

Turkology and Ottoman Studies

Sektionsleitung / Section Supervision: Elke Hartmann

Raum / Room: Istanbul (K 23/21), Konya (K 23/27)

Organised Panels

Transfer und Mobilität von Wissen und Konzepten in Übersetzungen und Wörterbüchern der Frühen Neuzeit (15.-18. Jh.): Eine transosmanische Perspektive

Panel convener: Philip Bockholt

Das geplante Panel behandelt in vier Fallstudien zu unterschiedlichen Genres, die alle Teil transregionaler Übersetzungs- und Übertragungsprozesse der Frühen Neuzeit (15.–18. Jh.) im Osmanischen Reich und darüber hinaus sind, den Transfer und die Mobilität von Wissen und Konzepten aus einer transosmanischen Perspektive heraus. Der thematische Schwerpunkt liegt hierbei auf der Adaption von Wissen, was von Einzelbeiträgen zu „travelling concepts“ in persisch-türkischen lexikographischen Werken (Ani Sargsyan, Hamburg) bis hin zu Übersetzungen historiographischer Werke im europäischen Kontext am Beispiel von Sebastian Tengnagels Übertragung des osmanisch-türkischen Geschichtswerkes von Cenābī (Hülya Çelik, Bochum) reicht. Weitere Beiträge analysieren mit Fokus auf innerislamische Übersetzungsprozesse die türkische Fassung der arabischen Weltchronik des al-‘Ainī (Philip Bockholt, Leipzig) sowie die Übersetzung und Rezeption eines persischen Werkes der Mystik des al-Ġazālī (Tobias Sick, Leipzig). Alle vier Beiträge beleuchten genre-spezifische Formen der Transferprozesse und ihre historischen Kontexte sowie die Rolle der als Übersetzer bzw. Autoren tätigen Akteure. Eine weitere Gemeinsamkeit stellen Handschrift(en) als Quellenbefund dar, die neben dem eigentlichen Haupttext – der Übersetzung bzw. Lemmata –, auch oft paratextuelle und materiell-kodikologische Elemente enthalten, welche eine breitere Kontextualisierung von Arbeits- oder Rezeptionsprozessen und der Leserschaft erlauben. Für die Analyse spielt daneben auch die intertextuelle Dimension des jeweiligen Fallbeispiels sowohl in Relation zu anderen Werken desselben Genres als auch zu anderen Übersetzungen eine Rolle.

Schriftsteller, Historiker, Nationalist. Eine kritische Analyse von Rıza Nurs (1879-1942) Leben und Schaffen im Licht seiner unveröffentlichten Werke

Panel convener: Petr Kucera

Das vorgeschlagene Panel bietet eine kritische Auseinandersetzung mit dem Leben und dem literarischen sowie populärwissenschaftlichen Schaffen von Rıza Nur, einer prominenten wie kontroversen Figur der spätoosmanischen und frührepublikanischen Ära. Rıza Nur war ursprünglich Militärarzt, der nach der Wahl zum jüngsten Abgeordneten des osmanischen Parlaments (1908) seine Karriere als Chirurg und Professor für Medizin aufgab. Ob als führender Jungtürke oder passionierter Nationalist, der die kemalistische Gegenregierung (1919-1922) maßgeblich mitprägte, fand er sich nach einiger Zeit immer wieder in oppositionellen Reihen, was ihn zwischen 1910 und 1923 neben einem Gefängnisaufenthalt immer wieder ins Exil (Ägypten, Schweiz, Frankreich) zwang. Er kehrte erst nach dem Tod Mustafa Kemal Atatürks 1938 endgültig in die Türkei zurück.

Seine kontroversen, z.T. extrem ethno-nationalistischen Ansichten, seine politische Tätigkeit, sein buntes und abenteuerliches Leben machen Rıza Nur zu einer unübersehbaren und höchst umstrittenen Figur der Umbruchzeit. Seine erstmals 1967 publizierten und wegen der darin formulierten harschen Angriffe gegen Atatürk und İsmet İnönü recht bald verbotenen und stark zensurierten Memoiren prägten die Auseinandersetzung mit ihm über Jahrzehnte und ließen seine unzähligen anderen Schriften, von denen viele bis heute unveröffentlicht geblieben sind, aus dem Blick geraten. Das Panel führt historische und literaturwissenschaftliche Ansätze zusammen, mit dem Ziel, die vielen biographischen, z.T. stark tendenziellen (Tütengil, Dündar, Avşar, Özakman) Abrisse seines Lebens und Schaffens um neue Facetten zu ergänzen. Der Schwerpunkt des Panels liegt auf der Auswertung der bisher von Wissenschaftlern außer Acht gelassenen Manuskripte Rıza Nurs, die in der Staatsbibliothek zu Berlin liegen. Diese beinhalten neben einem umfangreichen Roman, einer Sammlung von Rıza Nurs Briefen und Gedichten auch eine Geschichte der Armenier.

Human Mobility in Transottoman Spaces

Panel conveners: Stefan Rohdewald, Gül Şen

Mit der Bezeichnung “transosmanische Räume” definieren wir grenzübergreifende Räume, gebildet aus frühneuzeitlichen Großregionen von Imperien und Herrschaftsverbänden, die nominell über klarumrissene Grenzen verfügten. Von dieser Definition ausgehend bietet eine Analyse von Mobilitätsdynamiken wertvolle Zugänge zur Rekonstruktion von Herrschafts- und Gesellschaftsstrukturen. In dem Mittelpunkt stellen wir dabei die Mobilität von Menschen.

Menschliche Mobilität in transosmanischen Räumen war nicht eingeschränkt; in den Quellen begegnet uns vielmehr eine Vielzahl von verschiedenen sozial-, ökonomisch-, militärisch- oder politischen Gruppen wie Reisende, Diplomaten, Kriegsgefangene, Migranten, Militärpersonal und Kaufleute. Welche Dynamiken standen hinter diesen Mobilitäten? Welche politische bzw. militärische Verflechtungen sind zu beobachten? Kamen während oder am Ende dieser Mobilitäten schriftliche Selbstzeugnisse zustande? Welche Mobilitätsdynamiken bestanden in solchen Strukturen, wie wurden sie mit den Autoritäten ausgehandelt? In diesem Panel stehen soziale und räumliche Mobilität (Handlungs- sowie Kommunikationsräume) dieser Akteure im Vordergrund, wobei ihre Netzwerke (alte und neue) sowie verschiedene Mobilitätsformen (individuell, in Gruppen, massenhaft) diskutiert werden. Die Fallstudien zur grenzübergreifenden Mobilität in diesem Panel sind z. T. Forschungsprojekte, die im DFG-Schwerpunktprogramm “Transottomanica-Osteuropäisch-osmanisch-persische Mobilitätsdynamiken” angesiedelt sind.

Transcultural Crossroads: Potentials, Reflections, Innovations

Panel convener: Hüseyin Çiçek, Mieste Hotopp-Riecke

The focus of this panel is on culture translation and reciprocal acculturation in historical and recent dimensions. Based on predominantly Turkic-speaking or Islamic Eurasian transcultural contacts, encounter corridors and crossroads, the participants would like to shed light on theorem and concrete biography level which translations, conversions and interferences are influencing the discourses on foreignness and closeness (alterity / othering), demarcation and integration to this day. Which of the presented personalities, research fields and academic projects between Turkish Studies, Islamic Studies and History are able to work in an interdisciplinary and innovative way in the school and extracurricular educational landscape, to readjust discourses, to objectify hysterical debates?

The lectures will focus on the history of the “networking” in East Central Europe between mostly Muslim Tatars and Turkic peoples with people from East Central Europe, from the Baltic Sea to the Black Sea region, from the Levant to the Caucasus. In a multi-perspective and interdisciplinary analysis of the interwoven history of Central and Eastern Europe with regard to predominantly pragmatic, non-religious motivations for dealing with and also against Islamic cultural areas, the lectures take into account the dynamic processes of mutual acculturation. These approaches are specifically illustrated by new products and best-practice examples that arose from innovatively motivated projects: multilingual GeoCaching tours, books, plays and exhibitions.

The Outreach of Divan Poetry: The Socio-Political Dimension of Divan Poetry

Panel convener: Christiane Czygan

Was Divan poetry mere *L'art pour l'art*, as has often been argued? Extensive work has been realised by focusing on the addressees of lyrical texts. However, as our panel will demonstrate, this approach must be combined with an exploration of the Divan's larger socio-political context as well as a consideration of the influence of Divan poetry over time.

The following presentations explore two modern poem collections and a premodern divan from the sixteenth and nineteenth century. Taking our cue from the addressees of various poems, our analyses go further by including social and political perspectives and by revealing the recipients.

While printing was perceived as a means to reach a global public over time, it is generally assumed that hand-written manuscripts had a limited outreach. However, the exploration of the recipients of Sultan Süleyman's divan presented by Christiane Czygan shows that ruler manuscripts were acquired as prestigious items, handed down from generation to generation, and recited over time by large parts of the Ottoman society. Nevertheless, as Christoph K. Neumann, will show, the first print production extended the reach of the texts and, in effect, transformed them into public pieces. This transformation should not be understood simplistically, however. As Michael R. Heß demonstrates, printing may have afforded the opportunity for public display, but it also facilitated the possibility of concealment.

Languages in Turkey: Sociolinguistic Perspectives

Panel conveners: Ruth Bartholomä, Christoph Schroeder

In Art. 3 of the 1982 Constitution of the Republic of Turkey (*Türkiye Cumhuriyeti Anayasası*), the Turkish language is defined as the sole language of the state. In practice, Turkish is the dominant language in formal public domains, as for instance in administration, education system and public affairs. However, the Republic of Turkey (as well as its predecessor, the Ottoman Empire) has always been a state in which several different languages have been present in (more or less peaceful) co-existence, at least in more informal social domains. Despite this, sociolinguistic research, whether on Turkish or one of the other languages spoken in Turkey today, is still rather scarce, with two special issues of the *International Journal of the Sociology of Language* as an exception, cf. *IJSL* 165 (2004) and *IJSL* 217 (2012), as well as some of the chapters in an edited volume published in 2018 (Christiane Bulut: *Linguistic Minorities in Turkey and Turkic-Speaking Minorities of the Periphery*. Wiesbaden: Harrassowitz 2018) and an up-coming edited volume (Ruth Bartholomä & Jens Peter Laut: *The Turkish Language Reform and Beyond: A Never-Ending Story?*, Wiesbaden: Harrassowitz 2021). The sociolinguistic perspective allows a closer look at the role of language in the Turkish nation building process, as well as in the formation of social and ethnic groups, and it allows to tear apart language ideology from linguistic practice.

This panel aims at bringing together scholars with on-going sociolinguistic research projects on the language situation in Turkey, and this includes research on Turkish as well as on other languages. Contributions employ different theoretical and methodological approaches like considerations on the status of the non-Turkish languages from different perspectives as well as research on language policy and planning, linguistic ideologies and linguistic landscapes in Istanbul. The panel will be conducted in English, with one talk (Yapar) given in German.

The Dynamics and limits of nature and its knowledge in the Ottoman Empire

Panel convener: Marinos Sariyannis

Although there is by now a critical mass of studies in the history of Ottoman science, there is still some way to go if we want to explore the world of Ottoman knowledge: by this one may mean the horizons and limits of what is considered to be knowable and the means to grasp and explain it. To map this world, we have to include beliefs and techniques pertaining to supernatural forces, as well as phenomena that are considered inexplicable for the human mind. Moreover, as there is no single "Ottoman" worldview, these limits, beliefs and techniques were developing through time and constituted a field of competition for different social or cultural groups. This panel will try to analyze some aspects of these dynamics and explore the shifting concepts related to nature and the supernatural.

Marinos Sariyannis' paper aims to investigate the social context of Ottoman esotericism, trying to configure different threads of thought and to identify them with conflicting views of the world in terms of social history. Feray Coşkun will explore marvels and wonders in Ottoman cosmographies, analyzing the emotions connected with them as well as their theological or moralist content. Işık Demirakın's paper focuses in the late 18th and early 19th centuries, a time of transition where terms connected with nature and the supernatural were redefined and reconfigured in a process with strong political overtones. Finally, Zeynep Aydoğan will examine the genre of saints' biographies and the descriptions of their miracles, in order to seek the meaning of sainthood and its dynamics in a fluid cultural environment.

Different Forms of Dependency and Enslavement in Ottoman Empire

Panel convener: Zeynep Gökçe

This panel explores different forms of enslavement in the Ottoman Empire and contributes to the contextualization of Ottoman slavery studies. Slavery in Ottoman Empire was a long-standing, established, and profound institution. Different forms of slavery had been institutionalized during the 600 years of the empire. The most common one being the military slavery and the most known one being the Harem system where domestic slaves and concubines were employed; slavery itself has played vital importance in the Ottoman Society. While the studies that deal with slavery in Ottoman society have proliferated in recent years, studies that contextualize Ottoman slavery in a broader sense are still missing. Neither commonalities nor dissimilarities within the empire are thoroughly studied. This panel offers a contextual commonality perspective in Ottoman slavery studies, through which further analyzes can be made. The panelists take strong asymmetrical dependency as a common ground. By contextualizing slavery as a form of strong asymmetrical dependency, the authors focus on the agency and mobility of the slaves of the Ottoman Empire from different centuries and regions. The panel will gather three different cases of enslavement in Ottoman lands. Allahverdiyeva looks at the agency of the slaves in eighteenth-century Crimean Khanate. Bayraktaroglu focuses on the history of enslaved children in nineteenth-century elite households, while Gokce explores representations of Ottoman slavery in nineteenth-century western sources.

