Preface by the Author's Son

My beloved father, who was neither a writer nor an historian, wrote his memoirs in Ottoman Turkish over an eleven-year period from 1961 to 1972, mostly when he was in his sixties. In doing so, he was recalling events some of which had occurred more than fifty years earlier. Having covered the period of half a century that had elapsed since his birth in 1903, he broke off his narrative when it had reached 1958 – the year when I left Alexandria to begin my further education in England.

My father's memoirs are of particular interest in that he is the only one of the Imperial Princes of the Ottoman Dynasty to have recorded not just what life was like in his homeland during the reign of the last Sultans – leading up to the time when the Imperial family were exiled from Turkey in 1924 – but also the course of events following their exile. With his death in 1983, the last of the Imperial Princes who had lived through the last years of the Ottoman Empire as an adult was lost to us. Those Imperial Princes who survived him were all children in 1924. My father was a unique witness to a turning point in history – a time when empires were being supplanted by new forms of government that had been inspired by the burgeoning ideals of nationalism and republicanism.

These memoirs were written in the Arabic script: this is how my father learnt to write Turkish as the language was always written this way until November 1928, when Latin characters began to be used. The memoirs were written primarily for my benefit, and my father was not expecting that they would eventually appear in book form. Indeed, when they were published in Turkish in 2004, it was a surprise to all those who knew him to find that he had ever undertaken the task of setting them down on paper. He did not show them to me during his lifetime; the only person to read them while he was still alive was my mother. They remained in her possession in Egypt until she passed away in 1995.

The title he himself gave to them was *Vatan ve Menfâda Gördüklerim ve İşittiklerim* – 'What I Saw and Heard in my Homeland and in Exile'. However, when the Turkish edition of the book appeared, this title was changed by the publisher to *Bir Şehzadenin Hâtırâtı* – 'Memoirs of an Ottoman Prince'. To give some idea of the

scope of my father's memoirs, it is worth noting that all but one of the 37 Imperial Princes and all but three of the 42 Imperial Princesses who were sent into exile are mentioned in this book. Not only was he in regular contact with those members of the Imperial family who resided on the Côte d'Azur and in Egypt, but he also visited those who lived elsewhere – in Paris, Beirut, London and New York.

The process of preparing the Turkish edition for publication began with the painstaking transcription of my father's manuscript – which consisted of seven exercise books – from the Arabic script into the Latin script. This task was performed with great diligence over a period of three years by Mr. Seyyid Ali Kahraman, who worked at the Ottoman Archives in İstanbul.

Subsequently, I rearranged the material in certain places to rectify the chronology of events; I also removed some passages that were either repetitive or of little interest to the reader, and corrected the names of a good number of foreign people and places. Further changes of this kind were made by John Dyson in preparing the English translation – see the 'Translator's Note to the Reader' for details of these.

I also added the following pieces of material to the Turkish book (in the English translation, these have been substantially revised and / or updated):

1) The 'Preface by the Author's Son' and the 'Epilogue by the Author's Son' – the latter recounting the lives of my parents and of my own family subsequent to the time when my father's narrative is broken off;

2) Captions for the photographs I selected to illustrate the narrative;

3) The 'Appendices' – documents pertaining to certain events and personages described in the book;

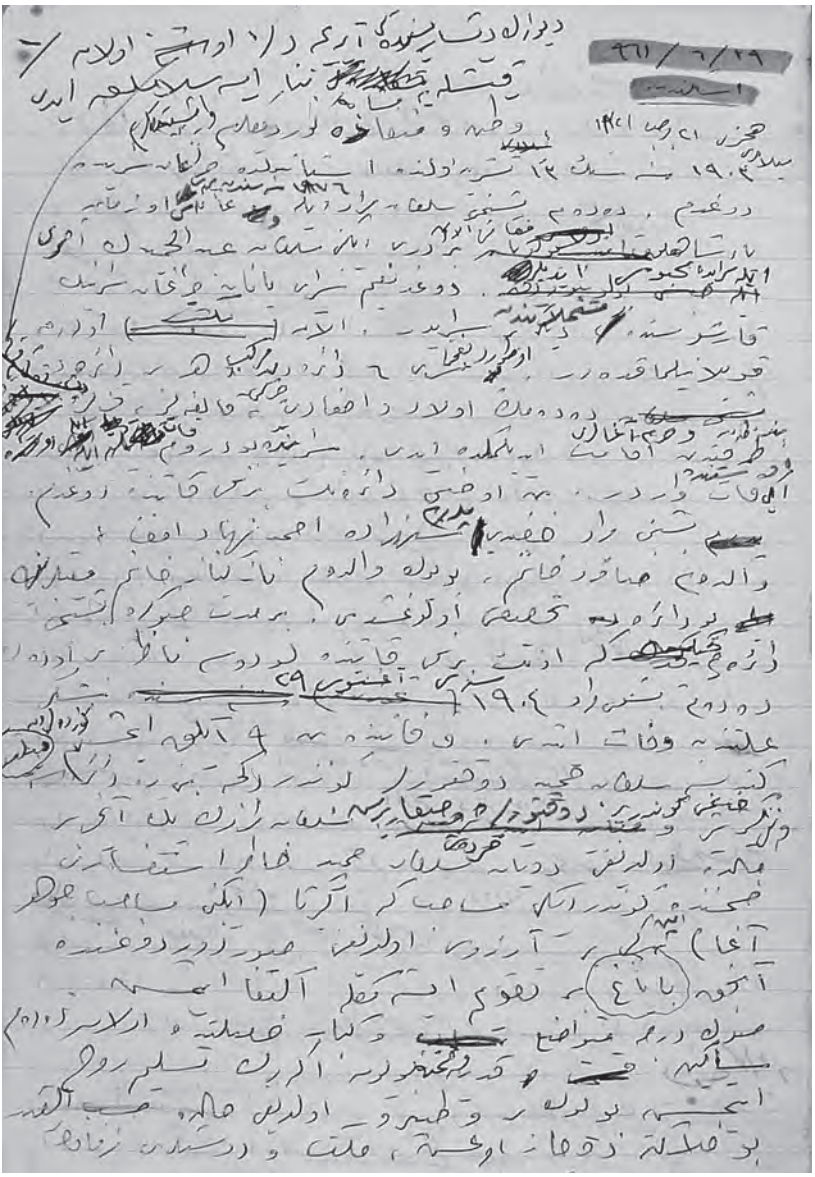
4) The 'Tables and Charts Relating to the Ottoman Dynasty', which provide some basic facts about the Imperial Princes and Princesses who figure in the Genealogies;

5) The 'Genealogies', which are designed to enable the reader to identify some of the key people mentioned in the book and to place them within the context of their respective dynastic families. Please note that the abbreviated family trees entitled 'The Egyptian Royal Family' are not intended to be comprehensive; their purpose is purely and simply to show the intermarrying that took place between members of this family and members of the Ottoman Imperial family.

Please refer to the 'Translator's Note to the Reader' (Section B) for full details of the extensive changes and additions that have been made to the 'Introduction' in the English translation.

Finally, my daughter Ayşe Gülnev and my younger son Selim Süleyman have prepared a brief 'Historical Background' designed to place the events of the book in their historical context.

Osman Selaheddin Osmanoğlu
İstanbul, 2016



A page from one of the notebooks in which Ali Vâsıb Efendi wrote his memoirs

Acknowledgements

There has been one person above all who has made the publication of the English version of my father's memoirs possible. I would like to express my deep gratitude to **John Shakespeare Dyson**, who has been very diligent and extremely thorough in translating into English and editing what is a very difficult Turkish text written in the palace style of a century ago. During the course of the translation he has left no stone unturned in his endeavours to improve the text. He has utilised his editorial skills to re-arrange the text where necessary and has researched numerous events, names, dates, etc., thus rectifying a number of the flaws in the original Turkish version. I would additionally like to thank him for his unstinting efforts in editing the entire book and producing the footnotes in consultation with me.

In addition, I would like to put on record my sincere gratitude to my relative **Prof. Edhem Eldem**, who has guided me from the very outset and provided me with much valuable advice. During the process of preparing both the Turkish and the English versions of these memoirs for publication, he has shed light on many of the historical events and personages mentioned in the book.

I would like to thank **Seyyid Ali Kahraman**, who over a period of three years transcribed my father's manuscript – which was handwritten in Turkish in the Arabic script – into the Latin script, thus making it possible to publish the memoirs in Turkish in the first instance. It was also he who gave me access to the Ottoman Archives in İstanbul, thus enabling me to compile the tables and charts at the back of the book.

I would also like to convey my affectionate thanks to my daughter **Ayşe Gülnev** and my younger son **Selim Süleyman** for jointly compiling the 'Historical Background', which I am proud to include in this book.

Finally, my thanks are due to the editorial staff at **Timaş Publishing Group**, past and present, for their efforts in preparing this book for publication.

