

## **Violent Visions of Self and Other in the Ottoman-Habsburg Borderlands: Câfer İyânî's Tevârîh-i Cedîd-i Vilâyet-i Üngürüs**

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Câfer İyânî's chronicle *Tevârîh-i Cedîd-i Vilâyet-i Üngürüs* describes a decade of war in the Ottoman-Habsburg borderlands (mostly in modern Hungary), culminating in the Yanıkkale campaign of 1594, at which Câfer İyânî was personally present. The work is significant for two reasons: First, the events in question are ones for which there are relatively few narrative sources. Second, Câfer İyânî's personal involvement in the events on the Ottoman side provides us with an interesting window into the expression of the self in conflict narratives. While it would be a mistake to refer to *Tevârîh* as an ego-document as such, Câfer İyânî consistently invokes a group identity through descriptions of violence by and against the other. Beyond the obvious deprecatory adjectives and pejorative language, this discursive distinction between "us" and "them" is created in the narrative through words like *eşkiya* (brigand) and *haydut* (bandit). The use of these words not only connotes a certain kind of warfare; it creates a hierarchy of legitimate military activity that further justifies acts of violence on the part of the author's identity group. Arguably, this kind of self-differentiation had even more significance in a borderland context where contacts with the "other" were frequent. In this way, we can see ideas of a violently and immutably opposed Islam and Christendom as discursively constructed from within a much more complex social setting.