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The study of physiognomy, ქუფოტ(ი) ონი, which is as old as humanity itself, has been developed into a science by Islamic writers who have used it in support of other branches of learning such as medicine, administration, literature and theology.

In Islamic thought, the human body is in a sense conceived as clothing or an attire that envelops and protects the soul. Works that dealt with the interpretation of this relationship between the inner qualities and the outer appearance were known under names such as ქუფოტ-ნამე, ოსოსი ქუფოთ, ორის-ნამე and ოლფოტ-იოჰთმ.

The science of ქუფოტ(ი) was handed down by Muslim Arab thinkers to Persians and Turks as a cultural legacy and attained a significant place in Ottoman learning.

The ქუფოტ-ნამე of Seyyid Lehmán Çelebi is a list of his works together with an account of his literary and historical works. These are followed by a summary of the work itself. We have aimed to include in the text references to the original folio numbers in order to make it easy to compare the two. Corrections have been made in the text whenever necessary and a general index has been appended including terminology and the names of places and persons in modern Turkish spelling.

We hope that the reproduction of this work will be of interest not only as an example of the specific genre we are treating here, but also on account of the light it sheds on Ottoman culture and history.

The Etymology of the Words ქუფოტ(ი) and ორასეთ

The word ქუფოტ(ი) is derived from the Arabic root َر ُف َت meaning “to follow a person or his traces”(1) Its synonym is ორასეთ(ი) used interchangeably with ქუფოტ(ი) and also means to “track or trace someone”. In common usage the word ქუფოტ has come to signify “dress, attire, costume, resemblance and features”(2)

Definition

The ability to deduce character and temperament from physical traits and organs, such as the eyes, ears, hair, hands, etc., or the art of divining the moral and inner qualities of a person by studying his outward appearance was developed into a science in the East known as ქუფოტ ონი. Its equivalent in the West is ‘physiognomy’, a word of Greek origin.

Islamic thinkers view the body as clothing or an attire that covers and shields the soul. Works written on this subject were classified in Ottoman Turkish literature as a special genre under the headings, ოსოსი ქუფოთ, ქუფოტ-ნამე, ორასეთ-ნამე, ოლფოტ-იოჰთმ, and the persons who were skilled in this art were called ქუფოტ, ქუფოტ-იოჰთმ, or ქუფოტ-ნამე. „(5)

Since Arab writers generally tended to use the word ორასეთ instead of ქუფოტ to refer to this science, the terms ორასეთ-ნამე or ორასეთ ონი were more common in the early writings.

However, because ორასეთ was derived from the Arabic word for (k.deet) meaning “horsmanship or horse training” Hence, in time, the term ორასეთ-ნამე came to be preferred as a term applied to the science of physiognomy.(6)

The science of ქუფოტ(ი) is generally divided into two branches: 1) ქუფოტიო眼泪 and 2) ქუფოტიო癀, also known as ქუფოტიიოლიატო or ქუფოტიიოჰთმიოჰთმ. The former aims at determining the age and sex of people, horses and other living beings by observing the traces or footprints left on the roads or paths they tread. (7) The latter, on the other hand, has as its objective the deduction and determination of the moral and psychological tendencies of a person from the study of his physical appearance.

There are also certain subdivisions of this science such as ომ-ი ომ, concerned with interpreting a person’s character by observing his features, ომ-ი ოლფოტ, dealing with the significance of convulsions, ომ-ი ოლფოტიოჰთმ, the study of lines on the forehead, ომ-ი გეხლი, divination by means of the flight of birds, ომ-ი გიოჰთმიოჰთმ, detecting underground springs in mountains and deserts or precious metals in the earth by means of analyzing the properties of the soil. (8)

It is extremely difficult to be trained in the practice of ქუფოტ(ი) as a ქუფოტ, since it is a branch of learning which does not depend on evidence or proof.
Historical Development

The science of medicine was known and practised before the rise of Islam, if not systematically, yet with varying degrees of elaboration by physicians in Persia (Sassanians), Egyptians, Greeks and Romans of antiquity. Treaties were written on the subject and Kitāb al-Ṭebb (Medicine) by Avicenna (Ibn Sīnā) was a master of the science of which he made use to diagnose and cure patients. Similarly, Plato, Aristotle and Galen, the Roman physician and thinker, are all known to have been interested in medicine. With the spread of Helenistic culture the science of medicine penetrated into the East and acquired great popularity first in the Persian and then in the Sassanian Empire. In fact, the first Emperor of the Sassanians, Narses (A.D. 533-579), is known to have ordered the scholars of his realm to prepare a treatise on fidā, which he consulted in order to take decisions both in foreign and internal affairs.12

The first Islamic writer to compose a treatise on ṭebb is Ibn Sīnā (980-1037 A.D.) who wrote his medical works in Persian and Arabic. His most important works are described below:

1. Fi ṭebb (On Medicine), written in 1011 A.H. (730 A.D.)
2. Fi ṭebb al-Ṭibb (On the Practice of Medicine), written in 1015 A.H. (743 A.D.)
4. Fi ṭebb al-Ṭibb al-Qāʾī al-Ṣāḥī (On the Art of Medicine), written in 1019 A.H. (747 A.D.)
5. Fi ṭebb al-Ṭibb al-Qāʾī al-Ṣāḥī al-Ṣarīf (On the Art of Medicine), written in 1020 A.H. (748 A.D.)