Significant support has also been received from the following:

the late Semuh **Âdil** (personages in İstanbul in the early 1920s)

Dr. Emre **Aracı** (composers and musicians at the Ottoman court; Ottoman marches; supplying the music for Fehime Sultan's 'National Unity March')

Ludwig **Bayer** (German words and names; place names in Austria)

Hüseyin **Birol** (supplying certain of the documents used as Appendices)

Tomas **Çerme** (Armenian names)

Prof. Ekrem Buğra **Ekinci** (Ottoman customs, traditions and political history)

the late P'al **Felkai** (Hungarian words, names and place names)

Essam **Heikal** (Arabic words and names; place names in Egypt)

H.R.H. Prince Abbas **Hilmi** (the Egyptian Royal family; personages in Egypt during the monarchy; Arabic words and names)

Caroline **Horaist** (French words, names and place names)

the late Enis **Köprülü** (Hungarian words, names and place names)

Sinan **Küneralp** (Ottoman statesmen, diplomats and military commanders)

İlyas **Mirzayev** (Russian names)

H.R.H. Princess **Nadjia** (Doğan) of Afghanistan (Italian words, names and place names)

H.H. Patricia Emine **Osmanoğlu** (Portuguese names and place names)

H.I.H. Grand Duchess Maria Vladimirovna **Romanova** (identities of members of the Romanov Dynasty)

Emin **Saatçi** (Greek names)

Berrin **Torolsan** (Ottoman clothes and cuisine; names of trees and plants)

Dr. Yaşar **Yücel** (medical terms)

Ziynet **Yücel** (the traditions of Galatasaray High School)

Finally, I would like to thank all those members of the Ottoman family who provided information about the people and places mentioned in the book.

Photographs and reproduced documents

Although the vast majority of the photographs and documents reproduced in this book have come from my father's collection, a few were kindly supplied by other people. I am particularly grateful for the photographs of important personages of the late Ottoman period which Yapı Kredi Publications have allowed me to reproduce.

Translator's Note to the Reader

In the following pages I will attempt to give an account of the changes the Turkish text of 'Memoirs of an Ottoman Prince: What I Saw and Heard in my Homeland and in Exile' has gone through in the process of being translated into English and edited – though perhaps 're-edited' would be a more accurate term as a great deal of editing had already been carried out by Osman Selaheddin Osmanoğlu (whom I shall refer to as 'Osman Selaheddin Efendi' hereafter – *Efendi* being an honorific added in Turkish after the forename(s) of an Ottoman Imperial Prince) in the process of reading through his father's manuscript and selecting the material that appeared in the Turkish version of the book.

Firstly (in Section A), I will describe the changes I have made to the text of the Turkish book at 'macro' level – omissions and re-orderings of material; secondly (in Section B), I will endeavour to account for my additions of new material; thirdly (in Sections C, D, E and F), I will outline the editorial changes I have made at 'micro level' such as the standardisation of place names and of personal names, titles, honorifics and nicknames – touching on some of the difficulties involved; and finally (in Sections G and H), I will explain my policies with regard to the author's descriptions of historical events and personages, and to the conversion of dates to the Western calendar.

A) EDITORIAL CHANGES MADE IN THE ENGLISH TRANSLATION

As Osman Selaheddin Efendi explains in his 'Preface by the Author's Son', the Turkish text – first published under the title *Bir Şehzadenin Hâtırâtı* by Yapı Kredi Publications in 2004 – was not written by his father in strict historical order; in preparing the manuscript for publication in book form, Osman Selaheddin Efendi arranged those parts that he had chosen for inclusion in as close an approximation to historical order as was possible given the somewhat disconnected nature of the material. Consequently, it should always be borne in mind that however many changes I may have made to the text of *Bir Şehzadenin Hâtırâtı*, these changes

are still smaller in scope than those that were made when the manuscript was first 'knocked into shape' to form a basically cohesive and sequential narrative.

I should make it clear at the outset that the chapter divisions in the 'France' and 'Egypt' sections of the English translation are my own. In the Turkish book, these two sections were not divided into chapters at all. There were four 'İstanbul' chapters, as there are in the English book, and 'Hungary and Austria' was a separate chapter.

As far as editing is concerned, perhaps the easiest part of my job was to remove the repetitions, of which there were a fairly large number – especially in the 'France' section.

But it was the task of rearranging and re-ordering the text that mostly occupied me, and it was the difficulty and complexity of this task that ensured that the whole project took no less than seven years to complete. This rearranging and re-ordering has been carried out in a number of ways and for a number of reasons.

At 'macro' level, the most important of the changes I have made is the grouping together in one place of the various pieces of material about the same subject (for instance, foreigners the author met on the Côte d'Azur) that sometimes occur haphazardly throughout the 'France' and 'Egypt' sections of the Turkish. As a result of this process, some of the 'reminiscing aloud' flavour of the memoirs may have been lost – I have produced a considerably more disciplined text than *Bir Şehzadenin Hâtırâtı*, removing many digressions and excursions; there have, however, been corresponding gains in conciseness, and I would like to think that a greater sense of direction has been achieved.

Even where all the material about a particular person was contained within the same paragraph in the Turkish, there was still a great deal of reshaping to be done. Often, the author 'throws in' a number of disconnected pieces of information about his subject – as we all do in the process of reminiscing about someone we knew in the dim and distant past. I have in many instances reconstructed paragraphs to ensure (firstly) that the most essential information is given first, and (secondly) that due attention is paid to logical sequence. This is not the case with the 'İstanbul' chapters, however; these are extremely readable in *Bir Şehzadenin Hâtırâtı*, and very little reshaping has been necessary in the translation.

Another area in which I have carried out major editorial changes at 'macro' level is where the author describes a sequence of events in an order which is confusing to the reader. In some places, I felt that the reader would have difficulty in following the thread of the narrative, so I have rearranged things in a more readily comprehensible way.

In a very few cases I have had to change the ordering of the material to correct an error in the recounting of historical events. The most outstanding example of this occurs in Chapter 2, where the visits to İstanbul of Kaiser Wilhelm and of Emperor

Karl of Austria-Hungary are given in the wrong order in the Turkish. (I am indebted to Prof. Edhem Eldem, our eminent History Consultant, for pointing this out; the fact that I had failed to notice it is a good illustration of the dangers of attempting to translate a text of this nature without an adequate knowledge of Ottoman history.) Please see 'Changes to Descriptions of Historical Events and Personages' (Section G, below) for a brief description of the rectifications that have been made to the author's accounts of other historical events and of events in his own life.

Finally, I should mention that a number of errors that had crept into the captions for the photographs in the Turkish book have been corrected in this translation. Dates have been rectified where necessary, and the identities of some people who had not previously been recognised have now been definitively established.

B) ADDITIONS MADE TO THE TEXT

Apart from changes to and re-orderings of existing material, I have also made a considerable number of additions to the text as first published.

Turkish is in itself a highly economical and indeed, a rather terse language – so in any translation into English a text tends to get longer simply because English requires things to be explained in greater detail. However, there is a further reason why the translation is longer than the original in this particular case: the author often takes for granted in his reader a familiarity with Turkish culture and Turkish social *mores* that the non-specialist English-speaker cannot be expected to possess. I have therefore endeavoured to supply such background information as may be necessary in order to render the narrative more easily comprehensible. Sometimes this information has been given in the form of footnotes, or in the 'Glossary of Dynastic Terms and Other Turkish Words' (on pages 669-676); at other times, I have added it to the translated text – without acknowledging that such an addition has been made.

Let us not forget that the author wrote his memoirs for his son to read, not anticipating that they would be published at all – even in Turkish. So when (in Chapter 13) he says that in 1943 his uncle Sherif Abdelmadjid went to Beirut and Damascus '*krallık meselesi için*' – 'for the kingship business' – he assumes that the reader (his son) will already know what he means by this: Sherif Abdelmadjid, whose father had been the last Ottoman Sherif of Mecca, was a candidate for the kingship of Syria. At that time, Syria was under the influence of the Vichy government in France – a situation that did not please the British. Accordingly, it was felt by some members of the Hashemite family that the time had come to establish a pro-British Hashemite kingdom in Syria (as was already the case in Iraq and Jordan). None of this background information is present in the Turkish; in the English translation, it has been supplied in a footnote.

There are also, however, numerous places where for the convenience of the reader I have slipped essential background information into the text itself, rather than putting it in a footnote. One such is the following passage in Section 6 – 'Ceremonies, Customs and Forms of Dress' – of the Introduction: 'When the Imperial Princesses, Imperial Wives and Imperial Consorts went to the palace on official holidays and at religious festivals, they would always wear a *yaşmak* (a loosely-tied transparent veil) and a *ferace* (a light-coloured overcoat). They made a very attractive sight.' Quite obviously, the author would not have felt it necessary to explain what these garments were to his audience, and the bracketed explanations are my interpolation.

Similarly, a number of Turkish personal names, titles, ranks and nicknames have been given explanations within the text that were not present in the Turkish original. The same policy has been adopted with regard to words and expressions in Turkish or Arabic that I thought might be culturally foreign to the reader.

More additions to the text – smaller in scope but immeasurably greater in number – have been made in order to ensure smoother transitions from sentence to sentence and from paragraph to paragraph. On almost every page, I have added a number of prefacing and connecting phrases (such as 'Many famous musicians used to play at the music hall in Cannes. For instance, ...'; 'Another Albanian I knew in Nice was ...'; or 'Later that same year, ...'). To some extent additions of this kind are a necessary part of any translation, but in the Turkish original this text is noticeably lacking in such introductory and linking phrases.

