GTOT

Gesellschaft für Turkologie, Osmanistik und Türkeiforschung
Society for Turkic, Ottoman and Turkish Studies
Türkoloji, Osmanlı ve Türkiye Araştırmaları Cemiyeti

# Turkologentag 2025

JOHANNES GUTENBERG UNIVERSITÄT MAINZ
JG|U
Turkologie
Institut für Slavistik, Turkologie und zirkumbaltische Studien

*Fifth European Convention on Turkic, Ottoman and Turkish Studies*

Johannes Gutenberg University Mainz
ISTziB Department of Turcology
18–20 September 2025

# Programme & Book of Abstracts

**Last update: 11.09.2025**

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# Turkologentag 2025

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## *Day 1 (Thursday, 18 September 2025)*

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| **08:30–09:30** | **Registration** | | | | | | | | | | |
| **09:30–11:00** | Section A1<br>Chair: Ayça Alemdaroğlu | Section B1<br>Chair: Ümmügülsüm Filiz Bayram | Section C1<br>Chair: Mehmet Şamil Dayanç | Section D1<br>Chair: Jens Peter Laut | Section E1<br>Chair: Alexander Balistreri | Section F1<br>Chair: Gabriel Pirický | Section G1<br>Chair: Nazlı Vatansever | Section H1<br>Chair: Mevlüt Erdem | Section I1<br>Chair: Jitka Malečková | Section J1<br>Chair: Beátrice Hendrich | Section K1 |
| 09:30–10:00 | **Panel Alemdaroğlu:**<br>*Narrating Resistance: Memory Practices, Generations, and Autobiographies in Turkey*<br><br>Can Haldenbilen (#7278) | **Panel Bayram:**<br>*Geç Osmanlı'dan Günümüz Türkiye'sine Kent ve Mekân: İstanbul, İzmir ve Beyrut Örnekleri*<br><br>Giriş: Ümmügülsüm Filiz Bayram | **Panel Dayanç:**<br>*Nonfictional Dynamics of Ottoman Modernization: Mukaddemes, Journals, Letters*<br><br>Mehmet Şamil Dayanç (#7757) | **Panel Laut:**<br>*Altuigurische Sprache und Kultur/ Old Uyghur Language and Culture*<br><br>Jens Peter Laut (#7458) | Toygun Altıntaş (#7797) | Paulina Dominik (#7258) | Fatma Damak (#7690) | Annette Herkenrath & Birsel Karakoç (#7778) | Ali Sipahi (#7780) | Marloes Cornelissen Aydemir (#7409) | |
| 10:00–10:30 | Tina Maraucci (#7335) | Zeynep Ceylan Şahin (#7182) | Jiseon Kang (#7649) | Hans Nugteren (#7419) | Esin Gürbüz (#7625) | Henning Sievert (#7813) | Feyza Kırkoğlu (#7712) | Murat Işık (#7517) | Anshuya (#7636) | Elif Kevser Özer (#7597) | |
| 10:30–11:00 | Lucie Drechselová (#7230) | Nalan Turna (#7106) | Büşra Şengül (#7642) | Jens Wilkens (#7643) | Nilay Özlü & Ceren Abi #7541 | Özlem Sultan Çolak (#9003) | Selim Karahasanoğlu (#9006) | Tuerkezhati Baisier (#7345) | Gulshen Sakhatova (#7520) | Gulbin Kiranoglu Ergunes (#7802) | |
| **11:00–11:30** | **Coffee break** | | | | | | | | | | |
| **11:30–13:00** | Section A2<br>Chair: Lucie Drechselová | Section B2<br>Chair: Tobias Völker | Section C2<br>Chair: Soumaya Louhichi | Section D2<br>Chair: Jens Peter Laut | Section E2<br>Chair: Yalçın Armağan | Section F2<br>Chair: Hülya Çelik | Section G2<br>Chair: Sema Aslan Demir | Section H2<br>Chair: Emine Yılmaz | Section I2<br>Chair: Yavuz Köse | Section J2<br>Chair: Henning Sievert | Section K2 |
| 11:30–12:00 | **Panel Drechselová:**<br>*Conventional and Cultural Forms of Political Struggle in Turkey*<br><br>Güldeniz Kıbrıs Atabay (#7321) | **Panel Völker:**<br>*Transimperial Women in the late Ottoman period*<br><br>Barbara Henning (#7484) | Zeynep Öztürk (#7610) | **Panel Laut (Teil 2):**<br><br>Arzu Kaygusuz (#7118) | Esra Yalçın (#7448) | Ahmet Yıkık (#7069) | Zeynep Ülkü Sinanoğlu (#7645) | Meryem Başkurt Sabaz (#7298) | Ö. Rafi Çiçek (#7615) | Uygar Aydemir & Merve Nur Othman (#7603) | |
| 12:00–12:30 | Onur Can Taştan (#7330) | Elif Yumru (#7720) | Saim Anıl Karzek (#7609) | Tümer Karaayak (#7175) | Onur Aslan (#7473) | İmren Gece Özbey (#7543) | Elif Dığıroğlu (#7383) | Tuğba Gökbayır & Memetcan Gökbayır (#7113) | Artemis Papatheodorou (#7228) | Enes Yılandiloğlu (#7424) | |
| 12:30–13:00 | Halit Serkan Simen (#7294) | Tobias Völker (#7765) | Esin Gürbüz (#7677) | Hüsnü Çağdaş Arslan (#7388) | Noémie Cadeau (#7444) | Yunus Emre Yaşadı (#7673) | Vladyslav Hrybovskyi (#7471) | Bilge Gökter Gençer & Melike Üzüm (#7731) | Ayşegül Adanır (#7252) | Silvana Rachieru (#7750) | |
| **13:00–14:30** | **Lunch break** | | | | | | | | | | |
| **14:30–16:30** | Section A3<br>Chair: Christoph K. Neumann | Section B3<br>Chair: Béatrice Hendrich | Section C3<br>Chair: Günil Özlem Ayaydın Cebe & Servet Gündoğdu | Section D3<br>Chair: Jens Peter Laut | Section E3<br>Chair: Aleksandar Zlatanov | Section F3<br>Chair: Markus Dreßler | Section G3<br>Chair: Gulshen Sakhatova | Section H3<br>Chair: Sena Şen Kara | Section I3<br>Chair: Yavuz Köse | Section J3<br>Chair: Ruth Bartholomä | Section K3<br>Chair: Özlem Deniz Ahlers |
| 14:30–15:00 | Alen Matković (#7426) | **Panel Hendrich:**<br>*Frauen der Türkei im bewaffneten Kampf*<br><br>Umut Döner (#7200) | **Panel Gündoğdu:**<br>*Sözlü Kültürden Yeni Medya Biçimlerine Osmanlı-Türk Hikâye Anlatıcılığının Dönüşümü*<br><br>Atiye Gülfer Gündoğdu (#7773) | **Panel Laut (Teil 3)**<br><br>Orçun Ünal (#7652) | **Panel Zlatanov:**<br>*Intelligence, Diplomacy, and Geopolitics. The Ottoman Balkans in Transition, 1856–1913*<br><br>Aleksandar Zlatanov (#7550) | **Panel Zorlu & Özdemir:**<br>*Conservatism and Family, Politics and Education in Turkey*<br><br>Melek Zorlu (#7141) | **Panel Sakhatova:**<br>*Acquisition and Teaching of Turkish as a Family/Heritage, Second and Foreign Language*<br><br>Vasiliki Mavridou (#8496) | **Panel Şen Kara:**<br>*Milli Kimlik ve Edebî Kanon: Geç Osmanlı'dan Cumhuriyet'e Tarih Kurucular ve Kanonun Dışındakiler*<br><br>Feyza Betül Aydın (#7280) | **Panel Köse:**<br>*From Bakkals to Digital Tools: Uncovering Ottoman Consumption Patterns*<br><br>Sümeyye Hoşgör Büke (#7216) | **Panel Bartholomä:**<br>*Language Attitudes in Orthographic Discourses in Turkey*<br><br>Nurettin Demir (#7498) | **Film screening and discussion:**<br>***Toz Bezi***<br><br>**(F001) until 17:00** |
| 15:00–15:30 | Johanna Chovanec & Emre Sakarya (#7247) | Meltem Dramali (#7195) | Günil Özlem Ayaydın Cebe (#7728) | Abdurishid Yakup (#7681) | Nadezhda Vasileva (#7640) | Aksu Akçaoğlu (#7044) | Hannah Koch (#7218) | Gökçe Özder (#7234) | Deniz Özeren (#7211) | Astrid Menz (#7399) | |
| 15:30–16:00 | Barış Yılmaz (#7248) | Elif Şentürk (#7193) | Servet Gündoğdu (#7769) | Peter Zieme (#7148) | Katalin Schrek (#7667) | Funda Karapehlivan (#7013) | Vitali Brezhnev (#8502) | Sena Şen Kara (#7236) | Yavuz Köse & Michaela Rausch-Supola & Kinga Sramó (#7722) | Ruth Bartholomä (#7789) | |
| 16:00–16:30 | Nurseli Gamze Korkmaz (#7475) | Béatrice Hendrich (#7114) | Evrim Ölçer Özünel (#7763)<br><br>Tuna Yıldız (# 7759)<br>**until 17:00** | | Gábor Demeter (#7545) | Tuğçe Özdemir (#7140) | | İlhan Süzgün (#7244) | | Christoph Schroeder (#7733) | |

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|---|---|---|---|---|---|---|---|---|---|---|---|
| **16:30–17:00** | **Coffee break** | | | | | | | | | | |
| **17:00–18:30** | Section A4<br>Chair: Güldeniz Kıbrıs Atabay | Section B4<br>Chair: N.N. | Section C4<br>Chair: Roberta Micallef | Section D4<br>Chair: Jens Peter Laut | Section E4<br>Chair: Hülya Çelik | Section F4<br>Chair: Sevcan Tiftik | Section G4<br>Chair: Jens Wilkens | Section H4<br>Chair: Birsel Karakoç | Section I4<br>Chair: Deniz Kılınçoğlu | Section J4<br>Chair: Ani Sargsyan | Section K4<br>Chair: Janina Karolewski |
| 17:00–17:30 | **Panel Kıbrıs Atabay**<br>*Shaping Perceptions: Left-wing approaches to Gender Roles*<br><br>Çiğdem Oğuz (#7340) | Günce Berkkurt (#7595) | **Panel Micallef:**<br>*Conveying the Transition from Empire to Nation-State: Challenges and Significance of Translating Late Ottoman Texts*<br><br>Burcu Karahan & Iclal Vanwesenbeeck (#7030) | **Panel Laut (Teil 4)**<br>Gökhan Şilfeler (#7242) | İclal Didem Arvas (#7003) | Emel Aras (#7190) | Olga Khallieva Boiché (#7172) | Zhencao Zhong (#7674) | Cennet Altundaş (#7169) | Emre Görkem Onur (#7742) | Gülşah Başkavak (#7807) |
| 17:30–18:00 | İnan Özdemir Taştan (#7320) | Emin Kağan Heybet (#7671) | Roberta Micallef (#7047) | Yukiyo Kasai (#7093) | Zeynep Tüfekçioğlu (#7085) | Özge Şahin (#7351) | Azim Malikov (#7048) | Guo Hao (#7127) | Saliha Samanlı (#7311) | Hulya Delihuseyinoglu (#7077) | Ceren Deniz (#7828) |
| 18:00–18:30 | Fulvio Bertuccelli (#7333) | Sena Yapar (#7497) | İpek Şahinler (#7055) | Mehmet Ölmez (#7627) | Figen Uç (#7156) | Alen Matković (#7434) | Patrick Hällzon (#7347) | Deepthi Gopal & Stephen Nichols & László Károly & Pavel Iosad (#7575) | Hüsniye Koç (#7601) | Yavuz Köse (#7803) | Ufuk Erol (#7664) |
| **18:30–20:00** | **A literary evening with Ayfer Tunç (reading and discussion)**<br>**Chair: Nermin Mollaoğlu (Kalem Ajans)**<br>**Venue: P1** | | | | | | | | | | |
| **20:00** | **Welcome address by the Mayor of Mainz, Nino Haase**<br>**Venue: P1** | | | | | | | | | | |
| **20:05-21:00** | **Reception (sparkling wine, orange juice, finger food)**<br>**Venue: Foyer of Philosophicum** | | | | | | | | | | |

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## *Day 2 (Friday, 19 September 2025)*

| **09:30–11:00** | Section A5<br>Chair: Olcay Akyıldız | Section B5 | Section C5<br>Chair: Sacha Alsancaklı | Section D5<br>Chair: Ralf Martin Jäger | Section E5<br>Chair: Tobias Völker | Section F5<br>Chair: Astrid Menz | Section G5<br>Chair: Ellinor Morack | Section H5<br>Chair: Jeanine Dağyeli | Section I5<br>Chair: Jitka Malečková | Section J5<br>Chair: Markus Dreßler | Section K5 |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 09:30–10:00 | Özge Baykan Calafato (#7289) | | **Panel Alsancaklı:** *Translating Arabic and Persian Knowledge into Turkish in the Mamluk and Ottoman Realms: Translators, Approaches, and Methodologies*<br>Sacha Alsancakli (#7210) | **Panel Jäger** *Materialized Ottoman Sounds – Aspects of Musical Manuscript Cultures in the late Ottoman period*<br>Nazlı Vatansever (#7213) | Aliosha Bielenberg (#7834) | Cihan Esen (#7755) | **Panel Morack:** *Post-Ottoman Law: Continuity and Change*<br>Ellinor Morack (#7344) | Umrbek Ibragimov (#7143) | Karolin Tuncel (#7015) | Mehtap Tosun (#7804) | |
| 10:00–10:30 | Peter Cherry (#7282) | | Ahmet Aytep (#7225) | Nejla Melike Atalay (#7266) | Hilal Tümer (#7842) | Özlem Deniz Ahlers (#7862) | Alex Balistreri (#7189) | Xafiza Zakirova & Diloro Nabiyeva (#7337) | Sena Şen Kara (#7237) | Fatma Akın Çelebi (#7008) | |
| 10:30–11:00 | Onur Bülbül (#7479) | | Hicham Bouhadi (#7240) | Maria Giangkitseri (#7264) | Fatma Sultan Bozkurt & Nilay Özlü Karaca (#7840) | Uldanay Jumabay (#7241) | Elif Becan (#7269) | Anna Huláková (#7552) | Kadir Can Çelik (#7319) | | |
| **11:00–11:30** | **Coffee break** | | | | | | | | | | |
| **11:30–13:00** | Section A6<br>Chair: Tobias Völker | Section B6<br>Chair: Mevlüt Erdem | Section C6<br>Chair: Sacha Alsancaklı | Section D6<br>Chair: Ralf Martin Jäger | Section E6<br>Chair: Gül Şen | Section F6<br>Chair: Ani Sargsyan | Section G6<br>Chair: Ellinor Morack | Section H6<br>Chair: Nilay Özlü | Section I6<br>Chair: Petr Kučera | Section J6<br>Chair: Patrick Hällzon | Section K6 |
| 11:30–12:00 | Tuğba Elif Toprak Yıldız & Funda Adıtatar (#7384) | Dilek Seniha Cenez Ülker (#7246) | **Panel Alsancaklı (Teil II)**<br>Kristof D'hulster (#7209) | **Panel Jäger (Teil II)**<br>Evangelia Chaldæaki (#7301) | Deniz Gürkan (#7115) | Benjamin Weineck & Janina Karolewski & Markus Dreßler (#7296) | **Panel Morack (Teil 2)**<br>Jelena Radovanović (#7430) | Semih Çağman (#7309) | Iulia Oprea (#7180) | Özlem Yılmaz (#7274) | **C. Ozan Ceyhan Presentation - Muteferriqa** (#9004) (30 min.) |
| 12:00–12:30 | Esra Karadağ (#7204) | Mehmet Ali Çelik (#7744) | Tobias Sick (#7212) | Semih Pelen (#7262) | **Panel Şen & Güney** *Die osmanische Marine und die deutsche Militärmission im Ersten Weltkrieg*<br>Discussant: Henning Sievert<br>Ahmet Alptuğ Güney (#7304) | Gülfem Alıcı (#7848) | Simon Trunk (#7506) | Ozan Torun & Turgut Saner (#7011) | Güneş Sezen (#7796) | Şeyma Bıçakçı (#7389) | |
| 12:30–13:00 | | Bedirhan Laçin (#7355) | Muhammed Sofu (#7224) | Marco Dimitriou (#7260) | Christof Krieger (#7305) | Şevket Şahin Özen (#7670) | Dotan Halevy (#7637)<br>Emmanuel Szurek (#7472)<br>**(until 13:30)** | Eda Nur Dalgıç (#7183) | Ebru Onay (#7553) | Pınar Gezgen Yavuz (#7443) | |
| **13:00–14:30** | **Lunch break** | | | | | | | | | | |
| **14:30–16:30** | Section A7<br>Chair: Hakkı Taş | Section B7<br>Chair: Ahmet Kerim Gültekin | Section C7<br>Chair: Kawamoto Satoshi | Section D7 | Section E7 | Section F7 | Section G7 | Section H7 | Section I7 | Section J7 | Section K7<br>Chair: Yavuz Köse |
| 14:30–15:00 | Zuzana Kutišová (#7512) | **Panel Gültekin**: *Exploring Alevi Cosmology and Ethno-Politics in Contemporary Dersim and Beyond*<br>Ahmet Kerim Gültekin (#7277) | **Panel Kawamoto:** *Defining Space and People in Early-Modern Ottoman Cities*<br>Kawamoto Satoshi (#7657) | | | | | | | | **GTOT Members' meeting** |
| 15:00–15:30 | Ryosuke Ono (#7454) | Samuel Vock-Verley (#7487) | Morita Madoka (#7706) | | | | | | | | |
| 15:30–16:00 | Göker Giresunlu (#7456) | Samet Acar (#7531) | Iwata Kazuma (#7660) | | | | | | | | |

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|---|---|---|---|---|---|---|---|---|---|---|---|
| 16:00–16:30 | Cahide Altundal (#9002) | Aslı Gücin (#7367) | | | | | | | | | |
| **16:30–17:00** | **Coffee break** | | | | | | | | | | |
| **17:00–18:30** | Section A8<br>Chair: Aslı Vatansever | Section B8<br>Chair: Gülfem Alıcı | Section C8 | Section D8<br>Chair: Deniz Kılınçoğlu | Section E8<br>Chair: Astrid Menz | Section F8<br>Chair: Alexander Balistreri | Section G8<br>Chair: Christoph K. Neumann | Section H8<br>Chair: László Károly | Section I8<br>Chair: Béatrice Hendrich | Section J8<br>Chair: Olcay Akyıldız | Section K8 |
| 17:00–17:30 | Emrah Pelvanoğlu (#7215) | Esra Egüz-O'Donohoe (#7090) | | Merve Aydın Hatip (#7762) | Arnau Cecchini (#7363) | Tosca Martini (#7302) | Cüneyt Ersin Mıhcı (#7187) | Svitlana Kaiuk (#7418) | Anna Sulimowicz-Keruth (#7153) | Sevcan Tiftik (#7784) | |
| 17:30–18:00 | Arif Can Topçuoğlu (#7606) | János Galamb (#7501) | | Zehra Şamlıoğlu-Berk (#7511) | Mine Arslan (#7160) | Burak Başaranlar & Ece Özçeri (#7416) | Jeanette Kilicci & Christoph Reuter (#7799) | Mieste Hotopp-Riecke (#9005) | Hirofumi Iwamoto (#7396) | Okan Yılmaz (#7438) | |
| 18:00–18:30 | Özge Aksoy Serdaroğlu (#7792) | Beren Gökçe Balcı (#7135) | | Özkan Akpınar & Başak Akgül (#7402) | Şeyma Kaya (#7549) | Sevil Kaysı (#7310) | Gabriel Pirický (#7116) | Aysima Mirsultan (#7771) | Manuel Capomaccio (#7088) | Güler Uğur Melikoğlu (#7693) | |
| **18:30–19:00** | **GTOT Award / GTOT Grant for Projects by Young Scholars**<br><br>GTOT Achievement Awards:<br>Doctoral dissertation<br>- Meriç Tanık: Y a-t-il une science ottomane ? Circulation des savoirs et fabrique des disciplines agronomique, forestière et vétérinaire (1840-1940); EHESS Paris<br>M.A. theses<br>- Fatih Doğan: Lawmaking in an Ottoman Frontier Province at the Turn of the Sixteenth Century: the Mufti of Akkirman, His Fatwas and Authority; Sabancı University<br>- Katharina Krause: A Matter of Morals. Writing about Yemen in the Late Ottoman Empire (1908-1912); University of Oxford<br><br>Projects by Young Scholars:<br>- Sophia Abplanalp: Osmanisches materielles Erbe in österreichischen Adelssammlungen<br>- Melek Zorlu & Tuğçe Özdemir: Conservatism and Family, Politics and Education in Turkey (Panel Proposal Turkologentag 2025)<br>**Venue: P1** | | | | | | | | | | |
| **19:00–20:00** | **Keynote:**<br>**Ingeborg Baldauf: Is Literary Studies Misplaced in Turkology?**<br>**Venue: P1** | | | | | | | | | | |

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## *Day 3 (Saturday, 20 September 2025)*

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| **09:30–11:00** | Section A9<br>Chair: N.N. | Section B9<br>Chair: Çiçek İlengiz & Marlene Schäfers | Section C9<br>Chair: Laurentia Schreiber & Mahir Dogan | Section D9<br>Chair: Josh Carney | Section E9<br>Chair: Gülfem Alıcı | Section F9<br>Chair: Ali Sonay | Section G9<br>Chair: Melike Üzüm | Section H9<br>Chair: Nurettin Demir | Section I9<br>Chair: Julian Rentzsch | Section J9<br>Chair: Ayşe Ozil | Section K9<br>Chair: Barbara Henning |
| 09:30–10:00 | Hakkı Taş (#7577) | **Panel Schäfers**<br>*Kinning otherwise: Rethinking descent and affiliation in (post-) Ottoman geographies*<br>Özlem Atık (#7235) | **Panel Schreiber:**<br>*The other languages of Turkey: Multilingual vitality & language shift*<br>Andreea Pascaru (#7223) | **Panel Carney**<br>*Screening post-truth in Turkey: media and the struggle over reality in the late AKP era*<br>Suncem Koçer (#7462) | Tunahan Yıldız (#7024) | Claire Visier (#7632) | Nil Tekgül (#7415) | Karlygash Ashirkhanova & Pınar Fedakar (#7441) | Şahin Yaldız (#7018) | **Panel Ozil:**<br>*Urban Property in Galata: Actors, Institutions, and Patterns of Ownership from the Seventeenth through the Nineteenth Centuries*<br>Tommaso Stefini (#7238) | **Round Table Köse**<br>***GTOT-Panel KI in der Lehre und Forschung*** |
| 10:00–10:30 | Ali Açıkgöz & Selin Akyüz (#7437) | Çiçek İlengiz (#7700) | Emine Şahingöz (#7317) | Suncem Koçer (#7463) | Abdoulaye Ibrahim Bachir (#7811) | Ergün Özgür (#7125) | Ali Aliyev (#7748) | Gülnaz Çetinkaya (#7618) | Julia Fröhlich (#7185) | Berna Kamay Ulusay (#7281) | |
| 10:30–11:00 | Anıl Kahvecioğlu (#7171) | Mairéad Smith (#7253) | Mehmet Yonat & Betül Bicak & Devrim Biçer (#7672) | Duygu Karataş (#7466) | Bahar Ok (#7111) | | Ebru Cırık (#7723) | Aslıhan Güney (#7179) | Sibel Taş (#7417) | Ayşe Ozil (#7272) | |
| **11:00–11:30** | **Coffee break** | | | | | | | | | | |
| **11:30–13:00** | Section A10<br>Chair: Hakkı Taş | Section B10<br>Chair: Çiçek İlengiz & Marlene Schäfers | Section C10<br>Chair: Petr Kučera | Section D10<br>Chair: Josh Carney | Section E10<br>Chair: Janina Karolewski | Section F10 | Section G10<br>Chair: Melike Üzüm | Section H10<br>Chair: László Károly | Section I10<br>Chair: Ruth Bartholomä | Section J10<br>Chair: Hans Nugteren | |
| 11:30–12:00 | Soumaya Louhichi (#7041) | **Panel Schäfers (Teil 2)**<br>Beja Protner (#7571) | İpek Bozkaya (#7104) | **Panel Carney (Teil 2)**<br>Nilgün Yelpaze (#7467) | Halit Serkan Simen (#7295) | | Ali Sonay (#7747) | Hilal Yavuz (#7453) | Annette Steffny (#7641) | Nur Çetiner (#7061) | |
| 12:00–12:30 | Fatma Murat (#7585) | Marlene Schäfers (#7588) | Tobin Johnson (#7233) | Pierre Hecker (#7469) | Fatih Yücel (#7154) | | Sinem Arslan (#7102) | Rüstem Ertuğ Altınay (#7292) | Sinem Kavak (#7833) | Gökhan Toka (#7052) | |
| 12:30–13:00 | Dominika Liszkowska (#7650) | | Başak Yağmur Karaca (#7099) | Josh Carney (#7470) | Saim Anıl Karzek (#7604) | | Nazmiye Çelebi (#7164) | Enes Yılandiloğlu & Fatma Elcan (#7548) | Helena Vodopija (#7004) | Radu Dipratu (#7403) | |
| **13:00–14:30** | **Lunch break** | | | | | | | | | | |
| **14:30–16:30** | Section A11<br>Chair: Petr Kučera | Section B11<br>Chair: Olcay Akyıldız | Section C11<br>Chair: Fulvio Bertuccelli | Section D11<br>Chair: Petra de Bruijn & Pınar Melis Yelsalı-Parmaksız | Section E11<br>Chair: Christiane Czygan | Section F11<br>Chair: Tamir Karkason & Hülya Çelik | Section G11<br>Chair: Zeynep Nur Şimşek | Section H11<br>Chair: Melike Üzüm | Section I11<br>Chair: Christoph Schroeder | Section J11<br>Chair: Gökçen B. Dinç & Christoph K. Neumann | Section K11<br>Chair: Nazan Maksudyan |
| 14:30–15:00 | Lale Javanshir (#7098) | **Panel Akyıldız:**<br>*Seeing Turkey Through Adalet Ağaoğlu's Eyes: Genres, Emotions and Agencies*<br>Hüsna Baka (#7726) | **Panel Bertuccelli**<br>*Turkey's September 1980 Military Coup: Exploring New Approaches*<br>Ayça Alemdaroğlu (#7117) | **Panel de Bruijn**<br>*Fiction Meets Reality: Gender, Religion, Tradition, and Urban-Rural Tensions in Contemporary Turkish Television Series*<br>Çimen Günay-Erkol (#7364) | **Panel Czygan**<br>*Go-Betweens of Empire: The Polish-Lithuanian Commonwealth and Ottoman Networks (16th–18th Century)*<br>Christiane Czygan (#7623) | **Panel Karkason:**<br>Turkey and the Jews: Cases from Turkey, Israel, and Europe<br>Corry Guttstadt (#7381) | **Panel Şimşek:**<br>*Forming the Ottoman Public: Journals as Laboratories of Democratization, Education, and Nationhood*<br>Zeynep Nur Şimşek (#7406) | **Panel Üzüm & Rentzsch**<br>*Modality and Evidentiality in Turkic Languages*<br>İbrahim Ahmet Aydemir (#7201) | Ece Tamer (#7564) | **Panel Dinç**<br>*Beyond Heterodoxy: Alternative Perspectives on Sufism and Alevism from the Late Ottoman Empire to the Republic of Turkey*<br>Adeliia Davletova (#7607) | **Round Table**<br>***Maksudyan Touching Hearing: Sonic Materialities and Mediations in the Late Ottoman Empire*** |
| 15:00–15:30 | Ahmed Nuri (#7173) | Sevgin Özer (#7589) | Cangül Örnek (#7142) | İdil Doğa Coşkun (#7697) | Karolina Anna Kotus (#7626) | Tamir Karkason & Aviad Moreno (#7334) | Hazal Bozyer (#7457) | Sema Aslan Demir (#7268) | Neşe Paçacı (#7612) | Christoph K. Neumann (#7598) | |
| 15:30–16:00 | Bekir Yılan (#7521) | Şeyma Orhan (#7557) | Behlül Özkan (#7256) | Petra de Bruijn (#7357) | Jekaterina Merkuljeva (#7630) | Uri Rosenberg (#7036) | Ingeborg Fossestøl (#7527) | Nurettin Demir (#7503) | Anita András (#7793) | Gökçen B. Dinç (#7611) | |
| 16:00–16:30 | Ayşen Uslu (#7745) | Olcay Akyıldız (#7758) | Başak Alpan & Özlem Tür (#7329) | Pınar Melis Yelsalı-Parmaksız (#7420) | Agnieszka Aysen Kaim (#7634) | Omri Eilat (#7684) | Daniel Kolland (#7366) | Julian Rentzsch (#7605) | | | |
| **16:30–17:00** | **Coffee break** | | | | | | | | | | |
| **17:00–18:30** | Section A12<br>Chair: Birsel Karakoç | Section B12<br>Chair: Rüstem Ertuğ Altınay | Section C12<br>Chair: Gül Şen & Olivier Bouquet | Section D12<br>Chair: Audrey Wozniak | Section E12<br>Chair: Petr Kučera | Section F12<br>Chair: İbrahim Ahmet Aydemir | Section G12<br>Chair: Patrick Hällzon | Section H12<br>Chair: Julian Rentzsch | Section I12<br>Chair: Christoph Schroeder | Section J12<br>Chair: Soumaya Louhichi | Section K12<br>Chair: Barbara Henning |

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 17:00–17:30 | Gökhan Şensönmez (#7203) | **Panel Altınay** *Cultivating Health, Spaces, and Bodies: Transformations in Childhood and Public Health from the Ottoman Empire to the Turkish Republic* Atacan Atakan (#7428) | **Panel Şen & Bouquet** *The Human Factor in Early Modern Ottoman Economy* Milena Petkova (#7229) | **Panel Wozniak** *The "Us/Them" in Ethnomusicological Fieldwork Experiences in Turkey* Nihan Tahtaişleyen (#7558) | Seyma Gumus (#7065) | Kadim Polat (#7109) | Uğur Altundaş (#7150) | **Panel Üzüm & Rentzsch (Teil 2)** Ayşegül Özkan (#7680) | Ozan Huseyin (#7192) | Nazan Çiçek (#7166) | Safiah Alsalameen (#7025) |
| 17:30–18:00 | Svenja Huck (#7219) | Melis Süloş (#7452) | Miri Shefer-Mossensohn (#7129) | Martin Greve (#7608) | Naira Poghosyan (#7656) | Neslihan Polat Aktaş (#7439) | Figen Güner Dilek (#7499) | Mevlüt Erdem (#7856) | Orges Drançolli (#7455) | Deniz Kılınçoğlu (#7205) | Orlin Sabev (#7062) |
| 18:00–18:30 | Erol Ülker & Özlem Kayhan Pusane (#7332) | Didem Yavuz Velipaşaoğlu (#7431) | Olivier Bouquet (#7034) | Burcu Yasin (#7651) | Iralia Kotsakidou (#7146) | Halime Nur Bahçe (#7482) | Tom Eriksson (#9008) | Melike Üzüm (#7202) | Sarp Balcı (#7663) | Can-Deniz Yılmaz (#7254) | Erdoğan Keskinkılıç (#7567) |
| 18:30–19:00 | Benedikt Römer (#7648) | | Gül Şen (#7035) | Audrey M. Wozniak (#7535) | | Toprak Arı (#9001) | | Emine Yılmaz (#7285) | Elif Merve Gürer (#7714) | Murat Hatip (#7273) | Ferenc Péter Csirkés (#7920) |

# *Venue and Lecture Halls*

Turkologentag 2025 takes place on the campus of Johannes Gutenberg University Mainz in the **Philosophicum** and **Georg Forster** buildings, Jakob-Welder-Weg 16–18.

The **Conference Bureau** with the **Registration Desk** is in Philosophicum, Jakob-Welder-Weg 18, Room P7.
The book exhibition and the coffee breaks are located in the main foyer of Philosophicum, Jakob-Welder-Weg 18, near the Conference Bureau.

The sessions are in the following lecture halls:

| Session | Address | Room |
|---|---|---|
| A1–A12 | Georg Forster Building, Jakob-Welder-Weg 16 | 01-511 |
| B1–B12 | Georg Forster Building, Jakob-Welder-Weg 16 | 01-601 |
| C1–C12 | Georg Forster Building, Jakob-Welder-Weg 16 | 01-611 |
| D1–D12 | Georg Forster Building, Jakob-Welder-Weg 16 | 01-701 |
| E1–E12 | Georg Forster Building, Jakob-Welder-Weg 16 | 01-721 |
| F1–F12 | Georg Forster Building, Jakob-Welder-Weg 16 | 01-731 |
| G1–G12 | Georg Forster Building, Jakob-Welder-Weg 16 | 02-731 |
| H1–H12 | Georg Forster Building, Jakob-Welder-Weg 16 | 02-741 |
| I1–I12 | Georg Forster Building, Jakob-Welder-Weg 16 | 02-751 |
| J1–J12 | Georg Forster Building, Jakob-Welder-Weg 16 | 02-761 |
| K1–K12 | Philosophicum, Jakob-Welder-Weg 18 | P1 |

In the Philosophicum, all rooms are in the entrance floor.
In the Georg Forster Building, all rooms starting with 01- are on the first floor (upstairs), rooms starting with 02- are on the second floor.
The newest version of the programme is always available at https://turkologentag.uni-mainz.de/programme/

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Gesellschaft für Turkologie, Osmanistik und Türkeiforschung
Society for Turkic, Ottoman and Turkish Studies
Türkoloji, Osmanlı ve Türkiye Araştırmaları Cemiyeti

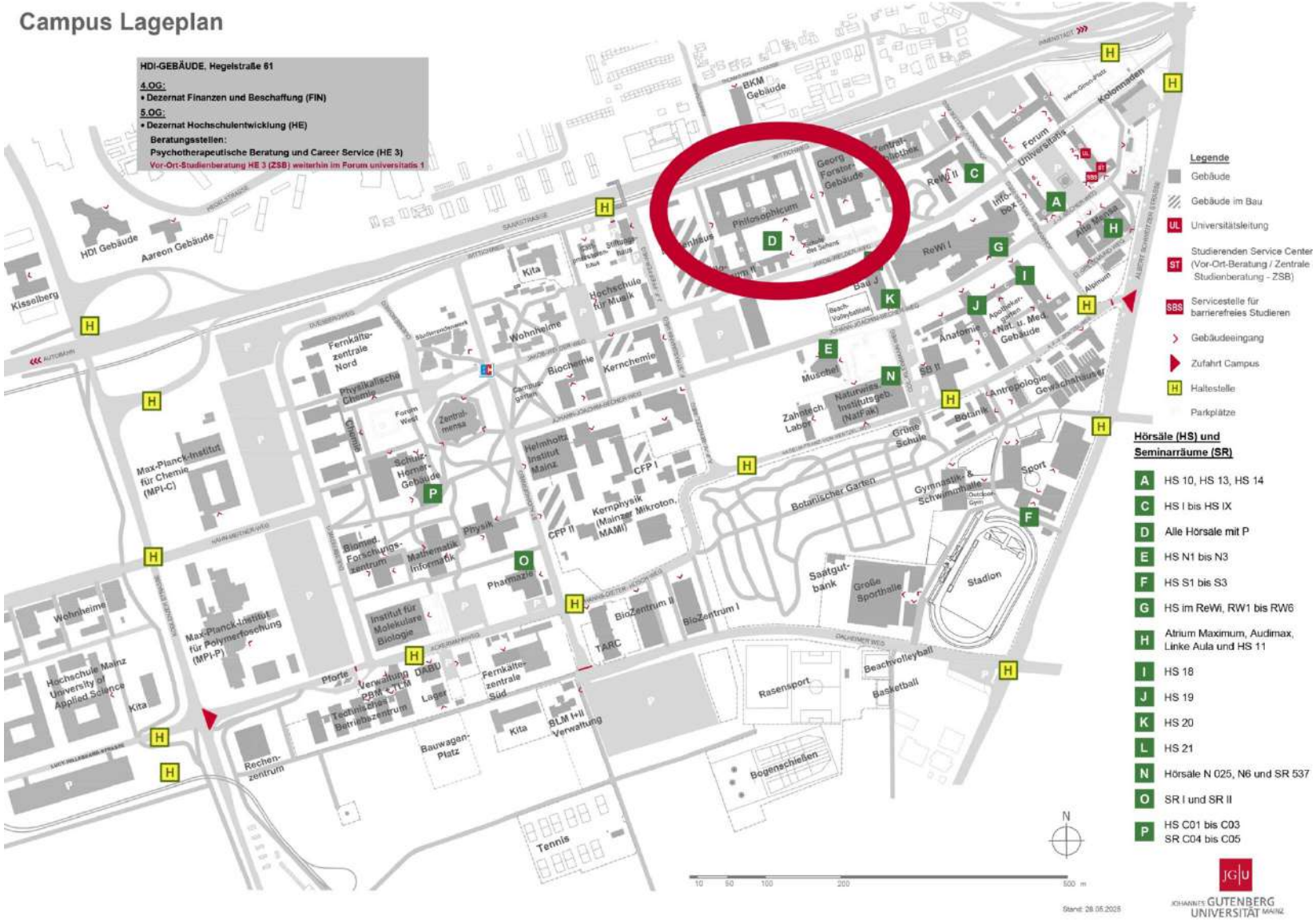
# Turkologentag 2025

JOHANNES GUTENBERG UNIVERSITÄT MAINZ

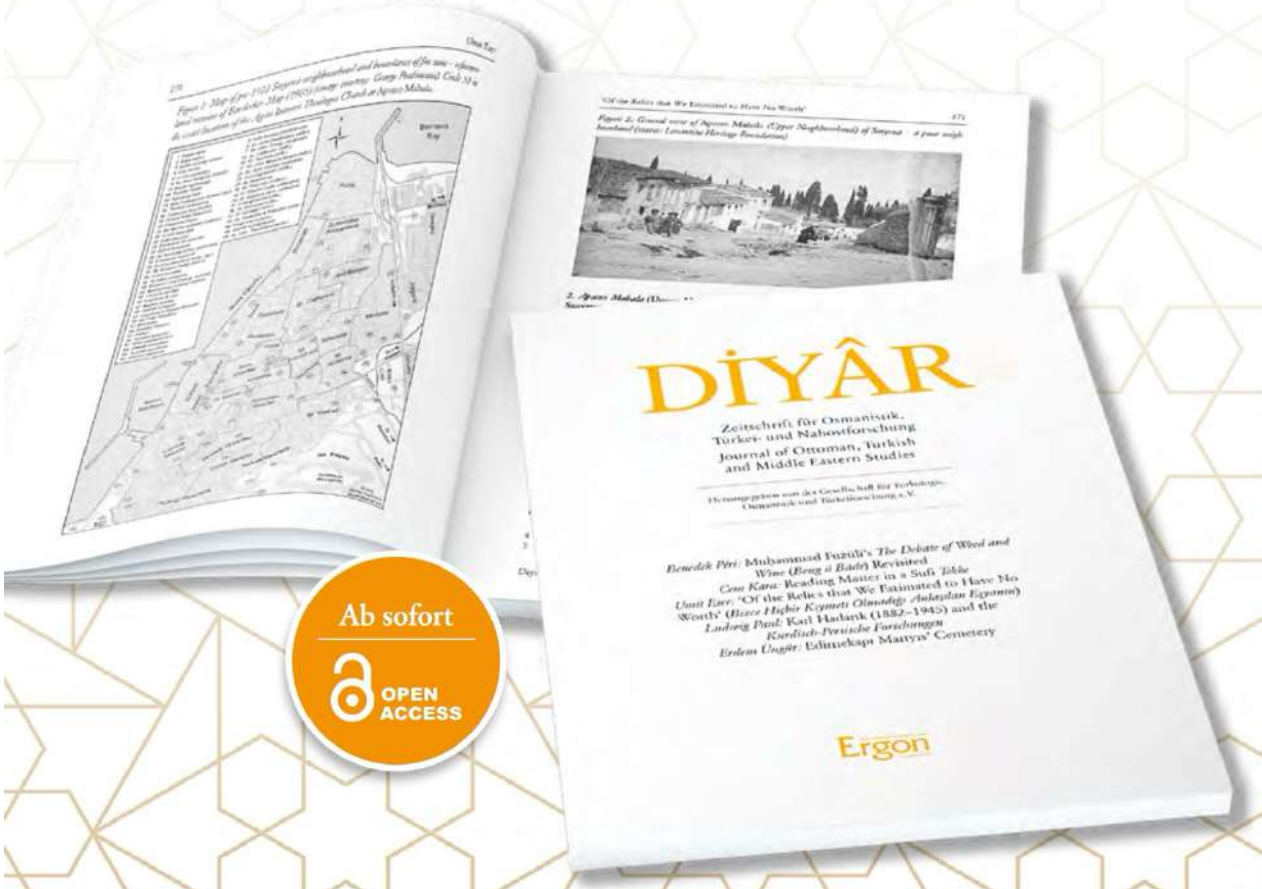
Turkologie

Institut für Slavistik, Turkologie und zirkumbaltische Studien

## Campus Lageplan



# Neue Perspektiven auf Geschichte, Sprache und Kultur von der Türkei bis Zentralasien

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**Zeitschrift für Osmanistik, Türkei- und Nahostforschung**

Journal of Ottoman, Turkish and Middle Eastern Studies

*5. Jahrgang 2025, erscheint 2x jährlich*

*ISSN 2625-9842*

*In deutscher, englischer und französischer Sprache*

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Gökhan Şilfeler, Hans Nugteren (Hg.)

## Von Zentralasien bis Anatolien

Philologische und religionswissenschaftliche Perspektiven
auf die türkische Welt. Kleine Schriften von Jens Peter Laut

Veröffentlichungen der Societas Uralo-Altaica 100

*2024. XVIII, 464 Seiten, 61 Abb., 1 Diagramm, gb*
*170x240 mm*
*ISBN 978-3-447-12194-1* *€ 98,– (D)*

Von Zentralasien bis Anatolien umfasst diverse Aspekte der Welt der Turksprachen. Das Buch ist in drei Teile mit unterschiedlicher thematischer Ausrichtung gegliedert.
Der erste Teil präsentiert eine sorgfältige Auswahl an Studien zum alttürkischen buddhistischen Schrifttum, u.a. zu buddhistischen Höllen und Sünden, Stabreimen und Körperteilen sowie zur Handschriftenkunde des alttürkischen Kulturkreises. Der zweite Teil widmet sich der modernen türkischen Sprachreform. Hier werden Methoden, Irrwege und Errungenschaften in Bezug auf die Modernisierung und Entwicklung des Türkeitürkischen skizziert und analysiert. Die Beiträge zeigen die Widersprüche, aber auch die Erfolge der beispiellosen Bemühungen, ein Idiom, trotz radikaler Eingriffe, zu einem funktionierenden Kommunikationsmittel zu machen. Die Aufsätze im dritten Teil des Buches setzen sich mit Themen aus Religion und Kultur der türkischen Welt auseinander und bieten einen Einblick in religiöse und kulturelle Strömungen, die die türkische Geschichte geprägt haben. Die Themenvielfalt reicht von Derwischen über nation building und Sexualitäten bis hin zur Rolle von Präsident Erdoğan als Vaterfigur sowie zu Fragen der türkischen Identität, wodurch ein umfassendes Verständnis für die religiös-kulturellen und politischen Traditionen sowie Entwicklungen der türkischen Welt vermittelt wird.

Fatma Hülya Özcan Önder, Tuncay Karalık, Bayram Çibik, İlknur Civan Biçer, Samet Deniz (Eds.)

## Selected Essays on Turkish Linguistics: The Anadolu Meeting

Proceedings of the 20th International Conference on Turkish Linguistics

Turcologica 127

*2024. 340 pages, 2 ill., 30 diagrams, 54 tables, pb*
*170x240 mm*
*ISBN 978-3-447-12205-4*
*⊙E-Book: ISBN 978-3-447-39530-4* *each € 78,– (D)*

*Selected Essays on Turkish Linguistics* includes 19 papers, which were presented at the 20th International Conference on Turkish Linguistics, held by Anadolu University, Eskişehir, Türkiye, August 2–4, 2021. The contributions were selected through blind reviewing process and each article was evaluated by two experts to ensure the quality of the studies.
The contributions cover various areas of linguistics such as semantics, phonology, morphology, pragmatics, discourse, corpus linguistics, language acquisition, bilingualism and language disorders. Although most of the articles focus on the linguistic aspects of Turkish language, there are also studies which focus on Turkic languages like Kazakh and Kyrgyz and dialects such as Cypriot Turkish. This book will be of interest to linguists who want to learn about specific issues relating to Turkish and Turkic languages, as well as to readers who would like to understand more about first and second language acquisition and language disorders.

Lars Johanson, Birsel Karakoç, Elisabetta Ragagnin (Eds.)

## Turkic Languages 29,1 (2025)

*2025. IV, 156 pages, 20 ill., 39 tables, 4 graphs, 2 maps, pb*
*170x240 mm*
*ISBN 978-3-447-18472-4* *€ 64,– (D)*

The journal *Turkic Languages* is devoted to linguistic Turcology. It addresses descriptive, comparative, synchronic, diachronic, theoretical, and methodological problems of the study of Turkic languages including questions of genetic, typological and areal relations, linguistic variation, and language acquisition. The journal aims at presenting work of current interest on a variety of subjects, and thus welcomes contributions on all aspects of Turkic language studies. It contains articles, review articles, reviews, discussions, reports, and surveys of publications. The journal uses a double blind review system in selecting articles for publication. The preferred language of publication is English.

**From the contents (altogether 9 contributions):**

*Eyüp Bacanlı & Darin Flynn*, Stem allomorphy in Southwestern Turkish dialects

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*Michael Fiddler*, Vowel devoicing in Uyghur: Phonetics and phonology

*Mine Güven*, Aspects of duration in textsetting:
A segmental analysis of two Turkish versions
of Franz Schubert's *Ellens Gesang III* (D. 839)

*Yuto Hishiyama*, Double-subject constructions in Chuvash

*Aminem Memtimin*, Copying Chinese verbs into Uyghur

*Mohammad Salehi & Rasoul Jafari*, Two countries, two dialects.
Testing the mutual intelligibility of North and South Azeri

*Orçun Ünal*, On the origin of the Old Turkic title *elig* 'king'

**In preparation for December 2025:**

Volume 29,2:
*ISBN 978-3-447-18473-1*

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# Turkologentag 2025

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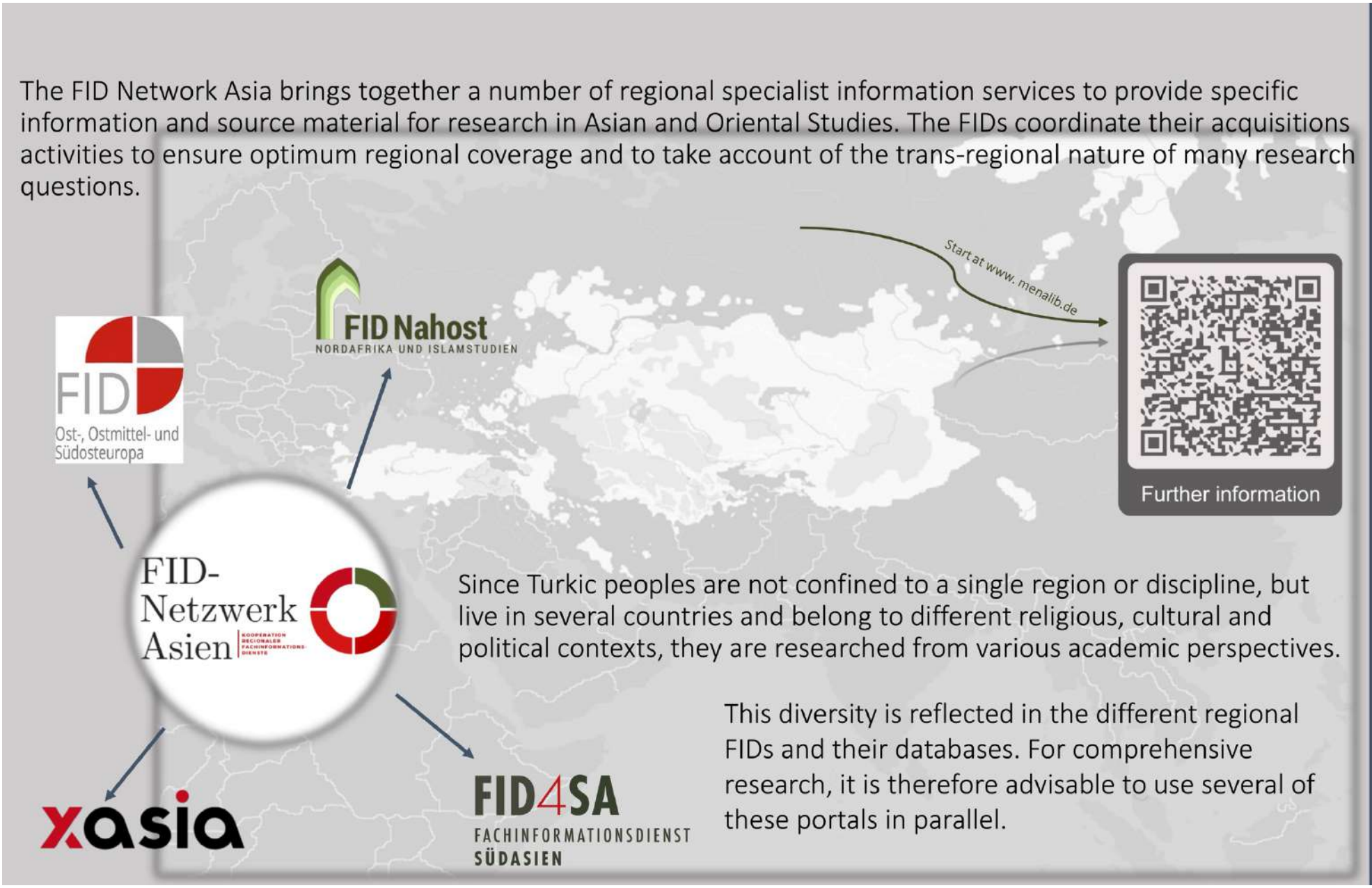


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This diversity is reflected in the different regional FIDs and their databases. For comprehensive research, it is therefore advisable to use several of these portals in parallel.

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## Turkologie auf dem Ruffel

### Alttürkisch

W. Scharlipp: Eski Türk Run Yazıtlarına Giriş
An Introduction to the Old Turkish Runic Inscriptions

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N. Rahmati, A. Hüsseynov: Juristisches Wörterbuch
Deutsch-Aserbaidschanisch

N. Rahmati (Hg.): Tapmacalar
Ausgewählte aserbaidschanische Rätsel in arabisch-persischer und lateinischer Schrift

### Migration

N. Abadan-Unat: Migration ohne Ende (10.2025)

G. Wilhelm: Generation Koffer (10. 2025)

Z. İpşiroğlu: Blickwechsel

İ. Pamuk: Identität, Zugehörigkeit und SchülerInnen aus der Türkei in Deutschland (12. 2025)

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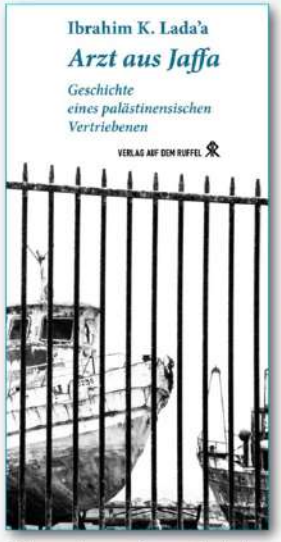
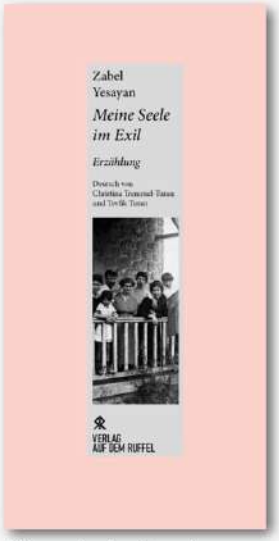
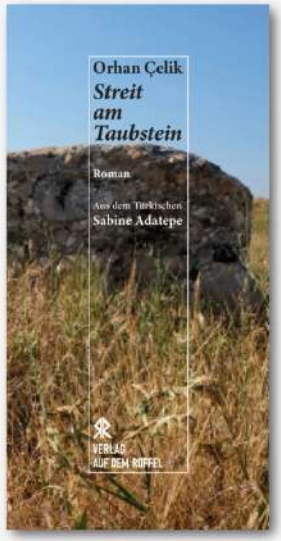



*Memoiren eines christlich-palästinensischen Arztes aus Nürnberg mit viel Hintergrundsinformation (2. Auflage)*

*Türkische Erzählliteratur von ihren Anfängen bis in die Gegenwart – aus dem ungeteilten und geteilten Zypern*




*Literarische Auseinandersetzung einer jungen osmanischen Armenierin mit ihrer Mission als Künstlerin und der Lage ihrer Volksgruppe um 1920*




*Das Mittelstück der Romantrilogie aus der kurdischen Grenzregion der Türkei. Im Hintergrund: die Eskalation des Konflikts*

*»Erwartungen und Glücksfälle, die auf Gelegenheiten ihrer Vollendung warten wie ein hungerndes Kind auf Nahrung – so eben sind diese Gedichte«*

*Wahre Geschichten aus dem Frauengefängnis, die die Frage stellen: »Sind immer wir schuldig?«*

*Plötzlich verwitwet, müssen zwei alte Nachbarinnen jetzt mit dem Alleinsein zurechtkommen. Sie gründen eine Zweier-Wohngemeinschaft und erzählen in einem Nachmittagsritual von ihren Lebenswegen und Herausforderungen ihrer Gegenwart*

# *Abstracts: Papers*

## 7003 İclal Didem Arvas (Gebze Technical University): Poetics and Politics of the Street

The "Şiir Sokakta"; (Poetry on Streets) movement, gained prominence during the Gezi protests revitalized the 1950s modernist "İkinci Yeni" poetry by embedding it in Istanbul's public spaces. Both movements share a core of resistance against traditional literary forms and content, challenging established norms and exploring new creative possibilities beyond nationalistic literary projects that often marginalize subaltern and local voices. This recontextualization allowed "İkinci Yeni" which was seen as detached from societal concerns, to become more accessible and relevant by embedding its poems in public spaces, particularly on the walls of İstiklal Street, inviting readers to engage in new ways through "Şiirin Sokak Hali" (Street Ways of the Poem). Originally influenced by surrealism, dadaism, Lettrism, and existentialism, "İkinci Yeni" poetry focused on urban alienation and reliability norms. These themes resonated with the "Şiir Sokakta" movement and created a bridge between past and present social movements despite the forty-year gap. In this context, streets like İstiklal Street became arenas for challenging poetic conventions, where poems gained vitality and depth through dynamic interactions. On walls, poems became fluid, constantly evolving in meaning as they adapted to new spatial and contextual realities. The significance of each punctuation mark, word, or phrase that is excised or altered in this new regime of meaning is paramount, as it transforms the implications of the text in this fluid, ever-changing environment. This paper explores how the spatial modifications within Istanbul's streets, especially İstiklal Street, contribute to the evolving significance of these poems within the public and political sphere.

## 7004 Helena Vodopija (Pula/Croatia): From Fanatics to Heretics: (Counter) Hegemonic memory of 15th July coup d'etat

This paper will trace the interplay of the official memory of the 15th July Coup d'etat, based on the anti-colonial fantasy of the enemy portrayed as a paradoxical figure that unites the irrational character of modern fanatic with the Machiavellian character of a heretic and the counter-memory of the coup, as voiced by the family members of cadets and trainee officers incarcerated for the alleged involvement in the coup, that subversively use this stereotype to regain their political subjectivity. It will focus on the use of mimicry both in the Bhabhian sense as the transgressive performance of ambivalence, as well as the means of legitimation of hegemonic rule. This research is based on a discoursive analysis of publications concerning 15th July Coup d'etat by SETA, an institute with close ties to the government, and interviews conducted with the family members of incarcerated cadets and trainee officers, employing theories from post-Marxist (Laclau and Mouffe), psychoanalytic (Lacan, Žižek) and post-colonial (Bhabha) literature.

## 7008 Fatma Akın Çelebi (TED University, Ankara): Evaluation of Alevi-Bektashi Tradition *Semah* as an Element of Intangible Cultural Heritage in the Context of Women's Role and Contribution

Semah is a mystical dance, performed with rhythmic harmony, that holds symbolic meanings and is a part of the cem rituals in the Alevi-Bektashi belief tradition. Semah is one of the rituals of the Forties (Kırklar) Cem, depicting the creation of humankind. While various Alevi-Bektashi communities in Turkey perform the semah according to their own musical characteristics, the common feature of these practices is that both men and women participate together in the ritual. The Semah ritual preserves its richness through various forms of practice and ensures the transmission of the ancient motifs and teachings of the Alevi-Bektashi tradition to future generations. Thanks to the diversity in its performance, various literary genres and artistic creations continue to be produced. Thus, the tradition is kept alive and preserved. Semah was inscribed on the List of the Intangible Cultural Heritage of Humanity in 2010 with Turkey's application. This study aims to examine the role and contributions of women in the Semah, a component of the Alevi-Bektashi tradition recognized as Intangible Cultural Heritage. In the study, the files submitted during the inscription of the element on the UNESCO List of Intangible Cultural Heritage, as well as the practitioners, civil society organizations, carriers of the tradition, and living human treasures, have been assessed in the context of gender distribution. The study also examines how the Semah of the Alevi-Bektashi tradition relates to sustainable development goals. The study highlights the role of women in the preservation, safeguarding, and transmission of the tradition to future generations.

7011 Ozan Torun (Sadberk Hanım Museum, Istanbul) & Turgut Saner (Istanbul Technical University & Brandenburg University of Technology Cottbus-Senftenberg): The Journey of the Haydarpaşa Terminus (Istanbul) from its Imperial Glamour to an Arena of Republican Sentiments

The Haydarpaşa Terminus in Istanbul still marks the city's Asian side skyline with its massive architecture. The building is mostly considered as an architectural by-product of Germany's interests toward the Ottoman Empire along with the railroad constructions. However, its so-called semi-colonial lifespan lasted only 14 years from its opening in 1909 to the foundation of the Turkish Republic in 1923. Since then, an entirely new identity was attributed to the building. Germany's political share in the background -including the building's architectural style- was almost automatically erased from the collective memory, instead the gigantic terminus developed into a local Turkish topos. In better words, the Republican era building now becomes a place of social encounters reflecting the country's economic struggles, the phenomenon of migration from the countryside and various moods of being a citizen of modern Istanbul. In addition, the everlasting fight between alaturka (traditional) and alafranga (modernist) attitudes in the society, as well as the affection for motherland were among sentiments frequently treated in mid-twentieth century Turkish literature and movies with Haydarpaşa as a set. Actually, much research has been done on this appealing topic, whereas the building's drastical image transformation from the Ottoman times to its internalization in the Republican period has not been configured as a phenomenon for its own sake. A thorough analysis of literary works shows that the Haydarpaşa Terminus has even become a metaphore of the city itself in modern Turkish consideration. The paper treats this transformative journey by means of the history of emotions.