These works were highly influential in the Islamic world and were translated into Arabic, Persian, and other languages. They were studied by students and scholars for centuries and became the basis for the medical education in Islamic countries.

The Life and Works of Seyyid Lokman Čelebi

Seyyid Lokman Čelebi was a famous Ottoman physician and author who lived in the 17th century. He was born in the city of Kayseri in central Turkey. He studied medicine in Istanbul and then went on to study in Europe, where he acquired a deep knowledge of Western medicine.

Čelebi's most famous work is the Kitāb al-Ṭebb (On Medicine), which was written in 1550 A.H. (1160/1161 A.D.) and was based on the works of the Greek physician Galen. It was translated into several languages and had a significant influence on the development of Ottoman medicine.

Čelebi was also a prolific writer, and his works covered a wide range of topics, including botany, zoology, and astronomy. He was known for his critical approach to medical knowledge and his emphasis on empirical evidence.

Čelebi's works were highly respected in the Ottoman Empire and were widely read by both professionals and laypeople. His influence extended beyond the Ottoman Empire, and his works were translated and studied in other Islamic countries, as well as in Europe.

Čelebi's legacy continues to this day, and his works remain a valuable resource for understanding the development of medicine in the Islamic world.
FOOTNOTES


1. The Face (Veche):

In the work entitled Şehr-i Külliyat-i Kânüs of Mevlâna Alâeddin Çelebi, it is stated that "the dark and large face is the sign of a learned and wise man" (fol. 70a). According to another account, "A morose and peck-marked face is the sign of bad temper, and a small and very long and narrow face is an indication of melancholy. A face of balanced proportions is considered praise-worthy by the learned, as its possessor is believed to be pleasant and good-natured."

2. Demenour (Hilg):

Restlessness and agitation are said to indicate malice, whereas poise and balance are a sign of goodness of temper (fol. 70a).

3. Complexion (razi-i Rây):

If a person's complexion is of a reddish white hue, he is hot-tempered. A light complexion denotes a mild and yielding disposition. According to the great scholar Mevlâna Koçbeddin, "A person of dark complexion always comes out superior to one whose complexion is fair, and his eyesight is extremely keen" (fol. 70b).

4. Eyes (Çeşm):

Glistening light blue eyes signify impetuosity and tactlessness. If a person with such a pair of eyes has also a depressed chin, he has a cruel and deceitful character. Furthermore, if in addition to these traits, his forehead is flat, and his hair thick, not only is he utterly wicked but he also casts evil glances that cause harm wherever they fall. Here we must be reminded of Şah Muhuy al-Dîn ibn 'Arabî who says "Beware of such persons as if they were vipers" (fol. 8a).

In the work entitled Cüm'ü'l-Astîk, we find the following statement, "Light blue eyes with a tint of sallow yellow in them are a sign of jealousy and wickedness. Red spots in the pupil are indicative of jealousy, malicious, selfish and stingy character" (fol. 8b).

Small eyes denote stupidity and an inclination to predict misfortune. Very dark eyes reflect a black soul and an evil temperament. Moderately dark eyes are a token of intelligence and wisdom. A person with small light blue eyes is deceitful and sensual. Bloodshot eyes are a sign of melancholy and madness. If the pupil of the eye is rimmed by circles of red spots, this indicates that its possessor is jealous, malicious, foul-spoken, evil-intentioned, wicked and cowardly. He whose pupil is black and encircled by a white that has a yellowish tint is prone to shed blood. However, if the pupil has both red and white spots, then beware! He must be the bane of creatures. He who casts sidelong glances around him (tuzum) has a proud and pertinacious character.
A person with slanting eyes is greedy and tends to live long. Round-and-bulging eyes indicate stupidity and weakness. Muhay al-Din Ibn Arabi typifies such people as "swinish, ignorant and cruel." He who has eyes of a wine-red hair is full of wrath and fury. However, such a person never suffers from guilt because of his attachment to worldly gain. Some scholars judge them as being "evil in looks and in words" and say that "their actions are always prompted by pride and ignorance!"

A smiling face is a sign of long life. He whose eyes tend to water easily has a passionate temper. Scholars agree that a person with swollen eyes "has an evil temper and does not repay kindness and mocks at such deeds." Ibn Sirin (Ibn Sin'a) declares that "a person whose eyes resemble that of an ape will also behave like an ape!" Again, in the work entitled Al-Hikmat, it is said that "he who closes and opens his eyes or winks with speed is very deceitful and selfish." A glance remaining fixed too long on an object would corrupt and adulterate it. Small eyes denote malice. A mole on the eyelid is a sign of dishonesty. His whose eyelashes get stuck together when he is opening his eyes is extremely untruthful and deceitful. He whose eyes are well-proportioned is wise, learned, truthful, devout, good-natured and amiable; such, according to report, was the Prophet Muhammad (fol. 9b).

