural heritage, the *Seyahatnâme* or Book of Travels.

Evliyâ Çelebi, who claimed to be born on 10 Muharrem 1020 / 25 March 1611 (I.59a), arouses great interest because of his life devoted to travel and his gift as a writer. Born and bred in Istanbul, he was a passionate traveler who made journeys from Central Europe to Iran, from Ukraine to Sudan; from the famous cities known as Kızılelma (Red Apple / Golden Apple — Ottoman designation for Western European capitals not yet conquered) [see in this book # 39] as far as ports in Somalia whose very names no one had heard [see in this book # 20]. With endless curiosity, he observed societies, events, people — not only people, but animals, plants, cities, buildings, everything; and not only observed, but turned his observations into words, into writings, as though he were stringing pearls. He wanted to know what was going on in America. He vied with Western geographers. Past age sixty, he went off to explore the mysterious Nile and then documented his discoveries in detail, in the last volume of his magnum opus as well as in a huge map [see in this book # 20, 49]. With his evolved personality, he broke the molds of his society and, in his writings, went beyond his age [see in this book # 47].

The *Seyahatnâme* is a window that opens on the Ottoman world of the 17th century; the author, Evliyâ Çelebi, can be considered the genius of Ottoman Turkish literature, culture and history [see in this book # 3]. In accepting the task, offered by the Turkish Ministry of Culture, of preparing this commemorative volume on the 400th anniversary of his birth, our primary goal was to introduce Evliyâ Çelebi and the *Seyahatnâme* from every perspective, to present what has been learned until now and to add new information. We especially wanted to draw attention to studies done and published outside of Turkey that have not been adequately followed inside the country. While the articles in this volume increase our knowledge of Evliyâ and his work, there is one point that readers and researches should bear in mind: Evliyâ Çelebi studies (sometimes the term Evliyâ-ology has been used) are a relatively young field. As Robert Dankoff, the acknowledged master of the field in our day, has frequently reminded us, we are still at the beginning of the journey. Much work remains to be done in order to unlock the secrets of Evliyâ and his work.

It is a great honor for us to publish the articles of the scholars of culture, literature and history that we requested for this book, which had to be prepared in a relatively short time. Unfortunately, sections on Istanbul, the Balkans, and Ottoman history in the *Seyahatnâme* — topics that ought to have been included — were not prepared in time. As a small consolation, readers will find references to published works on these and many other topics in the up-to-date bibliography that we have added to this volume.

Prof. Pierre MacKay, one of the great Evliyâ-ologists, sent photocopies of documents connected with the *Seyahatnâme* manuscripts. Prof. Gisela Procházk-ka-Eisl helped secure documents in the Austrian State Archives. Dr. Yahya Kemal Taştan helped secure documents in the Ottoman Archives of the Turkish Prime Ministry and published articles in the old Dergâh magazine. Our dear colleague Prof. Erika Glassen sent her copy of the original cover made by Mümîf Fehim for volume 3 of Reşad Ekrem Koçu’s simplified version. Our dear friend Prof. Jost Gippert sent photographs taken in 2009 of St. Catherine’s Monastery on Mt. Sinai from whose patriarch Evliyâ obtained a patent of safe conduct. Our student and friend Doç. Nurettin Gemici carried out the manuscript research in the Istanbul libraries that we requested. Our friends Nedret İşli and Sabri Koz, foremost figures in the field of Istanbul book culture, were unsparing in their assistance.

Our students, who shared our obsession with Evliyâ Çelebi and his work, also shared our excitement in preparing this book. We thank them all, and in particular Arzu Erekli, Hilal Gaye İnce, Aslı Yerlikaya, Müessar Yeniay, Naim Atabâgsoy and Yeliz Özay for their unstinting help. We are also grateful to Başak Bitik, Michael D. Sheridan and R. Ashlan Aksoy-Sheridan for their editorial assistance. We wish to thank the Ministry of Culture and Tourism of the Turkish Republic for giving us the opportunity to prepare this book; the Banks Association of Turkey for sponsoring the English edition; and our dear friend and colleague, Robert Dankoff, for accepting the editorship of the English edition.

Editors
Nuran Tezcan • Semih Tezcan
2011 — declared by UNESCO as the Year of Evliyâ Çelebi — saw an outpouring of conferences, exhibitions and books on the subject. The books, at least, have continued into this year. The result is a plethora where before there was a dearth. The Bibliography — included in this book and also available online (http://www.bilkent.edu.tr/~tebsite/kaynaklar/kaynakalar.htm) — includes about 225 new entries since the last update (March 2011), of which 180 were published in the last year or so. These range from single-page vignettes, like one on bananas (see in this book # 28), to full-scale monographs, like one on food culture (see in Bibliography: M. Yerasimos 2011).

Most of the scholarship nowadays is in Turkish. This was not always the case. As Nuran Tezcan’s survey shows (see in this book # 9), up until the 1980s it was mostly in German. To sample the full range, one would have to read articles in Albanian, Arabic, Georgian, Greek, Hungarian, Serbo-Croatian, and several other languages. One of the aims of the original book, of which this is a translation, was “to draw attention to studies done and published outside of Turkey that have not been adequately followed inside the country.” And similarly, one of the aims in translating the book is to make some of the best current study available to those who do not read Turkish.

I wish to thank, first of all, the authors of these articles, many of whom generously cooperated in the process of Englishing the book. Some of the articles were originally written in English (# 33, 43, 45, 46, 55). Of some, the English versions were provided by the authors (# 4, 16, 21, 40, 41). For some, I am grateful to the translators: Andrea Brown (# 22, 37), Ferenc Csirkés (# 35), Mary Işın (# 6, 24, 32, 54), Sooyong Kim (# 36), Gary Leiser (# 10, 13, 17, 18, 19, 23), R. Aslıhan Aksoy-Sheridan and Michael D. Sheridan (# 50, 51, 52, 56, 57, 58), Judith Wilks (# 14). The remaining articles were translated by myself.

In all cases, I exercised a wide editorial discretion. First, I wanted to be sure that Evliyâ’s work was presented fairly and accurately. Second, I wanted to be sure that readers would confront clearly written texts that conveyed their authors’ intention. Where required — and usually in consultation with the authors — I made minor changes, additions, or subtractions. I have also added a good many cross-references to other articles in this book. The bibliography for each article was limited to those works actually used or cited. I would like to thank Sooyong Kim, Hakan Karateke and Michael D. Sheridan for help in editing some of the articles.

For the sake of uniformity, all references to the Seyahatnâme are to volume and folio of the original manuscripts (references that can be traced in the YKY edition). [See in this book # 10] For Volumes 1-8, this means the series S that has been identified as the autograph. For Volumes 9-10, this usually means the series Y, occasionally Q where the text is lacking in Y. One book, cited frequently in these articles, is referred to by the following abbreviated title: An Ottoman Traveller = Robert Dankoff and Sooyong Kim, An Ottoman Traveller: Selections from the Book of Travels of Evliya Çelebi (London: Eland, 2010).

Robert Dankoff, August 2012
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The walled city has twelve towers all around, including Eastern Tower, Western Tower, Tower of the Franks, Tower of the Agha, Tower of the Gate, Flat Tower, Tower of Saladin, Tower of the Architect. These towers are very highly wrought and beautifully adorned, each one three stories tall and each one able to hold a thousand men. (Seyahatnâme X.Y77b)