7013 Funda Karapehlivan (Leibniz University, Hannover): The Interplay of Conservatism, Neoliberalism, and Gender in Contemporary Education System in Turkey

In recent decades, the intersections of conservatism and neoliberalism have significantly influenced global education systems, reshaping policies and practices in ways that exacerbate social inequalities and reinforce traditional gender roles. This paper explores the interrelationship between educational policies, conservative ideologies, and the neoliberal economic agenda, with a particular focus on their impact on girls' education in Turkey. The Justice and Development Party (AKP) era, starting in 2002, consolidated the trends that promoted an education system aligned with neoliberal principles while embedding conservative and patriarchal ideologies. Through an analysis of educational policies, this paper investigates how conservative and neoliberal agendas have interacted to maintain gender inequalities, such as limited access to quality education for girls and the reinforcement of gender stereotypes through educational content and pedagogy. A critical case study within this context is the Aladağ dormitory fire of 2016, which tragically resulted in the deaths of eleven girls and one tutor. This avoidable tragedy raises questions about the character of education as a public good, the impact of gender on access to education, the safety of educational institutions, the role of religious groups in filling the void left by the state's withdrawal, and the effects of social class on educational inequalities. This paper offers a nuanced understanding of the current educational landscape in Turkey. It underscores the need for policies that not only counteract the conservative and neoliberal influences but also actively promote gender equality and the empowerment of all students. This paper aims to contribute to the broader discourse on education reform, highlighting the critical intersections of conservatism, neoliberalism, social class and gender in shaping the future of education in Turkey.

7015 Karolin Tuncel (University of Oxford): 'It's Not About One's Sex, It's About Fıtrat': Unpacking Religious Gender Essentialism in Turkey

Within the manifold roles which religion plays in Turkey's politics of gender, this paper investigates conceptualizations of gender through the notion of fıtrat.
The Islamic concept of fıtrat (Arabic: fitra), describing someone's God-given human nature, does not originally differentiate between the sexes in the main Islamic scriptural sources. However, it plays a surprisingly prominent discursive role in the politics of gender in Turkey.
Given that the use of fıtrat has mainly been mentioned as part of official gender doctrines, this paper contributes an everyday perspective from the ground on the perception of these religiously justified official doctrines, investigating what role fıtrat plays in people's everyday negotiations of their gender relations.
The paper builds on 42 ethnographic interviews, mostly with young couples, which I conducted in two Turkish provinces – namely Konya and Aydın – in 2023 as part of a larger doctoral project on negotiations of gender norms in everyday life.

Most notions of fıtrat discussed in this paper have one thing in common: They deploy fıtrat as a religiously grounded source of legitimacy for the idea of gender essentialism. Fıtrat is deployed by the interviewees to argue, among other things, that firstly, women and men have different character traits by creation; secondly, gender identity cannot be fluid; thirdly, men and women should (not) be equal; and lastly, women and girls need to be empowered.
The paper contends that an analysis of the politics of gender in Turkey cannot go without considering the transcendental idea of a gendered fıtrat.

## 7018 Şahin Yaldız (Justus-Liebig-Universität Gießen): "Oh! You Know the Quran?": The Struggle for Identity Amidst Stigma in Post- Population Exchange Turkey

This paper investigates the complex processes of identity formation and socio-cultural adaptation among Greek-speaking Turkish migrants who were forcibly relocated to Anatolia following the Population Exchange between Greece and Turkey in 1923. These migrants, originating from regions such as Crete, Western Macedonia, and Central Macedonia, faced significant challenges as they attempted to integrate into their new environment. Upon their arrival, they encountered systemic stigmatization from local communities and municipal/governmental authorities, profoundly influencing their social interactions and self-identity. This pervasive marginalization fostered a collective sense of being the "other," resulting in restricted engagement with Turkish-speaking populations until the 1970s. Drawing on ethnographic fieldwork conducted in the towns of Ayvalık (Balıkesir), Mudanya (Bursa), and Mursallı (Aydın), this study sheds light on the lived experiences of second and third-generation descendants of these migrant communities. It focuses particularly on their strategies for preserving cultural identity amidst marginalization, and their evolving notions of "homeland" across generations. The research further examines the intergenerational transmission of memory and identity, exploring how the trauma of displacement and social exclusion was negotiated and redefined by subsequent generations. In addition, the study delves into the changing dynamics of social inclusion, as the stigma associated with their Greek-speaking heritage gradually diminished over time. By positioning these experiences within the wider framework of migration studies, identity formation, and Turkish nation-building, this paper seeks to elucidate how displaced communities managed the tension between cultural preservation and adaptation while confronting occasional institutionalized discrimination in Western Turkey.

## 7024 Tunahan Yıldız (Middle East Technical University, Ankara): Turkish Islamists and the Question of the Caliphate: Relinquishing, Reviving, Reconfiguring, and Reloading

This study asks how Turkish Islamists have formulated the question of the caliphate after its abolition in 1924. It relies mainly on an analysis of nearly four hundred Islamist journals published in Turkey from the mid-1940s onwards. The study identifies four main trends in the history of the Islamist debates on the caliphate: relinquishing (between the mid-1940s and the mid-1960s), reviving (from the late 1960s to the mid-1980s), reconfiguring (between the late 1980s and the early 2000s), and reloading (from the 2010s onwards). During the era of relinquishing, Turkish Islamists strongly discredited the institution of the caliphate, which they found incompatible with the imperatives of the modern age, as they eagerly internalized the nation-state system. The Islamist re-discovery of the caliphate defined the second period, characterized by an over-inflated neo-Ottomanism and an over-zealous interest in Arab, Pakistani and Iranian Islamists. As such, two opposing camps of Turkish Islamists, namely nationalists and anti-nationalists, highlighted either the historical importance of the caliphate, allegedly represented by the Ottoman Empire, or its theoretical significance, portraying the caliphate as a religious requirement. During the epoch of reconfiguring, the caliphate became a central concept of Islamist thought. In so doing, they either operationalized the caliphate as the primary model of Islamic political theory, which could be transferred to the present, or reconceptualized it through such Islamic concepts as şura and meşveret, which would update the functions and essence of the caliphate. Finally, the present period has been substantially featured by the elevating public visibility of the demand for the caliphate to handle the contemporary crises of the Muslim world. As the audience of the caliphate has increasingly grown, the call for the return of the caliphate has been mainstreamed.

## 7025 Safiah Alsalameen (University of Jordan, Amman): The Controversial Legacy of Sultan II. Abdülhamid in Arabic Writings: A Comparative Analysis of Different Perspectives

This paper examines the legacy of Sultan Abdülhamid II through the lens of Arabic writings, focusing on how Arab intellectuals and political figures perceived his reign. Sultan Abdülhamid's reign (1876-1909) marked a critical period in Ottoman diplomacy, both with internal factions within the empire and with external powers. By examining a range of Arabic sources, this study offers a comparative analysis of different perspectives, from those who saw Abdülhamid as a defender of the caliphate and pan-Islamism to critics who saw his policies as oppressive and overly autocratic.
Central to this paper is an examination of how Abdülhamid's public and cultural diplomacy, particularly his pan-Islamic initiatives, were received in the Arab provinces of the empire. His outreach to the wider Muslim world, his efforts to strengthen ties with local leaders, and his strategic use of religious symbolism provoked complex responses that both reinforced Ottoman unity and provoked dissident narratives. The paper also examines the diplomatic tools Abdülhamid used to manage the empire's declining international power, focusing on how Arab writers reflected on his efforts to resist European encroachment through alliances, economic concessions, and religious diplomacy.
By integrating primary source data, including diplomatic correspondence, political writings, and personal memoirs, this study aims to provide a nuanced understanding of how Abdülhamid's diplomatic legacy was constructed and contested in Arab intellectual discourse. It contributes to broader discussions on the role of cultural and personal diplomacy during his reign, and situates Abdülhamid within the broader context of Ottoman-Arab relations and the empire's foreign diplomatic strategies.

## 7030 Burcu Karahan (Stanford University) & Ici Vanwesenbeeck (State University of New York): Translating Ottoman Modernities: Challenges and Significance of Bringing Sergüzeşt into World Literature

This presentation will discuss the significance and challenges of translating and publishing Samipaşazade Sezai's (1859-1936) anti-slavery novel Sergüzeşt (The Adventures of a Slave Girl), with a focus on two key aspects: a) the syntactical and structural difficulties of translating early Ottoman novels, and b) positioning early Ottoman novels as part of world literature.
The first part of the presentation will explore the challenges that late 19th-century Ottoman texts pose for translators, with Sergüzeşt serving as a case study. These texts often feature complex syntactic structures, intricate stylistic elements, and a blend of traditional and Western narrative forms. Sezai's novel, in particular, introduces a unique combination of realist techniques and long descriptive passages that disrupt the flow, alongside fragmented sentences that hinder narrative cohesion. We will present strategies and approaches to address these complexities, suggesting new methods to enhance both fidelity and readability when translating late Ottoman fiction into English.
The second part will address the broader implications of reviving late Ottoman texts that engage with critical social and philosophical issues, such as female slavery in the Ottoman Empire. We will consider why texts like Sergüzeşt often remain at the periphery of world literature and explore the challenges of including late Ottoman classics in global literature series. This discussion will connect to current debates on world literature and argue for the importance of incorporating these overlooked texts to broaden our understanding of world literary formation and intercultural dialogue.

## 7034 Olivier Bouquet (Université Paris Cité, CESSMA): Wood and Woodworkers: Human and Animal Powers (17th C.)

Ottomanists engaged in environmental history have a lot to say about the negative impact climatic disruptions and natural disasters have on politics and society. But they say little about economic and technical responses to the constraints and challenges of the physical environment. Using the term energy as the capacity of a system to transform itself economically, the paper investigates the relation of material resources, human power and animal power on multiple levels, exemplified by the case of wood and woodworkers in the 17th century. Based on the exploitation of registers of receipts and apportions of wood (defter-i makbuzat ve tevziʿat-ı hatab) related to the exploitation and transport of lumber in Thrace, Bithynia and the Black Sea region, the paper articulates the history of work with the study of techniques, mechanics and animal power. Investigating to what extent wood (both firewood, odun, and timber, kereste) dominated the material world of the Ottomans, the study addresses too main questions: how to measure the actual energy consumption produced from wood (such as heather charcoal, oil, wax, naphtha, animal feces/excretions)? How to quantify the energy services provided by human or animal power?

## 7035 Gül Şen (University of Bonn): Systemic Feature or Stopgap? Unfree Labor in the Ottoman Navy (16th-18th C.)

While studying the historical role of the Ottoman Empire as a naval power, the issue of the logistics of manpower and its socio-economic dimensions have attracted little scholarly attention. In the recent past, my own works on enslavement and unfree labor (approaching the subject under the aspects of "agency" and "micro history") have focused on the role of human labor within a system that emerged from the necessities of a premodern maritime empire. In a first conclusion, I would argue that the Ottoman maritime labor has to be seen from a comprehensive social historical perspective, with a particular focus on the significance of the human factor an its agencies in the work process. By using notions of human mobility and agency as analytical tools, I will put my previous works a step further and examine the phenomenon of unfree labor in one specific sector of the early modern Ottoman society. Drawing on a vast array of Ottoman registers, documents and narrative sources, this paper will tackle the question whether and how far we can define the distinctive features of unfree labor and identify dynamics in the mobility of manpower. Through which mechanisms, and in which way, were unfree workers employed for the service in the navy? Was there a particular system for the recruitment of unfree labor, or was it rather a temporary solution in order to fulfil a high demand for workforce? What do we know on the practices of the acquisition of labor by impressment or the sentencing of criminals to work on the galleys?

## 7036 Uri Rosenberg (University of Heidelberg): "A joint Judeo-Christian conspiracy against Islam, or Jews driving a wedge between Muslims and Christians?" The Millî Görüş Movement's discourse on Jews (and Christians)

This paper examines the evolving discourse of the Turkish-Islamist Millî Görüş movement, focusing on its attitudes toward Jews in comparison to Christians from 1973, when the movement first entered Parliament, to 1996, when it won the Turkish elections. I argue that, unlike its moderated views on other aspects of 'the West'—including geopolitics, political systems, culture, and Christianity—Millî Görüş's hostile rhetoric toward Jews not only persisted but intensified during the 1990s. I argue that this surge in anti-Jewish discourse is not merely a remnant of the movement's anti-Western stance; it represents a strategic element of its reconciliation efforts with the West.

The pivotal moment for Millî Görüş's reassessment of its views on "the West" was the end of the Cold War. The collapse of the USSR and the emergence of a unipolar world order forced the movement to reevaluate its anti-Western rhetoric. Remaining anti-American, anti-Western and uncommitted to liberal democracy in a unipolar world shaped by the US would have been harmful to the Millî Görüş. However, a complete U-turn of its staunchly anti-Western positions would be difficult to communicate to its base and supporters.

Thus, the movement's strategy in the 1990s involved reimagining Judaism as the sole adversary of Islam within the post-Cold War context. Instead of promoting a "Clash of Civilizations", Millî Görüş argued that Islam and the West should be allies. It was only a Jewish conspiracy, they claimed, which caused the two great world civilizations (Islam and Christianity) to clash - rather than cooperate.

While focusing on a single case study (Millî Görüş), I suggest that my analysis could also illuminate the discursive changes of other movements, such as the Muslim Brotherhood and Jamaat-i Islami, regarding issues of Judaism, Zionism, and Israel in contrast to their discursive changes concerning Christianity and "the West."

## 7041 Soumaya Louhichi (Goethe Universität Frankfurt am Main): The Contested Terrain of Mosul during the Lausanne Conference (1922-1923)

The current Paper is focused on the Turkish-Iraqi border, specifically on Mosul, which was under Ottoman administration until just before the end of World War I (11th November 1918) and is now within the borders of Iraq. The so-called "Mosul Question" has long attracted the attention of researchers, who have in particular studied the role played by the international actors—Turkey, Britain, and the latter's allies in the war. Their studies have followed the events and developments of the subject, particularly during the Lausanne Conference, and even afterwards, when the Mosul issue was referred to the League of Nations, resulting in Mosul being placed under British mandate in 1926. The "main actors" negotiated the fate of this region amidst intense competition that had far-reaching effects on the process of drawing the borders between the newly established Turkish state and Iraq, which was under British mandate at the time.

Jordi Tejel's study represents a significant contribution to these studies, as he goes beyond an analytical examination of the roles of the "main actors" and undertakes an analytical examination at a different level: the local actor, in this context, the Kurds, especially the inhabitants of the border regions. This paper follows in Tejel's footsteps and seeks to

deepen research on the micro-historical level. It seeks to trace a "behind-the-scenes actor," namely the Turkish opposition, and study its role in the negotiations regarding the annexation of Mosul during the Lausanne Conference. The conflict between the Turkish opposition and the Government in Ankara reached its peak when the Lausanne Conference was suspended and the Turkish negotiating delegation returned to Ankara without having achieved the desired conditions and hopes. What impact did the Turkish opposition's stance have on the Mosul issue and the process of shaping the "southern Turkish borders" (Cenup hudutları) during the Lausanne negotiations?

### 7044 Aksu Akçaoğlu (Ankara University): On the Future of Conservatism in Turkey

The March 31, 2024 local elections strongly shook the AKP's 22-year rule in Turkey. Unlike the local elections in 2019, the AKP not only lost the elections in major cities, but for the first time in twenty-two years, it was the second party in an election. According to many academics and commentators, the results of the 2024 local elections strongly suggest that the AKP may lose power in the next elections. Indeed, given the deepening economic crisis in Turkey, the unmanageable immigration crisis, and education and health policies that fail to meet the expectations of citizens, it would not be surprising if the AKP loses the next general elections as well. Nevertheless, it is important to keep in mind that a party that has established its own regime may develop strategies that are not yet publicly discussed today in order not to lose power. Moreover, even in the event of a possible transfer of power, we can foresee that the conservative spirit hovering over Turkey will remain with us for a long time to come due to the multidimensional legacy of the AKP rule. This study examines the bureaucratic, symbolic, social and political sources of conservatism that have grown stronger under the AKP rule in Turkey. First, it focuses on the conservative hand of the state, which has been expanding in the bureaucratic field. In particular, the role of the rapidly growing number of Imam Hatip Schools and the increasingly conservative education curriculum in the acquisition of conservative dispositions is discussed. Secondly, the dimensions of the symbolic polarization between secular and conservative segments of the population, reinforced by the AKP's representation of conservative Turkey, are examined.

### 7047 Roberta Micallef (Boston University): Translating the Female Gaze: Trauma, Memory, and Feminist Narratives in Emine Semiye's Gayya Kuyusu

In her novel Gayya Kuyusu (The Abyss), Emine Semiye, a pioneering intellectual and feminist writer. offers an unflinching portrayal of the traumas faced by Istanbulites, particularly women, against the backdrop of war, displacement, and societal breakdown. This paper examines the process of translating Semiye's female gaze into English, considering the challenges and responsibilities inherent in transferring such a narrative across linguistic and cultural boundaries.
Through the lens of feminist translation theory, I explore how Semiye's characters navigate the domestic and public spheres, finding hope and agency even within a city depicted as an abyss. The novel's portrayal of women's trauma, resilience, and memory creates a distinctly feminist narrative, one that critiques patriarchal structures while offering a subtle but powerful commentary on survival. In translating Gayya Kuyusu, the translator is tasked with not only rendering the words but also preserving the activist essence of the text—ensuring that the female gaze remains intact and that the cultural specificities of women's experiences in 1910s Istanbul are conveyed to an English-speaking audience.
This paper argues that the translator's role is inherently political, as each decision shapes how gendered trauma and memory are understood across cultural divides. As such for this translator it was easier to work on such a text as part of group rather than alone.

### 7048 Azim Malikov (Palacký University Olomouc): The Sport Game of *kupkari* in the Culture of the Turkic Population of the Samarkand Region (19th – Early 20th Century)

The traditions of tribal rivalry among the semi-nomadic Turkic-speaking population of the Zarafshan valley were expressed in different ways, including sports games. One of these games was kupkari, ulaq or buzkashi. Participants in the kupkari game acted on behalf of their tribe, village and represented their tribes with the support of relatives from other areas. The game had both a ritual meaning and a game content. Since the late Middle Ages, the traditional game of the Turkic-speaking cattle breeders of the Middle Zarafshan valley entered the urban culture of Samarkand, where it was synthesized with the "traditional urban customs" of rivalry between quarters and parts of the city. This cultural transformation determined the distinctive features of Samarkand and a special urban identity. The author conducted a comparative analysis of the kupkari in the rural and

urban environment of the Samarkand region and identified both common and different features. The study revealed different meanings that were given to the organization of kupkari during the era of the Bukhara Emirate and after the conquest of the region by the Russian Empire. The conquest of Samarkand by the Russian Empire led to a reduction in the scale of kupkari, however, the tradition was preserved in the city until 1917, which indicates its relative popularity among the population. In the study of kupkari, unpublished archival materials of Soviet ethnographers O. Sukhareva and B. Karmysheva, as well as publications from the era of the Russian Empire, were used.

### 7052 Gökhan Toka (Istanbul Medeniyet University): Diplomacy of Loyalty: Recalling Historic Alliances in Ottoman Cyprus (1775-1785)

This research examines diplomatic correspondence between the Venetian Consuls and the Ottoman governor-muhassıl in Cyprus during the late eighteenth century. At this time, Ottoman Cyprus was a key hub for trade networks in the Eastern Mediterranean, with foreign consulates expanding in the port of Larnaca. Ottoman officials and consuls developed closer ties, exchanging letters frequently.

However, this study focuses on a different aspect of these relationships following the diplomatic language used in their correspondence. To do so, my research follows the interaction and diplomatic language within these letters, drawing on primary sources from the Venetian Consulate of Cyprus Archives, written in Italian, Greek and Ottoman-Turkish. The correspondence touches on various topics, including gift exchanges, maritime transport, money transactions, and disputes between foreign merchants and Ottoman officials. The study aims to reveal how diplomacy rooted in friendship and loyalty was articulated. It examines the motivations and reasoning behind this close partnership, specifically how they described their relationships, motivation, and the reason for their close alliance.

Ultimately, the research presents a selection of these letters and compares their language and tone to broader eighteenth-century Ottoman-Venetian diplomatic terminology, offering insights into how relationships were negotiated in this “personal” context.

### 7055 İpek Şahinler (University of Texas at Austin): Ahmet Hamdi Tanpınar and Suat’s (Queer) Letter

In February 2018, new discussions emerged in Turkish literature following the publication of a previously lost manuscript by Ahmet Hamdi Tanpınar: Suat’ın Mektubu (Suat’s Letter) (Istanbul: Dergâh Yay). Tanpınar originally intended to include this piece in his novel Huzur (A Mind at Peace), yet it was omitted due to unexplained writerly perturbations. Suat’s Letter is a lengthy suicide note penned by the novel’s uncanny antagonist Suat, whom the idealized protagonist Mümtaz admires and dreads at once. In fact, Suat is a long-contested figure in Turkish literature, often dismissed by critics as a poorly “translated” character, resembling a superficial imitation of a typical Dostoyevskian outcast. However, this newly unearthed manuscript sheds new light on Huzur and the “unconventional” relationship between Mümtaz and Suat.

In this paper, I approach Suat’s Letter through the lens of queer translation and focus on the lexicon to explore the layered meanings behind the “odd” emotions and queer affect shared between him and Mümtaz. Using a queer translational method, I demonstrate how Tanpınar’s word choices reveal a dynamic tension between affection and abjection, encapsulating the cultural and linguistic nuisance of Turkey's transition from Empire to Nation-State. Finally, the paper proposes a fresh interpretation of this canonized Turkish novel and contributes to the broader application of queer translation as a methodological tool in the analysis of Turkish literature.

### 7061 Nur Çetiner (Istanbul): Socio-Economic Struggles and Agricultural Hardships in Ottoman Cyprus: State Policies and Local Responses

This study examines the economic and social challenges faced by the inhabitants of Ottoman Cyprus in the 19th century, focusing on the impact of environmental hardships and the Ottoman administration's responses to economic distress. In addition, the research investigates the ways in which Christian and Muslim Cypriots resisted and appealed against the rule of the Ottoman administration. Islanders, both Christian and Muslim, frequently petitioned and traveled to Istanbul to voice their grievances, particularly against oppressive tax practices. These petitions and visits occasionally led to administrative changes, such as the replacement of governors. The case of Ihsan Bey, an inspector sent to address complaints and enforce Tanzimat reforms, serves as a key example of how the administration sought to address local discontent while maintaining control over the island’s population and resources.

Between 1845 and 1869, a series of devastating locust plagues, followed by severe droughts, left the island's agricultural sector in ruins, prompting widespread economic distress. The economic repercussions were profound, as reduced agricultural output left the local population struggling to pay taxes, raising concerns for the Ottoman administration. Through a detailed analysis of archival documents, from the Ottoman Archives in Istanbul, as well as those in South and North Cyprus, this study reveals how economic hardship and state policies shaped the daily lives and social strategies of Christian and Muslim Cypriots. By examining these interconnected forces, this research provides insight into how Cypriot communities navigated the challenges posed by both environmental crises and administrative control. Ultimately, it contributes to a deeper understanding of the complex relationship between economic challenges and administrative governance in the Ottoman periphery, illustrating the ways in which local populations navigated the intersecting forces of nature and imperial power.

### 7062 Orlin Sabev (TYPARABIC Project/Romanian Academy): Printing Turkish Texts in Arabic Script: How Challenging, How Successful?

The advent of Gutenberg's movable type printing technology was undeniably linked to writing systems. Some of them, such as the Latin, Hebrew, Armenian and Cyrillic scripts, were more adaptable to this technology. However, the cursive nature of the Arabic script presented difficulties in terms of connecting letters and the availability of many more letter forms than the other scripts required. The problem becomes even more visible when dealing with a non-Semitic language such as Turkish, whose written form happened to be Arabic in an Islamic context. The challenging adaptation of the Arabic script to the Turkish language, which resulted in an inadequate representation of some Turkish vowels and consonants, was always recognized by the Turkish-speaking Muslim intellectuals in an Ottoman context. The introduction of the printing press, even if it came too late, was considered an important step for the dissemination of knowledge and the development of education, but it made the problematic adaptation of the Arabic script to the Turkish language even more obvious. The earlier presses printing Turkish texts in Arabic script that operated in Istanbul throughout the 18th century had limited print runs and impact, but in parallel with the boom of Ottoman printing in the 19th century, leading intellectuals began to openly articulate this problem and even suggested reforming the Arabic script into a non-cursive one, to facilitate the printed reproduction of Turkish texts. They stressed the need for such a reform by pointing out two reasons: first, the traditional Arabic script did not fully correspond to Turkish phonetics and morphology, and second, the cursive nature of this script created many difficulties in its reproduction in printed form.

### 7065 Seyma Gumus (Colombes, France): Reading Çengi as a Mekr-i Zenan Story: Tradition and Authenticity in Ahmet Midhat's Novels

Ahmet Midhat's novel Çengi (1877) stands as a notable exemplar of 19th-century Turkish literature that undertakes a rigorous critique of traditional literary paradigms. Outstanding among its contemporary counterparts, Çengi not only criticizes conventional literary texts but also openly parodies them. Within its pages emerges Daniş Çelebi, a character inspired by Don Quijote, who, akin to his Spanish precursor, succumbs to madness upon engaging with narratives such as Muhayyelat-ı Aziz Efendi, thereby losing his grip on reality. Extant scholarship has predominantly gravitated toward this facet, emphasizing its intertextual relationship with traditional literature as a form of parody. However, this study posits a novel perspective. It contends that, amidst Çengi's overt criticism and mockery of established traditional narratives, it refrains from parodying a particular literary genre prominent in oriental literatures: the mekr-i zenan ("the wiles of women") stories. Intriguingly, the entire novel tells a mekr-i zenan story with guileful female characters, although the genre itself is never explicitly named. Categorizing Çengi within the framework of the wiles of women genre prompts crucial inquiries into Ahmet Midhat's concerns and the broader context of Tanzimat literature. This paper asserts that interpreting Çengi as a mekr-i zenan story offers a nuanced analysis of the novel's fragmented structure. It reveals these fragments as deliberate narrative choices, allowing the author to divert the reader's attention, obscure the traditional sources inspiring the work, and reinforce his authorial authority. By deconstructing the novel's narrative structure and exploring the intricate textual network it weaves, this paper contributes to expand existing literature by providing a profound understanding of the broader complexities of the use of both traditional and modern narratives within late Ottoman Turkish literary production.

### 7069 Ahmet Yıkık (University of Cyprus): A Sociological Analysis of Kutlu Adalı's Play 'Hasanbulliler and Kel Hayrettin'

Kutlu Adalı (1935–1996) was a prominent journalist and writer who published magazines in Turkish and made significant contributions to Turkish Cypriot culture during the period of British colonial rule and beyond. He authored numerous works in poetry and prose, notably Dağarcık [Shepherd's Sack] (1963), recognized as the first folklore book in Turkish Cypriot literature. Dağarcık documents social life in Turkish Cypriot villages in the early years following the establishment of the Republic of Cyprus in 1960. The work contains valuable anthropological and sociological findings and illuminates the oral literature of the island's Turks. While travelling through the countryside in preparation for writing Dağarcık, Adalı gathered information about the notorious Turkish Cypriot bandits known as Hasan Bullis. He observed that their stories continued to be recounted among the people. In the late 19th century, these bandits, who took refuge in the mountains of the Paphos area and engaged in conflicts with British forces, evaded capture for an extended period because of their swift movements and constant relocation, earning them the nickname 'bulliler (poulia)', meaning 'birds' in Greek. Initially, following the deaths of these bandits, Greek Cypriot folk poets crafted epics about Hasan Bullis in the form of 15-syllable poems. These epics were recited to the public in various venues, including coffee houses, town squares, and fairs. Subsequently, these poems were reproduced using the printing press, made available for sale, and disseminated throughout the island. Over time, various versions of the epics were translated into Turkish. The present study aims to conduct a sociological analysis of the work 'Hasan Bulliler and Kel [Bald] Hayrettin', which Adalı adapted into a two-act play, and to explore the relationship between literature and society through the narrative's transition across literary genres.

## 7077 Hulya Delihuseyinoglu (Universita degli Studi di Milano): Armenian Schools as a Conceptual Space of Belonging in Contemporary Turkey

This research examines Armenian schools in Istanbul as conceptual spaces of belonging as opposed to policies of a Turko-Islamic nation-state, its cultural hegemony, neoliberal educational values, and the forces of cultural globalization. Today, 16 Armenian schools provide education for Armenians in all K-12 levels within a rapidly shifting social order. Crippled by waves of violence spanning the late Ottoman Empire and the Turkish Republic, these schools still endure as vital institutions for the Armenian community.
The study conceptualizes these schools as communal venues that unite the Armenian community and provide tools for cultural sustainability despite daily pressures that obscure and silence Armenian cultural visibility. It demonstrates that the educational field is a critical site for cultural survival, carving out a space for resistance as the schools maneuver the existing social order unraveling around them. As spaces of communal belonging, they are instrumental in preserving Armenian identity and fostering communal allegiance despite the new forms of political authority. It equips the reader with a lens offering new insights into the dynamics of minority education and cultural persistence in Turkey. This research challenges the previous scholarship that frames the experiences of minorities in Turkey solely through the lens of state regulations. It broadens the perspective by exploring how exclusion, inclusion, empowerment, and solidarity unfold within Armenian schools.
The research methodology was designed as a 14-month-long interview-based ethnographic study as well as social and anthropological analysis, conducted in 6 Armenian schools in Istanbul with more than 120 interviews in different lengths and formats.

## 7085 Zeynep Tüfekçioğlu (TU Dortmund): Anonymous Authorship and Digital Storytelling in Contemporary Turkish 'Literature'

This talk will present close readings and cultural analyses of the entries on the Reçel blog, suggesting that they should be considered as hybrid literary texts. Founded in 2014 by six editors/co-authors/activists, Reçel has become a platform for Muslim women to write about their life experiences, challenge patriarchal interpretations of Islam, and raise existential and political questions in the context of increasing censorship in the cultural sphere in Turkey. On this blog, guest writers can publish their entries either anonymously or with their own name. There are 5-10 new entries each week, some of which are translated into English by volunteers or editors.
The editors are also the founders of Havle Women's Association, 'the first Muslim feminist women's association in Turkey', which was established in 2018 with the aim of addressing the difficulties and obstacles women face in their lives. Both Havle and Reçel are closely linked to Muslim feminist NGOs such as Sisters in Islam and Musawah.
In my presentation, I will first look at the Reçel blog as a writing collective. The first part of this talk will highlight the relevance of transnational collaborations and networks, as well as the importance of storytelling and collaborative practices of textual production for Muslim feminist solidarity.
In the second part, I will present a cultural analysis of a selection of entries through the lens of the concept of ambiguity, taking into account the rise of anonymous authorship in world literature and in Turkey, with reference to global digital literature and genre and authorship theories.

### 7088 Manuel Capomaccio (Roma Tre University): 'Turn to Them the Other Cheek Also': Franciscan Friars and Christian Intercommunal Dynamics in 16th- and 17th-Century Jerusalem

This research examines the interactions between the Franciscan Custody of the Holy Land and other Christian communities in 16th- and 17th-century Jerusalem, challenging the prevailing historiographical narrative that predominantly highlights conflicts and rivalries among these groups. While most accounts attest to frequent disputes, this study argues that, under certain circumstances, Christian communities collaborated, particularly in the economic sphere and in safeguarding shared interests.

The study is grounded in the analysis of ḥuǧǧah deeds extracted from 70 records of the Jerusalem Sharia Court, supplemented by Franciscan chronicles. These sources reveal instances of intercommunal collaboration through land purchases, leases, and other property-related agreements, as well as joint efforts to address challenges imposed by the Ottoman administration.

By redirecting attention from the conventional focus on intra-Christian conflict, this research contributes to the existing literature by offering a thorough examination of how Christian communities, despite their differences, engaged in pragmatic and strategic forms of cooperation. It explores the socio-political and economic motivations behind these interactions, shedding new light on the complexities of inter-Christian relationships in Jerusalem and highlighting how external factors influenced the formation of these alliances.

### 7090 Esra Egüz-O'Donohoe (Trinity College Dublin): Devil's in the Detail: Analyzing the Text and Illustrations of the Devil in Siyar-i Nabi

Darir was a 14th-century Turkish poet and writer, best known for his work Siyar-i Nabi, the first Turkish biography of the Prophet Muhammad. Due to his visual impairment, Darir relied on oral recitations of Arabic siyar, such as those by Ebu'l-Hasan al-Bakri, Ibn Ishaq, and Ibn Hisham. He compared these sources, introduced modifications when necessary, and included a substantial number of his own original poems. Completed in 1388 and presented to Sultan Barquq, Siyar-i Nabi has been widely read for centuries, with approximately 100 manuscript copies surviving to this day.

During the Ottoman period, Siyar-i Nabi was illustrated under the patronage of Sultan Murad III. These richly adorned copies, now housed in the Topkapı Palace Library, the Chester Beatty Library, and the New York Public Library, offer valuable insights into both the textual and visual traditions of the work.

Recently, I completed a critical edition of all six volumes of Siyar-i Nabi with three colleagues, marking the first comprehensive academic publication of this monumental work, which will soon be released by the Turkish Manuscripts Institution.

For this symposium, I propose to focus on the narrative and illustrations of the devil in Darir's Siyar-i Nabi. The work includes passages describing conversations between the Prophet and the devil, poems spoken by the devil, and instances where the devil guides the Prophet's enemies. Darir provides detailed accounts of the devil, and the illustrated copies feature depictions of the devil both in his true form and in disguise.

This study aims to explore how the devil is portrayed in both text and image, bridging the gap between textual scholarship and art historical studies. Notably, this specific aspect of Siyar-i Nabi—the devil's portrayal in narrative and visual forms—has not been the focus of prior academic studies.

### 7093 Yukiyo Kasay (Ruhr-Universität Bochum): Religiöse Netzwerke und Austauschbeziehungen der Uiguren in Zentral- und Ostasien (9.-14. Jh.): Start eines neuen Projekts

Die Uiguren, ein turksprachiges Nomadenvolk, lebten ursprünglich im mongolischen Hochland. Im 9. Jahrhundert wanderten sie nach Turfan im östlichen Zentralasien (heute: Autonome Region Xinjiang-Uigurien in der Volksrepublik China) ein, was ihnen einige wichtige gesellschaftliche Veränderungen mit sich brachte. Eine der wichtigsten Veränderungen war der Religionswechsel der Uiguren zum Buddhismus. Durch den Kontakt mit der lokalen buddhistischen Bevölkerung in Turfan und durch den Austausch mit den umliegenden buddhistisch geprägten Gebieten nahmen die Uiguren, die zuvor dem Manichäismus angehört hatten, den Buddhismus als ihren neuen und dominierenden Glauben an. Der Buddhismus war zweifellos ein entscheidender Faktor bei der Gestaltung der uigurischen Gesellschaft vor ihrer Islamisierung (9. bis 14. Jahrhundert.), aber die Einzelheiten der uigurischen buddhistischen Praxis bleiben aufgrund fehlender Quellen unklar. So wurde beispielsweise keine staatliche/königliche Bibliothek oder

Schatzkammer mit Material zu diesem Thema gefunden. Die wenigen schriftlichen und bildlichen Zeugnisse, die bei den archäologischen Expeditionen in der Turfan-Region gefunden wurden, sind daher von besonderer Bedeutung.
Aufgrund dieser Relevanz wird sich das neue Projekt „Die religiöse Geschichte der Uiguren: Netzwerk und Austausch in Zentral- und Ostasien (9.-14. Jh.)“ auf die buddhistischen Aktivitäten der Uiguren und die Netzwerke und den Austausch der Uiguren in Zentral- und Ostasien zwischen dem 9. und 14. Jahrhundert fokussieren. In meinem Vortrag werde ich das Forschungskonzept und -programm dieses Projekts erläutern.

## 7098 Lale Javanshir (University of Toronto): Women’s Voices in Literature: Contributions during the Azerbaijan National Government (1945–1946) and the Emergence of Hasret Edebiyatı

This study examines the literary activities of female writers during the Azerbaijan National Government, established under the leadership of the Azerbaijan Democratic Party and Mir Jafar Pishavari in 1945–1946, and their influence on the genre known as Hasret Edebiyatı (Literature of Longing). The analysis focuses on the works of prominent female writers of the period, such as Medine Gülgün and Hekime Buluri, while shedding light on the development of women’s literature during this transformative era.
The Azerbaijan National Government initiated a significant process of modernization and social justice for Azerbaijani Turks in Iran, elevating Azerbaijani Turkish to its highest status as the official state language. This period also marked a historical milestone in Iran, granting women in the Azerbaijani provinces the right to vote and stand for election—an unprecedented step towards advancing gender equality. Female writers not only reflected these political and social achievements in their works but also actively participated as agents of change in shaping this transformative period.
In this context, the study analyzes the literary contributions of female writers through primary sources, particularly Azerbaycan Gazetesi (The Azerbaijan Newspaper), the official publication of the National Government, and other contemporary materials. These works provide critical insights into women’s participation in society through literature and explore the foundational elements of Hasret Edebiyatı, as well as its subsequent influence.
By examining historical documents and literary texts, the study aims to position the creative works of female writers as not only expressions of individual artistry but also as integral components in the construction of national identity and social solidarity.

## 7099 Başak Yağmur Karaca (University of Southern California): Arousyak Papazian’s Impact in the Late Ottoman Social Sphere: Where Theatre Serves as a Site of Confinement and Liberation for Women

Armenian theatre groups and individuals acted as cultural intermediaries, bridging the gap between Ottoman traditions and Western theatrical practices, especially in the nineteenth-century theatrical scene in Istanbul. They translated and adapted Western plays, making them accessible to Ottoman audiences. Within this theatrical scene, one stage and one Armenian actress had a more substantial story to tell than others. The Eastern Theatre (Şark Tiyatrosu) was established in the late nineteenth century, and Arousyak Papazian, the first actress in the Ottoman Empire, debuted within Şark Tiyatrosu. Şark Tiyatrosu and Papazian stood as symbols of limitation and gateways to visibility and opportunity in theatre and the positionality of women in nineteenth-century Ottoman theatre.
This study aims to bring forward a segment of the Armenian women’s cultural presence in nineteenth-century Istanbul through the vantage point of Şark Tiyatrosu and Arousyak Papazian. The vignettes and glimpses into these shared experiences raise questions regarding space and women's agency: How can we look at nineteenth-century theatre in Istanbul from the perspective of the Armenian community? How does nineteenth-century Ottoman Theatre, primarily through the Şark Tiyatrosu experience and Arousyak Papazian, illustrate Armenians' position within Ottoman society, and what does it disclose about their profound cultural impact and integration during this era?

## 7102 Sinem Arslan (Boğaziçi University): From Migration to Political Mobilization: The Balkan and Rumeli Turks’ Culture and Solidarity Associations in Turkey

The 20th century saw significant political and economic shifts in both the Balkans and Turkey, resulting the migration of approximately 3.5 million Balkan Muslims to Turkey by the early 2000s. However, since the 2010s, migration patterns have shifted toward Europe, as Balkan states joined NATO and the EU, offering better economic and social opportunities. Turkey's appeal as a migration destination for Balkan Muslims has diminished due to its selective naturalization policies and economic instability, redirecting this demographic toward the stability offered by EU nations.
Balkan Muslims in Turkey shaped their ethno-cultural identity as "Balkan and Rumeli Turks" through associations, beginning with the first migrant organizations in 1908. These associations provided institutional support to preserve cultural ties and facilitated the resettlement of these communities with organizing cultural events, political demonstrations, and publishing. Following Turkey's political changes after 1944, these associations adapted, becoming important platforms for political advocacy for their community in both Turkey and the Balkans. In the context of rising anti-communist and pan-Turkist rhetoric, they played a pivotal role in facilitating the migration of Muslims from communist-ruled Balkan countries, addressing their socio-economic needs, and preserving their cultural identities.
In the post-communist period, these associations focused on preserving Muslim and Turkish identities in the Balkans and advocating for political representation while strengthening community ties within Turkey. Today, over 400 such associations exist, playing a significant role in political mobilization and cultural preservation. This paper contributes to migration and identity studies by examining how these associations mediate cultural preservation and political agency, offering new insights into the dynamics of transnationalism and ethno-cultural identity construction within migrant communities. This research draws from archival sources, including journals, broadcasts, and state archives, alongside ethnographic fieldwork conducted from 2020 to 2023. Methodologically, it combines discourse analysis and anthropological methods, such as participant observation and semi-structured interviews.

## 7104 İpek Bozkaya (Johannes Gutenberg University Mainz): Discipline and Desire: Perception of Gender and Sexuality in Ottoman Military Culture

This study analyses the perception of gender and sexuality in the Janissary Army, the most prominent military institution in the Ottoman Empire. Janissaries were recruited from the Balkans, and when they were brought to Ottoman lands, they were sent to Turkish families, learned Turkish and the Islamic religion, and began their military service. In this system where they were forbidden to marry and start a family -at least until the army began to deteriorate- they lived in barracks and developed a gender perception and sexual practices different from today's heteronorms. This study traces the sexual understanding of the Janissaries through archival documents, and analyzes the points that differ from today's gender perception through the lens of gender studies.

## 7106 Nalan Turna (Yıldız Technical University) & Yağmur Yurtsever (Yıldız Technical University): Geç Osmanlı İstanbul'unda Ticaretin İki Mekânı: Uzun Çarşı ve Cadde-i Kebir

Geç dönem Osmanlı İstanbul kent tarihi literatüründe, Suriçi ve Galata genellikle birbirine karşıt iki bölge olarak görülmektedir. Bu bağlamda, Suriçi, homojen ve geleneksel Doğu kültürüyle, Galata ise kozmopolit ve modern Batı kültürüyle özdeşleştirilmektedir. Ancak, karşıtlık üzerine kurulu bu tarihsel anlatının doğruluğu ve iki bölgedeki ticari ilişkilerin farklılığının ne kadar belirgin olduğu meselesi, daha detaylı bir incelemeyi gerektirmektedir.
Söz konusu tarihsel anlatıyı sorgulamak ve İstanbul'un kentsel realitesini yakalamak amacında olan bu bildiri, Suriçi ile Galata'nın önde gelen iki önemli caddesini karşılaştırmalı bir şekilde ele alacaktır. Bu caddelerden biri, Bizans Dönemi'nde Makros Embolos olarak bilinen, Osmanlı döneminde ise Uzun Çarşı adıyla anılan Suriçi ticaret alanıdır. Diğeri ise Batı etkisiyle şekillenmiş olan Galata'daki Grande Rue de Pera (günümüzde İstiklal Caddesi), diğer adıyla Cadde-i Kebir'dir. Bildiride, bu iki caddenin mekânsal ve ticari açıdan yaşadığı dönüşümler, liberal ekonomiden millî iktisat politikalarına geçiş ve özellikle I. Dünya Savaşı'nın etkilerini yansıtan II. Meşrutiyet dönemi (1908-1918) bağlamında ele alınacaktır.

Bildiriye konu olan araştırmanın temel kaynaklarını, döneme ait arşiv belgeleri ve Şark Ticaret Yıllıkları oluşturmaktadır. Özellikle söz konusu yıllıkların detaylı incelenmesiyle, Uzun Çarşı ve Cadde-i Kebir'deki ticari aktörlerin etnik/dini kimlikleri, ekonomik faaliyetlerinin çeşitliliği veya faaliyetlerini bireysel, ortaklık (ikili, aile vb.) gibi hangi şirket türü temelinde gerçekleştirdikleri ortaya konulacaktır. Ayrıca, her iki caddedeki dükkân ve mağazaların sektörel değişimlerinin nerelerde olduğu tartışılacaktır.
Sonuç olarak, bu bildiri, II. Meşrutiyet Dönemi bağlamında Uzun Çarşı ve Cadde-i Kebir'i merkeze alarak Suriçi İstanbul ile Galata arasındaki geleneksel-modern ayrımını sorgulamayı ve ticaretin değişen yapısını somut verilerle ortaya koyarak Osmanlı kent tarihine özgün bir katkı sunmayı hedeflemektedir.

## 7109 Kadim Polat (Başkent University): Ahmedî'nin İskender-nâme'sinde Bulunan Hükümdar Keyd Hikâyesinin Kökeni Üzerine

Ahmedî'nin İskender-nâmesi'nde, "Dāsitān-ı 'Azm-i Sikender Be-Feṯḥ-i Memālik-i Hindūsitān" başlığı altında, Hindistan hükümdarı Keyd'ten, Büyük İskender'in bu hükümdarın ülkesine saldırma girişiminde bulunmasından ve Keyd'in bu saldırıyı önlemek için yaptıklarından söz edilir. Hikâyeye göre Keyd, uykusunda gördüğü bir rüyayı yorumlaması için güvendiği bir adamına danışır. Rüyayı yorumlayan bu kişi, Büyük İskender'in Keyd'in ülkesine saldıracağını; ancak bu saldırıyı önlemek için Keyd'in elinde bir fırsat olduğunu dile getirir. Buna göre Keyd güzelliğiyle nam salan kızı, evrenin sırlarını çözen filozofu, dünyadaki bütün hastalıkların tedavisini bulan doktoru ve içinden şarabın hiç eksik olmadığı kadehi olmak üzere dört muhteşem şeyi İskender'e takdim ettiği takdirde İskender'in gazabından kurtulacaktır. Bunun üzerine Keyd, sahip olduğu bu dört şeyi İskender'e takdim etmek için bir çaba içine girer ve hikâye bu olaylar etrafında çeşitlenerek devam eder.
Çalışma, Ahmedî'ye gelene kadar hem Batı hem de Doğu coğrafyasında oldukça rağbet gören Büyük İskender anlatılarından yola çıkarak Keyd hikâyesinin kökenine inmeyi ve ilgili metinlerde Keyd hikâyesinin işlenme biçimini göz önüne sermeyi amaçlamaktadır. Bu sebeple Büyük İskender'in kişisel yaşamını, hükümdarlık sürecini ve askeri dehasını ele alan ilk eser olduğu kabul edilen Pseudo-Callisthenes'ten bu yana hem Doğu hem de Batı literatüründe yer eden Alexander Romance ya da İskender-nâme içerikli eserler taranarak bu hikâyenin kökeninin nereye kadar gidebileceği üzerinde durulacaktır.

## 7111 Bahar Ok (Istanbul): Tehâfüt Geleneği Işığında Türk Düşüncesi ve İslam Felsefesi: Mübahat Türker Küyel'in Felsefi Mirası

Cumhuriyet döneminin önemli felsefecilerinden olan Mübahat Türker Küyel, İslam felsefesi ve Türk düşünce tarihi alanındaki öncü çalışmalarıyla Türkiye'deki ilk kadın İslam felsefecisi olarak tanınır. Fârâbî ve Gazzâlî gibi İslam filozoflarının yanı sıra Sümerlerden Atatürk'e kadar geniş bir çerçevede Türk düşünce tarihini inceleyen Küyel, İslam felsefesi ve medeniyet kavramlarına odaklanarak bu alanlara dair kapsamlı bir perspektif sunmuştur. Üç Tehâfüt Bakımından Felsefe ve Din Münasebeti isimli doktora tez çalışmasında, Gazâli'nin Tehâfüt-ül Felâsifesi, İbn-i Rüşd'ün Tehâfüt-üt Tehâfüt'ü ve Hocazâde Mustafa Muslihiddin Bursavî'nin Tehâfüt-ül Felâsifesi'ni karşılaştırmalı olarak ele almış, felsefe ve din arasındaki münasebeti İslam felsefesinin tarihsel perspektifinde tartışmaya açarak, adeta bir Tehâfüt geleneğinin başlatıcısı olmuştur.
Bazı İslam düşünürleri tarafından felsefi eğilimlere karşı bir tepki ve eleştiri olaral görülen tehâfüt geleneği, İslam felsefesinin gelişimini engelleyen bir unsur olarak değerlendirilmiştir. Bu değerlendirmeler ile Batı dünyasında, İslam felsefesine karşı olumsuz önyargılar oluşmuştur. Küyel, Tehâfüt geleneğine dair çalışmalarıyla, Batı dünyasında İslam felsefesine karşı gelişen olumsuz önyargıların kırılmasına yardımcı olmuştur.
Bu bildiride, Felsefeyi sürekli bir etkinlik olarak değerlendiren Küyel'in Tehâfüt geleneği çalışmalarıyla, Türk-İslam felsefesi ve Batı dünyası arasında kurduğu diyalog ele alınacaktır. Onun çalışmalarının, Türk düşünce tarihinin Batı'ya aktarılmasında ve Türk kültürünün uluslararası düzeyde tanınmasındaki rolü incelenektir. Küyel'in, Tehâfüt geleneğine karşı oluşan olumsuz önyargıların kırılmasındaki katkısı ve İslam felsefesi ile Türk düşüncesine etkileri değerlendirilecektir. Bu bağlamda, Küyel'in günümüz İslam felsefesi çalışmaları üzerindeki kalıcı izleri ortaya konmaya çalışılacaktır.

## 7113 Tuğba Gökbayır (Fırat University) & Memetcan Gökbayır (Fırat University): Tatar Türkçesindeki Sinonim Eylemlerin Söz Dizimsel İstem Farklılıkları

İstem (valency) dil bilgisi, eylem merkezli bir söz dizimsel inceleme metodudur. İstem kuramı, eylemin sahip olduğu anlam değişkesine göre tümcede yer almasını istediği katılanların belirlenme süreci olarak da açıklanabilir. İstem dilbilgisine göre katılanlar üç düzeyden geçerek tümcedeki yerini alır. Tümcede yer alacak olan katıların sayısı yani

nicel değerleri evrensel olan mantıksal istem düzeyinde belirlenir ve nicel değerleri belirlenen bu katılanların anlamsal boyutları ve rolleri ise anlamsal istem düzeyinde belirlenir. Söz dizimsel istem düzeyinde ise oluşan tümce yüzey yapıya aktarılır ve dil bilgisel olarak kabul edilebilir bir tümce oluşmuş olur. Söz dizimsel istem düzeyi, dillere özgü bir kavramdır ve evrensel değildir. Dolayısıyla, her dilin tümce kuruluşu ve söz dizimi farklılık göstermektedir.
1959 yılında Lucien Tesniére tarafından geliştirilen eylem merkezli istem kuramı, Tesniére'den sonra daha kapsamlı bir söz dizimsel inceleme metodu olarak geliştirilmiştir. Birçok dilin art zamanlı, eş zamanlı ve karşılaştırmalı incelemelerinde kullanılmaya başlanmıştır. Bu çalışmada, Tatar Türkçesinde yer alan sinonim eylemlerin sahip oldukları anlam değişkelerinde söz dizimsel istem farklılıkları incelenecektir. Sinonim eylemler, dilde anlam açısından yakın olup farklı yapı ve kullanım sergileyen fiiller olarak ele alınmaktadır. Çalışma, odak noktası olan sinonim eylemlerin anlam değişkelerinin istem dil bilgisine göre ne gibi farklılıklar gösterdiğini araştırır. Eylemlerin söz dizimsel istem kapasitesi, sadece tamamlayıcıların sayısını ve türünü değil, aynı zamanda bunların hangi durum ekleriyle ilişki içerisinde bulunduğunu da belirtir. Çalışmada, Sinonimnar Süzlege 'Tatarca Sinonimler Sözlüğü'nde yer alan eş anlamlı fiillerin sahip oldukları farklı anlam değişkeleri ele alınacak ve söz dizimsel düzeyde görülen farklılıklar tespit edilecektir. Bu farklılıklar, farklı katılan sayıları, farklı fiil-tamlayıcı ilişkisi ve farklı tamlayıcı tipi başlıkları altında değerlendirilecektir. Olası farklılıkların sebepleri ise dilin tarihsel sürecinde meydana gelen anlam değişkeleri gibi dil içi etkenler ve bulunduğu coğrafya gereği etkisi altında kaldığı genel-geçer diller gibi dil dışı etkenler ile değerlendirilecektir.

## 7114 Beatrice Hendrich (Universität zu Köln): Die türkisch-nationalistische Literatur der frühen Republik und das Sub-Genre der „Mädchen-Bücher"

Türkisch-nationalistische Literatur kommt oft im Gewand des historischen Romans daher. Die aufgegriffenen historischen Phasen reichen von einer vermeintlichen Urgeschichte der Türken bis zur Zeitgeschichte. Das literarische Personal ist prototypisch und holzschnittartig gestaltet. Die ehrenhafte und tapfere türkische Kämpferin gehört zu diesen Prototypen. Die Art ihrer Beteiligung am Kampf – ob in Support- und Care-Funktion oder als Heerführerin - korrespondiert häufig mit der aktuellen politischen Konjunktur sowie mit der politischen Botschaft, die der Autor vermitteln möchte.
In einem Sub-Subgenre der nationalistischen Trivialliteratur stehen die ‚Mädchen' oder ‚Töchter' schon durch den Buchtitel im Zentrum der Aufmerksamkeit; beispielsweise Sumer kızı: tarihi roman (1933, I.F. Sertelli), Bektaşi kız (1945, N.A. Banoğlu) oder Dersimli kız (1937, N. A. Banoğlu).
Der Vortrag bietet einen Überblick über dieses bisher ignorierte Sub-Subgenre anhand einiger grundsätzlicher Fragen: Wodurch kommt es zur Popularität des ‚Mädchen-Romans', welche Rollen und Eigenschaften werden den weiblichen Figuren zugeschrieben, und welche (politisch-sozialen) Erwartungen werden an die ‚Mädchen' gestellt. Außerdem ist zu diskutieren, ob diese Romane auch in Beziehung stehen zu den zahlreichen Werken jener Periode, die Mädchen und Frauen in einem außermilitärischen Bereich ins Zentrum stellen wie Çalıkuşu (1922) oder Fatih-Harbiye (1943).
Die Annahme ist, dass die zur Diskussion stehenden Romane den öffentlichen Diskurs zu aktuellen Themen unterstützten. Dabei kann es um neue Geschichtsbilder, die Zukunft religiöser Institutionen oder um die Definition der Neuen Türkischen Frau gehen. Soldatischer Charakter und nationales Ehrbewusstsein gehören in jedem Fall zu den Erwartungen, die der Diskurs – und die Romane – an ihre Held*innen stellen.

## 7115 Deniz Gürkan (Johannes Gutenberg-Universität Mainz): Kulturelle Begegnungen und soziale Dynamiken von Militärs in osmanischen Hafenstädten

Panelbeitrag: Kulturelle Begegnungen und soziale Dynamiken von Militärs in osmanischen Hafenstädten

Das Oberthema dieses Panels befasst sich mit den transregionalen Verflechtungen und den kulturellen Austauschprozessen in den Hafenstädten des Osmanischen Reiches (als E-mail eingesendet). Diese Städte waren nicht nur wirtschaftliche und politische Knotenpunkte, sondern auch Orte intensiver kultureller Interaktion, in denen verschiedene

Gesellschaften aufeinandertreffen und miteinander in Kontakt kommen. Besonders spannend ist der Blick auf die Militärs, die im 19. und frühen 20. Jahrhundert in diesen urbanen Zentren präsent waren.
Konstantinopel als Zentrum der kulturellen Begegnung von Militärs
Ein zentraler Fokus meines Panelbeitrags liegt auf der Untersuchung der sozialen und kulturellen Dynamiken von Militärs, insbesondere deutschen und britischen Offizieren, die im Zeitraum von 1871 bis 1918 in Konstantinopel stationiert waren. Diese Militärs, die durch militärische Missionen und beratende Rollen ins Osmanische Reich kamen, standen sowohl in offizieller als auch in privater Hinsicht in Wechselbeziehung mit der lokalen Bevölkerung. Die Forschung zielt darauf ab, die Komplexität der „Fremdheit“ und „Integration“ dieser Offiziere in den Kontext von Hafenstädten zu verdeutlichen, wobei der soziale Austausch zwischen „Fremden“ und „Einheimischen“ thematisiert wird. Dabei wird nicht nur auf die formalen, strategischen Aspekte dieser Missionen eingegangen, sondern auch auf die persönlichen und sozialen Beziehungen, die durch Briefe, Zeitungsartikel, Dokumente und persönliche Aufzeichnungen rekonstruiert werden können. Diese Quellen bieten Einblicke in die Lebensrealität der Offiziere und deren Interaktionen mit der osmanischen Gesellschaft. Ziel ist es, den Prozess der Integration und der Differenzierung von „Fremdheit“ in einer kosmopolitischen Stadt wie Konstantinopel besser zu verstehen und die kulturellen Hybridisierungsprozesse zu dokumentieren.

## 7116 Gabriel Pirický (Slovak Academy of Sciences): Remembering the Ottomans in Slovakia: Štúrovo (Ciğerdelen Parkani), Nové Zámky (Uyvar) and Sobôtka (Szabatka-i Filek) as lieux de mémoire

This contribution will focus on three case studies that reflect current understanding of the Habsburg-Ottoman confrontation in today's southern Slovakia during the 16th and 17th century through newly (un)erected lieux de mémoire since 1990’s. The events of the past are nowadays often used in a targeted way, manipulated according to current needs or instrumentalized in a variety of ways. The first case leads us to the town of Štúrovo (Hung. Párkány, Tur. Ciğerdelen) in south-western Slovakia, for 150 years part of the Ottoman Sanjak of Estergon. Next to the town is the location of a major battle between the Ottomans and the Habsburg-Polish army in October 1683 that ended with the victory of Christian coalition. In 2008 a memorial equestrian statue of the Polish king Jan III. Sobieski was erected by the city council, although the undeniable co-winner of the battle of Párkány - the commander of the Habsburg armies Charles V, Duke of Lorraine – remained entirely forgotten. In the second part the focus will be on new architecture where conflicting attitudes can lead to disappointment and frustration. This was the case with the proposal of the Turkish embassy in Slovakia to erect an Ottoman fountain of friendship in the city centre of Nové Zámky, the former Ottoman seat of Uyvar province (1663-1685), which ended with its rejection by the municipal council. Finally, the legacy of centuries of neglect of the Ottoman heritage cannot be perhaps expressed better than by looking at the ramshackled ruins of the so-called Turkish castle – the only stone-castle built in Slovakia by the Ottomans - in Sobôtka (Sabathga).

## 7117 Ayça Alemdaroğlu (Stanford University): Paul Henze and Turkey's Missing Cold War History

During the Cold War, Turkey’s strategic position as a NATO ally placed it at the center of U.S. efforts to counter Soviet influence, with individuals like Paul Henze playing pivotal roles behind the scenes. Though often remembered for his alleged connection to the 1980 Turkish military coup, Henze’s influence on Turkey reflects a more complex and enduring legacy. This paper examines Henze’s work across three critical phases to uncover the less visible aspects of U.S. involvement in Turkish affairs.
During the Carter administration, Henze’s diplomatic efforts highlighted Turkey’s importance as a NATO partner, advocating for lifting the arms embargo and balancing U.S. relations with Turkey vis-à-vis Greece. After the 1980 coup, Henze supported the military regime, writing influential op-eds to shape Western public opinion and trusting in the military’s capacity to stabilize and reshape Turkish institutions. At the RAND Corporation, he played a key role in sponsoring terrorism research and fostering ties with Yeni Forum, an Ataturkist intellectual group aligned with U.S. Cold War objectives.
Drawing on Henze’s archives—including correspondence, policy papers, and travel records—this paper situates his activities within the broader framework of formal diplomacy and Cold War strategies. Examining Henze’s ideological biases and their impact on U.S.-Turkey relations it reveals how Cold War paradigms influenced political outcomes in Turkey, often at the expense of fostering genuine democratic pluralism within the NATO alliance.