5. Eyebrows (Ebrû): According to Mevlânâ Kübrîeddin, "A person with thick eyebrows is a source of malleus and vituperation and gives great sorrow to others with his scathing remarks. Such people are extremely greedy and worldly!" He whose eyebrows reach onto his temple grooves, whereas one whose eyebrows are both thick and bushy are not only proud but also long-lived. If, on the other hand, the tips of the eyebrows are raised above the level of the temples, such a person is incomprehensible, thoughtless and dirty. If the hairs of a person's eyebrows are short, he is not of a faithful disposition. One who has dark eyebrows of a moderate size is thoughtful, considerate and decorous. Finally, all sources agree that "oea, whose eyebrows are dark and full, shaped like a bow in the middle and bent as a crescent at the tips, is a person with docile and calm temper, successful and useful in life" (fol. 9b-10a).

6. Hair and Hairs (Mir): Scholars state that "thick hairs denote courage and bravery, whereas soft and sparse hairs indicate cowardice, lack of intelligence and slowness of comprehension!" It is also added that thick hairs are a token of action and dryness, while soft and fine hairs are a sign of physical and emotional coldness and of humility. The latter qualities cause limitation of intelligence. A person who has blood hair is amiable; one whose hair is black is just and respectful, and his hair colour is dark brown, or nearly black, such a person is well-behaved, honest and brave. A person with light brown or nearly blond hair is straightforward. Moses is an instance of this. In his work entitled Arif al-Tabir, Seyh Cenri referring to the Koran, says that Moses had fair hair; his body and his features were well-proportioned and full of grace. In another source, it is said that "having curly hair is a very good sign. Having thin hair denotes understanding, intelligence and good temper. While thick hairs on the belly signify evil intent and cruelty, tufts of hair on the back indicate lust and sensuality." (fol. 10a-10b).

7. Head (Sere): The famous Roman physician Galen says that "having a small head denotes a bad character. The heads of such people are like serpents' heads." However, if a person's head is well-proportioned despite being small, he would be good-tempered, fair-countenanced and well-meaning. On the other hand, he whose head is excessively small is cunning, impudent and quick-tempered. One whose head is so big that it is difficult to turn it right or left, and whose body is well-proportioned with a broad chest and a strong back is of good character. But if the person who has a big head has, at the same time, a thick neck and a narrow chest, he would be prone to be forgetful and would tend to suffer from coughs and also from head and ear aches. One who has a small head but a strong chest, back and belly, with tight muscles is a handsome man who is successful in his undertakings and enjoys good health. However, if the back of the neck and the chest are narrow, the person who is so shaped has weak veins and is constantly subjected to disease. Ibn Sin'a declares in his work entitled Al-Futûh, "If a person has a big head, a broad forehead and a thick and strong neck, if his face is oval with thick-moving eyes, then he must be considered one of the most intelligent of men." The minds of such people are infused with humidity since their childhood. Such people must be protected from potential enemies. A long drawn-out head signifies disability and lack of intelligence (fol. 10b-11a).

8. Forehead (Sînî): A person who has a broad forehead with frontal lines which are not undulating cannot help being the target of hostility and vain accusations. He whose forehead is depressed is depraved, stingy and unattractive. According to Mevlânâ Kübrîeddin, "A narrow and small forehead signifies ignorance, for it is in the science of anatomy that this place is the seat of the brain." Those who have very wide foreheads are quarrelsome and violent, and very narrow forehead denotes passiveness and ignorance. A person who has a broad forehead is mature and self-possessed. It is, indeed, stated in Şerh-i Kâfîşîh that "a wide forehead is the sign of a well-developed brain and of high bodily temperature which are the correlates of intelligence." (fol. 11b-12a).

9. Ears (Gîşî ve mîşâqî): In Ebi 'Ali Sin'a's Collected Works, we come across the following words: "One who has ears that are too long, like those of a donkey, is helpless but possesses a good memory, for low humidity fortifies the memory!" In the work entitled Cîmî'î a-Abîkî we read that, "Such persons live to a great age." People with small ears are stupid, and they become thieves. Fleasdy ears with protruding veins denote violence and anger. Ears of a moderate shape signify goodness, honesty and wisdom (fol. 12a).

10. Locks of Hair (Tâli): One who has a lock of his hair falling over his forehead tends to be a worthwhile person (fol. 12a).

11. Nose (Pînî): A person with a slightly crooked nose is dignified and well-behaved. His nose is straight and whose nostrils are open is blessed with good luck. According to Muhay al-Din Ibn Arabi, "very large nostrils signify wrath. For, when one is angry, the nostrils are seen to be open. Ibn Sin'a and Kübrîeddin, on the other hand, makes the observation that "he whose nose is hard and big like that of a pig", is evil-tempered, whereas a person with hairy nostrils is inscrutable though he can, at the same time, be a loyal friend. Although a flat and stubby nose, or, indeed, the absence of a nose may signify a good nature, these could at the same time be interpreted as betokening lappiness, sensuality and incrustancy." It is also said that "a nose like that of the lion denotes great courage; a nose like that of the ram's, ambition and passion; a nose like that of the hawk, a passion for hunting; a flashy nose like that of the ox, malicious; a hooked nose, pride and stupidity; a thin and straight nose, maturity and nobility!" Moreover, the sources note that "a moderately sight and well-proportioned nose is indicative of a well-balanced character!" Hizir Muhammet 'Abîjî confirms this in his work named Mîh-i Muyterî (fol. 12a-13a).