All these additions, both major and minor, have received the approval of the author's son – a fact which assuages any pangs of conscience I may otherwise have felt about distorting the original, or about failing to reproduce adequately the author's style.

That style is a distinctive one, and there are marked differences between it and 'normal' Turkish. These differences are partly to be explained by the fact that the Ottoman Imperial family spoke its own idiomatic variety of the Turkish language, and partly (I suspect) by the author's long absence from his native country and his coming more and more under the influence of French – the language of the country he first settled in when he went into exile. He uses many constructions which would be considered incorrect in contemporary Turkish, and not all of these can be explained away as examples of the language of the Ottoman court. Sometimes the author's meaning was obscure, and I had to turn to his son for help on a number of occasions.

At every stage of the translation and editing process I enjoyed the help of Osman Selaheddin Efendi, who sat with me at my home in Beyoğlu, İstanbul at intervals over four and a half years while we painstakingly hammered out each and every problem in the text. If I tell you that in some of the chapters there were over two

hundred editorial problems needing attention, and that the number of e-mails we exchanged in the course of the whole project exceeded seven hundred, you will have some idea of the extent of his contribution towards the finished product.

In some places, Osman Selaheddin Efendi has added information on the strength of personal recollection. To give but one example, in Chapter 13 (where there is a list of children born to those members of the Imperial family who were living in Egypt), Osman Selaheddin Efendi has either added their dates of birth where these were not specified, or corrected inaccurate dates given in the original. One of his additions was based on photographic evidence: the Turkish book does not mention Sultanzade Abdurrahman Sami Beyefendi and his family as having been present at the funeral of Sultan Vahideddin in San Remo, although the photograph of the coffin being taken out of the Villa Magnolia (which, incidentally, was provided by Mahmud Sami Bey) confirms their presence.

The book in its current form includes several new sections that were not in *Bir Şehzadenin Hâtırâtı*. For example, there are five new Appendices (numbers 1, 3, 4, 6 and 10), plus some new introductory material for an existing one (I refer to Appendix 9). Then there is the useful and informative 'Historical Background', as well as (of course) this 'Translator's Note to the Reader'. But by far the most important addition is that represented by the enlargement of the Introduction, which has been rewritten to Osman Selaheddin Efendi's specifications and includes a large amount of new material supplied by him and others.

Some of the material that is now in the Introduction (for example, that which forms the basis of Sections 3 and 4 – 'Membership of the Ottoman Family' and 'Protocol: Precedence, Titles and Forms of Address') was originally at the end of the Turkish book, following the Appendices. These two pieces of material – entitled *Usûl-i Saltanat* and *Osmanlı Hanedan Protokolünde Sıralama ve Unvanlar* in the Turkish – have been extensively revised and expanded, and notes have been added.

Other sections of the Introduction are expanded versions of parts of the original *Mukaddime* ('Introduction'), or are entirely new. Sometimes, information from other sources has been used: for instance, Section 8 – 'Orders and Decorations' – has been rewritten with the help of Prof. Edhem Eldem's most enlightening book 'Pride and Privilege', and 'Marches' (Section 9) now includes detailed information kindly provided by Dr. Emre Aracı, who has done the Ottoman Imperial Dynasty a great service by arranging the music they composed with such sympathy and skill. Osman Selaheddin Efendi himself supplied the extra material for Section 2 ('Succession in the Ottoman Dynasty'), Section 5 ('Marriages') and Section 6 ('Ceremonies, Customs and Forms of Dress'), while the new Section 7 ('Insignia') is entirely his work.

C) POLICIES ON TURKISH PLACE NAMES, PERSONAL NAMES, TITLES, HONORIFICS, MILITARY RANKS AND NICKNAMES

(i) Spelling and accents

Turkish personal names and names of places that are now within the Republic of Turkey are spelt in the Turkish way in this book, using the letters of the Turkish alphabet – please refer to the 'Key to the Pronunciation of Turkish Words' on pages 38-39. The names of members of the Ottoman Imperial family are always spelt in the Turkish way. This is true even where such persons (usually the sons and daughters of Ottoman Imperial Princesses who married Egyptians) have one non-Turkish parent.

In the case of many personal names that would end in a 't' in modern Turkish, I have preserved the form in which they are spelt in the original – with a 'd' instead of a 't' (e.g., 'Ahmed' instead of 'Ahmet').

I have standardised the use of circumflex accents (on the letters *â*, *î* and *û*) in Turkish personal names such as *Ârif*, *Abdülkâdir* and *Halûk*, in ordinary words (for example, *selâmlık*) and in adjectives such as *Hicrî*, *Rumî* and *Sultanî*, although in the Turkish book this standardisation had not been carried out. These accents usually signify that the vowel concerned is to be lengthened in pronunciation.

(ii) Standardisation of names, titles, honorifics and nicknames

Surnames were not used during the Ottoman period. The use of surnames was introduced in 1934, during the Republican era.

Turkish is rich in 'role and relationship descriptions' and epithets applied to people – the language has a wide range of titles, honorifics and nicknames of all kinds, and these are used far more frequently in ordinary conversation than their equivalents in English would be. To take but one example, an English-speaking person would address their brother-in-law (i.e., their sister's husband) by name, whereas in Turkish it is common to address such a person as *enişte* ('male relative through marriage'), without using his name at all. In fact, in the Ottoman era people avoided using the name of a person unfamiliar to them, especially a woman, as this would have been regarded as lacking in respect.

The Turkish original of which this book is a translation abounds in different strategies for referring to any one person, and frequently does so using a different combination of titles, honorifics and nicknames each time that person is mentioned. It has therefore been necessary to carry out a large number of standardisations with regard to the way people are described, for ease of identification.

Perhaps the most extreme case is that of Hafız İsmail Hakkı Bey (later created Pasha), who married the author's paternal aunt Behiye Sultan: he is referred to in the Turkish at various times as '*İsmail Hakkı*', '*Hafız İsmail Hakkı Bey*', '*Damad Hafız İsmail Hakkı Bey*', '*İsmail Hakkı Paşa*', '*Hafız Hakkı Bey*', '*Hafız Hakkı Paşa*', and '*enişte*m' ('my male relative through marriage'). At the first reference to him after his marriage, I have given him the title *Damad* ('Imperial Bridegroom') – in accordance with the policy outlined in Section C (viii), below. However, in the interests of clarity, I have standardised all subsequent references to him as 'Hafız İsmail Hakkı Bey' up to the time when he was created a pasha, and thereafter as 'Hafız İsmail Hakkı Pasha'.

Some may argue that in this way part of the flavour of the Turkish original has been lost. In defence of this policy, however, I would say that there are already hundreds of different characters in the book; it is difficult enough for the reader to keep up with them all without the additional burden of having them referred to in constantly varying ways.

(iii) Standardisation of names of people who have two forenames

As stated above, surnames were not used during the Ottoman period.

Where a man has two forenames (e.g., '*Ahmed Nihad*' or '*Mehmed Âbid*'), the first of these is usually – but not always – the more common one; thus, he is in most cases referred to by the second of these two forenames. In fact, in *Bir Şehzadenin Hâtırâtı* the author frequently uses this name on its own when referring to him (i.e., just 'Nihad' or 'Âbid') – following the usual practice in Turkish.

Where the first of a man's two forenames is the very common name 'Mehmed', I have usually omitted it. In the photograph captions, however, I have (at Osman Selaheddin Efendi's request) been more liberal with the use of both forenames.

In cases where the first of a man's two forenames is *not* 'Mehmed', I have standardised usage to give both names at each and every occurrence. This policy has the benefit of obviating any confusion between people who had the second of their two forenames in common.

Please see the next section – Section C (iv) – for a more detailed explanation of the omission (or otherwise) of 'Mehmed' in the names of Sultans and other male members of the Imperial family who had two forenames.

In the case of women who have two forenames, it is once again the second that is preferred by the author for 'everyday use'. I have usually given both names at the first mention of the woman concerned; subsequently, I have used the second of her names on its own, reserving the use of both names for formal occasions. Thus, Emine Mukbile Sultan (the author's wife – an Imperial Princess) is given both her names when she makes her first appearance in the narrative, and then again when she resurfaces in Nice following an absence of a year and a half. After that, she is

referred to simply as 'Mukbile Sultan' except in the passage where the author describes his marriage to her.

(iv) Standardisation of names of Ottoman Sultans and Imperial Princes

In the 1840s, Sultan Abdülmecid started a fashion in the Imperial family for giving male children two forenames instead of one; often, the very common name 'Mehmed' was placed before another, less frequently-seen name. Thus, the people we know as 'Sultan Reşad' and 'Sultan Vahideddin' were in fact named 'Mehmed Reşad' and 'Mehmed Vahideddin' by Sultan Abdülmecid, their father. My policy in this translation is to give both of these Sultans' forenames at the first mention of them, and subsequently to do so only on formal occasions.