## 7118 Arzu Kaygusuz (Georg August University Göttingen): Frauen in alttürkischen buddhistischen Erzähltexten

Nach den vier deutschen Turfan-Expeditionen, die zwischen 1902 und 1914 in der Turfanoase an der Seidenstraße in Ostturkestan (heutiges Xinjiang) unternommen wurden, hat auch die Forschung zu den zentralasiatisch-türkischen buddhistischen Texten ihren Anfang genommen. Es wurden ja bekanntlich sehr viele buddhistisch-alttürkische Textfragmente (10. bis 14. Jahrhundert) entdeckt, die den Wissenschaftlern nun zur Verfügung standen. Unter diesen Fragmenten nehmen die reichen und vielfältigen Erzähltexte der uigurischen Buddhisten einen wichtigen Platz ein und Frauen und Frauendarstellungen spielen in diesen religiösen Texten durchaus eine Rolle.
Die meisten alttürkischen religiösen Texte sind Übersetzungsliteratur. Durch den Vergleich mit anderen tibetischen, chinesischen und tocharischen Quellentexten dieser Zeit können wir schließlich auch die besondere Sichtweise der Türken auf Frauen in dieser Zeit aufzeigen.
Die Alten Türken waren Anhänger des Buddhismus, und natürlich ist die Vorstellung von Frauen und Weiblichkeit im Buddhismus sehr verschieden von der im Islam, auch wenn für beide Religionen eine prinzipiell eher negative Sicht auf das Weibliche zu konstatieren ist. Die Unterschiede wirkten sich auch auf die Darstellung von Frauen in den Texten aus. Das Ziel dieser Studie ist es, die spezifische Beschreibung und die Charakterisierung der Frauen in alttürkischen buddhistischen Erzähltexten zu untersuchen, ihre individuellen Besonderheiten herauszuarbeiten und die Merkmale der türkischen Frau in den ältesten identifizierten Texten darzustellen. Auf diese Weise können wir die Darstellung der türkischen Frau von der Vergangenheit bis zur Gegenwart vergleichen und wesentliche Informationen erhalten.

## 7125 Ergün Özgür (Leibniz Zentrum Moderner Orient, Berlin): Highly-Qualified Syrian Circassian Refugees in Amsterdam and Berlin

Focusing on Syrian Circassian refugees, including academics, artists and journalists in Berlin and Amsterdam, this research argues that highly qualified refugees face several challenges in host countries, particularly in maintaining their professional status due to bureaucratic barriers and discrimination in the labour market (Özgür, 2022). It also argues that established ethno-cultural and professional solidarity networks support the participation of highly qualified refugees in society and their labour market integration.
Based on focus group discussions and semi-structured qualitative interviews, the findings show that the different refugee “integration” policies and practices in Berlin and Amsterdam significantly shape the participation of Syrian Circassians in these cities. Ethno-cultural and professional solidarity networks play a crucial role in their social participation, enabling them to overcome the challenges. On the other hand, issues such as bureaucratic delays in the recognition of qualifications, competitive market conditions and discriminatory practices hinder their successful integration into the labour market. These barriers, together with the proficiency of the host country's language, determine how effectively refugees can re-establish themselves professionally while participating in the host society and labour market.

## 7127 Guo Hao (Shenzhen University): Topic Chains in Different Linguistic Styles in Kazakh

Topic chain is an expression formed around a specific object by a group of sentences that share the same topic. The introduction of topic marks the beginning of topic chain, and the topic of each clause is often encoded with the coreferential noun, pronoun and zero form. In Kazakh storytelling, natural conversations and literary works, the coreferential nominal words introduce the topic, the zero form expresses the topic in the recessive form, and the pronoun refers to it in the corresponding form. Although the continuous use of zero form is the distinctive characteristic of the topic chain in terms of form, co-reference is the essence of linking the topic clauses and forming the topic chain. In general, the topic chain in different styles can be divided into three types: zero-form topic chain, embedded topic chain and iterative topic chain, and each has its own expression. In our corpus, topic chains in different types of languages have commonalities and characteristics in terms of formation mechanism and coding methods. Because the continuation of the topic chain in both Kazakh and Chinese is restricted by the common cognitive, economic principles and cultural principles of human beings, semantic coherence, logical and complete expression will be formed to convey information and be correctly understood or received by people. At the same time, due to the differences in the types of language and discourse organization forms, topic chains in different languages show differences in characteristics, types, coding methods and so on. Therefore, the study of topic chains in different styles in Kazakh from the perspective of linguistic typology is helpful to understand its own characteristics, structural forms, logical relations, organizational modes and others, and also helps us to further understand the rules of language information transmission and deepen our understanding of the essence of language cognition.

## 7129 Miri Shefer-Mossensohn (Tel Aviv University): Making a Living as a Healer in an Ottoman Town (15th-17th C.)

In her seminal paper from 1988 on wealth and status of medical men in later medieval England, Carol Rawcliffe noted that the practice of medicine brought enviable rewards and privileges to the select few who reached the pinnacle of their profession. She found that even those who were moderately successful managed to accumulate enough assets to ensure comfort, if not wealth.

Moving eastward to the urban centers of the Eastern Mediterranean in the early modern period, the living standards of Ottoman healers appear more complex than Rawcliffe's findings. Medicine was akin to other crafts and skills, with practitioners striving to earn a decent livelihood in Ottoman cities. The modern perception of medicine as a white-collar profession with a comfortable livelihood does not apply to the historical reality of the Ottoman Middle East.

This paper illustrates this complex reality by broadly considering healers through Sandra Cavallo's model, put forward in her 2010 monograph Artisans of the Body in Early Modern Italy, which encompasses a wide group of skilled craftsmen and women dedicated to the care, comfort, and appearance of the body. Drawing on records from the Islamic courts of Istanbul and Jerusalem, biographical compilations, and archival documents from the central Ottoman government, the paper identifies hitherto unknown patterns in the earnings and living standards of health-related occupations in Istanbul and Jerusalem. It highlights intense competition and intricate networks of association among practitioners, resulting in significant disparities in the career trajectories of healers and similarities to artisanal labor

## 7135 Beren Gökçe Balcı (Izmir Democracy University): Çağdaş Ahlak Kuramları Bağlamında Atebetü'l-Hakâyık'taki Mesajlar

Atebetü'l-Hakâyık Türk tarihininin önemli yazma eserlerinden biridir. Eser Edib Ahmet Yükneki tarafından, XII.Yüzyılda kaleme alınmıştır. Atebetü'l-Hakâyık'ın içinde yazılı bulunan şiirler içerik bakımından ahlak kavramı çerçevesinde; ahlak, iyi insan olmanın yolları gibi çeşitli konularda bilgiler ve öğütler içeren, didaktik bir eserdir. Ahlaki konularda yazılmış şiirler farklı başlıklar altında eser içeriğini oluşturmaktadır. Eser Karahanlı döneminde, dönemin yazı dili ile yazılmıştır. Eserin adı "Atebetü'l-Hakâyık", günümüz Türkçesinde "Hakikatlerin Eşiği" anlamına gelmektedir. Eser biçim bakımından Mesnevi tarzında yazılmış, nazım birimi olarak beyit ve dörtlüklerden oluşmaktadır. Eser aruz ölçüsü ile yazılmıştır. Eserin günümüzde bilinen beş nüshası bulunmaktadır. Bu nüshalar; Semerkand nüshası, Ayasofya nüshası, Topkapı nüshası, Uzunköprü nüshası ve 2019 yılında tanıtılan Hollanda nüshasıdır. Yazılmış olduğu dönem itibariyle bir geçiş dönemi eseri niteliği taşımaktadır. Psikoloji açısından Atebetü'l-Hakâyık incelenmek üzere ele alındığında, insanın psikolojik ve ahlaki gelişimi için üzerinde durulması gereken temel ögeler şunlardır; nefsin terbiyesi ve denetimi, sabır ve tahammül, tevazu ve alçak gönüllülük, adalet ve doğruluk, hoşgörü ve merhamet, ilim ve hikmet, içsel denge ve huzur, Allah'a iman ve maneviyat, zihinsel ve duygusal denetim. Atebetü'l-Hakâyık'ta genel olarak ahlaki erdemlerin, içsel gelişimin ve psikolojik denetimin altı çizilmektedir. Bu öğretiler, bireyin hem ruhsal sağlığını hem de toplumsal ilişkilerindeki sağlıklı tutumlarını inşa etmesine yardımcı olur. Atebetü'l-Hakâyık'ta ahlak kuramı, daha çok bireysel erdemler, içsel denetim ve manevi gelişim üzerinde şekillenir. Araştırma kapsamında yapılan literatür taramasında Atebetü'l-Hakâyık'taki şiirlerin, "ahlak kuramları" bağlamında disiplinlerarası bütünlüklü bir şekilde incelendiği yeterli sayıda kapsayıcı çalışmaya rastlanmamıştır. Çalışmamın özgün değeri, art zamanlı ve betimleyici tekniklerin bir arada kullanıldığı nitel ve nicel araştırma yöntemlerinin benimsenmesi ve Atebetü'l-Hakâyık'ta bulunan şiirlerin tematik olarak "ahlak kuramları" bağlamında öğretici ve kapsayıcı yönlerinin kuramsal bir bakışla detaylıca incelenmesidir.

## 7140 Tuğce Özdemir (Leipzig University): Family and Conservatism in Turkey

Conservatism is an issue that is largely discussed in the literature on a macro-political level. The notion of conservatism in daily life practices is largely understudied. In this presentation, I discuss conservatism in the field of family through Pierre Bourdieu's concepts of field, doxa and illusio. In the scope of this research, I interviewed 28 families of different ethnicities, beliefs, genders, classes and political views in six different cities in Turkey. There were only a few discursive commonalities across this broad range of sociologically different families. One of them was outstanding as the importance of family. The interviewees consistently described the family in words with positive connotations such as love, respect, tolerance, unity, togetherness, peace, solidarity, cooperation, support, trust, commitment, honesty, loyalty, sacrifice, dedication, happiness, agreement, livelihood, harmony, support, trust, confidence, sharing, conversation, understanding, harmony. The interviewees repeatedly said that family is "everything",

"sacred", "indispensable." These words were repeated frequently and in almost every interview. The absoluteness, inevitability, and sacredness of the family are taken for granted. The family is presented as a permanent, universal and natural structure. Based on this background, I argue that family is one of the fields in which conservatism is quite strong.

### 7141 Melek Zorlu (Leipzig University): Reproduction and Limits of Conservatism in Turkey: Time, Space, Body

The Justice and Development Party (AKP), founded by Islamist cadres, rose to power in 2002, replacing well-established center-right parties. The AKP leveraged the concept of "conservative democracy" to resonate with the public through moderate democratic discourse while receiving intellectual support. This marked a shift in Turkish politics, as conservatism, previously more of an intellectual pursuit, became a dominant political ideology. Over time, however, the AKP's focus shifted from moderation and compromise to an emphasis on "religious values and traditions."
This presentation examines the reproduction and limits of conservatism under the AKP, with a focus on the themes of time, space, and body.
The theme of time explores how conservatism constructs the past as a near-perfect "non-place" to justify its present stance. In Turkey, this is evident in ongoing debates about the Ottoman heritage, reflecting a longing for an idealized past.
The theme of space analyzes how conservatism ties belonging and ownership to notions of "real" and "foreign" elements within society. This dichotomy is reflected in spatial narratives surrounding Ankara and Istanbul, which symbolize contrasting ideological and cultural values.
Finally, the theme of body considers the religiously rooted concept of fitra—the supposed natural state—used to reinforce traditional gender roles, particularly for women, as part of conservative ideology.
By investigating these themes, this presentation seeks to illuminate how conservatism is reproduced in Turkey and critically examines its evolving boundaries, raising questions about the future of conservative political thought and movements.

### 7142 Cangül Örnek (Maltepe University): Early Terrorism Studies in Turkey as a Case of Cold War Social Science-Making in Turkey

The second half of the 1970s were years of bloody political violence in Turkey. Various labels have been used to define the nature of this wave, such as 'fascist attacks', 'left-right clashes', and 'civil war', depending on how the events are politically framed. After the military coup of 1980, the junta generals chose to define these incidents as 'terrorism'. Before the 1980s, the term 'terrorism' was rarely used to label politically motivated violence. Outside the public debate, however, some Turkish academics had been using the term in the same way since the late 1970s, especially in reports they wrote for policy-oriented American research institutes such as RAND. All these conceptual changes indicate a shift in the understanding of the reality they stand for.
This paper aims to examine the early years of terrorism studies in Turkey in relation to the new approach to terrorism developed in the US. My argument is that the rise of 'terrorism' as a concept was shaped by the conflicts of the Cold War and that some Turkish academics played a leading role in transmitting this new perspective from the US to Turkey. What is striking in their studies is the lack of a critical assessment of 'terrorism' in a political and historical context. In this sense, this paper is also concerned with the social scientific production of terrorism studies in the late 1970s and early 1980s.

### 7143 Umrbek Ibragimov (Universität Wien): Abdurauf Fitrat als ein Beispiel für den osmanisch-reformatorischen Einfluss in Turkestan

Der Beitrag untersucht das Leben und Wirken von Abdurauf Fitrat als Beispiel für den osmanisch-reformatorischen Einfluss in Turkestan zu Beginn des 20. Jahrhunderts. Im Fokus steht Fitrats Rolle als Vermittler reformistischer Ideen, inspiriert durch Persönlichkeiten wie Ismail Gaspirali und Mehmet Akif Ersoy. Es wird beleuchtet, wie seine Zeit in Istanbul seine Ansichten über Bildungsreformen, Antikolonialismus, und nationale Identität prägte. Der Artikel analysiert Fitrats literarische Werke und sprachpolitische Bestrebungen, insbesondere seine Bemühungen zur Entwicklung der tschagataischen Sprache und der modernen usbekischen Grammatik. Abschließend thematisiert der Artikel die Repressionen gegen Fitrat und andere Intellektuelle in den 1930er Jahren sowie seine bleibende Bedeutung für die kulturelle und politische Geschichte Usbekistans.

## 7146 Iralia Kotsakidou (Ionian University, Corfu) & Livas Sotirios (Ionian University, Corfu): Framing the internal enemy in Turkey: Opposition parties in Erdoğan's speeches

This paper analyses the internal enemy of Turkey according to President R.T. Erdoğan's discourse, and more specifically the depiction of the main opposition parties of Turkey. According to Schmitt, "politics is located the struggle between friend and the enemy" (Schmitt, 2009, p. 39–40). Given the fact that "language and politics are intimately linked at a fundamental level" (Chilton, 2004, p. 4), the aim of this research is to understand the attitude of R.T. Erdoğan and subsequently of the AK Parti (Justice and Development Party) towards CHP (Republican People's Party) and HDP (People's Democratic Party). Discourse, according to Van Djik, plays an important role in the production and reproduction of ideology (van Dijk, 1998, p. 171). Hence, studying political discourse can lead us to extracting substantial results about ideology and the linguistic means used to accomplish its reproduction as well as to comprehending political behaviours and facts.
For the framing of the internal enemy in Turkey, we are going to examine Erdoğan's speeches from 2014 to 2020. The methodology used is a combination of qualitative and quantitative analysis. The texts will be analysed qualitatively with Critical Discourse Analysis theory, which is considered one of the most suitable options for this research topic, as it combines both the linguistic and social aspect of language. Quantitative analysis will be done with SketchEngine software, which offers the ability of processing Turkish texts, as the corpus consists of the original Turkish speeches. The results of both analyses will be combined to draw safe conclusions about the depiction of opposition parties in Erdoğan's speeches.

## 7148 Peter Zieme (Berlin-Brandenburgische Akademie der Wissenschaften): Das Saddharmapuṇḍarīkasūtra in der uigurischen Überlieferung – Einzigartigkeit und Vielfalt

Das Saddharmapuṇḍarīkasūtra, einer der berühmten Mahāyāna-Texte mit einer Geschichte von zwei Jahrtausenden, wurde über die Jahrhunderte der uigurischen Kultur vom Höhepunkt des Westuigurischen Reiches bis zum Ende des Mongolischen Imperiums (10.-14. Jahrhundert) übersetzt, gelesen, exzerpiert, kopiert und gedruckt, und zwar in mehreren Schriften (Brāhmī, sogdische Schrift, uigurische Schrift) und in einer fast alle Genres der Buchkultur umfassenden Vielfalt. Die Vorlage für die Übersetzungen bot wohl ausschließlich die chinesische Kumārajīva-Fassung, die auch bis heute ihre Faszination ausübt. Dennoch gibt es Anhaltspunkte, daß Sanskrit-Versionen bei der Finalisierung uigurischer Übersetzungen benutzt worden sein könnten. Neben dem fast vollständig rekonstruierbaren 25. Kapitel über die Wirksamkeit des Bodhisattva Avalokiteśvara sind fast alle übrigen Kapitel (1-24, 25-28) – wenn oft auch nur spärlich – überliefert. Über die allgemeinen Aussagen zum Werk hinaus sollen ausgewählte Beispiele zeigen, wie eine geplante Gesamtedition des uigurischen Lotos-Sūtras aussehen soll.

## 7150 Uğur Altundaş (Khoja Akhmet Yassawi International Kazakh-Turkish University): Tuvaca Birleşik Fiil Yapılarında tur- Yardımcı Fiili

Tuvaca Güney Sibirya'da konuşulan bir Türk dilidir. Tuvalar, Rusya Federasyonu'nun bir parçası olan özerk Tuva Cumhuriyeti'nde yaşarlar. Tuva Cumhuriyeti'nin dışında Moğolistan ve Çin'de yaşayan Tuvalar da bulunmaktadır. Bu çalışmada Standart Tuvacanın birleşik fiil yapılarında (postverbial constructions) görülen tur- fiili incelenecektir. Birleşik fiiller, bir sözcüksel fiil ile işlevsel bir ek arasında yer alan bir yardımcı eylemin kullanılmasıyla oluşur ve bu yardımcı fiil çoğunlukla temel anlamlarının dışında kullanılır. Türk dillerinin genel fiil sisteminin önemli bir parçası olan birleşik fiil yapılarında ana fiil ile yardımcı fiilin birleşimini sağlayan unsur ise -A/-I ve -p gibi zarf-fiil ekleridir. Ana fiil + zarf-fiil eki + yardımcı fiil biçiminde ortaya çıkan birleşik fiil yapılarında zarf-fiil ekleriyle birleşen yardımcı fiiller, belirli ölçüde anlamsal ağartma sonucunda kimi dilbilgisel işlevleri yerine getiren bağımsız birer öge olmuştur. Tuvaca, birleşik fiil yapıları açısından oldukça zengin bir veri sağlamaktadır. Bu yapılar incelendiğinde en yaygın yardımcı fiillerden biri tur- fiilidir. Bu çalışmanın amacı Tuvacada tur- yardımcı fiili ile kurulan birleşik fiil yapılarını, yapısal ve anlam bilimsel açılardan değerlendirmektir. Birleşik fiil yapılarının temel anlam bilimsel işlevleri zaman, görünüş, kılınış, kiplik ve kanıtsallık kategorileridir. Tuvacada tur- yardımcı fiili yaygın olarak -ptUr ve -AdIr/-IdIr/-ydIr ekli şimdiki zaman, -ptUr ekli geçmiş zaman ve -pturar ekli geniş-şimdiki-gelecek zaman eklerinde görülmektedir. Ayrıca bu eklerin birleşik zaman çekimleri de bulunmaktadır (-p turgan "-yordu" ve -pturar boldu "-yordu" vb.). Söz konusu yapıların bilgiyi edinme yolları, çıkarım, süreklilik, alışkanlık, eylemin içsel

süreçleri (başlangıç ve bitiş sınırları vb.) gibi pek çok işlevi vardır. Bu sebeple çalışmada Tuvacada tur- yardımcı fiiliyle oluşan birleşik fiiller zaman, görünüş, kanıtsallık ve kiplik kategorileri bakımından ele alınacaktır.

### 7153 Anna Sulimowicz-Keruth (University of Warsaw): The Avoidance of Anthropomorphisms in Jeshua Josef Mordkowicz's Karaim Bible Translations

The avoidance of anthropomorphic descriptions of God is a defining feature of Karaim Bible translations. In accordance with the principles of Karaite faith, God is understood as eternal, transcendent, and inherently non-physical. To ensure that descriptions of God avoid any association with human characteristics, Karaite translators replaced terms referring to body parts in the original Hebrew text with carefully chosen substitutes. For example, hyššym (‘wrath’) was used to render the Biblical Hebrew יָד (yad, ‘hand’), and qyblalar (‘directions’) was employed for פָּנִים (panim, ‘face’).

This distinctive translation approach is evident also in the work of Yeshua Josef Mordkowicz (1802–1884), the spiritual leader of the Karaite community in Halicz and a prolific scribe. Mordkowicz translated the entire Tanakh into the South-Western Karaim dialect, leaving behind an extensive manuscript tradition. Currently, three handwritten copies of his Pentateuch translation (all of which also include Haftarot, readings from the Prophets) are known to exist, along with three copies of the Writings (excluding the Chronicles). Regarding the Prophets, one manuscript contains the translations of the Latter Prophets and the Twelve Minor Prophets, while another covers the Former Prophets and the Chronicles.

This presentation will examine the translations of the Book of Exodus and the Book of Numbers, focusing on the use of substitutes for anthropomorphic terms, their semantic equivalence or non-equivalence, and the consistency with which they were applied.

### 7154 Fatih Yücel (University of Vienna): The Dragon’s Realm: A 16th-Century Translator’s Power Play in Ottoman Aleppo

Translation studies in the early modern Ottoman Empire often focus on diplomatic interactions with the West, the formal translation of European texts, and canonical works. However, the role of translators in the internal affairs of the empire and their engagement with the Islamic world remains largely underexplored. This paper investigates the compelling case of ‘Osmān, a sixteenth-century translator whose influence extended far beyond linguistic mediation into the domains of governance and power.

The analysis begins with a petition authored by Üveys Pasha, governor-general of Aleppo (1582-1584) and attributed to the literary craftsmanship of Gelibolulu Muṣṭafā ‘Ālī. This document accuses ‘Osmān of bribery, extortion, and ties to bandit networks, activities that destabilised local governance and exposed the fragility of Ottoman provincial administration. Despite imperial orders for his removal, ‘Osmān retained his position, highlighting the challenges of enforcing central authority in distant provinces.

Drawing on archival sources, including Aleppo Court Registers and imperial orders, the paper traces the culmination of these accusations in ‘Osmān’s execution in 1585. The confiscation and redistribution of his assets, as recorded in the court registers, illustrate efforts to mitigate the impact of his corruption and restore stability to the region.

Through this case, the paper explores the translator’s dual role as both a tool of authority and an agent of exploitation. It situates ‘Osmān’s actions within the broader framework of Ottoman governance, highlighting the translator’s embeddedness in the empire’s political and administrative networks. By combining archival research with literary analysis, this study reveals the complex interplay between translation, governance, and power in the culturally and politically diverse Ottoman world.

### 7156 Figen Uç (Szeged/Hungary): Editörlük Üzerine Eleştiriler

İster yazınsal bir metin olsun ister akademik bir çalışma herhangi bir metnin okurla buluşması, genellikle yazarının, eğer yabancı dildense çevirmeninin de içinde olması beklendiği ya da arzulandığı editör, redaktör, düzeltmen gibi çeşitli adlarla anılan birçok kişinin dahil olduğu editörlük sürecinin sonunda gerçekleşir. Her ne kadar alanyazınında bu kişilerin görevleri, açık ve kesin olarak sınırlanmış sorumluluk çerçevesinde tanımlanıyor gibi olsa da Türkiye’deki yayıncılık sektöründe tümü editörün şahsında birleşmiş görünmekte. Peki bu görev ve sorumluluklar nelerdir? Sondan başlarsak düzeltmen daha çok kitap basılmadan önce yazım, noktalama, dilbilgisi gibi gözden kaçan küçük hataları bulup düzelten kişidir. Yazım ve noktalama düzeltilerin ötesinde ifade ve anlam sorunlarını gidermekten sorumlu olan redaktör ise söz konusu çeviriyse metni özgün metinle

karşılaştırarak hedef dildeki uygunluğunu, akıcılığını kontrol eder, üslup tutarlılığını denetler. İşi bir kitabın ya da metinlerin seçilmesinden matbaaya gönderilmesine kadar bütün yayına hazırlanma sürecini kapsayan editör, kendinden beklendiği gibi yazar ya da metin yazarlarıyla da birlikte çalışır. Yayın tarihi sürecinde editörün işinin hiç değilse bir kısmı redaktör tarafından üstlenildiğinden ya da redaktörlük sanki editörün işinin kabul edilmiş bir parçası olarak görüldüğünden bu iki, bazen de her üçü birbiriyle karışmakta. Bildirimde editörlük kurumunun yukarıda sıraladığım sınır geçişlerini yazınsal metin, bilimsel kitap, çeviri gibi çeşitli yayınlar üzerinden örnekleyerek tek sesliliğe yol açtığını göstermeye çalışacağım. Ayrıca dilbilim araştırmalarının veri tabanının güvenilirliğini, araştırmacı ister Türkçe Ulusal Derlemi, ODTÜ Ulusal Derlem gibi genel amaçlı derlemler kullansın isterse kendi oluştursun, bu açıdan sorgulayacağım.

## 7160 Mine Arslan (Sabancı University, Istanbul): From Ottoman Tax Registers to Court Records: Understanding the Social Fabric of 16th-Century Üsküdar through Bachelors' Lives

This study explores bachelors' lives in quarters of Üsküdar in the beginning of the second half of the 16th century by using two different types of Ottoman primary sources such as Ottoman tax registers (Tahrir Defters) and court records (Sicils). These individuals were recorded as mücerrets in the tax register numbered 436 (BOA, TT.d, nr. 436), dated around 1560, indicating their status as unmarried taxpayers. However, the available information regarding their identities, occupations, and residences is scarce, and there is no evidence to suggest whether they were permanent settlers or immigrants in the town. To reveal their social and economic life and scrutinize the term mücerret in the tax register, their cases in the Üsküdar Sharia court records will be analyzed between the years 1555 and 1565.

In the tax register which is under scrutiny for this study, 142 unmarried men are recorded as mücerret in the quarters of Üsküdar and it is identified that 28 of them have totally 48 cases in sicils. Thanks to the rich content of the court records, on one hand, the study aims to explore the integration of unmarried men into urban life, and on the other hand, it attempts to identify the newcomers to Üsküdar and, if possible, examines the factors that led to their migration toward the town. This research, therefore, will contribute to Ottoman urban history and demographic literature by improving our understanding of a town undergoing urbanization in terms of social and economic opportunities it provides to unmarried men/newcomers and discussing the term mücerret related to the Ottoman tax system.

## 7164 Nazmiye Celebi (European University of Lefke, North Cyprus): Kıbrıs'ta Köy Adları ve Kimlik: Adını Kaybeden Köyler

Biz Alsancak demeyik gızım, biz Garava derik, o ki Alsancak der bilirik ki göçmendir. Ayorgi derig Abahor derig, Gondea derig, yeni adları uydurdular ma hepsi uydurmadır ya...

Yukardaki konuşma Kıbrıslı Türklerden sıkça duyacağımız bir cümledir. Değiştirilmiş yer adlarını kabullenememe, kimliğine ve yerelliğine aykırı bulma. Yer adları aynı coğrafyada yaşayan insanların ortak belleğinin oluşmasında etkili olduğu kadar egemen politik gücün o coğrafya üzerindeki rolünü de belirlenmektedir. Bunun yanında yer adları bir güç, kültür ve kimliğin sembolü olarak düşünülmektedir. Günümüzde toplumsal hafızanın kurulması ve yönetilmesinde, yer adlarının ideolojik bir araç olarak kullanımına yönelik araştırmalar 'eleştirel toponomi' çalışmaları altında yürütülmektedir (Alderman, 1996; Azaryahu, 1992, 1996, 1997; Light ve Young, 2014). Bu kapsamda, araştırmanın amacı, eleştirel toponimi bağlamında toplumsal hafızanın ülkesel mekandaki kodlarını ve izlerini yer adları üzerinden okumak ve yer adlandırma politikalarının toplumsal hafıza üzerindeki gücünü Kuzey Kıbrıs örneği üzerinden sorgulamaktır. Çalışmada KKTC yerel yönetimler müdürlüğü veri sisteminden elde edilen 213 köy adı incelenmiştir. Verinin değerlendirilmesi; araştırmacının KKTC Ulaştırma Bakanlığında Plan Proje Müdürlüğü görevi sürecinde (2016-halen) Kuzey Kıbrıs'ın farklı köylerinden bakanlığa ziyarete gelen Kıbrıslı Türklerle yapmış olduğu günlük konuşmalardan ve üniversite öğrencilerine verilen proje ödevlerinden elde edilmiştir. Kuzey Kıbrıs 1974 sonrasında iç göç ve dış göç almıştır. 1974 öncesi Güney Kıbrıs'ta yaşayan Kıbrıslı Türkler 74 sonrası Kuzey Kıbrıs'a yerleşmişler, ayrıca Türkiye'nin farklı bölgelerinden adaya göç gerçekleşmiştir. Kuzeydeki yer adları 1974 sonrası değiştirilmiş ancak Kıbrıslı Türkler bu değişikliklerin bazısını kabullenirken bazılarının eski adlarını kullanmaya devam etmişlerdir. Belirli ad varyantlarının kullanımı veya kullanılmamasıyla ilgili açıklamalar genellikle konuşmacının kimliğine bağlıdır. Bu nedenle, çalışmada yer adlarının kullanımı ile kimlik arasındaki ilişki de araştırılacaktır. Araştırmada Kuzey Kıbrıstaki 1974 sonrası yerleşmelerdeki yer adları değişiminin nasıl olduğunun belirlenmesi, Kıbrıslı Türklerin yeni göç ettikleri yerlerde yer adlarına nasıl yaklaştıkları ve ad verme sürecinin nasıl işlediğinin ortaya çıkarılması hedeflenmektedir.

### 7166 Nazan Çiçek (Ankara University): Much Coveted Yet Never Owned Boots, Bikes and Dolls: Reflections on the Child Poverty in Early Republican Era Turkey

Drawing on the findings of an oral history project titled "Being a Child During the Childhood of the Turkish Republic," this paper explores child poverty as perceived and experienced in mid-20th-century Turkish society. The project aims to explore the lived manifestations of childhood in early Republican-era Turkey, moving beyond the idealized childhood portrayed through official discourse in schoolbooks, children's magazines, and Children's Day celebrations. Since 2022, I have conducted 70 semi-structured in-depth interviews with individuals (30 women and 40 men) born between 1930 and 1945 in different parts of Turkey from diverse socio-economic and cultural backgrounds. Interviewees shared detailed accounts of poverty-related issues such as unsanitary living conditions, bread rationing, insufficient food, and ragged clothing, particularly shoes. Many reported the absence of toys and holidays, describing their families' frugal lifestyles even when relatively well-off, as parents saved for "a rainy day." Apprenticeships or work during school holidays were common, especially in stores or on the streets, while rural participants often worked in fields or cared for livestock. These responsibilities frequently impacted their education. Gifts were a rarity; participants typically remembered only receiving pocket money during religious festivals. In response to the question, "Was there anything you wished to own but never got?" they mentioned dreams crushed by poverty, including access to education, having parents, more sleep, Wellington boots, bikes, comic books, wristwatches, dolls and embroidered dresses. A striking number of participants, however, stated they were too poor even to dream.

### 7169 Cennet Altundaş (Khoja Akhmet Yassawi International Kazakh-Turkish University): 19. Yüzyıl Türk Romanında Iskat-ı Cenin

19. yüzyıl, Osmanlı'da modernleşme sürecinin başlangıcı olarak kabul edilir. Bu süreç siyasi ve toplumsal pek çok değişikliği beraberinde getirmiştir. Bu değişim ve dönüşüm, dönemin Batılı türü olan romanlarda da kendisini göstermeye başlamıştır. İlk dönem romanları, edebi açıdan nitelikli eserler olmasa da dönemin toplumsal yaşantısını göstermesi bakımından önemli kurmaca kaynaklardır. Bu yönüyle romanlar, 19. yüzyıl Osmanlı gündelik yaşamına dair çarpıcı göstergelere sahiptir. Toplumsal yapıdaki dönüşümü ve modernleşme sürecindeki değişimi izlemek için kadınların gündelik yaşamı önemli veriler sunmaktadır. Bu dönemin toplumsal yaşamını etkileyen, romanlarda da çeşitli şekillerde kadınlar üzerinden kendisine yer bulan toplumsal sorunlardan biri de ıskat-ı cenindir (bebek doğumunu önleyici istemli davranışlar). Osmanlı'da ıskat-ı cenin meselesine dair 1838'de çıkan ilk fermanda, kürtaj doğrudan yasaklanmışken daha sonra çıkan fermanlarda, çeşitli toplumsal tepkiler nedeniyle, bu mesele dolaylı yollardan engellenmeye çalışılmıştır. İktidarın 19. yüzyıl modernleşmesinin bir uzantısı olarak kadın bedeni üzerinde doğrudan veya dolaylı olarak kontrol kurmaya çalışması biyopolitik bir süreç olarak değerlendirilebilir. Dönemin romanlarında erkek yazarların da ıskat-ı cenin uygulamasını tercih eden kadınları ahlaksızlıkla suçlayıp romanların sonunda ölümle cezalandırmaları, iktidarın kadın bedeni üzerindeki kontrolüne destek sağlamaktadır. Aynı zamanda romanlarda kürtajı tercih eden kadın karakterlere karşı erkek yazarların bu tavrı, Foucault'nun biyopolitika kavramı çerçevesinde, kadın bedenine yönelik ataerkil normların ve iktidar pratiklerinin edebiyat yoluyla yeniden üretildiğini göstermektedir. Ayrıca kaynaklarda Osmanlı'daki ıskat-ı cenin mevzusu ekonomik nedenlere dayandırılırken romanlarda bunun sebepleri daha çeşitlidir. Bu çalışmada 19. yüzyıl romanlarında ıskat-ı cenin meselesi Foucault'nun biyopolitika çözümlemesinden hareketle, toplumun ve devletin ıskat-ı cenine bakışı, yazarların bu konudaki birbirinden farklı tutumları, kadınların sosyokültürel farklarının bu duruma etkisi açısından incelenecektir. Tarihsel bilginin edebi metinler üzerinden okunduğu bu araştırmada, edebiyatın dönem açısından yansıtıcı işlevinden faydalanarak 19. yüzyıl Osmanlı sağlık politikalarına ve modernleşme sürecine yeni bir bakış açısı kazandırılacağı düşünülmektedir.

### 7171 Anıl Kahvecioğlu (Bilkent University, Ankara): What Explains the Rise of Right-Wing Protests in Turkey?

Conventional scholarship typically explains right-wing protests through grievance theories. According to these models, changing structures lead citizens to compensate for their grievances through extra-institutional means, resulting in increased participation in right-wing activism. But what if right-wing protests are on the rise even in the absence of such grievances? More importantly, given the continued rule of a right-wing party, why do we observe a surge in right-wing protests? To explore these questions, I examine the Turkish case during the post-Gezi period, where right-wing protests have increasingly dominated the protest arena even though the government was a right-wing political party. Despite the long-standing right-wing government in power, far-right nationalists have participated in protests and assaults, religious organizations have organized several mass

protests, and government supporters have rallied on various occasions. To investigate this puzzle, I argue that the surge in right-wing protests is rooted in the autocratizing Adalet ve Kalkınma Partisi (AKP) government's strategic agenda. In contrast to explanations relying on grievances, I find that the AKP actively took a role in designing protest politics and encouraged right-wing politics on the street. By using an original event dataset I collected from 2013 to 2017, this article shows that protest politics in Turkey, traditionally viewed as an "alternative" space for the articulation of grievances by those marginalized from formal political discourse, has progressively lost its conventional function. Instead, it has transitioned into a governmental arena, reflecting and reinforcing the agenda of those who are already enfranchised within the formal political structure.

## 7172 Olga Khallieva Boiché (Fontenay-aux-Roses/France): Köroğlu, His Gyrat, and the Institution of Alaman Horsemanship in the Turkmen Version of the Köroğlu Epic

The present study aims to examine how the relationships that have united the Turkmens with their horses for centuries are reflected in the Turkmen version of the Turkic epic Köroğlu. In this epic, the adventures of the tribal leader Köroğlu and his alter ego, the horse Gyrat, are rich in hippological details. The techniques of raising the foal, its diet, its training for racing on the one hand, and the subtle bonds of tenderness and complicity between the master and his horse on the other, are highlighted in these destans. The objective is to determine the degree of realism in these descriptions. For a modern reader or listener, most of the episodes related to Gyrat seem to belong to the realm of fantasy. However, when compared to historical sources, it becomes evident that these descriptions are often realistic. The secrets of breeding exceptional horses are detailed in the notes of travelers and captives who lived among the Turkmens. These same authors lead us to understand why the Turkmen version of Köroğlu differs radically from the versions of other peoples and how and why the ancient horse breed, now known as the Akhal-Teke, was preserved by the Turkmens.

## 7173 Ahmed Nuri (Center for Advanced Study Sofia): Turkish Literature in Bulgaria's Socialist Semiosphere, 1944–1969: Themes, Forms, and Genres

This paper presents findings from an extensive archival research project exploring the underexamined body of Turkish literature written and published in Communist Bulgaria between 1944 and 1969. Despite comprising approximately 120 works—poetry books, long stories, and novels—this corpus remains almost entirely overlooked in Turkish literary scholarship, often reduced to bibliographic citations. Drawing on materials from Bulgarian state and Communist Party archives, the St. Cyril and Methodius Bulgarian National Library, and regional libraries in Plovdiv, Kardzhali, Khaskovo, and Shumen, the paper investigates these texts through the lens of themes, forms, and genres. The paper provides a nuanced analysis of how concepts such as Turkishness, socialism, peasantism, and the idea of homeland were intricately woven into the literary production of Cold War-era Bulgaria. It identifies, catalogues, and classifies all the Turkish literary texts found in the archives and published by various publishers, primarily the state-sponsored Narodna Prosveta (Public Education). Additionally, it incorporates analysis of the monthly magazine Yeni Hayat (New Life) (1953–60) and its literary supplement Çağdaş (Modern), as well as Turkish-language newspapers of the era, such as Eylülcü Çocuk (Septemberist Child), Halk Gençliği (People's Youth), and Yeni Işık (New Light). By situating this literary production within a broader framework that acknowledges its intersections with Turkish, Bulgarian, Russian, and Azerbaijani literary traditions, the study repositions these works as integral to the discourse of Turkish literary history. Ultimately, it argues for the recognition of Turkish literature in socialist Bulgaria as a distinctive contribution to the broader canon of post-Ottoman Turkish literature, enriching ongoing debates in Turkish literary historiography.

## 7175 Tümer Karaayak (Bilecik Seyh Edebali University): Oghuz vocabulary in Old Uyghur

Oghuzs were an important ethnic element within the borders of the Kokturk, Uyghur, Karakhanid, and Khwarezm states between the VIth and XIIIth centuries. In the historical process, the Kokturk, Uyghur, Karakhanid, and Khwarezm states created their own written languages and produced texts representing this written language. Although the Oghuz had a strong ethnic presence in this historical process, they could not create an independent written language because they could not establish an independent state and form a political union. Oghuz Turkic became a written language in the XIIIth century and had an important position in the history of the Turkic language. Information on Oghuz Turkic before the XIIIth century is almost non-existent. Some of this information is derived from the important information that Mahmud al-Kashgari included about the Oghuz and

Oghuz Turkic in his work Dīwān Luγāt al-Turk due to the great political power of the Oghuz in the XI century. In this paper, the Oghuz vocabulary in Old Uyghur will be identified and analyzed based on the words recorded as 'Oghuz dialect' in Mahmud al-Kashgari's Dīwān Luγāt al-Turk. Oghuz words that can be detected in Old Uyghur texts will be analyzed in terms of the texts in which they occur, the sentence examples in which they are witnessed and their contexts. In addition, the witnesses of these Oghuz words in other historical period texts [Karakhanid, Khwarezm, Kipchak, Chagatai], if any, will be included and these witnesses will be analyzed diachronically.

## 7179 Aslıhan Güney (Yıldız Technical University): Ahmed Gülşenî'nin Tabirnamesinde Rüya Türleri ve Rüya Yorumunu Etkileyen Unsurlar

Tabir, rüyaların sembollerini inceleyen ve ayrıntılı şekilde açıklayan bilim dalıdır. Muabbir ise rüyaları yorumlayan kişidir. Bu konuda yazılan eserler de tabirname denir. İlk örnekleri Arapça ve Farsçadan tercüme şeklinde olan tabirnamelerin Türk edebiyatında varlık göstermesi 15. yüzyıldan sonradır. Türkiye Yazma Eserler Kütüphanelerinde 106 adet tabirname tespit edilmiştir. Yıldız Teknik Üniversitesi Sosyal Bilimler Enstitüsünde yapmakta olduğumuz doktora tezimize konu olan eser; Konya Bölge Yazma Eserler Kütüphanesinde, 42 KON 3407'de kayıtlıdır. Eser toplamda 170 varaktan oluşmakta ve her bir varakta 25 satır bulunmaktadır. Eserin en arka sayfasında bildirildiğine göre eserin yazım tarihi Hicri 1126, müstensihi ise Şeyh Ahmed Gülşenî'dir.
Edirne'de Gülşenî şeyhi Şeyh Hasan Sezâyî Efendi'ye intisap edip ona damat olan, daha sonra ise ondan hilafet alarak Edirne'de Gülşenî tarikatının Veli Dede Tekkesine şeyh olan Şeyh Ahmed Gülşenî'nin bu zamana kadar tespit edilen iki eseri vardır ve söz konusu tabirname bu eserlerin arasında değildir. Çalışmamızın konusunu oluşturan tabirnamesi, ilk defa tarafımızdan tespit edilmiştir.
Madde başlarının alfabetik olarak sıralandığı bu el yazmasının uzun bir mukaddime kısmı vardır. Bu bildiriye konu olan mukaddime kısmında rüya ilminin gerekliliği ve kutsiyeti üzerinde durulmuş; rüyanın görülme nedenleri, rüyayı görenin dereceleri, rüyanın görüldüğü vaktin tabire olan etkisi, unutulmuş rüyaların hatırlanması ve birbirinin aksi olan düşler hakkında bilgi verilmiş; muabbirin taşıması gereken özellikler sıralanmış ve rüya türleri detaylıca incelenmiştir. Gerçek ve yalan olmak üzere ikiye ayrılan ve tarih boyunca gerek hükümdar ve peygamberlerin gerek sıradan halkın hayatında önemli bir rol oynayan rüyaların yorumu; rüya görenin cinsiyeti, toplum içindeki mevkisi ve mesleğine göre değişmektedir. Buna göre rüya görenin kadın ya da erkek olması, padişah ya da halktan olması, zengin ya da fakir olması rüyanın yorumunu doğrudan etkilemektedir.

## 7180 Iulia-Alexandra Oprea (Balkan History Association, Bucharest/Romania): Imagining the Modern Turkish Women. Praise and Orientalist Nostalgia in the Interwar Romanian Press

The paper analyzes the impact and perception of Mustafa Kemal Atatürk's reforms aiming to improve Turkish women's rights in Romania by analyzing Romanian press during the interwar period. Abolishing polygamy, ensuring equal rights in marriage, divorce and inheritance, granting women the right to vote and be elected in local elections (in 1930) and in national elections (in 1934) had a significant echo and left a strong impression on Romanian public opinion, as illustrated by the press. Articles address topics such as Atatürk's reforms, the portrayal of successful women of Turkish origin (e.g. Sabiha Gökçen), the comparison of women from Romania and Turkey or even the seemingly unexpected "nostalgia" for the "oriental", mysterious, veiled Turkish woman. These accounts provide us with valuable information not only about the image of the modern Turkish woman in Romanian society (often under the sign of the orientalist legacy), but also about the role and position of women in general, including women in Romania. Thus, the interwar press articles represent an important source for "deciphering" mentalities, attitudes and positions regarding the emancipation of women in the 1920s-1930s Romania.

## 7182 Zeynep Ceylan Şahin (Mimar Sinan Fine Arts University): Ticari Komite'den Ticaret Odası'na: Geç Osmanlı Dönemi'nde İzmir Fransız Ticaret Odası

İzmir'de İstanbul Fransız Ticaret Odası'na bağlı bir ticari komitenin kurulma projesi ilk olarak 1892 yılında Fransa'nın İzmir konsolosu Firmin Rougon'un İzmir'in ileri gelen Fransız tüccarlarıyla kendi konutunda düzenlediği bir toplantıda gündeme gelmiştir. Bu toplantıda bir komite yerine bağımsız bir ticaret odasının kurulması için gerekli tüm

şartların İzmir'de faaliyet gösteren Fransız tüccarlar tarafından karşılanabileceği belirtilmiştir. Bir komisyon oluşturularak kuruluş nizamnamesinin hazırlanması için çalışmalara başlanmış, ayrıca İstanbul ve İzmir pazarlarının benzerliği sebebiyle İstanbul Fransız Ticaret Odası'nın da desteği talep edilmiştir. 1893 yılında İzmir Fransız Ticaret Odası'nın yayınlamaya başladığı aylık bültenlerdeki raporlar, İzmir Fransız Ticaret Odası hakkında detaylı bilgiler sunmaktadır. Bu bildiride, söz konusu özgün raporlar incelenerek İzmir Fransız Ticaret Odası'nın yapısı, üyeleri ve faaliyetleri tespit edilecektir. Bildiride Oda'nın, bölgenin ticari yaşamında oynadığı rolün yanı sıra, Fransa'nın diğer Avrupalı devletlerin ticaretine etkileri de karşılaştırmalı bir şekilde incelenecektir.
Bu bildirinin temel kaynaklarını Fransa'nın Nantes şehrinde bulunan diplomatik arşivden (CADN: Centre des Archives diplomatiques de Nantes) elde edilen dönemin diplomatik belgeleri ile İzmir Fransız Ticaret Odası'nın aylık süreli yayınları oluşturmaktadır. Öte yandan dönemin Fransız basınında çıkan makaleler ve Osmanlı arşivinden temin edilen belgeler de kullanılacaktır. Konuya dair yazılmış araştırma eserleri de ikincil kaynak olarak bildirinin hazırlanmasına katkı sağlayacaktır.
Sonuç olarak; birincil ve ikincil kaynaklara dayanan bu bildiri ile İzmir Fransız Ticaret Odası'nın faaliyetleri üzerinden İzmir'in kent geçmişinde ve bölgenin ticari yapısında oynadığı rol incelenerek, dönemin Fransa'sının ekonomi politikalarına ve aynı zamanda İzmir kent tarihine dair literatüre özgün bir katkı yapılması planlanmaktadır.

## 7183 Eda Nur Dalgıç (Istanbul Technical University): Nature, Ideology, and Power: Constructed Waterscapes of Early Republican Ankara

Throughout history, many great cities were established along water— streams, rivers, lakes, and seas. Grand empires such as the Egyptians, the Romans, and the Chinese were famous for their water-controlling systems. Similar to the past centuries, taming, controlling, and domesticating water "to make the dessert bloom" was the ideal of many emerging states of the 20th century. For multiple reasons such as drought, flood protection, fight against epidemics such as malaria and cholera; water control became an important mission of states. The Republic of Turkey was one of those countries that aimed to represent its power and modernity over water control by using science and technology. The government of the newly established regime paid great attention to water control in Anatolia's swamps and steppes by working on irrigation, dam, and stream improvement works. Ankara, the capital city of the new state, was the locus of these ventures. Important projects such as the Marmara and Karadeniz pools in Atatürk Orman Çiftliği (Atatürk Forest Farm) and Gençlik Parkı (Youth Park), which were built on the swamp areas, and the Çubuk Dam, which was implemented as an exemplary project for Anatolia, to meet the water needs of the new capital are notable examples of how controlled water was added to the Ankara's urban landscape to project the state's vision and power. State archives and various newspapers scrutinized to understand the construction process of these projects, the way they were promoted to the public and the public's reaction. This research examines the constructed waterscapes of Ankara to elaborate on the issue of water control and representation of power.

## 7185 Julia Fröhlich (Universität Wien): Listed as 'Greeks', Treated as 'Jews': Greek-Jewish Refugees in Transit (1943-1944) and Their Standing vis á vis Türkiye's Ambiguous Refugee Management and Immigration Policy

This paper seeks to highlight Türkiye's refugee management and immigration policy in the limelight of Jewish refugees reaching the Turkish shores between 1943 and 1944 via the Aegean Sea. Simultaneously with many thousands of other civilian refugees and military evacuees, an estimated 1,100 Jewish refugees arrived in Turkey as part of the multi-faceted migration phenomenon observable in the microcosm of the Aegean. While entangled in Anglo-Greek evacuation and other local migration phenomena, the Jewish refugees stood out as a distinctive group differing from the Christian civilians fleeing from Greece. This was partly grounded in the networks of refugee management and support in Türkiye, where the Jewish refugees were supported by an additional branch of on-site refugee management and organisation that included the Jewish community of Izmir as well as members of the Jewish Agency, the Haganah and the Mossad l'Aliyah Bet. Embarking from this differentiation between Greek Christians and Greek Jews, this paper aims to discuss Türkiye's governmental refugee management and policies regarding trans-Aegean migration in general and the Jewish refugees in particular, the latter of whom were not officially perceived as a distinctive refugee category in immigration reports. Yet, lived practice on the ground clearly indicates far-reaching differentiation, as Jewish refugees were predominantly taken care of by members of the Turkish-Jewish community in Izmir, while Christian Greeks were transferred to accommodation organised by representatives of the Greek government-in-exile. Drawing on refugee testimonies, Turkish administrative reports and Anglo-Greek intelligence correspondence, this paper

highlights the specificity of Jewish refugees in transit, while also acknowledging their embeddedness in the overarching refugee management practices that transferred tens of thousands of civilian refugees and military evacuees from the Turkish shores to various countries of the Middle East.

### 7187 Cüneyt Ersin Mıhcı (Orient-Institut Istanbul): The Architecture of the Hâne in Ottoman Vocal Music

Three major elements make up the hâne in vocal repertoire of Ottoman makâm music: the makâm for melodic expression, the usûl for determining the composition's time structure, and the arûz for the prosodic meter of the güfte. All these three elements seem to have been essential for singers to perform by heart a repertoire that they had learned from their masters. Although primary sources, such as Ottoman music theories, do not provide a comprehensive analysis of the relationship between usûl and arûz, more recent research has initiated a scholarly study of this topic to understand the interrelations between these three parameters. Scholars from various disciplines have mostly studied arûz and usûl, with arûz belonging to literature studies and usûl to musicology. However, this paper adopts an interdisciplinary approach to uncover and reveal the "hidden rhythmic pattern" resulting from the interrelation of arûz and usûl. It will conceptualize the term hâne, commonly used in Ottoman music to describe sections of a musical piece, in its true sense. Similar to a house whose architecture follows the rules of statics, the musical and prosodic meters constitute the structure of the musical hâne and keep its elements in equilibrium. This talk will present a methodology based on first-hand research from the scholarly edition of Ottoman vocal music, and it will also suggest ways other related fields of research could benefit from this approach.

### 7189 Alexander Balistreri (Universität Hamburg): The 1936 Land Reform in Turkey: Abandoned Property, State Property, and Legal Mayhem in Post-Post-Ottoman Kars

This presentation examines the 1936 land reform in the Kars region of Turkey, focusing on the complex legal and political context that preceded it. After its annexation by the Russian Empire in 1878, Kars and Ardahan experienced significant changes to property ownership, and after their return to Turkish control in 1921, the Turkish Republic struggled to establish a clear legal framework for land tenure. The presence of pre-1878 Muslim claimants created further legal ambiguities. Between 1921 and 1936, the Turkish government attempted to resolve these issues through legislation, but these efforts proved largely ineffective. The 1936 land reform, intended to address issues of landlessness and local power structures, ultimately relied on expansive state authority to redefine property ownership. The government eventually bypassed the legal category of "emval-ı metruke" (abandoned properties), declaring large tracts of land as state property. However, the article also demonstrates the limitations of this approach, highlighting the challenges faced by the state in implementing the reform effectively. This presentation draws upon research of Turkish archival materials (BCA, TİTE), contemporary newspapers, and parliamentary records to analyze the legal and political complexities of the 1936 land reform in Kars.

### 7190 Emel Aras (Düzce University): Yazınsal Düşüncelerde Kurgusal Yansımalar Modern Türk Yazınında Ali Teoman

Edebî yazın, içinde geliştiği kültür, sanat, bilim dünyasıyla doğrudan ya da dolaylı olarak ilişkilidir. Özellikle sanatlararası/disiplinlerarası ayrımların kaybolduğu 21. Yüzyıl ile birlikte dönüşen dünya ve bu dünyayı şekillendiren dil evreni yazınsal süreçlerde de etkilidir. Yazarlar yaşarken şahitlik ettikleri dünyaya belirli bir mesafeden bakarak kendi dil anlayışlarını ve söylemlerini ortaya koyarken kurgusal düzlemde bu mesafe bir derece daha ilerler. Böylelikle gerçeklikten iki katman uzaklaşılmış olur; fakat tüm bu katmanlar bir şekilde birbiriyle ilişkilidir. Yazar ya da şairlerin kendi anlayışlarını ortaya koydukları metinler de bu bağlamda önem arz eder. Yazarın metne, edebiyata, sanata bakış açısının kurgusal üretim noktasında nasıl bir katkı sağladığı daima merak konusu olmuştur. Bu bağlamda, Modern Türk yazınında kendisinden fazla söz edilmemiş, “kenarda kalmış” bir yazar olarak değerlendirebileceğimiz Ali Teoman’ın Yazı, Yazgı, Yazmak adlı eseri hem kendi yazın anlayışını hem de modern Türk yazını içerisinden dünyayı anlamaya çalışan bir zihni anlamaya çalışmak adına dikkat çekicidir. Teoman, bir kendi söylem dünyasına dair işaretler verirken yazma eylemi üzerine fikirlerini ortaya koyar. Bu nedenle Teoman’ın ilgili eseri, söylem dünyasının ve dil evreninin nasıl kurgulandığını anlamak açısından önemli bir eserdir. Bu çalışmada amaçlanan ise Teoman’ın kendi söyleminin kurgusal metne nasıl yansıdığına dair izleri takip etmek ve bu noktada yazına ilişkin söylemin kurgusal söyleme dönüşüm sürecinde ortaya çıkan dönüşümü takip etmektir. Bu

noktada yazarın önemli eserlerinden olan Uykuda Çocuk Ölümleri üzerinden hareket edilecek ve böylece, yazarın beslendiği kaynaklarla birlikte ortaya koyduğu metin, modern Türk edebiyatı içerisindeki anlamı üzerinden tartışılacaktır.

### 7192 Ozan Huseyin (SOAS, University of London): Pleas for the Protection of National Antiquities by the Ottoman Imperial Museum Director: An Analysis of Halil Edhem Bey's Articles in Şehbal

This paper critically examines the writings of Halil Edhem Bey, director of the Ottoman Imperial Museum, as published in the illustrated periodical Şehbal between 1911 and 1913. Through these articles, Edhem emerged as a leading advocate for preserving Seljuk, Ottoman, and broader Islamic cultural heritage. Responding to widespread looting, neglect, and the commodification of Islamic art, he condemned the destruction of monuments and the illicit export of artefacts to European museums and international art markets. His critiques of European institutions were accompanied by calls to strengthen the 1906 Antiquities Law and implement broader legislative reforms to safeguard heritage across the empire's territories, from Anatolia to the Balkans and Arab provinces.

This paper critically analyses four of Edhem's Şehbal articles—How Are Our National Antiquities Being Ruined? (1911), Konya Again (1912), Eastern Miniatures (1913), and The Boat House Corps (1913)—to trace his growing concerns about the degradation of Islamic art and architecture. Written during the rise of Turkish nationalist rhetoric, these articles linked cultural preservation to redefining the empire's identity amid political decline.

By highlighting Edhem's frustration with governmental inaction despite the 1912 Protection of Monuments Law, this study reveals his unwavering commitment to safeguarding the empire's cultural legacy. It also reflects his use of Şehbal to engage the Ottoman public, advocating for preservation during a period marked by political transformation n and nationalist reformulation.

### 7193 Elif Şentürk (Universität zu Köln): Frauen im Schatten eines männerdominierten Feldes: Rechtfertigungsdiskurse und Erfahrungen ehemaliger Soldatinnen in den Türkischen Streitkräften

Dieser Vortrag präsentiert die aktuellen Ergebnisse der laufenden Doktorarbeit „Frauen in einem männerdominierten Beruf: Eine qualitative Untersuchung der Rechtfertigungsdiskurse ehemaliger Soldatinnen der türkischen Streitkräfte". Die Studie analysiert die geschlechtsspezifischen Machtverhältnisse im Militär mithilfe der Konzepte von Pierre Bourdieu – insbesondere Feld, Habitus und symbolische Gewalt. Die Daten wurden aus fünf Tiefeninterviews gewonnen und mittels offener und axialer Kodierungstechniken systematisch ausgewertet.

Erste Ergebnisse zeigen, dass die Wahrnehmung der Identität und Rolle als Soldatin (%20,68) ein zentrales Thema darstellt. Bildung (%14,24) wird als entscheidender Faktor für die berufliche Entwicklung identifiziert, wobei Herausforderungen im Umgang mit strukturellen Barrieren hervorgehoben werden. Arbeitsrechte (%8,47) und die militärische Hierarchie (%4,75) geben Einblicke in die institutionellen Machtstrukturen. Die Themen Wehrpflicht und familiäre Unterstützung (jeweils %3,73) beleuchten die sozialen und kulturellen Faktoren, die die Wahl einer militärischen Karriere prägen.

Der Vortrag untersucht die Strategien und Anpassungsmechanismen von Soldatinnen in einem hegemonial männlich geprägten Umfeld. Frauen entwickeln oft Verhaltensweisen, die den dominanten Normen entsprechen, oder distanzieren sich von anderen, um institutionellen Druck zu bewältigen. Symbolische Gewalt erweist sich dabei als zentraler Mechanismus, der Geschlechterungleichheiten subtil, aber nachhaltig verstärkt.

Die Ergebnisse tragen zur feministischen Sicherheitsforschung bei und zeigen, wie Bourdieus Konzepte genutzt werden können, um Geschlechterverhältnisse in traditionell männlich dominierten Institutionen wie dem Militär zu analysieren und sichtbar zu machen.

### 7195 Jale Meltem Dramali (Universität zu Köln): Konkurrierende Rechtfertigungsdiskurse der AKP über die Beteiligung von Frauen am bewaffneten Kampf in den Jahren 2002-2023

Die außerordentlich lange Regierungszeit der Partei für Gerechtigkeit und Aufschwung (Adalet ve Kalkınma Partisi, AKP) in der Türkei ist weniger durch ideologische Kontinuität als durch pragmatische Anpassungen und Richtungsänderungen in vielen Politikbereichen gekennzeichnet. Auch die Gender- und Militärpolitik, die in der türkischen Republik seit deren Gründung immenses gesellschaftliches Gewicht hat, ist von diesen Phasen und Verschiebungen betroffen. Das Promotionsvorhaben geht in diesem Zusammenhang von der Existenz von mindestens drei deutlich erkennbaren Rechtfertigungsdiskursen hinsichtlich der Beschäftigung von Frauen in den nationalen Streitkräften aus, insbesondere hinsichtlich deren bewaffneter Einsätze in Konfliktsituationen. Ziel der Arbeit ist es, den genannten Transformationsprozess mit den Rechtfertigungsnarrativen in Beziehung zu setzen, ihn durch dieselben abzubilden, Widersprüche und Inkonsistenzen aufzudecken, und insgesamt den Zusammenhang zwischen (dem Wandel) des Diskurses über Geschlecht und Militär auf der einen Seite und einem umgreifend politisch-gesellschaftlichen Wandel auf der andern Seite darzustellen.