12. Mouth (Hênî): A moderately wide mouth indicates great courage. A narrow mouth, however, denotes bad character (fol. 13a-13b).

13. Lips (Leb): One whose lips protrude like that of a negro is wicked and stupid. Muhay al-Din Ibn Arabi in his work, Kübrîeddinî a-îshîhîye says, "If such a person's lips are quite red, it is an indication of his having a balanced character!" The same point is made in the work entitled Şerh-e Kâfîşîh. One whose lips are large and who has a protruding lower lip, like those of a camel or a donkey, is dull-witted and ignorant. Very pale lips denote sickness and phlegm. The person whose lips have turned a very dark colour suffers from melanchooly. People whose lips are drawn at the corners, with a drooping lower lip, are extremely stupid. If a person's lips are too narrow and short that his teeth protrude, this indicates that he is of a robust and strong physique. One who has well-proportioned red lips makes sound judgments (fol. 15a).

14. Teeth (Denî): High molars are a sign of evil temper and criminality. Having gap-teeth indicates small and crooked teeth signify deceitfulness and treachery; long teeth, weakness of judgement; uneven teeth, insufidence, disease and weakness of character; and well-proportioned, moderate sized teeth, honesty and truthfulness. A row of regular, close set teeth denote a capacity to be just and reliable (fol. 13b).

15. Tongue (Zeîhî): A long tongue is the sign of a tendency to gossip and complain, whereas a tongue that is nearly white in colour indicates a temperament which is related to hardship and is devout (fol. 15b).

16. Voice (Avî): A loud and deep voice like that of a lion is the sign of courage and bravery; a thin voice denotes cowardliness, weakness, effeminacy. Women with a harsh and loud voice are more courageous and brave compared with others of their kind. The person who speaks with a powerful voice is full of...
wisdom. He who has a long breath sings well but has a jealous and quarrelsome disposition. According to scholars, "A deep voice is a sign of lust; an ugly voice, of a weak brain; a soft and thick voice, of depravity and wretchedness. But a pure voice of moderate strength denotes good nature; and a loud strong voice, dignity, and also a propriety for justice and equity. According to some others, "A person who has a beautiful voice is careless and inconsiderate. He is at the same time dull of speech and tends to brood, a result of dryness. A shrill voice, on the other hand, is instigated by heat, and such a person is ill-tempered."

17. Breath (Nefās) :
He who has a long breath is bad-tempered, and frequent breathing denotes passion and lust. However, Muhay al-Dīn Ibn 'Arabī says, "Such a person has discernment and insight. Yet, he must not let his failings obscure his dignity and patience. Sitting down with dignity, speaking with moderation and lowering his hand in order to interrupt a conversation are signs of wisdom and prudence." (fols. 14b-14b)

18. Smile (Hande) :
Laughing aloud denotes indiscretion and tactlessness, and particularly when such laughter is followed by coughing, it signifies hardness of heart and thoughtlessness. A smiling face is a sign of a mild and careful nature. One who smiles rarely has a bad character, despising what others do, and is difficult to get on with. In the book entitled Kāhib al-Tāzla, it is said that "If, during a conversation, one shows signs of shame or sorrow with tears or manifests his joy with smiles, this proves that he has affection for his interlocutor." (fol. 14b)

19. Beard (Mehbūn) :
A sparse beard or no beard at all denotes high intelligence and understanding. A sparse beard is also a sign of good nature and kindness; a long beard, of lack of intelligence; a thick beard, of deception and intention. An excessively sparse beard, commonly called a Tartar's beard (Tabārī beard), signifies an evil temper, but a moderately thick and long beard is a token of dignity and sagacity. (fols. 14b-15a)

20. Chin (Cēn) :
A long chin denotes stupidity, a round chin pride, a narrow chin thoughtlessness, whereas a well-proportioned chin is the sign of a moderate temperament and a refined intelligence. (fol. 15a)

21. Neck (Qudūn) :
One who has a strong cervix is a sturdy person, whereas he who has a flabby neck is prone to wrath, anger, and temper. A moderately long neck denotes pride; an excessively long neck like that of a camel, vindictiveness; a short neck like that of a wolf, degradation; a protruding neck, ignorance and idiocy. However, a neck of moderate size and shape signifies prudence and fairness. (fols. 15a-15b)

22. Body (Gīthīḥ) :
A person whose flesh is hard and tough like that of a camel is ugly. Soft flesh denotes short-sightedness. He whose bones lack a lack of intelligence, who has a pinched and starved look is fond of hunting. A person whose body is lean is energetic, thoughtful and moderate. (fol. 15b)

23. Height (Kānim) :
Very tall persons are rarely intelligent. Scholars say, "Short people are very clever, but those of them who are taciturn are simplots. However, though of rare occurrence, there are some among the tall and the short who are intelligent, irrespective of their height. On the other hand, he who is moderate of stature has a good temper as well as an intelligent mind." (fol. 15b)

24. Chest (Sīm) :
A broad chest denotes courage, and a narrow one cowardice and an inclination to mental disorders. (fol. 15b)