Keynote

Die Barbareskenstaaten: Eine historiographische Annäherung

Maurus Reinkowski

Eine umfassende Geschichte des Osmanischen Reiches zu denken ist eine gewaltige Aufgabe. Aus verständlichen Gründen zerfällt die Forschung in regionale Spezialisierungen wie Südosteuropa, Anatolien oder die arabischsprachigen Regionen. Gesamtdarstellungen wiederum stehen immer in der Gefahr, «Reichsgeschichten» aus der Perspektive des Herrschaftszentrums zu sein. «Marginale» Regionen wie etwa der Kaukasus oder Nordafrika kommen dabei auf jeden Fall zu kurz, obwohl sie eigentlich mit zu berücksichtigen sind. Eine besondere historiographische Herausforderung ist es daher, die nur lose an das Osmanische Reich angebundenen und früher als «Barbareskenstaaten» bekannten Regentschaften Alger, Tripolis und Tunis für das Gesamtverständnis des imperialen Charakters des Osmanischen Reiches nutzbar zu machen.

Insgesamt scheint die Historiographie zu den nordafrikanischen Regentschaften noch zwischen einem überdetaillierten lokalen Fokus und einer Fixierung auf Fragen des Sklavenhandels zu schwanken. Viele Fragen ergeben sich dabei: War der von den Regentschaften geführte Sklavenhandel Teil eines übergeordneten Systems im gesamten Mittelmeerraum oder überwiegen doch die Besonderheiten? Waren die Regentschaften nun Königreiche, Republiken, vom Militär dominierte Oligarchien, Freibeuterstützpunkte oder osmanische «Franchise»-Unternehmen? Auch der Gehalt an «Osmanizität» dieser Entitäten wird zu bestimmen sein, um die Regentschaften in eine gesamtosmanische Geschichte in überzeugender Weise einbetten zu können.

Presentations

Securing the Caliphate: Ottoman Intelligence Activities in Egypt and Sudan during the Mahdist Revolt, 1881-1899

Arda AKINCI (European University Institute, Italy)

In 1881, Mohammad Ahmad bin Abdallah, an Islamic preacher from Sudan, proclaimed himself as the rightly guided one – the Mahdi. Soon, by gaining more supporters and expanding territorially, the Mahdist revolt transformed into a significant security concern for the Ottoman Empire. The revolt posed a threat to the Islamic holy lands under the Ottoman sovereignty, which a possible invasion would mean the delegitimization of the Ottoman institution of the Caliphate. However, the emergence of the Mahdist revolt in Sudan was not a coincidence. Rather it was an epitome of what borderland regions offered to non-state actors in the late nineteenth century. Besides foreign involvement and the British occupation of Egypt (1882), as a frontier region, Sudan lacked a significant state authority. Within this context, the Ottoman Empire to secure the Islamic holy and the institution of the Caliphate from falling into the hands of the Mahdi established an extensive intelligence network in the region.

Thus, this paper aims to re-evaluate the emergence of the Mahdi as a local non-state actor, challenging the legitimacy of the Ottoman Empire. To fulfil its aim, the study focuses on how the Ottoman imperial administration sought securitization of its southern frontier by establishing an intelligence network in Egypt and Sudan as a response to the revolt. Using hitherto unutilized sources from the Ottoman and British Archives, this research proposes a new perspective on the transformation of the Mahdist revolt into a security crisis in Sudan, where the Ottoman Empire exercised relatively less authority.

Agency and Manumission of Non-elite Slaves in Early 18th-century Crimean Khanate

Turkana Allahverdiyeva (Bonn Center for Dependency and Slavery Studies, University of Bonn)

In slavery studies, the concept of freedom used to be understood as the opposite of slavery. However, recent findings in primary documents have proved that this kind of dichotomy is far away from describing historical reality in a certain period and place and is epistemologically outdated. The most recent seminal studies applied dependency studies to slavery studies to understand different forms of slavery, degrees of dependency, and social reality. Slaves jumped through the window to freedom whenever they found an opportunity to do this and ingeniously utilized an agency to get control of their destinies back. This paper attempts to look at several forms of agency with different degrees of asymmetrical dependency of slaves in the Crimean Khanate in the light of 1701-1710 court registers. The stories of slaves mentioned in this paper used their sharia rights which Islam heralded them in a cunning way to sue their masters in the Islamic court, win the cases, and get their freedom. This study contributes to reconstruction and reviews our understanding of the long-known dichotomy of “slavery” and “freedom” concepts and sees their limits in the reality of 18th-century Crimean society.

Between the Ottomans and the Habsburgs: An Attempt to Reveal the Demographic and Socio-Economic Outlook of a Human Mobility (1823-1825)

Zeynep Arslan Calik (Ruhr University of Bochum, Germany)

Although the reasons have not yet been uncovered definitively, Habsburg officials had registered Ottoman subjects who were in the Habsburg hereditary lands in 1823, 1824, and 1825. These three years, however, imply only the period during which the registers were created. Sometimes it was also possible to find information about a person that goes back fifteen or sometimes even thirteen years. Registrations were to be quite detailed including name, age, religion and/or nationality, information about family members if they are travelling together, information of place of register, description of physical appearances and clothing details or styles, occupation information, date and place of birth, and all passport information – including reason, date and place of issue as well as the issuing authority. It was also possible to find impressions or remarks by the registrar himself about the person or the group whose information he was charged to register. People were also asked about their intention to stay where they were headed to.

These registers kept in German, Italian and Latin in the Austrian State Archives consist of three large and voluminous books (Bücher in German). As part of a PhD project, they have long been deciphered into an Excel sheet. Employing the data obtained so far, this study aims to reveal some demographic and socio-economic findings about these Ottoman subjects travelling to, from and/or via Habsburg territories for further studies.

Transcultural Crossroads : Potentials, Reflections, Innovations

Ammar Awaniy (ICATAT e. V., Deutschland)

Historical traces from the Orient in Middle Germany are my topic as co-author of the book "The Pasha of Magdeburg". I leave traces of the Orient in my new hometown of Magdeburg every day. And I am working on oriental traces as a scholarship holder from the University of Hildesheim: as a direct agent in a social sculpture, as a networker in a context between cultural education, art, history and Turkish studies, but also as a person with a family history, fears, worries, needs. In my contribution I would like to present a part of the social sculpture "Method Pascha". I am currently implementing the Pasha method in an interactive geo-caching tour "In the footsteps of the Pasha of Magdeburg". For this purpose, two apps are currently being installed in order to be able to provide the public with long-term information about regional transcultural history in Middle Germany. I will illustrate these activities as a writer, artist and scholar in my lecture on the way to "documenta 15" in Kassel and the "Long Night of Science" in Magdeburg, where my GeoCaching project will be presented as part of the "Method Pascha". Stations include the biographies of Ludwig Carl Friedrich Detroit aka Mehmed Ali Pascha, Friedrich Schrader aka Ishtiraki, Empress Theophanu from Byzantium, the sandstone Ottomans in the Cathedral of St. Catherine St. Mauritius in Magdeburg and the Tatar Tower in Magdeburg.

Friends of God and Outcast Wanderers: Signs of Sainthood in Cultural Context

Zeynep Aydoğan (Institute for Mediterranean Studies/FORTH, Rethymno, Greece)

The collections of anecdotes recounting the super-human faculties (karāmāt) of the Muslim holy men often articulate doubts around the true nature of their saintly character. Given the nature of the genre, these anecdotes are set in concrete settings in which the reactions of the people who ‘witnessed’ such miraculous phenomena are also recorded, and the saints are sometimes mistaken for being madmen or even sorcerers. By focusing on a number of karāmāt, the paper seeks to examine the concept of walāya (sainthood) in a corpus of hagiographies that emanated from the Sufi circles of Anatolia and the Balkans in the fifteenth and sixteenth centuries. It will analyse what the sources disclose about the signs/āyāt of sainthood and what was deemed illicit or acceptable, and how/if such polemics can be reflective of complex cultural experiences that involved the formation of various cults around these saintly figures and of different tariqas, subsequently.

“Grip” or “Paçavra Hastalığı” – Language Change in the Turkish Health Sector

Ruth Bartholomä, Gülşah Başkavak (Orient-Institut Istanbul, Türkei)

In 2012, the Turkish Ministry of Health reformed the compulsory patient instructions (Turk. prospektüs) for pharmaceuticals. Since then, there are two versions: one for health professionals, called “short product information” (Turk. kısa ürün bilgisi), and another for patients, called “direction for use” (Turk. kullanma talimatı). One of the declared goals was the use of an easier language in the second version, by “preparing them completely in Turkish and a colloquial language” by using as few Latin terms as possible (Medimagazin, September 21, 2012).

Two years later, the Turkish Language Society (Türk Dil Kurumu, TDK) published a dictionary of medication and pharmaceutical terms (İlaç ve Eczacılık Terimleri Sözlüğü), compiled since 2003 and containing approximately 12.000 terms. While certain terms in the definitions were defined as synonyms, not necessarily substitutions, in the media immediately appeared several articles claiming that the TDK wanted to substitute certain words by others, like ‘grip’ by ‘paçavra hastalığı’ (cf. Anadolu Ajansı, August 3, 2014).

This paper examines these developments from a language planning perspective, namely by attempting to answer Cooper’s (1989: 31) question: “Who plans what for whom and how?” After a look at the goals expressed by the initiators of the “leaflet reform” and the TDK dictionary as well as societal reactions reflecting different groups of actors, we investigate certain terms, taken from the TDK dictionary and traced in recent and older “directions for use”. Thus, the paper aims to answer the question how official language policies in Turkey exert an influence on the medical terminology.

Pavel Levašov. Diplomat als Gefangener und Geisel: Gewaltsame Mobilität im transottomanischen Raum (1769-1771)

Alexander Bauer (Universität Bonn, Deutschland)

Russischer Diplomat Pavel Levašov wurde im Jahre 1768 in Edikule festgesetzt, um danach in den Feldzügen der Armee des Großwesirs als Geisel mitgeschleppt zu werden.

Levašovs Erfahrung von Gefangenschaft war eine Erfahrung von erzwungener Übertretung verschiedener raumsozialer und geographischer Grenzen, welche aus seinem Status als Diplomat resultierte. Er fand sich jeweils in verschiedenen Räumen wieder, Pera – Edikule – die Armee des Wesirs.

Er nutzte seine Reise als Geisel dazu, Beobachtungen zu machen und aufzuschreiben, um diese literarisch zu verarbeiten. Entstanden sind Repräsentationen des osmanischen Fremden, welche ebenso zeittypisch so doch individuell sind, diente ihnen doch die persönliche Erfahrung des Autors als das Stimulans der Anfertigung dieser Texte, bspl. „Die Gefangenschaft und Leiden der Russen bei den Türken“ (1790).

Die Armee des Wesirs gilt hier als ein stabiler sozialer Raum, der mobil war und verschiedene Räume des Reiches passierte. Innerhalb dieses sozialen Raums waren Levašov und Obreskov Gefangenen, der Willkür der Osmanen ausgeliefert, so will es zumindest Levašov dem Leser glaubhaft machen. Zugleich verrät der Autor, dass die Gefangenen in der Lage waren, in diesem sozialen Raum bestimmte Handlungsräume auszuloten und diese zu nutzen, sogar Wege zu finden, um mit der äußeren Welt in Verbindung zu bleiben.

Welche Freiräume hatten Levašov und Obreskov in der Armee des Wesirs, welche Strategien nutzten sie, um Freiräume auszuhandeln und Kanäle zu der Außenwelt zu erschließen. Vermengt sind diese Fragen mit dem Thema der Repräsentationen des osmanischen Fremde und den Narrativen von Gefangenschaft. Zu diesen Fragen soll der Vortrag vorläufige Überlegungen präsentieren.

Children and Slavery in the Ottoman Empire: Dependent Children In the Hands of Some Well-off Istanbulites

Bahar Bayraktaroglu (BCDSS, University of Bonn, Germany)

In nineteenth-century Ottoman Istanbul, enslaved children offered for sale were mainly of Caucasus and African origin. Some well-off Istanbulites purchased them with various motivations and employed them dissimilarly upon upbringing them in compliance with their etiquette and manners. The possession of the children had started a specific relationship with their owners. This analysis deals with this bond and zooms in on the balance and statuses of its partners through examples. To comprehend the relationship better, this study proposes an asymmetrical dependency model instead of a traditional binary slave-master one. The intention is to reveal that partners were actually mutually dependent on each other, contrary to what might have been assumed. This analysis further claims that the mutual dependency relationship was not symmetric, but asymmetric since owners were able to make critical decisions over their enslaved children. To be complete, this study considers the role of gender and intersecting aspects in the bonded children's presence and employment in some well-off households of Ottoman Istanbul. This examination benefits from some selected contemporary travelogues and memoirs, as well as consensus records of Ottoman Istanbul.

Osmanische Spuren in der südlichen Ukraine

Stefan Berger (Friedrich-Alexander-Universität Erlangen-Nürnberg, Germany)

In der zweiten Hälfte des 18. Jahrhunderts verliert das Osmanische Reich größere Territorien an Österreich (1775 die Bukowina) und besonders durch den Frieden von Jassy 1792 an Russland.

Die Nordwestküste des Schwarzen Meeres, einschließlich des Khanates der Krimtataren bzw. der sogenannten Krimtürken, gelangt so unter den administrativen, religiösen und kulturellen Einfluss des russischen Imperiums.