## 7200 Umut Döner (Universität zu Köln): Die Frage der Beteiligung von Frauen an der Armee in der frührepublikanischen Zeit der Türkei

Es ist bekannt, dass die Teilnahme von Frauen an der Armee in der frühen Republik auf eine einzige Person, nämlich die Kampfpilotin Sabiha Gökçen, beschränkt war. Dennoch sollte die Militarisierung von Frauen und die damit verbundenen Veränderungen in den Geschlechterrollen nicht ausschließlich auf ihren Eintritt in das Militär reduziert werden. So ist beispielsweise bekannt, dass Frauen in der Luftfahrt unter anderem Ausbildung als Fallschirmspringerinnen und Pilotinnen erhielten und dass die Luftfahrt eine bedeutende Rolle bei der Militarisierung von Frauen spielte. Parallel dazu wird beobachtet, dass sich auch die Narrative über Geschlechterrollen veränderten. Zwar kann nicht behauptet werden, dass Frauen in nennenswerter Zahl an militärischen Institutionen teilgenommen haben, doch bedeutet dies nicht, dass die Frage der Beteiligung von Frauen am Militär in der frühen Republik eine unbedeutende Angelegenheit war.
Dieser Vortrag befasst sich mit Rechtfertigungsdiskursen über die Beteiligung von Frauen an der Armee in der frührepublikanischen Zeit der Türkei. Ab den 1930er Jahren wurden in den Geschichtsbüchern, die an Gymnasien unterrichtet wurden, bestimmte Berufe, einschließlich des Militärdienstes besonders hervorgehoben. Entsprechend wurden in offiziellen und halboffiziellen Zeitungen und Zeitschriften Berichte veröffentlicht, die dies thematisierten und unterstützten. Wie aus den Texten der 12. Weltfrauenkonferenz in Istanbul und aus den Presseberichten über diese Konferenz hervorgeht, blieb das in der Zwischenkriegszeit thematisierte Anliegen auch nicht von internationalen Debatten isoliert.
Unter anderem folgenden Fragen sollen dazu dienen, der Vortrag bei der Ableitung einer Schlussfolgerung zu unterstützen: Was ist das Ziel der Diskurse über die Teilnahme von Frauen am Militär, und wo sollten diese Ziele im Kontext historischer Entwicklungen eingeordnet werden? Auf welche Veränderungen in den Geschlechterrollen weisen die Erzählungen hin? Mit welchen möglichen Beweggründen und Reaktionen haben prominente türkische Feministinnen auf die entwickelten Narrative reagiert?

## 7201 İbrahim Ahmet Aydemir (Hacettepe University, Ankara): Typologie der volitiven Modalität im Tuwinischen

In diesem Vortrag wird die Typologie der volitiven Modalität im Tuwinischen behandelt. Unter dem Terminus volitive Modalität wird hier die linguistische Modalität verstanden, die den Wusch, das Verlangen sowie die Absicht des Sprechers ausdrückt. Diese Art der Modalität wird mit unterschiedlichen grammatischen Mitteln ausgedrückt, z.B. mit den Modalverben wollen und möchten im Deutschen.
Tuwinisch ist eine sibirische Türksprache, die heute in der Autonomen Republik Tuwa in der Russischen Föderation, in der westlichen und nordwestlichen Mongolei sowie in der Uigurischen Autonomen Region Xinjiang in China gesprochen wird.
Die volitive Modalität wird im Tuwinischen mit Hilfe von morphologischen, syntaktischen und periphrastischen Mitteln kodiert. Diese können wie folgt klassifiziert werden:

a) Mit Ableitungssuffixen wie -(V)KsA-, z.B. Standard-Tuwinisch kör-ükse- ‘sehen wollen’.
b) Mit Flexionssuffixen wie Voluntativ, z.B. Altai-Tuwinisch ber-eym ‘Ich will hergeben’.
c) Mit dem Hilfverb küze- ‘istemek’, z.B. Standard-Tuwinisch Čurttaarïn küze-p turar bis ‘Wir wollen leben’
d) Mit periphrastischen Strukturen wie -Vr dep, z.B. Jungar-Tuwinisch Dašüe nomšu-ur dep jïdiri ‘X hat vor, an der Uni zu studieren’).

Ziel dieses Vortrages ist, die Strukturen, die die volitive Modalität ausdrücken, aus morphosyntaktischer Sicht zu analysieren und funktionell zu beschreiben. Darüber hinaus wird untersucht, ob es hinsichtlich der volitiven Modalität Variationen in den tuwinischen Dialekten gibt.
In diesem Vortrag werden neben dem Standardtuwinischen auch die tuwinischen Dialekte Altai-Tuwinisch (in der Westmongolei) und Jungar-Tuwinisch (im Nordwesten Chinas in Xinjiang) berücksichtigt.

## 7202 Melike Üzüm (Hacettepe University, Ankara): Grammatical marking of commissive modality in Uzbek

This study investigates how commissive modality is grammatically coded in Uzbek, focusing on certain structures in the linguistic corpus. In previous literature, commissive utterances are interpreted as a type of illocutionary act (Austin 1962; Searle 1976) or as one of the subcategories of deontic modality (Palmer 2001) from different perspectives. In addition, two methods are combined and used in discourse analysis in the context of the discursive function of modality (Kravchenko et al., 2022). In commissive utterances, the conscious subject undertakes the task to realize the state of affairs. These markers cause pledges, vows, promises, offers, or threats that the addressee is not pleased with regarding what the speaker has undertaken (Searle 1976; Palmer 2001). Future markers can occur pragmatically with the commissive commitment. Moreover, the speaker uses specific grammatical forms to express threat in the semantic domain of commissive modality by marking that she/he commits to ensuring that the event actualizes in Uzbek as seen in the following example.

| | | | |
|---|---|---|---|
| Qara-b | tur-çi, | sen | Mahmud, |
| look-CVB | AUX-PART | you | Mahmud |
| ota-ng | kel-ganda, | ayt-ma-sa-m-mi! | |
| father-POSS.2SG | come-CVB | tell-NEG-HYP-1SG-Q | |

‘Wait, Mahmud, I shall tell/complain about you when your father comes?/(I will definitely tell about you)’ (threat, promising that the action will take place with the negative content)’ (MCh, 1974)

In the present study, commissive modality markers commit the speaker to a future course of action in varying degrees (Searle, 1976). As seen in the example, the specific grammatical structure for commissive modality overlapping the speaker and the agent is used for a threat or a strong commitment to carry out the state of affairs. Additionally, lexemes can express this semantic domain of commissive modality in Uzbek: e.g. qasam ich- ‘to swear, to vow, to pledge’; ont ich- ‘to swear’. In the analysis, due to the scope of the study, we focus on the grammatical structures.

## 7203 Gökhan Şensönmez (Bilkent University, Ankara): From ‘the saving moment’ to ‘the root of all troubles’: Tracing memories of the 12 September 1980 military coup

The 12 September 1980 coup stands as a pivotal rupture in Turkey’s sociopolitical history and has been a significant part of the country’s memory landscape for over four decades. Since the immediate aftermath of the coup, its legacy has been a subject of discussion—whether as something to be celebrated, learned from, faced, or condemned. In this historical study on the transformations of collective memory, I primarily focus on uncovering critical junctures in the efforts of political actors to either sustain or subvert the official memory of the coup, thereby adding more nuanced layers to its history—between its initial glorification as “the saving moment" and its contemporary framing as “the root of all troubles.”
By doing so, the analysis uncovers distinct strategies for engaging with the past, characterized by both selective remembering and forgetting. Additionally, I aim to extract theoretical insights into how various actors—such as politicians, scholars, and memory activists—interact with one another over time, what triggers these engagements, and the levels at which they occur. These triggers include anniversaries, the recurrence of similar events (such as other military interventions), the sudden or gradual retreat of powerful actors, and the emergence of previously silent or silenced ones.

My work draws on three primary sources collected over five years: autobiographical accounts published over the past four decades; a corpus of news stories, statements, columns, and interviews from three major newspapers; and parliamentary minutes from twelve legislative terms.

### 7204 Esra Karadağ (İstanbul Topkapı Üniversitesi): Transfer of Modern Mapping to the Ottoman Empire: A Consideration on the Maps of Istanbul

Ottoman cartography reached its peak period in the 16th century, when cartographic activities were predominantly shaped by practical needs such as conquest, travel, and geographical description. Maps from this period served as critical tools for reinforcing territorial sovereignty and constructing political and cultural identity. During this era, Ottoman cartographers produced original works that met the artistic and technical demands of the time while achieving remarkable advancements in geographical knowledge production. However, while European cartography advanced significantly with innovations such as projection systems and scale maps from the late 16th century onwards, similar progress was not observed in Ottoman cartography. In the 17th and 18th centuries, the Ottomans were not keen on the transfer of cartographic knowledge and techniques.
From the late 18th century, the Ottomans began to adopt modern cartographic techniques developed in Europe and facilitated the arrival of foreign cartographers to the empire to produce scaled maps. These cartographers were employed in newly established engineering schools, where they both educated students and created maps of various regions of the empire, particularly Istanbul. During this period, numerous maps of Istanbul, the empire's capital, were produced. These maps not only conveyed geographical knowledge but also played a strategic role in transferring technical expertise and documenting the empire's modernization process. This study will evaluate the transfer of modern cartography to the Ottoman Empire through the lens of Istanbul maps. Drawing on Ottoman archives and various map collections, it will examine the transformation of cartographic practices during this process.

### 7205 Deniz Kılınçoğlu (Leibniz-Zentrum Moderner Orient, Berlin): Blueprints for a New Nation: A Narrative Analysis of the Current Curriculum Reform in Turkey

Every national education system creates a distinct narrative ecosystem and immerses pupils in it to (re)produce national norms of understanding the world. Schoolbook narratives hold influence because they claim to provide the norms and boundaries for thinking about sociopolitical reality, guiding students in attuning themselves to feeling and acting as ‘normal’ citizens of their community. Students learn how to think, feel, and act according to national-societal rules through continuous narrative-building exercises, from exams to ceremonies, carried out within the narrative ecology of schools and under the guidance of commanding teachers.
However, school books and curricula are also arenas of contention and negotiation for alternative perceptions of and plans for the nation. The history of the Turkish national education system includes many turning points in this regard. In 2024, the Turkish government announced its plans to initiate a new era in national education, envisioning an alternative societal future rooted in a revised understanding of national history and tradition.
This article explores the planned changes in the epistemic and narrative ecosystem in Turkish schools by examining the declared programs for the curriculum overhaul. It focuses particularly on emotion- and value-laden narratives that explain the reasons behind and the core epistemic determinants of the new model. By adopting an original theoretical approach, informed mainly by phenomenology and narratology, the article aims to break new ground in research on the connections between the continuity and change in national ideologies and their impact on education systems and, thereby, on social change.

### 7209 Kristof D’hulster (University of Münster): Did the Mamluks Study the Qur'an in Turkic Translation? Weighing the Linguistic and Extra-Linguistic Evidence

While Anatolian and Early Ottoman Turkish Qur’an translations are relatively well studied and understood, surprisingly little attention has been paid to the question whether the Mamluks also had access to the Qur’an in interlinear Turkic translation. In this paper, I start by offering an overview of pre-sixteenth century Turkic Qur’an translations, hereby focusing on the linguistic and extra-linguistic evidence that could tie any of these to the Mamluk Sultanate. Based on this exploration, I argue for the identification of two translations as Mamluk. First, there is MS Türk ve İslam Eserleri Müzesi, 508, which was never the subject of a linguistic study. I bring in extra-linguistic evidence that

irrefutably identifies it as a Mamluk copy. Second, there is MS Manisa İl Halk Kütüphanesi, 931, which was edited and studied in depth by Esra Karabacak. While a Mamluk connection has been suggested in the past, to date, this identification remained conjectural, given the inconclusive linguistic evidence. Based on a newly discovered manuscript (MS Ayasofya 1448), I produce compelling extra-linguistic evidence that confirms its Mamluk identity.

### 7210 Sacha Alsancakli (Universität Münster): The Task of the Translator. An Arabic-Persian-Turkish Translation Programme in Seventeenth-Century Ottoman Kurdistan

This presentation examines three translations made from Arabic and Persian into Turkish in the Kurdish emirate of Bidlīs as part of what appears to have been a broader translation programme initiated by its ruler, Abdāl Khān (r. 1622–1664). The texts selected for translation are Ḥamdallāh Mustawfī Qazvīnī's Nuzhat al-Qulūb ("Delight of the Hearts"), composed in 1340; Muḥammad al-Mahdawī b. 'Alī al-Ṣanawbarī's Kitāb al-Raḥma fī al-Ṭibb wa al-Ḥikma ("Book of Mercy on Medicine and Wisdom"), composed in 1412; and the anonymous Majmū'at al-Ṣanāyi' ("Compendium of Arts and Crafts"), composed in the late sixteenth century. Among these, only the translator of the Nuzhat is known as 'Abdallāh b. Miḥrāb al-Pādārī.

In this study, I aim to focus more specifically on the methodology used in translating these three works. By analysing examples drawn from all sections of the texts, I will endeavour to accurately describe the translator's (or translators') modus operandi and address key questions related to grammar, semantics, vocabulary, and fidelity to the original text. To achieve this, I will explore the following questions: Does the translator employ unfamiliar "Arabisms" and "Persianisms," or does he predominantly favour Turkish words, risking semantic loss or shift? Does the text contain numerous Persian grammatical calques? Are there noticeable changes in syntactic structure or meaning? What about additions and omissions? Finally, I will draw conclusions regarding the translator's identity, the intended readership of these translations, and the broader objectives of Abdāl Khān's translation programme.

### 7211 Deniz Özeren (University of Vienna): Tracing Changes in Food Products through 19th-Century Grocers' Inheritance Inventories: Case Studies from Üsküdar, Eyüp, and Galata

Social, political, economic and cultural transformations that altered pre-existing structures of the 19th century have also brought certain novelties to the lives of children. The concept of childhood itself was relatively new and was accompanied by novel approaches to child-rearing. Changes in pedagogical methods, the expansion of healthcare to the more disadvantaged layers of society, creation of a vibrant public space where intellectual discussions could be formulated and disseminated with a relative ease, opening of new shopping avenues through which many foreign products had found a way to enter into the domestic market, commodification of various aspects of life with free market and capitalist enterprise, all have contributed to the process of transforming adults and children into consumers, laying the foundation for a consumer society. Toys, or playthings, have always been central to children's lives, although they have varied in shape, material, and purpose over time. Traditionally, toys were often homemade by parents or even by children themselves, thus carrying no monetary value. However, the 19th century reshaped the definition, meaning, and value of toys, transforming them into commodities that were bought and sold in the market. Toys now carried meanings and purposes beyond mere entertainment; they became educational, pedagogical, and class-based. In Istanbul, the traditional toy shops of Eyüp were at the forefront of the toy-making business until the 19th century when they lost prominence to newly opened European stores and imported products. This presentation focuses on the transformation of the toy-making business and the meaning of playthings in the 19th-century Ottoman Empire. It primarily uses the inheritance inventories of toy makers in Eyüp to explore how this business evolved throughout the century and which toys lost importance while others gained prominence.

### 7212 Tobias Sick (Universität Münster): How Were Ottoman Translations Read? On the Forms of Visual Organisation in Early Modern Translation Manuscripts

The Pandnāma-yi ʿAṭṭār (ʿAṭṭār's Book of Wise Counsel), which is a pseudo-ʿAṭṭārian work of Persian advice literature that circulated within a vast geographical space between the Balkans and the Indian Subcontinent, served as a textbook for both moral and linguistic instruction throughout the early modern period. Thought of also as a more accessible introduction into the larger oeuvre and spiritual thought of the Persian mystic Farīd al-Dīn ʿAṭṭār (d. ca. 1221), the Pandnāma was translated and commented upon in a plethora of instances between the sixteenth and nineteenth centuries, most of which pertain to the Ottoman Empire. These works of translation were employed, at times accompanied by the original, in various Ottoman educational institutions, ranging from small medrese contexts to even the Enderūn princely school at the Sublime Porte. It is, in fact, in these institutions and specifically for this didactic purpose that several of the many translations (and commentaries) of the Pandnāma were produced in the first place.
The presentation concerns the visual dimension of manuscripts of the Pandnāma and its Ottoman Turkish and Arabic translations and commentaries as multilingual materials organised visually in a variety of ways. Specifically, the aim is to assess the role of substitutive, juxtapositional, and incorporative modes of display in both the production and reception of the relevant works. Ultimately, this is to provide a clearer grasp of the modes of usage behind Ottoman translations or multi-text manuscripts, relating codicological findings to the respective contexts of origin.

## 7213 Nazlı Vatansever (Universität Münster): The Standardization of Page Design in Ottoman Lyric Anthologies: Textual, Paratextual, and Musical Dimensions

By reflecting the rare features of the Ottoman text compilation tradition, Ottoman lyric anthologies have the potential to contribute significantly to interdisciplinary studies. While there has been some insightful research on lyric anthologies, they have not yet been comprehensively studied, particularly in terms of their value as written artifacts. This paper argues that in manuscripts containing Turkish song lyrics compiled before the print era, a trend toward preliminary and simple standardization in page design can be observed. The paper also draws on manuscripts identified as most likely compiled in the 18th and 19th centuries, which are part of the CMO project's sources. The paper focuses, firstly, on the place of lyric anthologies within the tradition of Ottoman text compilation and their role in the transmission of music. Secondly, the manuscripts are analyzed in terms of textual and paratextual elements, uncovering the features of this standardization as one of the main objectives of the paper. Lastly, the research situates the standardization within the context of music performance, exploring how page design and other elements function in the performance of music.

## 7215 Emrah Pelvanoğlu (Yeditepe University): Vernacularization, Cosmopolitanization, and Nationalization: Dynamics of Ottoman Turkish (Osmanlıca) in the Beginnings of Modern Turkish Literature

Namık Kemal's 1866 article, Lisan-ı Osmanî'nin Edebiyatı Hakkında Bazı Mülahazâtı Şâmildir (Some Remarks on the Literature of the Ottoman Language), provides critical insights into the early development of Turkish as a national literary language. The article identifies the primary crisis as the absence of essential linguistic tools needed to institutionalize Ottoman Turkish (Osmanlıca) within the framework of a rational state. This paper analyzes Namık Kemal's perspectives on this crisis and his proposed solutions, contextualizing them within the complex and contentious transformation of "Ottoman Turkish" to "Turkish" as a national literary language in the 19th century. Sheldon Pollock's and Alexander Beecroft's studies on cosmopolitan and vernacular literature, particularly Beecroft's concept of "literary ecologies," will provide the conceptual framework for this discussion. Namık Kemal's national vision did not disentangle Ottoman Turkish, as a high-cultural construct, from the cosmopolitan presence of Persian and Arabic The national language that he envisioned for the Ottomans relied on modernizing and preserving the high-cultural values of Ottoman Turkish, a vernacular shaped by cosmopolitan competition since the 15th century. This vision, with its imperialist undertones, aspired for Ottoman Turkish also to be a cosmopolitan one for minority communities of the empire who lacked (extensive) written literary traditions, such as the Laz and Albanians. Aligned with this vision, from the mid-19th century onward, Armenian Catholics, Karamanli Greeks, and Sephardic Jews increasingly utilized Ottoman Turkish in their communal press, written works, and literary production to assert their autonomy and differentiate themselves from rival communities. The transition of Ottoman Turkish into a national literary ecology was shaped by these complex and contentious dynamics: reducing the inherited intellectual burden of the Arabic and Persian cosmopolis while expanding its scope by "absorbing new participants into the new ecology" , as Beecroft suggests.

## 7216 Sümeyye Hoşgör Büke (University of Vienna): District-Specific Food Consumption in the 18th Century Ottoman Istanbul

The grocers must have determined the goods stocked in their grocery shops in accordance with the preferences and necessities that prevailed in their neighbourhood. The neighbourhood scale organization of grocery shops, coupled with the diverse range of goods they offered, provides valuable insights into the food consumption of urban people in the Ottoman world. It is reasonable to infer that the products available in each grocery shop reflect broader food consumption patterns in the city, while the presence of rare goods may offer clues about specific demographic characteristics of the neighbourhood. This presentation employs a framework that allows for well set comparisons between neighbourhoods and different districts, shedding light on variations in demographic profiles. Specifically, it aims to compare grocers in various districts of Istanbul throughout the eighteenth century. By scrutinizing the inventories of grocers' inheritances, the presentation seeks to uncover district-specific food consumption patterns in Ottoman Istanbul.

## 7219 Svenja Huck (Freie Universität Berlin): „Wir sind für die Türkei kein normales Ausland“ – Botschafter Sonnenhol als deutscher Akteur in der Türkei der 1970er Jahre

Gustav Adolf Sonnenhol, 1971-1977 deutscher Botschafter in Ankara, bezeichnete sich selbst als „kritischen Freund“ der Türkei und kommentierte die politische und wirtschaftliche Entwicklung des Landes weit über seine Amtszeit hinaus: „Das Ausland hat sich über viele lange Jahre in die Verhältnisse des Osmanischen Reiches in der Türkei eingemischt, das hat einen Komplex hinterlassen. […] Was die Deutschen anbetrifft, kann der Vorwurf der Einmischung nur beschränkt gelten. Wir sind für die Türkei kein normales Ausland […] Alles, was in der Türkei im Guten und Bösen geschieht, hat innenpolitisch Auswirkungen in der Bundesrepublik. Das müssen die Türken in der Türkei verstehen. Wir sind sensibler als andere“, konstatierte er 1983 in einem Interview mit dem türkischen Programm der Deutschen Welle. Als ehemaliges SS und SA-Mitglied, späterer Mitbegründer des Bundesministeriums für Entwicklungsarbeit, Diplomat in Südafrika während des Apartheid-Regimes und FDP-Mitglied bietet die Analyse von Sonnenhols Tätigkeiten nicht nur ein weiteres Beispiel für die unzureichende Entnazifizierung der BRD. In diesem Paper steht Sonnenhols Tätigkeit als Botschafter in der Türkei der 1970er Jahre im Vordergrund. Anhand seiner Publikationen, sowie Quellen aus dem PAAA und dem BArch soll die Frage beantwortet werden, welchen politischen, wirtschaftlichen und militärischen Einfluss die BRD auf die Türkei zur Zeit des Kalten Krieges und insbesondere auf die innertürkischen sozialen und politischen Kämpfe der 70er Jahre nehmen wollte. Worin drückte sich die deutsche „Sensibilität“ aus, worin die „Unnormalität“ der deutsch-türkischen Beziehungen?

## 7223 Andreea Pascaru (Austrian Academy of Sciences): Resilience and Change: Preliminary Findings on the Sociolinguistic Dynamics of the Vallahades

This paper presents the preliminary findings of a pilot study on the linguistic vitality of the Vallahades, a Greek-speaking community of Muslim faith relocated during the early 20th-century population exchange. Despite nearly a century of displacement, the Vallahades have retained linguistic ties to their original dialect (Macedonian Greek, Glottocode: mace1251), albeit with significant adaptations. This study, conducted over a brief documentation period, explores patterns of language use, intergenerational transmission, and community attitudes toward their linguistic heritage. These first data collections involved a combination of semi-structured interviews, participant observations, and language use surveys across three communities in Turkey. Findings indicate that the Vallahades' language exhibits a high degree of hybridization, often incorporating lexical borrowings and syntax from Turkish alongside elements of their ancestral Greek dialect. While older generations maintain greater fluency and utilize the language in familial and social gatherings, younger speakers display a notable shift toward Turkish, driven by socioeconomic integration and the declining prestige of their minority language. We assume, that among the scattered groups from several villages, the varying degrees of language loss and retention detected are often explained by speakers’ cautious engagement during a century marked by historical and sociopolitical sensitivities.
Despite these challenges in language maintenance, the research reveals a complex interplay of resilience and erosion in the linguistic practices of the Vallahades whose language is in urgent need of sustained documentation and revitalization efforts. This paper contributes to the understanding of linguistic adaptation and vitality among this group and

highlights the importance of addressing sociopolitical factors in language preservation initiatives. Further research will focus on broader sociolinguistic dynamics and the role of digital tools in documenting and revitalizing the language while encouraging language activism among young community members.

### 7224 Muhammed Huseyin Sofu (Universität Münster): Translations of a Translation Jāmī's Persian Forty Hadith Collection and Its Two Turkish Translations

"Whoever preserves for my community forty hadiths regarding matters of their religion, God will raise him on the Day of Judgment among the company of the jurists and scholars." Inspired by this and similar motivational hadiths from the Prophet Muḥammad, numerous scholars composed Forty Hadith collections to attain the promised reward. ʿAbd al-Raḥmān Jāmī (d. 1492) authored one of the most renowned among these collections, Chihil Ḥadīṯ (1481), in which he selected and translated forty hadiths from Arabic into Persian. Over the course of two and a half centuries, this work was translated nine times into Turkish, with eight Ottoman translations and one Chaghatay translation. These translations, produced in the form of naẓīres, were imitations of Jāmī's style, reflecting his poetic style and showcasing the translators' literary abilities.
In this paper, I will examine two translations of Chihil Ḥadīṯ featuring different approaches by the translators. The first translation was composed by Yūsuf (d. 1712), known by the pen name Nābī, an Ottoman poet from Ruhā (Urfa). In 1674-75, he wrote a naẓīre to Jāmī's work, however, producing a translation that draws more from the original hadiths than from Jāmī's translation. In contrast, the second, anonymous and undated translation is much more influenced by Jāmī's rendition. Focusing on Nābī's and the anonymous translator's selections of vocabulary, stylistic approaches, and expressions of meaning, I will identify potential adaptations by the translators and explore how these may reflect the preferences of their audience, and how this relates to the formation of Ottoman identity through the transmission of religious knowledge.

### 7225 Ahmet Aytep (Universität Münster): Tefsīr as Terceme: Conceptual Insights into Some Turkish Quranic Commentaries

In contrast to the modern concept of "proper translation", which prioritizes fidelity to the source text and is positioned in opposition to the original composition (teʾlīf), the pre-modern Ottoman understanding of translation was more complex and multifaceted. It encompassed a range of writing practices, including şerḥ (gloss), tanẓīr (emulation), taḳlīd (imitation), iḳtibās (borrowing), and others. Among the related practices of terceme, tefsīr (exegesis) draws particular attention. The term terceme was employed by some classical exegetes to denote the practice of elucidating the verses of the Quran. Moreover, an examination of the manuscript collections reveals a considerable number of works bearing the titles "translation of the commentary of the surah/verse…" (terceme-i tefsīr-i sūre-i/āyet-i…, etc) , while some other authors/translators claim that they are translating the exegesis of the words of God into Turkish (kelāmullāh tefsīrini ʿarabīden türkīye tercüme itmekiçün). The conjunction of "terceme" and "tefsīr" suggests that these works are translations of specific tefsīr works into Ottoman Turkish. Upon closer examination, however, it becomes evident that neither the textual nor the para-textual elements contain any information about the source text or indicate that the text in question is a translation of a specific tefsīr work. At this point, it is necessary to consider the rationale behind the designation of these texts as terceme and to examine the significance of the conjunction of "terceme" and "tefsīr" in this context. In my paper, I seek to contextualize a number of these tefsīr texts and, in this way, to open a discussion on the pre-modern understanding of terceme in the Ottoman world.

### 7228 Artemis Papatheodorou (The Metropolitan Museum of Art, New York): The Ottoman legislation on antiquities in the long nineteenth century

In 1869, after many years of regulating the field in a de facto manner, the Ottoman Empire followed Italy (Papal States), Greece and Egypt in introducing an official regulation on antiquities. It thus became one of the first countries around the world to formally regulate this field. The 1869 regulation was short and elliptic but marked the first attempt by the Ottomans to deal in a comprehensive manner with their archaeological heritage. This paper investigates this regulation as well as the subsequent ones introduced in 1874, 1884 and 1906 with a view to shedding light on their nature, aims, strengths and weaknesses. For each regulation, it traces key content, especially issues of ownership and export of antiquities that have always generated a lot of debate: the Ottomans aimed at safeguarding all or as many finds as possible in the country, whereas excavators, most of them foreigners, in getting hold – and exporting – as many objects as possible. This paper also examines the ways in which the regulations were implemented, accounting both for instances of seamless enforcement as well as for challenges encountered, including financial difficulties, the role of the Sultan, and the vast expanse of the Empire where remote

places were hard to monitor and police. Besides the importance of this topic for the study of the Ottoman long nineteenth century, this paper also addresses current needs by heritage practitioners, especially those who work in the fields of provenance research and the restitution of finds from Ottoman lands by providing them with much useful textual and contextual information and analysis.

### 7229 Milena Petkova (University St. Kliment Ohridski, Sofia): Between Mining and Agrarian Mode of Existence – the Case of Chiprovtsi in Ottoman Rumeli (15th – 17th C.)

Across the vast territory of the Ottoman Empire, different regions offered different models that, at the micro level, revealed different nuances of how, at the provincial level, populations experienced and coped with political crises and economic reforms.
The region of Chiprovtsi in present-day Northeastern Bulgaria is just one of these cases on the territory of the former Ottoman Rumeli that provides an opportunity to make observations about the state of the mining and agrarian sector.
It is assumed that the development of mining in the region began in the Middle Ages, and subsequently in the Ottoman period the documents provide information about mines, representatives of the Ottoman authorities to monitor the activity and integrity of the revenue source, and the population remained engaged both in mining and in agriculture. In the 16th century, compared to the other settlements in the region, Chiprovtsi led the Ottoman state with recorded revenues, but the miners in the region were not covered in the usual registrations made for the miners. The 17th century and the times of economic challenges represent the transformation of the economic model of the settlements, the decline of the mining industry and the reorientation of the population towards agriculture and trade.
The case of Chiprovtsi is a model of a case study, based on rich source material presents the impact of the reforms initiated by the central government, the reaction of the population in the province, the mechanisms that at the provincial level managed to ensure the preservation of the economic status of the region.

### 7230 Lucie Drechselová (EHESS, Paris): Women's memory as collective memory: Turkey's political generations and female autobiographies

Two political generations were born from the 1960s and 1970s social movements and revolutionary politics in Turkey: the '68ers and the '78ers. Nowadays, the veteran revolutionaries have become prolific autobiographers. Their autobiographical memory production has reached more than 250 titles. This contribution looks specifically at women's autobiographies to challenge the myth of women's absence from the generational memory. Il makes the conceptual case to qualify veteran female revolutionary memory as a form of collective memory by expanding Jeffrey Olick's process-relational analysis of collective memory (Olick 2005). Following Olick's model, the contribution suggests that there are periods of scarcity as well as of the expansion in women's memory production. They can be explained by joint analysis of the macropolitical context, former group dynamics, and biographical pathways of authors. The issue of collectiveness of women's memory is examined through a set of criteria: quantity, boundaries, coherence, and mnemonic agency. The gendered perspective allows for intergenerational reading of revolutionary activist memory by revisiting the generational boundaries and bringing together '68 and '78 generations (criterion of boundaries). It is based on a corpus of 75 female-authored autobiographies including life stories of over 200 women that haven't yet been analysed together (issue of quantity). It addresses women's memory as a textual community and degree of internal coherence of their memory production (issue of coherence). Put together, both women's writing strategies and post-publication experiences add up to elements of a gendered mnemonic agency.

### 7233 Tobin Johnson (University of Maryland College Park): Miraculous Gender Transition and Saintly Succession: How and Why Halife Sultan Became a Man

According to the Makalat-ı Seyyid Harun, after the death of the fourteenth-century saint, there was a dispute over who would inherit his poition: his adult, educated daughter Halife Sultan, or his young nephew. Female leadership of Sufi convents was not unknown, but it was unusual. In this case, the Makalat tells us Halife Sultan succeeded in an atypical fashion, by miraculously becoming a man, before leading the convent for many years.

Or perhaps not. First, the Makalat preserves another story about the circumstances under which Seyyid Harun's daughter Halife changed genders: in an earlier passage, Seyyid Harun changes his daughter into a man to obstruct another prominent dervish's marriage proposal. Second, the narrative was written two centuries later by a descendant of the family. Regardless of its veracity, this miraculous sex change narrative provides an alternative genre window to previously studied medical discourse on gender changes and reveals, both because it is embedded in the account of a saint's life, and because Halife Sultan is a traceable historical individual instead of an abstract figure or the anonymous subject of a sensational anecdote.
Scholarship on this medical discourse has assumed its subjects are people with intersex conditions. In some cases, they probably were – but the boundaries between intersex conditions, transgender identities and other cross-gender lives are complex and historically contingent. I place the Makalat in conversation with both medical and gender history, considering what we can know about Halife Sultan, and how this narrative can help us understand gender ambiguity and change in both the fourteenth and sixteenth centuries.

## 7234 Gökçe Özder (Istanbul): Neden Bir Türk Çocuk Edebiyatı Tarihi Kitabı Yok

Bu çalışma, ilk örnekleri 1870'li yıllarda görülen Türk çocuk edebiyatının tarihinin yazılmamış olmasını eleştirel bağlamda ele alacak ve bu eksikliği, ulus-devletlerin tarih yazımında izledikleri temsiliyet politikaları üzerinden inceleyecektir. Türkiye'de çocuk edebiyatına dair kapsamlı bir tarih kitabının olmaması, yalnızca edebiyat alanında bir boşluk değil; aynı zamanda çocukların toplumsal ve kültürel geçmişin inşasındaki konumlarına yönelik bir kayıtsızlığı da işaret eder. Bu çerçevede, Türkçeye "çocuk düşmanlığı", "çocukçuluk", "çocukizm" gibi biçimlerde çevrilebilen childism teorisinden yararlanılarak çocuklara yönelik tarihsel ve edebi temsillerin eksikliğinin, onların ulusal anlatının dışında bırakılmasına nasıl katkıda bulunduğu irdelenecektir. Çocuklara yönelik tarihsel önyargıları ve onların sıklıkla göz ardı edilmesini eleştiren bir yaklaşım olan childism, çocukları toplumsal yapılar ve politikaların nesnesi konumunda olmasını sorgular. Bu teori ışığında, Türk çocuk edebiyatı tarihinin yokluğu, çocukların kültürel mirasta yer bulamamalarının bir yansıması olarak değerlendirilecektir.
Ulus devletleşme sürecinde "bugünün küçükleri, yarının büyükleri" olarak görülen çocuklar için yazılmış edebî ürünler de bu araçsallığın izlerini taşır. 1908'den sonra eğitimci Satı Bey'in eksikliğini görmesiyle üretimi hız kazanan çocuk edebiyatı ürünleri yine Satı Bey tarafından "edebiyat-ı tıfıl" biçiminde kavramsallaştırılır ve devrin ünlü edebiyatçılarının çocuk edebiyatına karşı kayıtsızlığı eleştirilir. Bu bağlamda, hem ulusal tarih yazımının başladığı hem de "makbul vatandaş" yetiştirme arzusunun ortaya çıktığı kritik bir dönem olan 1908-1923 arası "Neden bir Türk çocuk edebiyatı tarihi kitabı yok" sorusuna cevap aranmak üzere ele alınacaktır. Satı Bey'in teşvikiyle yazılan çocuk edebiyatı ürünleri çevresinde dönen tartışmalara ve ana akım edebiyat tarih yazımı üretimine eleştirel gözle bakılarak bahsi geçen soruya muhtemel cevaplar aranacaktır.

## 7235 Özlem Atik (Istanbul): Humor as Inventive Connection: Kinship, Power, and Memory in Dersim

Humor is a dynamic narrative tool that facilitates the creation of inventive connections, offering a subversive means of reworking histories, mythologies, and power structures. It challenges the seriousness of traditional ancestor stories, religious myths, and historical narratives, often questioning heteronormative cultural frameworks. This presentation explores how humor, particularly in fable-like stories, serves to reflect and challenge power relations, acting as a vehicle for the marginalized to express their agency. Drawing from ethnographic research conducted in Dersim, Turkey, I examine how humor involving animals—especially in stories about bears—plays with the boundaries of human and animal identity, highlighting the fluidity and ambiguity of both categories.
A key example from my research is comedian Berkin Sariataş's humor, which reverses the traditional narrative of migration from Dersim to Europe, particularly to Germany, starting in the 1960s. Through parody, Sariataş dismantles the conventional portrayal of migration, offering comedic relief from the community's traumatic history. At the same time, his humor reflects the persistence of collective memory and identity, which continues to shape the community's social fabric. By drawing on Donna Haraway's concept of "inventive connection," this presentation will demonstrate how humor not only subverts dominant cultural narratives but also creates new forms of kinship and relatedness, providing a powerful tool for coping with historical trauma and reinforcing collective identities.

## 7236 Sena Şen Kara (Boğaziçi University): Modernleşmenin Unutulmuş Anlatıları: Halide Nusret Zorlutuna'nın Romanlarında Kadın Özneler

Halide Nusret Zorlutuna, milliyetçi kimliği ve şairliğiyle geniş çapta tanınan bir Cumhuriyet dönemi entelektüelidir. Romanları ise bu tanımların gerisinde kalır ve Türk edebiyat tarihi kanonundaki modernleşme anlatıları arasında yer almaz. Oysaki, ilk üç romanı olan Küller (1921), Sisli Geceler (1922) ve Gül'ün Babası Kim? (1933), mikro-tarih perspektifiyle ve toplumsal cinsiyet dinamikleri açısından incelendiğinde modernleşme sürecine dair kadın bakışını öne çıkaran önemli katkılar sunma potansiyeline sahiptir. Bu eserler dönemin yaygın tutumunun aksine, kadın deneyimini meselenin odağına yerleştirerek kadın karakterlerin özne pozisyonunu güçlendirir. Böylece modernleşme deneyimini daha demokratik bir düzlemde tartışmaya imkan sağlar.
Kuramsal olarak, Joan Wallach Scott'ın toplumsal cinsiyetin tarih yazımındaki rolüne dair görüşleri temel alınarak 'her-story' yaklaşımına başvurulacaktır. Bu yaklaşım kadınların tarihsel süreçlerdeki yerini görünür kılmayı ve mevcut erkek egemen anlatıları sorgulamayı hedefler. Halide Nusret'in eserleri bu perspektiften ele alınarak, kadınların tarihsel deneyimlerinin modern Türkiye tarihi literatüründeki yerine dikkat çekmek ve Erken Cumhuriyet dönemi edebi kanonunu sorgulamaya açmak amaçlanmaktadır. Yakup Kadri ve Peyami Safa gibi kanonik yazarlar modernleşme tartışmalarında öne çıkarken, aynı dönemde üreten çoğu kadın yazarların eserleri görmezden gelinmiştir. Halbuki Halide Nusret gibi pek çok romancı eserlerinde modernleşme ve kadın ilişkisini daha içeriden ve özgün bir bakış açısıyla ele alarak, genellikle göz ardı edilen duygusal ve toplumsal katmanları ortaya koymuşlardır. Edebiyat tarihi çalışmalarındaki mevcut kategorizasyonun sınırlarını sorgulamak ve tartışma zeminini genişletmek için bu yazarların eserlerini literatüre dahil etmek. Böyle bir yaklaşım, hem edebi kanonun dışında kalan unsurları, hem de modernleşmenin hedef aldığı kadınların tarihsel deneyimlerini görünür kılabilir.

## 7237 Sena Şen Kara (Boğaziçi University): Feminist History Writing and the Diaries of Halide Nusret Zorlutuna: Unveiling Contradictions in Women's Roles in Early Republican Turkey

Halide Nusret Zorlutuna, a prominent figure in Turkish literature, is often perceived as endorsing traditional roles for women, emphasizing domesticity and motherhood in her works. However, a closer examination of her personal writing reveals a more complex relationship with these roles. In her diary, written between 1929 and 1930, Halide Nusret chronicles the birth of her son and the subsequent period, offering intimate insights into her private life. Despite her public idealization of women's domestic roles, the diary entries suggest she finds little fulfillment in them. This discrepancy between her public endorsements of traditional roles and her inner frustrations in private life underscores the need for a nuanced understanding of women's lives during this period.
Halide Nusret's dilemma was inherent in the women's policies of the new republic. During this period, Turkey's state policies towards women progressed in two directions. On one hand, the state sought to increase the public visibility of women. On the other hand, women were increasingly defined by their household roles. This dual approach created a kind of "schizophrenic existence" for Kemalist women, as noted by Şirin Tekeli. Halide Nusret's diary highlights the potential of analyzing individual experiences alongside state policies to gain a comprehensive understanding of the history of Turkish women.
Current literature on Turkish women's history often overlooks the private sphere, focusing predominantly on public roles and achievements. By examining Halide Nusret's diary, this presentation underscores the necessity of integrating both public roles and personal struggles to fully understand the multifaceted nature of women's emancipation in Turkey.

## 7238 Tommaso Stefini (Sabancı University, Istanbul): Europeans "owning" urban property in seventeenth-century Galata

This paper explores conceptions and practices of owning urban property among European merchants and diplomats in seventeenth-century Galata. Ottomanist scholarship has long agreed that foreigners could not own real estate in Ottoman cities before the Tanzimat reforms in the nineteenth century. However, recent research based on Ottoman court records (sicil) shows that, as early as the eighteenth century, European diplomats and merchants in Ottoman provincial centers registered the acquisition of urban properties, like dwelling spaces, as mülk (private property) in Qadi courts. At the same time, European sources contain numerous references to "urban properties" (beni stabili in Venetian sources) bought and owned by Europeans in Ottoman cities before the nineteenth century. However, a critical analysis of what the Ottoman authorities actually meant for "private

property"/mülk in an urban setting in different historical periods and contexts is still lacking, as is a systematic study of property transactions involving European nationals throughout the empire.
Employing Ottoman administrative, legal, and fiscal records and European diplomatic correspondence, this paper illustrates how various Ottoman and European actors, including merchants, ambassadors, and Ottoman administrative and legal officials, understood and dealt with urban property in Galata in the first half of the seventeenth century. It demonstrates that what Ottoman and European individuals conceived as "urban property" differed considerably. On the one hand, the Ottoman authorities in the seventeenth century did not formally legislate against the ownership of urban properties by foreigners, and the actual number of properties, above all residential buildings, owned by foreigner as mülk was very low. On the other hand, European officials and merchants considered and traded a considerable number of urban dwellings in Galata and in Beyoğlu as "private property," which Ottoman legal records show as belonging to either Ottoman subjects or waqfs.

## 7240 Hicham Bouhadi (Universität Münster): One Text, Three Variations: Comparing Three Translations of Ibn Khallikān's Wafayāt al-Aʿyān into Ottoman Turkish

Ibn Khallikān's Wafayāt al-Aʿyān wa-Anbāʾ Abnāʾ al-Zamān ("Deaths of Eminent Men and History of the Sons of the Epoch"), a thirteenth-century Arabic biographical dictionary compiled in Mamluk Cairo and Damascus, has been translated many times over the centuries in various parts of the Islamic world, including in the Ottoman Empire. The first known translation of the Wafayāt into Turkish is that by Meḥmed b. Meḥmed Rodosīzāde (d. 1701), completed in 1681 and commissioned by the Ottoman grand vizier Merzifonlu Ḳara Muṣṭafā Paşa. This translation is incomplete, encompassing only 188 biographies out of the full 862 documented biographies in the original work. It is preserved in at least 42 manuscript copies worldwide and was published in a two-volume lithograph edition in Istanbul in 1864. After Rodosīzāde, Ebū Bekir Efendi (d. 1722), also produced a further partial translation of the Wafayāt, of which only about 107 folios survive in a single manuscript. Finally, another partial translation emerged in the mid-nineteenth century by the Ottoman poet Dramalı Ḥasan Ḥaydar Paşa (d. 1853), comprising approximately 132 folios, extant in a single autograph manuscript.
This presentation will undertake a comparative analysis of these three extant Turkish translations of Wafayāt al-Aʿyān. In the course of this analysis, I will contextualize the translations by analysing their motives and contexts of production, while also conducting a textual comparison of a select number of common biographies. Through this comparative approach, I will analyse the differing translation methodologies employed in these three versions of the same text and strive to identify any potential adaptations or alterations.

## 7241 Uldanay Jumabay (Nazarbayev University, Astana/Kazakhstan): The semantics of Kazakh evidential copula eken

The paper investigates the semantics of the evidential copula eken in Kazakh in comparative perspectives. Evidentiality (indirective) as a verbal property, is found in most of the languages of the world. Languages differ in how the source is learned and how this information source is expressed. Evidentiality primarily refers to the grammatical marking of information sources, namely whether it is a reported speech, first-hand or non-first-hand knowledge, or obtained by hearing or smelling, etc. In Turkic languages, evidentiality indicates hearsay, inference, and perception, and it is marked by specific morphological operators, i.e. suffixes and particles. The evidential copula eken is used in both verbal and nominal sentences, expressing various evidential connotations. Compared to the verbal inflectional marker of evidentiality {-(I)p}, it is claimed that the evidential copula eken is more flexible in terms of its combination with other viewpoint-aspect operators. Furthermore, depending on the context and pragmatic environment, eken-based evidential construction covers a wide range of information sources, such as sudden discovery, new realization, admiration, irony, surprise, politeness, scepticism, etc., in addition to expressing hearsay, inference and perception. The source of information can vary with respect to the morphosyntactic factors of the eken-based evidential construction, in particular, it can refer to various meanings in indicative and interrogative sentences. Finally, it is argued that due to the contact-induced factors, evidentiality in Kazakh spoken as in China, is structurally influenced by Uyghur, utilizing double evidential marking of {-(I)p} and eken in a sentence, which is atypical in Standard Kazakh.

## 7242 Gökhan Şilfeler (Niedersächsische Akademie der Wissenschaften zu Göttingen): Digitalisierung altuigurischer Wörterbücher: Ein Beitrag zur Erhaltung sprachlichen Erbes

Die Digitalisierung von Wörterbüchern ist von zentraler Bedeutung für die Bewahrung und den Zugang zum sprachlichen und kulturellen Erbe, was auch das Altuigurische einschließt. Ziel dieses Vorhabens ist es, gedruckte uigurische Wörterbücher in eine digitale Form zu überführen, um einen digitalen Zugang zu gewährleisten und ihre langfristige Erhaltung sicherzustellen. Mithilfe des Programms Oxygen XML wird eine strukturierte und maschinenlesbare Form der Wörterbücher erstellt, die sowohl die Veröffentlichung im Internet erleichtert, als auch ihre Integration in digitale Sprachressourcen und zukünftige Forschungen ermöglicht.
Die Digitalisierung macht die Inhalte der Wörterbücher einem breiteren Publikum zugänglich und schafft neue Einsatzmöglichkeiten, etwa für semantische Analysen oder maschinelles Lernen. Dadurch wird die Bedeutung der altuigurischen Sprache bewahrt und ihre Nutzung in der digitalen Welt gefördert.
Der Vortrag stellt ein innovatives Verfahren zur Erstellung digitaler Wörterbucheinträge für das Altuigurische vor. Dabei wird gezeigt, wie Oxygen XML genutzt wird, um die komplexen Strukturen altuigurischer Texte zu modellieren und semantische Beziehungen zwischen den Einträgen herzustellen. Die so erstellten digitalen Ressourcen ermöglichen nicht nur eine umfassende Suche und Analyse, sondern bieten auch die Grundlage für die Entwicklung von Sprachlernwerkzeugen.

## 7244 İlhan Süzgün (Güngören/Turkey): Kerime Nadir'in Hikâyesi: Popüler Başarı, Kanonik Red

Türk edebiyatının popüler kadın yazarlarından Kerime Nadir (1917-1984), 1930'lu yılların ortalarından itibaren edebiyat dünyasında adını duyurmuş ve kısa sürede popüler edebiyatın en önemli isimlerinden biri olmuştur. Romanları, Cumhuriyet, Milliyet, Tercüman ve Akşam gibi dönemin önde gelen gazetelerinde tefrika edilmiş ve geniş bir okur kitlesine ulaşmıştır. Henüz on altı yaşında yazmaya başlayan Kerime Nadir, hayatını kaybettiğinde geriye kırk bir roman, iki hikâye ve bir anı kitabı bırakmıştır. Romanlarının neredeyse yarısı, dönemin ünlü yönetmenleri tarafından Türk sinemasına uyarlanmış, bazıları ise iki defa filme çekilmiştir. En başta sinemaya uyarlanan romanları olmak üzere eserlerinin pek çoğu sıklıkla yeniden basılmış ve okuyucuyla yeniden buluşmuştur.
Ancak, Kerime Nadir'in bu denli geniş bir okur kitlesine sahip olmasına ve eserlerinin sinemaya uyarlanarak popülerlik kazanmasına rağmen, Cumhuriyet dönemi edebiyatının kanonik yazarları arasında kabul görmemiş, edebiyat eleştirisi ona kayıtsız kalmıştır. Edebiyat çevrelerinde ve akademik çalışmalarda genellikle dışarıda bırakılmış, âdeta Türk edebiyatında "misafir yazar" olarak değerlendirilmiştir. Yapıtları "hafif aşk" romanları olarak görüldüğü gibi okur kitlesi de yeterince eğitimli bulunmamış, hatta "pembe roman" okuru kadınlara hitap eden kadın bir yazar olduğu iddiası da dile getirilmiştir. Bu bildiride, Kerime Nadir'in popüler romanın "kraliçesi" kabul edilmesine rağmen Türk edebiyatının kanonik yazarları arasında neden yer almadığı, özellikle kanon-popüler edebiyat ve kanon-kadın yazar ilişkisi üzerinden incelenmesi amaçlanmaktadır.

## 7246 Dilek Seniha Cenez Ülker (İstanbul Aydın Üniversitesi): Sulh u Salâh ve Dostluğa Mugayîr: 1673-1676 yılları Arasında Vasvar Antlaşması'na Dair Yaşanan Problemler

Osmanlı-Habsburg ilişkileri, başlangıcından itibaren inişli çıkışlı birçok safhadan müteşekkildi. Her iki devletin olumsuz birçok koşulun bir araya gelmesiyle aralarında yaşadığı problemler askeri mücadelelere ve nihayetinde ise diplomatik yollarla akdedilen antlaşmalar ile sonuçlanmaktaydı. Osmanlı Devleti'nin desteklediği Erdel Prensi George II. Rákóczi'nin II. Kuzey Savaşı'nda İsveç'i desteklemesi, dolaylı olarak Osmanlı-Habsburg ilişkilerini de olumsuz bir yöne sevketmişti. Osmanlı kroniklerinde ''Raba/Raab Vak'ası'' olarak bilinen St. Gotthard Savaşı ve ardından imzalanan Vasvar Antlaşması da Habsburg ilişkilerinin doğası gereği yaşanan gelişmelerden sadece biriydi. 1 Ağustos 1664'te Raab nehri kenarında gerçekleşen St. Gotthard Muharebesi Osmanlı ordusunun mağlubiyeti ile sonuçlanmıştı. Sadrazam Fazıl Ahmet Paşa bu yenilginin ardından yaşanabilecek büyük bir krizi engellemek için Habsburg ile anlaşma zemininin oluşmasına sıcak bakmıştı. Aynı şekilde Habsburglar da kazanılan askerî başarının diplomasi ile pekiştirilmedikçe daimî bir kazanç sağlayamayacaklarının farkındaydılar.
10 Ağustos 1664'te yapılan ve 10 maddeden oluşmakta olan Vasvar Antlaşması'nın ardından uzun bir süre Osmanlı ve Habsburg orduları arasında bir savaş gerçekleşmemişti. Antlaşmanın 20 yıl süre boyunca geçerli kalacağının tasdiki, her iki tarafın da uzun süreli mücadelelerdeki yorgunluğunun bir tezahürüydü. Ancak Vasvar antlaşmasına rağmen serhad boylarında bazı sorunlar yaşanmaktaydı. Habsburg elçilerinin sadrazam Fazıl Ahmed Paşa ve halefi Merzifonlu Kara Mustafa Paşa'ya sundukları mektuplarında sorunlar

maddeler halinde anlatılmaktaydı. Bu sorunların geneli Orta Macar askerleri ile yaşanan olumsuzluklardı. Bu bildiride 1673-1676 yılları arasında Osmanlı-Habsburg serhaddinde bulunan Varad, Eğri, Uyvar ve Budin'de yaşanan sorunlar Habsburg daimi elçisinin mektupları çerçevesinde ortaya konacaktır. Avusturya Devlet Arşivi'nde (Österreichisches Staatsarchiv) Haus-, Hof-und Staatsarchiv bünyesindeki Türkische Urkunden tasnifinde bulunan ve İskerletzâde İskender olarak tanınan tercüman Mavrokordato'nun Türkçeye tercüme ettiği belgeler ile Habsburg serhaddinden gelen şikayetler değerlendirilecektir.

## 7247 Johanna Chovanec (University of Vienna) & Emre Sakarya (University of Vienna): Autistische Stimmen aus der Türkei: Literarische Repräsentation und kultureller Diskurs

Gesellschaftliche Diskurse über Autismus beruhen historisch auf psychiatrischen Perspektiven, die auf die klinischen Beobachtungen von Leo Kanner und Hans Asperger zurückgehen. Im medizinischen Kontext wird Autismus oft im Zusammenhang mit Abweichungen von sozialen Normen definiert. So beschreibt das aktuelle Diagnostische und Statistische Manual Psychischer Störungen (DSM-5, 2022) die „Autismus-Spektrum-Störung" (ASS) etwa durch anhaltende Defizite in der sozialen Kommunikation sowie durch eingeschränkte und repetitive Verhaltensmuster. Neben der medizinischen Perspektive haben auch kulturelle Darstellungen von Autismus die öffentliche Wahrnehmung maßgeblich geprägt. Populäre Romane und Fernsehserien verstärken beispielsweise das Klischee des „sozial eigenartigen", aber kognitiv außergewöhnlich begabten Autisten. In den vergangenen Jahren haben autistische Schriftsteller*innen – insbesondere im anglophonen Raum – diese Stereotype zunehmend infrage gestellt, indem sie Autismus in eigenen literarischen Werken thematisieren. Autistische Autorinnen und Autoren publizieren Romane, Gedichte, Memoiren und Comics, um Autismus aus einer Innenperspektive als Ausdruck neurodivergenter Wirklichkeit und damit als relative Andersartigkeit darzustellen. Der Vortrag untersucht, ob – und in welchem Ausmaß – sogenannte „autistic writings", ein vor allem im globalen Norden dominantes literarisches Phänomen, in der zeitgenössischen Literaturlandschaft der Türkei auftreten. Inwiefern wird Autismus in der türkischen Literatur thematisiert, und tragen neurodivergente Autorinnen und Autoren zu diesem Diskurs bei? Durch die Verbindung literaturwissenschaftlicher Analysen mit Erkenntnissen aus den Neurodiversity Studies und der Critical Autism Studies untersucht der Vortrag, ob türkische „autistic writings" das Neurodiversitätsparadigma aufgreifen oder einen pathologisierenden Diskurs fortschreiben. Wird Autismus in diesem Zusammenhang als Störung, oder als eine Form von Andersartigkeit dargestellt? Der interdisziplinäre Ansatz hat zum Ziel, das Verständnis kultureller und literarischer Repräsentationen von Autismus im globalen Kontext zu erweitern.

## 7248 Barış Yılmaz (University of Szeged, Hungary): Deconstructing the Tradition: Animal Symbolism and the Hunt Motif in Murathan Mungan's Cenk Hikayeleri

Murathan Mungan's Cenk Hikayeleri (Battle Stories) is a collection of six stories, four of which are structured around pairs of central characters. The narratives delve deeply into the oppressive forces of tradition and societal expectations, particularly as they shape and constrain the lives of young men. Mungan explores how these pressures manifest, employing powerful animal symbolism, with the recurring motifs of the deer and the snake standing out prominently. Through these symbols, the collection also functions as a rich allegory for the broader struggles within Turkish society.

Central to the collection is the motif of the hunt, which underscores the tension between predator and prey, dominance and vulnerability. The deer, often associated with grace and fragility, becomes a symbol of innocence and the precarious position of those who are oppressed and dominated. Meanwhile, the snake, aligning with mythical creatures such as Shahmaran, embodies danger, transformation, and entrapment. These animal symbols, combined with the hunt motif, transcend individual struggles, providing a broader allegorical critique of societal structures, cultural fractures, and the tensions between tradition and modernity.

By intertwining traditional motifs with contemporary issues, Cenk Hikayeleri offers a nuanced perspective on the enduring cultural struggles in Turkish society. The collection exemplifies how modern literature can engage with age-old symbols to articulate both personal and collective dilemmas. Analyzing these stories through the lens of animal studies and allegory opens new avenues for interpreting the intersection of literature, culture, and symbolism in contemporary Turkish prose.

## 7252 Ayşegül Adanır (Eötvös Loránd University, Budapest): De-Ottomanization and National Identity: Architectural Heritage and Memory in the Balkans

The process of de-Ottomanization in the Balkans is a complex narrative of cultural transformation driven by political, social, and national interests. The legacy of the Ottoman Empire, which dominated the region for over 500 years, continues to shape national identities and the architectural heritage of the Balkans. Following the fall of the Ottoman Empire, newly established nation-states embarked on efforts to distance themselves from their Ottoman past, particularly through the destruction and reinterpretation of architectural monuments and urban spaces. This study explores the role of architecture in the formation of national identity in the Balkans, focusing on the transformation of Ottoman architectural heritage through the lens of de-Ottomanization. Key to this process is the reinterpretation of cities such as Skopje, where initiatives like the "Skopje 2014" project have sought to reshape national memory through architectural restoration and symbolic monuments. The study also examines the ongoing influence of Türkiye's cultural diplomacy in the Balkans, particularly through restoration projects funded by Türkiye, which aim to preserve Ottoman heritage and strengthen cultural ties. Through this research, the paper analyzes how the remnants of Ottoman architecture in the Balkans serve as both a site of historical contestation and a tool for national identity formation in the post-Ottoman era. The Balkans, as former imperial lands of the Ottoman Empire, offers a significant representation of transformative power throughout its historical process. This cultural heritage of the Ottoman Empire had considerable impacts and paradigm shifts, which also shaped the architectural heritage of the empire.

## 7253 Mairéad Smith (Brown University, Ireland): Blood and Betrayal: Kirîvatî as Chronotopic Kinship in Iraq's Jazīrah

What would it mean to center kinship in analyzing ethnic and sectarian violence, and how might women's histories of unmet kinship obligations reshape understandings of repair in al-Jazīrah's fractured landscape? Drawing on Bakhtin's (1981) notion of the chronotope, which links time and space in narrative, this paper examines how Êzîdî, Kurmanc, and Arab women's oral histories invoke the "there-then" within the "here-now" (Rutherford 2015; Silverstein 2004; Goffman 1974) through the conjuring of kirîv—a form of fictive kinship common in al- Jazīrah formed through male circumcision that creates a "brotherhood of blood" (Açikyildiz 2010) between families across religious divides. By attending to kirîv as a chronotopic formulation, I argue that women's narratives illuminate an alternative mode of history-telling rooted in kinship, which lies outside current dominant frames of understanding violence. These kinship-centered histories challenge the linear temporality of transitional justice and the nation-state's "homogeneous empty time" (Benjamin 1968). Instead, they situate political and moral struggles within the realm of blood bonds and betrayals, offering a new lens for understanding the ideological and emotional content of this post-Ottoman space. Through a close analysis of women's oral histories, this paper argues that feminist attention to women's kinship narratives not only reconfigures historical memory but also opens space for rethinking the temporal and moral logics of violence and repair in post-Ottoman regions. By foregrounding women's histories of kirîv, I highlight the transformative potential of kinship as a site of both rupture and possibility in navigating fractured pasts.

