

論文の英文要旨

論文題目 *Kemalpaşazâde Tarihi* (The History of Kemalpaşazâde), vol. 4: Study and Critical Edition

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A scholar called Ibn Kemal or Kemalpaşazâde, namely, Şemsü'd-Din Ahmed b. Süleyman b. Kemalpaşa(1468/9-1534) was born in a military family and began his life as a soldier, but afterwards changed over to the *Ulema* class. He served in Bayezid II, Selim I and Süleyman the Magnificent, and rose to be *Şeyhülislâm*, the highest rank of the *Ulema*. His chronicle in the fluent and elegant Ottoman-Turkish style, *Tevârih-i Âl-i Osmân* (The History of the Ottoman Dynasty) was composed in the form that each volume (*defter*) was assigned for one of the Ottoman sultans, and 8 volumes for the reigns from Osman I to Bayezid II were dedicated to Bayezid II in 916/1510-11. After that by the request of Süleyman, 2 volumes for Selim and Süleyman were added, and thus the so-called "*Kemalpaşazâde Tarihi* (The History of Kemalpaşazâde)" came into existence in 10 volumes. This work, however, was not appreciated in those days and forgotten by the later Ottoman chroniclers. Since in the latter half of this century Prof. Dr. Şerâfettin Turan published *Kemalpaşazâde Tarihi*, vol. 1, 2 and 7, the importance of this work has been gradually appreciated. Recently editions and studies for vol. 8-10 have been made, and through these researches it has been recognized that *Kemalpaşazâde Tarihi* is the essential source especially in studying the Ottoman political history. Unfortunately, however, researches have been made only for these volumes, and for the rest(vol. 3-6) any edition or study is left undone. Vol. 3 and 4 still remain in manuscript, and moreover, manuscripts of vol. 5 and 6 have been not discovered.

Taking these circumstances into consideration, this dissertation deals with *Kemalpaşazâde Tarihi*, vol. 4 for the reign of Yıldırım Bayezid(1389-1403).

In the part 1 of this dissertation, I examine the manuscripts, sources and own information of *Kemalpaşazâde Tarihi*, vol. 4. Today we have three manuscripts belonging to vol. 4 in Istanbul. Among them, I take a manuscript kept in the Millet Kütüphanesi(Ms. Alî Emîrî Efendi, Tarih 30), the best of the three, as the base text.

The contents and the order of description of this work is fundamentally based on Neşrî's *Cihan-nümâ*, and also Ibn Kemal made use of other chronicles, for example, Oruç's, Rûhî's and the anonymous *Tevârih-i Âl-i Osmâns*, and *Takvims*(Royal Calendars). On the other hand, however, *Kemalpaşazâde Tarihi*, vol. 4 contains much information of its own, which the above-mentioned works do not, and in this point we can say that this work has the great value as historical source. It fully describes the important events, for example:

- (1) that Yıldırım Bayezid gave the governorship of the Saruhan and Hamid provinces to his prince Mustafa Çelebi[fol.121a; Text: p.57];
- (2) that Yıldırım Bayezid made an expedition to Wallachia and a Christian ruler called Köstendil was killed in the war[fol.123b-125a; Text: pp.81-95];
- (3) that Kadı Burhaneddin, the ruler of Sivas, was killed by Kara Yülük Osman, the founder of the Aqqoyunlu Empire[fol.129a-b; Text: pp.131-137];
- (4) that Evrenos Bey and Turahan Bey, the generals of the marches(*uc beyleri*), conquered Thessaly(the northern part of Greece)[fol.134a-135a; Text: pp.169-175];
- (5) that Sayyid Muḥammad Bukhârî(Emîr Sultan) worked miracles during the battle of Nicopolis[fol.138a-139a; Text: pp.201-207];
- (6) that the generals of the marches(Firuz Bey, Paşa Yiğit Bey and Evrenos Bey) made an expedition to Hungary and Transylvania after the battle of Nicopolis[fol.139a-140a; Text: pp.207-215];
- (7) that Şeyh Hâmid made Yıldırım Bayezid quit drinking[fol.144a; Text: p.243];
- (8) that Aqtay(Aqtav), the influential *emir* of the Golden Horde, took refuge in the Ottoman Empire[fol.145a-147a, 154a; Text: pp.249-263, 315];
- (9) and that Yıldırım Bayezid punished the Kara Tatar tribe[fol.147a-148a; Text: pp.263-271].

In the part 2, I present the Ottoman-Turkish text of *Kemalpaşazâde Tarihi*, vol. 4 with its Roman transliteration. In notes, examining the reliableness of the above-mentioned accounts, I try to clarify the dates and details of the events during the reign of Yıldırım Bayezid. As a result, it becomes clear that although among these accounts there are ones we cannot accept as historical facts, this work includes much information which is confirmed through the external sources. Especially, that the activities of Bayezid's son Ertuğrul, the generals of marches and the *şeyhs* are fully described is one of the characteristics of *Kemalpaşazâde Tarihi*, vol. 4.

From now on, if we make use of these accounts which did not come down to the later historical works, carrying out a further examination of them and confirming their reliableness, it has no doubt that *Kemalpaşazâde Tarihi*, vol. 4 is the essential source as well as Aşıkpaşazâde's and Neşrî's chronicles, etc., for the reign of Yıldırım Bayezid, the important age for the development of the Ottoman Empire.