(Nebenbei bemerkt: Auch einige Erzählungen des Barons von Münchhausen, der seinerzeit dort in russischen Diensten stand, haben in diesen kriegerischen Verwicklungen ihren Ursprung).

Durch zaristische Dekrete werden Städte planmäßig neu errichtet, Kolonisten durch steuerliche und andere Privilegien als Siedler in das neuerworbene Land geholt und Garnisonen an strategisch wichtigen Stellen eingerichtet.

Beinhaltete diese Zäsur durch den Wechsel des Landesherrn jedoch einen radikalen Neuanfang oder gab es Kontinuitäten? Welche Spuren der osmanischen Zeit haben sich bis heute in der südlichen und südwestlichen Ukraine erhalten?

Diesen Fragen soll anhand exemplarischer Objekte nachgegangen werden. Dabei geht es nicht nur um existierende, zum Teil zerstörte oder vollständig verschwundene Festungen, sondern auch um Siedlungen, Moscheen, Brunnen und andere Überreste.

Abschließend wird versucht, den heutigen Stellenwert der osmanischen Spuren in der Erinnerungskultur und im Bewusstsein der entsprechenden Gebiete und Orte zu bestimmen.

Franz Werfel und das Osmanische Reich / die Türkei

Stefan Berger (Friedrich-Alexander-Universität Erlangen-Nürnberg, Deutschland)

Welches Verhältnis hatte der Schriftsteller Franz Werfel zum Osmanischen Reich und zu dessen Nachfolgestaat, der Türkei ?

Einer seiner berühmtesten Romane befasst sich nicht ohne Grund mit Ereignissen in der Endphase des Osmanischen Reiches im Verlauf des 1. Weltkrieges. Bekanntlich war Franz Werfel in den Jahren 1915 bis 1917 als Soldat an der ostgalizischen Front, wo auch tausende türkische Soldaten eingesetzt waren. Eine Inspektion der türkischen Verbände durch Enver Pascha fand beispielsweise in jener Zeit unweit des Quartiers Werfels statt. Die im Roman vorkommenden militärischen Gegenstände oder ebenfalls beschriebenen Verhaltensweisen dürften ihren Ursprung zum Teil auch in diesem prägenden Lebensabschnitt des Autors haben.

Gibt es darüber hinaus Hinweise auf auslösende Momente für die Thematik des Romans? In dem Beitrag soll deshalb auf die Vorgeschichte des Romans, die verwendeten Quellen und auch die naturräumlichen Gegebenheiten in der Region Antiochia (Antakya) /Aleppo eingegangen werden. Lassen sich im Roman Fiktion und reale Welt deutlich voneinander trennen oder verschmelzen sie schwer durchschaubar? Existieren Vorbilder für manche der beschriebenen Charaktere und wer oder woher waren diese? Welche persönlichen Ortskenntnisse sind Franz Werfel zuzubilligen, welche nur der Reiseliteratur entnommen? Ähnliches gilt für beschriebene regionale Sitten und Gebräuche, Kleidungsarten oder auch beispielhafte Ess-, Trink- und Spielgewohnheiten.

Zum Ende soll auch die Wirkungsgeschichte des Romans Berücksichtigung finden, ausgehend von der Erstveröffentlichung bis in die heutige Zeit.

Übersetzung in der Frühen Neuzeit als Gemeinschaftsprojekt: Zur türkischen Fassung von al-‘Ainīs ‘Iqd al-ğumān

Philip Bockholt (Universität Leipzig, Deutschland)

Die arabische Weltchronik ‘Iqd al-ğumān fī ta’rīḥ ahl az-zamān des al-‘Ainī (st. 855/1451) ist eine maßgebliche Quelle für die tscherkessische Periode der Mamlukenzeit in Ägypten und Syrien und hat in der arabistischen Forschung in den letzten Jahren einige Aufmerksamkeit erhalten. Das Werk umfasst die Geschichte der (islamischen) Welt von der Schöpfung bis in die Jahre kurz vor dem Tod des Autors und liegt in zahlreichen Handschriften vor. Bisher noch weitgehend unbeleuchtet geblieben ist dagegen eine Übersetzung des ‘Iqd al-ğumān, die in den 1720er-Jahren in Istanbul entstand. Zeitgenössischen Quellen zufolge übertrug ein Komitee von dreißig namentlich bekannten Personen für den Großwesir Nevşehirli Dāmād İbrāhīm Paşa (st. 1143/1730) das Werk ins Osmanisch-Türkische. Basierend auf einer Analyse der heute mehrheitlich in Istanbul vorhandenen türkischen Abschriften werden die Akteure des Übersetzungsprozesses vorgestellt und dieser rekonstruiert. Besonderes Augenmerk liegt hierbei auf dem soziokulturellen Hintergrund der Übersetzer, unter denen der bekannte Dichter und Kalligraf Sālim Efendi (st. 1156/1743) eine entscheidende Rolle einnimmt. Dass das ‘Iqd al-ğumān nur eines von mehreren in der sogenannten Tulpenzeit ins Türkische übertragenen Werken ist, verdeutlicht die Kontextualisierung des Übersetzungsvorgangs mit denjenigen weiterer für Dāmād İbrāhīm Paşa übertragener Werke. Diese werden in einem Vergleich herangezogen, um Einblicke in die Prozesse von Übersetzung, Adaption und Textüberlieferung im Osmanischen Reich der Frühen Neuzeit zu erzielen.

Making Money – Women, Family and Banking in the Late Ottoman Empire

Maria Bruckmann (Universität Hamburg, Germany)

Women's interactions with the Ottoman economy, both in terms of their financial and employment contributions, have long been studied along religious and/or national lines. Based on the idea of an ethnic division of the Ottoman economy in the 19th and early 20th century, women's labor and property rights – like those of men – are frequently seen exclusively through the prism of their respective religion or nationality. Using the archival materials on female customers and staff of the Ottoman Imperial Bank, this paper proposes a different approach: while acknowledging important legal differences among the various Ottoman communities in terms of women's economic rights, it suggests that women's personal relations and their position within their own families played an important role in defining their economic liberties and their involvement with the bank. A plurality of other important issues came into play, including social norms, health, economic status and education. To show complexities of women's interactions with the Ottoman Bank, the paper uses an intersectional as well as a micro-biographic approach. It combines "hard" economic data from the Ottoman Bank files, such as deposit cards and staff registers with personal materials such as letters and diaries from family archives.

Vereindeutigung und lokale Politik in der spätosmanischen Levante: Die Provinz Adana

Can Büyükvardar (Universität Heidelberg, Deutschland)

Die Reformen und Neuordnungen des Osmanischen Reichs im 19. Jahrhundert wurden in der Historiographie bis in die 1980er Jahre als Maßnahme zur Abwendung eines angeblichen Niedergangs beschrieben. Gleichwohl wurde die Periode der Tanzīmāt 1839–1876 als Sinnbild osmanischer Reformbemühungen verstanden. Dabei lag das Hauptaugenmerk oftmals auf dem Verhältnis des Staates zu den nicht-muslimischen Bevölkerungsteilen, deren Zugehörigkeit jedoch innerhalb von festen sozialen Grenzen behandelt wurde. Jüngere Arbeiten weisen zunehmend darauf hin, dass diese Grenzen sozialer Zugehörigkeit im Osmanischen Reich durch eine große Ambiguität gekennzeichnet und somit fließend gewesen seien. Demnach begann erst mit der Moderne eine Neukonstituierung und damit eine Vereindeutigung von Gruppenzugehörigkeit und Gruppenzuordnungen. Von dieser Annahme ausgehend möchte das Projekt untersuchen, wie sich eine Vereindeutigung sozialer Zugehörigkeiten in der osmanischen Provinz Adana vom Beginn der Tanzimāt 1839 bis zum Ausbruch des Ersten Weltkriegs 1914 gestaltete. In einem ersten Schritt wird die Errichtung einer Provinzadministration und die Etablierung neuer Verwaltungspraktiken analysiert. Dabei werden die Konsequenzen und Möglichkeitsräume erörtert, die sich dadurch vor allem für lokale Akteure innerhalb der Neustrukturierung der Provinz eröffnet haben. Akteure vor Ort spielten aufgrund ihres lokalen Wissens gegenüber Staatsbeamten eine entscheidende Rolle in der Implementierung staatlicher Reformen. Gleichzeitig nahmen sie auch gegenüber ausländischen Drittparteien, die in der Region ab 1860 zunehmend aktiv waren, oft eine wichtige Mittlerrolle ein. Die Neukonstituierung des imperialen Raums in Adana wird somit als dynamischer Aushandlungsprozess betrachtet, der die politische und soziale Neuordnung der Provinz nachhaltig prägte.

DIVAN POETRY AS A TOOL OF LEGTIMACY OF OTTOMAN POWER

Ali Cañçelik (University of Kocaeli Faculty of Theology, Turkey)

Governments use many tools to ensure their own legitimacy. These can be through politics as well as education and art. Literature has been an important tool to establish legitimacy not only in their own borders but also in the other communities under their rule. Poetry allows us to see the events from the eyes of the society to which they belong, without ignoring the scientific understanding of history. History, which is pointed out by some scholars to be fiction or design, is reinterpreted by the poet from a point of view unique to the state and society to which he belongs. For this reason, poets have also been accepted as historians.

In Divan poetry, the personal characteristics of the Ottoman sultan and the characteristics of his reign were interpreted from a religious point of view. The holiness seen in the person of the sultan is expressed with some concepts, which is one of them. The aim of our article is to determine the characteristics of Suleiman the Magnificent, one of the Ottoman sultans, in the divans of the period and to examine them in terms of legitimacy; The aim is to reveal the role of poetry in this issue, as it is the most widespread tool among the society. The scope of our study consists of 16th century divans. The poems were analyzed by taking into account the political and religious discourses of the period and the borders they pointed out.

Der Wiener Hofbibliothekar Sebastian Tegnagel (gest. 1636) bei der Übersetzung des Lebens von Timur Leng aus dem Osmanischen ins Lateinische

Hülya Çelik (Ruhr-Universität Bochum, Deutschland)

Sebastian Tegnagel, Hofbibliothekar und aktives Mitglied der so genannten Gelehrtenrepublik, war ein bedeutender Sammler arabischer, persischer und türkischer Handschriften, die er nach seinem Tod 1636 der Wiener Hofbibliothek vermachte. Diese Manuskripte können als Grundstock der "orientalischen" Sammlung der heutigen Österreichischen Nationalbibliothek betrachtet werden. In seiner Sammlung von ca. 170 Handschriften in den drei wichtigen Sprachen des Osmanischen Reiches befinden sich mindestens fünf Manuskripte, die von Tegnagel in Auftrag gegeben und von dem Sklavenschreiber Dervîş İbrâhîm kopiert wurden. Tegnagel als Bibliothekar und "Philologe" der orientalischen Sprachen hielt es also für sinnvoll, die in der Gelehrtenrepublik zirkulierenden Manuskripte abschreiben zu lassen. Eines dieser Manuskripte war die "Geschichte von Cenâbî", eine Geschichte aller islamischen Dynastien bis hin zu den Osmanen, verfasst von Muşţafâ Cenâbî (gest. 1590) und Murâd III. (reg. 1574-1595) gewidmet. Dieses Manuskript (Österreichische Nationalbibliothek, Cod. A. F. 12) kann zweifellos als "Arbeitskopie" angesehen werden, mit der Tegnagel weitere philologische Arbeit leistete, um das gesamte Manuskript oder Teile davon zu übersetzen. In einem der Notizbücher Tegnagels sieht man, dass er die "Vita Magni Temurlan et posteriorum eius" (Österreichische Nationalbibliothek, Cod. 8997, fol. 55r-62v) aus dem erwähnten Tārîhü I-Cenâbî übersetzt hat, da die Querverweise in seiner Übersetzung mit den Folien im kopierten "Original" übereinstimmen. Anhand dieser Übersetzungsarbeit von Tegnagel werde ich versuchen, ein Beispiel für die - erfolgreiche oder nicht erfolgreiche - Verbreitung von Wissen über islamische Dynastien und Herrscherpersönlichkeiten im Allgemeinen und osmanische historiographische Literatur in Übersetzung im Europa des 17. Jahrhunderts im Besonderen zu zeigen.

Türkische patriotische Hymnen in französischer Manier: „Experimentelle“ Poesie oder doch nur nationalistische Literatur?

Hülya Çelik (Ruhr-Universität Bochum, Germany)

Verglichen mit seinen Zeitgenossen, ist die Relation von Rıza Nurs literarischem Output und die (literaturwissenschaftliche) Auseinandersetzung mit diesem Output nicht verhältnismäßig. Dies mag nicht nur mit der Zurückhaltung mancher handschriftlicher Zeugnisse (bis 1960), in denen auch Prosa und Poesie aus der Feder Rıza Nurs zu finden sind, zu tun haben. Vor allem die Inhalte seines poetischen Schaffens scheinen dem nationalistischen Zeitgeist mancher Literaten nahe, weshalb sich eine vergleichende Studie mit der Dichtung seiner teilweise "gleich gesinnten" Zeitgenossen wie Celal Sahir [Erozan], Ziya Gökalp oder Ömer Seyfeddin anbietet. Von besonderem Interesse im Rahmen nationalistisch geprägter türkischer Literatur zu Anfang des 20. Jahrhunderts ist das von Rıza Nur als "kantik" bezeichnete Genre, das "Türk kantiği" ("türkischer Choral") oder "millî ilâhi" ("nationaler/patriotischer Hymnus"). Hier und in weiteren Fällen, wie zum Beispiel dem Alexandriner oder auch der Ode, experimentierte Rıza Nur indem er ein türkisches Gedicht, welches er im silbenzählenden Versmaß (Volksliteratur) verfasste, mit einem französischen Charakter oder Einschlag ("çeşni") versah. In meinem Vortrag werde ich eine inhaltliche und vergleichende Analyse bestimmter Gedichte Rıza Nurs versuchen sowie die Genese der Dichtung Rıza Nurs mit Hilfe seiner pseudo-wissenschaftlichen Arbeiten (teilweise publiziert, teilweise noch in handschriftlicher Form erhalten) über die osmanische und türkische Literatur nachzeichnen.