A similar policy has been adopted in the case of Imperial Princes – such as Mehmed Selaheddin Efendi, the author's grandfather – who are important in the narrative. However, at Osman Selaheddin Efendi's behest I have consistently omitted 'Mehmed' in the names of all other Imperial Princes who had this as the first of their two forenames. As an exception to this general rule, Mehmed Ertuğrul Efendi is referred to as such throughout the book in order to enable the reader to distinguish him from Osman Ertuğrul Efendi and Necib Ertuğrul Efendi.

In the Turkish, Sultans Mehmed Reşad and Mehmed Vahideddin are sometimes referred to as 'Mehmed V' and 'Mehmed VI' – as if they had been called 'Mehmed' only. To avoid confusion, in formal contexts I have combined 'Mehmed V' and 'Mehmed VI' with the full names of the Sultans concerned; thus, they appear as 'Sultan Mehmed Reşad (Mehmed V)' and 'Sultan Mehmed Vahideddin (Mehmed VI)' at the first mention of them in the book, and subsequently at their accession to the throne.

(v) Position of titles, honorifics and military ranks

In Turkish, some titles, honorifics and military ranks come after the person's forename(s), and some before it or them.

Honorifics and titles that are used <u>after</u> a person's forename(s) in this book are *Ağa* ('Agha'), *Bey*, *Beyefendi*, *Efendi*, *Hanım*, *Hanımefendi*, *Paşa* ('Pasha') and *Usta*. The reader should consult the 'Glossary of Dynastic Terms and Other Turkish Words' for explanations of these.

Other Turkish titles and honorifics – for example, *Damad*, *Gazi* (when used with the name of a pasha), *Hacı* ('Hadji'), *Hafız* and *Şehzade* – come <u>before</u> the person's forename(s), as does the military rank *Müşir* ('Field Marshal'). Again, the reader should consult the 'Glossary of Dynastic Terms and Other Turkish Words' for explanations of these terms.

As 'ready-made' English versions – 'Agha', 'Hadji' and 'Pasha' – are available for the Turkish honorifics *Ağa* and *Hacı* and for the title *Paşa*, I have used these English versions; other Turkish titles and honorifics, however, have been left in their Turkish forms. Turkish military ranks other than *Müşir* have been converted to their English equivalents.

Some honorifics and titles can be used either before or after a person's forename(s) – e.g., *Gazi* and *Sultan* (the latter with different meanings depending on whether it comes before or after the forename(s)). Detailed explanations of the uses of these two words will be found in the relevant entries in the 'Glossary of Dynastic Terms and Other Turkish Words'.

It is possible for a combination of military rank and honorific (e.g., *Müşir Gazi Osman Pasha*) to come before a person's forename(s).

(vi) Nicknames

A *lâkap* ('nickname') is used before the forename(s) of many people in this book. This nickname usually indicates race or place of origin – e.g., *Arap* ('the Arab') *İzzet Pasha*, *Kürd* ('the Kurd') *Şerif Pasha* and *Avlonyalı* ('the man from Vlorë') *Mehmed Ferid Pasha*. The nickname can, however, indicate profession – as in *Mabeynci* ('Chamberlain') *Ârif Bey*. It also sometimes indicates a physical or mental characteristic; this is the case in *Kel* ('Bald') *Ali Bey*, *Sakallı* ('Bearded') *Reşid Bey*, *Deli* ('Eccentric' or 'Foolhardy') *Fuad Pasha* and *Tiryakizade* ('Descendant of an addict – usually to tobacco') *Celal Bey*. Please see Section E (i) below for the nicknames indicating place of origin which sometimes follow titles or honorifics in Albanian names.

A combination of military rank and nickname (e.g., *Müşir Deli Fuad Pasha*) may come before a person's forename(s).

(vii) The suffix *'...zade'*

The suffix *...zade*, meaning 'descendant of' in Persian, occurs in some nicknames – e.g., in *Moralızade Selaheddin Bey* (*Moralızade* meaning 'descendant of a man from the Morea') and *Keçecizade İzzet Fuad Pasha* (*Keçecizade* meaning 'descendant of a maker or seller of felt'); this suffix also forms the second element in *Şehzade* ('descendant of a Shah'), the title of the Imperial Princes.

(viii) Changes to titles of members of the Imperial family

For a variety of reasons, I have on occasions carried out modifications to the original with regard to the titles of members of the Ottoman Imperial family.

In some cases, these changes have been made in the interests of accuracy. I have, for instance, replaced *Hanım* with the more formal *Hanımefendi* in some references to the wives of Imperial Princes where the use of their official honorific was required – especially at the first reference to them after their marriage to an Imperial Prince.

During the Ottoman period it was common practice for an Imperial Prince to have more than one wife (officially, he could have four), so on occasions where the status of the first wife of such a Prince is important, I have used her official honorific *Başhanımefendi* ('Chief *Hanımefendi*'), even though the author may refer to her only as '*Hanımefendi*' or '*Hanım*'. After the exile, monogamy became the rule in the Ottoman Imperial family; accordingly, I have dropped the use of *Başhanımefendi* with the names of women who married Imperial Princes after 1924.

In other cases, the changes I have made involve either supplying a title that is not present at all in the original, or omitting one that is given by the author. I have, for instance, added the titles of the sons and daughters of Ottoman Imperial Princesses (the sons being known as *Sultanzade* and the daughters as *Hanımsultan*) in many places where these are missed out in the original.

The Turkish in fact refers to the sons of Imperial Princesses as '*Beyzade*'; at Osman Selaheddin Efendi's request, I have changed this title to the more widely recognised alternative form *Sultanzade* – 'descendant of an Imperial Princess' – throughout.

As for the omission of titles that are present in the original, the title *Damad* ('Imperial Bridegroom') has not normally been used before the names of the husbands of the author's four paternal aunts, although this title is often given in the Turkish. This is because three of them already have other honorifics or nicknames in front of their forenames, so adding 'Damad' would make their names too long and unwieldy. I have, however, given them the title *Damad* at the first mention of them after their marriage.

The title *Damad* has also been omitted before the names of those foreign princes (from Egypt, Jordan or Hyderabad) who married Ottoman Imperial Princesses; this is because their rank in their own respective countries supersedes their status as *Damad*.

(ix) Descriptions of members of the Imperial family

The reader should consult the 'Glossary of Dynastic Terms and Other Turkish Words' for a full explanation of the various titles that occur in this section.

Before going any further, I must acknowledge the help I have received in arriving at English renderings of the ways in which members of the Ottoman Imperial family were described, or were addressed, in their own language. I owe a large debt of gratitude to Prof. Ekrem Buğra Ekinci for expounding to me the intricacies of

the customs and etiquette of the Ottoman Imperial court, though it was Osman Selaheddin Efendi who supplied me with my basic grounding in the subject. Prof. Ekinci has made many scholarly contributions, especially to this section and to the Introduction. I would also like to thank Selim Süleyman Efendi for looking through the Introduction and making a number of valuable comments on and corrections to my terminology.

In this translation, a number of standardisations and changes to the original have been carried out not only with regard to the titles of members of the Ottoman Imperial family, but also with regard to the ways in which these persons are described.

Firstly, I have used standardised descriptions of the position in the 'pecking order' occupied by each of the various spouses of a Sultan or an Imperial Prince – for example, 'Sultan Murad V's Second Wife Reftarıdil Kadınefendi' or 'İbrahim Tevfik Efendi's third wife Emine Hanımefendi'. Notice, by the way, that 'second wife', 'third wife', etc., are capitalised when the person concerned is a *Kadınefendi* (an 'Imperial Wife' – one of the first four spouses of the sovereign), but not when they are the wife of an Imperial Prince.

In fact, when one of the spouses of the sovereign or of an Imperial Prince died or was divorced, the spouses following her in the order of protocol would often 'move up' one place: for example, Nevrestan Hanımefendi is described in the Turkish as the 'second wife' of Şehzade Ahmed Nihad Efendi (the author's father) when the narrative has reached 1924 – even though she was in fact the third wife he married, after Safiru Başhanımefendi (the author's mother) and Nezihe Hanımefendi. This is because by this date Ahmed Nihad Efendi had divorced Nezihe Hanımefendi, and Nevrestan Hanımefendi had been 'promoted' to second wife. Again in order to avoid confusing the reader, I have referred to Nevrestan Hanımefendi as the 'third wife' of Ahmed Nihad Efendi while Nezihe Hanımefendi is still around, and as his 'other wife' (as opposed to Safiru Başhanımefendi) in and after 1924.

Secondly, in the case of people who are described as 'the son / daughter of Sultan ...' or as 'the son / daughter of ... Efendi' in the Turkish, I have often supplied an adjective such as 'fourth' or 'youngest' in the interests of accuracy, as to leave the description in the form 'the son / daughter of ...' might suggest to the reader that they were the *only* son or daughter of the Sultan or Imperial Prince concerned.

