« Safavī-chō nendaikito Toruko-reki (Jūnishi)no dōnyū / Safavid chronicles and the introduction of the Turkish calendar ». *Toyoshi-kenkyu - Journal of Oriental Researches*, 66/4, 2008, p. 50-82 [en japonais].

Akihiko Yamaguchi

Édition électronique

URL : <http://journals.openedition.org/abstractairanica/39390>

DOI : 10.4000/abstractairanica.39390

ISSN : 1961-960X

Éditeur :

CNRS (UMR 7528 Mondes iraniens et indiens), Éditions de l'IFRI

Édition imprimée

Date de publication : 15 mai 2011

ISSN : 0240-8910

Référence électronique

Akihiko Yamaguchi, « « Safavī-chō nendaikito Toruko-reki (Jūnishi)no dōnyū / Safavid chronicles and the introduction of the Turkish calendar ». *Toyoshi-kenkyu - Journal of Oriental Researches*, 66/4, 2008, p. 50-82 [en japonais]. », *Abstracta Iranica* [En ligne], Volume 31 | 2011, document 150, mis en ligne le 11 octobre 2012, consulté le 27 septembre 2020. URL : <http://journals.openedition.org/abstractairanica/39390> ; DOI : <https://doi.org/10.4000/abstractairanica.39390>

Ce document a été généré automatiquement le 27 septembre 2020.

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« Safavī-chō nendaikito Toruko-reki (Jūnishi)no dōnyū / Safavid chronicles and the introduction of the Turkish calendar ». *Toyoshi-kenkyu - Journal of Oriental Researches*, 66/4, 2008, p. 50-82 [en japonais].

Akihiko Yamaguchi

- 1 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 duodeccennial 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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