The Political Context of a Murder: The Death of Sabahattin Ali

Hasan Çolak (İstanbul University, Turkey)

This paper examines the process of a famed author, Sabahattin Ali, coming into prominence as a political figure and communist during the 1940s in Turkey.

Sabahattin Ali became the subject of verbal abuses and defamations of the Pan-Turkists since he had published his novel "The Devil in Us" just before the outbreak of the 2nd World War. Moreover, in 1944, Nihal Atsız, a leading Pan Turkist and an old friend of Sabahattin Ali, wrote an open letter to the prime minister where he accused him of being a traitor. In response, Sabahattin Ali filed a claim for defamation which acquired him additional fame as a communist. As an acknowledged "communist", he was dismissed from his job at the state conservatory. He became the target for the Pan-Turkists that led up to his murder in 1948.

This paper intends to make remarks on the foreign and domestic politics that had brought him to death. It also aims to seek answers to such questions why the Pan-Turkists did call him a "communist" and "traitor". How did the intellectuals and authors react to the murder of Sabahattin Ali? The primary sources of this paper are archival, parliament records, contemporary newspapers, and periodicals. Memoirs and interviews of Ali's close circle and friends take an important place. Additionally, secondary sources regarding Sabahattin Ali, his works, and the politics of Turkey take an important place throughout the paper.

The Najafi Majālis and Colonial Resistance in the Early Twentieth Century

Christopher Cooper-Davies (University of Cambridge, United Kingdom)

This paper analyses the Najafi majālis (s. majlis) in the early twentieth century as a site of colonial resistance. It traces the emergence and expansion of the networks of intellectuals, activists and ulama who hosted and attended the majālis of this important Shi'i holy city across the turbulent years of Ottoman decline and colonial nation building in Iraq. Majālis are informal meeting places, ubiquitous to Arab Islamic societies since the classical period. Their proliferation as sites of literary exchange, pedagogy and leisure has been recognised by historians for the medieval and early Ottoman periods, yet their role in contesting and constructing modernity is rarely acknowledged.

Using biographical dictionaries, memoirs and contemporary press accounts, this paper charts the response of the Najafi majālis to the Iranian and Ottoman constitutional revolutions, the First World War and British colonialism. It argues that these informal meeting places were the principal sites of local resistance to authoritarian and colonial state power. Analysis of the oral world of the majālis provides fresh insight into forms of community-based anti-colonial politics, which approaches based solely on textual press accounts or state archives fail to capture. Not only did the men who attended the majālis discuss politics and organise politically, they also provided quasi-statal mediatory services. This enabled them to use their majālis as model institutions for the development of local state building projects. In this regard, the Najafi majālis were sites for the construction – albeit unsuccessful – of alternative anti-colonial modernities.

Wondrous and strange in Ottoman imagination of cosmos

Feray Coskun (Ozyegin University, Turkey)

Early representatives of Ottoman geographical literature were heavily influenced by medieval Islamic cosmographies, especially those focus on wondrous and strange phenomena ('ajā'ib wa gharā'ib) of the cosmos. This paper explores the scope of these phenomena in Ottoman geographical texts and their functions of invoking astonishment, fear and admiration and expanding people's perspectives on diversity of existence in heavenly and terrestrial realms or far and close geographies. It analyses how the sources play with religious symbolism and creative imagination, and how they instrumentalise 'ajā'ib wa gharā'ib to convey theological or moralistic messages for the Ottoman audience.

The political impact of Sultan Süleyman's poetry

Christiane Czygan (Universität Bonn, Deutschland)

In the Ottoman Empire of the sixteenth century, poetry was an important means of communication between rulers and their subjects. Sultan Süleyman's Third Divan, a very early, hitherto unpublished poem collection, offers a particularly potent example of a ruler's attempt to influence his subjects through poetry. By addressing certain figures in his poems and by making sure his poems reached a wide audience, Süleyman ensured their political impact. This paper will demonstrate these points first by discussing the Divan's various addressees and then by drawing attention to the wide social range of its recipients.

The Third Divan includes references to heterodox groups, pre-Islamic statesmen (e.g. Alexander, Calinus), and a variety of leaders (e.g. Mani). These references reveal much about the ruler poet's intentions, and as I will argue, they suggest a specific political agenda. More specifically, they show how the ruler-poet responded to sixteenth century political and social realities by trying to construct a particular kind of cultural identity.

In the second part of this paper, I will place my focus on the recipients of Sultan Süleyman's poetry. Archival materials reveal that Süleyman's poems were recited beyond the palace walls, in urban households, and in the provinces. These findings suggest that we have to take into account a much larger group of recipients than previously believed.

Redrawing the boundaries of the natural and extraordinary in the late 18th and early 19th century Ottoman Empire

Nahide Işık Demirakın (Institute for Mediterranean Studies/FORTH, Greece)

An article published in *Cerīde-i Ḥavādis*, a semi-official newspaper printed in the Ottoman Empire, was announcing in 1845 that “the ‘ilm and fūnūn (sciences) are progressing, the causes for things which were thought to be extraordinary and wondered at are now ordinary things known to all.” The author was primarily concerned with emphasising the success of reforms, yet, the way he positioned sciences against the supernatural points to a changing stance towards perceiving and explaining the world, implying the primacy of a new kind of knowledge. The state policies towards establishment of modernised schools and the formation of a new bureaucracy in the late 18th and early 19th centuries undoubtedly gave an impetus for approaching the world from a different perspective, albeit for a limited social circle. This gradual process did not necessarily involve addressing the supernatural directly and categories such as *gharā’ib* (wonders/strange things) for perception and explanation of natural phenomena were not abandoned altogether. However, they were redefined and sometimes even repurposed in line with social and political circumstances to be used along the newly introduced ones resting on natural sciences. My paper aims to trace back this change in the meanings and functions of such categories in the said period and attempts to understand how the relationship between natural and supernatural played out, who the actors involved in the process were and what this redrawing of boundaries could have meant for the state as well as different segments of the society.

The Tale of The Thousand and One Nights in Turkish between Negligence and Rediscovery
Neslihan Demirkol (University of Münster, Germany)

Although the earliest known Turkish translation of the 1001 Nights dates back to the 15th century, the academic interest in these translations is rather insufficient. There are only three bibliographies of the 1001 Nights in Turkish. The bibliographies of Türker Acaroğlu (1988) and Hande Birkalan-Gedik (2004) are based on the Turkish translations and influences while that of Süleyman Tülücü (2004) includes works written in languages other than Turkish. However, among them, the bibliography of Türker Acaroğlu (1988) is the most elaborate one, and the other two studies mostly build upon his study in terms of manuscripts and early prints in Turkish. There is only one article the 1001 Nights translation into Turkish written in the Armenian alphabet, and the translations in Turkish in other alphabets or languages of the Empire have not been documented yet.

In this presentation, I introduce the map of the history of the 1001 Nights in modern Turkish. The annotated and comparative bibliography of the Turkish translations is composed of 49 single titles. I examine these translations

focusing on translation policies, paratexts, rewritings, adaptations and pseudo-translations. I believe this annotated bibliography provide a basis for understanding the perception on the 1001 Nights in Turkish literary scene.

Transottoman Pan-Islamism: Pan-Islamic Activist Networks between Tunis and Istanbul on the eve of WWI

Paulina Dominika Dominik (Freie Universität Berlin, Germany)

As a site of competing imperial projects led by the Ottomans and the European Powers, the terrain of North Africa, once nominally contained mostly within the Ottoman Empire, had come under European rule in progressive stages during the long nineteenth century. Yet, the region remained an interconnected world where cross-border migrations and intellectual transfers both disturbed and assisted imperial projects while allowing for the imagining of new types of solidarities that surpassed national and imperial categorizations. One of them was Pan-Islamism - a notion of Muslim unity around the Ottoman sultan-caliph, and an expression of a struggle against European imperialism.

By asserting that Pan-Islamism was a key response to the European rule in the region between the global moment of the 1905 Japanese victory over Russia and the outbreak of WWI, this paper examines transimperial flows of ideas in the Muslim Mediterranean through the prism of Pan-Islamic activist networks which operated between the former Ottoman province of Tunis and the Ottoman centre in Istanbul that by the outbreak of WWI had turned into a Pan-Islamic émigré hub. This presentation explores the interplay between the Pan-Islamic policy of the Ottoman state represented by both Sultan Abdülhamid II and his political successors, the Young Turks, and a public Pan-Islamism, which entailed a new form of affective solidarity uniting Muslim elites in opposition to European domination. It elucidates the complex trajectory that the idea of Muslim unity underwent in the region and the crucial role of the émigré interpersonal networks in this process.

Typology of “Turk” in Islamicate Literature and Ethical Works

Fatih Ermis (Orient-Institut Beirut, Lebanon (Lebanese Republic)), Heydar Shadi (Institute for Humanities and Islamic Sciences, Hamburg)

Turk is a widespread metaphorical type in Islamicate literature especially in the so called “three languages”; Arabic, Persian and Turkish works. Due to the massive immigration of Turks from 9th centuries onwards to the West Asia and the henceforth resulting co-existence of Turks with Persians and Arabs for many centuries in this area, the metaphor of Turk can be found in most of the classical works of these languages. It has been used sometimes in contrast to other ethnic-rooted types such as Hindi (Indian), Tazi (Arab), and Tajik (Iranian). Turk has been used in these works in different meanings from beautiful to skill-full and savage invader as well as naive and less civilized person.

This paper will examine the usage of Turk in the works of three authors: Jahiz (776-868), Rumi (1207-1273), and Ḳinālīzāde (1510-1572) who wrote respectively in Arabic, Persian, and Turkish. Jahiz’s books *Fakhr al-Sudan wa al-Bidan* (Pride of Blacks and Whites) and *Fi Manaḳib al-Atrak* (On the Virtues of Turks) are two of works this genre. Rumi was a Sufi poet who lived in Seljukian Anatolia but wrote in Persian. Due to his Turkish environment he has used metaphorically and for ethical and spiritual education the type of Turk very frequently in his works including *Mathnawi* and *Diwan*. In his *Aḥlāḳ-i ‘Alā’ī*, Ḳinālīzāde has a small chapter about dispositions of nations. Beside Arabs, Persians, Greek, Kurds, Hungarian, Albanian, Russians, Georgian, and Circassian he also describes virtues and vices of Turks.

Modernization in the novels of Orhan Pamuk

Ertan Erol (Turkish Military Academy,(Turkey), Germany)

Modernization studies caused social changes in the cultural field. Western literary genres such as novels, stories and newspapers have started to be seen in the cultural field. Through these, Ottoman / Turkish image, which faces himself/herself, very sensitive, know about Western music and literature, spoke a European language, positivist, values people, and connected to the Western lifestyle was built. The topics covered in these products are new individual understanding, freedom thought, women's rights and social justice, education abroad, fashion, foreign language.

Having an important place in Turkish literature, Orhan Pamuk attracted attention with his being the first and only Turkish writer to win the Nobel Prize in Literature in 2006. The award he received, especially in being a recognized name among the local and foreign readership, has significant share. Foreign readers as well as Turkish readers and Turkish media felt the need to get to know Orhan Pamuk more closely after this award. We can easily say that Orhan Pamuk has a unique line in writing. Orhan Pamuk is quite different from many other writers in terms of using a lot of techniques in his novels and different manifestations of literary movements in his novels. The writer, who has been very productive since the beginning of his writing adventure; he has also become one of the practitioners of some important techniques and changes, especially seen in the West, in the Turkish novel. One of the definitions particularly mentioned in Orhan Pamuk's studies is that he has a creative-contemporary writer profile.

Mercenaries in the Mamluk army of the later 15th century, in Panel: Human Mobility in Transottoman Spaces

Albrecht Fuess (Philipps Universität Marburg, Deutschland)

After the fall of Constantinople in 1450 the Ottoman Empire emerged as the strongest military power in the Eastern Mediterranean.

The Mamluk military elite did recognize this fact just too well. Therefore, they started military reforms and mercenaries appear increasingly in the sources. These mercenaries were either European specialists of firearms and canons or Maghrebenian sailors and sea warriors, as these were the fields where the Mamluks had been weak compared to the Ottomans. The planned contribution will therefore try to evaluate the number of mercenaries in Mamluk service and their role for the Mamluk Empire.