## 7254 Can-Deniz Yılmaz (Universität Hamburg): Ahmet Emin Yalmans Regierungskritik in den Leitartikeln der Tageszeitung Vatan Ende 1941

Im autoritären Umfeld des Einparteiensystems machte der Journalist Ahmet Emin Yalman Ende des Jahres 1941 in seinen Leitartikeln, u.a. in der Publikationsserie Berraklığa Doğru, in der Tageszeitung Vatan, mit einer kritischen Bilanz zur Regierungspolitik auf sich aufmerksam. Trotz der gesetzlichen Einschränkungen gegenüber der Presse wagte er es, seine Bedenken hinsichtlich der Umsetzung der kemalistischen Prinzipien, der Sechs Pfeile, u.a. den Laizismus und Etatismus betreffend, zu äußern. Das Erscheinungsverbot nach der Veröffentlichung der Leitartikel blieb während des Zweiten Weltkrieges nicht die einzige Sanktionierung von Seiten des Staates gegenüber der Vatan und ihrem Chefredakteur Ahmet Emin Yalman.
Der Vortrag möchte auf der inhaltlichen und sprachlichen Textebene der erwähnten Leitartikel erläutern, wie trotz einer rigorosen Pressepolitik gegenüber oppositionellen Stimmen von Yalman Kritik an fundamentalen kemalistischen Grundsätzen und der Regierung geäußert wurde.
Die im Rahmen der Masterarbeit durchgeführte Untersuchung setzt an der Methode der Historischen Diskursanalyse an, mit der invisible Perspektiven nichtstaatlicher Akteur*innen, wie Yalman, in den Mittelpunkt gerückt und sichtbar gemacht werden können. Der Fokus liegt auf den Narrativen und Argumenten derer sich Yalman in seinen kritischen Ausführungen bedient und auf den sprachlichen Vermittlungsstrategien, die er gezielt in den Äußerungen von Kritik nutzt oder auch vermeidet.

Die gleichzeitige Bezugnahme auf liberale, rationalistisch-positivistische und islamistische Ansätze spielt in der Analyse von Yalmans Texten eine besondere Rolle und kann nicht ohne eine Kontextualisierung der sozialen Machtverhältnisse nachvollzogen werden. Anhand von Beispielzitaten zeigt der Vortrag auf, welche Erkenntnisse eine Quellenanalyse von Leitartikeln über den Handlungsspielraum und die Grenzen für Journalist*innen in der Phase des Zweiten Weltkrieges für weitere Forschungsfragen gewinnt.

### 7256 Behlül Özkan (Özyeğin University, Istanbul): West Germany's Support for the September 12 Military Regime in Turkey

The September 12, 1980 coup marked the beginning of a three-year military regime, during which some of the most profound social, economic, and political transformations in Turkey's history were enacted. This study examines the role of Turkey's Western allies in the events leading up to the coup, with a particular focus on the Federal Republic of Germany (FRG). Since the late 1950s, the FRG had been Turkey's largest trading partner and a significant economic investor. By 1979, as Turkey's economy descended into crisis, the FRG assumed leadership of the international aid committee tasked with orchestrating its recovery. Viewing Turkey as on the verge of collapse due to internal political instability and regional crises, Bonn supported the military regime that assumed power in this NATO frontline state during the Cold War, perceiving it as a necessary step toward restoring political stability.
A striking aspect of the September 12 military regime was how the Turkish generals leveraged the Western Alliance's prevailing fears of communism. By doing so, they effectively neutralized the Federal Republic of Germany's (FRG) potential criticism of the regime's human rights violations and democratic breaches. Simultaneously, they ensured that the external financial assistance needed to address Turkey's economic crisis was orchestrated under FRG's leadership.

### 7258 Paulina Dominik (Tel Aviv University, Israel): From refugees to agents of empire?: Polish political émigrés and imperial agency in the nineteenth-century Ottoman Empire

Following the final demise of Poland-Lithuania in 1795, the Ottoman Empire - alongside France and Britain - was a chief destination for Polish political émigrés. Throughout the nineteenth century, stateless Poles fled to Istanbul, hoping to secure Ottoman support for their efforts to regain national independence. The Polish presence in the Ottoman Empire was not limited to activities aimed at restoring an independent state. Rather, the émigrés also participated in the enterprises connected to the Ottoman reforms of the Tanzimat Era (1839–76). The chief political figures of the Ottoman state, in need of specialists, welcomed the services of these military veterans turned exiles. By exploring the involvement of Polish political émigrés in the Ottoman reforms with a focus on their participation in developing the imperial infrastructure, this paper examines their imperial agency and role in the trans-imperial movement of ideas and practices between Central-Eastern Europe and the Ottoman Empire. Adopting a microhistorical approach and mobilising archival records, correspondences and memoirs, I follow a group of émigrés employed as engineers, first at the construction of telegraph lines and subsequently of roads and bridges. Valued by and valuable to the host country, these émigrés offered their services and knowledge to the project of imperial state-building. I enquire into their attitudes towards their services and the Ottoman statesmen's perception of these émigrés' contributions to the Ottoman transformations. This paper underscores the importance of the late Ottoman Empire as a space of imperial rivalries, on the one hand, and, on the other, of the Central-Eastern European émigré social capital for these individuals' trajectories. As this paper demonstrates, as the Ottoman Empire evolved for these émigrés from a destination of exile into a space of opportunities, they acted as imperial agents who contributed to transforming the Ottoman landscape and environment and aiding regulation and governance.

### 7260 Marco Dimitriou (Universität Münster): Late Ottoman Manuscripts in Western Staff Notation: Scribes, Conventions and Adaptations

With the dissolution of the mehterhâne in 1826 and its replacement by a military band based on the Western European model under the direction of Giuseppe Donizetti, the first systematic teaching of music using Western staff notation began in the Ottoman Empire. Although initially used for notating Western music in accordance with the reformed repertoire of the new Muzika-i Hümâyun, Donizetti was already concerned with the compatibility of the pitch system of Ottoman art music with the theoretical requirements of Western staff notation. As the 19th century progressed, Western staff notation spread among musicians in Istanbul and by the first third of the 20th century a considerable corpus of manuscripts had emerged in which the repertoire of Ottoman art music was notated. Naturally, one encounters similarities but also specific differences in the approach of the

individual scribes, as the adequacy of the representation of makâm-based music using Western staff notation is still debated today. However, as the scribes and dates of origin of the manuscripts are unknown in most cases, a clear chronological ordering is difficult. By means of close readings of selected examples, this paper will examine the extent to which the notational conventions followed by the scribes in comparison with the physical material shed light on the background of the manuscripts written in Western staff notation. It will also be investigated whether epoch-specific music-theoretical paradigms necessarily coincide with notational parameters.

### 7262 Semih Pelen (Universität Münster): Musical Exchange Between the Scribes, Reflecting on the Manuscripts in the Levon Hancıyan Collection

The Levon Hancıyan collection, now housed in the Ottoman state archive, consists of a large number of manuscripts and printed materials. An important part of this collection, which was sold to Ankara Radio in 1942 by Levon Hancıyan (1857–1947) himself, consists of handwritten notebooks including music scores notated with Hampartsum notation. Although a close examination of these notebooks, most of which date to the late 19th and early 20th centuries, suggests that they were written by a group of different scribes, there is often no information on the manuscripts about the identity of these individuals. In this presentation, the speaker will share his views on the possible scribes of the anonymous manuscripts in the Levon Hancıyan collection, based on his intertextual findings and the biographical information found in musicological sources. Thus, he aims to provide a detailed framework about the content of the collection and to draw a picture of the musical exchange between different ethnic and religious groups of late Ottoman period, through the manuscripts examined.

### 7264 Maria Giangkitseri (University of Münster): Critical edition of lost manuscripts on the example of TR-lüne 212-10

The codex TR-lüne 212-10 is part of the collection of Conservatory of the Istanbul University (İstanbul Üniversitesi Nadir Eserler Kütüphanesi). This manuscript written in Hampartsum notation, consisted of instrumental and vocal compositions. This source transmitted a great variety of repertoire and composers mainly of art music as they were performed in Istanbul in the 19th century. The disappearance of the manuscript in 2004 underlines the importance of its content.
The purpose of this presentation is to discuss aspects related to the edition of fragments of the manuscript, the questions that arise from digitized versions of the source, the decisions that the editor has to make regarding the form of the composition, the melody, the rhythm, the palaeographic description.

### 7266 Nejla Melike Atalay (Universität Münster): The Memory and Reproduction of Music in Ottoman Manuscript Culture: A Manuscript of Leyla Saz's Musical Works

This study focuses on a unique Ottoman manuscript that contains musical works attributed to Leyla [Saz] Hanimefendi (1850?-1936). Written in staff notation, this manuscript serves as an informative example of how music was documented, preserved, and reproduced in the late Ottoman period. It bridges the gap between oral traditions and written culture, offering insights into the intersection of individual creativity and collective musical practices.
Its content includes marches for piano, peşrevs, and vocal pieces with block lyrics, encompassing both vocal and instrumental compositions. These works reflect the socio-cultural transformations and new directions in musical production that shaped Ottoman culture from the 19th century onward. The structure and style of the manuscript reveal the diversity and richness of methods used for the written transmission of music during this period.
This presentation explores the manuscript within the broader context of Ottoman manuscript culture, focusing on its role as a repository of musical memory and a tool for creative reproduction. It also addresses the methodological challenges encountered during the preparation of its critical edition and examines how this manuscript enriches our understanding of Ottoman music history and its written legacy.

### 7268 Sema Aslan Demir (Hacettepe University, Ankara): From Modality to the Proximative: The case of *-mAkçI bol-* in Turkmen

In Turkmen, the intentional mood -mAkçI and the copular verb bol- form a complex construction (-mAkçI bol-), which conveys a proximative meaning, referring to the pre-phase of an event perceived as "about to occur." This study examines -mAkçI bol-, in terms of proximative semantics, focusing on the semantic path from intention to proximative meaning. Proximatives indicate an event already relevant to the speaker at the moment of speaking, even though it has not yet occurred (Nevskaya, 2017). According to Johanson (2017), proximatives represent a pre-phase, a preliminary or preparatory stage of a possible subsequent event, conceived as imminent, impending, i.e. as being "about to occur". Previous research has shown that forms denoting intention often serve as sources for proximative semantics (Nevskaya, 2017, p.26). This study explores the shift from intention to proximative, focusing on the semantic and grammatical processes underlying this transition, asking whether linguistic factors such as animacy, actionality, etc., can trigger a proximative reading. In particular, in some contexts -mAkçI bol- conveys exclusively proximative meaning, devoid of modal nuances such as intention or volition.
Data for this research will be collected from Turkmen texts across various genres, providing a comprehensive corpus for analysis. Additionally, a parallel text translation task will be conducted with native Turkmen speakers. This task aims to gather further data and validate the semantic accuracy of proximative readings of -mAkçI bol-. This study seeks to contribute to linguistic research on proximatives, with a specific focus on their occurrence in Turkmen.

## 7269 Elif Becan (Université libre de Bruxelles, Belgium): Contextual Ascription of Acquisition and Loss: the Two-Faced Rule of Nationality in Post-Imperial Turkey (1923-1928)

This paper examines the legal and political processes of naturalization and deprivation of citizenship in post-Ottoman Turkey between 1923 and 1928. It highlights a key disparity: while naturalization was based on Ottoman-era practices, the deprivation of citizenship was shaped by post-war international agreements like the Treaty of Lausanne. The study assesses how the republican authorities designed citizenship laws, particularly the 1927 Decree n° 1041 and the 1928 nationality law, to investigate the role of religious, racial, and economic factors in determining citizenship. Parliamentary discussions and the influence of the 1869 Ottoman subjection law on the new legal framework are also analyzed. By focusing on how these laws redefined nationality, this paper explores how citizenship became a tool for the Republic to consolidate power and manage perceived threats from foreigners and non-Muslims. This paper presentation is part of the panel "Post-Ottoman Law: Continuity and Change."

## 7272 Ayşe Ozil (Sabancı University, Istanbul): Urban property in the port of Galata: Merchant companies, hans, and the development of ownership patterns in the late nineteenth and early twentieth centuries

In the late nineteenth century, particularly from the 1870s onwards, new types of commercial buildings emerged in the business centers of Istanbul. These were modern hans, which were multi-storied office buildings housing business companies. One of the areas where this development was particularly prevalent was the port of Galata. Here, international shipping and trade companies dominated the economic scene against the background of increasing integration of the Ottoman Empire into global economic networks. The construction of the new port around 1895 was necessitated by and in turn accelerated the economic activities and further led to the building of new hans between the Galata bridge and Tophane. All of these developments brought newer attention to urban land and property. This paper explores this economic and spatial change in relation to patterns of property ownership in the port area. What were the dominant forms of property ownership in the port region of Galata? How did the rising business opportunities and the construction of modern hans relate to forms of ownership? How were they juxtaposed with existing patterns during the late nineteenth and early twentieth centuries? How did the construction of modern buildings represent, reflect and constitute property relations in the area? This paper seeks to shed light on these questions by highlighting the role of diverse actors on the ground and their agency in the making of property relations in an urban setting in the late Ottoman period. Specifically, it explores the urban activities of individual merchants and company owners in establishing and using hans. It traces their activities in sales and rentals and considers their position vis-à-vis state agency and the existing vakıf framework. The paper is based on a comparative examination of commercial yearbooks, Ottoman state documentation and Greek archival records.

## 7273 Murat Hatip (Bolu Abant İzzet Baysal Üniversitesi): Cumhuriyet Halk Partisi Genel Sekreterlerine Gelen Şikayet Mektuplarında Yolsuzluk Söylemleri (1943-1946 )

Bu çalışmanın konusu, 1943-1946 yılları arasında toplumun farklı kesimlerinden ve partide çeşitli sorumluluklar üstlenmiş kişilerden iki ayrı CHP (Cumhuriyet Halk Partisi) genel sekreterine ulaşan şikâyet mektuplarındaki yolsuzluk söylemleridir. Bu iki CHP genel sekreteri, Memduh Şevket Esendal ve Nafi Atuf Kansu'dur.

Şikâyet mektupları, CHP genel sekreterlerine her şehirden, her kasabadan gelen on binlerce mektubun önemli bir kısmını oluşturmaktadır. Bu mektuplar, o dönemde tek resmi siyasi temsil mercii olan CHP'nin, genel sekreterlik makamına yazılmış olsalar da çoğu zaman resmi bir üslupla kaleme alınmamışlardır. Fakat buna rağmen birer resmi şikâyet dilekçesi, suç bildirimi ve ihbar olarak işlem görebilmekteydiler. Bu mektuplarla oluşan irtibat ağı, genel sekreterin, halkın durumundan haberdar olma yollarından biriydi. Metodolojik açıdan tarihçiye bir çok sorumluluk yükleyen bu belgeler, parti, devlet ve halk arasındaki ilişkilere dair pek çok bilgi barındırmaktadır. Ayrıca, bu mektuplarda sıradan insanların, parti tabanında siyasi mücadele veren yerel siyasetçilerin ve toplumun ayrıcalıksız kesimlerinin devletle kurduğu iletişimde başvurdukları söylemler bulunmaktadır.

Yerel bağlamdaki siyasi çekişmelerin izlekleri bu mektuplar üzerinden oldukça açık bir şekilde takip edilebilmektedir. Bu çatışmalara dair belgeler, belleklerde bulunan Geç Osmanlı, Milli Mücadele ve Erken Cumhuriyet dönemlerinden hatıralar içermektedir. 1946 yılındaki şikâyetlerde bu çatışmaları bildiren söylemlerin çok partili siyasi rekabete entegre olduğu görülmektedir.

Bu çalışmada, devlet ve toplum arasındaki çok yönlü ilişkiler, toplumun ayrıcalıklı kesimlerinin nasıl güç gösterisinde bulundukları ve ayrıcalıksızların, yoksulların, kadınların ve çocukların talepleri aracılığıyla resmi alanda görünür olma stratejileri izlenebilmektedir. Ayrıca, 1943'ten 1946'ya kadar olan süreçte rejim değiştikçe ve toplumdaki hoşnutsuzluk örgütlü muhalefetlere dönüştükçe şikâyet söylemlerinin de değiştiği savunulmaktadır. Çalışma, hem bu değişimin izini hem de parti, devlet ve halk arasındaki iletişim şekillerini yolsuzluklara dair yapılan şikâyetler üzerinden takip etmeyi amaçlamaktadır.

## 7274 Özlem Yılmaz (Sosyal Bilimler Enstitüsü, Istanbul): Peçuylu'nun Tarih Yazıcılığında Rüya Motifleri: Anlam ve İşlev

Peçuylu İbrahim Efendi tarafından kaleme alınan ve literatürde Târîh-i Peçevî veya Târîh-i Peçuylu olarak anılan eser, 1520-1640 yılları arasında yaşanan siyasi ve sosyal olaylara ışık tutan Osmanlı tarih yazıcılığının en önemli kroniklerinden biri olarak kabul edilmektedir. Eser, yalnızca kendi dönemine dair ayrıntılı bilgiler sunmakla kalmayıp, kendisinden sonra yazılmış pek çok tarihî çalışmaya da kaynak teşkil etmiştir. Okuyucunun dikkatini canlı tutmak isteyen müellif, eserin yalnızca siyasi olayların anlatımına dayalı olmasını engellemiş; anlatımını rüya motifleri, sıra dışı olaylar ve hikâyeler gibi unsurlarla zenginleştirmiştir.

Rüya motifleri, Osmanlı tarih yazıcılığında tarihçilerin sıkça başvurduğu bir anlatım yöntemi olarak öne çıkmaktadır. Bu motiflerin, dönemin düşünce yapısını ve zihniyet dünyasını yansıtmanın ötesinde, devletin varlığı açısından büyük önem taşıyan gazâ geleneğinin meşruiyetini pekiştirmek, bir sultanın saltanat dönemi hakkında bilgi vermek, karar almakta tereddüt eden padişahların eylemlerine yön vermek, yapılacak seferlerin akıbeti hakkında öngörülerde bulunmak gibi işlevleri olduğu görülmektedir. Ayrıca, tarihçilerin açıklamakta güçlük çektiği olaylara mistik bir temel kazandırmak, makam ve mevki elde etmek ya da önemli şahsiyetlerin mezar yerlerini tespit etmek gibi çeşitli amaçlara da hizmet ettiği görülmektedir.

Bu bildirinin amacı, Peçuylu İbrahim Efendi'nin Târîh-i Peçuylu adlı eserinde yer alan rüya motiflerini detaylı bir şekilde inceleyerek, bu motiflerin Osmanlı tarih yazıcılığı içindeki işlevlerini ortaya koymaktır. Çalışmada, Târîh-i Peçuylu'da işlenen rüya motiflerinin türleri, bu motiflerin hangi bağlamlarda kullanıldığı ve tarihî olayların aktarımına ne şekilde katkı sağladığı ele alınacaktır. Rüya motiflerinin, hem tarihî olayların yorumlanmasına destek sağlama hem de tarihî anlatıya anlam derinliği kazandırma süreçlerindeki rolü ayrıntılı bir şekilde değerlendirilecektir. Bu bağlamda bildiri, eserin tarihî ve edebî yönlerinin etkileşim içinde nasıl bir bütünlük oluşturduğunu ve bu bağlamda Osmanlı tarih yazıcılığı geleneğine yaptığı katkıyı geniş bir çerçevede analiz etmeyi hedeflemektedir.

## 7277 Ahmet Kerim Gültekin (Leipzig/Germany): The Reflections of Raa Haqi Cosmology in Dersim Folk Tales - A Fading Mythological Realm of Kurdish Alevism

Kurdish Alevis, a continuously oppressed and marginalised ethno-religious minority within the broader Alevi community in Turkey, have long been the focus of academic study. Central to these discussions is the contested question of Kurdish Alevi identity (Dersim Alevism or Kızılbaş Alevism), which has been debated for decades. Mainstream academic approaches often frame Alevism within a dichotomy of "traditional" versus "modern," while the distinct Kurdish dimension has frequently been overlooked, influenced by dominant "official" narratives.
This presentation seeks to offer a fresh perspective on the unique cosmology of Raa Haqi (Kurdish Alevism) by examining recently recorded and published folk tales -valuable remnants of a fading collective memory preserved by the last generation socialised in Dersim's rural life during the 20th century. Using an anthropological framework, the presentation will delve into how these tales illuminate the cosmological and cultural underpinnings of Raa Haqi, which has been witnessing a revitalisation by new generations -mostly born into diasporic or immigrant settings- through transnational reinterpretations and popularisation of jiares (sacred place worshipping) in the form of natural elements. By engaging with the relevant content within the folk tales, this study aims to shed light on the intricate interplay between oral tradition, identity, and cosmology within Kurdish Alevism and contribute to ongoing discussions on its historical and cultural significance.

## 7278 Can Haldenbilen (University of Basel, Switzerland): Turkey's Left Working Group - Accounts of Resistance and Repentance: Revisiting Autobiographies in Writing the Social History of Exilic Militancy

As repression and exclusion of dissidents persist throughout the history of Turkey, so does the exodus of Turkish nationals abroad. Especially after the military coups in 1971 and 1980, with the heightened risk of persecution and capital punishment, over tens of thousands of politically engaged individuals left Turkey and dispersed across diverse destinations, mainly in Western Europe. Those affiliated with diverse socialist and communist groups, the primary victims of state violence during the period in question, made up a significant share of this multi-layered population movement. Nevertheless, the extant literature has very rarely treated this left-wing migration from Turkey as an independent research subject, addressing it in a highly unsystematic and tangential manner. As a result, the distinctive exilic experience of left-wing militants from Turkey has neither been sufficiently integrated into the growing literature on Turkey's diaspora(s), nor found its own place within the broader context of the global wave of political migration unfolding in the late and post-Cold War periods. On the other hand, the substantial increase in the availability of archival sources about the political activities of Turkish left-wing groups abroad, including the publication of autobiographies by their militants and ex-militants, has significantly expanded the opportunities available to researchers. Against this backdrop, this paper will focus on the autobiographies written by the aforementioned militants and ex-militants from Turkey, and discuss how this specific type of source could expand our nearly non-existent knowledge about their collective – yet diverse – experience of exile and exilic militancy in Europe.

## 7280 Feyza Betül Aydın (İstanbul Medeniyet Üniversitesi): Devr-i Cedidin Kurucu Babaları: Daneşkede ve Yeni Mecmua

19. yüzyıl sonu-20. yüzyıl başı Osmanlı ve Kaçar modernleşmeleri bağlamında edebiyat ve edebiyat tarihi yazımı millîlik etrafında kurumsallaşmaya başlar. Edebî modernleşmeyle millîleşme arasındaki bağ ve edebiyat tarihi yazımının edebiyat kanonunun oluşumundaki yeri ise koca bir ilişkiler ağı oluşturur. 1918'de Tahran'da yayımlanmaya başlayan Daneşkede ile İstanbul'dan 1917 tarihli Yeni Mecmua dergileri bu ilişkiler ağındaki yerleri, yazar kadroları ve modern edebiyat tarihi yazımının şekillenmesindeki rolleri dolayısıyla üzerlerine düşünmeyi cazip ve ilginç kılan iki süreli yayındır.
1910'lardan itibaren hem devr-i kadim hem devr-i cedidin kültür ve siyasetinde etki olan isimleri bünyesinde toplayan Daneşkede ve Yeni Mecmua dergilerini edebiyatın kurumsallaşması hususundaki ve edebiyat kanonunun oluşumundaki konumlarını anlamaya çalışmak bu sunumun hedefidir. Dergilere dair kısa bir bilgilendirmeden -yazar kadrosu, yayın politikaları ve genel olarak bu süreli yayınlarda yer alan yazıların konu ve içerik dağılımı- sonra sunumun esas meselesi olan edebiyat tarihi yazımına odaklanılacaktır. Bu dergilerin tecdit ve teceddüt meselesine yaklaşımları, millîlik bağlamında edebiyat anlayışının ama özellikle modern edebiyat tarih yazımının şekillenmesindeki rolleri üzerine düşünmeyi teklif eden sunumun merkezinde Daneşkede'de edebiyat tarihi yazı serisi ve eleştiri üzerine yazılar kaleme alan İkbal Aştiyanî, Türk edebiyatı tarihi yazımını kurumsallaştıran ve Yeni Mecmua'da edebiyat tarihi yazıları kaleme alan Köprülüzâde Mehmed Fuad isimleri yer alacaktır.

Özellikle 20. yüzyıldan itibaren edebiyat tarihi yazımı çerçevesinde, Osmanlı ve Kaçar edebiyatı arasındaki ilişkiye tarih yazımı ve kanon insaşı açısından bakma amacı taşıyan sunum, Osmanlı ve Kaçar edebî modernleşmeleri üzerine mevcut tartışmaları farklı bağlamda bir yeniden değerlendirme teşebbüsü olacaktır.

### 7281 Berna Kamay Ulusay (Sabancı Üniversitesi, Istanbul): New Laws, New Conflicts: The redefinition of property ownership in the late Ottoman Galata

This study examines property ownership rights by focusing on the new legal changes that were introduced in the late Ottoman Empire. Galata stands out as a crucial urban space and lively hub with a diverse population in the imperial capital, which provides an illustrative example to map out the new modes of property ownership and trace the historical implications of property transactions where the number of properties owned by foreigners has grown in volume due to the speeding scale of economic interactions and new legal avenues of ownership. Therefore, this research reserves a particular place to the 1867 Law of Property Rights for Foreigners (Safer Law), which has not been exhaustively addressed. Thanks to this legislation, the Ottoman state aimed at controlling tax obligations and identifying the rightful ownership under legal frameworks. However, the extralegal measures were always present at the expense of bypassing the provisions of this legislation. The double national allegiances of non-Muslim Ottomans who enjoyed consular immunities further rendered the implications of the 1867 Law more challenging in practice. In this respect, the legal disputes over the ownership rights also open an alternative discussion on the stipulations of 1869 Ottoman Nationality Law. A close examination of inheritance cases, property transaction documents, and long-lasting correspondences on nationality debates that are stored in the Ottoman archives offers a broader scope of analyses grounded in conflict of laws, contest of power between state bureaucracy and property owners to better understand the patterns of ownership rights at that period.

### 7282 Peter Cherry (British Institute at Ankara): Convivial Cosmopolitanism or Critical Nostalgia in Istanbul? Nightlife, Entertainment and Minority Identities in Kulüp (The Club) 2020-2023

Turkish Netflix series The Club (2020-23) has sparked controversy by highlighting the Turkish state's complex relations with minorities and historical events that are often silenced in the official historical narrative to an international viewership. Ostensibly a show about a nightclub owned by an ethnic Greek family told through the perspective of a Ladino-speaking Jewish woman, the series uses genre features of romance, thriller and melodrama to produce an affective response to key dates in Turkey's modern history, ranging from 1955 Istanbul Riots targeting Greeks and the 1960 Turkish Coup. At the same time, the series also incorporates key figures from Turkey's nightlife scene of the era: much-loved rockstar Barış Manço and the club's headline act, the fictionalised Selim Songür, reminscent of Zeki Müren who is arguably Turkey's most famous and celebrated singer. Müren, as with the protagonist Songür, played with gender expectations and was known for his ambiguous and queer-coded sexuality yet received mainstream success and praise. This paper will unpack the series' negotiation of minority and queer identities within mid twentieth-century Turkey and the significance of the show's nostalgic perspective which is told from a local viewpoint but broadcast on an international streaming service thereby also inviting questions of audience. Drawing on theories of nostalgia and affect by Sara Ahmed and Dennis Walder, the paper will conclude by posing a series of questions as to whether nostalgia is effective as a tool in cultural production engaging with troubling and painful experiences in Turkey's recent past.

### 7285 Emine Yılmaz (Hacettepe University, Ankara): Çuvaşçada kanıtsallık kategorisi

Türkçe literatürde "dolaylılık", "kanıtsallık", "delile dayalılık" gibi terimlerle son yıllarda yoğun biçimde araştırma konusu olan evidensiyal kategorisi, bilindiği gibi, farklı biçimlerde elde edilen bilginin kaynağının, farklı dillerde işaretlenme biçimlerini ele alır. Diller, bilgi kaynaklarını ifade ediş biçimleriyle farklılaşır. Pek çok dil sadece başkası tarafından bildirilen bilgileri işaretlemekle yetinir. Bir bölümü ise birinci elden ve birinci elden olmayan kaynakları birbirinden ayırır. Daha az olarak görsel yolla, duyma, koklama vb. yollarla veya çeşitli çıkarım türleri yoluyla elde edilen verileri işaretleyen diller de vardır.

Çuvaşça bulunduğu coğrafya, konuşurlarının göç hareketleri, tarihsel gelişimi, ilişki dilleri vb. nedenlerle özellikle sesbilgisel açıdan genel Türkçeden önemli ölçüde ayrılsa da biçimbilgisi ve sözdizimi kategorilerinde diğer Türk dillerinden önemli ölçüde ayrılmaz. Kanıtsallığın, diller arasında kolayca yayılan bölgesel bir özellik olmasına ve kanıtsallığı dilbilgisel olarak işaretlemeyen Rusçanın yoğun etkisine rağmen Çuvaşçanın kanıtsallık kategorisinde tipik bir Türk dili gibi davrandığı söylenebilir.
elle "başka türlüsü olmadığı sürece", ten "belki, sanki, öyle görünüyor ki, ne iyi", tem, temĕn "belki, görünüşe göre, gibi kipsel sözcükler; çınsen sămahĕpe "söylenenlere göre", çırnă tărăh "yazılanlara göre" gibi giriş sözcükleri (introductory words), tet, teççĕ "…diyorlar, …denir" vb. gibi sona eklenen biçimler ve -nă/-nĕ gibi modal fiil biçimleriyle Çuvaşça zengin bir kanıtsallık sistemi sergiler. Çuvaşçada yaygın olan iki modal biçimlendiriciyi aynı anda kullanmaktır.
Bu bildiride, Çuvaşçanın sergilediği zengin kanıtsallık/ dolaylılık sistemi bütüncül olarak ele alınacak ve varsa ilişki dillerinden (Ural dil ailesi, Tatarca ve Başkurtça gibi farklı bir dil grubu olmakla birlikte Volga coğrafyasını paylaşan Türk dilleri, Rusça) kaynaklanan farklı özellikler diğer Türk dilleriyle karşılaştırmalı olarak ele alınacaktır.

## 7289 Özge Baykan Calafato (University of Amsterdam, Netherlands): Picturing the Gazino: Istanbul's Nightlife in the 1960s and 1970s in Photography and Cinema

This paper explores visual representations of Istanbul's nightlife and entertainment in the 1960s and 1970s, a period of intense cultural production and social transformation in Turkey, marked by political tension, economic volatility and demographic shifts. Entertainment and nightlife during this era reflected these changes, serving as spaces where modern bodies were both performed and negotiated. In this context, I examine emerging forms of conformity and contestation in relation to gender, class, spatial and cultural identities within Istanbul's nightlife scene, as presented and reproduced in family photographs and Yeşilçam cinema. The 1960s and 1970s correspond to a period when Turkey witnessed a rapid expansion of visual representations of citizenry, driven by advancements in photographic technologies and the democratization of photographic production. This occurred alongside a flourishing film industry that, by the 1970s, had become one of the largest in the world. Nightlife scenes were central to numerous popular films of the time, often featuring women protagonists working in the entertainment industry, including as singers in gazinos. By analyzing prevalent Yeşilçam representations alongside vernacular photographs taken in gazinos, this paper investigates how these spaces functioned as sites where societal norms were both reinforced and transgressed. Consequently, I explore what the visual narratives of gazinos reveal about broader discourses on Turkish modernity, cultural imagination, and the negotiation of identity during this transformative period.

## 7292 Rüstem Ertuğ Altınay (University of Milan, Italy): On Chickens, Pigeons, and Migrants: Decolonial Desires and Utopian Visions in Turkish Cypriot Dramatic Literature

How does dramatic literature serve as a critical site for negotiating the politics of belonging in a de facto state? My presentation explores this question by focusing on Turkish Cypriot dramatic literature.
The term "de facto state" refers to liminal polities where a local authority exercises internal sovereignty over its citizens yet is not internationally recognized as the de jure legal authority in that territory. With the performative turn, de facto states have emerged as an excellent site for exploring the performativity of politics. The focus on the performativity of everyday life and politics, however, has limited the focus on their artistic performance cultures.
My presentation analyzes how playwrights from the Turkish Republic of Northern Cyprus explore colonial nostalgia, cosmopolitan fantasies, and decolonial desires as they negotiate the politics of belonging amidst political turmoil. I study how their plays propose alternative, often conflicting accounts of the past, attempt to intervene in the present, and propose new visions for the future. Turkish Cypriot dramatic literature demonstrates the complex politics of belonging among collectivities with multiple and conflicting identifications and in contested territories, and theatre's political significance in times of change. Contrary to the common assumptions of the decolonial turn in the humanities and the utopian turn in theatre studies, my research demonstrates how decolonial cultural production is not always characterized by an unconditional investment in liberatory politics and how utopian theatre practices serve projects across the political spectrum.

### 7294 Halit Serkan Simen (European University Institute, Florence/Italy): Composing the Struggle: Revolutionary Music after the 1980 Military Coup in Turkey

This presentation examines the revolutionary and protest music bands that emerged in 1980s Turkey, which departed from traditional minstrel practices by adopting polyphonic forms and significantly contributing to the politicization of society. In Anatolian culture, political struggles have often been expressed through poetry and music, accompanied by the baglama. Between 1960 and 1980, leftist movements revived the bardic tradition, aligning it with "art for the people." After the 1980 coup, revolutionary music resurfaced later in the decade in a faster-evolving form. Unlike earlier practices, music groups now often aligned with political organizations, prioritizing the band's identity over individual artists. Aesthetically, these groups, frequently composed of conservatory-trained or educated members, explored polyphonic and eclectic styles, often setting poetry to music. Their distinctive style, the propagandistic nature of their lyrics, their rally-like concert events, and the widespread circulation of their banned cassettes played a crucial role in re-politicizing the post-coup generation of the 1980s and 1990s. Despite the repressive atmosphere of the period and the political differences among the groups, a sense of solidarity persisted, with their music widely embraced across the leftist spectrum, from radical leftists to social democrats. Therefore, this presentation seeks to contribute to the study of politics and culture in Turkey by examining revolutionary music groups, their artistic perspectives, and their social impact, which are the areas that have been largely overlooked in recent research.

### 7295 Halit Serkan Simen (European University Institute, Florence/Italy): 'The Bigger the Empire, the Bigger Its Fall': Italian Interpretations of Sixteenth-Century Ottoman Political Dynamics

This presentation examines how contemporary Italian sources interpret the late sixteenth-century Ottoman political configuration. While Ottoman historiography has extensively studied the political structure of the post-Süleymanic period, often focusing on Ottoman "observers of decline," non-Ottoman sources providing detailed accounts of the empire's evolving political structures, dynamics of everyday politic, the symbolic and political roles of the sultan, and intensifying factional rivalries within the court have been relatively overlooked. Italian reports, dispatches, and relazioni, prepared to provide accurate information to central states, offer unique perspectives on these developments. Analyzing these sources not only enriches the understanding of the Ottoman political structure but also enables a reinterpretation of contemporary Ottoman sources. This study particularly focuses on trans-imperial actors, mainly Venetian and Florentine diplomats and court favorites in Istanbul, who interpreted the empire's political dynamics through observation and intelligence. These figures were not merely passive observers; they actively participated in Ottoman factional rivalries, leveraging their networks to influence outcomes. Similarly, Ottoman elites utilized these networks to consolidate power, benefitting from the political, economic, and diplomatic privileges these relationships offered. By examining Italian accounts of the period, this presentation highlights the interconnected nature of Ottoman and Italian political structures and the critical role of trans-imperial actors in shaping factional and imperial politics. It underscores the value of Italian perspectives in understanding the intricacies of late sixteenth-century Ottoman political configuration.

### 7296 Benjamin Weineck (Heidelberg University) & Janina Karolewski (University of Hamburg) & Markus Dreßler (Leipzig University): Approaching Alevi Community Building Through Graph-based Ethnohistory: The Example of Şeyh Ahmed Dede, Şeyh Hasan Onar and the Şeyh Hasanlılar

Alevism is built around sacred lineages (ocak), which mostly base their legitimacy on descendance from a particular saint. Historical traces of some of these lineages date back to as early as the 13th and 14th centuries. Our knowledge about these lineages and how they developed over time within Anatolian Sufi networks, their relations to their followers (talips) and political authorities is, however, rather limited. This paper will focus on the Alevi ocaks of Şeyh Ahmed Dede and Şeyh Hasan Onar and the tribal community (aşiret) of the Şeyh Hasanlılar, for which oral traditions suggest close genealogical connections. Although each of these communities is more or less well documented for itself from a historiographic perspective, the relations between them could so far not be established based on written (historical) sources only.

Therefore, this contribution offers an approach that combines ethnohistory (i.e. systematic integration of ethnographic and historiographic data) with graph-based research (Digital Humanities) in an attempt to chart the long-term development of Alevi social structures and Alevi community-building. Drawing on the ethnohistorical method, we bring together written, oral and material culture in a long-term perspective. By comparing our findings with already published material on other Alevi ocaks and their relations to their respective followers we ask about historical patterns and common trajectories of community building. In doing so, we propose a model for a graph-based approach that can help to grasp, depict, and analyse the complex and oftentimes ambiguous findings from various different sources.

## 7298 Meryem Başkurt Sabaz (Ankara Hacı Bayram Veli Üniversitesi): Kazan Tatar Türkçesindeki İletişim Eylemlerinin Troponimik Ağı

Eylemlerin anlam yönünden hiyerarşik ilişkilerine göre düzenlenişini ifade eden troponymy “troponimi” terimi, Fellbaum ve George Miller (1990) tarafından ortaya atılmış ve ilk kez WordNet elektronik veritabanında kullanılmıştır. Eylemlerin hiyerarşik ilişkisindeki kilit noktalar işlev, tarz ve amaç olduğu için troponimi terimi, bu çalışmada işlevsel altanlamlılığın bir türü olarak değerlendirilmiştir. Troponimide eylemin yapılış biçimini, tarzını ifade etme yönü daha çok vurgulanmakla birlikte aslında eylemin yapılışındaki farklılığı, değişikliği ve zamanı vurgulayan eş-sürelilik, hiyerarşi düzeylerini belirlemede büyük rol oynadığı için alt-üstanlamlılık düzeyleri belirlenirken temel ölçüt olarak alınmıştır. İletişim eylemlerinde alt-üstanlamlılık ilişkisinin somutlaştırılabilir olması dolayısıyla kültürel dinamikleri nesnel bir biçimde yansıttığı düşünülerek araştırma örneklemi oluşturulmuştur. Kazan Tatar Türkçesi sözvarlığında sŭylev “söylemek” eyleminin troponimik ağının farklı düzeylerinde yer alan aŋlatu “anlatmak”- ḳıçḳıru “bağırmak”- açıḳlav “açıklamak” vb. iletişim eylemlerinden oluşan örneklem, Kazan Tatar Türkçesinin yazılı metin verilerini içeren en kapsamlı elektronik derlemi olan tugantel.tatar’den alıntılanan cümlelerle tanıklanmıştır. İletişim eylemlerinin troponimik ağı şemalaştırılarak somut bir biçimde ilişkiler gösterilmiştir. Bu şemalarda bahsi geçen ölçütler doğrultusunda troponimik ağ yapılandırılarak eylem düzeyleri gösterilmiştir. Eylemler arasındaki troponimik ilişki kılınış ulamı, anlamsal rol yapısı, gerektirim ve bağdaşmazlık göz önünde bulundurularak analiz edilmiştir. Bu çalışmanın sonucunda, eylemler arasındaki altanlamlılık ilişkisi olarak da tanımlanabilen troponiminin aynı zamanda eylemlerin tarzını belirtmesi bakımından kısmî bir kılınış ulamı ilişkisi olduğu saptanmıştır. Aynı düzeyde yer alan eylemlerin anlamsal rol yapısı ve kılınış ulamı bakımından da uyum içinde olduğu görülmüştür. İletişim eylemleri eşzamanlı ve artzamanlı olarak derinlemesine incelenmiştir. Böylelikle Kazan Tatar Türkçesindeki eylemlerin hiyerarşisinin şekillendirilişinde kültürel ve sosyolinguistik özelliklerin etkisi ortaya konmuştur. Bu bilgiler ışığında, eylemlerin daha geniş bir perspektifle analiz edilmesi, zamanın daha verimli kullanılması, iyileştirilebilir ve sürdürülebilir çalışmaların yapılabilmesi açısından doğal dil işleme (NLP) ve yapay zekâ gibi teknolojilerin katkıları dâhil edilmelidir.

## 7301 Evangelia Chaldæaki (National and Kapodistrian University of Athens, Greece): Ottoman Music in Greek Archival Sources: The Cases of Konstantinos A. Psachos and Nilevs Kamarados Archives in Athens

The purpose of this presentation is to present the Greek sources on Ottoman music, specifically those that can be found in two different archives located in Athens, Greece. The first archive is that of Konstantinos A. Psachos (1869-1949), an Ottoman Greek musicologist from Istanbul who moved to Athens in 1903 for professional reasons, and the second archive is that of Nilevs Kamarados (1847-1922), an Ottoman Greek musicologist who spent his life in Istanbul. They contain an important number of compositions of Ottoman music and also of Turkish folk music, written down in manuscripts in Chrysanthos notation, European staff notation and Hampartsum notation, as well as published editions of this musical genre in the same notational systems. It is known and proven that the two Ottoman Greek musicologists had a continuous collaboration and communication, a fact that can be traced in their archives, through testimonies and joint transcriptions. This is a fact that will be commented on in this presentation, along with a general description of the documents on Ottoman music found in these archives. In addition, since recent efforts have been made to include the aforementioned documents from the Psachos and Kamarados archives in the Corpus Musicae Ottomanicae material, this presentation will also attempt to draw general conclusions about the transcription of Ottoman music by Ottoman Greek musicians and how these sources can be added to the research material on Ottoman music.

## 7302 Tosca Martini (University of Lausanne): The Swiss Bankers Association and the Ottoman debt settlement: A discreet yet decisive collaboration with European financial circles 1919-1939

The newly established states that emerged from the dissolution of the Ottoman Empire between 1912 and 1923 addressed the matter of settling the Ottoman debt, which was the consequence of the subordinate relationship between the Capitular Powers and the administrative and decision-making authority of the Sublime Porte. In order to address the challenges posed by this upheaval, the Swiss Bankers Association, the Swiss banking umbrella organisation, established the Committee for the Defence of Financial Interests in the Balkans and Turkey in 1919 (SWA (ASB), PA 650 421, GF_006, Communication du Comité de Défense Balcans y compris la Turquie d'Asie, depuis Bâle, aux Banque affiliées à l'Associaition des Représentants de la Banque en Suisse, 25.06.1919, p. 1.). This contribution analyses the gradual establishment of a Swiss diplomatic apparatus in Turkey during the interwar period, at the behest of financial and industrial circles, as well as the cooperation that Swiss management established with foreign associations for the defence of securities held under the Swiss flag (See SWA (ASB), SWA PA 650 C 1273, NF_709, Rapport sur le XVIe exercice du 1er avril 1926 au 31 mars 1927 de l'Association Suisse des Banquiers, 1927, p. 14 ; and SWA (ASB), PA 650 C 1273, NF_0722, Rapport sur le XIIème exercice du 1er avril 1922 au 31 mars 1923 de l'Association Suisse des Banquiers, 1923, p. 67.). It will highlight the privileged position and priority that these same interests seem to enjoy in Kemalist Turkey.

## 7304 Alptuğ Ahmet Güney (Rheinische Friedrich-Wilhelms-Universität Bonn): Das Ende des türkisch-deutschen Militärbündnisses: Die Repatriierung der Deutschen aus dem Osmanischen Reich

Am 30. Oktober 1918 unterzeichneten Großbritannien als Repräsentant der Entente und das Osmanische Reich, den Waffenstillstand von Moudros. Damit kapitulierte das Osmanische Reich bedingungslos. Gemäß Artikel 19 des Waffenstillstands hatten die deutschen und österreichischen Marine- und Militärangehörigen, Zivilbeamten und Zivilisten das osmanische Staatsgebiet innerhalb eines Monats zu verlassen. Eine Ausnahme wurde denjenigen Deutschen und Österreichern gewährt, die sich in entlegeneren Gegenden aufhielten und denen sobald wie möglich nach Ablauf dieser Frist die Ausreise befohlen wurde. Die Ausweisung, die im Landesinneren hauptsächlich mit der Eisenbahn erfolgte, sollte auf dem Seeweg über die Häfen von Triest, Genua und Hamburg fortgesetzt werden, da die die Häfen unter russischer Kontrolle –wie Odessa – nicht angelaufen werden durften. Allerdings verzögerte sich die Rückführung aus mehreren Gründen. Bei der Organisation der Transportmittel sowie bei der Suche nach Unterkunft für die Truppen, die zur Repatriierung in den osmanischen Hafenstädten eintrafen, ergaben sich finanzielle und internationale Probleme, deren Lösung mehr Zeit in Anspruch nahm als erwartet. Daher zog sich der gesamte Prozess, der im November 1918 beginnen und Anfang 1919 abgeschlossen sein sollte, bis Anfang 1920 hin.
In diesem Vortrag wird anhand von Dokumenten des Osmanischen Archivs und des militärhistorischen Archivs des Ministeriums für Nationale Verteidigung dargelegt, wie die Repatriierung durchgeführt wurde, welche Probleme und Schwierigkeiten auftraten und wie diese schließlich abgeschlossen wurde.

## 7305 Christof Krieger (Mittelmoselmuseum, Traben-Trarbach/Germany): „Die jungen Leute machen einen guten Eindruck, nur hapert es noch an der Dienstfreudigkeit der Offiziere ..." Das Tagebuch des deutschen Direktors der türkischen Marineschule in Istanbul (1917/18)

Kurt Böcking, 1886 als Sohn einer Eisenhüttenfamilie in dem kleinen Ort Abentheuer auf dem Hunsrück geboren, erwartete im Wortsinne eine wahrlich abenteuerliche Karriere. Nicht allein, dass er als tatkräftiger Seeoffizier bei der Kaiserlichen Marine in den Jahren vor und im Ersten Weltkrieg bis zum Kaptitänleutnant aufstieg. Im September 1917 wurde er zudem als Teil der deutschen Militärmission zum deutschen Direktor der türkischen Marineschule in Halki auf der Insel Heybeliada bei Istanbul ernannt, auf welchem Posten er bis zum Kriegsende verblieb. Zwar hatte Böcking selbst Teile seines umfangreichen Nachlasses noch zu Lebzeiten dem Militärarchiv in Freiburg übergeben, doch dessen handschriftliche Tagebuchaufzeichnungen aus seiner Zeit in Istanbul blieben bislang von der Forschung unausgewertet. Dabei geben diese einen nachgerade exemplarischen Einblick in die deutsch-osmanische militärische Zusammenarbeit im Ersten Weltkrieg, die bei allen gemeinsamen Kriegsanstrengungen nicht frei von diversen Missverständnissen und Interessenkonflikten blieb. Neben der detailliert geschilderten Anpassung der - daraufhin offenkundig über Jahrzehnte beibehaltenen - seemännischen Ausbildung der türkischen Kadetten nach deutschem Vorbild, bietet sich hier vor allem auch ein seltener Quellenzugang über das ganz konkrete, nicht immer ganz

spannungsfreie alltägliche Zusammenleben von deutschen und türkischen Lehrern, Offizieren und übergeordneten osmanischen Ministerialbeamten in einer für beide Länder entscheidenden Endzeitpoche.

## 7309 Semih Çağman (İstanbul Topkapı Üniversitesi): Governance and Modernization: Street Naming in Early Republican Istanbul

This study examines street naming practices in early Republican Istanbul within the framework of governance technologies and legibility. It explores why street names were assigned, the processes followed, and how these practices functioned through both discursive and non-discursive means, including legal regulations such as laws and directives, as well as debates, opposition, and other forms of pressure. The research demonstrates that street naming, alongside urban plans, cadastral surveys, and neighborhood divisions, served as a mechanism of power aimed at ensuring public order, organizing streets, improving transportation networks, and preventing epidemics.
These policies, infrastructure projects, urban beautification efforts, and street naming practices are analyzed as part of a broader strategy for managing the growing population in modern cities and maintaining their mobility. Relevant data were gathered from Ottoman and Republican archives, supplemented by reports, newspapers, magazines, and memoirs to understand contemporary accounts and observations. The findings suggest that there was a population management issue, which was addressed by governing the population through the provision of freedoms.
The study follows the problem of managing the population in the modern city through the concept of legibility. By tracing this governance process from Ottoman urban modernization to street naming practices in the early Republic, it highlights the productive aspects of power within the Turkish modernization process. The study examines modernization through different power relations, security mechanisms, and the art of governance. In conclusion, the naming policy encompassing the presence of street names, their regulation, and the production and installation of street signs emerges as a governance tool. It aimed to ensure urban legibility and supported urban circulation by maintaining public order, public health, transportation, and hygiene, while also directing and encouraging population movements.

## 7310 Sevil Kaysı (Institute of Social Sciences, Konya): Modern Türkiye'nin İnşasında Müze: Bir Bellek Mekanı Olarak Ankara Etnografya Müzesi

Osmanlı Devleti'nin ardından kurulan Türkiye Cumhuriyeti, ulus devletini inşa ederken aynı zamanda yeni bir bellek ve tarih yazımı da inşa etmiştir. Genç Cumhuriyet, bu inşa sürecinde miras kalan geleneği, sosyal yaşamı, kültürü ve hafızayı reddederek kendi hafızasını yeniden oluşturmak amacıyla farklı konjonktürlere bağlı olarak çeşitli stratejiler geliştirmiştir. Müze politikaları, bu stratejilerden biridir. Bu bağlamda oluşturulmak istenen hafıza için bellek mekanları var edilmiş ve bellek nesneleri, kurulan belleğe uygun bir tarihi arka plan ile sunulmuştur. Müzeler, geçmişin, hatıraların, anıların veya bilinmeyen uzakların dondurulup yeniden bugüne ve modern hafızaya sunulduğu mekanlar olarak işlev görmektedir. Yeni inşa edilen bellek için halka gerekli olan süreklilik duygusunun sağlanması adına müzeler, yeni bir hafıza mekanı yaratma rolünü üstlenmiştir. Cumhuriyet, pozitivizmden destek alarak görünür dünyaya elle tutulur bir geçmiş inşa ederken, müzelerin varlığı ve sergilenecek eserlerin seçimi hafızanın oluşumunda önemli bir yer tutmaktadır. Bu bağlamda, devrimci ve eleştirel bir yaklaşım benimseyen Cumhuriyet kadrosu, ürettikleri yeni anıtsal ve mitsel geçmişe müzeler aracılığıyla bir dayanak oluşturmuştur.
Sonuç olarak ulus-devlet; yeni kutsallıklar, mekanlar, duygular ve bellek mekanlarıyla kendini inşa etmiştir. Ulusal inşayı ve ulus belleğinin kuruluşunu destekleyen en önemli örneklerden biri olarak ‘’ilk milli müze’’ tanımlanmasıyla 1931'de açılan Etnografya Müzesi, bu politika bağlamında önemli bir yer tutmaktadır. Bu makale, Etnografya Müzesi’nin bir hafıza mekanı olarak kendini belli bir mekanda ve uzamda inşa edişini bellek, kültür ve kültürel miras politikaları çerçevesinde incelemektedir. Bu tez çalışmasında Ankara Etnografya Müzesi’nin kurulduğu 1931 yılından günümüze kadar olan tarihsel süreç ve ulusal kültür politikaları ile ilişkisine bağlı olarak geçirdiği evreler ele alınacağından, çalışmanın önemli bir bölümü arşiv çalışmasına ve arşivde söylem analizine dayanmaktadır.

## 7311 Saliha Samanlı (Boğaziçi University): Sevim Burak’ın Metinlerinde Arafta Erkekler: İmkânsız Ölüm, Mutlak İktidar

Bu çalışma Sevim Burak’ın “Sedef Kakmalı Ev” öyküsü ile "İşte Baş İşte Gövde İşte Kanatlar" oyunundaki erkek karakterlerin “ne ölü ne diri” varoluş biçimlerine odaklanıyor. Mezkûr metinlerin ortak noktası, çocuk yaşta evlendirilmiş ya da ev içi işler kadar erkeğin de bakımını yapmaya mecbur bırakılmış maddî güvenceden yoksun ve çaresiz kadın

karakterlerin özgürlüklerinin gasp edilmiş olmasıdır. Kadın karakterin yaşamdan kendi payını alabilmesi, eşyanın sahibi olabilmesi ancak evin erkeğinin ölümüyle mümkün olacaktır. Daima özel hizmet bekleyen koca rolündeki erkeklerin ölümünün bir türlü gerçekleşememesi bu kadın özneler için belirsizlik yaratır. Bu belirsizlik; hizmet eden, bakım veren kadınların "kurtuluş" umudunun ertelendiği, korkunun her daim canlı tutulduğu ev içi tutsaklığın sürmesi anlamına gelmektedir. Metinlerde öldü sanılan erkekler her zaman eşyanın asıl sahibinin kendileri olduğunu hatırlatarak geri döner. Böylece öl(e)memiş olanın eril tahakkümü mülkiyetin iktidarına eklemlenerek işlevselleşmektedir. Bu bağlamda çalışmanın amacı, metinlerde erkeklerin yaşam-ölüm diyalektiği içinde tezahür eden arafta bulunma hâlinin kadın özne üzerindeki iktidarının mülkiyet (eşya) ile bağını ele almaktır. Burak'ın metinlerinde eşyanın "gerçek" sahibi olan erkeğin "ölümsüzlüğü", arafın belirsizliğine katılıp hegemonik erkekliğin başat yürütücüsü olmaktadır. Sözü edilen iki metne yakın okuma yapılacak, kuramsal çerçeve R.W. Connell'in çalışmasından temellendirilecektir. Connell, hegemonik erkekliği kültürel olduğu kadar ekonomik süreçlerin örgütlenmesine de sızan bir üstünlük olarak tanımlarken, onun özel yaşamla, ev içi iş bölümüyle cinsiyete göre yapılandırılmış kurgusuna dikkat çeker. Böylece eril iktidar gündelik yaşamın tüm kılcallarına sızmış, ev içi düzeni belirleyen ve kadınlar üzerinde egemenlik kuran bir forma bürünmüştür. Çalışmanın sonucunda, Sevim Burak'ın edebiyatında mülkiyet-eşya ve arafta oluş düzleminde erkek öznenin iktidarını ortaya çıkarmak hedeflenmektedir.

## 7317 Emine Şahingöz (Goethe University Frankfurt am Main): A "Circassian" subgroup: Circassian and Turkish influence on Anatolian Ossetians

Ossetic, an Eastern Iranian language, primarily spoken in the Caucasus, in the Republics of North Ossetia-Alania and South Ossetia. However, a relatively small diaspora has maintained the language in Central Anatolia (Türkiye), tracing its roots to the migration during the late 19th century as part of the muhajir movement (muhājir مهاجر 'immigrant'). Today, Anatolian Ossetic is critically endangered. Thordarson (1971) observed that "[o]nly with the old generation is the Ossetic language still in daily use. The young people are as a rule better acquainted with Turkish; some of them do not even know Ossetic" (Thordarson 1971: 146). Over time, Anatolian Ossetians have experienced extensive contact with other Caucasian communities, primarily Circassians, which has led to a shift in their self-designation: many identify as Çerkes ('Circassians') and refer to their language as Çerkesçe ('Circassian'). Despite this cultural alignment, Turkish has emerged as the dominant contact language, having a profound influence on Anatolian Ossetic. This influence can be seen in structural and lexical changes (cf. Şahingöz 2021, 2022). These developments have occasionally resulted in mutual intelligibility issues when communicating with Ossetians from the Caucasus. This study examines the sociolinguistic and structural outcomes of multilingualism and language contact in the Anatolian Ossetian diaspora, exploring patterns of language shift, cultural identity, and the dynamics of heritage language maintenance. Drawing on novel data, the presentation includes a discussion of various aspects of linguistic adaptation within the diaspora, including the oral transmission and adaptation of Ossetian family names. By situating Anatolian Ossetic within the broader context of minority languages in Turkey, the research contributes to our understanding of the linguistic ecology of the region, highlighting the interplay between individual language biographies and structural language change.

## 7319 Kadir Can Çelik (Bilkent University, Ankara): Inside the Lodgments Beyond the Barracks: Masculinities and Familial Politics in Turkish Military Culture

This contribution examines the construction and performance of masculinities in Turkish military culture through the family myth of Turkish military culture by focusing specifically on three military masculinities: military husband, military father, and military commander. Through interviews with military families, the study analyses how such military masculine subjectivities manifest in everyday interactions between military personnel and civilians in military residential areas. Based on interviews with military wives and children, the research searches for familial narratives within the masculinity performances of military men to understand how the notion of family is framed in Turkish military culture and how it is an element of constant military intervention in various everyday situations. I argue that by attempting to colonize and govern civilian life as its own domain, the Turkish military establishes a performative routine for its members to educate and discipline society through a familial ethos that is exposed within everyday masculinity performances. By analyzing the routine practices and interactions within such settings, this study uncovers the ways in which military masculinity and its associated power relations are constructed, performed, and sustained beyond the institutional boundaries of the military itself. The findings show that the familial myth of military culture

serves as a mechanism for legitimizing military intervention in civilian life by assigning fatherly roles to military masculine subjectivities, where military men perform paternal roles in accordance with institutional understandings of state and society.

### 7320 İnan Özdemir Taştan (Forum Transregionale Studien, Berlin & Humboldt University, Berlin): Women on the Margins: 1968 Protests, Gender, and Political Agency in the Turkish Press

This research analyses the Turkish press coverage of female students' protests during the 1968 student movements, with a particular focus on events at universities and their participation in armed revolutionary movements. It examines how media representations of these protests illuminate the gender dynamics of the era, as well as the relationship between women, politics, and public discourse.
In contrast with the "conservative modernization" era (1945–1965), during which women were frequently depicted as symbols of modernity in the press, the 1968 protests represented a significant departure. The media began to acknowledge the presence of female activists as vocal participants, yet sexism remained a pervasive phenomenon. Newspapers adopted a dual approach, acknowledging women's political actions and providing a platform for their demands while simultaneously employing rhetoric that denied women's political agency. This included the commodification of women's bodies and the perpetuation of stereotypes regarding their inexperience and emotionalism. These portrayals trivialized the protests and excluded women from the political sphere.
It is noteworthy that the 1969 protest against the U.S. 6th Fleet represents a notable exception to this trend. In this instance, women's activism was aligned with traditional gender roles associated with national liberation and Republican ideals of women as sacrificial mothers. This alignment diminished the necessity for trivializing their actions, reflecting the influence of adherence to established gender norms on media narratives. In conclusion, the study highlights the complexities of media representations of women's protests during this period. While offering visibility and limited acknowledgement of women as political actors, the press reinforced existing gender regimes, thereby shaping public perceptions of women's political agency within the socio-political context of 1960s Turkey.

### 7321 Güldeniz Kıbrıs Atabay (Istanbul): Between Authority and Dissent: The Politics of Capital Punishment in Turkey’s 12 March Era

This paper aims to explore the politically charged debates surrounding capital punishment during Turkey’s 12 March 1971 military intervention. This era, defined by authoritarian measures and ideological divisions, culminated in the executions of three revolutionary activists Deniz Gezmiş, Yusuf Aslan, and Hüseyin İnan. Their trials and executions serve as a critical lens through which to examine the intersections of justice, state power, and human rights during a deeply polarized period in Turkish history. Drawing on the legislative and ethical dimensions of these debates particularly the execution’s application in politically motivated cases, the paper will mainly examine the role of institutions, such as the military-appointed “senators for life,” in shaping policy decisions on capital punishment.
Furthermore, by situating these events within a global framework, the study will draw parallels with other instances of politically motivated capital punishment, contributing to broader discussions on state power, justice, and human rights. Finally, the paper will discuss the repercussions of these executions in relation to the core pillars of the anti-death penalty movement that gained momentum during the 1980s. This analysis aims to deepen our understanding of the interplay between politics, law, and resistance during one of Turkey’s most turbulent periods.