It should also be noted that in the description of the various categories of person within the Ottoman Imperial family in Section 3 of the Introduction ('Membership of the Ottoman Family'), I have adopted the practice of calling the *Mensub* (Non-Dynasts) 'Collateral and Affiliated Members of the Ottoman Dynasty' – at the suggestion of Dr. Douglas Brookes, who has carried out much more detailed work

on the Ottoman court than I have. 'Collateral' refers to the sons and daughters of the Imperial Princesses, the *Sultanzade* and *Hanımsultan*; 'Affiliated' refers to the *Damad-ı Şehriyarî* (the husbands of the Imperial Princesses) and to the ladies who married into the Imperial family.

In one respect the terminology I have used is at variance with that to be found in other English texts about the Ottoman period: I have chosen to call the first four spouses of the sovereign – the *Kadınefendi* – the 'Imperial Wives', and his second four spouses – the *İkbal* – the 'Imperial Consorts'. In some other publications, the reverse is the case: the *Kadınefendi* are described as the 'Imperial Consorts' and the *İkbal* as the 'Imperial Wives'. My reason for thinking as I do – *pace* Dr. Brookes and others – is that in my view a 'Wife' is more important than a 'Consort'.

(x) Surnames in brackets

In this book, a surname in brackets following the forename(s) of a person who is not a member of the Imperial family – for instance, *Ekrem Rüşdü (Akömer)*, *Rıza Tevfik Bey (Bölükbaşı)*, *Doctor Adnan Bey (Adıvar)*, *Sherif Muhyeddin (Targan)* – indicates the surname that the person concerned chose in 1934, when the law requiring all Turkish citizens to adopt surnames was passed.

A surname in brackets after the forename of a *Sultanzade* (the son of an Imperial Princess) or a *Hanımsultan* (the daughter of an Imperial Princess) may indicate the surname their Turkish father adopted in 1934 – as in the case of *Sultanzade Yavuz (Alpan) Beyefendi* and *Hümeyra (Okday) Hanımsultan*.

However, where the person concerned is the son or daughter of an Ottoman Imperial Princess and an Egyptian, the bracketed surname may indicate their father's own family name – as in the case of *Sultanzade Ahmed (Kemal) Beyefendi*, *Hadice (Rateb) Hanımsultan* and *Nilüfer (Shafik) Hanımsultan*.

D) POLICIES ON ARABIC PLACE NAMES, PERSONAL NAMES AND TITLES

(i) Spelling: general policies

I have tried to spell Arab personal and place names in a way that will seem familiar to the English-speaking reader, though there are several systems for spelling Arabic words – including the French one, which is widely used; my system is in fact a compromise between the English and French systems.

In general, I have used the English system. However, I have taken the following spellings from the French system: (1) *dj* to represent 'j' as in 'jam' (e.g., in 'Abdelmadjid', 'Behidja' and the place name 'Mardj'); (2) *ou* to represent the long 'oo'

sound (as in 'Farouk', 'Moustafa' and the place name 'Souk el Gharb'); (3) *ss* to represent a medial 's' sound (as in 'Hassan', 'Hussein' and 'Toussoun').

In the Turkish book, a circumflex accent is often used on the letter 'a' in the names of people of Arab origin. However, I have removed these accents as they are not generally used in the spelling of Arabic names in English texts.

(ii) Spelling: exceptions to the rule and special cases

In the case of 'the Mahmudiya Canal', I have chosen (at Osman Selaheddin Efendi's request) a spelling that will remind the reader that the word 'Mahmudiya' is derived from the name of Sultan Mahmud II as it was built during his reign, although this spelling is inconsistent with my general policy in that it does not show the long 'oo' sound as *ou*.

In the personal name 'Fuwl', I have again departed from this policy – the reason being that if I had applied it, the result would have been the somewhat displeasing 'Foul'. However, in the name of the brown broad beans widely eaten in Egypt, I have kept to the policy and called them *'foul mudammes'*.

In the case of the place name 'Jenaklis', I have kept the 'J' (although this may seem to contradict the 'dj' rule) because the word is derived from the name of a Greek, not from that of an Arab.

(iii) Names of members of the Egyptian Royal family

The Egyptian Royal family were Ottoman in origin (being descended from Muhammed Ali Pasha, who was an ethnic Turk from Kavala – which was then in the Ottoman Province of Salonika and is now in north-east Greece) and spoke Turkish among themselves. In the case of Princess Hadice Halim and her daughters, who intermarried with Ottoman Imperial Princes and other Turks and were intimately associated with Ottoman political life, I have kept their names in their Turkish forms – 'Princess Hadice (not *Hadidja*) Halim', 'Princess Vicdan' (not *Vidjdan*), 'Princess Kerime' (not *Karima*), 'Princess Emine' (not *Amina*). In all other cases, I have spelt the names of members of the Egyptian Royal family according to the usual policies on the spelling of Arabic words.

Where the daughters of princes of the Egyptian Royal family are given surnames at all, these surnames are their maiden names, not the surnames of their husbands. This is because they took their husband's surname only if he, too, was a member of the Egyptian Royal family – as in the case of Princess Behidja Toussoun (née Hassan), who married Prince Omar Toussoun Pasha. The only exception to the general rule is Princess Nimetullah Muhtar, the youngest daughter of Khedive Ismail Pasha – 'Muhtar' being the name of Mahmud Muhtar Pasha, her Turkish husband.

(iv) Names, titles and honorifics (apart from those of the Egyptian Royal family)

I have used the honorifics *Bey* and *Hanım* in their Turkish forms after the forename(s) of men and women of Arab origin, even though English spellings of the Arabic form of the word 'Hanım' are available – for instance, 'Khanum'; this is partly in order to avoid further complication (the reader already has a plethora of titles and honorifics to cope with), and partly because in the case of people of Turkish origin who resided in Egypt it is debatable whether they should be treated as Turks or as Arabs, and calling everyone 'Bey' or 'Hanım' without distinction resolves the difficulty.

The titles 'Sherif' and 'Sherife' are used before the forenames of men and women belonging to the Hashemite Dynasty, who are descended from the Prophet Muhammed via his grandson Hassan. I have adopted the forms 'Sherif' and 'Sherife' (rather than *Sharif* and *Sharifa*) because the word *Sharif* also doubles as an ordinary Egyptian personal name that does not denote any special status – as in 'Sharif Sabri Pasha'. The Turkish forenames 'Şerif' and 'Şerife', as in 'Kürd Şerif Pasha' and 'Şerife Hanım', are also ordinary names, not titles.

E) NAMES AND TITLES IN OTHER LANGUAGES

Names in Albanian, Dutch, Hungarian, Russian and Urdu

In the names of the four Albanians mentioned in this book who were the sons of the famous Avlonyalı ('the man from Vlorë') Mehmed Ferid Pasha, a title or honorific is followed by the nickname 'Vlorë', indicating place of origin (as described in Section C (vi), above); thus, we have 'Celaleddin Pasha Vlorë', not 'Celaleddin Vlorë Pasha', and 'Mübarek Bey Vlorë', not 'Mübarek Vlorë Bey'. A similar situation occurs in the case of another Albanian, Turhan Hüsnü Pasha Përmeti ('Përmet' being the name of a town in southern Albania).

I am obliged to the Dutch Consulate in İstanbul for supplying the correct name of Willem Bernard Reinier Van Welderen Rengers, the Dutch Minister Plenipotentiary who appears in the Turkish as '*Felemenk sefiri von Renkeres*'.

Our main consultant on Hungarian, Mr. Enis Köprülü, unfortunately passed away before the book was published; although he had previously shed light on most of the linguistic problems I presented to him with great diligence and forbearance, there were still some points on spelling and accents that remained unresolved at his death. When in doubt, I have therefore spelt Hungarian names and place names as they appear in internet sources, with the accents that are used in these sources. In fact, not only Mr. Köprülü but also Mr. P'al Felkai, our other consultant on Hungarian, and Mr. Kâzım Türegün (a personal friend of Ali Vâsıb Efendi who

had kindly put me in touch with both Mr. Köprülü and Mr. Felkai) died while the book was in preparation.

The name of 'Madame Burdakov', the Russian tutor who came to Egypt with Ömer Faruk Efendi and his family in 1938, has been left in this form as Osman Selaheddin Efendi told me that that is how the family pronounced it – although our Russian Consultant Mr. İlyas Mirzayev said it should in fact be spelt 'Burdakova' as the person concerned was a woman. I have, however, changed the male form 'Bezobrazov' to the female form 'Bezobrazova' in the surname of the daughters of a Russian general (who was, it seems, famed for his incompetence).

The names and titles of the various members of the Romanov Dynasty who appear either in the text or in the photographs were explained to Osman Selaheddin Efendi in person by H.I.H. Grand Duchess Maria Vladimirovna Romanova at a ball at the Russian Consulate in İstanbul in December 2009. It was, however, Mr. Jesus Maria Toscano-Jimenez who first supplied the names of the people who are described in the picture captions for the Turkish book only as 'a Russian Prince / Princess of the Romanov Dynasty'.

I have unfortunately been unable to find anyone to check the names – mostly in Urdu, but sometimes in English – of the people either from or living in Hyderabad who appear in the book. I made contact (thanks to Prof. and Mrs. Tariq Muneer, his son and daughter-in-law) with the late Mr. Mohiuddin Ahmed Siddiqui, who was Assistant Finance Secretary at the court of the Nizam from 1935 onwards; however, as Mr. Siddiqui was 103 at the time when I approached him, it is entirely understandable that he said he could not remember these names clearly enough to be of much assistance.