Volga Tatars as European Muslims: historical and culturological overview of Tatar identity-building project

Marat Gibatdinov (Marjani Institute for History, Russian Federation)

The Tatars of Poland, Lithuania, Belarus, Finland, the Crimea, Dobruja (Romania, Bulgaria) are traditionally recognized as one of the few indigenous minorities of European Muslims, but even the Parts of the "Tatar world" that do not formally belong to Europe geographically also share European values (Siberian Tatars). I would like to analyze when and why westernization/Europeanisation became part of Tatar discourse and mentality, why Tatar society decided to make such a 'turn' from traditionalistic and 'orientalist' model toward the westernization. What was a main reasons and arguments for such changes, who was the main actors and initiators? On the example of Jadidizm movement the mechanisms used to promote a new ideas in Tatar society will examined and reasons why Jadidist's reforms became so successful evaluated. The place of Islamic values in the framework of Jadidist reforms and the role of Muslim scholars in promoting of modernization processes (Islamic reasons and arguments for justification of secular reforms) specially analyzed. Modernization discourse in Tatar society was rather part of Islamic 'reformism' or revival than completely secular discourse. Tatar imams and scholars use Islamic arguments to explain necessity of the secular reforms in Tatar society. Moreover, Jadid's save Islam as the important part of reformed system of Education. The feedbacks on these reforms in modern Tatar society will presented. Tatar example of modernization have not only historical importance but also topical and can be used for the better adaptation of Muslim migrants in European society without losing their ethnic and religious identity.

Nazi Germany and the Turkic peoples of the USSR in the pre-war years: the search for potential allies?

Iskander Gilyazov (Akademie der Wissenschaften der Republik Tatarstan, Russland)

The report is related to the topic of my research of the last twenty years - the study of the manifestations of the collaboration of the Turkic-Muslim peoples of the USSR with Nazi Germany during the Second World War.

In the report, I intend to analyze how the Turkic peoples "interested" the Nazis in the pre-war period. The main question in this case is why the Turkic peoples? Was Germany interested only in ideological cooperation – in this case, we are talking about the ideology and potential of Turkism (Turanism), which was in crisis in the 1920s and 1930s. Or was it important to find out the military potential of Turkey and the Turkic peoples? It is important to imagine how knowledge about the Turkic peoples was formed in Germany in the 1930s. Who participated in the formation of this knowledge – scientists, politicians, diplomats, emigrants.

And as a result, I would like to find out what consequences this knowledge led to, how systematic and accurate it was, and how it subsequently changed already in the conditions of the outbreak of the Second World War.

Asymmetrical Dependencies in the Narratives: Gender and Slavery in Nineteenth-Century Ottoman Empire

Zeynep Yesim Gokce (Bonn University, Germany)

Historical forms of asymmetrical dependencies in the Ottoman world are often studied through the sources produced by the oppressors. It is a limitation historians are well aware of and it is one that is constantly problematized. Moreover, representations of slavery and narratives of slavery in the Ottoman Empire is an understudied area. While the literature on slavery has been developed during the last few decades, there are not profound studies on how different forms of slavery in the Ottoman Empire were represented. This study, therefore, proposes a rather unusual perspective to overcome the limitations of state-centred sources of asymmetrical dependencies. Employing the nineteenth-century Western (French and English) female travel-writing as its main sources, this paper aims to portray the representations of female slavery in Ottoman lands. Historical travel writing provides a unique domain from which a very significant amount of information on social and urban history can be deduced. While the authenticity of the factual knowledge may always be open to debate, what is valuable in travel writing is not what was related but how. Reading different forms of asymmetrical dependencies through the eyes of 'outsiders', who themselves are part of profound dependency relations, may offer us much about the microcosms they are produced in. Through contextualizing and analyzing the narrative discourses produced by the female authors, this paper aims to portray how and why different forms of gendered asymmetrical dependencies of Ottoman society in nineteenth-century Ottoman Istanbul were represented in certain ways that the female authors chose to do.

Zur Problematik persischer Texte in der osmanischen Vokalmusik

Judith I. Haug (Orient-Institut Istanbul, Türkei)

Im Repertoire der osmanisch-türkischen Kunstmusik existiert ein Segment von weltlichen Vokalkompositionen mit persischem Text. Diese Werke werden bis in das frühe 15. Jahrhundert datiert und bedeutenden Meistern wie dem Komponisten und Theoretiker 'Abdü'l-kādir Merāgī (gest. 838/1435) zugeschrieben. *berwiegend den anspruchsvollen Gattungen kār und naqış zugehörig, werden sie auf der höchsten Stilebene angesiedelt, und einige von ihnen genießen anhaltende Beliebtheit bei Musiker*innen und Publikum. Ein Werk aus dieser Gruppe ist der berühmte, 'Abdü'l-kādir zugeschriebene "Rāst kār qavl-ı muhteşem". Sein Text ist jedoch höchst problematisch, da er inhaltlich kaum Sinn ergibt, die musikalische Struktur nicht mit der textlichen Form übereinstimmt, und in vielen Quellen – einschließlich der heutzutage meistaufgeführten Versionen – ein Halbvers fehlt. Ein interessanter Punkt ist, dass der Text in verschiedenen Gesangstextsammlungen (güfte mecmū'aları) auf unterschiedliche Weise beschädigt erscheint.

Da die problematische Überlieferung des "Rāst kār qavl-ı muhteşem" bereits im 17. Jahrhundert zu beobachten ist, stellt sich die Frage, warum bei einem Genre, das in historischer und ästhetischer Hinsicht so große Wertschätzung genießt, der Text so wenig sorgfältig überliefert wird. Auf der Quellenbasis von güfte mecmū'aları seit dem 17. Jahrhundert, in verschiedenen Systemen handschriftlich erhaltenen Notationen (westliche Fünflinien-Notation, Hampartsum-Notation) sowie gedruckten Publikationen seit der "Dārü'l-elhān Külliyyātı" (ab den 1920er Jahren) und unter Berücksichtigung des Problems Pseudographie gehe ich der Frage nach, wie verbreitet dieses Phänomen ist und welche Erklärungen dafür vorgeschlagen werden können.

Asiq Peri as an intercultural poetess

Michael Reinhard Heß (Gulandot, Germany)

The Karabakhi poetess Aşiq Pəri (ca. 1802-after 1842) is one of the most famous Azerbaijani minstrels (aşıqs). She is considered to be the first notable female aşıq in Azerbaijani literary history.

The presentation discusses the relationship between Aşiq Pəri and her audience(s), and the implication this has for the reconstruction and interpretation of her work.

The first topic is the personal relationship between Aşiq Pəri and her audience. About a third of Aşiq Pəri's work consists of eristic dialogue poems, which are termed *deyişmə* ("squabble, quarrel" or "mutually speaking") in Azerbaijani literary theory. The use of this form allows to identify several of Aşiq Pəri's addressees, including as Mirzəcan bəy Mədədov, an Armenian who composed poetry in Azerbaijani. Information contained in Aşiq Pəri's *deyişməs* as well as in other poems reveal that her work was in part directed at concrete individuals and written for special occasions.

However, another important portion of Aşiq Pəri's work can be read without reference to personal situations. Accordingly, a tension exists between reflections on personal matters (such as an argument with a neighbor, whom

"The heirs of the Pasha of Magdeburg". Turkological research as a transmitter of regional transcultural history.

Mieste Hotopp-Riecke (ICATAT, Deutschland)

This lecture focuses on new approaches to translating turkological research in regional contexts into pedagogical-artistic modules of youth and adult education. The basis in this context is the "Pasha Method" as an interdisciplinary tool of transcultural education by means of which dozens of workshops, study trips, exhibitions, books, plays, films and soirées have been creatively implemented over the past 10 years with hundreds of participants in 8 countries. In my contribution I focus on the international and transcultural dimension of our projects. The lecture illuminates the future potentials, domestic and foreign reflections as well as the innovative content of the basis of the "Pasha method", namely turkological research with an interdisciplinary approach. The last products of the "Method Pasha" are presented as a workshop report: A) The "Mehmed Ali Pasha Archive" in the house of literature Saxony-Anhalts capital Magdeburg; B) The book "The heirs of the Pasha of Magdeburg. A narrative book of intercultural education for diversity, encounter and participation" and C) new collaborations with the universities of Vienna, Magdeburg, Amman and Kazan. These new approaches to translating results from research and science of so-called "orchid subjects" into concrete work concepts and program planning of youth and citizenship projects in rural and urban areas, the development of new target groups regardless of generation and origin and their integration into participation processes should support an open society now and in future. This is what this lecture, this concept and our work advocate.

Detections Regarding the Social and Economic Status of Women in Develi According to the Ottoman Local Court Records of 1883-1921

Dr. Kadir Kan (Deutschland)

Ottoman local court records (Seri`yye Registers) are among the primary data sources for Ottoman history studies. Official records of inheritance, power of attorney, purchase and sale, foundation, death, divorce, alimony and other legal cases kept in local courts contain important information on social and economic issues as well as legal information. A significant part of the records are directly or indirectly related to women. In this framework, there is a wealth of information about the social and economic status of women living in the mentioned period. In this article, the data on the social and economic status of women according to the local court records in the town of Develi, which was located in the east of Cappadocia in Central Anatolia and had a population of approximately forty thousand in the 1900s, will be examined. Develi local court documents belonging to the Ottoman period were recorded in the years 1883-1921. Some of these documents in the National Library in Ankara were transferred from Ottoman Turkish to modern Turkish. During this period, the population of Develi consisted of 62% Turks, 32% Armenians and 4% Greeks. In addition, approximately 50% of the population consisted of women.

The Disappearance of the New Ottoman Muslim Woman and the Rise of the New Turkish Woman in Illustrated Women's Magazines in Ottoman Turkish language (1923-1924)

Enise Şeyda KAPUSUZ (European University Institute, Italy)

This paper is a part of the last chapter of my ongoing Ph.D. dissertation project: *Image and Imaginary of the New Ottoman Muslim Woman: Photography, Modernization, and Women in the Late Ottoman Istanbul (1913-1924)*. I claim that photography and printed media provided new ways to experience modernization for Ottoman Muslim women who had limited access to the tools of self-visual representation in the previous periods. The image of the New Muslim Woman emerged in *Kadınlar Dnyası* magazine (1913-1921). *Kadınlar Dnyası* was published by a group of Ottoman Muslim feminists organized in the Association of Defending Ottoman Women's Rights (1913-1921). The image of the New Muslim Woman was replaced with the image of the New Turkish Woman by Sedat Simavi, the major media boss of the years of the Turkish Independence War and the early Republican period. The image of the New Turkish Woman rose as a new cultural phenomenon in Simavi's profit-oriented journals: *Inci/Yeni İnci* (1919-1921) and *Sus* (1923-1924). The life circle of the image of the New Muslim Woman provides a base to analyze Muslim women's agency in their self-fashioning and self-representation through visual culture. The photographs of Muslim women in the aforementioned magazines indicate their experiences of modernization and construction of new identities during the transformation from imperial structures to a national state on the axis of gender, ethnicity/nationality, religion, and class.

Why did the Sultan execute Linchou l'ainé?: Limits of a transottoman career between Warsaw and Istanbul (1748-1760)

Yusuf Karabicak (Johannes Gutenberg-University Mainz, Germany)

Linchou l'ainé, a French man from Marseille, joined the service of Constantin Racoviță, the Phanariot prince of Moldavia in 1748. He has served the prince in various capacities for the next twelve years until his execution in Istanbul in 1760. Linchou was quite active in his service for the Prince, acting as his agent, and an unofficial Ottoman envoy, to Warsaw, delivering the letters the prince was asked to write to Polish nobility. He also negotiated with various Polish noble families during his numerous visits. He acted as an agent of the prince in Istanbul, relaying news about Racoviță's dealings, to the Sublime Porte. Last but not least, he took care to build close relations with French ambassadors in Warsaw and Istanbul in order to receive the King's favor through them.

This paper focuses on the career and execution of Linchou l'ainé in order to shed light on the story of a singular human mobility in transottoman spaces arguing for the limits of such mobility as demonstrated by his execution in 1760. Using French and Ottoman sources, the paper will argue that Linchou made himself an Ottoman "subject" by serving Constantin Racoviță as his agent in Warsaw and Istanbul which allowed for his execution when the Sublime Porte was not happy with his and his master's conduct.

Cascading Tipping Points: The Dominoing Loss of Minority Languages in Turkey

Cem Keskin (University of Potsdam, Germany)

For much of its existence, the Republic of Turkey followed a rigid language policy, aimed at achieving a monolingual society with Turkish as its sole medium. Particularly intense efforts were expended towards this goal by the Republican People's Party regime, during the single-party period (1923-1946) and immediately after the 1960 coup d'état. What were the consequences of these assimilationist language policies in the early Republican period for the minority languages of Turkey? Census data from 1927 to 1965 show that, minority languages weathered the adverse political climate for a little more than two decades, and only showed signs of moderate erosion. However, they went into abrupt decline soon after the Democratic Party had come to power in 1950, just when the assimilationist pressure seemed to have been lifted. Crossing tipping points that cascaded across their respective speech communities, minority languages irreversibly lost 50% of their speakers on average within the next 15 years. Very few languages escaped this fate, Kurdish boosted by the Kurdish national revival movement being the most notable example.

Lieder der ‚Ural-Muslime‘ im 19. Jahrhundert: russische und deutsche Rezeptionen

Ildar Kharissov (ICATAT, Deutschland)

Ende des 19. Jahrhunderts unternahm der junge russische Musikethnologe Sergej Rybakow (1867-1921) mehrere Feldforschungsreisen zu den Turkvölkern im Ural-Gebiet: zu den Tataren, Baschkiren, Nagajbaken u. a. Die dabei gesammelten Liedtexte und -melodien sowie Beobachtungen zur Alltagskultur verschiedener Ethnien veröffentlichte Rybakow in seiner umfangreichen Monographie „Musik und Lieder der Ural-Muslime mit einer Studie zu deren Lebensweise“ (S.-Petersburg, 1897). In meinem Beitrag gehe ich auf Rybakows Verständnis „fremder Kulturen“ ein, wie auch auf die musikalischen Einflüsse, die Rybakows Notationen auf einige Komponisten in Russland und sogar in Deutschland hatten.