### 7329 Başak Alpan (Middle East Technical University, Ankara) & Özlem Tür (Middle East Technical University, Ankara): Nationalism, Turkish Foreign Policy Discourse and Turkey-Israeli Relations: A Register of 1970s and 1980s

This article assesses how nationalism had shaped Turkish foreign policy discourse in 1970s and 1980s by focusing on Turkey-Israeli relations in the specified period. The article elaborates the ways in which the notions of “nation”, “homeland” and “national interest” had been constructed in the Turkish foreign policy discourse in the 1970s and 1980s and demonstrates the role foreign policy has played in this reformulation through parliamentary speeches and newspaper articles. A particular attention will be paid to the relations

with Israel throughout this period, culminating around milestone events such as the assassination of the Israeli Consul General Ephraim Elron in May 1971 by the Turkish People's Liberation Front, 12 September 1980 coup d'état in Turkey and Israeli declaration of Jerusalem as the united capital of the state in 1980.

### 7330 Onur Can Taştan (Ankara University): Trade Unionism, Strikes, and the Leftist Politics During the High Tide of the Labor Movement in the Late 1970s

A surge in social movements marked Turkey's second half of the 1970s, particularly workers' struggles and strikes, which accompanied escalating economic and political crises and heightened social conflicts. One factor that contributed to the increase in industrial disputes just before the coup d'état was initiating a neoliberal transformation program, symbolized by the January 24th decisions, which is widely accepted to owe its successful implementation to the September 12th coup. The increase in labor protests and strikes in public and private workplaces in different sectors, driven by a policy aimed at wage suppression, was met with strike postponements and police repression in several cases, creating a conjuncture that can be described as a prelude to an authoritarian transformation in Turkey's industrial relations system. The fact that a right-wing leadership took over the largest labor confederation and then adopted a politics in line with the calls for an authoritarian political transformation out of the political crisis and social conflict highlights the formative impact of these years on the fundamental transformation of industrial relations in Turkey. This study focuses on the trade union struggles in 1979 and 1980, marked by a rise in the number of workers covered by collective bargaining and a significant increase in industrial actions, leading to a strike wave. It investigates how socialist/communist parties and organizations claiming to represent the labor movement grasped the rising industrial struggles in this conjuncture and how they positioned them within the broader political struggles.

### 7332 Erol Ülker (Işık University, Istanbul) & Özlem Kayhan Pusane (Işık University, Istanbul): Moving Beyond Technonationalism: The Growth of Turkey's Defense Industry in the Global Cold War Context 1964–1975

The 1975 U.S. arms embargo on Turkey, following the latter's military intervention in Cyprus, is often regarded as a major trigger for Turkish policymakers' efforts to establish an autonomous defense industry. According to the conventional wisdom, this embargo served as a catalyst for initiatives aimed at reducing Turkey's dependency on foreign arms suppliers and enhancing indigenous production capabilities from the 1970s onwards. By placing this national narrative within the broader geopolitical, technological, and political-economic dynamics of the Cold War, this paper contributes to the extant scholarship on the formulation of defense strategies and rise of military-industrial complexes in middle power countries. Moving beyond technonationalist explanations, in this paper, we examine the implications of three major global shifts for the early stages of import substitution in Turkey's defense industry. First, how did the détente period influence Turkey's pursuit of strategic autonomy from the U.S. and NATO in its defense policies? Second, how did the U.S. and allied arms transfers to Turkey fluctuate during the détente period, particularly in the years leading up to the military intervention in Cyprus? Did the Nixon (Guam) Doctrine result in significant changes in the pattern of these transfers? Third, to what extent did the global economic downturn of the 1970s affect arms transfers to Turkey?

### 7333 Fulvio Bertuccelli (Sapienza University of Rome, Italy): Representing the "Far Neighbour": Travel accounts across the Soviet Union during the Cold War

Despite the deterioration of diplomatic relations between Turkey and the Soviet Union in the aftermath of the Straits Crisis and with Turkey's accession into NATO, it would be inaccurate to describe the cultural relations between the two countries as characterised by persistent antagonism. Indeed, the new international and domestic political framework determined by the 27 May 1960 military coup, the rise of the socialist movement, along with an improvement in relations between Turkey and the USSR, provided the opportunity for the circulation of portrayals of the Soviet "Far Neighbour" that transcended the memories and stereotypes of enmity that dated back to the two countries' imperial past employed by anti-communist propaganda. This presentation is intended as a contribution to the cultural history of Turkey, through the evaluation of some travel accounts

across the Soviet Union authored by left-wing intellectuals and writers between 1960 and 1970. In this perspective, the paper will focus on the following works: Sovyet Rusya, Azerbaycan, Özbekistan, Bulgaristan, Macaristan (1965) by Melih Cevdet Anday, Uzak Komşu Rusya'dan Gezi Notları (1967) by İlhan Selçuk and Ne Biçim Amerika, Ne Biçim Rusya (1970) by Fikret Otyam. By means of a comparative analysis of the selected works, and in light of the authors' backgrounds, the paper will elucidate the way the Soviet social and cultural landscape was represented, the intrinsic objectives of the works in question and the explicit references to the main political and cultural debates in Turkey at that time.

### 7334 Tamir Karkason (Martin Luther University of Halle-Wittenberg) & Aviad Moreno (Ben-Gurion University of the Negev): Building Bridges: Turkish-Jewish Diplomats in Israel's Ministry of Foreign Affairs in the Early 1950s

This lecture examines the role of Turkish-born immigrants in the Israeli Ministry of Foreign Affairs during the early years of the state, following the establishment of diplomatic ties between Israel and Turkey in November 1949. These diplomats, who grew up in Istanbul, the cultural and political center of the Republic of Turkey, received a high-quality education before immigrating to Israel. They brought with them significant linguistic and cultural capital, including fluency in Ladino, Castilian Spanish, Turkish, modern Hebrew, and French, the language of international diplomacy. These skills, combined with their early Zionist affiliations and adaptability, facilitated their integration into Israel's diplomatic corps.

These diplomats' dual affiliation with Israel and Turkey placed them in a unique position to enhance diplomatic relations between the two nations, which were united by their shared alignment with the Western bloc. They played a key role in fostering bilateral ties, contributing through initiatives such as establishing a Turkish-language propaganda apparatus in journalism and radio, countering antisemitic propaganda in Turkey, and organizing cultural exchanges, including the arrival of football teams for matches in Israel. Beyond their diplomatic efforts, these individuals were also influential within the Turkish community in Israel. Some, aligned with MAPAI, the ruling Labor Party, supported the establishment's agenda and worked to limit the influence of right-wing opposition within Israel's Turkish community. This lecture highlights the unique contributions of Turkish-born diplomats to shaping Israel's foreign policy and fostering strong Israeli-Turkish relations, while also examining their role in strengthening their standing within Israeli society during the state's formative years.

### 7335 Tina Maraucci (University of Florence, Italy): Empowering the dispossessed ones? Class, language and memory in Latife Tekin's Gece Dersleri

Latife Tekin's third novel, Gece Dersleri (Night Classes) is the work in which her militant past within the Turkish left and particularly in the Ilerici Kadinlar dernegi emerges most clearly. As a consequence, Gece Dersleri has attracted considerable critical attention in Turkey and abroad as much for its political content, which has caused it to be ascribed to the category of "12 September literature" in Yalçın Küçük famous works, as for its formal features. In this presentation I will attempt to hold together the political dimension of the novel, its implications with respect to womens agency in the socialist movement described by Tekin, and the author's oft-stated search for a language capable of rendering translating in literature the voice and memory of the dispossessed ones. In the light of the anlysis of the novel, published interviews with the author, and critical literature, the argument of this paper is that rather than a simple critique of the imagery of the socialist movement of those years, Gece Dersleri can be read as part of a general attempt at a "return to class, beyond class", resulting from a path of identifying the dross of bourgeois ideology within the socialist movement itself. The paper will thus conclude with a critical review of this approach, highlighting its strengths as well as its weaknesses and inherent contradictions.

### 7337 Xafiza Zakirova (Andijan State University, Uzbekistan) & Diloro Nabiyeva (Andijan State University, Uzbekistan): Reflections on the accentual and rhythmic features of the Uzbek language

Intonation is a phonetically unifying instrument that forms any sentence from the outside in the speech process. When determining the nature and features of the accent in Turkic languages, especially in Uzbek, it is necessary to take into account the effect of synharmony.
Opinions about the accent of Turkic languages, especially Uzbek, can be divided into two groups. Supporters of the first group argue that the accent in Turkic languages and, in particular, in Uzbek is predominantly an exhalation accent, and to this accent one can add a rise in the main tone, that is, a musical accent .
Supporters of the second theory of accent recognize that the accent in Turkic languages is not an exhalation, but a musical accent .
Reflecting on the accentual features of the Uzbek language, Professor M. Mirtozhiev puts forward a third theory about the accent of the Uzbek language, contrary to the opinions given above, and admits that the accent in the Uzbek language is a quantitative accent.
When speaking about the accentual -rhythmic features of the Turkic languages, one should not forget that they have vowel harmony - a feature that distinguishes them from European languages . Because in vowel-harmonic languages, the function of phonetic formation of words (constitutive) and definition of their boundaries (delimitative) is performed not by stress, but by vowel harmony. The Uzbek language also has several palatal allomorphs of some affixal morphemes. Some disyllabic words contain remnants of labial harmony, and in some dialects, umlaut is found. But cases of violation of vowel harmony increased the significance of accents.
Since vowel harmony is a transient phenomenon for the Uzbek language, lexical stress performs the function of understanding (perceptual) and dividing (delimiting) in this language. Elements of vowel harmony are a relic of an ancient phenomenon.

### 7340 Çiğdem Oğuz (University of Bologna, Italy): Women of the East: An Internationalist Approach to Women's Emancipation in Baku 1920

Most of the literature that examines the presence and representation of Ottoman/Turkish feminists in international platforms in the late 19th and early 20th centuries considers Ottoman women's engagement (or lack thereof) with “Western feminism,” including suffrage organizations such as the International Woman Suffrage Alliance (IWSA or International Alliance of Women, IAW). This paper examines the role of international socialism and how it engaged with the issue of "Eastern women," a topic that has so far remained unexplored. In particular, it highlights the role of Ottoman/Turkish communist women in developing an internationalist approach to a women's rights movement distinct from the feminists. Regarding communist women and their transnationalism, I focus on the communist women's circle active in the Turkish Communist Party. In order to understand their position, I evaluate their articles in Mustafa Suphi's Yeni Dunya, the reports they presented to the 1920 Baku Congress of the Peoples of the East, and to the following occasion, the 1920 Baku Party Congress.

### 7344 Ellinor Morack (Otto-Friedrich-Universität Bamberg): Three Ways of Not Facing the Past: The 1963 Verdict of Turkey’s Constitutional Court and the Two Minority Verdicts about “abandoned property” legislation

This paper studies three verdicts (the majority and two minority verdicts) issued by Turkey’s newly established Constitutional Court in 1963. In the case at hand, an Armenian property owner resident in Istanbul had passed away in 1942, and her property had been subsequently recorded as part of an Islamic pious foundation. Her son had countered this recording in court, demanding that the property be given to him instead. As the verdicts explain, the property transfer had been performed per Ottoman laws for “abandoned” property issued in 1915 and 1922, respectively. Asked whether these laws’ application was constitutional in the framework of Turkey’s 1961 constitution, the judges came up with rather surprising answers. All three argued that the laws’ continuied application was constitutional, but found three different ways to argue for its legality. Significantly, none of them thought of considering whether the laws had been unconstitutional already in the Ottoman context. Instead, they wrote verdicts that I read as unique and revealing commentaries on the tension between the letter of constitutional law and that of its unconstitutional spirit.

### 7345 Tuerkezhati Baisier (Johannes Gutenberg University Mainz): Split Intransitivity and Its Diagnostics: The Case of Modern Uyghur

Since the introduction of the Unaccusative Hypothesis by Perlmutter, the analysis of intransitive verbs based on the unergative-unaccusative distinction has garnered significant attention in linguistic research. Approaches to this topic within the frameworks of Government and Binding Theory, as well as Role and Reference Grammar, have been

extensively explored, alongside other syntax- and semantics-driven perspectives. More recently, neuro-linguistic and psycho-linguistic studies have added new dimensions to this line of research.
A central focus of the split intransitivity debate has been the diagnostic parameters used to distinguish these two types of intransitive verbs. A key consensus in the field is that these diagnostic parameters are language-specific rather than universal, a claim supported by data from various languages. While extensive studies have been conducted on European languages, a few significant studies have also focused on Modern Turkish.
Split intransitivity is a phenomenon influenced by verbal semantics, theta roles, syntactic structures, and pragmatic determinants. The differences between Modern Turkish and Modern Uyghur—two languages from the same family—highlight the fact that certain diagnostic methods applicable to Turkish are not valid for Uyghur.
This study aims to undertake a comparative analysis of Modern Uyghur and Modern Turkish concerning split intransitivity while identifying potential diagnostic parameters specific to Modern Uyghur. By empirically examining the behavior of Modern Uyghur verbs with respect to split intransitivity, this research seeks to establish an initial diagnostic framework for modern Uyghur, contributing to a deeper understanding of intransitive verbs in modern Uyghur and the parameters that the distinction of split intransitivity are susceptible to.

## 7347 Patrick Hällzon (Uppsala University, Sweden): For Song and Entertainment: Aviculture in Eastern Turkestan During the Early 20th Century

Aviculture has a long history. Today the most common domesticated fowl are poultry, ducks and geese, but historically other bird species have also been tamed and used as food, for hunting, guarding homes, and as symbols of societal status. Research dealing with matters related to the environment such as historical utilization and understanding of the local fauna in Eastern Turkestan and other parts of Central Asia is scant. Regarding aviculture, research about hunting with raptors has played a leading role while other aspects have received less attention. The focus of the current paper is to highlight several other types of bird usage in Eastern Turkestan. Foreign accounts as well as local Eastern Turki sources from the early 20th century demonstrate that some species, especially songbirds were kept as pets. Other birds were used for different forms of entertainment. Especially pigeon fancying held a prominent role as a popular pastime activity of both social and economic importance. Here, manuscripts are of particular relevance for understanding how people in Eastern Turkestan made use of and understood their local environment. Such texts are also of linguistic interest, not least with regard to lexicography. As such, they can benefit not only our understanding of ecological aspects in Eastern Turkestan a century ago but may also enrich the field of Turkology at large.

## 7351 Özge Şahin (Mimar Sinan Fine Arts University): Orhan Pamuk'un Eleştirmen Kimliği

Orhan Pamuk'un eleştiri yazıları, kendi yapıtlarına dair bilgi vermenin yanı sıra Türk ve dünya edebiyatını yorumlarken hem kurduğu tarihsel bağlamın hem de teorik zeminin özgünlüğüyle dikkat çeker. Saf ve Düşünceli Romancı'da roman teorisini yazma deneyimiyle iç içe geçirerek anlatan Pamuk, Manzaradan Parçalar ve Öteki Renkler'de Türk ve dünya edebiyatı üzerine eleştiri yazılarını bir araya getirir. Eleştirel yazılarının dikkat çeken ilk özelliği, yazarlığını şekillendiren okumaların bir süre sonra eleştirel yazma pratiğine dönüşmesidir. Türk edebiyatı hakkında yazdıkları bir yana, özellikle Batı edebiyatından çevrilen kitaplara yazdığı çok sayıdaki önsözde eleştirel yaklaşımının teorik zemini belirginleşir.
Yine yazarlığına etkisi bağlamında sık sık karşılaştırdığı Batı romanı ve Türk romanı üzerine kayda değer değerlendirmeler yapar. Türkçede roman türünün iyi örnekleri olduğunu düşünse de dünya edebiyatını etkileyecek düzeye ulaşamadığına işaret eden Pamuk, bunun tarihsel nedenlerini ayrıntılarıyla açıklamaya çalışır. Uzun yıllar Türk romanını etkisi altına alan toplumcu gerçekçiliği ya da ilgiyle okunan tarihî romanları ahlâkçı ve yargılayıcı özellikleri nedeniyle eleştirir. 1970'li yılların hâkim edebiyat anlayışına karşı modernist anlatım tekniklerini öne çıkarır ve yazarların gerçekçilikle kurduğu sorunlu ilişkiyi irdeler. Toplumu doğrudan yönlendirmeye çalışan geleneksel, idealist yazarların karşısına sık sık modernistleri koyar. Ancak sadece biçim oyunlarına yaslanan metinleri değil, özellikle Türkiye modernleşmesini mesele edinen yazarlardan içeriği anlatım tekniğinin de parçası kılmayı başarabilenlerini önemli bulur. Bu bağlamda ilk eleştiri yazısının Oğuz Atay'ın Tutunamayanlar romanı hakkında olması rastlantı değildir.
Bu bildiride Orhan Pamuk'un özellikle Türk romanı hakkındaki yorumları odağa alınarak kendi yazma deneyimiyle şekillenen eleştirel yaklaşımındaki tarihsel ve teorik bakış ayrıntılı biçimde incelenecektir.

## 7355 Bedirhan Laçin (Istanbul Zaim University): Ascension through Conversion? Questioning Vertical Social Mobility in the 17th-Century Ottoman Empire

The prevailing view of Ottoman social structure holds that the classic military-religious dichotomy persisted at least until the late sixteenth century, but began to blur in the seventeenth century. While the latter period is widely recognized as a transformative one for the empire, particularly in terms of economic and military developments, its impact on the social framework remains understudied. In particular, the effectiveness of the compartmentalized organization of society, defined by the askeri-reaya dichotomy and further divided into ethnic, religious, and occupational subgroups, has received limited empirical attention. The question of whether this structure retained its practical significance after the so-called classical period, even as its ideological underpinnings persisted in imperial discourse, remains largely unanswered. This paper attempts to address this gap through a case study of Karaferye, a vibrant agricultural center in rural Thessaloniki. Through an in-depth micro-historical analysis of the Lanbazâdes, one of the region's most prominent local families whose ancestors converted from Christianity to Islam in the early seventeenth century, the study examines the interplay between social divisions and local power dynamics from the early seventeenth to the late eighteenth century. Using state documents as primary sources, this analysis reveals the persistence and adaptability of these social structures during a period of change and contributes new perspectives to the study of Ottoman society.

## 7357 Petra de Bruijn (Leiden University): A Qualitative Content Analysis of Women's Representation in Kızılcık Şerbeti (2022–)

This study applies Margrit Schreier's method of Qualitative Content Analysis to examine the first season of the Turkish television series Kızılcık Şerbeti (2022–), with additional consideration of developments in later episodes. The analysis focuses on the representation of women within two contrasting socio-cultural paradigms: conservative religious and modernist secular. While the first season has been thoroughly analyzed, subsequent seasons are referenced only to contextualize emerging themes. Kızılcık Şerbeti explores the dynamic interactions between a conservative religious family and a modernist secular family brought together by the unplanned pregnancy and subsequent marriage of their young members. Initially, the characters harbour strong prejudices against one another, but by the end of the first season, most family members engage in meaningful relationships across ideological lines.

This study investigates how the series portrays the conservative religious and modernist secularist women, focusing on the following filmic and narrative elements: costumes, language, adherence to religious precepts, attitudes toward Atatürk, and their expressed opinions about "the other." By examining these elements, the research highlights how the series constructs and contrasts the lifestyles of these women. Television series often convey powerful socio-political messages to their audiences. However, while the message of a series may resonate, it does not necessarily reflect societal realities. Fictional narratives, like Kızılcık Şerbeti, follow genre conventions designed to maximize their commercial appeal. To provide a deeper understanding of these fictional representations, this study will compare its findings with the sociological research conducted by Pınar Melis Yelsalı-Parmaksız on Turkish women. This comparison seeks to bridge the gap between mediated depictions and the lived realities of women in Turkey.

## 7363 Arnau Cecchini (European University Institute, Florence/Italy): Sasa Bey and Mübârizeddin Mehmed Bey: The Case of Nökerism in Fourteenth Century Anatolia

Sasa Bey and Mübârizeddin Mehmed Bey are two obscure figures from the early fourteenth century. These leaders established a network of comrades within a horizontal system of relationships here referred to as nökerism. The study of this politico-military system is key to understanding the dynamics from which the Ottomans emerged. Sasa and Mehmed, who served under numerous beys and then established new beyliks, serve as clear examples of the articulation of a martial corporatism that underpinned the mechanisms of legitimization for the beyliks, deciding their stability or dissolution.

This specific study analyzes sources mentioning these figures, such as the Düstürnâme-i Enverî and the Chronicle of Ramon Muntaner. The latter is of particular interest due to the limited attention it has received in Turkish studies. Written in first person by one of the captains of the Catalan Company—a mercenary enterprise that ventured into Anatolia

to expel the Turks but ultimately allied with them, delivering a fatal blow to the Byzantine Empire—the Chronicle provides valuable references to various local beys. It offers insights into Anatolian history with details absent in other chronicles of the period.
The selection of Sasa and Mehmed as case studies is motivated by their clash with the Catalans, who documented their encounters, providing rare and detailed accounts of these forces and their characteristics. From here, the legacy of these beys allows us to analyze and introduce a vital concept for understanding the relationships among the Anatolian Turks: nökerism.

### 7364 Çimen Günay-Erkol (Özyeğin University, Istanbul): Is "Uzak Şehir" the New "Aşk-ı Memnu"?: The Popular Appeal of Change in Men

Almost fifteen years after the globally popular "Aşk-ı Memnu" (Forbidden Love, 2008–2010) a new Turkish series "Uzak Şehir" (Distant City, 2024) glues audiences to screen nowadays with a complicated love story. An adaptation of the famous Lebanese series "Al Hayba", "Uzak Şehir" competes on Mondays with "Kızıl Goncalar" (Crimson Buds) for the ratings, the series which topped ratings lists and faced immediate backlash after it was first aired on December 18, 2023 because of its critical emphasis on the division between religious and secular segments of Turkish society. Lately in the ratings lists, "Kızıl Goncalar" left the throne to "Uzak Şehir," which similarly targets the social pressures on individuals and provides another strong woman-narrative with the female protagonist Alya, who comes to Mardin from Canada with her son at her husband's last will and finds herself at odds with the routines of the strictly despotic matriarchal household after the funeral. Alya's presence creates an equally big challenge for the traditionalist Albora family, as the despotic matriarch of the household Sadakât is challenged by this young woman. What keeps the show at dramatic heights, I argue, is neither the grand family narrative filled with secrets nor the clash of women at home. The show presents Cihan Albora as a man traumatized by his mother, upbringing, and strict traditions that force a toxic masculinity on men, who finally realizes that he is more than the masculinity expected from him when he finds himself in the magnetism of Alya, the widow of his brother. Building on Hisham Sharabi's theory of social change in men in the Arabic context in his book Neopatriarchy, I seek to discuss the critical neomasculinity narrative provided by "Uzak Şehir" in the Turkish context and explore the current success of the Turkish adaptation of the series.

### 7366 Daniel Kolland (Freie Universität Berlin): Literature as Gauge for Whiteness? A New Look at the Servet-i Fünun literature

The historiography of the Servet-i Fünun literature (1896–1901), the first Turkish-language avant-garde group deserving of that label, commonly explains this literature as inspired by socially detached, formalist aestheticism and sentimentality that served as valve for the world weariness of a generation who came of age under Hamidian despotism and in an asymmetric, Europe-centered world order.
The presentation revisits this scholarly representation of Servet-i Fünun by replacing concepts of literature as valve with a notion of literature as empowerment and weapon and, consequently, by showing that sentimentality and formalism were active and calculated political choices. To do that, the presentation rereads the Decadents' Debate, which unfolded between these writers and their critics between 1896 and 1899, as one of the fiercest identity debates of the Hamidian Era. It foregrounds these writers' claims that their symbolist poems and naturalist novels were exclusive to "progressive races" and "civilized nations," and analyses the concepts of Turkish and white race, civilization, progress, and evolution that underpinned their self-representations.
As this presentation contextualizes the discussions around the Europe-oriented Servet-i Fünun literature in larger late Ottoman identity discussions, it reads this literature as a twofold effort: first, to validate the Turkish race in global race hierarchies; second, to show to their critics that their "Europeanized" literature is natural. It thereby also seeks to discuss in general the heuristic potential of whiteness as analytic for Otomanist historiography.

### 7367 Aslı Gücin (Bergisch Gladbach/Germany): Transforming the Sacred: Cosmological Erasure through State Policies and Tourism in Tunceli-Dersim, Turkey

Rather than saying, "We are Zaza," "We are Kurdish," "We are leftists, we are communists," or "We are Alevi," the people of Dersim are instead engaging to reconstruct their identity with more local nuances. This community has defined itself primarily as "Dersimli," embarking on an identity-building process that can simultaneously encompass

multiple identities and evoke numerous political turning points. Dersimlilik can be defined as an identity rooted in siding with the oppressed (leftists, Kurds, Alevis, non-Muslims, the figure of Huseyn standing against Yazid). The most significant source of this identity is, indeed, its faith. Dersim Alevism differentiates itself from the prevalent Alevi tradition in Turkey in numerous aspects, and to articulate these distinctions, the term "Dersim" has assumed the role of an epithet preceding "Alevism." Dersim Alevism is a belief system that exists within a unique cosmos of its own strongly connected to nature. However, this cosmos, rooted in the sanctity of nature and non-hierarchical human-nonhuman relations, faces the persistent threat of ontological violence—a systematic form of oppression that seeks to erase or delegitimize alternative ways of being and world-making. Focusing on the state-led transformation of ziyarets (sacred sites) into commodified tourist spaces, this presentation exposes the non-secular face of the Turkish state that treats Dersimli Alevis as ontological others. By revealing destructive power dynamics, the presentation situates the Dersimli experience within broader questions of power, marginalization, and the denial of pluralistic worldviews, ultimately offering a critical perspective on the intersection of faith, environmental degradation, and contested identities within the modern nation-state.

## 7381 Corry Guttstadt (IKW e.V., Hamburg): Between Optimism and Catastrophe: Turkish Jewish Emigrants to Europe

Between 1890 and 1930, more than 50,000 Jews emigrated from the Ottoman Empire and later the Turkish Republic to the United States, Latin America, and various European countries. Between 1918 and 1935 alone, over one-third of Turkey's Jewish population left the country. In many European countries, these Turkish Jews represented the first wave of "Turkish immigrants." Setting off into the "new world" with optimism, the diversity of their life stories reflects the energy and resilience of this generation of migrants. Their professions spanned a wide spectrum, from street vendors to engineers, textile workers to opera singers, and carpet stuffers to novelists.
In their new countries of residence, they founded Turkish-Jewish communities, charities, and religious and cultural organizations. During the brief interwar period, Europe—particularly Paris—emerged as a vibrant new center of Sephardic life. It became the seat of a Sephardic "world union" and a place for Sephardic cultural production.
However, this flourishing world was destroyed by National Socialism. Turkish Jews living in Europe fell victim to the Nazi persecution of Jews: thousands were arrested, imprisoned, deported to extermination camps, and murdered.
Adopting a biographical approach, my paper traces the lives of individual Turkish Jews, shedding light on the diversity of their migration paths, and the persecution they endured under National Socialism.

## 7383 Elif Dığıroğlu (EHESS, Paris): Sultan II. Abdülhamid Döneminde Bir Kadın Tercüman Girişimi

Sultan II. Abdülhamid döneminde görevli Avusturya sefirinin eşi, Ermeni Katolik tebaadan dul Madam Hasune için padişaha bir dilekçe yazmaktadır. Sefir eşi (Mary de Kaliçe) çok iyi Fransızca bildiğini ve kendisinin tercüme dahil eşlik edilecek görevlerde değerlendirilebileceğini ifade etmektedir. Yıldız Sarayı'na Teşrifat-ı Umumiye Dairesi aracılığıyla gelen bu dilekçe, dönemin öne çıkan görevlerinden biri olan "tercümanlığın/mütercimliğin" kadınlar için muhtemel bir iş olabileceğini gözler önüne sermektedir. Bu çalışma, arşivde bulunan belgeden hareketle hatıratlar sayesinde tespit edilen kadın tercüman pratiklerini/rollerini ele almaya çalışacak ve saray çevresinde tespit edilen farklı örnekler değerlendirilerek bir kadın tercümanın nerede olabileceği/bulunabileceği tartışılacaktır. Öte yandan II. Abdülhamid'e bir sefir eşi tarafından kaleme alınan bu dilekçe örneği, mütercim/tercümanlık görevini ifa edebilecek kadınların olduğunu göstermektedir.
On dokuzuncu yüzyılda telgraf ve yayıncılığın ivme kazanması, metin tedavüllerini kolaylaştırmış bu da dil bilen isimleri "aranır" ya da "öne çıkarır" bir pozisyonda değerlendirmeye sevk etmiştir. Lingua francanın Fransızca olması, bu dile hakim isimleri yayın ve basım hayatının ya da sözlü çevirinin farklı yerlerinde yer almalarını sağlamıştır. Dünyadan haberdar olmaya gayret eden Sultan II. Abdülhamit de gerek Bab-ı Ali'de gerekse sarayın içerisinde tercüme dairesi/odasıyla akışta doğrudan rol oynamıştır. Bu akışı temsil eden erkek mütercimlerin/tercümanların yanı sıra haremde ya da muhtelif görevlerde kadınların da olabileceği anlaşılmıştır. Bunun yanı sıra kendisi de bilfiil çeviri yapan Teşrifat-ı Umumiye Nazırı ve Divan-ı Hümayun Tercümanı Münir Paşa'nın idaresindeki Teşrifat-ı Umumiye Dairesi'ne böyle bir talebin rahatça ulaşabilmesi, saray işleyişinde teşrifatçılığın farklı görevlere de ev sahipliği yaptığını göstermektedir.

### 7384 Tuğba Elif Toprak Yıldız (Saarland University) & Funda Adıtatar (Izmir Democracy University): Ottoman-British Relations: A Systematic Review

Ottoman-British relations commenced in the late 16th century when the British ambassador secured a treaty granting commercial privileges, known as Capitulations (Name-i Hümayun in Ottoman Turkish), from Sultan Murad III. While commercial ties preceded formal diplomatic and political relations, these relations significantly expanded during the 19th century. Britain's pro-Turkish policy (1838-1878) counterbalanced the Russian expansion while playing a transformative role in the modernisation of the Ottoman Empire. In the late 19th century, however, the growing and changing faction of European Great Powers caused this policy to change. This transformation culminated in World War I (1914–1918), during which the two countries found themselves on opposing sides, ultimately contributing to the dissolution of the Ottoman Empire. Spanning over four centuries, Ottoman-British relations remain a subject of significant academic value, as evidenced by a vast body of literature. This study seeks to synthesise the extensive body of research on Ottoman-British relationships. The study is guided by the Scientific Procedures and Rationales for Systematic Literature Reviews protocol (SPAR-4-SLR, Paul et al., 2021), a rigorous methodological framework, aiming to improve the reliability and validity of systematic reviews. Aligned with its purpose, the study employs advanced bibliometric techniques and science mapping tools to examine existing research on Ottoman-British relationships and uncover key themes and issues. The study also aims to examine publication patterns and citation trajectories within the field, which would inform future investigations. The findings will be presented alongside a discussion of their implications, presenting a potential for advancing research on Ottoman-British relationships.

### 7388 Hüsnü Çağdaş Arslan (Izmir Democracy University): Translation Strategies in Old Uyghur Altun Yaruq Sudur

Translating cultural elements into another language, especially into a culturally distant language, is a very difficult task. One of the main reasons for this situation is that the translator is not truly free. Because the literary norms of the target text and the expectations of the target text reader are limiting for the translator in this sense. The fact that the culturally focused elements belong to past periods, even one or several centuries ago, makes the translator's job even more difficult. When transferring a text to a target culture environment that is different from the source culture environment, the translator sometimes "domesticates" the text in order to bring the author, who is the "text producer", and his narrative closer to the target text readers, in other words, he tries to reduce the cultural and linguistic differences of the source text for readability and acceptance in the target culture. However, it is seen that the translator mostly foreignizes the source text in order to make the target text readers feel close to the author, the work, its purpose and style, or in other words, preserves the culture-oriented elements, carries the cultural distance and differences to the target culture environment and makes the target text readers feel it. In this paper, the general outlines of the translation attitude in Altun Yaruq Sudur will be tried to be defined by using Newmark's classification of cultural elements and Venuti's "domestication" and "foreignization" translation strategies.

### 7389 Şeyma Bıçakçı (Universität Wien): Gewürz oder doch Arznei? Ingwer, Anis, Gewürznelken, Safran und Zimt in mecmūʿas

Der Vortrag geht der Frage nach, ob osmanische Sammelhandschriften, sogenannte mecmūʿas, medizinische Informationen liefern, deren Anwendung dem heutigen Stand der Wissenschaft entspricht. Die mecmūʿas enthalten besonders Informationen über Heilpflanzen, von denen ein Teil in den heutigen europäischen Arzneibüchern als Monografien definiert sind. Die daraus abzuleitende Hypothese eines positiven Zusammenhangs zwischen historischer und gegenwärtiger Verwendung bestimmter Heilpflanzen wird durch frühere Veröffentlichungen gestützt. Es liegen jedoch noch nicht genügend Forschungsergebnisse vor, um diese Hypothese zu bestätigen oder zu widerlegen. Es besteht somit eine Forschungslücke im deutsch- bzw. türkischsprachigen Raum. Ob es eine Kontinuität in der Anwendung dieser Heildrogen über mehrere Jahrhunderte gibt, soll im Rahmen dieser Forschungsarbeit untersucht werden. Der Vortrag wird diese Frage anhand des noch unerschlossenen Bestandes an heilkundlichen Sammelhandschriften der Österreichischen Nationalbibliothek beantworten, die in einem Zeitraum zwischen 15. und 18. Jahrhundert in türkischer Sprache verfasst sind. Die Daten zu Heilpflanzen aus diesen Sammelhandschriften werden mit einschlägigen deutschen und türkischen Nachschlagewerken, die den heutigen europäischen pharmazeutischen Standards entsprechen, verglichen. Exemplarisch für den methodischen Ansatz dieser Untersuchung werden Gewürze, die unter anderem als Heildrogen gelten, wie Ingwer, Anis, Gewürznelken, Safran und Zimt, unter die Lupe genommen und ihre medizinische Verwendung demonstriert.

## 7396 Hirofumi Iwamoto (Kyushu University): Ottoman Zionist Visions of the Jewish Community's Future in Allied-Occupied Istanbul (1919–1922)

This paper examines Ottoman Zionist visions of the Jewish Community's future during the Allied occupation of Istanbul (1919–1922). On October 30, 1918, the Ottoman Empire, which joined the Great War in 1914, surrendered to the Allies. Allied forces entered Istanbul on November 12, 1918, and local Christians welcomed them as liberators from the oppression and massacres they suffered during the war. Such a process, disturbing the authority of the empire, had an impact on Ottoman Jewish communal politics; Ottoman Zionists tried to win the favor of the general populace, who were exhausted by the hardship of the war. Ottoman Zionists formed the Jewish National Council in November 1918. They soon started a power struggle against their communal leader Chief Rabbi Haim Nahum, whom they saw as the symbol of the wartime regime. The important point is that international Zionist organizations did not interfere with these communal struggles. In other words, the movements of Ottoman Zionists in Istanbul during the occupation period were an example of transforming international cultural-political Zionism movements into a local context. This paper focuses on the French-language newspaper L'Aurore, which was the most active supporter of Ottoman Zionists, its interpretation of the situation for Jews, and the formation of their vision for the future of Jews amid the collapse of the multi-ethnic, multi-religious society. We will also consider other major newspapers and Ladino folklore to understand how Ottoman Jews saw their situation.

## 7399 Astrid Menz (Orient-Institut Istanbul): Kur'an Harfleri Denince Türk Yazısı Anlaşılır: 'When we say Qur'anic letters it is understood to be the Turkish script.'

Discussions about the suitability of the Arabic script for (Ottoman) Turkish began already in the second half of the 19th century (Lischewski 2022, S. 105–109). From the beginning, there were two main lines of argument in the discussions about a script reform: 1. A "linguistic" one, which dealt with the question of whether the Arabic alphabet was suitable for writing Turkish and how it might have to be reformed, and 2. one based on ideas connected to cultural and political identity, which placed the emphasis on belonging to the Islamic cultural sphere and therefore regarded the Arabic script as indispensable. On November 1, 1928, the Turkish parliament passed the law introducing the Latin script "Türk Harflerinin Kabul ve Tatbiki Hakkında Kanun", with a transition period of one and a half years in various steps, ending on June 1, 1930. (Kanun no 1353, Madde 2 – 9) The discussions did not end with the introduction of the "Turkish" alphabet on the basis of Latin script, even though it did successfully prevail.
In my lecture, I will examine the attitudes towards Turkish and towards the status of Turkish as can be understood from the arguments put forth by advocates for the Arabic script for Turkish. I will place particular emphasis on the authors associated with the İstiklal Marşı Derneği association which was founded by the poet İsmet Özel in 2007.

## 7402 Özkan Akpınar (Özyeğin University, Istanbul) & Başak Akgül (Özyeğin University, Istanbul): Property of the Sea and the River: A Land Dispute in the 19th Century Ottoman Aydın

This paper examines a property dispute arising from the transformation of Sığlar Dalyan, a waqf-designated fishing weir in Menemen in the Ottoman province of Aydın, into farmland following floods in 1876. The landscape's transformation compelled Ottoman authorities to reassess its legal status, yet the absence of clear legal provisions posed significant challenges. The Land Code of 1858 did not explicitly address the classification of such newly emerged lands, creating legal ambiguities. Ultimately, relying on principles outlined in the Mecelle, the Civil Code introduced between 1869-1876, the Ottoman administration reclassified the area as mevat (wasteland), incorporated it into mirî (state-owned) property, and decided to auction it for agricultural use. However, Ragıb Bey, a notable figure holding fishing rights over Sığlar Dalyan, contested this decision, claiming the land's continued waqf status. In contrast, both the Ottoman bureaucratic and religious authorities rejected his objection, emphasizing that it was not the sea or river water itself that was being endowed, but only fishing weirs established in these areas. Accordingly, anyone could fish in the seas and large rivers, or place fishing gear such as weirs in some of them. This person may also endow these fishing gears. However, the water or the bottom of the sea where this fishing gear is located cannot be endowed, because it does not belong to anyone. The authorities therefore emphasize that the objection that the fishing weir area in question cannot be excluded from the waqf is null and

void. This case highlights the profound impact of environmental transformations on the Ottoman property regime and underscores the challenges caused by the vagueness of the prevailing legal norms. Using primary sources in the Ottoman archives, the paper aims to analyze the dynamics of this contestation, exploring how the interaction between ecological change and institutional responses shaped property disputes.

### 7403 Radu Dipratu (TYPARABIC Project/Romanian Academy): The ʿarz-ı hals of Sylvester, Patriarch of Antioch: Negotiating Church Affairs with the Sublime Porte in the First Half of the 18th Century

While persecutions endured by non-Muslims under the "Turkish yoke" still represent a common trope in Orthodox-majority countries today, recent scholarly work has offered more nuanced approaches to the history of the Orthodox Churches under Ottoman rule. Making use of the rich information provided by Ottoman archival sources, this paper will examine some unpublished documents from the BOA in Istanbul (Ali Emiri and Cevdet Adliye funds), representing petitions submitted by or directly involving Sylvester, the Orthodox Patriarch of Antioch (1724-1766). It is no surprise that an important theme of these petitions concerned the conflict between the Orthodox and Catholic factions in Greater Syria, the latter being recently energised by the election of a separate patriarch in 1724, in the person of Cyril VI Tanas, and the establishment of an independent Melkite Catholic Patriarchate. While previous studies have highlighted the crucial help that Sylvester received from the other Orthodox Patriarchs in Istanbul and Jerusalem in having his seat recognised by Ottoman authorities, the ʿarz-ı ha1s presented in this paper will showcase Sylvester's own agency in negotiating Church affairs with the Porte. Either demanding fermans to reinforce his election as patriarch or to ban Orthodox zimmis from converting to Catholicism, Sylvester made full use of his position in the Ottoman administrative apparatus by using state-sanctioned practices to solve inter-church struggles. Therefore, this paper will also discuss the status of the Orthodox Patriarchate of Antioch as an institution within the Ottoman Empire, at the 300th anniversary of the split that occurred in the Church of Antioch. By doing so, it will argue that the Ottoman Empire provided a legal and administrative framework in which Orthodox Churches were not merely compelled to function under duress, but one which they found advantageous and from which they sought legitimisation for their own factional struggles.

### 7406 Zeynep Nur Şimşek (University of Bologna, Italy): Mecmua as Encyclopedia: A Study on Encyclopedic Knowledge in Late Ottoman Journals

Late Ottoman journals are distinguished by their unique structural and generic features, marked by intriguing juxtapositions of science and the arts, offering readers a multifaceted and intellectually stimulating experience. An ordinary Ottoman reader flipping through such a journal would encounter a fragmented yet enriching array of content. They might begin with a serialized romance novel, move on to a chemistry article, and then engage with a collection of poems. The next page could feature a pseudo-scientific discussion, followed by aphorisms, a column on recent war reports, a melodramatic short story, and conclude with a collection of jokes. This eclectic mix of genres and topics reflects a pivotal historical moment, positioned at the crossroads of the disciplinization of modern science and the arts -a process that would soon lead to the strict fragmentation of these fields into distinct domains. Ottoman journals, in this sense, truly embodied their name, mecmua (a collection), capturing a bit of everything and creating juxtapositions, such as "fünuna dair risale-i edebiye" (a literary periodical on science), that might seem unusual today. This "interdisciplinarity in a pre-disciplinary context" has led literary historians to associate Ottoman journals with the encyclopedist tradition, emphasizing their role in cataloging and disseminating knowledge across various disciplines. This paper examines late Ottoman journals within this framework, drawing parallels between the Ottoman mecmua and European encyclopedic traditions. Through an exploration of intellectuals like Şemseddin Sami, who authored an encyclopedia and described Diderot and d'Alembert as mecmuacılar (equivalent to Encyclopédistes), this paper traces how Ottoman journals reflected and reinterpreted the Enlightenment's encyclopedic spirit within the context of Ottoman modernization while examining its specific influence on literary production.

### 7409 Marloes Cornelissen (Sabancı University, Istanbul): Walking a Fine Line: Conspicuous Consumption and Treason in the Diplomatic Landscape of Early Modern Istanbul

Alexander Ghika (1698-1741), Honorary Prince of Moldavia and Wallachia, served as head dragoman of the Ottoman Porte between 1727 and 1741. In 1741 his possessions were confiscated by the state and after an imprisonment of fifteen days, Ghika was beheaded on account of treason. Reasons offered for Ghika's execution were plenty. He was

accused of secretly altering one of the articles of the Treaty of Belgrade (1739). It was also suggested that he had overstepped the limits of power and made many enemies. Ghika's extraordinary influence in affairs and the authority that he had gained in Romania and Moldavia could have been other reasons for his execution. His great wealth caused suspicion among the Ottomans who assumed he was serving others too.
This paper examines whether the accusation of treason was a pretense to conceal ulterior motives for his execution. Was it possible that Ghika was guilty of conspicuous consumption, as it was not so much wealth itself but the flaunting of it that was subject to criticism? Could Ghika's case be better understood in the context of müsadere (confiscation) practices, which, by the 18th century, had become an important source of revenue for the state treasury and were used to keep high-ranking individuals' increasing power in check? And did his non-Muslim (dhimmi) status play a significant role in this process?
In an attempt to uncover the possible reasons for Ghika's execution, this study utilizes diplomatic correspondence and consular court records kept in the Dutch National Archives, contemporary chronicles and accounts, and the unpublished inventory and confiscation records of Ghika's estate from the Ottoman State Archives. Secondly, this paper also contributes to the growing interest in the dragoman's position within the Ottoman bureaucracy and the wider diplomatic landscape.

## 7415 Nil Tekgül (Bilkent University, Ankara): Early Modern Ottoman Epistolary Culture: Sincerity or Formality?

Orhan Şaik Gökyay argued in one of his articles that having read seventy münşeat mecmuası from different periods, he had not observed any difference in terms of their language and style, which makes them worthless to spend the effort to understand and considered them to be ephemeral. Such a view, common among several literary historians, seems to be one of the reasons for the historians' neglect of Ottoman epistolary culture, for whom the main concern is to trace discontinuities in time. Yet, such neglect seems to contradict the popularity of Ottoman epistolary culture, which started with Ahmed-i Dâî's Teressül and lasted for 400 years. In this paper, I first focus on Zübdetü'l Münşeat, authored by Medmed Raif, dated the late 19th century, and compare it with several letters written in the 16th and 17th centuries. Similar to Walter Andrews's approach, which interprets the unchanging characteristics of the ghazal form in Ottoman lyric poetry as representative of stable and fixed values in a divinely ordered society, I argue in this paper that an in-depth analysis of the epithets in Ottoman epistolary culture provides historical evidence not only of the Ottomans' mechanisms for meaning-making in hierarchical relations but also of their emotional world.
Drawing on the field of the "history of emotions," which suggests viewing emotions as a lens to approach history, with the basic premise of changing emotions across time and place, I argue that rather than formality, the epithets of the letters reflect sincerity for the early modern Ottoman society.

## 7416 Burak Başaranlar (Kadir Has University, Istanbul) & Ece Özçeri (Netherlands): Between Local and Global: Ziraat Bankası in the Midst of Great Depression

This research examines the Agricultural Bank's (Ziraat Bankası) credit policies in Turkey in the 1930s. Following the eruption of the Great Depression in the United States in 1929, many banks in the United States and elsewhere collapsed overnight, both exacerbated and exacerbated by the Depression. This was not the case in Turkey, where Ziraat Bankası continued its operations amid the devastating impacts of the Great Depression. While many studies examine the effects of the Great Depression on Turkey, its impact on the bank remains somewhat understudied. This gap brings the hidden assumption that Ziraat Bankası (and the agricultural sector) was relatively insulated against the Great Depression.
By using archival sources from the Republican State Archives and national and local newspapers, we show that the bank, while not collapsing, encountered significant economic challenges affecting the Turkish economy and the agricultural sector. First, due to the government's tight monetary policies aiming to avoid budget deficits at all costs, the bank significantly decreased its lending activities, as exemplified by the bank's reports highlighting the lack of funding. Second, this shift in policy coincided with the decline of prices for agricultural products, that is, when market-dependent peasantry needed additional credit support the most. This development further deteriorated the economic situation of villagers because a) the bank did not extend the much-needed credit support to the producers with appropriate policies, and b) peasants entered a vicious debt cycle as evidenced

by their accumulating debt to the bank and usurers. In conclusion, we demonstrate the Depression's profound impact on the bank with broader implications for the agricultural sector.

### 7417 Sibel Taş (Munzur University): 1960'larda Türkiye'den Almanya'ya İşçi Göçünün Gizli Propagandacıları Olarak Fotoğraflar

Bu çalışma, 1960'lı yıllarda Türkiye'den Federal Almanya'ya göç eden işçilerin fotoğrafı bir iletişim aracı olarak kullanmaya başlamaları ile birlikte farkında olmadan işçi göçünün aktif reklamcıları olduğu iddiasını taşıyor. 1961'de Türkiye ile Federal Almanya arasında imzalanan ikili işgücü anlaşması ile birlikte Türkiye'den Federal Almanya'ya binlerce işçi göç etti. 1960'lı yılların Türkiye'sinde kitle iletişim araçlarının sınırlılığı düşünüldüğünde, göç alan ülke olan Federal Almanya'yı tanıtan görseller bulmak kolay değildi. Hatta Federal Almanya'nın II. Dünya Savaşının aktif bir öznesi ve yıkıma uğrayan tarafı olduğu bilgisi, nereye gittiğini bilmeyen işçi için ürkütücü bir içerikte olabilmekteydi. İlk etapta Federal Almanya'da sınırlı bir süre çalışıp maddi sermaye edindikten sonra Türkiye'ye dönme amacı taşıyan ve ezici çoğunluğu erkek olan bu işçiler, Türkiye'de kalan yakınları ve aileleriyle sınırlı iletişim yöntemleri yoluyla haberleşebiliyorlardı. En sık kullanılan iletişim yöntemi mektuptu. Memleketine mektup gönderen işçiler, Federal Almanya'da çektikleri fotoğrafları da mektup zarfının içine koyarak ailelerine ve yakınlarına gönderdiler. Bu fotoğraflar, gurbette olan ve özlenen aile bireyinin imajını aileye taşımakla kalmayıp arka planda kapitalist ilişki düzeninin oturduğu sanayileşmiş bir ülkenin düzenli mekanlarının, farklı tüketim nesnelerinin ve yaşam biçiminin imgelerini de Türkiye'deki akrabalara ve aile bireylerine servis ettiler. 1960'lı yılların ikinci yarısındaki göç dalgasının öznesini Türkiye'nin kırsal kesimden giden işçilerin oluşturduğu düşünüldüğünde bu fotoğraf karelerinde servis edilen yeni insan imajının, tüketim nesnelerinin ve mekânın yarattığı cazibe tahmin edilebilir. 1961-73 yılları arasında Türkiye'den Federal Almanya'ya işçi göçünün yoğunlaşarak devam etmesinin baskın nedeni maddi kazanç ve ekonomik birikim olsa da bu fotoğraflarla farkında olunmadan Federal Almanya'daki yeni bir yaşam tarzı tanıtılmış ve bu kareler, Türkiye'de özellikle kırsal kesimde yaşayan insanlar üzerinde Federal Almanya'ya işçi olarak gitmeye ikna edecek somutlukta bir çekicilik yaratmakta etkili olmuştur.

### 7418 Svitlana Kaiuk (Oles Honchar Dnipro National University, Ukraine): The Crimean Tatar Ismail Gaspirali in the Circle of Western European Writers of the Adventure Genre

The activities of the Crimean Tatar intellectual and reformer I. Gaspirali are widely known and extensively discussed. Researchers emphasize his practical achievements in the development and implementation of the ideas of Jadidism, as well as his progressive beliefs and visions for the future. However, when evaluating his literary heritage, particularly the novel Molla Abbas, scholars often compare him to renowned European utopian writers (e.g., T. More, T. Campanella). We propose a shift in perspective, focusing on the European period of I. Gaspirali's life, particularly his stay in Paris (1871–1874). An analysis of Gaspirali's biography and his novel about Molla Abbas suggests his name can be placed alongside adventure genre writers such as J. Verne, H. R. Haggard, and C. Doyle, positioning him within the popular "lost worlds" genre of mass literature.
The publication of the novel in the pages of Terdzhiman reflects the author's intent to follow Western European literary trends, work within the "mass literature" genre, and achieve broader recognition. Gaspirali's contribution to the literary genre of "lost worlds" establishes him as a significant figure in the global pantheon of adventure novelists. The choice of the Alhambra as a portal evokes a clear association with Mikhail Vorontsov's palace in Crimea, near which Gaspirali spent his childhood. The novel's complex associative series contributes to the formation of a shared intellectual construct, the "Muslim world," where Orientalism and Occidentalism have been intricately intertwined from the very beginning (19th century).

### 7419 Hans Nugteren (Niedersächsische Akademie der Wissenschaften zu Göttingen): The role of tradition, innovation and speculation in the transcription of Old Uyghur

The various writing systems employed by Old Uyghur are notoriously ambiguous due to a shortage of characters. Comparison between the scripts and with modern cognates is necessary to arrive at the correct transcription of individual words.
The Brāhmī script, which is capable to provide more phonetic detail, occasionally conflicts with modern data.

The talk will discuss the following aspects:
• The role of Turkish as an aid to transcribe Old Uyghur
• Stability vs flexibility in adopting new transcriptions
• Consequences of changes in the transcription system, such as the 'abolishment' of q and ɣ.
• Establishing the correct transcription of words that are unknown or uncommon in modern Turkic
• Weighing the Brāhmī evidence against tradition and knowledge derived from modern languages, as in ürt-/ört- 'to cover' and üd/öd 'time'
• Weighing modern evidence against tradition, as in körgit- ~ körkit-
• Dealing with disagreement between modern languages, as in äyäkü ~ äyägü 'rib', tog- ~ tug- 'to be born'
• Etymological considerations, e.g. kölüŋü or kölüngü 'vehicle', közŋü or köz(ü)ngü 'mirror'?
• Preferred notations of certain authors, e.g. in 'emending' geminated consonants

## 7420 Pınar Melis Yelsalı Parmaksız (Bahçeşehir University): Religiosity, Gender Identity, and Depiction of Religious Women in Turkish Television Series

This presentation will explore the meaning and expression of religiosity among religious women in relation with the reframed depiction of religiosity in television series in Turkey, particularly Kızılcık Şerbeti. The sociological analysis of the gender identity of religious women based on everyday experiences draws from previous research addressing how religious women have experienced the reframed gender regime under AKP (Adalet ve Kalkınma Partisi, Justice and Development Party). The original research involved in-dept interviews with 16 self-identified religious women and their inductive and interpretative analysis combined with expert interviews, conducted with 5 publicly engaged, high profile, religious female intellectuals and also writings of Islamic female authors about the religious women published after 2000s.
For the purpose of understanding how religious women navigate their identities in comparison with the depiction of religiosity of women in Turkish television series, this presentation focuses on the secondary analysis of the interview data according to a predefined coding scheme. This approach facilitates comparison by analyzing different datasets under the same categories. In particular, the in-depth interviews are analyzed to gain insight into how religiosity is perceived and experienced in both private and public spheres, particularly in the context of encounters shaped by divisions within secular/religious, modern/traditional, and urban/rural segments of society. Additionally, expert interviews are analyzed with the goal of theory generation, providing participant validation while reflecting on the depiction of religiosity in television series.

## 7424 Enes Yılandiloğlu (University of Helsinki, Finland): Computational Analysis and Prediction of Aruz Meter in Ottoman Turkish Divan Poetry

This study computationally investigates the adaptation of the aruz meter, a metrical system of Arabic origin, in Ottoman Turkish Divan poetry, analyzing poems written by 20 authors between the 15th and 19th centuries. While aruz was widely utilized in Ottoman Turkish poetry, its adaptation, especially to Turkish phonology, presented challenges. A diachronic analysis indicates a general decrease in aruz meter flaws over time, particularly for fâʿilâtün fâʿilâtün fâʿilâtün fâʿilün, which reflects an improved adherence to the aruz system by Ottoman Turkish poets. Furthermore, the study investigates which syllables are more prone to flaws and analyzes their origins—whether Turkish, Arabic, or Persian. It also examines the relationship between aruz flaws and authors' backgrounds, including their occupations and domiciles, by leveraging metadata to uncover the sociolinguistic dimensions of aruz flaws. Finally, this study demonstrates the effectiveness of machine learning methods such as BiLSTM to predict a poem's aruz meter computationally. This work both provides insights into the historical evolution of aruz meter in Ottoman Turkish Poetry and demonstrates how computational tools can uncover patterns in historical data. These findings mark one of the very initial steps for future research on metrical analysis combined with computational linguistics and sociolinguistics in Ottoman Turkish poetry.

### 7426 Alen Matković (University of Zagreb): Rainbow's Ruse: A Structural Analysis of the Elements of Folk Belief and Myth in Dinko Šimunović's 'Duga' and Ömer Seyfettin's 'Eleğimsağma'

This study provides an in-depth analysis of folk beliefs and mythological elements in two short stories: Duga (Rainbow), written by Croatian author Dinko Šimunović in 1907 and published in the journal Suvremenik, and Eleğimsağma (Rainbow), written by Turkish author Ömer Seyfettin in 1917 and published in the journal Yeni Mecmua. The analysis employs the structuralist approach to myth theory developed by Claude Lévi-Strauss and his followers. Grounded in Saussurean structuralist linguistics, this method seeks to uncover the universal principles underpinning the creation of myths and folk beliefs across cultures, making it an apt framework for this comparative study.
The two stories were selected for their shared foundation in a striking folk belief: the idea that a child can change its sex by passing beneath a rainbow. Both narratives depict heroines who strive to achieve this transformation, albeit driven by different motivations. This belief, which is prevalent across many Slavic and Turkic cultures, provides a compelling basis for a contrastive analysis. Furthermore, the study explores additional commonalities between the stories, reflecting the shared literary poetics of their authors, who were contemporaries active during the same period. By examining these parallels and the cultural contexts in which the stories were created, the study aims to offer new insights into the interplay between myth, folk belief, and literature in Slavic and Turkic traditions.

### 7428 Atacan Atakan (Sabancı Üniversitesi, Istanbul): Representations of the Body in Children's Magazines through Discourses of Hygiene, Care, and Marginalization in the Late Ottoman Empire

This paper examines the conceptualization of children's corporeality in the late Ottoman Empire, a period marked by significant transformations in public health, hygiene, and education. As part of its broader reform efforts, the Ottoman state increasingly emphasized modern medical science and public health measures. Children, as symbols of the empire's future, became focal points of these efforts, and symbolized both the promise of progress and the moral and physical health of the nation.
Against this backdrop, this study analyzes representations of children's bodies in Ottoman children's magazines, focusing on discourses of hygiene, body care, self-care, and physical education. They served as powerful vehicles for shaping ideals of the "healthy child," promoting practices of bodily discipline and instilling values of self-regulation and responsibility in young readers. Through a critical reading of textual and visual content, the paper reveals how these narratives constructed normative ideals of health and fitness while embedding broader cultural and social values.
Simultaneously, the study interrogates the exclusionary aspects of these representations, uncovering how intersections of class, gender, ethnicity, and physical ability informed the marginalization of certain bodies. By doing so, it highlights the ways in which children's magazines not only reflected but also perpetuated existing social hierarchies and biases within Ottoman society.
This paper contributes to the scholarship on the history of childhood and the politics of the body by exploring the interplay between inclusion and exclusion in the construction of children's corporeality. It provides a nuanced understanding of how Ottoman children's magazines mediated broader cultural and political anxieties, shaping perceptions of identity, belonging, and the body during a transformative period in the empire's history.

### 7430 Jelena Radovanović (Universität Münster): Legal Translation between Empires: The Case of Çiftlik in Serbia

While the question of the legal status of the Ottoman large estates (çiftliks) was a matter of debate in the Ottoman Empire, it acquired a new relevance as the Empire lost territories, and Ottoman property became subject not only of different state laws, but also of international law. In this talk, I examine the international discussion around the agrarian reform in Serbia after 1878, undertaken under the framework set by the Berlin Congress. To define what çiftlik was—and abolish it as a form of property—Serbian statesmen relied on translations of the Ottoman local regulations, researched the history of çiftliks, and sent study commissions to the Niš region. They eventually produced contradictory legal definitions of çiftlik, which never clarified its property status, but nevertheless mandated indemnities from the peasant cultivators. I argue that what reads as contradictory and hybrid nature of these çiftlik definitions, and the 1880 Agrarian Law itself, was in fact a reflection of legal unevenness, and a direct consequence of Serbia's interimperial position. Though I focus on the empirical aspects of legal translation, I also propose that translation never took place between just two legal systems (Ottoman and

Serbian); rather, it was a way for Serbia to negotiate its position—and access to property—between two imperial projects in Southeast Europe: that of the Ottoman Empire, and that of European coloniality.