25. Shoulders (Kāmīn) :
The wide distance between the shoulders and the middle of the back is a sign of intelligence. Narrow shoulders are the correlates of poverty of mind. A jutting collarbone is a sign of immobility and lassitude, whereas a distorted collarbone denotes deceitfulness and an inclination to instigate trouble. This should be a sign of a lack of intelligence. An excessively solid and fleshy back signifies extreme strength. Moderate sized shoulders, on the other hand, indicate intelligence and wisdom. (fols. 15b-16a)

26. Abdomen (Şīkām) :
A narrow abdomen signifies lust; a wide abdomen is an indication of ignorance and tactlessness; a well-proportioned abdomen is the sign of a moderate temperament and a refined intelligence. (fol. Hea)

27. Arms (Kebīy) :
He who has a long head and arms, and whose arms reach to his knees while standing is a brave person. In this posture, he resembles a lion. In fact, during the Affwildu Caliphate, if the crown princes and the keepers of Hakikat failed to come up to this standard, they would not enjoy the esteem of their subjects. Similarly, Firdevsi, the author of the famous Shāhname, praises wrestlers of such stature. Arms short like a drill indicate guile and treachery. Arms of moderate length denote a mild and gentle character. (fols. 16a-16b)

28. Hands and Palms (Keff) :
A person whose hand is soft and fleshy is considered and intelligent. Short hands denote stupidity, whereas a fleshy hand is an indication of weakness. (fol. 16b)

29. Fingers (Engāş) :
Mevlâna Kâbîrdînî says, "Long fingers are a sign of intelligence, but short fingers denote its absence. In fact, we know from our studies of anatomy that short fingers indicate a smallness of the lungs, and that a person who has such lungs can take in a very limited volume of air at a time. This causes a deficiency in the brain, which is the seat of the memory, the spirit and the physical and spiritual consciousness of man. The shortness, fleshiness and softness of the fingers are also indications of lust and physical strength, but such persons are sluggish and dull of perception. Long fingers indicate envy and depravity, whereas short fingers are a sign of stupidity." (fol. 16b)

30. Nails (Nāhīān) :
A person who has nails of a redish hue has a strong constitution and an excessive weakness for the opposite sex. White nails indicate an unhealthy physique, for this colour is the result of body humidity. Long and delicate fingers are a sign of a warm and charming nature; nails that are hooked like the claws of a hawk indicate infidelity; nails having an ugly colour are symptoms of illness and of an evil disposition; long nails signify a delicate soul, sensitivity, and a capacity to acquire high dignities. (fols. 16b-17a)

31. Rib (Fîh, Pehîlî) :
Narrow ribs signify a weak constitution. Well-proportioned ribs signify benevolence and strength. This, in turn, indicates a strong heart. Depressed ribs are signs of garrulosity and wretchedness. A person having well-proportioned ribs is eloquent and impressive. (fol. 17a)

32. Belly and Navel (Nâjî) :
A large and open navel is the best. However, a navel which is big enough to resemble a tiny goblet prospers licentiousness. Hence, a person with such a hollow navel is not to be favoured. In his Kâliya, Mevâlî Kâbîrdînî says, "Whoever has a sunk belly which declines towards his sternum is a creature who is distorted both physically and mentally. A solid belly signifies strength, whereas a lean one is an indication of depravity." (fol. 17a)

33. Thighs (Rîn) :
Thick calves and thighs signify timidity and weakness, whereas well-proportioned thighs are an indication of decency and good nature.

34. Palms (Serîn) :
A person who has lean palms like that of a monkey has a bad character. A palm which is too fleshy indicates cowardice and faint-heartedness. A person with a moderately thick palm, is nature, strong and a little proud. Such persons are good-natured and commendable. (fol. 17b)

35. Private Parts (Endümmi-yî Nâdûm) :
Since the private parts or the sexual organs are a means of perpetuating the human race, they serve also as sources of pleasure and satisfaction to mankind. A sexual organ which is too big indicates an evil nature, a moderate-sized organ denotes strength and an inclination to have frequent intercourse, whereas an organ which is unduly small indicates impotency and a lack of desire for sexual intercourse. (fol. 17b)

36. Calves (Fîhî) :
Fleshy and heavy calves are indicative of a sluggish and dull temperament, for dullness is a result of humidity. According to the sources, "A person having long calves is proud and vainglorious, although he is successful in his undertakings and has a smiling face. Short calves are a sign of malice and peevishness. He who has well-proportioned calves has a strong character; he is moderate and patient. Thin veins on the calves are a sign of malice and immobility; big joints, on the other hand, indicate ambition and a longing for power. If a person with large bones has thin calves, this is a sign of his excessive indifference in the company of women." (fols. 17b-18a)
37. Feet (Kadın)

Fleshy and plump feet denote evil intentions and lack of intelligence. He whose feet are of moderate size is a person of understanding and intelligence. Excess of humility impairs the intellect. Delicate feet signify garrulosity and lewdness. In some sources it is said that “a person who has soft feet is unintelligent”. In his work named Kitâb-i Tevhîd-i Hikâyâ, Ibn ‘Arâfî says that “he who has large feet is impious and sinful. Feet of moderate size indicate goodness of character. Narrow feet signify disease and wide feet, courage. He whose toes are stuck together like that of a duck is an evil and malicious person. A person the back of whose feet resemble the trotters of pigs has a depraved and base character. Crooked toes indicate licentiousness and lack of shame; straight and long toes are a sign of lustfulness. A person who has big feet is pious, whereas one with small feet is lazy and incompetent. One whose feet are well-proportioned has a good character.” We find it stated in other sources that “he who has narrow and fleshy feet and walks with quick steps, is dignified and achieves distinction” (fol. 18a-18b).

