
Akihiko Yamaguchi
This interesting article examines the process of the introduction of the Turkish calendar into the Safavid bureaucracy as well as its impact on the Safavid historiography. Firstly, examining *farmāns* from the period concerned, Goto shows that the use of the modified animal calendar — the starting point of which was set on Nowruz — took root in the Safavid bureaucracy by the late 960’s A.H. at the latest. Interestingly, according to her, the historiography also followed the same pattern. She argues that these changes took place in parallel with the establishment of magnificent Nowruz celebration at the royal court. Finally, drawing attention to the fact that not all the Safavid chronicles written after the late 960’s used the duodeccenial calendar, Goto concludes that only the authors who had career as a *monšī* in the *Dār al-enšā‘* where astronomical handbooks were available employed the Turkish calendar in their works.
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Thèmes : 4.2.1. Safavides et Qâjârs

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