### 7431 Didem Yavuz Velipaşaoğlu (Izmir University of Economics): Harnessing Landscape; Cultivating Children and Youth: Hereke Factory Campus as transition from the Ottoman Empire to the Republic of Turkey (1890–1960)

Established in 1842, the Hereke Imperial Factory was a prominent town-factory of the late Ottoman era, offering a self-sufficient living environment with integrated social, cultural, and healthcare systems. Orphans and impoverished youth received vocational training, working on expansive rug looms while living within the factory campus. Ideal workers were rewarded with recreational spaces and social institutions, but overcrowded dormitories—housing up to twenty per room—fostered the rapid spread of diseases. Cholera, likely exacerbated by inadequate drainage and poor water sanitation, became prevalent, especially during the epidemic of 1893–1895. Despite recognizing the need for water purification, an improved sewage system was only introduced in 1912. In addition to cholera, malaria also struck in 1889, linked to overcrowding along the railway. The administration mitigated this by draining marshlands and purifying water, which not only reduced disease but also enhanced ecological diversity. These changes reshaped the Hereke landscape and introduced recreation as a critical concept.

With the establishment of the Turkish Republic, the factory shifted its focus to fostering a younger, healthier workforce, prioritizing public recreation and collective sports. Activities like sailing, swimming, bladework, football, volleyball, wrestling, and running flourished around the Gulf of İzmit. This evolution reflects the broader nation-building agenda, emphasizing health and physical fitness.

This study examines the transformation of recreational facilities at the Hereke Factory from the late Ottoman period to the early Republic. It addresses how these facilities evolved, how the transition from empire to republic impacted worker health programs, and how efforts in health, recreation, and nation-building shaped the development of a "robust and beautiful body" for the workforce.

### 7434 Alen Matković (University of Zagreb): A Tired Revolution: The Relationship between Memory and the Past in Kemal Tahir's Yorgun Savaşçı

This study examines the relationship between memory and the past in Turkish novelist Kemal Tahir's renowned historical novel Yorgun Savaşçı (The Tired Warrior). The novel's linear narrative, which traces the protagonist Cemil's journey from occupied Istanbul to the heart of the nationalist movement in Anatolia, is frequently disrupted by reminiscences. These flashbacks, akin to chemical reactions, are triggered by the interactions and clashes among the novel's diverse voices. Using concepts such as polyphony, dialogism, and carnival as developed by Russian theorist Mikhail Bakhtin, this study seeks to uncover the intricate interplay between the protagonist of a historical novel—representative of the social trends and historical forces of his era—and the sweeping forces of history itself.

The analysis argues that Yorgun Savaşçı portrays the individual as caught in the relentless torrent of history and ensnared in a whirlpool of conflicting narratives, rendering personal recollections unreliable and ineffective. This narrative structure forces the protagonist to seek alternative means of confronting the challenges posed by history. The study finds that, despite the novel's complex and chaotic structure, Tahir ultimately advocates for an indirect, impartial, and objective approach to history. This method, presented as the only way to resist the overwhelming currents of historical forces, remains unattainable for the characters within the novel.

### 7437 Ali Açıkgöz (Antalya Bilim Üniversitesi) & Selin Akyüz (TED Üniversitesi, Ankara): Masculinity, Patrimony, and Politics in Turkey: Revisiting İdris Küçükömer and His Thought

In this paper, we focus on political masculinity in Turkish politics via the personal and intellectual biography of İdris Küçükömer, an influential academic and politician of the Worker's Party of Turkey. The case of Küçükömer provides a unique opportunity to study the making of heroes, traitors and legends in the Turkish polity with the analytical tools of critical studies on men and masculinities. Küçükömer, as a socialist, experienced vilification during his lifetime in the specific context of Cold War Turkey. His passing coincided with a generational change, and he was remade into a hero of a post-kemalist alliance between neoliberalising socialists and Islamists. Upon this background, we revisit

ideologies, gendered norms, and patrimonial cultural elements -tutelage and custody- in Turkey. In addition to Küçükömer's own texts, his peers and students' written texts and memoirs about him starting from 1960 onwards were analyzed. Unlike a linear reading of history, new analyses have been sought by stopping at the multiple, diverse and sometimes complex turns of the track followed. Being refrained from conceptualizing masculinity as a monolithic, and static "leftist masculinity", we focused on the naturalized and invisible/hidden states of different constructions of masculinity, especially the relations/rivalries among men. The intricate gendered ways of 're-making' Küçükömer, as a figure in ideological transition, will be revealed beyond the political tendencies that have served to designate 'left' and 'right', 'genuine' and 'fake', 'good' and 'bad' in politics.

## 7438 Okan Yılmaz (Yıldız Teknik Üniversitesi, Istanbul): Yanık Saraylar ve Aykırı Kadınlar

Türkçenin seçkin ve avangart yazarlarından Sevim Burak (29 Haziran 1931-30 Aralık 1983) ilk öykü toplamı Yanık Saraylar'da (1965) kendi dönemine göre son derece yenilikçi, alışılmamış ve sınırların ötesinde bir öykücü portresi çizer. "Queer'le keşisen Feminizm" odağında okunabilecek bu öyküler, yazarın edebiyat kamusundaki ilk görünüşünden kitabın yayımlanmasından sonraki sürece kadar türlü eleştirilere maruz kalmış ve hatta Yeni Dergi merkezinde Murat Belge, Asım Bezirci ve Doğan Hızlan gibi dönemin ünlü "erkek" eleştirmenlerinin öznesi olduğu bir "yeni öykü tartışması"na yol açmıştır. Öncelikle sadece "erkek" eleştirmenler arasında devam eden bu edebiyat tartışmasına son noktayı kendi poetik cevabıyla Sevim Burak koyar. Okurları ve edebiyat eleştirmenlerini ikiye bölen bu kitabın Sait Faik Hikâye Armağanı'nı gelenekçi gerekçeler nedeniyle kaybetmesi dönemin yazar kadınlarının erkek eleştirmenler ve jüri üyeleri tarafından nasıl değerlendirildiğini kanıtlar niteliktedir. Bir ilk kitapla edebiyat kanonuna karşı verdiği erken mücadele düşünüldüğünde Sevim Burak, Queer'le kesişen Feminist okumalar ve edebiyat kamusunda kadının bir yazar kimliği inşa etmesi açısından son derece önemli bir temsil oluşturur.
Yanık Saraylar'daki öykülerinde daha çok kadın anlatıcıların ve karakterlerin erkek egemenin tahakkümüne karşı direnme biçimlerini yeni yöntemlerle anlatan, kadınların duygudurumlarını ve toplumsal hayattaki rollerini farklı biçemlerle ortaya koyan Sevim Burak, muktedire karşı hayatta kalmanın yollarını tarif eden öykülerini kendisine yöneltilen eleştirileri çürüten poetik yazısıyla da uyumlu kılar.
"Yanık Saraylar ve Aykırı Kadınlar" isimli bu bildiride öncelikle dönemin "erkek" edebiyat kamusuna karşı Sevim Burak'ın konumu ve poetik savunması incelenecek, ardından Yanık Saraylar'da öne çıkan kadın karakterlerin radikal dişil isyanları aracılığıyla yazarın hem toplumsal normları hem de edebiyat geleneğini nasıl oyduğu tartışılacaktır.

## 7439 Neslihan Polat Aktaş (Mimar Sinan Fine Arts University): Ahvâl-i Kıyamet Metinlerine Bir Örnek ve Türün Değerlendirmesi

İnsanoğlu var olduğundan beri en çok merak duyduğu konulardan biri ölümden sonrasıdır. Bu merak -hayatın içinde var olan her şeyin, şiirin/edebiyatın malzemesi olduğunu gösterir bir biçimde- ölüm temasını işleyen çeşitli edebî eserlerin ortaya koyulmasına vesile olmuştur. Klasik Türk edebiyatında bu tema üzerine kaleme alınan türlerden biri de ahvâl-i kıyâmet metinleridir. Dinî muhtevalı eserler arasında yer alan ahvâl-i kıyâmetler, insanoğlunun ölümü bir son değil, ahirete giden yolun başlangıcı kabul etmiş olmaları inancı üzerine ortaya çıkmıştır.
Çalışmamıza konu olan ahvâl-i kıyâmet türündeki metin, Koç Üniversitesi Suna Kıraç Kütüphanesi kataloğunda MS162 yazma numarası ile kayıtlıdır. Bu eser mecmua niteliğinde olup birbirinden farklı üç yazmanın art arda bulunduğu bir cilt içerisinde yer almaktadır. Mecmuanın 44a-78b varakları arasında yer alan bu kısımda ölüm hakkında yazılmış muhtelif manzumeler bulunmaktadır. Mesnevi nazım şekli ile kaleme alınan ve Dāstān-ı Mevt maʿa İmān-ı Mekān-ı Cennet, Cān ile Ten maʿa Maḳām-ı Aḥvāl, Menzil maʿa Vaṭan-ı Cān, Vālide Ḥaḳḳı, Ervāḥ-nāme, Naṣīḥati'l-İnsān maʿa'l-mevt, Aḥvālü'l-Mevt baʿde'l-vedāʿ-ı Ḳabẓ-ı Rūḥ, Destān-ı Mevt Ahvāl-i Ḳıyāmet, Elṭāf-nāme gibi başlıklar taşıyan bu manzumelerde dünyanın geçiciliği, ölüm sonrası cennet-cehennem tahayyülleri, can ve ruhun durumu, kıyamet hâlleri gibi meseleler söz konusu edilmiştir. Bildirimizde bu eser, şekil ve muhteva bakımından tanıtılacaktır ve eserin aynı konulu diğer manzumelerle mukayesesi yapılacaktır. Güçlü ve canlı tasvirleriyle ön plana çıkan, ölümle ilgili halk inanışlarını yansıtması yönüyle dikkat çeken bu metin vesilesiyle "ahvâl-i kıyâmet", "ahvâl-i mevt", "ahvâl-i kubur" başlıklı metinlerin ortak bir türün örnekleri olup olmadığı tartışılacak, benzerlikleri ve farklılıkları tespit edilecek, müellif meselesi üzerinde durulacaktır; ardından bahsimize konu metnin literatür içindeki yeri tespit edilmeye çalışılacaktır.

## 7441 Karlygash Ashirkhanova (Atyrau State University) & Pınar Fedakar (Ege University Izmir): Kazaklarda Çocuksuzlukla İlgili İnanç ve Uygulamalar: Atyrau Bölgesi Örneği

Toplumumuzda çocuk sahibi olmak, kültürel kimliğin önemli bir unsuru olarak kabul edilmektedir. Kazaklarda çocuk sahibi olmakla ilgili pek çok gelenek, görenek ve inanç yaygın şekilde uygulanmaktadır. Ancak bu uygulamaların bazıları bilimsel açıdan etkisizdir. Özellikle çocuk sahibi olamayan kadınların başvurduğu en yaygın yöntemlerden biri kutsal yerleri ziyaret etmektir. Bu çalışmada, çocuksuzlukla ilgili ritüeller ve günümüzde varlığını sürdüren geleneklerin uygulanması açıklanmıştır. Aynı zamanda, Kazak ailelerindeki bu geleneklerin korunma ve uygulanma düzeyini belirlemek ve yeniliklerin etkilerini değerlendirmek hedeflenmektedir. Makalede çocuksuz çiftlere özgü geleneklerin analizi, ailede ve toplumdaki çocuk sahibi olamayan kadının statüsünün kriterlerini belirlemeye olanak tanımaktadır. Araştırmada Kazakistan'ın batı bölgesindeki Atyrau şehri ve etrafından bizzat topladığımız veriler ve bu konuyla ilgili yapılan çalışmalar temel alınarak hazırlanmıştır. Mevcut bilgilere dayanarak, çocuksuzluk dönemindeki ritüeller üç ana başlığa ayrılmıştır: çocuk sahibi olmak için hac ziyaretleri yapmaya hazırlanma ritüelleri, ziyaret sırasındaki gelenekler ve çocuk sahibi olmak için tedavi amaçlı uygulamalar. Ayrıca bu ritüellerin ortaya çıkışı ve anlamsal içeriği de analiz edilmiştir. Araştırma sırasında gözlemlenen bilgilere göre kutsal yerlerin eski geleneklerin merkezi olarak birçok dini-mistik ritüele tanık olma fırsatı bulmuştur. Bu ritüeller arasında Allah'tan ve ataların ruhlarından çocuk dileme, hac yeri kapı ve eşiğine tapınma, ritüel ekmekler "şelpek" ("iyis çıkarmak") pişirme, kurban adama, kutsal alana bez bebek bırakma ve ağaçlara adak bezi bağlama yer almaktadır. Atyrau bölgesindeki halkın Sat ata (İsatay Bölgesi) Zineden ata (İsatay Bölgesi) Şopan ata (Kulsarı Bölgesi) gibi hac yerlerinden elde edilen bilgiler oldukça ilginçtir. Bu yerlerde çocuksuz çiftler, rüyalar görmek umuduyla geceyi geçirirler. Halk arasında yaygın olan inanışa göre, rüyada bir azizin görünmesi ve hacıya hediye edilen bir nesne, beklenen çocuğun doğacağının işareti olarak kabul edilir. Şopan atanın basındaki kuyunun içine kovayı bırakarak su çıkarma ritüeli sırasında kovayala su alabilirlerse çocuğun doğumunun önceden tahmin edilmesini sağlamaktadır. Kutsal yerleri ve mezarlıkları ziyaret etmek, özellikle çocuksuz kadınların ritüellerinde büyüsel inançların bolluğu dikkat çekmektedir.

## 7443 Pınar Gezgen Yavuz (Boğaziçi University): "Readers" of Teodor Kasap: How to Read the Çıngıraklı Tatar's Letters?

In the magazine Çıngıraklı Tatar, which started its publication life in 1873 and published a total of 29 issues, Teodor Kasap wrote articles by taking into account the readers of the period and giving them the right to reply. Readers' letters were also included in the magazine as a section not written by the magazine's author staff. Teodor Kasap also responded to his readers' questions or suggestions in the "Çıngıraklı" sections. Thanks to this communication between the author and the reader, the reader was able to break the author's primary position and shape the content of the magazine. The fact that we come across readers' letters and responses in Çıngıraklı Tatar provides an opportunity to imagine the readers of the period.

In this panel, I will show how the dialogue between the reader and the author is constructed through these sections by considering the reader's notes together with Teodor Kasap's responses. Although Çıngıraklı Tatar seems to have been overshadowed by Teodor Kasap's longer-lived magazines Diyojen and Hayal with its short publication life, its content needs to be illuminated and new readings are needed. I believe that I will propose a new reading of Çıngıraklı Tatar through this paper. I will try to think about the reader's notes and Teodor Kasap's responses, which are shared in separate paragraphs in the magazine, by turning them into a form of dialogue. I will share a few sample quotations by closely reading these sections of the magazine and analyze Teodor Kasap's approach to his readers through them. In this panel, I aim to show that the magazine has more than one voice and that there is no authoritarian and single voice being heard.

## 7444 Noémie Cadeau (University of Jean Monnet, Saint-Étienne & INALCO, Paris): The Forgotten Solidarities of Turkish Communist Writers with the Afro-Asian Writers' Association During the Cold War

During the Cold War, the Soviet Union supported the Afro-Asian Writers' Association, a collective aimed at uniting writers from decolonizing and newly decolonized countries in Asia and Africa under the red banner of communism. Established following the 1955 Bandung Conference and the rise of Third-Worldism, anticolonial and anti-imperialist struggles, this political and literary movement soon encountered the Cold War ideological rivalries. In this configuration, Turkish Writers occupied an ambivalent position. As a postimperial rather than formerly colonized nation, it is firstly as oppressed Communists that Turkish Writers joined the Afro-Asian movement. Nâzım Hikmet attended the very

first Afro-Asian Writers' Conference in Tashkent in 1958 as an exiled Turkish writer hosted by the Eastern bloc. However, following the evolving history of anticommunism in Turkey, writers like Aziz Nesin, Melih Cevdet Anday, Oktay Akbal or Haldun Taner were able to attend subsequent Afro-Asian Writers' conferences and to travel to the Soviet Union or countries such as India, Angola or Tunisia. This paper highlights forgotten literary figures such as Nevzat Üstün and Aziz Çalışlar, who played a very important role for the creation of Afro-Asian connexions within the Turkish literary field through translations and anthologies from Third-Worldist countries. These translations introduced new internationalist perspectives within Turkish libraries. Interestingly, in 1990, the last Afro-Asian Writers' Conference was held in Istanbul, as if Turkish solidarity with Afro-Asian countries reached its climax only when the Soviet dream of a the Writers' Internationale was nearing its collapse. This paper engages with Turkish studies, Comparative literature methods, and Cold War history in order to offer insights into the cultural and literary exchanges within the broader internationalist frame.

## 7448 Esra Yalçın (Yeditepe University): 1940'larda Edebiyatta Angajman ve Sosyalist Bir Edebiyat Kurma Denemeleri

Cumhuriyet Dönemi Türk edebiyatında 1940'lı yıllar siyasî baskılara rağmen sosyalist sanatçıların ve düşünürlerin toplumcu gerçekçi bir edebiyat anlayışı oluşturmaya çalıştıkları bir dönemdir. Bu dönemde sosyalist fikir adamları hem sahibi oldukları edebiyat dergilerinde hem de dönemin diğer süreli yayınlarında toplumcu gerçekçi sanatın ve sanatçının nasıl olması gerektiğine dair görüşlerini içeren yazılarında toplumcu sanatçılara rehber olmuş, adeta onlara nasıl sanat yapmaları gerektiğine dair bir reçete sunmuşlardır. Bu kişiler arasında Türkiye Komünist Partisi'nin yöneticilerinden olan Reşat Fuat Baraner ve Zeki Baştımar öne çıkar. Daha çok siyasî kimlikleriyle ve siyasî düşünce yazılarıyla tanınan bu iki fikir adamı politik yazılarının yanı sıra "Sanat nasıl olmalıdır?", "Sanatçının görevi nedir?", "Realist sanat nedir?", "Sanatçıdan beklenen nedir?", "Sanatçının görevi ve sorumlulukları nelerdir?" gibi soruların cevaplandığı yazıları ile sosyalist bir edebiyat yaratmaya çalışmışlardır. Yeni Edebiyat dergisi gibi 1940'larda toplumcu gerçekçiliğin sesi olmuş bir derginin kurulmasında etkili olan R. Fuat Baraner'in ve hem bu dergide hem de diğer toplumcu edebiyat dergilerinde sanat üzerine yazılar kaleme alan Zeki Baştımar'ın edebiyat üzerine görüşleri ile parti ideolojisi arasındaki etkileşim ortaya konmaya çalışılacaktır. Bununla beraber dönemin sanatçılarının kaleme aldıkları yazılarıyla fikir adamlarının öne sürdükleri düşüncelere yaklaşımları da incelenmeye açılacaktır. Böylelikle toplumcu gerçekçi sanatın oluşumunda sanatçı yönü olmayan düşünürlerin oynadıkları rol tespit edilmeye çalışacak ve 1940'ların edebiyatında angajman meselesi tartışılacaktır. Bu amaçla Reşat Fuat'ın edebiyat üzerine yazılarının yayımlandığı Yeni Edebiyat dergisi ve Zeki Baştımar'ın yazılarının yayımlandığı Yeni Edebiyat ve Ses dergileri incelenecektir. Bu çalışmayla toplumcu gerçekçi sanatçı ve sosyalist ideoloji daha özelde de parti iktidarı arasındaki etkileşimi ve bunun dönemin sanat anlayışlarına yansımasını belirlemek hedeflenmektedir.

## 7452 Melis Süloş (Graduate Center CUNY, New York): Performing Puericulture: Robust Bodies and a Healthy Future

This research examines the annual Children's Day celebrations during the first decade of the Turkish Republic (1923–1933). Co-organized by the state and the Children's Protection Society (CPS), these events offer a unique perspective on state policies and the promotion of healthy childhoods. A central feature of these celebrations was beauty pageant-style contests showcasing robust children, twins, and multiples. These contests frequently employed visual comparisons of children's previously diseased or undernourished bodies, constructing a compelling narrative of transformation—"before and after." The celebrations also highlighted the importance of mothers and healthy reproduction, with mothers of five or more children publicly celebrated and awarded medals by the CPS.

Using data from 500 applicant children (1927–1930) and archival correspondence between the Turkish state and the CPS, this study explores how the CPS leveraged children's bodies in the performative construction of a futuristic national narrative. This narrative symbolized the transformation of a "sick body left alone" (representing the Ottoman Empire) into a "healthy and strong body" surrounded by siblings and family (representing the Turkish nation). A detailed analysis of the applicants' data reveals discrepancies in the children's physical measurements, raising questions about mothers' agency and willingness to compete in the realm of puericulture—defined by early Republican child experts as "the art and science of child-rearing." This research not only interrogates the evolving criteria for evaluating children's health and beauty but also examines how mothers exercised agency and demonstrated their child-rearing skills, aligning with the broader nation-building and social engineering efforts of the period.

This study integrates ethnographic data, oral accounts, newspapers, visuals, and CPS statistics, weaving these sources into a broader theoretical discussion of performance, body politics, and the history of childhood.

7453 Hilal Yavuz (Albert-Ludwigs-Universität Freiburg): Past Imperatives, Present Innovations: Early Republican Copyright Law and the Future of Intellectual Property

This presentation examines how early republican era authors in Turkey perceived, interpreted, and engaged with the shifting copyright legislation of their time. Building on the broader historical trajectory—from Europe's early printing-press era and the late Ottoman Copyright Regulation [Telif Nizamnamesi] in 1857 through the Copyright Law [Hakkı Telif Kanunu] in 1910 and culminating in the enactment of Law No. 5846 in 1952—this study explores whether these statutes prompted differing approaches to various literary and artistic productions, such as novels, scripts, and drawings. It investigates how legislation aligned with actual publishing practices, how authors judged the adequacy and shortcomings of the laws, and how Turkey's evolving legal framework related to international standards.

By placing these early republican developments in a wider global context, this analysis reveals the formative influences that shaped the course of intellectual property rights. Understanding how authors navigated their legal environment offers valuable insights into today's international challenges—where rapidly changing technologies, such as artificial intelligence, demand renewed consideration of cultural production, legal norms, and creative innovation. In doing so, it illuminates ways past experiences can inform the future of intellectual property worldwide.

7454 Ryosuke Ono (Waseda University, Tokyo): A "Busy-body" Diplomat in Istanbul: The Japanese High Commissioner Uchida Sadatsuchi and His Pan-Asiatic/Pan-Turanian Approach towards the Turks (1921–1923)

This presentation draws on Japanese, Turkish and British sources to examine the diplomatic activities of Uchida Sadatsuchi, the Japanese High Commissioner of Istanbul, as well as those around him. To understand Uchida's pan-Asian and pan-Turanian approaches, this talk explains how he exploited the Heimei Maru Incident and failed in his attempt to facilitate mediation between Horace Rumbold and the Ankara Government. Furthermore, it addresses Turkish and White Russian refugee problems. Nevertheless, his negotiations instilled a sense of distrust in the British and Turkish sides. Meanwhile, Uchida and Japanese majors maintained close ties with White Russians and the representative of the Ankara Government, Adnan Bey. The British Foreign Office and Secret Intelligence Service closely monitored any potential threats posed by Japanese efforts that could disadvantage British interests. Japanese traveller Kemuyama served as another mediator for the Japanese pan-Asian and pan-Turanian approaches towards the Turks. The Secret Intelligence Service asserted that even Mustafa Kemal was interested in pan-Islamic and pan-Asiatic underground planning. In conclusion, it can be stated that Uchida's core concern was Russia, which was why he managed to cultivate Turkish favours towards the Japanese. Simultaneously, among Kemalist Turks, there were sufficient grounds to welcome the Japanese approaches.

7455 Orges Drançolli (Institute of History "Ali Hadri", Prishtina, Kosovo): The Grand Bazaar of Gjakova

Ottoman rule in the Balkans, particularly in Kosova, brought profound changes to both rural and urban life. Alongside the establishment of a new Ottoman administration, numerous religious and public structures were built to promote Islam and stimulate the economic and urban development of the occupied towns. Existing settlements were transformed and adapted to Ottoman architectural style, often incorporating local elements as well. During this period, in addition to modifying older settlements, the foundations of many new towns were laid. Among these was the city of Gjakova, whose origins are closely tied to the construction of the Hadum Mosque complex.

The Grand Bazaar played a pivotal role in Gjakova's emergence as a key urban center in the Dukagjin Plain. This architectural complex, which served as an economic, commercial, social, and cultural hub, was established and continuously expanded between the 16th and 20th centuries. At the heart of the complex is the Hadum Mosque, around which the Bazaar developed in its characteristic layout. The Bazaar's central feature is its main street, flanked on both sides by rows of shops. As trade, craftsmanship, and economic activity flourished, the Bazaar expanded to include additional branches. At its height, the complex housed more than 500 shops. The shops were typically single-story, with some being one, one and a half or, occasionally, two stories tall. The construction materials used were a blend of stone, adobe, brick, and wood. Tragically, Serbian security

forces destroyed the Grand Bazaar of Gjakova during the Kosova War of 1998–1999. This study draws primarily on fieldwork and relevant literature related to the Grand Bazaar of Gjakova.

### 7456 Göker Giresunlu (Central European University, Vienna): The Ecology of Nation-building and Modernization: Wild Boars in Early Republican Turkey, 1923-1950

This paper argues that wild boars significantly undermined the economic and political goals of the early republican Turkish government. During the 1910s and 1920s, several significant factors led to a substantial increase in population and activity of wild boars in Anatolia. The demographic engineering through forced expulsion and population exchange of non-Muslims resulted in homogenization, which in turn reduced the constraints on the population of wild boars since non-Muslims were the sole pig farmers and consumers. Moreover, many domesticated pigs, who were released, had been feralized. Also, the absence of a dense male population to engage in hunting activities actively, coupled with the civilians' reduced access to armament, contributed to this process. The politicians started to consider wild boars among hayvanat-ı muzırra (harmful animals/vertebrate pests) in the early 1920s due to the damage they inflicted on agricultural fields. This damage, and its constant threat, undermined the state's efforts to increase agricultural production and consolidate its authority in rural Turkey. Accordingly, the state sustained a persistent effort to reduce the wild boar population through hunting in the following decades. Citizens were not only incentivized to pursue individual hunting but also compelled to participate in collective hunts led by local officers. This process included parliamentary debates regarding the state's capacity and ability to acquire knowledge about animals and the environment, and control both citizens and them. Therefore, the issue reveals fresh insights into early republican perceptions of the modern nation-state's capacity and its relation to the environment and peasantry. This paper aims to contribute to the literature on nuisance wildlife and Turkish modernization by arguing that the nation-building process inadvertently created an environmental obstacle to agricultural development and that the early republican nuisance wildlife control policy was developed in response to this issue.

### 7457 Hazal Bozyer (University of Bologna, Italy): "Writing as a Turk": The Debate of National Aesthetics and the Limits of "Acceptable" Literary Work

This paper explores the evolving definitions of edebî eser (literary work) and authorship in the late Ottoman-Turkish literary field, focusing on the concept of zevk-i millî (national aesthetic). The idea of zevk-i millî first appeared in 1898 in the newspaper Malumat, predating the 1911 publication of the canonical "Yeni Lisan" ("New Language") manifesto in Genç Kalemler. In his Malumat article, prominent literary figure Ahmet Rasim argued that an ideal writer should harmonize zevk-i millî (national aesthetic) with irfan-ı ümmet (the lore of the ummah). His argument sparked a heated debate with Hüseyin Cahit, a renowned polemicist, resulting in a rhetorical exchange that typified Ottoman-Turkish literary discourse. Ahmet Rasim advocated for clearly defined criteria for acceptable literary works, emphasizing the need for stable boundaries in "writing as a Turk." In contrast, Hüseyin Cahit, in the article Hayat-ı Matbuat (1899) in Sabah dismissed zevk-i millî as too subjective, lacking the objectivity of scientific principles like mathematics. He contended that literary value stems from subjective qualities such as şahsiyet (individuality), ruh (spirit), fıtrat (nature), and zevk (personal taste). While this debate, like many others of the period, often descended into unresolved personal polemics, it raised significant questions about the role of literature and authorship in the late Ottoman-Turkish literary field. By focusing on the debate, this paper addresses these questions by examining what constituted "acceptable" literature for Ottoman literati and whether there was any consensus on its boundaries. Additionally, it situates the debate within broader processes of nation-building and canon formation, probing whether a shared literary taste was achievable in Ottoman literary production.

### 7458 Jens Peter Laut (Niedersächsische Akademie der Wissenschaften zu Göttingen): Noch einmal zum „Vokabular des Schreckens": Das höllische Uigurisch (tamulug uygur tili)

Auf dem 33. Deutschen Orientalistentag 2017 in Jena habe ich erstmals über das „Vokabular des Schreckens“ in alttürkischen Höllenbeschreibungen gesprochen, hauptsächlich über reziproke Verben des Zerhackens, Zerschneidens oder Zerstückelns, die die Qualen in den Höllen illustrieren. Und auch Lemmata anderer Wortklassen finden Platz in den Höllen, von Interjektionen des Schmerzes (awu! „Aua!“) bis hin zu diversen Nomina, die eigentlich für harmlose alltägliche Tätigkeiten dienen, sich in den Höllen jedoch als Instrumente des Terrors entpuppen (Säge, Hammer, Zange etc.). Die Alten Uiguren haben jedenfalls ihr ganzes sprachliches Inventar aufwenden können, um ein plastisches Bild der höllischen Welten und ihrer gepeinigten Insassen zu zeichnen. Darüber soll – aus nicht-höllischer Distanz – im Vortrag gesprochen werden.

## 7462 Suncem Koçer (Koç University, Istanbul) & Esra Özgür: But montage, but this and that": The Metaculture of Cheapfakes in Post-truth Turkey

This paper examines a low quality fake video as a vantage point on how the perceived threat of generative artificial intelligence (GenAI) amplifies existing disinformation dynamics within post-truth political environments. Through a critical analysis of this specific video from Turkey's 2023 general elections—specifically, President Erdoğan's controversial presentation of the "Kandil video"—we demonstrate how relatively simple manipulated media ("cheap fakes") can achieve substantial political impact when deployed within an established post-truth ecosystem. While public discourse often centers on sophisticated deepfake technologies, this research argues that the sociopolitical context and surrounding metaculture (Urban, 2001) play more decisive roles in the effectiveness of manipulated media than technological sophistication itself.

The case study focuses on an edited video purportedly showing PKK militants in the Kandil mountains with the opposition’s candidate Kemal Kılıçdaroğlu. During his highly attended Istanbul rally on May 7, 2023 Turkish President and ruling party candidate Erdoğan showcased a video in which the current PKK leader, Murat Karayılan, was edited into an advertisement film prepared for Kılıçdaroğlu's election campaign. Karayılan, a highly symbolic and controversial figure, was deliberately juxtaposed with the opposition leader. Despite its relatively basic editing techniques, the video's strategic deployment and its embedding within existing political narratives generated significant public impact. Through qualitative analysis of media coverage, public responses, and political discourse surrounding this incident, we illustrate how the mere possibility of GenAI-driven manipulation creates an environment of epistemic uncertainty that political actors can exploit, regardless of whether advanced technology was actually employed. Our findings suggest that the perceived threat of GenAI is a multiplier effect in post-truth environments, where the technical veracity of content becomes secondary to its political utility.

## 7463 Suncem Koçer (Koç University, Istanbul) & Burak Atasever (Koç University, Istanbul): Journalistic Folk Theories of Artificial Intelligence in Post-truth Turkey: A Multi-method Study

The swift entrance of generative artificial intelligence (GenAI) tools into global public discourse has created a de facto impact on information-based industries, particularly on news media. In the so-called post-truth era, where the distinction between accurate and inaccurate information, as well as authentic and inauthentic imagery, has arguably lost its significance, the controversies triggered by GenAI in these logocentric industries revolve around truth regimes and the urgent need to reclaim authority over the construction of truth.

In the Turkish context, existing fault lines that demarcate contemporary journalism cultures—including journalistic precarity, political partisanship, heightened disinformation, and declining public trust in media (Över, 2021)— frame the narratives and uses of GenAI in news production processes. Based on a multi-method study of journalistic folk theories of AI in post-truth Turkey, this paper examines the reproduction of post-truth culture against the backdrop of perceived technological disruption imposed by GenAI in and through the newsroom.

Folk theories—intuitive, culturally shaped explanations—help individuals interpret their world (Gelman and Legare, 2011). Journalists draw on these theories to constitute meanings they attach to news and guide their news production practices (Toff and Nielsen, 2018: 637). We argue that the folk theories of AI-driven tools held by Turkish journalists are inextricably intertwined with existing conflicts within the Turkish news industry.

AI's integration into journalism further complicates trust-building, as automation and algorithmic decision-making raise concerns about algorithmic bias and editorial autonomy. Through an epistemological investigation combined with empirical insights—derived from surveys, expert interviews, and ethnographic observation in the newsroom—this study will illuminate how AI-driven journalism navigates the tensions of the post-truth era while promoting trust and ethical responsibility.

### 7466 Duygu Karataş (University of Siegen): Discrediting Voices in Crisis: Fake News and Populist Narratives in Turkey's 2023 Earthquake Response

This study examines the role of fake news and disinformation in discrediting prominent figures during Turkey's 2023 earthquake response, exploring how populist narratives and post-truth dynamics intersect in times of crisis. Influential figures like Rock musician and philanthropist Haluk Levent and YouTuber and presenter of the political discussion program Open Mic Oğuzhan Uğur emerged as key players in grassroots relief efforts, leveraging social media to mobilize aid and challenge governmental narratives. However, their popularity also drew intense scrutiny and backlash from state-aligned actors and pro-government media. Through a mixed-methods analysis of disinformation campaigns, this paper investigates how false news, doctored claims, and targeted rumors were used to undermine these figures, portraying their efforts as self-serving and divisive.
The study situates these discrediting activities within the framework of post-truth politics, where emotional appeals and selective narratives supersede facts to maintain authority and delegitimize dissent. In this context, social media became a dual-edged tool—amplifying grassroots solidarity while simultaneously serving as a battleground for populist rhetoric aimed at eroding public trust in independent initiatives. By analyzing widely circulated falsehoods, such as allegations of misuse of funds or exaggerated connections with opposition groups, this paper reveals how populist regimes deploy disinformation to consolidate power, delegitimize alternative narratives, and shift blame during crises.
The research contributes to broader discussions on the relationship between populism, post-truth dynamics, and digital media, highlighting the critical need to address the societal impacts of disinformation in authoritarian contexts. By doing so, it underscores the fragility of public trust and the strategic use of crisis narratives in shaping contemporary media ecosystems.

### 7467 Nilgün Yelpaze (Philipps University of Marburg): The Past is Present: de-centered claims on truth via artistic and digital interventions in the era of post-truth in Turkey

Born out of the crisis of postmodernity, the concept of post-truth refers to a cultural and political context in which facts and evidence play little to no role in shaping public opinion. Like in many other contexts, the foundations of truth have been challenged in Turkey during the post-truth era, where misinformation and disinformation have flourished, primarily online.
In the early 2000s, Turkey witnessed a significant wave of dealing with its past, primarily focusing on the 1980 military coup and the state violence associated with it (Sancar, 2007), alongside other major historical themes. In Turkey, truth claims are predominantly upheld by civil society organizations, independent media, and art and cultural institutions, often manifesting through street protests, commemorative events, museum initiatives, monument-building, and artistic interventions. Despite operating in opposition to the official Turkish state narrative, truth and memory activists continue to assert their version of truth through various modalities in the post-truth era.
This paper examines the 2023 "The Past is Present" exhibition organized by the Memory Museum, which was available onsite and since then online. The exhibition, which includes archives, photos, videos, oral histories and various artworks, employs a range of strategies to assert its claims to truth—albeit fragile ones—in an effort to provide anchor points, evidence, or symbols that are in political opposition to the modalities of dominant post-truth narratives. The goal of this paper is to identify these strategies and forms of truth-telling, contributing to a deeper understanding of the methodological contestations of the post-truth era.

### 7469 Pierre Hecker (Philipps University of Marburg): Delusive Hero(ine)s. The Politics of Post-Truth in Turkish Propaganda Videos

Professionally produced agitprop videos have become an integral part of Turkish state propaganda in recent years. Dwelling in nostalgia for the 'golden age' of the Ottoman Empire, these videos are replete with references to the nation's 'former greatness' and the iconographies of political Islam. The problem with these videos is not merely their attempt to shed the legacy of Kemalist modernity or to deliberately ignore inconvenient historical facts but their obvious intention to justify the ideological supremacy of a right-wing populist regime.

This talk examines the historical narratives of state-produced propaganda videos released by the Directorate of Communications (Kızıl Elma Marşı, Mavi Vatan Marşı, Sarıkamış Marşı, etc.) from the perspective of contemporary post-truth politics. It particularly emphasizes the role of the "delusive hero(in)e" in these videos. I describe these hero(ine)s as delusive because the narratives they embody spin history favorably to the advantage of Turkey's authoritarian regime and the political agenda it represents.

## 7470 Josh Carney (University of Marburg): Dizi-ying metamorphosis?: scripting an enemy for the Turkish nation

The Turkish dizi (TV serial) Metamorphosis: Rupture (Metamorfoz: Kırılma, 2023) follows the shift in character of scion Teoman Bayramlı from privileged revolutionary to inheritor of family businesses to CIA asset. With the likely exception of the final point, the ten-episode dizi traces a path that is incontrovertibly based on the life of philanthropist Osman Kavala, who has been imprisoned by the Turkish government since 2017 on charges that have yet to be fully revelead. In its effort to metamorphose the well-known Kavala to enemy of the nation Bayramlı, the serial offers clear distillation of a post-truth approach to governance that relies heavily on media. Indeed, Metamorphosis is a minor yet revealing piece of a comprehensive communications strategy by the Erdoğan government, which has exercised full spectrum dominance of the Turkish media sector since the 2016 coup attempt. This paper contextualizes Metamorphosis within the spectrum of recent Turkish media, and then examines varied post-truth appeals made by the dizi, including meta-media framing, fetishization of the archive, exploitation of conspiracy theory, and compositing characters and events. After tracing the overlaps and disjunctures from established fact made by the dizi, the paper analyzes the shortcomings of these appeals in the case of Metamorphosis, explaining why in this case, to follow the serial's eponymous metaphor, the moth cannot quite emerge from the coccon.

## 7471 Vladyslav Hrybovskyi (M. Hrushevsky Institute for Ukrainian Archaeography): A Lithuanian Tatar Jakub Rudzevicz – the last hetman of Khan's Ukraine and the final destroyer of the Crimean Khanate

The Lithuanian Tatars (Lipka) during the last third of the 17th century and the whole 18th century were in a peculiar trans-border formation. Part of them passed from the Rzeczpospolita to the sovereignty of the Ottoman Empire. Another part of them remained within the Rzeczpospolita, but this part was part of the Polish-Lithuanian opposition movements and, together with them, consistently opposed the absorption of this state by the Russian Empire. The two parts of the Lithuanian Tatars, despite their allegiance to different states, maintained close communication and mutual assistance.
Biography of Jakub Rudzevicz is a remarkable example of a representative of the Tatar-Lipka formation. In 1765–1768 he was in charge of the boundary territory of the Crimean Khanate with the Rzeczpospolita. This territory was called Khan's Ukraine, and its chief had a traditional title of the Ukrainian Cossacks – hetman. In 1770 he defected to the Russian Empire and used his knowledge of the political organization of Crimean Khanate to split that state. In 1782 he persuaded the aristocracy of the Crimean Khanate to renounce the khan's authority and join the Russian Empire as a province.
This presentation aims, on the basis of primary sources, showing the biography of Jakub Rudzevicz, to present a prosopographical study of the shifting identities of Muslims people of those early modern groups who had a complicated notion of their homelands.

## 7472 Emmanuel Szurek (EHESS, Paris): The Job Market as A Tool For Ethnic Cleansing? The "Law on Small Trades" in 1930s Turkey

A strikingly underexplored subject, Law No. 2007, enacted in Turkey in 1932, aimed to exclude "foreigners" from the labor market, with its full implementation commencing in 1934. The Law targeted a broad spectrum of occupations, ranging from low-level positions such as peddlers and janitors to skilled trades, including pilots and musicians, effectively "nationalizing" nearly all labor sectors. Unlike other countries at the time that imposed quotas, this legislation sought the near-total exclusion of "foreign" workers, particularly non-Muslims and Levantines who had resided in the country for generations. One of the law's primary objectives was to create job opportunities for Muslim refugees and migrants from the Balkans, thereby reshaping the labor market in line with post-Ottoman demographic changes. This law exemplified economic xenophobia, anti-imperialist sentiment, and efforts toward ethno-confessional purification directed against non-Muslims. It perpetuated the Young-Turk regime's para-genocidal aspirations for a "National" economy (millî iktisad) and effectively led to the mass exodus of thousands from Asia Minor, contributing to Turkey's broader post-imperial and post-imperialist economic

formation.

### 7473 Onur Aslan (Istanbul): The Instrumentalization of Nature in State-Society Relations: An Eco-Critical Perspective on Turkish Socialist Realist Literature (1945–1980)

This study examines the instrumentalization of nature as a resistance strategy against the state, contextualized within Turkish socialist realist novels written between 1945 and 1980. The increasing visibility of the climate crisis and its centrality in Anthropocene-era politics have expanded academic inquiry into how governance has historically exploited nature to consolidate power. Examples such as deforestation, riverbed diversions, unregulated urbanization, and forced migrations reveal how natural resources have functioned as tools to legitimize state actions and exert control. Conversely, society has also leveraged nature as a medium of resistance. Drawing on foundational studies on social movements, this research argues that environmental destruction has been employed strategically to exert pressure on the state and articulate societal demands. Socialist realist literature in Turkey, shaped by the socio-political transformations of the early Republican era, offers a critical lens to analyze the complex relationship between nature, the state, and society during this period. Adopting an eco-critical approach, the study conceptualizes nature as a third actor in state-society relations, emphasizing its dual role as both an object of violence and a medium of resistance. Utilizing a qualitative content analysis framework, the research examines selected Turkish socialist realist novels to reveal how they depict the exploitation and reclamation of nature within broader power dynamics. By situating these texts in their historical and political contexts, the study provides insights into the intersection of environmental and socio-political struggles.

### 7475 Nurseli Gamze Korkmaz (Yıldırım Beyazıt University, Ankara): Kültür ile Doğa Arasında Ne İnsan Ne Çöp: Başkalarının Tanrısı'na Eko-eleştirel Bir Yaklaşım

Çevre ve doğal kaynaklara ilişkin endişelerin artmasıyla birlikte, insan merkezli yaklaşımların yerini, insanın çevre ile kurduğu ilişkilerin tartışmaya açıldığı, doğa ve kültür çatışmasının farklı bağlamlarda yeniden ele alındığı posthümanist yaklaşımlara bıraktığı bir dönemde yaşıyoruz. Bu paradigma değişikliği edebiyat eleştirisinde de hissedilmekte, edebî metinlerin ekoeleştirel bağlamda analiz edilmesi sonucu edebiyatın güncel çevre sorunlarını nasıl ele aldığı, tartıştığı, eleştirdiği irdelenmektedir. Bu çalışmada ise Mine Söğüt'ün 2022 yılında yayımlanan romanı Başkalarının Tanrısı'nda bir sabah intihar etmek üzere ailesini ve yerleşik düzenini terk eden Şair Musa'nın sokakta tanıştığı Efsun Abla, Adnan Abi ve Hülya adlı kişilerle sürdürdüğü yaşam şehir-insan, kültür-doğa dikotomileri bağlamında analiz edilerek romanda modern şehir yaşamına yöneltilen eleştirel bakış çevreci bir perspektiften ele alınacaktır. Öte yandan roman kişilerinden Efsun Abla ve Hülya'nın seks işçisi olmaları, romanı aynı zamanda çevreci feminist kuramlarla da okuma olanağı sunmaktadır. Buna göre çalışmada Şair Musa ve Adnan Abi'nin geçmiş yaşamları dolayımında modern kültür eleştirisi üzerinden, Efsun Abla ve Hülya dolayımında ise feminist kuramlar çerçevesinde ekoeleştirel bir analiz yapılması planlanmaktadır. Bu dört kişiyi birleştiren ise, bir arada sürdürdükleri yaşam formunun kültür-doğa dikotomisinde doğaya yaklaşamayan ama kültürü de dışlayan ya da kültürün de dışladığı bir ara konum yaratmasıdır. Çalışma boyunca yapılacak analizlerde bu ara konum tartışılacaktır. Çalışmada öncelikle çağdaş ekoeleştiri literatürü takip edilecek ancak romandaki kadın karakterlerin konumları tartışılırken ekofeminist literatürden de yararlanılacaktır.

### 7479 Onur Bülbül (University of Strasbourg, France): The Ottoman Language Between Grammar and Ideology: An Analysis of Kavâ'id-i 'Osmâniyye (1865)

Kavâ'id-i 'Osmâniyye, written in 1865 by Ahmed Cevdet Pasha and Fuad Pasha, is one of the first grammar books dedicated to the Ottoman language. Aimed at a broad audience, particularly the middle classes of the population, this book provides a definition of lisân-ı Osmanî (Ottoman language) and justifies this appellation in its introduction. This definition and its justification reveal a linguistic vision closely tied to the policy of Ottomanism, aiming to construct a collective and multiethnic identity within the Empire.

The analysis of this work highlights the authors' approach, emphasizing the importance of Arabic and Persian grammars as essential foundations for the Ottoman language. Furthermore, the use of grammatical terms of Arabic origin reflects a vision that maintains a strong connection with the linguistic traditions of the Empire's Muslim populations. These linguistic choices represent an ideological strategy to legitimize a plural identity, while also engaging with contemporary debates on language, cultural unification, and grammatical simplification, which were central to the Tanzimat reforms.
Through a critical examination of the introduction and the linguistic choices in Kavâ'id-i 'Osmâniyye, this presentation explores how grammar becomes a political and cultural tool. This book, at the intersection of linguistics and ideology, thus contributes to the construction of a myth surrounding the Ottoman language, perceived as a reflection of an imperial and identity-driven ideal.

## 7482 Halime Nur Bahçe (Üsküdar Üniversitesi): Bir Şairin Bilinmeyen Yönü Kaynaklarla Hamdullah Hamdî

Bu çalışma, XV. yüzyıl Osmanlı mutasavvıf-şairlerinden Hamdullah Hamdî'nin tasavvufî anlayışını ve eserlerinde yansımasını tespit etmek amacıyla hazırlanmıştır. İstanbul Kütüphaneleri Türkçe Yazma Divanlar Kataloğunda bulunan Divan eseri, Berlin Devlet Kütüphanesi'nde bulunan Leyla vü Mecnun eseri, Ahmediyye, Yusuf u Züleyhâ, Tuhfetü'l-Uşşâk, Kıyafetnâme eserleri tetkik edilmiş, eserlerin tamamı, tasavvufî bir bakış açısıyla ele alınmıştır. Çalışma, yalnızca eserlerin tasavvufî derinliğini değil, aynı zamanda müellifin biyografisine ilişkin mevcut literatürdeki eksik ve yanlış bilgileri de hem tarihî hem de tasavvufî bir perspektifle yeniden değerlendirmeyi hedeflemiştir. Hamdullah Hamdî, çocukluğundan itibaren zengin bir ilim ve kültür ortamında yetişmiştir. Döneminin tefsir, hadis, fıkıh gibi dini ilimlere dair önemli kitapları okumuş ve güçlü bir edebi kültüre hakîm olmuştur. Aynı zamanda, mûsikî dâhil olmak üzere devrinin tüm zâhirî ilimlerini de öğrenmiştir. İçinde doğup büyüdüğü aile ortamının kültür düzeyi mânevî gelişimini yüksek seviyede etkilemiştir. Hususen babası Akşemseddin'in ve daha sonra hocası ve şeyhi olan İbrahim Tennûrî'nin büyük rolü olmuştur. Bu bağlamda Hamdullah Hamdî'nin bilgi birikimi, mânevî eğitimi ve sosyal durumu, eserlerinde yansıttığı tasavvufî değerler açısından büyük önem taşır.

## 7484 Barbara Henning (Universität Hamburg): Between Oman, Germany, and the Ottoman Mediterranean: Perspectives on Sayyida Salme's / Emily Ruete's Transimperial Biography

The contribution takes the transimperial biography of the Omani princess Salme (alias Emily Ruete, 1844–1924), who married into a Hanseatic merchant family but was soon widowed and had to fend for herself and her three children in imperial Germany, as a starting point to examine multilateral entanglements between Hamburg, the Ottoman Mediterranean, and the Omani island of Zanzibar in the second half of the 19th century.
Sources available on the life stories of Salme and her children in various archives in Germany, the Netherlands and Istanbul are combined with autobiographical writings and ego-documents of family members to discuss a web of connections across the broader Middle East and Europe which transcends binary models of identity and cultural transfer and questions linear narratives of mobility.
While Salme's biography has so far been framed as a story "between two worlds" (van Donzel 1993), this study integrates Ottoman source material to account for the extended periods of her life spent in the Ottoman Mediterranean. Here, Salme was part of international and German-speaking circles of expatriates, Orientalists and diplomats. She balanced her self-perception and presentation as a European woman – and, not least, mother of children whose career and marriage prospects she clearly saw in the German imperial elite – with her role as an expert and mediator between Arab-Islamic and western contexts, showcasing her Arabic language skills and producing writings for German travelers on Beirut.

## 7487 Samuel Vock-Verley (Aix-Marseille University, France): Meeting Xizir, from a traditional Kurdish Alevi narrative to a transnational ethical experience

Xızır in Kurdish, Hızır in Turkish are the local versions of Khidr, an Islamic figure known in Sufism for his immortality and his role as a mystical guide to disciples seeking knowledge. In the Kurdish-spoken Alevi traditions, Xızır is called a wayîr, meaning a « owner », « protector », entrusted with the responsibility of helping those in need and who

are deemed deserving. The concept of merit is crucial here, as Xızır is believed to appear as a wretched beggar and to test individuals before either rewarding or punishing them based on their worth. Xızır's presence is also deeply rooted in the landscape Kurdish Alevis inhabits, where countless sacred sites (rivers, lakes, rocks, mountains) known as jiare are said to bear traces of his passage. In this presentation, I will address the metamorphosis of the experience of meeting Xızır in Kurdish Alevi contexts by comparing some of the encounters rooted in the geography of Dersim with ones in the transnational diasporic context. This research will rely on materials analysed in my PhD research led between 2019 and 2024, both in Dersim and in the French diaspora. I will present the sensory and meaningful aspects of meeting Xızır, both in dreams or in the waken state, based on written or recorded accounts. I will attempt to categorize what changes and what remains between those encounters whether they are set the rural sacred land or the urban modern metropolis, and the transformation of the ethical and moral work at place in both contexts. This presentation will provide an insight into the evolution of one of the most central characters of the Kurdish Alevi cosmology and its current social and political uses.

### 7497 Sena Yapar (Johannes Gutenberg University Mainz): Unpublished Memoirs of a Humanist Intellectual: Azra Erhat's Ankara Stay

Azra Erhat, one of the leading intellectuals of early Republican Turkey, worked at Ankara University Faculty of Language and History-Geography between 1936 and 1946. During this process in Ankara, Erhat was actively involved in translation activities at the Translation Bureau established in 1940 and was at the centre of the groups that shaped the cultural activities of the period. As one of Turkey's leading humanists, Erhat later became one of the founders of the Blue-Anatolianism Movement, which has a unique characteristic in the Republican history in terms of the construction of a national cultural identity. The years she spent in Ankara and the relationships she developed there set the stage for her entire career. Nevertheless, when we look at the writings on her life, including her own published memoirs, it is understood that the information on the period in question is quite limited. This presentation aims to shed light on Erhat's Ankara stay by utilising her unpublished notes in her private collection in the Anadolu University Library. These memoirs not only illuminate a cross-section of Erhat's life, but also provide an insight of the political history of post-World War II Turkey from the perspective of one of the prominent intellectuals of that term.

### 7498 Nurettin Demir (Hacettepe University, Ankara): Türkçenin Yazımında Düzeltme İşareti: "^"

Türkçe yazımın en fazla tartışılan sorunlarından biri "^" ile gösterilen, yaygın kullanımdaki adıyla şapka, Yazım Kılavuzu'ndaki adıyla düzeltme işaretidir. Düzeltme işareti, Türkçe yazanları çok zorlar. Bunun birkaç nedeni vardır: Diğer işaretlerden farklı olarak sadece alıntı kelimelerde görülür. Hem yazımı hem duyarak öğrenilen söyleyişi düzenlemeye çalışır. Doğru kullanılabilmesi; Türkçenin Arap alfabesiyle yazımı, ilgili kelimenin kökeni ve söylenişi hakkında uzmanlık bilgisi gerektirir. Ünlü uzunluğu ve öndamak g, k ve l ünsüzlerinin söylenmesi gibi birbiriyle ilişkisiz işlevleri üstlenir. Öndamak g, k ve l ünsüzleri gösterilirken ünsüzün değil önce veya sonra gelen ünlünün üzerine konur. Asıllarında bu ön damak ünsüzlerini bulunduran eski alıntılar Türkçe söyleyişe uyum sağladığı için işaretin işlevi ile kullanımı arasında tutarsızlık ortaya çıkar. Örnek olarak 1980'li yıllarda lazım kelimesindeki l sesinin ön damak ünsüzü olarak söylenmesi yönünde ısrarcılık varken günümüzde artdamak ünsüzü olarak söylenmesi kabul edilebilir durumdadır. Ayrıca işaret tutarlı olarak kullanılmaz. Tarih ve Osmanlı edebiyatı alanlarında kılavuzlarında belirtilenden daha fazla düzeltme işareti kullanılırken o dönemle ilgisi olmayan alanlarda hiç kullanılmaması ayrı bir sorun oluşturur. Yazım kurallarının her gözden geçirilişinde bu işaretle ilgili düzenlemeler yapılır (değişikliklerin ayrıntıları için bk. Demirtürk 2019, 39-44, Balyemez 2022, 66-72). Kuralı açıklamak için sunulan merzengûş gibi örneklerin günlük dilde kullanılmaması, ayrı bir sorun oluşturur.

### 7499 Figen Güner Dilek (Ankara Hacı Bayram Veli University): Güney Sibirya Altay Türkçesinde Çatı İşaretleyicilerinin Sözlükselleşmesi

Türk dili gramer çalışmalarında, çatı kategorisi, yapım ve çekim özelliklerini bir arada tutması dolayısıyla çok tartışılan bir konudur (Erdem 2011). Bazı çalışmalarda fiil çekim ekleri içinde edilgen, ettirgen, dönüşlü, işteş ve olumsuzluk olarak ele alındığı (Kerslake- Göksel 2005), bazılarında ise fiilden fiil yapım ekleri içinde incelendiği görülmektedir (Ergin 1993:190-207). Çatı işaretleyicileri, geldiği fiil kök ve gövdelerinin anlamlarında bir değişiklik yapmamaktadır. Ancak bildirimize konu olan fiiller; sözlükselleşme

sürecinin donuklaşma aşamasında olan ve kök ve gövdede anlamsal değişikliğe uğrayanlardır. Diğer bir deyişle, bu çatı fiillerinin söz dizimi içinde yer alan diğer gramatikal öğelerle ilişkileri sonlanmış; yani kapsam ve sınırlılıkları daralmış, yeni bir anlam alanına geçmişlerdir.
Bu bildiride, Altay Türkçesi ve ağızlarında çatı kategorisi içinde yer alan fiiller içinde donuklaşarak sözlük birimi hâline dönmüş [-ş-/-GIlA-/ -l-/-n-/-DIr-/-t-/GIs-/ işaretleyicilerini alan fiil örnekleri üzerinde durulacaktır. Bunlar arasında; aytkıla- "sövmek, kötü söz söylemek, söylenip durmak", boluş- "yardım etmek", aldır- "önemsememek", keliş- "uygun düşmek, yaramak", oturgus- "tarlaya (bitki) dikmek", turgus- "tarlaya bitki dikmek, ekmek", turuş- "hazır bulunmak, katılmak" gibi fiiller örnek verilebilir.
Sonuç olarak hem tarihsel hem de çağdaş Türk dili dönemlerinden itibaren görülen bu çatı eklerinin sözlükselleşmesi durumu sadece Altay Türkçesinde işleyen bir süreç olmadığından tespit edilen çatı işaretleyicilerinin diğer tarihsel ve çağdaş Türk lehçe ve ağızlarıyla karşılaştırılması yapılacaktır.

## 7501 János Galamb (Central European University, Vienna): Is it allowed to read al-Bukhari in the Ka'ba?: Contestations of sacred spaces during the renovation of the Kaaba in 1630-1.

The destruction and the renovation of the Ka'ba in 1630-1 have been studied by several scholars in detail, such as Suraiya Faroqhi and, more recently, Yahya Nurgat. The sources on whom these historians relied, such as Süheyli's and Eyüb Sabrı Paşa's account, all make mention of an infamous incident in which a group of scholars wished to perform a reading of the most important Sunni hadith collection, the Ṣaḥīḥ of al-Bukhārī within the walls of the Ka'ba, which was opposed by several major jurists of the city. Underlining the importance of the issue for contemporaries and posteriority, both of the sources mentioned above reproduce fatwās—solicited by the leader of the reconstruction project Ridvān Ağa—against the permissibility of such a reading but offer little detail about the context of the session.
A recently published source, a treatise by the leader of the scandalous session himself, Muḥammad Ibn 'Allān, sheds new light on the events and offers interesting details not only about the renovation but the social and religious life of Mecca in the first half of the 17th century. In my talk, I will describe the events as they were perceived by the Ibn 'Allān and offer a narrative. His account, unlike the often eulogizing portrayals of other chroniclers, lets us in on rivalries, schemes, and grudges between the various imperial agents who participated in the performance of this pious task. In addition, I will show how the reading session provides an interesting example of how 'ulamā' from different regions of the Empire experimented with performances of rituals and sacred texts in order to lay claim over sacred yet contested spaces.

## 7503 Nurettin Demir (Hacettepe University, Ankara): Equivalences of Evidentialities in Translation from Turkish to Uyghur

Contemporary Turkic languages share many structural features, although major variances have arisen throughout time. Among these differences, the developments in the finite forms stand out, except for the postterminal marker -DI. Differentiation is caused especially by changes in the structure and function of morphemes, the assumption of the same function by different forms, and the substitution of a marker by another morphemes. Differentiation also occurs in the expression of evidentiality. For example, New Uyghur has two markers, -GAn and -Xbdi, as opposed to the -mIş marker in Turkish. The forms in both languages are called "Duyulan/Öğrenilen Geçmiş Zaman" in studies in Turkish (see Öztürk, 1994, p. 73; Ay, 2007, p. 225). However, different forms may be preferred in translating the examples to illustrate the explanations. Moreover, the issue poses a serious problem in Turkish-Uyghur literary translation.
Im my presentaiton, I will focus on how Turkish evidentiality markers -mIş and ImIş are translated into Uyghur and the issues with giving a counterpart for an evidential. The analysis data consists of the novels Çalıkuşu and Masumiyet Müzesi from the Turkish literature, which were translated into Uyghur. Within the framework of the study, the accuracy of the mappings in grammar and academic publications will be investigated first. Secondly, it will be determined how the evidential constructions are met in the target language. The reasons for functional overlaps and differences will be analyzed. Thus, it will contribute to a better understanding of the evidentiality system of Turkish and New Uyghur and more qualified translations.