Rıza Nur – Arzt, Minister, Rassenhistoriker. Eine Krankheitsgeschichte

Hans Lukas Kieser (University of Newcastle, Australia)

Dieser Impulsvortrag fokussiert auf den Politiker und Historiker Rıza Nur in den Jahren des Umbruchs vom Osmanischen Reich zum türkischen Nationalstaat. Besondere Beachtung findet dabei Nürs Rolle als Vizedelegationschef an der Konferenz von Lausanne, die vor knapp hundert Jahren stattfand (November 1922 – Juli 1923). Nur ist Autor einer staatlich geförderten, vom Erziehungsministerium publizierten Türk Tarihi (14 Bände, 1924-1926) sowie einer unveröffentlichten Ermeni Tarihi. Seine Person, seine Rolle in Lausanne und sein angestrebter Umgang mit Geschichte werfen viel Licht auf das politisch-historische Denken bei der Schaffung der Republik Türkei.

Rıza Nur als Historiker armenischer Geschichte: das unveröffentlichte Werk Ermeni Tarihi (1914-1923)

Yavuz Köse (University of Vienna, Austria)

Rıza Nur begann die Arbeit an der Geschichte der Armenier (Ermeni Tarihi) 1914 im Exil in Kairo und setzte diese bis Mai 1918 fort. Allerdings sind einige Abschnitte im Werk, die spätere Ereignisse betreffen (z.B. die Konferenz von Lausanne), vermutlich entweder in der Türkei oder im Exil in Frankreich (ab 1926) hinzugefügt worden. Anders als seine auf zwölf Bände angelegte Geschichte der Türken (Türk Tarihi, 1924-1926), die er zeitgleich bearbeitete, wurde die Geschichte der Armenier nie publiziert. Rıza Nur plante diese Arbeit als Auftakt einer Serie zur Geschichte der nicht-türkischen Völker. In seinem Vorwort gibt er an, auch ein Werk über die Griechen und Araber schreiben zu wollen. Zweck des Vorhabens sei es, die Türken über die Absichten dieser Völker aufzuklären, deren Ziel es sei, „die Türken auszulöschen“ (Türk'ü yok etmek). Der Autor betrachtet seine Arbeit als patriotischen Dienst, um die Türken mit Wissen zu ermächtigen und ihnen so entsprechende Argumente für die „Verteidigung ihrer Rechte“ zu liefern. Nach einer Vorstellung des auf drei große Kapitel angelegten und über 500 Seiten umfassenden Werkes, wird die Präsentation vor allem auf die Abschnitte eingehen, die die spätoosmanische Periode, insbesondere den Genozid an den Armeniern, betreffen.

Anhand (nicht nur) dieser Abschnitte soll gezeigt werden, welches Bild der Autor von den osmanischen Armeniern vermittelt, auf welche Werke er sich dabei bezieht und welche Argumentationsstrategien er für seine Rechtfertigungsschrift nutzt, die darauf angelegt ist, in der letzten Konsequenz den Armeniern jegliches Existenzrecht in der Türkei abzusprechen.

Rıza Nur als Romancier: Ein literaturkritischer Blick auf seinen unveröffentlichten Roman Paçi ile Ançi

Petr Kucera (Johannes Gutenberg-Universität Mainz, Germany)

Die Präsentation bietet eine literaturwissenschaftliche Untersuchung des bisher unpublizierten Roman Paçi ile Ançi (1914, mit Ergänzungen aus 1935) des kontroversen nationalistischen türkischen Politikers, Arztes und Schriftstellers Rıza Nur an. Als Grundlage der Analyse dient hierbei das in der Staatsbibliothek zu Berlin befindliche und bis jetzt von Turkologen außer Acht gelassene Manuskript des Romans (auf Osmanisch-Türkisch in der Rika-Schrift). Im ersten Schritt werden wir versuchen, den Text, der den Untertitel „Millî Roman“ (Nationaler Roman) trägt und autobiographische Züge aufweist, in die spätosmanische Literaturgeschichte nach 1908 und das literarische Werk Rıza Nurs einzuordnen. Im zweiten Schritt folgt eine kurze Auswertung Rıza Nurs Sprache und Stils (bzw. Stilmittel) und dessen, was man unter dem Sammelbegriff „Romanpoetik“ zusammenfassen könnte. Anschließend werden wir der Frage nachgehen, welche Konzepte von „Geschichte“, „Nation“, „Verwestlichung“ und Genderrollen der Text präsentiert und diskutiert, und den ideologischen Hintergrund des Textes unter die Lupe nehmen. Das Hauptaugenmerk wird dabei auf Rıza Nurs Auswertung der hamidischen Ära und der Zeit der Zweiten Verfassungsperiode gerichtet, zu denen der Roman vermutlich authentische Zeugnisse liefert. Dazu werden auch andere Texte Rıza Nurs, vor allem seine Autobiografie Hayat ve Hâtıratım (1935), herangezogen.

Bismarcks Orientpolitik 1875-1888

Alkim Küksal (Friedrich-Alexander Universität Erlangen, Germany)

Mein Vortrag problematisiert Reichskanzler Bismarcks außenpolitisches Konzept gegenüber dem Osmanischen Reich. Aus einer diplomatiegeschichtlichen Perspektive fokussiert, soll der Beweis erbracht werden, dass dem Osmanischen Reich bereits unter Kaiser Wilhelm I. eine bedeutende Rolle im außenpolitischen System des Kanzlers zukam.

Indessen muss die weiterhin in der Forschung resolut vertretene These, die genannte geopolitische Verlagerung sei unter Kaiser Wilhelm II. eingeleitet worden, als überholt gelten. Dementsprechend wird anhand ungedruckter Quellen aus dem Politischen Archiv des Auswärtigen Amtes veranschaulicht, wie das Deutsche Reich trotz Bismarcks virtuoser Gleichgewichtspolitik - nolens volens - in das virulente Konglomerat von Krisen zwischen Österreich-Ungarn, Russland und dem Osmanischen Reich hineingezogen wurde. Letztlich hinterließ Bismarck in Südosteuropa eine eingeeengte politische Ausrichtung, die seinen Nachfolgern wenig Manövrierfähigkeit ließ.

Kolonya Renaissance: Disinfection, Healing, and the Configuration of Eau de Cologne in Turkey's Early COVID-19 Crisis and Beyond

Claudia Liebelt (FU Berlin, Deutschland)

Taking the role of eau de cologne in Turkey and its German diaspora during the early COVID-19 pandemic as a starting point, my paper analyses the role of fragrances in everyday practices in Turkey and olfactorial aspects of ethical formation in Islam. Eau de Cologne, which emerged in Western Europe during the second plague pandemic, was localized as *kolonya* in Turkey during the nineteenth century. In the early COVID-19 crisis in Turkey, *kolonya* regained its association with purity and healing in spite of its high concentration of alcohol, which is a problematic substance in Islam. Moreover, it assumed a special role in Turkey's dealing with the crisis, revitalizing and transforming long-standing *kolonya* cultures. Drawing on ethnographic material and media debates, the paper outlines the uses and affective configuration of *kolonya* as an "intra-active" substance. It illustrates the entanglement of olfactorial hygiene, sociality and healing in present-day (micro-)biopolitics in Turkey and beyond.

Language Implementation in Public Sphere

Nevra Lischewski (University of Munich / LMU, Germany)

In the process of the 'Language Planning', the language implementation focuses on the spread of the selected language and includes all efforts to further acceptance and application of language policy. Essential implementation attempts were undertaken during the Turkish language planning in order to encourage or require the usage of Turkish, specifically in the key domains of the implementation, namely administration, education and media, as the LP model illustrates. However, certain efforts and measures during the Turkish language planning were directed towards the language use and language behavior in public sphere. In this talk, I want to discuss the implementation of Turkish language in public sphere, by focusing on certain instances, that constitute the atypical side of the implementation of language planning.

Atatürk-Darstellungen im arabischen Diskurs und die Konstruktion des arabischen "kollektiven Gedächtnisses"

Soumaya Louhichi-Güzel (Goethe University, Deutschland)

Eine Durchsicht der seit den 1970er Jahren erschienen arabischen Publikationen über die moderne Türkei und deren Untersuchung hinsichtlich des Bildes des Republik-Gründers M. K. Atatürk, ergibt ein ziemlich negativ geprägtes Bild und verleitet zur Annahme, dass es sich um das eine und einzige Bild Atatürks in der arabischen Wahrnehmung handelt.

Tatsache ist aber, dass es sich keinesfalls um ein statisches Bild Atatürks handelt. Wird die Wahrnehmung arabischer Autoren in Bezug auf Atatürk in dem jeweiligen historischen und politischen Kontext eingebettet, stellt man fest, dass diese Wahrnehmung sich als Ergebnis einer Prozedur perpetuieren lässt und dass der Inhalt der jeweiligen Wahrnehmungen maßgebend von den sozio-politischen Veränderungen gesteuert und beeinflusst wird.

Mein Ziel in diesem Paper ist es, die Aspekte dieser Wahrnehmung, wie sie im arabischen Diskurs auftauchen, und die verschiedenen Arten, wie sie in der Konstruktion des kollektiven Gedächtnisses der Araber verwendet wurden, zu untersuchen.

Honoring the Agents of Modernity: Ottoman state medals and the Archbishops of Cyprus

Michalis N. Michael (University of Cyprus, Cyprus)

The aim of the paper is to present and analyze the state honors awarded by the Sultans to the Archbishops of Cyprus during the second half of the nineteenth century. From 1846 until 1867 three archbishops of the Church of Cyprus were honored by the sultan. Ioannikios, Makarios and Sofronios received their medals in official ceremonies organized in the cathedral of St John and in the mansion of the Ottoman governor in Nicosia. The relevant documents in the Başbakanlık Osmanlı Arşivi, as well as in the registers in the Church Archive of Cyprus (Codex A), reveal the importance of such state honors for the prelates of the Church of Cyprus and for the people living in the periphery of the empire. After presenting these three cases of state honors for the archbishops, the paper aims to answer questions concerning the connection between these medals and the efforts of the Sublime Porte to create a modern type of state, and the complex relation – if any – between the archbishops of Cyprus and the spirit of modernity in the Ottoman Empire. Having in mind these research questions, the paper aims to examine whether the prelates of a conservative institution, such as the Church of Cyprus, could, at the same time, function as agents of Ottoman modernity in the periphery.

National Identity and Nationalism in Late Ottoman School Song Anthologies

Cüneyt Ersin Mihci (Universität Münster, Deutschland)

The Second Constitutional period, with the Young Turks at power, had a remarkable impact in the field of school music. Although scholarship has studied extensively the aspect of nationalism and militarization of society in this period, a musicological approach to this topic has remained underrepresented. At the beginning of the 20th century, for the first time, Ottoman bureaucrats, educators and musicians started conceptualizing school songs and designing a standardized school song repertoire that circulated in the different regions of the empire. The school songs helped shaping an obedient and submissive youth and inculcating nationalist mindset and values in the infants. In two sections, this paper aims to shed further light on the transmission of nationalist ideology through school music. Firstly, the paper will historically contextualize the school song anthologies, present their ideological background and look for models they drew upon. Secondly, the presentation will give insights into the topics and content that had been taught. Additionally, the paper will indicate the musical techniques that were used to convey nationalist sentiment. In this way, the presentation aims to give a better understanding of how school music contributed to the militarization of young children and prepared their minds for the battlefield on the eve of World War I.

Divan poetry, politics and the printing press: A *mersiye* by Fāzil Enderūnī on the death of Selīm III printed by Ṭayyārzāde ‘Aṭā’ullāh

Christoph K. Neumann (LMU Munich, Germany)

The *Ta’rīḥ-i ‘Aṭā* is a text that is not quite in line with the time of its writing (and publication in print), namely the 1870s. Just at the end of the *tanẓīmāt*-period, when modern genres appeared and older forms of literary practices solidified under the exigencies of printing, the five volumes by Ṭayyārzāde ‘Aṭā’ullāh defied any such conventions. Partly palace history, partly autobiography, partly a poets’ *tezkiire*, partly prosopographic collection and poetic anthology, *Ta’rīḥ-i ‘Aṭā* is a work not fitting into its literary environment but clearly one that answers to it.

One of the poems included in the fourth volume is a *mersiye* by the well-known Fāzil Enderūnī on the death of Selīm III, enlarged via *taḥmīs* by Cāvid Aḥmed, a courtier of the deceased. Originally meant for small circles of listeners and readers connected to the court, this and other poems acquire new meanings as part of Ṭayyārzāde’s carefully compiled and redacted collection when printed. Partly, this must have been unintended: the volume in question bears as date of print the 25-R-1293, just days before ‘Abd ül-‘Azīz was dethroned, just weeks before he lost his life.

The *taḥmīs* blames certain people involved in Selīm’s demise and praises others. In print, these accusations turned into a broadcast, public statement and resounded during the months of political crisis, another change of the ruler, international war-mongering and the declaration of a constitution. The paper then looks into some more poems from the *Ta’rīḥ-i ‘Aṭā* and how they acquired new political meanings.