F) DIFFICULTIES IN ESTABLISHING CORRECT NAMES AND TITLES

I have made every effort to identify the people and places whose names appear in this book; however, for the reasons stated below, the result may not be reliable in every case.

It will come as no surprise to the reader that I made extensive use of the internet in checking names and facts. Otherwise, what would I have done (for instance) with the list of *chic* venues in Paris visited by the author in Chapter 12 – a list which appears in the Turkish as '*Armenonville*, *Bagatelle*, *Precatlan*' – ? Mme. Caroline Horaist, our French Consultant, remembered going to a place called the 'Pavillon d'Armenonville' as a teenager, so that problem was solved. However, it was thanks only to the internet that I was able to identify the other two places as 'Les Jardins de Bagatelle' and 'Le Pré Catalan'.

To some extent, I was aided by the fact that in the manuscript (which was, as previously stated, written in the Arabic script) the author often supplied the names of

European and American people and places in the Latin script. Thus, it was possible in some cases to determine the correct version of such a name by asking Osman Selaheddin Efendi to look at what his father had actually written. For instance, my suspicions were aroused by the name of the so-called '*Jardin Bertiala*' in Nice, where the author goes to listen to band concerts in Chapter 6: having noticed the superscript figure in the address of the sender on letters from a Portuguese friend, I surmised that the letter 'i' in '*Bertiala*' was in fact a superscript figure '1' that had been wrongly interpreted during the process of transcription. And this, indeed, proved to be the case: when Osman Selaheddin Efendi found the appropriate place in the manuscript, the real name of the '*Jardin Bertiala*' was revealed as 'Jardin Albert 1er' (i.e., 'Jardin Albert Premier'), written in the Latin script.

Some name problems were only able to be resolved by application to people who were alive at the time when the narrative takes place. For example, the name of the hotel in Vienna where Burhaneddin Efendi, the fourth son of Sultan Abdülhamid, was staying in 1924 with his two sons Fahreddin Efendi and Osman Ertuğrul Efendi is given in the Turkish as '*Maysek Şadan*'. An e-mail to the late Osman Ertuğrul Efendi in New York revealed the truth of the matter: the hotel was in fact called the 'Meissel und Schaden'.

In some cases, unfortunately, problems of nomenclature were not resolved at all. The true identity of 'Nesip Ferdegilen', the jeweller who supplied the watch given to the author by his great-grandmother on the occasion of his circumcision, remains a mystery. The name of the 'Kadaren Hotel' in Budapest is likewise suspect: the word appears as 'Hadaret' in the Turkish book, and as 'Kadaret' or 'Kadaren' (the last letter is obscure) in the manuscript. These three names all failed to strike a chord with our consultants on Hungarian. Nor have I been able to trace the real name of the 'General Selovan' whose garden parties at the French Embassy in İstanbul the author went to in 1923 and / or 1924 (see Chapter 4), and whose surname appears in the manuscript as the letters 'SLVN', written in the Arabic script. Since the Arabic script has no vowels, it is anyone's guess as to whether this man's name was in fact 'Selovan', 'Sullivan' or some other variation involving the letters SLVN. Likewise, I have not been able to trace 'Hector, Comte de Deare' (aide-de-camp to Admiral Dumesnil), or the 'Marquis de Premord' whose daughter played tennis with the author in Nice. Thus, I cannot guarantee that either these people's names or their titles are accurately represented in the translation.

An additional difficulty with titles and ranks is that in the 1920s and 1930s people sometimes invented one of these for themselves, or 'exaggerated' an existing one, so the titles and ranks of some people mentioned in the book (especially those the author met on the Côte d'Azur) may not be genuine. I have removed the ranks

and titles of some people whom I have been unable to trace (such as 'General Taylor' and 'General Baytia'), or whom I know to have invented a title for themselves (for example, 'Prince Adel bin Ayyad' – in this case, the information was supplied by H.R.H. Prince Abbas Hilmi).

In the translation, the title of 'Pasha' has been denied to one or two people who had been awarded it in the Turkish. For instance, the man who appears in the original as '*Morassini Paşa*' (the Italian whose daughter presented a jewelled sword that had formerly been in the possession of Sultan Murad V to the Metropolitan Museum in New York) turns out to have been Giovanni Morosini, a wealthy Italian collector – certainly not a pasha as my information is that he never performed any services for the Ottoman State. Also, I have removed the title 'Pasha' from the name of Sherif Hussein at references subsequent to his rebellion against the Ottomans in Arabia – although the title was never officially annulled – as when he declared himself King of the Hejaz he was, by his own choice, no longer an Ottoman subject.

Gazi Mustafa Kemal is described as '*Gazi Mustafa Kemal Paşa*' on several occasions in the original – but in the context of his election as President of the Turkish Republic in October 1923 (over four years after he had resigned from the army in July 1919), as well as on a few occasions afterwards. In fact, Sultan Vahideddin never accepted his resignation and Mustafa Kemal, like Sherif Hussein, did not have his title annulled. My policy is to keep on giving him the title 'Pasha' from July 1919 – even though Mustafa Kemal's own intention at that time was to relinquish it – until September 1921, when the honorific *Gazi* was bestowed on him by the National Assembly. From that point on, I have called him 'Gazi Mustafa Kemal', even where *Gazi* is not present in the original.

G) CHANGES TO DESCRIPTIONS OF HISTORICAL EVENTS AND PERSONAGES

In cases where I know the date of an event as given in the Turkish book to be inaccurate, I have rectified it (for example, the dates of the visits to İstanbul of Kaiser Wilhelm and of Emperor Karl in Chapter 2 – as described in Section A, above). I have also corrected the account of events leading up to the signing of the Treaty of Sèvres in Chapter 3, as in the original these events are given inaccurately and in the wrong order; furthermore, no mention is made at this point of the fact that the treaty was never implemented as the Sultan did not sign it (a fact which the author supplies later on in the aforesaid chapter and which I have reiterated here at Osman Selaheddin Efendi's request).

Many corrections have been made to the author's occasional summaries of contemporary political events (mostly wars in Europe and their aftermath), as in the original these contain a number of inaccuracies.

Similarly, where I know a piece of information given about a historical figure to be wrong, I have corrected it. For instance, in the Turkish book the name of the person who came to power in Hungary after the First World War is given as '*Blaku*'; I have corrected this to 'Béla Kun'. Again, the author tells us that in 1926, the young Sultan of Morocco was living in Nice. However, he describes him as '*Dördüncü Muhammed*' ('Mohammed IV'), whereas he was in fact Mohammed V.

In the rare instances where there is an inaccuracy in the Turkish concerning the author's account of his own life, I have likewise rectified it. For example, the date given for the author's circumcision is given incorrectly in the Turkish book; this has now been corrected thanks to Mr. Hüseyin Birol, who provided the invitation to the circumcision ceremony that appears in Appendix 4. The author's memory also failed him in the matter of the date of his paternal aunt Behiye Sultan's wedding, and I have re-ordered the sequence of the material dealing with the years 1910-1911 as a result. In the 'Egypt' section, the date of the author's car trip to Palestine and Lebanon with Mahmud Namuk Efendi at the time of the bombing of the King David Hotel in Jerusalem is given in the original – mistakenly – as 'autumn 1946'; in the translation, this incident has been relocated in the summer of that year, when the bombing actually took place. Indeed, much of the material about the author's various trips to Lebanon between 1946 and 1948 has been rearranged to reflect the sequence of events as Osman Selaheddin Efendi remembers it.

At this point, I would like to acknowledge my debt of gratitude to Prof. Edhem Eldem, our History Consultant, for providing a large number of enlightening comments on the 'İstanbul' chapters, thus greatly enhancing the accuracy of the translation. I would also like to thank Prof. Ekrem Buğra Ekinci for correcting some of my footnotes about Ottoman politics and its leading figures, as well as for putting his encyclopaedic knowledge of Ottoman culture at my disposal. Finally, I am grateful to Ayşe Gülnev Sultan for reading through the whole book (including the footnotes) and making pertinent and detailed comments.

H) DATES AND DAYS

Up to the time of the reforms carried out by Gazi Mustafa Kemal (Atatürk) in the 1920s and 1930s, two non-Western calendars were in use in Turkey: the *Hicrî* (Islamic) calendar and the *Rumî* calendar (a modification of the *Hicrî*) – sometimes known as the 'Julian' calendar. I have on many occasions converted dates that are given by the author in the *Hicrî* or *Rumî* calendars to their equivalents in the Western system – 'Anno Domini'. The reader should refer to the first footnote in Chapter 1 – at 'on the 13th day of October in the year 1903 (or, according to the

Islamic calendar, on the 21st day of the month of Rajab in the year 1321)' – for an explanation of the *Hicrî* and *Rumî* calendars; please see page 156.