PART II

DESCRIPTIONS OF
THE OTTOMAN SULTANS

1. Osman Gazi

Born in 657 A.H. (1259 A.D.), he reigned for twenty-seven years. After the death of his father, Erûşlû, he ruled over the Ottoman principality. Upon his conquest of the fortress of Bilecik ‘Alîeddîn Kaykubâd, the ruler of the Seljuks of Rûm, sent him “a horse, a standard and a dress” as the insignia of sovereignty in 699 A.H. (1299 A.D.). Thereupon, he minted coins and had the Friday prayers recited in his name alone.

‘Ogînîn Gérî was surnamed ‘Black’, which according to an ancient Turkish tradition signifies brave and heroic. As we learn from the Chronicles, the same epithet was given to Kara Yûntîf, the ruler of the Karakoyânîs, and to Kara Yûntîf ‘Ogînîn Bey, the Sultan of the Akkoyânîs.

Sultan ‘Ogînîn was slightly above middling height, a handsome man with a broad and high chest and arms long enough to reach down to his knees when standing. With his deep, fine voice and clear and convincing manner of speech, Black ‘Ogînîn possessed a charismatic personality. He had dark brown eyes, thick eyebrows that joined together, a full round face, a ram-nose, a thin beard and long, thick moustache. His teeth were large, and he had the appearance of a fierce lion.

Like Prophet Muhammad, he wore a coiled turban of white brocade (gumma). His clothes had wide collars.

‘Ogînîn’s grand vizir and younger son, ‘Alîeddîn Pasha, is known to have given away to the poor the shirts (unýes) that he had worn the day before.
He was the first monarch to levy a tax of one akçe (fol. 11b-21b).

2. Orhan Gazi
He was born after the death of his grandfather, Ertenül Gazi, and the date of his birth is given by Sarıeddin Efendi as 688 A.H. (1281 A.D.). His tutors were Ağaşa and Abdürrahmân Gazi, and his companion Şeyh Şükû'ddin Efendi was Şeyh Edibillî's grandson.

Like his father he conquered many places and is known for his charitable acts and liberality. He had the soul of a dervish and was not interested in amassing riches and property. He used to distribute great amounts of his wealth to the poor. He had no eye for luxury and spent his life in battlefields waging ğazâr (holy war). He took Bursa in 720 A.H. (1320 A.D.), the date of his father’s death, and made it his capital. Henceforth, he minted coins in his own name. At the time of the conquest of Bursa, he was about forty-three years old, and although his hair had turned grey, he had an imposing appearance with his strong and well-built body, his high and broad chest, thick calves and hands like a lion’s paws. His complexion was of a reddish white hue, and his eyebrows were joined together like a crescent. He had hazel brown eyes, a wide forehead, a ram-nose, a well-shaped beard and a long thick moustache.

Orhan Gazi was good-natured and very patient. He knew how to take advice, and his speech was gentle. However, he was also very determined and unforgiving.

He made his brother Alieddin Pasha his Grand Vizier, and he also appointed Sildemîn Pasha, who crossed over to Roumelia as Vizier and Serdar (commander-in-chief). All through his life he waged ğazâr (fol. 11b-12a).

3. Murad I
(Hüdavendigar - title given to this sultan)
He was born in 716 A.H. (1316 A.D.). His tutor was Lala Şihin Pasha, and he ascended the throne in the year 761 A.H. (1360 A.D.).

He dressed in the traditional manner, in simple and modest clothes. Among these he particularly favoured a garâf of white linen with red crescent-shaped designs woven in the province of Germencik. His turban resembled that of his father, except that Murad wore a gold embroidered âyâkol (tall Janissary hat which falls backward), around which he wound his turban.

A handsome and brave man, having the soul of a dervish, he was indifferent to worldly matters. He was also good-natured. He was of middling height, with strong and long arms, a high and broad chest and fleshy fingers. He had a full round face with bluish-grey eyes, thick black eyebrows that joined together, large teeth, a ram-nose, a thin beard and thick long moustache.

His son, Şâh, Bey, rebelled against him while he was on an expedition to Wallachia. He returned and quelled this rising immediately. After this incident, a law was passed forbidding crown princes to be appointed as viziers or grand viziers. Kara Hallî, the son-in-law of Meriçâd Tâkkulûn and related to Şeyh Edibillî, became Kâşak (chief military judge) and later Buğlûhay (governor-general) and grand vizier.

Kara Hallî reorganized the tax system and founded the Office of State Revenue (Göndâm-i Miâr), and in this way the collection of tax and tribute followed legal procedures. As a result, for the first time in Ottoman history the income of the Treasury Department with which many public constructions such as the arsenal were put up, was greater than its expenses. Murad I is also responsible for establishing the Janissary corps. During his reign we see the evolution of the Ottoman governmental and military organization (fol. 25a-27a).