Extended Boundaries of Waqf Patronage

Kayhan Orbay (Middle East Technical University, Turkey)

This paper tries to show how the waqf institutions worked to build, foster and maintain a patronage network and also served as a prop for early modern Ottoman society and economy. Many waqfs were used to secure family wealth for the beneficiaries from the immediate circle of founders. However, founders of some larger waqfs supported peoples within a wider circle of patronage including the household members and the persons in their entourage, through their waqfs. The paper reveals the direct and indirect channels through which the founders provided support to the persons in their patronage. Some of these large waqfs also patronized the social and economic life at a neighborhood scale or at even larger scales. The actual functioning of waqfs produced the mechanisms of this support for society and economy. Therefore, the paper deals with the actual functioning of waqfs by analyzing their all sorts of financial transactions and explains what these diverse mechanisms to support society and economy were and how they worked. This study also suggests that there were unintended tiered networks of patronage established by the third persons by using the waqf resources. The trading and circulation of food rights, meal allowances, and duties in the waqf allowed the emergence of these secondary networks.

Facilitating Human Mobility: Caravan Traffic between the Ottoman Empire, Poland-Lithuania, and Russia, 1500-1700

Alexandr Osipian (Freie Universität Berlin, Germany)

The globalizing of trade, cultural transfers, and the spread of merchant networks were important features of the early modern world. In the ill-populated areas with no or minimal government control the long-distance trade was operated by big convoys – caravans. Caravans facilitated mobility of men and goods on a large scale and regular basis. Many diplomats, envoys, pilgrims and learned travellers had joined caravans for a safe trip. Main focus of this paper is on caravan traffic on two routes: between Lviv/Lemberg (today in Ukraine) and Istanbul, and between Moscow and the Ottoman city of Caffa/Keefe in Crimea.

This paper starts with the issue of legal conditions – how the "letters of safe conduct" were granted to the merchants by the rulers. It examines the importance of a caravanbasi's (chief of a caravan) office – its functions and responsibility. Thereafter, it explores the practices of border-crossing – dealing with customs officers. Finally, it highlights the informal conditions of travel – dealing with local authorities and brigands on the way. For this study, the following sources have been consulted: commercial correspondence, diplomatic reports, inter-state treaties, travelogues.

Revisiting the Old Turkic verb/noun pairs

Dorian Pastor (Ecole Normale Supérieure, France)

In this talk, I will show that the semantic features of the verb/noun pairs based on the bare root correspond to the so-called ergative formation, for instance qarī- “to become old” (itr.) and qarī “old” (subject adjective), or kes- “to cut” (tr.) and kes “piece, part” (object noun). The Old Turkic “ergative formation” is a semantic pattern described in ERDAL (1991), initially for suffixal derivation involving several deverbal suffixes. The term “ergative” refers to verbs and the nominals they govern. For the Old Turkic derivation, it presupposes that object nouns or adjectives correspond to transitive verbs and that the subject nouns or adjectives stem from intransitive verbs (ERDAL 1991: 169). For instance, the intransitive verb qīs- “to pressure” corresponds to the object noun qīs+iγ “constriction”. This study aims to show that the majority of verb/noun pairs follows this pattern. A semantic analysis suggests that the ergative formation also accounts for the directionality of the derivation, toγ- “to be frozen hard” (itr.) → toγ “frozen” (subject adj.). As pointed out by RADLOFF (1908:8-9), this process also involves, for some forms, a distinction in vowel length, e.g. qōm “to wave” vs. qōm “wave”. It seems that this distinction follows the ergative pattern as well. I conclude that zero-derivation was not a process affecting individual roots, but rather a consistent pattern which was part of the morphological system of Old Turkic as supported by some authors such as KAŽIBEKOV (1985).

(Re-) discovering the Ottoman province: A forgotten chronicle of Divrik (Divriği)

Naira Poghosyan (Yerevan State University, Armenia)

This paper aims to explore the text of the Chronicle of Hakob Divriktsi (Hakob of Divrik), published by Garegin Srvandztyan in the Armenian newspaper «Masis» in Istanbul, in 1885, from the cultural viewpoint.

The unnamed chronicle of Hakob, written in the 18th century, is a unique narrative about Divrik (modern Divriği, Sivas, Turkey) and includes year-by-year description of the main developments in both Divrik and its suburbs for the period of 1759-1783.

Primarily, the content analysis of the text will help us outline the peculiarities of the everyday life in the typical 18-century province town in the Ottoman Empire. Taking into consideration, that the author not only describes situation in his hometown, but also depicts a vivid picture of the main developments in the whole Empire, the paper will reveal the impact the major events, taken place in the center of Empire, had on the lives of “little people” in province.

Hakob refers to Divrik as a town with heterogenous population, consisted of different ethno-confessional groups. The reflections of linguo-cultural blending among these groups will be the main focus of the paper. For this purpose, along with content analysis we will also determine the proportion of the Turkish loanwords in the given manuscript, written in the vernacular Armenian language, and configure main layers of their utilization (trade, legal, taxation terms).

The data gathered, analyzed and compared will finally assist to shed light on the main tendencies of cultural transformations in the periphery of the Ottoman Empire in the 18th century.

Contemporary German Visual Sources about 18th-Century Ottoman-Turkish Printing: the Müteferrika Press

Orlin Stamenov Sabev (Institute for South-East European Studies, Romanian Academy)

In the 9th volume of his chronological account of the most important historical events entitled *The Newly Opened Historical Picture Hall (Des Neu-eröffneten historischen Bilder-Saals)* and published in 1735 (Nuremberg: Johann Leonhard Buggel and Johann Andreas Seitz), Andreas Lazarus von Imhof included an account on the establishment of the first Ottoman-Turkish printing press in 1727 in Istanbul by Ibrahim Müteferrika, a Transylvanian-born renegade and convert to Islam (part 1, pp. 834-836). Besides the information about the Müteferrika press, which is more or less well known from other contemporary sources, this account is remarkable for the inclusion of an engraving depicting the printshop and its staff, Ibrahim Müteferrika including. The same engraving was used also in other later German publications as Yahya Erdem's 2011 article reveals. The paper will dwell on the credibility of this engraving which is the only one so-far known visual "source" dating from the very years of the operation of this printshop between 1727 and 1746.

What is left, what is altered en route? Following the “travelling concepts” in Persian-Turkish dictionaries (1447-1600) in the Transottoman context

Ani Sargsyan (University of Hamburg, Deutschland)

The paper will discuss a group of lemmata of Persian and Arabic origin occurring in selected Persian-Turkish dictionaries that were compiled in the Ottoman realm between 1447 and 1600. These are for example the Münyetü l-mübtedī (Desire of the Novice) or the Tuḥfetü l-hādiyye (The Guiding Gift). The authors' expertise was demonstrated by collecting and appropriating previous explanations of terms that were provided in works compiled in earlier Iran and Central Asia as the Lughat-i furs (Dictionary of Persian), the Muntakhab-i Ḥakīm Qaṭrān (Selection of Ḥakīm Qaṭrān), the Şiḥāḥ al-furs (Correctness of Persian) and the Mi'yar-i Jamālī (Jamālī's Touchstone). By analyzing lemmata provided by the Ottoman lexicographers mentioned above, one can see how they broaden or narrow word meanings by criticising, (re)editing or altering them, and how they provide their own remarks and comments, sometimes examining morphological peculiarities linked with the discussed entries. The aims of this paper are two-fold. First, it will delineate the main nuances of the interpretation tracing the connections and interdependencies between the dictionaries and indicate the corpus of the ensemble of lemmata, which will be categorized and structured. Second, particular attention will be drawn to the move of historical concepts, approaching the theoretical cue of “travelling concepts” (Bachmann-Medick; 2012, 2013), for a more nuanced understanding as a model of translation/interpretation or “concepts in translation”. The paper thus offers further ways to thicken the discussion and analysis of historical-lexicographical texts and their authors.

Die erste Geschichtsumschreibung über die Frühgeschichte der Osmanen während der Entstehung der osmanischen Historiographie im 15. Jh.

Ufuk Sari (Orientalistentag DOT 2022, Deutschland)

Im Besonderen ist in der spät entstandenen Historiographie der Osmanen während der Regentschaftsphase von Sultan Murād II., welche ebenfalls die Epoche hinsichtlich der Anfänge der Übersetzungen diverser Werke vom Arabischen sowie Persischen ins Osmanisch-Türkische kennzeichnet, die Tendenz ersichtlich, dass bei der Herrschaft und Rolle der Ilchane als Hauptakteure die von Türken besiedelten Teile Kleinasiens beharrlich und geflissentlich übergegangen, umgeschrieben, ja sogar unterdrückt und zugunsten der Osmanen Einschübe vorgenommen worden sind. Des Weiteren ist beachtenswert, dass die Schattenrolle der Osmanen in der politischen Konstellation des frühen 14. Jh. zu umgehen versucht wird, um so die Rolle sowie Vormachtstellung des osmanischen Geschlechts in der Geschichte auch gegenüber den einstmalig existierenden türkischen Emiraten in Kleinasien im Sinne einer anspielenden linearen Geschichtsauffassung, die in einer Hinsicht die Nachfolgerschaft des niedergegangenen Rüm-Seldschuken-Sultanats den Osmanen aus dem sogenannten Stamm Qayı zuspricht, zu legitimieren.

Als Vorläufer dieser Darstellungsweise ist uns der Historiograf Yazıgözü 'Ali bekannt. Sein Werk *Tārīḫ-i Āl-i Selçuq*, das im Grunde genommen eigentlich eine übersetzte Kompilation ist, umfasst kühne anachronistische anspielende Hinzufügungen in den Abschnitten über die Rüm-Seldschuken, womit auf die Zeit nach den Rüm-Seldschuken prophezeiend hingedeutet wird.

Das Motiv dieser Arbeit bezweckt, die sogenannte Ahnenreihe des Hauses Osmans nicht in Angriff zu nehmen, was bereits öfter behandelt und mit Thesen versehen wurde. Vielmehr beabsichtigt der Rahmen der Arbeit die anspielende Geschichtsauffassung, die in den übersetzten Abschnitten im vorgenannten Kompilationswerk eingebaut wurde und beträchtlich die osmanische Historiographie bis zur Mitte des 19. Jh. beeinflusst hat, unter Heranziehung des Originaltextes mitsamt dem Übersetzungstext zu behandeln und zu bewerten.

Can we approach Ottoman esotericism in terms of social history?

Marinos Sariyannis (Institute for Mediterranean Studies/FORTH, Greece)

The history of esotericism has always been mostly a field of intellectual history, and the history of Islamic esotericism duly follows this rule. However, like all cultural phenomena, esotericism is entrenched in specific cultural and social connotations. Looking at it from a broader perspective of cultural or, even better, social history will help us locating it in the interplay of different social and cultural actors and explaining the motives and aims of those adopting certain esoteric ideas. To understand how esotericism functioned in a given society, we should seek which social groups favoured esotericism and why, in what cultural context they did so, who fought against it and why, why certain authors revert to specific traditions, what is the role of vernacular culture and what the role of social status. The paper will seek to suggest some ways the study of Ottoman esotericism can benefit from looking at its social context. It will try to establish connections between different social groups and different religious-mystical paths and their attitude toward the supernatural and the possibility to have access to it. The research hypothesis will be that, as Ottoman society was deeply integrated through Sufi culture, major brotherhoods and conflicts have their socio-political background and thus can be described in terms of social history.

Wandersüchtige Welle oder: Waschechte Wiener Weltbürger.

Marlen Schachinger (ARTHOF / Panelteilnehmerin ICATAT, Österreich)

Manche Autor*innen fallen nach ihrem Tod dem Vergessen anheim. Murad Efendi ist mit Sicherheit einer derjenigen, dessen Werk ihn nicht überlebte. Ob zu Recht oder zu Unrecht, das sei vorerst dahin gestellt, doch hellhörig wird man, wenn man liest, sein Werk sei auch zu seinen Lebzeiten einzig deswegen rezipiert worden, weil er Diplomat in osmanischem Dienst gewesen sei. Solches wurde - kaum dass er zu Grabe getragen war - schon von neidischen Zungen gemeckert. Wie er in »An einem Dichtergrab« schrieb, zerrissen ihn die Zwerge, bisßen ihn die Affen und »die Leser ließen ihn [...] in Ruh'«, doch alles lasse sich ertragen, rechne man mit Unsterblichkeit. Aus der wurde höchstens in verstaubten Bibliotheksarchiven etwas. Doch pustet man ein wenig den Lurch beiseite, fragt man sich: Wieso dichtet da einer aus Habsburgs Monarchie unter dem Titel »An Stambul« 1856 auf Konstantinopel »Wirst du durch den Zauber siegen, den dir Mutter Erde leiht«, wie kam er dorthin, auf welchen Lebenswegen, und wann wurde er für die Journaille »der Wiener Türk«? Eine spannende Recherche, die zu einem Porträt eines (beinah) Vergessenen Zeitgenossen des Paschas aus Magdeburg führt.

Sadri Maksudi Arsal and the Turkish Language Reform

Max Scherberger (Göttingen University, Germany)

Like Yusuf Akçura, Abdullah Battal-Taymas and other intellectuals of Tatar origin, Sadri Maksudi Arsal (1879-1957) from Kazan played an important role for the construction and development of the Turkish Republic. He met Mustafa Kemal Atatürk and made important contributions to the Kemalist reforms of law, politics, history, and language. His role for the Turkish language reform is often underestimated. In his book *Türk Dili için* (“For the Sake of the Turkish Language”) he defended the idea of establishing a pure modern Turkish literary language not only for Turkey, but for all Turkic people in the world. He believed in the possibility of replacing almost all loan and foreign words with genuine Turkish words taken from the spoken language in Turkey and its dialects, from Old Turkic and other Turkic idioms. In addition, he presented methods of forming Turkish neologisms. This concept became crucial for the first period of the Kemalist language reform. The book had considerable impact on Mustafa Kemal who provided it with a short preface saying that an independent nation needs an independent language. These words became the main slogan of the Turkish language reform and are cited in numerous studies. However, the contents of Maksudi’s book usually did not become the subject of a deeper analysis. Max Scherberger will take a closer look at the book and Maksudi’s influence on the Kemalist language reform and the modern Turkish language.