Finally, I should point out that in the Ottoman era a 'day' ran from sunset to sunset – that is, 'Tuesday' began at sunset on Monday and finished at sunset on Tuesday, when 'Wednesday' began. Thus, the date of Sultan Vahideddin's death – which is given as '16th May' in the Turkish book – has been changed to '15th May' in the translation. This is because when Osman Selaheddin Efendi consulted the late Neslişah Sultan as to the exact time of the former Sultan's death, he was informed that it took place between sunset and midnight on the 15th – when the next 'day' had already started according to the Ottoman way of thinking. It seems that even in so fundamental a matter as the reckoning of time, this way of thinking was quite different from ours.

John Shakespeare Dyson
İstanbul, 2016

Key to the Pronunciation of Turkish Words

Letters of the Turkish Alphabet

Most letters of the Turkish alphabet are the same as those of the English alphabet and are pronounced in a similar way. There are, however, the following exceptions:

VOWELS

- 'a' is longer than in English – half way between the 'a' sounds in *hat* and *hard;*
- 'i' is longer than in English – half way between the 'i' sounds in *bin* and *been;*
- 'u' is longer than in English – half way between the 'u' sounds in *put* and *rule*.

CONSONANTS

- 'c' is pronounced as a 'j', as in *jam*.

The Turkish alphabet does not have *q*, *w* or x.

The following letters of the Turkish alphabet do not exist in the English alphabet: *ı*, *ö*, *ü*, *ç*, *ğ*, *ş*, *İ*.

EXTRA LETTERS: VOWELS

The Turkish alphabet has the following extra vowels:

- 'ı', which is pronounced with the tip of the tongue nearly touching the gums at the back of the upper teeth and the upper lip pushed up and curled back slightly; in rapid speech, this letter is pronounced like a 'schwa' – the first vowel sound in '**a**rrange';

- 'ö', which is pronounced in a similar way to the French 'eu' sound, as in *eux* or *deux*;

- 'ü', which is pronounced in a similar way to the French 'u' sound, as in *tu*.

EXTRA LETTERS: CONSONANTS

The Turkish alphabet has the following extra consonants:

- 'ç', which is pronounced as a 'ch' (as in *chair*);

- 'ğ' ('soft g'), which can be pronounced in two different ways:

(i) when it occurs after a 'front vowel' (i.e., 'e', 'i', 'ö' or 'ü'), it is pronounced as a 'y' – as is the case in '*eğer*' (the Turkish word for 'if'), which is pronounced 'eyer';

(ii) when it comes after a 'back vowel' (i.e., 'a', 'ı', 'o' or 'u') it is not pronounced as an individual sound, but serves only to lengthen the vowel which precedes it; for example, *Ertuğrul* is pronounced 'Er – too – rul';

- 'ş', which is pronounced as a 'sh' (as in *shop*).

In addition, Turkish has a capital *İ* (the capital version of the letter *i*) – with a dot to differentiate it from *I* (the capital version of the undotted *ı*).

Accents on Letters of the Turkish Alphabet

A circumflex accent on the letters *â*, *î* and *û* in Turkish usually signifies that the vowel concerned is to be lengthened in pronunciation. Please see sections C (i) and D (i) of the 'Translator's Note to the Reader' for details of how these accents have been treated in the English translation.

Pronouncing Turkish Words

Spelling in Turkish is phonetic – there are no silent letters, and every letter is given its full value.

Historical Background

(1) Origins

by Ayşe Gülnev Osmanoğlu

When my grandfather died in 1983, he was Head of the Ottoman Imperial Family – the dynasty that had ruled over the Ottoman Empire for over 600 years. He was born at the turn of the twentieth century, during the twilight years of the Empire, and lived through the momentous and turbulent period of history which saw his family forced into a life of exile. His memoirs record these historic events as seen through the eyes of a unique witness, and as such, they are a valuable historical reference. However, in order to fully appreciate these memoirs, and to have a deeper understanding of the context in which they were written and the historical background in which they are set, it is important to have an insight into three underlying factors which shaped the character and identity of the author – namely, his ethnic origin, his religious heritage and the family history of his dynasty.

Turkic Ancestry

The birthplace of the Turks was the Altai Mountains in Central Asia. As a people, they originated in the tribal kingdom of Tu-Kue on the Orkhon River, south of Lake Baikal and north of the Gobi Desert, in present-day Outer Mongolia. The Turkic peoples were nomadic; they were skilled horsemen, and were grouped into many different tribes and clans, all attempting to live off the harsh lands of the steppe.

A slow migration out of Central Asia began in the sixth century, accelerating from the ninth century onwards. The initial cause of this migration was the pressure exerted by a growing population on a fragile pastoral economy, aggravated by climatic change; in the later stages, this situation was further exacerbated by fears of Mongol oppression.

Among those who migrated westwards during the eighth century were the Oğuz Turks; travelling from the Altai Mountains, they passed through the Siberian Steppes and eventually settled around Bukhara. It was from here that the Turkic migrations into western Asia and eastern Europe that took place during the ninth to twelfth centuries began. The Oğuz are often referred to as 'Western Turks' as they migrated further west than other Turkic peoples, generally settling west of the Caspian Sea. They were a loosely-linked group of nomadic tribes; one of these was the Kayı tribe, and it was from the Kayı that the Ottomans are descended. 'Kayı' means 'one who has power and might', and indeed the Ottomans were to become the very embodiment of this quality – they were to establish one of the mightiest and most powerful empires in the history of the world. As true Oğuz Turks, their westward quest would lead them to conquer territory that extended to the shores of the Atlantic Ocean.

It is interesting to observe that this fascination with all things Western seems to be continuing in modern Turkey. But although my family has embraced many aspects of Western life, we are proud of our Eastern ancestry, and feel that the Central Asian roots of the Turkic peoples should not be forgotten.

Islamic Heritage

It was the Arab conquest of Persia by the Omayyad Dynasty in the seventh century that began the process whereby the Turkic tribes of Central Asia were brought into contact with the teachings of the Prophet Muhammed. The confederacy of Oğuz Turks established trading, religious and cultural contacts with the Arabs, and it is at this time that they began to convert to Islam, renouncing their Tengriist and Shamanist beliefs. Meanwhile, Arab armies were making incursions into the Turkic heartlands of Central Asia. Conversion to Islam was gradual, but by the tenth century the majority of the Turkic peoples had become Muslim.

By this time, the Abbasid Caliphate in Baghdad had begun to disintegrate owing to conflicts with a number of Shiite sects, and by the eleventh century the Abbasids wielded very little real power. The Fatimids, a Shiite dynasty centred on Cairo, were competing with the Abbasids for the Caliphate, while the Buwayids (who were Shiites from Persia) had invaded the Abbasids' lands and occupied Baghdad. It was an Oğuz Turkic tribe, the Seljuks, who in 1055 came to the rescue of the Abbasids by defeating the invaders and entering Baghdad – nominally in support of the Abbasid Caliph. This Caliph relinquished much of his former territory to the Seljuks, and bestowed on their leader the title of Sultan. The Caliph's temporal rule now hardly extended beyond Baghdad, but his prestige as spiritual ruler of Islam had been restored. In a short period of time, the Turks had not only adopted the

Muslim faith, but had rescued orthodox Sunni Islam from the growing influence of the Shia.

During the course of the following centuries, the Turks would become not only the guardians of Sunni Islam but also its temporal leaders. The ultimate honour came in 1517, when the Caliphate was surrendered to the all-powerful Ottoman Sultan Selim I, an Oğuz Turk from the Kayı tribe. For the next four hundred years, the Ottoman Sultans would fulfil the role of protectors of all orthodox Sunni Muslims, and would govern the two Holy Cities of Mecca and Medina as well as the Holy City of Jerusalem. They would also conquer the ancient capitals of the earlier Caliphs – Damascus, Baghdad and Cairo.

The fact that until comparatively recently our ancestors held the office of Caliph fills my family with a deep sense of pride. It is, perhaps, an odd twist of fate that this office has remained vacant since the abolition of the Ottoman Caliphate in 1924. It may well be that many of the current problems in the world would not exist if Sunni Muslims had an enlightened leader, attuned to the times, to give them a coherent voice. If this were the case, maybe the Islamic world would be more unified, less belligerent, better understood and less exploited by the West.

The Founding of the Dynasty

With the establishment of the Turks as the dominant power in Baghdad, the Turkic tribes began to venture into Anatolia, seeing it as their duty to expand the realms of Islam as *gazi* warriors – 'Warriors for the Faith'. Their objective now became the conquest of Byzantium, the bastion of Orthodox Christianity. By the second half of the eleventh century, the Turks had pushed deep into Byzantine lands in Anatolia. In an attempt to control these *gazi* tribes, and to capitalise on their successes, the Seljuk Sultan Alp Arlsan ('Brave Lion') followed them into Anatolia to fight alongside them. He met the defending Byzantine army at Manzikert, in eastern Anatolia, and it was here that the future of the Anatolian heartland was decided. This battle, which took place in 1071 and ended in defeat for the Byzantines, permanently weakened their power in Anatolia and opened it up to the westward migration of Muslim Turkic tribes.