4. Yıldırım Bayezid Han
(The Thunderbolt)
According to Hoça Sarîeddin, Bayezid was born in 761 A.H. (1360 A.D.). He ascended the throne in 1389 A.D. He was warlike, fierce and an able commander. After his conquests in Roumelia, he overcame the principality of Karaman in Anatolia and put an end to the misdeeds of its ruler. Afterwards he swept through the peninsula, annexing territories as far as Malatya and Erzurum. In this way, he established a political unity in Asia Minor for the first time since the disintegration of the Seljuk state.

He then returned to Roumelia, conquered Thessalonica and enlarged the Ottoman boundaries as far as Wallacia and Moldavia. After this, he turned back to lay siege to Constantinople. While the city was on the verge of collapse, Timur appeared on the scene, and Bayezid had to lift the siege and move his armies to Anatolia to confront his enemy.

Bayezid was summoned “Thunderbolt” on account of the speed with which he attacked his enemies. At the same time, he had a keen sense of justice. There is an anecdote where it is reported that a man in Edirne ate an old woman’s yogurt without paying for it. When the Sultan became informed of the situation, he made a skillful surgeon rip open the belly of the transgressor. And sure enough, to everyone’s shock, the still undigestible yogurt was seen to be there.

Yıldırım Bayezid fought against tributary and injustice. He maintained self-control and equanimity even when seized by wrath, and he admonished transgressors before punishing them, but if his warnings went unheeded, he punished them with severity.

He reorganized the Janissaries, changing and
regulating their costumes, so that each division and rank had a special attire and headgear.

Bayezid I was a tall and imposing man; he had a strong neck, a complexion of a reddish white hue, black eyebrows joined together, a thick moustache and a golden beard. His chin was straight, and he was rau-nosed. He cast furious and wrathful glances at his enemies, but the same eyes knew well how to look kindly on his subjects, whether Muslim or Christian; he spoke with a powerful voice, and his shout resembled a thunderstorm.

He wore clothes of brocade with a wide loose neck, and his turban was coiled and wound round a gold embroidered iâkîf. He received a great amount of money from taxation so that the treasury became very rich and an effort was made to save money. Royal pay was distributed to the soldiers for the first time during his reign.

5. Çelebi Mehmed (Mehmed I)

He was either eleven or fourteen years old at the battle of Ankara. In the Period of Interregnum that ensued after the victory of Timûr, the sons of Bayezid fell apart, each claiming the right to be his successor. At the end of a long drawn-out and strenuous struggle, and after overcoming Emir Sulyûqû and also Mihâr Çelebi, who had taken refuge in Wallachia, Mehmed Çelebi declared himself sovereign in the year 830 A.H. / 1428 A.D. and minted coins in his own name.

Mehmed’s life was spent in battles and internal feuds. He made campaigns in Roumelia, and he reunited the Ottoman state, which had become split, joining the Anatolian and Roumalian provinces under the same flag once again. Historians have compared him to Prophet Noah, who gave mankind a new lease of life after the flood.

He was tall and slender with a broad chest and a long neck. His complexion was of a rosy white hue, he had dark brown eyes, a ram-nose and a well-proportioned chin. Mehmed I was a brave, self-controlled and wise ruler. He had fleshy and strong hands, the look of a hawk and the bearing of a lion.

He had plain silk brocade coiled and wound around the gold embroidered iâkîf. Only the upper part of the iâkîf was to be seen; the lower part lay concealed below the folds of the turban. His iâfâllâm (a loose, long robe) were made of richly woven tissue (folios 30a-33b). He had received presents from Persian and Arab rulers and even from Timûr, who sent his son Şâhrûsh as an envoy with presents and a letter desiring to make peace.

6. Murad Han (Murad II)

Born in 806 A.H. / 1403 A.D., he ascended the throne in 834 A.H. / 1431 A.D. He launched numerous campaigns, both in Europe and Asia Minor. He recaptured Thessalonica and made ceaseless raids to Hungary and Albania. However, Murad had the soul of a dervish and wished to lead a peaceful and modest life. He abdicated of his own free-will and abandoned the throne to his young son Mehmed. But when his enemies broke the treaty they had previously signed and assembled a crusading army to march towards the Ottoman Empire, he was called back to lead the Turkish forces to victory. When Mehmed II ascended the throne for a second time, after the death of his father, he was only eighteen years old.

Murad II was a gracious and generous person, with a frank and smiling countenance, light green eyes, a medium-sized beard, and a straight medium-sized nose. His complexion was of a rosy white hue, and his appearance was majestic like that of a lion (folios 33a-36a).

Although he became ruler at a young age, he was prudent, gifted with a superior intelligence, and, indeed, one of the greatest monarchs of his age. Mehmed the Conqueror had a robust and well-built body, a strong and long neck and muscular upper arms, which gave him the look of a lion. He was swarthy and ram-nosed with a round full face, eyebrows that joined together, shining black eyes, a well-proportioned chin and lips like sweet balsam. His hair had a golden gleam that enhanced his heroic appearance. A man of great intelligence and wisdom, an outstanding Turkic ruler, Mehmed would never accept defeat under any circumstances.