War Captives and Forced Mobility between Istanbul, Crimea, and St. Petersburg (1768-1775)

Gül Sen (University of Bonn, Germany)

War captivity, as a common practice during the wars between the Ottoman State and the Russian Empire in the eighteenth century, became also an issue in the peace treaties. The peace treaties did not only stabilize the political situation for a while, but also regulated the exchange of war captives taken by both sides. In the course of their captivity, individuals had been faced with a variety of forced mobility proceeded by the state authorities. This paper examines war captivity as a form of forced mobility (i.e., a spatial movement) and captives as mobile actors in the Transottoman space between Istanbul, Crimea, and St. Petersburg. It focuses on the Ottoman officials who were taken as captives by the Russians in a specific time period which spans from the outbreak of the Ottoman-Russian War in 1768 to their return to Istanbul in 1775. Necati Efendi, an official from Istanbul, was taken prisoner with a group of other officials when he was temporarily employed on Crimea. Thus, his forced mobility started from the Crimea to St. Petersburg where he spent four years in captivity. Back to his homeland, Necati wrote his memoirs which is unique in the context of the Ottoman-Russian relations and conflicts in the eighteenth century. While there is a great number of embassy reports existing, Necati's memoirs are the only known captivity narrative. An analysis of this valuable source will contribute to a better understanding of the phenomenon of war captivity, inter-imperial relations, and forced mobility in the Transottoman space of the eighteenth century.

Zur Osmanischen Adaption und Rezeption des *Pandnāma-yi 'Aṭṭār*: Übersetzung als Prozess und Produkt im Osmanischen Reich der Frühen Neuzeit

Tobias Sick (Universität Leipzig, Orientalisches Institut, Deutschland)

Zwischen dem 16. und 18. Jahrhundert betätigten sich viele osmanische Übersetzer sowohl im Rahmen höfischer Gelehrtentätigkeit in Patronagebeziehungen als auch literarischer Aktivität in mystischen Bruderschaften als Akteure eines persophonen transregionalen Kultur- und Wissenstransfers. So findet sich unter osmanischen Übersetzungen eine beträchtliche Anzahl von Werken der Mystik und Ratgeberliteratur, darunter das sog. *Pandnāma-yi 'Aṭṭār* (*'Aṭṭār's Buch des guten Ratschlags*), welches dem persischen Dichter Farīd ad-Dīn 'Aṭṭār (st. 618/1221) zugeschrieben wurde. Das Werk, in dem Ratschläge sowohl mystischer als auch ethisch-praktischer Natur in poetischer Form vermittelt werden, erfreute sich in unterschiedlichen Regionen des Osmanischen Reiches großer Beliebtheit, was sich in zahlreichen Abschriften von Übersetzungen (*terceme*) und Kommentaren (*ṣerḥ*) desselben ausdrückt. Dutzende Male wurde es durch Autoren wie etwa Emrī (st. 988/1580), Şem'ī (st. n. 1012/1603-4) oder İsmā'īl Ḥaḳḳı Bursevī (st. 1137/1725), die jeweils unterschiedlichen soziopolitischen Milieus und lokalen bzw. transregionalen Netzwerken und Institutionen angehörten, übersetzt und zusätzlich kommentiert, gelesen und rezipiert. Der Vortrag behandelt den transregionalen Wissenstransfer, den diese Übersetzungen und Kommentare darstellen und analysiert mit ihnen verbundene Transfer- und Rezeptionsprozesse anhand der zahlreichen erhaltenen Abschriften. Dabei werden einzelne Übersetzungen unter übersetzungswissenschaftlichen Gesichtspunkten vergleichend analysiert und ihre Rezeption durch eine Auswertung paratextueller Vermerke in den Handschriften erörtert. Hierdurch eröffnet sich Übersetzung als komplexer Prozess der Mediation und Adaption von Konzepten und Wissen im Osmanischen Reich der Frühen Neuzeit.

RECONSTRUCTING MADAM GÜLNAR THROUGH THE LETTERS OF FATMA ALİYE

Zeynep Nur Simsek (University of Bologna, Italy)

Madam Gülnar, a Russian orientalist, started to gain popularity after 1889 in the Ottoman literary sphere. During the multiple periods she resided in Istanbul, she translated works from various languages into Turkish, wrote articles and was awarded the Order of Charity by Sultan Abdulhamid II. Nevertheless, because of unknown reasons, Madam Gülnar lost her reputation and fame as fast as she gained it. The secondary sources about Madam Gülnar focus on her friendship with Ahmet Mithat Efendi and Fatma Aliye, while they do not mention this breaking point in her biography. In this regard, Fatma Aliye's letter to Abdulhamid II dated 1892 contains important details for filling the missing parts of Madam Gülnar's biography. In her letter registered in Yıldız Esas Evrakı, Fatma Aliye writes about Madam Gülnar's suspicious manners despite their close friendship and implies that she can be a spy with political intentions. Furthermore, correspondences between Ahmet Mithat and Fatma Aliye provide crucial information to revise this friendship network. In the light of these findings, this paper will attempt to investigate the biography of Madam Gülnar and the motives behind her sudden disappearance from the literary canon.

"Trade networks and cultural contacts between the Middle Ages and the Early Modern Time: A case study concerning slavery and forced migrations as an underestimated part of history, cultural translation and transformation processes of European early modern societies"

Stephan Theilig (ICATAT, Deutschland)

The lecture deals with an excerpt from my current research project on the history of Turko-Tataric ethnicities in Central and Eastern Europe between the Middle Ages and the Modern Age. The aim is to examine the structures of trading Muslims slaves and human captives by "Christians". This is diametrically opposed to the widely held belief that Tatars and Ottomans were at the root of the slave trade in Central and Eastern Europe.

The trade with slaves and human continued into the 18th century. The fates of Ottoman prisoners of war who were deported to the Holy Roman Empire are particularly interesting. A new study has been published on this point, which will be presented as part of the lecture.

It specifically documents the fate of more than 400 muslim prisoners of war who were forced to come to Germany and were integrated into society there. This did not succeed in all cases, because the traumatic experiences of imprisonment and deportation, abuse and cultural contrasts often had a negative effect in this process. Otherwise these examples can also be used to clarify discourses of alterity, which also can be understood as a form of cultural translation.

**Testament to Five Centuries of Protestant Life in the Ottoman Empire and the Republic of Turkey:
The Feriköy Protestant Cemetery of Istanbul**

Richard Wittmann (Orient-Institut Istanbul)

This paper will introduce Orientalistentag to the history of Istanbul's Feriköy Protestant Cemetery and present current efforts to assess its values and develop a strategy for its preservation and documentation as a historic site. Situated in the city's Feriköy district, the cemetery bears witness to the vital role that generations of Protestants of European and other nationalities played in the social and cultural life of the Ottoman Empire and modern Turkey. It has tremendous importance, with a heritage that not only reaches to the burial ground's opening in the mid-1800s but also to earlier periods. Many of its monuments date back to the seventeenth and eighteenth centuries, having been moved to Feriköy from a previous, no-longer-extant cemetery that served the city's Protestant community for almost three hundred years. In 2018, upon the initiative of the Orient-Institut Istanbul a group of Istanbul-based international scholars formed the Feriköy Protestant Cemetery Initiative (<http://www.ferikoycemetery.org/>) to document and preserve this little-known burial ground on Europe's edge as a historic landmark, and their pursuits extend to the creation of a complex database, accessible at the Orient-Institut Istanbul, that enables academics to search through thus far inaccessible primary data on Protestants interred in Feriköy. A final place of rest for mainly foreign Christians in a predominantly Muslim environment, Feriköy is a unique physical testimony to the existence of a diverse community of Protestants, some of whom made key contributions to Ottoman and Turkish life in such important fields as higher education, commerce, the arts, and government administration.

Die Linguistic Landscapes von Istanbul

Diren Yapar (Universität Potsdam, Deutschland)

Der Vortrag stellt ein Promotionsprojekt vor, das die Linguistic Landscapes Istanbuls exemplarisch untersucht. Die Mehrsprachigkeit Istanbuls ist geprägt von den vier Dimensionen Fluchtmigration, internationale Zuwanderung, Binnenmigration und autochthone Sprachen, und Istanbul gehört zu den wenigen Städten, die alle vier Dimensionen vereinen. Diese Mehrsprachigkeit steht im starken Kontrast zur restriktiven Sprachenpolitik des türkischen Staates. Es entsteht ein Spannungsfeld, das sich in den Linguistic Landscapes der Stadt offenbart. Bei Linguistic Landscapes haben wir es mit einem recht jungen Forschungszweig der empirischen Soziolinguistik zu tun, bei dem die Funktionen, Typen und Typologien schriftlicher Zeichen im öffentlichen Raum untersucht werden, oft unter Bezugsetzung zu der mündlichen Sprachlichkeit der betreffenden Bevölkerung. Mit der Arbeit soll anhand ausgewählter Stadtteile dargestellt werden, ob und wie die unterschiedlichen Sprecherkreise Istanbuls ihre Sprachen in die öffentliche Straßenlandschaft integrieren und in welchem Verhältnis die öffentliche Präsenz von Sprachen zu der Mehrsprachigkeit der Bevölkerung steht: Inwiefern ist visuelle Mehrsprachigkeit in den untersuchenden Gebieten sichtbar? Welche Sprachen finden in diesen Gebieten Anwendung? Welche Sprecherkreise platzieren ihre Sprache(n) im öffentlichen Raum? Welche Diskurstypen kommen vor? Mithilfe der Linguistic Landscapes-Forschung kann ein Beitrag dazu geleistet werden, den Status der beteiligten Sprachen in der sichtbaren öffentlichen Mehrsprachigkeit aufzuklären.

An Experience Of Modernization through Space during the Early Republican Period: The Taksim Municipal Casino (1939-1967)

Sena Yapar (Johannes-Gutenberg University Mainz, Germany)

The Taksim Municipal Casino was built by the Istanbul Municipality as part of the Istanbul Master Plan, prepared by French Architect and Urban Planner Henri Prost on the spot of the Intercontinental Hotel, an area adjacent to the Gezi Park today. It opened on 29th October 1939 with a Republican Ball attended by President Ismet Inonu. Run by a Romanian leaseholder for many years as one of the most popular European-style venues of the city, the Taksim Municipal Casino provided service to the tourists and to a local group that desired western-style food, service, and entertainment. Besides this, as the first municipal casino of the city, it also hosted both official and non-official activities, including tea parties, nights, balls, and concerts, which have become an essential part of modern life. In this respect, the Taksim Municipal Casino is a quite remarkable space in terms of its historical and social importance, as well as illustrating the political attitude that framed the modernization effort of the early Republican period.

Üveys Pasha: Origins of a Western-Anatolian Dynasty in the Sixteenth and Seventeenth Centuries
Fatih Yücel (University of Vienna, Turkey)

This paper will explore the origins of the family of Üveys Pasha (d. 1591) in the Western Anatolian town of Güzelhisâr-ı Aydın during the sixteenth and seventeenth centuries through the use of Ottoman sources such as pious endowment deeds and land surveys, as well as contemporary histories. This family which the seventeenth century poet/biographer Nevî-zâde 'Atâ'î as a “dynasty” was an established scholar family in the vicinity of the modern Turkish city of Aydın. Üveys Pasha who converted his religious/educational/judicial career from the judgeship of another important town in the region i.e. Tire when he joined the princely court of Murād (future Murād III) in Manisa as the prince’s provincial treasurer. He later moved to Istanbul following the enthronement of his patron and first reached the head of the treasury of the financial administration of the Ottoman Empire and once more changed his career path to the provincial administrative body of the empire becoming the governor-general of the provinces of Buda, Aleppo, Damascus, and Egypt.

The later part of the life of this important figure of the court of Murād III is rather well-known and has been the subject of several studies. However, an extensive inquiry concerning Üveys Pasha’s and his family members’ backgrounds as well as their affiliation with the Western Anatolia, notably with Aydın is lacking and desired.

Ottoman map of Central Europe from ca.1914, and Ottoman renderings of toponyms used in Eastern part of Germany.

Bogusław R. Zagórski (Ibn Khaldun Institute, Poland / Inalco (CERMOM), Paris, Poland)

An Ottoman map reflecting the situation on Russian-German-Austrian war fronts at the beginning of the World War I presents an interesting attempt at adapting the local toponomastic layer to the needs of Ottoman-reading public. It was an arduous task if we remember the complex ethnic and linguistic situation of the area (which in its own way helped the outburst of the war - but that geopolitical aspect is not a subject of this research) and incompatibility of the Ottoman script of Arabic origin with local languages. The paper will enlist all toponyms shown on the map in the territory of Germany of the time, located east of the Oder River, now belonging to Poland (greater part) and Russia and Lithuania (small parts). All geographical features, both of natural origin and created by men, named on the map, will be listed in Ottoman (Arabic) alphabetical order, transcribed as they are, identified and confronted with their modern counterparts in Polish, Russian and Lithuanian. The rules applied by Ottoman cartographers to German-to-Ottoman transcription will be discussed, and possible further conclusions will be drawn and presented as soon as the survey of all names of the indicated territory is completed.