During the century which followed, a further wave of these tribes flooded into Anatolia. The Seljuks established themselves as the dominant power in the region, eventually choosing Konya as the capital of their 'Sultanate of *Rum*' (*Rum* meaning 'Rome', i.e. 'the West') in 1099. The Byzantines were able for a time to confine the Turks to the Anatolian plateau. However, when the Seljuk Sultan Kılıç Arslan ('Sword-Lion') II won a second decisive victory over them in 1176 at the Battle of Myriocephalon, near modern-day Afyon, any further resistance to the westward

penetration of the Turks came to an end. The former Turkic tribes of Central Asia had migrated almost unhindered towards the western coastline of Anatolia; they had thus gained access to the lucrative trade routes in the region and were now threatening the borders of Europe.

The Fourth Crusade in 1204 saw the fall of Constantinople to the Latin knights; this attack on Byzantium was to weaken the Eastern Roman Empire forever and lay the foundations for its ultimate collapse. Eventually, in 1261, the Byzantines succeeded in regaining control of Constantinople – but at considerable cost. In their effort to recapture their capital, they had turned their backs on their empire's Anatolian hinterland. Consequently, during the thirteenth century, the Turkic tribes were able to push even further west to the shores of the Marmara and Aegean Seas – with the unwitting aid of the Catholic West.

But further east, a serious threat to Seljuk power was looming. In 1206, Genghis Khan was proclaimed ruler of all the Mongols. Under his leadership and that of his descendants, armies were despatched in all directions to conquer new lands. By the time of his death in 1227, the Mongol hordes had reached the eastern shores of the Caspian Sea and were poised to strike even further west – and it was not long before they did just that. At the Battle of Kösedağ (near present-day Sivas) in 1243, they inflicted on the Seljuk Sultan a heavy defeat which marked the beginning of the end of Seljuk dominance in Anatolia.

In consequence of this defeat, there was a further westward migration of Turkic tribes fleeing the Mongol hordes. Fortunately for the Turks, however, the Mongols' primary focus of attention was Persia; distracted by internal struggle and unrest, they abandoned Anatolia to the rival Turkic chieftains. The subsequent years became known as the *Beylik* period, as it saw the rise of many volatile confederacies of Turkic principalities (*beylik*), each acting independently of Seljuk authority and nominal Mongol suzerainty.

In 1258, the Mongols brought an end to the Abbasid Dynasty when they took possession of Baghdad. The once-mighty Abbasid Caliphate now lay in ruins. However, a member of this dynasty was able to escape to Cairo, where in 1261 he was installed as Caliph under the patronage of the Mameluke Sultanate. (The Mamelukes, who were originally Turkic mercenaries from the Caucasus, had in 1250 seized power in Egypt.) The new Caliphate in Cairo exercised nominal spiritual and ceremonial authority, but remained weak and ineffective. Meanwhile, in 1260, the Mongols themselves suffered a historic defeat at the Battle of Ain Jalut in the Holy Land, as a result of which the Mamelukes were able to drive the Mongols out of the Middle East.

It is generally accepted that the Ottomans can trace their descent to a Turkic tribal chief of the early twelfth century called Kayı Alp, his son Gündüz Alp and his grandson Kutalmış. During the time of Kutalmış' son Süleyman Shah, the Mongols under Genghis Khan invaded their territory, which is thought to have been near Mahan (in present-day Iran). Legend recounts that Süleyman Shah led his tribe to safety, thus escaping enslavement or death at the hands of the Mongols. Heading west in search of new fertile lands for his people, he is said to have drowned in 1227 while trying to cross the River Euphrates east of Aleppo. It is believed that he was buried there, and until early 2015 his mausoleum stood proudly near the Castle of Jaber in Syria, in Turkey's only exclave. The possible threat to the mausoleum posed by the unrest in Syria prompted the Turkish government to act, and in February 2015 the tomb of Süleyman Shah was moved to safety, highlighting his continued importance for the Turks.

On the death of Süleyman Shah, his son Ertuğrul assumed leadership of the Kayı tribe and led his people by way of Diyarbakır onto the Pasinler Plateau near Erzurum – where they settled temporarily, surrounded by the lands of the Byzantines, the Seljuks and the Mongols. The tribe was made up of *gazi* warriors plus soldiers from the Alawi sect, scholars, craftsmen and these people's families. After some years here, the tribe moved further west – first to the Kayseri region, then on to other lands near Ankara.

Because the Mongol invasion of Anatolia had irreversibly fractured the Seljuk Sultanate, a number of Turkic tribes had been emboldened to break away and form *beylik* states of their own. However, the Kayı tribe (who were members of the Oğuz Turk confederation to which the Seljuks themselves belonged) remained loyal to their Seljuk overlord. At a point when the Seljuks were being overwhelmed in a battle against the Mongols, the Kayı warriors intervened on the side of the Seljuks, thus swinging the battle in their favour. As a reward, the Kayı were granted territory in north-western Anatolia, right on the borders of the Byzantine Empire. Here, Ertuğrul was to act as defender of the Seljuk frontier against the Byzantines. In 1231 Ertuğrul captured the town of Söğüt, enhancing his reputation as a *gazi*. He had now laid the foundations upon which his descendants would build an empire. Those Turks who were soon to be known as the Ottomans were poised to play their part in history.

(2) The Rise of the Ottoman Empire

by Selim Süleyman Osmanoğlu

With the defeat of the Seljuks at the Battle of Kösedağ in 1243, power in Anatolia passed to the Mongols, and thereafter the Seljuk Sultans owed suzerainty to them. However, the Mongols soon departed as their interests lay elsewhere, and the *beylik* states (which had originally been under Mongol control) became semi-independent. Meanwhile, in 1258 the Abbasid Caliphate in Baghdad had been crushed. All these events combined to create a power vacuum in Anatolia which the Byzantine Empire, the other major power in the area, was unable to fill owing to the capture of Constantinople by the Latin knights. It was as if the region was cleansing itself of the old in preparation for a new world order – which was shortly to emerge in the shape of the Turkish and Islamic Ottoman Empire.

The Ottomans were not the first people of Turkic origin to found an empire: they were following in the footsteps of previous Turkic conquerors who had ruled over lands and peoples throughout the length and breadth of Asia during the previous thousand years. These included the Uyghurs and Toba Turks in China; the Göktürks, Karakhanids and Ghaznavids in Central Asia; the Huns, Bulgars and Khazars in Eurasia; and the Seljuks in Persia, Arabia and Anatolia. Osman and his descendants were to build on their antecedents' imperial legacy and propel the Turks towards the zenith of their imperial power.

Osman I (1299 – 1324)

Osman inherited the *beylik* from his father Ertuğrul in 1281, and became the chief of the Kayı tribe. In 1299, a deputation from Konya, the Seljuk capital, arrived to present him with a robe of honour, a sword and a drum as the leader of the tribe. The sword symbolised Osman's role as a *gazi* on the frontiers of the Abode of Islam, and the drum symbolised his independence, for in battle it would henceforth

sound in his name. The Ottoman State, which was to develop into the mighty and glorious Ottoman Empire, was born.

Founded in the year 1299, the Ottoman State (the name of which is derived from that of Osman – spelt 'Othman' in the Arabic script) expanded from being no more than the small township of Söğüt in north-western Anatolia to being a tri-continental empire that endured for over six centuries. Providence had decreed that the House of Osman would inherit the Byzantine Empire and the empires of the Arab Caliphates through what is called in Turkish 'the right of the sword', eventually ruling over much of the Balkans, the Middle East and the Mediterranean world.

But whatever territorial expansions may have occurred at a later date, when Osman was granted his independence in 1299 he was placed in a seemingly precarious position, sandwiched as he was between numerous Turkic *beylik* states and Byzantium – that once-mighty eastern bulwark of Christendom. This chance of geographical location, however, eventually proved to be one of the major reasons why Ottoman civilisation was to excel, absorbing as it did elements of the cultures of both East and West.

Osman's first step on the road to empire was his victory in 1302 in a battle at Bapheus (near modern-day İzmit) over the millennia-old Byzantine Empire. A military triumph over such a prestigious opponent brought glory and riches, and it also won over a growing number of followers from other Turkic states to Osman's banner. Osman was soon confident enough to begin the siege of Bursa – the Byzantine regional capital, which lay not far west of Söğüt.

Orhan I (1324 – 1362)

Following a ten-year siege, Bursa finally fell in 1326 and was established as the first capital of the Ottoman Empire by Osman's son and successor Orhan I. Byzantine power in Anatolia had all but collapsed.

Faced with the growing strength of Ottoman arms, Constantinople abandoned the idea of a military solution and instead adopted a diplomatic one: the Byzantine Emperor, John VI Kantakouzenos, gave his daughter's hand in marriage to Orhan. The Ottomans were now in a position to extend their sphere of influence into Europe. And it was while Orhan's eldest son, Süleyman Pasha, was campaigning in Thrace in the service of this Emperor during a Byzantine civil war that the Ottomans gained their first major foothold in that continent. When Süleyman Pasha captured the fortress of Gallipoli in 1354 after the Byzantine garrison had abandoned the town during an earthquake, John VI Kantakouzenos asked for its return; Süleyman Pasha, however, did not comply with this request on the grounds that he could not refuse a gift from God.