He was dressed in the simple and heroic manner of his great grandfather Çelebi Mehmed. His turban consisted of a mukavvär (a tall cylindrical head gear) in military style, wound round with coiled gauze. This special type of turban became fashionable among later sultans. The sultans, in fact, came more and more to indulge in ornate clothes.

7. Mehmed II (Mehmed Han)

Born in 833 H. / 1428 A.D., he ascended the throne for a second and final time in 835 A.H. / 1431 A.D. Upon accession, he immediately mounted campaigns and engaged in numerous gaits. In fact, he gave no respite to his enemies nor did he allow his soldiers to slacken or lose their zeal. From the very first days of his reign, his greatest aspiration was to conquer Constantinople. And, indeed this came true.

After the conquest of the city, Mehmed the Conqueror marched towards Morea and captured the cities of Greece one after another. However, he was threatened from the rear by the principality of Karaman and therefore turned to Anatolia to vanquish them and to annex their territory. He then proceeded to attack the principality of the Iskender and took Bâja-kûrû, which was their capital. Afterwards he sought Üzûn Hasan, the ruler of the Aksîoyûnlu, and overcame him. He became all-powerful and was respected and obeyed both by the East and West.
Bayezid II was not interested in such pomp and refrained from exceeding the income assigned to his. Indeed, he was so frugal that he would even save on it (fol. 39a-42b).

9. Selim I (Yaʾwuz: grim)

He was born in 875 A.H. / 1470 A.D., the year when his grandfather ascended the throne. His father, Bayezid II, was at that time governor of Amasya.

Historians describe him as Şimşir-i Cihan (The Sword of the World). In fact, as soon as he ascended the throne, the fortune of the Empire changed for the better. Selim was an able sultan who was destined to be a great conqueror.

At first he made his father abdicate in his favour; then he fought with his brothers who opposed him. About this time the Şafavid State had been established in neighbouring Iran and Aqşabāţi, and Şah Isma’il had become its ruler. The Turchmen tribes in Iran had also rallied around him and were engaged in organizing constant raids into Anatolia. Selim the Grim, realizing the danger that was threatening the Empire, immediately marched towards Şah Isma’il and gravely defeated him in the battle of Çaldiran. He brought his enemy’s wife and throne to Istanbul, but Şah Isma’il managed to escape. In the same year he spent the winter in Amasya, and the following year he captured the fortresses of Kemîl, Kâhta and Şampoş. After that, he defeated on the mountain of ‘Urna’aß-uldevr-le the ruler of the ‘Ulukadır and put an end to the principality. He then returned to Istanbul, and the next year he marched his armies to the lands of the Süleyman of Egypt. In Mercedhishe he overcame Kanitt Gavi and had many of the Circassian princes executed. He also conquered Aleppo and Damascus. After spending the winter there, he proceeded to Egypt and, defeating the Mamluk Sultan T từngbond in the battle of Râdkûnî, captured the city of Cairo. He returned to Istanbul, victorious.

Selim I was a man of great courage and martial prowess. Like a lion he was destined to rule the world. He governed his people and the nevâys with justice. He protected the poor, and, in order to bring about effective measures for remedying public grievances, he mixed with his subjects in disguise and listened to their complaints. His liberality was boundless; he was generous with the wealth of the Janissaries and also rewarded them amply for their services.

He was a tall and handsome man with a strong and well-shaped body and with long and muscular arms. His face was bright, his locks pleasing, his complexion of a reddish white hue, his black eyebrows joined together, and his eyes and eyelashes similar to those of a lion. He had a ram-nose, a tall chest, a thick and long mustache and an imposing beard. Selim I was not only learned, graceful and witty, but he also possessed an unyielding energy. He dressed modestly and simply in accordance with the Prophet’s precepts. He had invented the Taşnakım Selimi turban (a type of turban with the end of the wrap or cloth hanging down), and he used to wear this above a handsome headgear, a minerve in red velvet similar to the one the Janissaries wore. His attire, moreover, was identical to that of the gâzi. Indeed, he had no other aim except to wage war, and in doing this he was motivated by a desire to save mankind from the domination of tyrannical rulers and to assemble the Moslems of the Seven Climates around one flag. He had attained success in the target he set himself, when he became a Caliph, an honour that it was his fortune to possess among Ottoman sultans (fol. 43a-47b).

10. Süleyman Han (Kanuni, The Law-Giver - Magnificent)

He ascended the throne in 926 A.H. / 1519 A.D. at the age of twenty-six, and found himself to be the sole ruler of a world empire. Beginning with the treasury, he reorganized the army and the administration and issued laws. Hence, he was summoned Kanûni or the Law-Giver.

The first city he conquered was Belgrade. This was followed in turn by the conquest of Rhodes and Budin. He launched military expeditions to Germany and after exacting tribute from all his enemies, he returned to Istanbul. The following year the keys of Algiers were presented to him, and Baghdad, the seat of the Caliphate, was captured. There he had the Tomb of İmâm-i A’râm, the founder of the Haşreti sect, repaired. He also had two canals constructed which brought water from the Euphrates to Kerbelâ. He undertook altogether two expeditions to the country of ‘Aqşabāţi. He then marched towards Persia again and annexed the