## 7506 Simon Trunk (Freie Universität Berlin): Making the Law: The Men Behind the Turkish Civil Code of 1926 and its Ottoman Heritage

The Turkish Civil Code of 1926 is generally perceived as a major turning point in Turkish legal and social history. Based on the Swiss Civil Code, it replaced Islamic family law and introduced legal equality of women and men in most respects. Often presented as a direct translation from the Swiss code, it however diverges in several instances significantly from its source. Additionally, its background history shows that the code of 1926 was not only a groundbreaking innovation but also as an outcome of an evolving discussion on how to reform the law. For a deeper understanding of this code's history and its Ottoman heritage, it is indispensable to look closely at a so far mostly disregarded group of people: The 26 members of the scientific commission preparing the draft.
By discussing the biographies of these legal experts, this paper sheds light on the commission's diverse composition regarding factors like political and ideological leanings, family backgrounds, career paths, and views on law reform, but also highlights their shared background in Ottoman legal education and juridical institutions. Their group portrait makes visible who made this code and enables grounded hypotheses on their influence on the code and its traces of Ottoman law. This demonstrates that this important code did not result from simple translation, but from a lengthy, contested process and that this code can rightfully be called a post-Ottoman one.

## 7511 Zehra Şamlıoğlu-Berk (Istanbul): Inheritance, Conflict, and Survival: Stepfamily Dynamics in 19th Century Ottoman Households

This paper investigates the intricate dynamics of stepfamilies in 19th-century Ottoman households, focusing on remarriage and the redistribution of family wealth. In a context where remarriage was widespread due to both divorce and widowhood, the integration of step-relations—stepmothers, stepfathers, stepchildren, and stepsiblings—posed significant challenges to familial cohesion and economic stability. These relationships often became sites of tension, particularly during disputes over inheritance, where questions of belonging, exclusion, and power came to the forefront. Second wives, in particular, emerged as symbolic figures of contention, perceived by male heirs as threats to the patriarchal control of family wealth. Their claims to a share of their husbands' property or their capacity to bring wealth into the marriage frequently triggered conflicts that mirrored societal anxieties about gender, property, and hierarchy. Similarly, stepchildren were caught in a paradoxical position: while contributing to household labor as equal members, they were often denied inheritance rights, leaving their status within the family ambiguous. At the same time, the wealth they inherited from their biological parents became a coveted asset for stepfathers and stepsiblings, further complicating these already fraught relationships. This study draws on a diverse set of archival records and court cases to examine how Ottoman legal reforms and societal norms shaped these dynamics. To what extent did the legal framework support or undermine the integration of step-relations into family hierarchies? What role did patriarchal structures play in mediating these tensions, and how did individuals navigate precarious family roles under such constraints? By addressing these questions, the paper highlights how stepfamily relationships served as microcosms of broader struggles over property, gender, and survival, ultimately revealing the intersection of law, social norms, and kinship in the Ottoman Empire.

## 7512 Zuzana Kutišová (Charles University, Prague): Activism in Contemporary Turkey: A Case Study on Pro-Palestinian Mobilization

Most of the recent research on the agency of activists operating under an authoritarian regime in Turkey has focused either on the dissident rights-based civil society organizations (Sözen, 2022) or on pro-government associations refraining from raising sensitive issues (Yabanci, 2019). This contribution deals with a student-led group, the "1000 Youth for Palestine" (Filistin için 1000 genç), which embodies a counterintuitive coalition of actors, including not only left-leaning university students, but also conservative youth critical of the government. The group emerged amid Turkey's continuous commercial ties to Israel after the Hamas-led October 7, 2023 attacks and made its name through both online and in-person activism. It openly challenges the government's handling of the Israel–Hamas war and, among other things, demands an end to the ongoing transportation of Azerbaijani oil to Israel through Turkey. The contribution maps the "1000 Youth for Palestine" actors' backgrounds, points out their divisions and commonalities, describes the movement's goals and strategies, and elaborates on the successes and risks of their actions. It draws on research into the group's social media activism, fieldwork examining the context of their activities, and collected interviews with the involved actors. Conceptually, it challenges the assumption that opposition to Turkey's conservative authoritarian government arises solely from liberal segments of society, and illustrates that popular dissent in contemporary Turkey can emerge from conservative constituencies as well.

## 7517 Murat Işık (University of Szeged): Valency Change in Turkic Languages

In the existing literature, numerous studies have examined the challenges associated with applying the linguistic term 'voice' in a cross-linguistic context. Originally, this term was developed to describe a binary relationship between participants, typically characterized as active or passive, within the Indo-European linguistic tradition. In Turcology, significant efforts have been made over an extended period to adapt this semantically ambiguous and Eurocentric concept to Turkic languages. However, these adaptations have often led to complications and deviations from the original definitions. Even the categories widely accepted in Turcology—such as causative voice, reciprocal voice, and reflexive voice—do not fully align with traditional interpretations of voice.The primary aim of this study is to employ a more appropriate framework, referred to as 'valency change', which involves altering the number of verbal arguments. It encompasses two main operations, which are realized through derivational suffixes in Turkic languages: valency-decreasing (argument-removing) operations and valency-increasing (argument-adding) operations. As will be shown, the application of valency change both in semantic and syntactic terms adequately illustrates the main and subcategories present in Turkic languages. To illustrate this, arguments in sentences from various Turkic languages will be analyzed alongside their semantic roles and grammatical relations. For example, within valency-decreasing (argument-removing) operations, the passive and anticausative share the same derivational suffix and are syntactically identical. However, in the former, the agent is not entirely eliminated, while in the latter, the agent is completely eliminated, and semantically, the action occurs spontaneously.

## 7520 Gulshen Sakhatova (University of Cyprus): On Turkic proverbs/metaphors about women: Mothers and daughters, sisters and wifes

Proverbs are concise, memorable statements that encapsulate the wisdom, and experiences of past generations. They represent a repository of knowledge that has been accumulated and refined over time, illustrating the values of a culture. Proverbs hence outline the norms and behaviours that are either discouraged or admired, offering guidance in navigating various life circumstances. They are shortcuts developed by a social group for complex thoughts and reflect both their literal content and their metaphorical meaning (Honnek 1997).

This paper primarily draws upon the methodological framework proposed by Lakoff and Turner (1989; extended conceptual base theory/great chain metaphor theory) to present an interpretive perspective on selected proverbs pertaining to women, with reference to evidence from Turkmen proverbial and metaphorical data. After classifying attested data, I will suggest further modifications, with the aim of encouraging a reflective approach that goes beyond mere arbitrary perception of proverbs presented. I will discuss that proverbs are linguistically archived, have shaped by patterns of Turkmen experiences across a range of contexts. Moreover, these experiences have performed a particular Turkmen collective specific (?) perspective on the world and the phenomena related to human/gender qualities and behaviours.

As a collective repository of experience, can proverbs be regarded as untruthful?!

## 7521 Bekir Yılan (Justus-Liebig-Universität Gießen): Das Türkenbild eines „Pantürkisten": Tatarismus vs. Türkismus? Gayaz Isxakïy zwischen Widerspruch und Anpassung in seiner Belletristik

Der tatarische Intellektuelle, politische Aktivist und Schriftsteller Gayaz Isxakïy wird insbesondere in Bezug auf seine späten Lebensjahre als „Pantürkist" oder „Türkist" charakterisiert. Eine eingehende Analyse seiner Belletristik zeigt jedoch ein teils ambivalentes und dynamisches Verhältnis zum „Türkentum". Seine literarischen Werke sind geprägt von transkulturellen Verflechtungen und ideologischen Paradoxien, die die vielschichtige Innenwelt Isxakïys eindrücklich widerspiegeln.

Isxakïys erste direkte Begegnung mit der „türkischen" Kultur und Gesellschaft begann mit seiner Reise ins Osmanische Reich im Jahr 1908. Seine letzte Reise in die Türkei führte ihn 1939 dorthin, wo er bis zu seinem Tod im Jahr 1954 im Exil lebte.

In den frühen literarischen Werken Isxakïys lässt sich eine deutlich erkennbare Abneigung bzw. kritische Haltung gegenüber den „Türken" feststellen. In einigen seiner Texte wird die kulturelle und intellektuelle Überlegenheit der Tataren gegenüber den „Türken" hervorgehoben. Nach seinem politischen Asyl in der Türkei wandelte sich jedoch seine Haltung. Er passte sich zunehmend den Gegebenheiten der jungen Republik Türkei an, wobei auch die engen politischen Beziehungen zwischen der Türkei und der Sowjetunion eine wichtige Rolle spielten. In dieser Phase zog er sich in Bezug auf die Betonung einer tatarischen Überlegenheit zurück und agierte zurückhaltender.

Isxakïys „Türkenbild“ in seinen frühen Werken steht im Widerspruch zu der von (pan-)türkistisch-turanistischen Kreisen propagierten Darstellung eines „türkistischen“ Gayaz Isxakïys.
Dieser Beitrag hat zum Ziel, das ,,Türkenbild“ des Autors anhand ausgewählter Texte herauszuarbeiten und seinen Bezug zum „Türkismus“ kritisch zu hinterfragen.

### 7527 Ingeborg Fossestøl (University of Oslo): Democratization of the Written Word: Women and the late Ottoman Istanbul Press

A central component of late Ottoman periodicals was the serializations of translated, popular novels, particularly from the French. Authors such as Xavier de Montépin, Eugène Sue, and Paul de Kock were widely translated and read in late Ottoman Istanbul. However, in the historiography of late Ottoman literature, they have often been neglected or dismissed as pure entertainment, or as a result of the limited opportunities of the press during the Hamidian era. Nevertheless, economic, moral, and educational motivations lay behind the translation of each of these works, and ultimately, they contributed to the mobilization of new audiences. Additionally, the translation of popular literature placed the late Ottoman press in relation to a transnational genre, and to ideas about how Ottoman readers and writers should relate to and use this genre. I use “popular” translated literature to show how new groups of readers became writing subjects, notably in the journal Hanımlara Mahsus Gazete (“Journal for Women”). I argue that popular translated literature contributed to democratizing and popularizing the written word, ultimately creating a relatively inclusive and accessible public debate. In Hanımlara Mahsus Gazete, female readers translated literature themselves, discussed the translations, complained about the choice of novels, or used the translations as point of departure to discuss the role of the press. As a result, a new diversity of opinions, perceptions, and interpretations of the world came into being. The male elite readership was supplemented, and challenged, by a growing reading public which, despite the restrictions imposed through state policies of censorship, managed to create a space in which to teach itself the art of writing for an audience.

### 7531 Samet Acar (Aix-Marseille University, France): Sacred Trees, Mountains, and Stones: Tahtacı Cosmology Through the Lens of Social Partnerships

In this presentation, I aim to examine Tahtacı cosmology focusing particularly on sentient non-human entities. By exploring another Alevi community who adopts certain resistance strategies against contemporary threats to their sacred landscapes, this research may offer valuable insights for comparative Alevi studies.
The Tahtacı (“woodcutter” in Turkish), engaged in forestry work on Anatolian lands since the 11th century, constitute an Alevi community that maintained a semi-nomadic lifestyle in the forested regions from the Taurus Mountains to the northern Aegean region until the 20th century, before becoming sedentary. Thanks to their social structure based on strict endogamy, they have preserved strong particularities. Their relationship with the environment and their strong divergence from Muslim doxa accentuate a multidimensional marginality, at once professional, religious and geographical. Today, for Tahtacı Alevis of Kazdağları, the designation of 80% of the region as mining zones further deepens their environmental and ethno-political marginalization.
In this presentation, I will focus on the attributes that the Tahtacı Alevis of Kazdağları assign to non-human entities such as mountains, stones, and trees in their landscapes. Drawing on my ongoing doctoral research and fieldwork conducted in Kazdağları, I will attempt to examine how the Tahtacı community, particularly those still engaged in tree-cutting practices, develop “social partnerships” with these sacred entities. I will pay particular attention to the place of the “invisible” within Tahtacı cosmology and the privileged sites—sacred stones, trees, mountains and shrines (makam)—where encounters with these invisible beings occur. By focusing on practices such as offerings, sacrifices, and shrine visits, I will delve into the modes of relations that the Tahtacı Alevis establish with non-human entities. While their region is being exploited by state-authorized mining companies, I aim to investigate Tahtacı’s strategies for their landscapes, which they consider as part of a “mixed collective of humans and non-humans”.

### 7535 Audrey Wozniak (Orient-Institut Istanbul): Kayıttayız (Now Recording): Reflections on Researching Musical Labor in Türkiye as a Musician

This paper examines the complexities of conducting ethnographic fieldwork through engaging with and in musical labor in Türkiye as a musician. This ethnomusicological fieldwork supported Wozniak’s investigation into how the koro - a radical transformation of a musical tradition - came to represent the primary presentation format for Turkish

classical music. The research that emerged from this fieldwork demonstrates how new state disciplinary regimes and technologies of transmission shaped discourses around musical labor, laying the foundation for an amateur-professional dichotomy in music-making.
Wozniak conducted much of this fieldwork in Türkiye as a violinist, taking lessons in Turkish classical and makam-based musical traditions with master musicians, playing alongside both professional musicians at state ensembles and amateur musicians in koro rehearsals, and eventually engaging with the music industry as an active performer (building up a bit of an unlikely social media following in the process). While her research seeks to foreground the voices and perspectives of her interlocutors and therefore does not delve deeply into her own positionality, in this talk, Wozniak will examine musical participant-observation and performance (auto)ethnography as methodologies in ethnomusicological and anthropological research. She explores how navigating ethnography and her own work as a musician illuminated her interlocutors' experiences of how ideas about class, gender, ethnicity, and morality underpin the work of musical labor in Türkiye. Drawing from her firsthand experience, she will illustrate the complicated dynamics and ethics of a performer-researcher positionality as well as how such an approach can enrich scholarship.

## 7541 Nilay Özlü (Istanbul Technical University) & Ceren Abi: Revisiting German Excavations in Mesopotamia during the Late Ottoman era: New Sources from the Archives of the Istanbul Archeological Museums

The archives of the Istanbul Archaeological Museums, which were previously closed to the public access, were recently transferred to the Presidency of the State Archives in Turkey, and classified and opened to researchers in August 2024. The archives, which consist of 100 files and 16,542 folders and cover the period from 1881 to the early Republican period, contain important and mostly unpublished information on the development of archaeology and museology in the Ottoman Empire, as well as detailed information on the archaeological missions carried out in Ottoman territories. The majority of the documents in the archives of the Istanbul Archaeological Museum deal with excavations carried out by the "Western powers" within the empire. The archival documents shed light on the granting and renewal of excavation permits, the control of excavations and reports on the findings by Ottoman excavation commissioners, the sending of artefacts to Ottoman museums, and various conflicts surfacing between archaeological teams and local authorities. This presentation will focus on two excavations carried out in Mesoptamia by two German archaeological teams. The Baylonian excavations led by Robert Koldeway between 1899 and 1914 and the archaeological mission directed by Baron Max von Oppenheim at Tell Halaf before and after World War I will be comparatively analysed using primary sources from the Istanbul Archaeological Museum Archive, the DAAI, the Berlin State Museum Archive and other primary textual and visual sources of the period. This study will help us understand engagements of cultural heritage both in the Ottoman empire and in Europe.

## 7543 İmren Gece Özbey (İstanbul Üniversitesi): Teodor Kasap'ın Tek Telif Romanı: Haydutlar Reisi

Osmanlı matbuatının kurucu isimlerinden birisi olan Teodor Kasap neşrettiği Diyojen (1870), Çıngıraklı Tatar (1873), Hayal (1873) ve İstikbal (1875) dergilerinde ve bunların Fransızca, Yunanca, Ermenice harfli Türkçe basımlarında devrin meselelerine dair tartışmalar ve halkın genel kültürünü arttıracak makaleler yayımlayarak döneminin nabzını tutan isimlerden olmuştur. Bir yandan Osmanlıcılık fikrine yaptığı katkılar ve neşriyatında mizahı eleştiri mekanizması olarak kullanmak suretiyle kamuoyunun inşasında oynadığı düşünsel rol diğer yandan ise Avrupa tiyatrosundan yaptığı adaptasyonlar ve roman çevirileri ile takdir toplayan edebî yönü, çok yönlü bir entelektüel olarak karşımıza çıkan Kasap'ı devrinin en önemli isimlerinden biri haline getirse de dönemi ele alan kaynaklarda yeterince yer almayan Kasap adeta tarihin ve kanonun kıyısına itilir. Uzun süren sürgün yıllarının sonunda 1881'de İstanbul'a dönen Teodor Kasap, Sultan II. Abdülhamid'in kütüphanecisi olarak görevlendirilmiş ve bu dönemde Sultan'ın isteği üzerine bir roman kaleme almıştır. Yazarın tek telif eseri olan ve bugüne dek "Sarı Yusuf" olarak anılan üç ciltlik Haydutlar Reisi'nin gün yüzüne çıkarılması devrin en önemli entelektüel figürlerinden birisi olan Kasap'ın Osmanlı edebiyatındaki yerinin yeniden değerlendirilmesine alan açacaktır. Bir soylu eşkıya romanı olan Haydutlar Reisi (1882-1883) yeni anlatım tekniklerinin kullanılışı, Osmanlıcılık düşüncesinin romana uygulanması ve olay örgüsünün bir kısmının Anadolu'da geçmesi gibi özellikleriyle devrin romanları içinde özgün bir yer edinir. Bildiride Haydutlar Reisi'nin içeriği, mahiyeti ve literatüre kazandırılışı hakkında bilgi verilerek romanın ve yazarının Osmanlı edebiyatındaki yeri tartışmaya açılacaktır.

### 7545 Gábor Demeter (HUN-REN, Research Centre for the Humanities, Budapest/Hungary): Scholars or agents? Hungarian explorers and their role in influencing Austria-Hungary's policy towards Ottoman Balkans (1870s-1880s)

Based on unpublished Austrian (HHStA) and Hungarian archival sources this paper examines how scholars of Austria-Hungary exploring the Balkans contributed to diplomatic intelligence actions between the 1870s and 1890s and to what extent they were able to influence diplomacy or even the geopolitical strategies of the dualist state. Special emphasis will be put on rivalry between Austria and Hungary and we will examine to what extent these scholars served the interests of Balkan countries besides reporting to their mother country.

Travellers in the 19th century often claimed that they carried out scientific research, however, the existence of a scientific output does not mean that their work did not have other aspects. Felix Kanitz received 6,000 Ft (a minister's annual salary) for his trip to Bulgaria from the extraordinary fund after having travelled together with the then consul in Belgrade, Benjamin Kállay in 1868. His former scholarly accounts gradually became politicized after that. Later he even sold his sketches of maps to the Russians in 1877, with the knowledge of Vienna. József Székely, Hahn's companion photographed the Balkans' military facilities accurately with the consent of the authorities. Photos were published only in 1889, in Spiridon Gopčević's propagandistic work. During his scientific 1882 trip to Ottoman Albania, the historian Lajos Thallóczy (later professor at the Consular Academy in Vienna) provoked an Albanian uprising to test the local behaviour toward Austria. His book on Levantine trade was to pave the way to Hungarian economic penetration, in fact. Adolf Strausz, one of the initiators of the Hungarian expedition to the Balkans in 1885 overtly wrote that industrial espionage was the reason behind it. The orientalist professor sent reports to Prince Ferdinand of Bulgaria for years, and also provoked an uprising in Macedonia.

### 7548 Enes Yılandiloğlu (University of Helsinki) & Fatma Elcan (Boğaziçi University): A Digital Approach to Recipes in the Context of Food Culture

Many concepts related to food—such as the food itself, its preparation, the tools and equipment used while cooking, and even the stages it goes through during the cooking process—offer rich insights in cultural terms. Although the cultural dimensions of Ottoman cuisine are studied in various academic disciplines, especially history, the stages that food undergoes during cooking are generally not the focus of these studies. Instead, discussions tend to center around what was eaten, how it was prepared, how it was served to guests, and the meals at the palace. However, by employing computer-aided methods, it is possible to analyze the stages of cooking from a cultural perspective. In this context, we will examine the book A Manual of Turkish Cookery written by Turâbî Efendi in 1864, which contains 20 categories and 253 recipes. We, firstly, automatically converted the digitized Ottoman culinary manuscript into a JSON file structured by 253 recipes under 20 distinct categories. Subsequently, we deployed a pre-trained computational model to detect the structural elements of the recipe and then segment the recipe into steps with a rule-based approach. Unlike the previous qualitative analyses, this computational approach enables us to systematically categorize and investigate the structure of the recipes. Our results indicate that in Turkish Cookery Book, the dolma category has the highest number of cooking steps among twenty distinct categories, while salads and omelettes exhibit the fewest. Moreover, we identify the most and least frequently occurring steps throughout the recipes to discover the dynamics of cooking. This study demonstrates the potential of structured data in providing insight into the process of cooking in Ottoman Cultural Studies. Future work will include to parse more culinary texts such as Melceü't-Tabbâhîn to apply cross-textual comparison for the same or similar recipes.

### 7549 Şeyma Kaya (Fatih Sultan Mehmet Vakıf University, Istanbul): Uskudar Cash Waqfs in Light of Sharia Court Registers in the Last Quarter of the Sixteenth Century: The Example of Üsküdar Sharia Court Register Number 84

Waqfs played a crucial role in Ottoman society, providing public, religious, cultural, educational, health, and maintenance services through their income. In general, waqfs had four sources of income to provide these services continuously. First, they collected rent from their real estate. Second, they collected various allocated taxes. Third, they generated income from managing endowed cash. Finally, they collected öşür and land title deed fees (tapu). A key development in the Ottoman waqf system was the emergence of cash waqfs, which allowed capital operation through cash. With the legitimization of cash waqfs, their number increased, leading to the rapid expansion of the waqf institution. This system allowed individuals from all walks of life to contribute small amounts of property to waqfs, thus encouraging widespread participation.

This study examines the cash waqfs of Üsküdar in the last quarter of the sixteenth century using the Üsküdar Sharia Court Register No. 84. Based on this registry, all sources of waqf income are identified, allowing for a comparison between the income from cash capital and other sources of waqf income. In addition, recent research on cash waqfs claims that various methods were applied, including muamele-i shariyya, bey bi'l-istiğlâl, bey bi'l-vefa, karz-ı hasen, mudârebe, and bidâa. This study aims to investigate whether these methods were indeed implemented in Üsküdar's cash waqfs. It also examines the differing statements regarding the profit rates applied in cash capital operations, specifically identifying the rates used in Üsküdar during the period 999-1000/1590-1591.

## 7550 Aleksandar Zlatanov (Bulgarian Academy of Sciences): Russian Intelligence actions in the Ottoman Balkans in the 1860s and 1870s

The aftermath of the Crimean War sought to bring a dramatic change not only in the continental balance of power, but more importantly for the Russian state. This, in turn, led to a significant change in the Russian foreign policy concept and approach towards the Late Ottoman Empire. This was successfully achieved through the instruments of diplomacy and intelligence – the expansion of the Russian consular network in the Balkans, the establishment of a permanent military attaché post in the Ottoman capital, and the organisation of secret missions in the region to gather vital intelligence on the ground. Through this revamped intelligence concept in the 1860s and 1870s, characterised by the increasing number and intensity of these missions and actions in the Ottoman Balkans, with the active support of the experienced diplomat Nikolay Ignatiev, the Russian state succeeded in a sense in transferring its geopolitical interests in the Balkans, culminating in the Eastern Crisis and the Russo-Turkish War of 1877-1878. Few unknown secret missions in 1860s and 1870s were an important episode in this process.
The present proposal, based on unpublished Russian (RGVIA), British (TNA FO) and Ottoman (BOA) archival sources, will contribute to the panel "Intelligence, diplomacy, and geopolitics. The Ottoman Balkans in Transition, 1856–1913" by tracing and analysing few secret missions, disguised, for example, as a topographic survey, in the context of the reshaped Russian approach to the East and the Russo-British rivalry in the Ottoman Balkans after 1856. It will reveal the success of this Russian intelligence concept and actions in the 1860s – 1870s, and the British approach and response to Petersburg's actions and the Ottoman Balkans as a region.

## 7552 Anna Huláková (Charles University, Prague): Navigating Neopatrimonialism: Women's Political Strategies in Kazakhstan

Kazakhstan's neopatrimonial political landscape presents a distinctive framework for examining the intersection of gender, power, and agency. Within a governance structure characterized by clientelism and entrenched patriarchal norms, female politicians in the Mazhilis, Kazakhstan's lower house of parliament, navigate a complex matrix of systemic barriers to assert their agency. This presentation aims to contribute to our understanding of how these women navigate and negotiate their roles in a system that often instrumentalizes their presence for symbolic purposes.
Drawing on an analysis of legislative documents and parliamentary debates, this presentation investigates the structural factors—including family affiliations, economic hierarchies, and informal networks—that shape women's political strategies. It sheds light on the mechanisms through which female politicians assert influence, challenge entrenched limitations, and carve out spaces for agency within the constraints of neopatrimonial governance.
The findings illuminate the persistent tension between formal gender equality measures and the substantive realities of women's participation in a system that prioritizes loyalty over merit. By foregrounding the lived experiences and adaptive strategies of women navigating these constraints, this presentation advances our understanding of the gendered dimensions of power and governance in post-Soviet Central Asia. It contributes to broader discussions on the intersection of gender and neopatrimonialism, offering new insights into how external reforms and local dynamics converge to shape political agency in transitional states.

## 7553 Ebru Onay (Turkish Historical Society, Ankara): The Effect of Social Relations on Nazire Writing in the First Half of the 18th Century

The tradition of nazire writing (paraphrasing) appears quite intensely in the 18th century. It is the reason that almost in all divans, nazire or/and additive verse types (such as tahmis and taştir which can be counted as nazire) can be found. When we look at the "nazire network" of contemporary poets who lived in this century, it is seen that the poets in the common social network paraphrased each others poems as a result of showing some kind of friendship, providing their poetry ability or encouraging and ordering the patron.

Although, it is not primary reason for determining the literary tradition, social relations are important factors for the circulation of poetry in the 18th century. From this point of view, in this study, we focused on nazire networks of poets whose pen-names are Nedîm (ö. 1730/1143), Vâhid/Mahtûmî (ö. 1732-33/1145), Sâmî (d. 1734/1146), İzzet (d. 1734/1147) Râşid (d. 1735/1148), Seyyid Vehbî (d. 1736/1149), Ârifzâde Âsım (d. 1737/1150), Nahîfî (d. 1738/1151), Âtıf (Mustafa) (d. 1742/ 1155), Sâlim (d. 1743/1156), Neylî (d. 1748/1161), Eğrikapılı Râsim (d. 1756/1169), who actively paraphrase other poet's poems and be paraphrased by 31 poets who lived in the same period in the first half of the 18th century, and these nazires which collected from sources are listed in a table. In this article the connection between nazires' and the common social network (such as patronage, meclis, friendship, education relationship, acquaintanceship) will be discussed.

### 7557 Şeyma Orhan (Boğaziçi University): Diary of the Writer's First Novel: Damla Damla Günler I

Adalet Ağaoğlu, best known for Ölmeye Yatmak [Lying Down to Die], was a prominent Turkish writer who contributed significantly to literature through plays, short stories, and novels. She also explored other forms, such as fictionalizing her memories in Göç Temizliği [The Cleanse of Migration] and writing about her dreams in Gece Hayatım [My Life at Night], along with essays, letters, and diaries. Despite this, there has been a lack of nuanced analysis of her literature through the lens of her non-fiction writings. To address this gap, I will look at Ağaoğlu's fictional works through her non-fictional writings, using her diaries as the primary source. Damla Damla Günler [Days by Drops], her diary spanning 1969 to 1996, offers invaluable insight into both her life and literary journey. These texts are significant not only for their personal content but also for their ability to reveal the intersection of the social and the personal in a writer's life. The diaries provide a unique perspective on Ağaoğlu's literature, particularly in how her experiences shaped her writing. The first volume, Damla Damla Günler I (1969–1976), coincides with the period when she wrote her first novel Ölmeye Yatmak, and makes the emotional and intellectual challenges she faced while writing this novel visible. These challenges are directly related to the author's long-standing reputation as a successful and well-known playwright and radio broadcaster at TRT. Thus, I will focus on the first volume of Damla Damla Günler to understand how Ağaoğlu's intellectual process and personal experiences influenced the writing of Ölmeye Yatmak. In doing so, I will offer a new and comprehensive perspective on both the author and her work.

### 7558 Nihan Tahtaişleyen (Orient-Institut Istanbul): Insider/Outsider Duality in the Fieldwork Experiences of the Reinhards in Turkey

This paper presents insider observations on the impacts of foreign researchers' outsider status in music research conducted in Turkey. These observations are based on primary audio-visual materials that Kurt and Ursula Reinhard obtained during their numerous fieldwork trips in Turkey between 1955 and 1979, now preserved in the Berlin Phonogramm-Archiv. This collection provides a comprehensive view of the Reinhards' methods and strategies leading to their publications. Binary encounters such as openness to guidance/dependence on a guide, unfamiliarity/familiarity with the language and culture, observed/ignored, misunderstood/correctly interpreted, and what was adopted/left behind are explored in this presentation through an archival analysis. Examining such an archive within all these intersections undoubtedly offers significant insights for insider researchers who are positioning themselves in the field, the archive, and academia. In this context, this paper examines the Reinhards' fieldwork experiences in Turkey through the intersections of familiar and foreign positionalities framed within the socio-political and socio-cultural paradigms of the time.

### 7564 Ece Tamer (Johannes Gutenberg University Mainz): Code-Switching in Turkish Social Media Texts

This study will examine Turkish-English code-switching examples found in Turkish social media texts and classify them into code-switching types. Code-switching, which has become a very popular phenomenon, has an important place in the use of social media. The data were collected from screenshots and reels videos taken from Twitter and Instagram platforms. The main goal is to analyze instances of code-switching observed on social media sites and to categorize them according to their patterns and rate of occurrence.

The present study tries to approach the complexities of bilingual or multilingual discourses on social media, explaining how English integrates into the everyday online interactions of Turkish speakers through an analysis of these examples. This research also contributes toward the development of sociolinguistics and corpus studies with helpful insights on structure and function in code-switching in informal digital contexts.

Its results will go a long way toward helping understand linguistic behavior in social media environments and should certainly act as a spur to further scholarly research in the fields of linguistics, communication studies, and cultural analysis.

### 7567 Erdoğan Keskinkılıç (Dortmund): İçeriden Bir Ses: İttihat ve Terakki Cemiyeti'ne Ait Özel Mektuplar Koleksiyonu

İttihat ve Terakki Cemiyeti (İTC), Osmanlı'nın son padişahı Sultan II. Abdülhamid'e karşı çıkan en önemli entelektüel muhalefet hareketlerinden biri olarak, 1889 yılında Mekteb-i Tıbbiye-i Şahane öğrencileri tarafından kurulmuştur. Zamanla örgüt, çeşitli entelektüelleri, askeri personeli ve siyasi aktivistleri bünyesine katarak genişlemiştir. İbrahim Temo, Abdullah Cevdet, İshak Sükuti ve Mehmet Reşit gibi kurucu üyeler, İTC'nin erken dönem gelişiminde önemli roller üstlenmişlerdir. Karbonari cemiyetinden esinlenen ve Rus Nihilizmi ile dönemin milliyetçi düşüncelerinden etkilenen İTC, II. Abdülhamid'in otokratik yönetimine karşı çıkmayı hedeflemiştir. Ancak üyeleri Osmanlı Devleti'nin yoğun baskısıyla karşı karşıya kalmıştır. 1891 yılına gelindiğinde, birçok İTC üyesi önce Avrupa'ya, ardından Mısır'a sürgüne gitmek zorunda kalmıştır. Bu dönemde, cemiyet üyeleri arasındaki ana iletişim yöntemi mektuplaşmalar olmuştur. İTC üyelerinin kendi aralarında paylaştığı yaklaşık 2.000 özel mektubu içeren bir arşiv, cemiyetin iç işleyişine dair eşsiz bir bakış sunmaktadır. Hâlihazırda üzerinde çalışmakta olduğum bu kapsamlı yazışmalar, mevcut literatürde daha önce incelenmemiştir. Mektuplar, İTC'nin II. Abdülhamid rejimine karşı tutumunu, dış destekçilerle ilişkilerini, yayın faaliyetlerini (gazeteler dâhil) ve reform planlarını detaylı bir şekilde belgelemektedir. Ayrıca, cemiyet içinde, özellikle yurtdışındaki kurucu liderlerle istişare edilmeden İstanbul'da alınan bazı kararlar nedeniyle, önemli gerilimlere yol açan iç bölünmelerin de mektuplar aracılığıyla gün yüzüne çıktığı görülmektedir. 1891'den 1896'ya uzanan dönemi kapsayan bu koleksiyon, İttihat ve Terakki Cemiyeti'nin "içeriden bir sesini" sunmaktadır. Bu çalışmanın, cemiyetin ideolojik çerçevesi, stratejik kararları ve karmaşık iç dinamiklerini anlamak açısından Osmanlı tarihinin kritik bir dönemine dair akademik birikime önemli katkılarda bulunması beklenmektedir. Bu tebliğde mektuplardan çok önemli örnekler sunulacaktır.

### 7571 Beja Protner (University of Vienna): Comradely kinning in a post-Ottoman geography of (be)longing among political refugees from Turkey in Greece

Most of Kurdish and left-wing political refugees from Turkey consider Greece as a transit country on their ways to safety. Yet, due to the increasingly oppressive European border and asylum regimes, they get stuck in transit for extended periods of time in legal precarity and socioeconomic marginalization. Many of them live in the autonomous self-organized Kurdish refugee camp in Lavrio or in squats in Athens, coinhabited by diverse migrants/refugees and local activists. Based on long-term ethnographic fieldwork among Kurdish and left-wing political refugees from Turkey in Greece, this paper explores the practices, substances, and feelings of kinning that take place in these exilic spaces. This includes exploring the foodscapes of Athens' "refugee zone," cooking and eating together with comrades, comradely care in Lavrio refugee camp, and intercultural affective affinities in the squatted political neighborhood of Prosfygika. The practices and feelings that generate kinship-like connections between people are rooted in the exiles' political culture of revolutionary comradeship and in their political and emotional attachments to the lost home(land)s to which they belong and long for. Yet, in the precarious conditions of refugeehood in Greece, the exiles form new kinds of spatialized (be)longing and kinship relationships, and produce transitional spaces of sociality and solidarity. This paper argues that in the context of displacement, comradely kinning is a practice of partial emplacement, reorientation of the self, and home-making, which is rooted in past attachments and experiences but produces an alternative kind of transitional home.

### 7575 Deepthi Gopal (Uppsala University, Sweden) & Stephen Nichols (University of Edinburgh) & László Károly (Uppsala University, Sweden) & Pavel Iosad (University of Edinburgh): Vowel harmony in Dolgan

The Turkic, Mongolic, Uralic, and Tungusic languages in which iterative rounding harmony (RH) is seen have been in considerable contact over a prolonged period, with resultant structural effects; at the same time, the majority of these languages are now in extensive contact with Russian, a language with no vowel harmony (VH), lexical stress, and strong vowel reduction in unstressed syllables. Languages of this type therefore offer an ideal test case for a historical-phonological problem: what factors drive harmony retention when the sociolinguistic and phonetic conditions for harmony decay are present?

This work offers the first acoustic investigation of VH in Dolgan, an endangered Turkic language (Taimyr peninsula, NE Siberia). Dolgan has received no attention in the phonological literature, but like other Turkic languages, it has systems of both roundness and backness harmony; like other languages in the region, it is now spoken almost exclusively by speakers with bilingual competence in Russian; and it has a substantial stratum of both (harmonic) Evenki loans and (disharmonic) Russian ones.
Our dataset consists of 96415 vowels extracted from the INEL corpus of Dolgan (Däbritz et al. 2022), segmented using the Montreal Forced Aligner trained for Dolgan. 42 speakers are represented (30 F, 12 M; birthyears 1912 – 2009). F1, F2, and F3 measurements were taken; values were Lobanov-normalised, and tokens were coded for vowel type (phonemic length, rounding, fronting, and height), syllable count, root vs. suffix status, and presumed underspecification.
Preliminary results suggest that non-initial short vowels in Dolgan differ significantly from initial short vowels, with centralisation within polysyllabic roots corresponding to distance from the left edge of the word and an attendant lack of RH if preceded by an initial round vowel. The long vowels, however, do not exhibit these phonetic effects, thus potentially driving the preservation of the historic RH system.

### 7577 Hakkı Taş (German Institute for Global and Area Studies, Hamburg): Retired Military in Politics: Informal Civil-Military Relations

Studying the political leverage of retired military elites offers a unique opportunity to critically examine how civil and military spheres are constituted and interconnected. This paper argues for a comprehensive approach that incorporates retired military personnel as a distinct category into the study of civil-military relations. Moving beyond the traditional focus on active-duty officers, this perspective requires the development of new analytical tools to observe the informal mechanisms that underpin civil-military relations. Despite their relevance, existing research on military retirees, particularly senior ranks, remains scarce and heavily centered on the United States. A broader, comparative framework is essential to fill this gap and provide a more nuanced understanding of how retired officers shape political and institutional trajectories across diverse settings.
This paper focuses on Turkey as a key case to explore the informal dimensions of civil-military relations, with a specific emphasis on the political role of retired military brass. Turkey's history of military interventions, its shifting civil-military dynamics, and the public engagement of retired officers present a rich context for analyzing their influence. By highlighting how retired military elites informally negotiate power, shape political discourse, and sustain networks of influence, this study aims to contribute to a deeper understanding of civil-military relations both in Turkey and in comparative perspective.

### 7585 Fatma Murat (Bilkent University, Ankara): Civilizationalist Discourse Against Gender Equality in Turkey: The Case of Istanbul Convention

In non-Western countries, civilizationism is often used to strengthen national identity by emphasizing cultural heritage, historical achievements, and resistance to Western dominance, while also justifying the marginalization or suppression of alternative cultures and identities, often under the guise of defending cultural or civilizational authenticity. Under the rule of the AKP (Justice and Development Party), civilizationism has risen in Turkey as part of a broader effort to reshape national identity and claim cultural distinctiveness, which promoting an expanding body of intellectual production that seeks to reassert the centrality of the Islamic and Ottoman heritage in the civilizational identity of Turkey.
In this paper, I will explore how civilizationalist discourse is used by certain intellectuals close to the AKP to frame the Istanbul Convention, a treaty aimed at combating violence against women and devised with the contributions of Muslim feminists in Turkey, as a threat to Turkey's cultural and religious values. The convention's promotion of gender equality is often portrayed as incompatible with Turkey's Islamic heritage and traditional family structures, positioning the agreement as part of a Western agenda to impose foreign values. This narrative has been used to galvanize public opposition, portraying the withdrawal from the Istanbul Convention as a defense of Turkey's civilizational integrity and moral values against external influence. I argue that the civilizationalist discourse against the Istanbul Convention reconstructs a totalizing attitude by a singular claim on the "authentic" understanding of Islam, positioning any deviation from this narrative as a threat to the nation's cultural and moral cohesion.

### 7588 Marlene Schäfers (Utrecht/Netherlands): Martyrdom as kinship: Making ancestors and producing revolutionary legacies in the Kurdish movement

Commemorating fallen guerrilla fighters makes up a central aspect of political culture within the Kurdish freedom movement. Those who join the Kurdish guerrilla forces typically die young, include around a third female fighters, and hail from a variety of backgrounds, increasingly also including so-called internationalists who join the movement from abroad. Members and followers of the movement spend much time, effort, and resources to maintain the memory of those whom they refer to as martyrs; organizing funerals and regular commemoration ceremonies, writing obituaries that commemorate their friends and comrades, delivering speeches in their memory, arranging displays of their photographs, or simply recalling them in the gestures and conversations of everyday life. In this paper, I suggest considering these efforts as a means of turning fallen guerrillas into ancestors of a Kurdish body politic in the making. Drawing on ethnographic fieldwork and the study of movement texts, I approach commemoration as a form of "kinning" that draws on long-standing genealogical principles in the region, yet bends these principles away from their patrilineal ethos to forge expansive revolutionary lineages that challenge existing hierarchies of gender, age, and bloodline. Approaching martyrdom as kinship brings to the fore the forms of care that are embedded in commemorating the dead and highlights how the reproduction of social and political communities relies not just on the making and maintenance of life, but also on the sustenance of afterlife.

### 7589 Sevgin Özer (Sabancı University): Continuous Cleaning and Revitalizing Water in Adalet Ağaoğlu's Yazsonu

One of the prominent Turkish authors, Adalet Ağaoğlu's Yazsonu [Summer's End], is a metafiction that contains two separate yet interwoven stories, each evolving around a woman character's writing process. In the frame story, an anonymous author who stays at a hotel in a small seaside village imagines a story about a woman called Nevin inspired by the abandoned house near her hotel. The novel's second chapter covers the story of Nevin's short holiday in her summer house from the point of view of a third-person narrator with the anonymous author's comments about her writing process in the parenthesis. Besides, the embedded story consists of Nevin's memoir, which she wrote in her summer house. In this complex narrative structure, the cleaning scene in the second chapter does not solely represent a practical house cleaning but also becomes a metaphor for making a fair copy of a piece of writing, which can be an actual text or a state of mind. Moreover, the processes of writing and cleaning narrated in Yazsonu imply purifying from a deep sorrow, 1970s Turkey's dark political atmosphere, and the society's moralist and judgmental gaze. This paper focuses on the cleaning scene to examine the novel's themes of writing, cleaning, purifying, mourning, recollecting memory, and the struggle for living. In addition, it aims to show how the representations of various water forms, such as the sea, rain, lake, shower, fountain, and pool, actively contribute to developing these themes. By referring to Blue Humanities and philosophical discussions on the concepts of dirty and clean, this paper argues that the continuous cleaning depicted in the novel shows complex personal and collective emotions. On the other hand, water representations in the novel become the tears caused by sorrow and, simultaneously, a source for revitalizing.

### 7595 Günce Berkkurt (University of Geneva, Switzerland): Albert Marche's educational work in Turkey and the multiple challenges of university reform

This communication on the transnational production and circulation of the educational sciences focuses on the institutional restructuring of Istanbul University in 1933, through the pedagogical work of Albert Malche, a Genevan actor whose career was at the crossroads of international organizations, Geneva University and Swiss politics. What historiography later dubbed the "reform of the Turkish University" was the result of a series of changes in the structure of the teaching staff and the introduction of a new form of disciplinary division. In addition to the in-depth reorganization of faculties, the university's restructuring was marked by the transfer of more than hundred teachers, the vast majority of them German emigrants following the National Socialist government's 1933 ban on practicing their profession. The sudden mass recruitment of German-speaking lecturers, most of whom held specially-created professorships, at Turkish universities led to the import of scientific ideas and knowledge into the process.
We will observe that, contrary to the assumption of the universality of theoretical frameworks, the transfer of scientific practices implies the import of a scholarly culture bearing the historically determinable imprint of the academic fields from which its bearers come. Moreover, we aim to examine the multifaceted position of an expert operating at the

intersection of Turkey and Geneva, as well as the issue of his presumed axiological neutrality. In this regard, the analysis will also address the influence of actors positioned at the crossroads of the academic and state spheres.

### 7597 Elif Kevser Özer (Istanbul): Apelasis and Its Aftermath: Economic Dispossession of Greeks of Istanbul

The deportation of Greek citizens from Turkey in 1964-65 (Apelasis in Greek, meaning "expulsion") represents a pivotal moment in modern Turkish history, leading to a sharp decline in the Greek minority population. Under the Treaty of Lausanne (1923), Istanbul's Greek community was exempt from the population exchange and allowed to remain in the city regardless of citizenship status. The 1930 Residence, Commerce, and Navigation Agreement further legitimized their residence and economic activities. However, in 1964, Turkey unilaterally annulled this agreement, resulting in the expulsion of approximately 12,500 Greek nationals and an estimated 40,000 Turkish citizen (Greeks) family members, who accompanied them. This mass expulsion reduced Istanbul's Greek population from 106,612 in 1960 to fewer than 5,000 by 1975, with today's numbers estimated at under 2,000.

While these figures convey the scale of the expulsion, they often obscure the personal experiences and broader implications for Istanbul's Greek community. Fieldwork conducted to understand what Apelasis represents in lived experiences revealed testimonies emphasizing that the deportation was not merely an act of displacement but also a mechanism of dispossession. Existing literature discusses measures taken during apelasis like freezing bank accounts and halting property transactions. However, my research uncovers lesser-known aspects, such as prolonged legal struggles by heirs to reclaim abandoned properties and exploitation by fraudulent intermediaries.Through case studies derived from fieldwork, this study examines the mechanisms of dispossession tied to Apelasis and explores its enduring economic and social consequences for Istanbul's Greek minority, shedding light on the long-term disenfranchisement it engendered.

### 7598 Christoph K. Neumann (Orient-Institut Istanbul & LMU Munich): Turning Bektashi Sufism into a Literary (and Musical) Genre: Sadettin Nüzhet Ergun and Vahit Lütfi Salcı

The Bektashi order has been banned twice: once in 1826 in the context of the persecution of the janissary corps, then, together with all the other ṭarīḳāt, in 1925. None of these bans has ever been legally annulled, none has led to the vanishing of Bektashism. However, the strategies and practices of coping after 1925 were radically different from those after 1826.

While accusations of heterodoxy were of paramount importance for Bektashis in Ottoman times, the question was less pressing after 1925 when the organisation of mystical practice as such was the objective of state intervention and interdiction.

An important aspect of the survival of the Bektashi organisation is the representation and perception of many of their practices and doctrines as "cultural" rather than "religious". Bektashi texts and tunes were inscribed in the history of Turkish culture as constituting a distinct strand of Turkish literature and music.

Already in 1924, just before the Sufi orders were banned, the Turkist intellectual and nationalist official Besim [after 1935 Atalay] had published a monograph that described the spiritual songs, the nefes, of the Bektashis as "Literature of Bektashism" (Bektaşîlik Edebiyatı) and as part of national folklore. Still, Besim Atalay contextualised these texts with spiritual movements that were regarded as heterodox by Sunni Muslims.

I will first dwell on the work of the literary scholar and Saʿdī sheikh Sadettin Nüzhet [Ergun, 1899-1946], especially on his anthology "Bektashi Poets" (Bektaşî Şâirleri), published first in 1930 with a much larger edition coming out in 1944. This I will, secondly, put into dialogue with some of the many writings of the folklorist and Bektashi Vahit Lütfi [Salcı, 1885-1950] who radicalised Atalay's and Ergun's reframing of the nefesler and used Kemalist populism (halkçılık) to construe them in a romantic sense as pure articulation of the Turkish national spirit.

### 7604 Saim Anıl Karzek (Bonn University): Renegades or Devotees: Ottoman Corsairs as Slave Suppliers in the 16th Century Mediterranean

This study examines the role of Ottoman corsairs in maritime expansion and the slave trade during the reigns of Bayezid II and Selim I. Ottoman historiography has prioritized land-based expansion, often neglecting the significant maritime policies and developments that shaped the empire's naval power. By integrating corsairs into their naval organization, the Ottomans established a mutually beneficial relationship that helped address their growing need for slaves, which were essential to Ottoman society and state functions. Corsair activities, supported by the Ottoman state, became a key mechanism for supplying slaves to the empire, especially during periods of peace when conventional sources, such as prisoners of war, were insufficient. Operating in the Mediterranean, corsairs captured individuals from North Africa and southern Europe, funneling them into Ottoman slave markets. The profits and prestige associated with slave trafficking made corsairing a lucrative enterprise, contributing significantly to the empire's economic and social structures. The study highlights key figures like Kemal Reis and Barbaros Hayreddin Paşa, whose efforts not only strengthened Ottoman naval capabilities but also expanded the empire's influence in the Mediterranean. Corsairs played a dual role as warriors and intermediaries, facilitating Ottoman conquests and rescuing oppressed Muslim communities like the Moriscos. Through primary sources, this research challenges traditional narratives, emphasizing the intertwined nature of Ottoman naval policies, slavery, and corsair activities. It calls for a reassessment of Ottoman maritime history, highlighting the critical contributions of corsairs to the empire's expansion and economy.

## 7601 Hüsniye Koç (Boğaziçi University, Istanbul): Kadın Edebiyat Tarihini Yeniden Düşünmek: Kadın Şair Biyografileri (1870–1930)

Osmanlı Devleti'nin modernleşme süreci, toplumsal ve düşünsel alanlarda birçok değişimi beraberinde getirirken kadınlar bu dönüşümün merkezinde yer alır. 1870'lerden itibaren kadınlara dair meseleler, "terakki" fikrinin ön koşulu olarak kabul edilir. Osmanlı aydınlarının öncü oldukları bu alan içerisinde kadın dergilerinin de katkısı ile Osmanlı kadın yazarları "kadın deneyimi" ve "yazma sorumluluğu"nu birleştirerek toplumsal alandaki görünürlüklerini artırır. Dönemin erkek yazarları, kadın yazarlara bir yandan alan "açarak" onları destekler; bir yandan da onların ilgilenecekleri konuların erkeklerinkinden "farklı" olacağını ima ederek bu alanın sınırlarını çizmek ister. Bu bağlamda Osmanlı kadın yazarlarının "kimi örnek alacağı" ve "kendilerinden önceki Osmanlı Müslüman kadınlarına nasıl eklemleneceği" meselesi önem kazanır. Erkek yazarlar, Osmanlı kadınları özellikle de kadın yazarları için tarih içerisinde şöhret bulmuş hemcinslerini hatırlatan yazılar ve eserler yayımlamaya başlar. Mehmed Zihni'nin Meşâhirü'n-Nisâ (1877-1878), Hacı Beyzade Ahmet Muhtar'ın Şair Hanımlarımız (1892-1893) ve Balıkesirli Mehmet Gazali'nin Türk Kadın Şairleri (1928) bu girişimlerinin önemli örnekleridir.
Bu çalışmada öncelikle 1870-1930 yılları arasında yayımlanan ve Osmanlı şairelerini konu alan bu biyografiler bağlamında "müstakil bir kadın edebiyat tarihi" yazma girişiminin varlığı duyurulacak ve ne anlama geldiği tartışılacaktır. Bununla birlikte bu yazma girişiminin 1877 yılında Abdülhalim Memduh ile başlayan Mehmet Fuat'a kadar uzanan ana akım Türkçe edebiyat tarihi yazımında nasıl "yok sayıldığı" meselesi üzerinde durulacaktır. Böylece kadın yazarların edebiyat sahnesinde tarihsel ve entelektüel bir yer edinme mücadelesi hem varlığı hem de silinmişliği üzerinden yeniden değerlendirilecektir. Bu çalışma, Osmanlı kadın edebiyatına ilişkin çalışmalarda eksik bırakılmış bir alana dikkat çekmekte ve edebiyat tarih yazımında kadınların yerini yeniden düşünmeye davet etmektedir.

## 7603 Uygar Aydemir (Üsküdar University, Istanbul) & Merve Nur Othman (Üsküdar University, Istanbul): Mapping 16th-Century English Travel Routes in the Ottoman Empire

This paper presents an ongoing research project that maps the travel routes of English travellers to the Ottoman Empire during the 16th century, examining their journeys within the broader context of Anglo-Ottoman relations.
The study addresses the following research questions: What routes did the English follow to reach Ottoman lands? Which ports did they use to enter the empire? Were their travel destinations limited to key trade hubs, or did they venture into the interior? For what purposes did they undertake their travels? How did these dynamics evolve throughout the century? By exploring these questions, the project seeks to determine how English travellers navigated Ottoman transportation, trade and information networks.
Methodologically, the project employs an interdisciplinary approach, combining historical and geographical analyses. It uses ArcGIS to visualize travel routes, providing a spatial understanding of these journeys. Primary sources include travelogues and other personal narratives from 16th-century English travellers. The study explores the concept of "imperial envy", as discussed by MacLean, to examine the dynamics of early English-Ottoman interactions and the role of these travellers in shaping perceptions and exchanges between the two powers.

The study aims to contribute to our understanding of 16th-century Anglo-Ottoman relations by shedding light on the diverse purposes, methods, and trajectories of English travel. By mapping these routes, it aspires to offer fresh insights into the geopolitical and cultural dimensions of early modern travel, enriching both historical scholarship and digital humanities.
This project is being carried out by Uygar Aydemir & Merve Nur Othman and, if accepted, will be presented by Aydemir alone. The research stage of the project is anticipated to have concluded by September 2025.

## 7605 Julian Rentzsch (Johannes Gutenberg University Mainz): Epistemic markers in Uzbek

The paper will investigate epistemic expressions of various form in Uzbek, including adverbs, parentheticals, morphological markers, and complex morphosyntactic expressions. The aim is to establish an inventory of conventionalized, i.e., grammaticalized or lexicalized items, but to take into considerations more idiosyncratic forms as well. Thus, the paper will attempt to convey an idea of standard forms on the one hand but to inform the research on linguistic variation on the other.
The identified inventory of items will then be analysed for their semantic values, especially for the degree of epistemic likelihood encoded by them. The working hypothesis is that either the items can be directly situated on an epistemic scale (as has been attempted for other Turkic languages, including Turkish) or, at least, be ranked according to their relative strength. Adverbials such as balki, ehtimol, albatda, mutlaqo, shubhasiz, etc. represent distinct, albeit partly overlapping values on the epistemic scale. By investigating the individual tokens in their textual environment (context), it will be attempted to identify the semantic profile of a selection of items as precisely as possible.
In a final step, if sufficient data can be found, the combinational properties of the items will be investigated, for example the combinability of epistemic satellites with evidential operators such as shekilli, and the combinability of epistemic satellites with epistemic operators such as -sa kerak and =dir.
The data basis for this study will consist of four literary works in book length by different authors.

## 7606 Arif Can Topçuoğlu (Boğaziçi University, Istanbul): Reading the 19th Century Ottoman Literary Market Through Fictional Texts

During the 19th century, literary production underwent significant transformations, not only in Europe but also in the Ottoman Empire. Advances in technology that enabled mass production, reductions in paper costs, and the serialization of novels in newspapers made literary works accessible to broader audiences. These developments fundamentally altered the modes of literary production and consumption, giving rise to a capitalist literary market involving multiple actors. Previously, literary texts were primarily written for the enjoyment of a single individual or a limited circle of readers. However, in this new context, texts began to be written to appeal to a wider audience. Unlike the classical-era author/poet, whose income depended on the patronage of a benefactor, 19th-century writers had a medium through which they could publish their works and reach a broad audience. This literary market, which offered successful writers the prospect of unlimited financial gain, served as significant draw for aspiring authors, many of whom gained wealth and status through their serial novels. On the other hand, it was not at all easy to become successful, the conditions of this highly competitive market were exceedingly harsh, leading many serials to remain unfinished and their authors into obscurity. The competitive dynamics of the period and the collective dimension of literary production are largely overlooked by mainstream literary histories, which tend to focus on individual talent and success stories. This paper challenges said narrative by focusing on three fictional texts centered around unsuccessful author characters, namely “Bir Kitabın Sergüzeşti” (1885) by Ebüzziya Tevfik, “Seyyie-i Tesâmüh” (1892) by Nabizade Nazım and Mai ve Siyah (1897) by Halit Ziya. In this regard, this paper aims to demonstrate, through these texts, the competitive nature of the literary market of the time, and the processes and qualities an aspiring writer required to achieve success.

## 7607 Adeliia Davletova (LMU München): The Quest to End Heterodoxy: The Modern Bektashi Erkân-nâme Redactions, 1826–1950

The abolition of the Janissary corps in 1826 and the closure of all Sufi lodges in 1925 posed significant challenges to the Bektashi community. In various contexts, Bektashi members were compelled to confront the pressures exerted by a Sunni-oriented government, as exemplified by the Council of Sheikhs during the Ottoman era, and subsequently, in republican Turkey, by secular authorities. With the aid of fundamental Bektashi texts – Erkân-nâmes – this presentation examines whether the Bektashi have adapted their

teachings to the new socio-political realities, and, if so, in what manner these adaptions have occurred. The analysis considers potential reductions of the text, as well as the impact of other Sufi teachings that frequently coexist due to historical or political factors.
Erkan-nâmes are recognized as collections of fundamental texts, typically handwritten, that encapsulate the principles of the Bektashi order tradition. Written in a didactic form serving to familiarize new members with the Bektashi teachings, Erkân-nâmes comprised a corpus of purely internal documents and were transmitted only to members of the order. By comparing and contrasting them, we shall, therefore, concentrate on the perspective of Bektashis and will try to contribute to a historiography that hitherto has been focused more on governance and state ideology and less on Sufi agency.
This presentation is part of a project on the vigilance practices among Bektashis between and after their double abolishment.

## 7608 Martin Greve (Orient-Institut Istanbul): “Local” and “Foreigner.” Multiple-Sited Fieldwork by Two Researchers in Eastern Anatolia

This paper addresses the challenges and experiences of fieldwork conducted by two researchers working together, as opposed to the traditional “lone wolf” model of research that is common in anthropology and ethnomusicology. The recent research project on music in "greater Dersim" involved more than three years of collaboration between Dilek Kızıldağ, a female anthropologist of Koçgiri origin based in Dersim (Tunceli), and Martin Greve, a male German musicologist based in Istanbul. First, ongoing and intense discussions, along with the exchange of observations, impressions, and thoughts, fostered self-reflection and helped mitigate, at least in part, the unconscious influence of orientalism that the "foreigner" (Greve) had internalised growing up in Europe. While a "local" researcher typically has easier access to the field and a more intuitive understanding of local languages, codes, and unspoken meanings, the "foreigner" is often freer to move within a society and ask questions that might be considered unusual. Both researchers also brought different networks and strategies to the project, and even during their shared fieldwork, their differing profiles often led to distinct interlocutors and observations. In particular, during complex social interactions involving multiple participants, the two fieldworkers were able to separate individual interlocutors to engage with each one privately or to distance over-talkative individuals from other, more relevant witnesses. However, throughout the multi-sited fieldwork project—spanning regions from greater Dersim (including Koçgiri, Tunceli, Bingöl, and Varto), as well as Istanbul, Berlin, Cologne, Amsterdam, and Paris—the roles of "local" and "foreigner" were fluid and constantly shifting.

## 7609 Saim Anıl Karzek (Bonn University): “All the Infidels Form a Single Nation” – The Ottoman Ulema and Their Decision Making Prior To the Crimean War

This study explores the political and ideological dynamics of the Ottoman Ulema during the decision-making process leading up to the Crimean War (1853–1856). It challenges the conventional narrative that the Tanzimat reforms diminished the Ulema’s influence, arguing instead that their role evolved within the restructured Ottoman state. Using official records from the General Assembly (Meclis-i Umumiyye), the research examines how the Ulema and bureaucratic elite interacted and balanced power amid the escalating crisis with Russia over the Danubian Principalities and religious concessions. The Ottoman Empire faced immense pressure from both internal factions and foreign powers during this period. The Ulema, traditionally seen as conservative and reactionary, employed bellicist rhetoric to retain influence in a political landscape increasingly dominated by westernized bureaucrats. Lower-ranking Ulema, often representing populist and religiously fervent perspectives, were more vocal in advocating for war, while higher-ranking members, integrated into state structures, demonstrated pragmatic flexibility, aligning with the bureaucratic elite when necessary. The study also highlights the significant role of European geopolitics, including the Ottomans’ reliance on the Concert of Europe to counterbalance Russian aggression. Diplomatic and military debates within the empire reveal the intricate negotiation between upholding Islamic law and ensuring state survival through strategic alliances with Christian powers. By analyzing the layered composition of the Ulema and their evolving political strategies, this research provides a nuanced understanding of their contribution to Ottoman governance during the Crimean War, bridging religious conservatism with pragmatic statecraft in a time of existential crisis.

### 7610 Zeynep Öztürk (Ludwig Maximilian University of Munich): Reconstructing Belonging: The Role of Ummah in the Collective Identity of Turks in Ottoman Macedonia in the Late 19th Century

The late 19th century in Macedonia was a period marked by political turbulence, ethnic strife, and complex socio-political dynamics. For the Turkish-speaking population in the region, these conditions posed significant challenges to their sense of identity and belonging. This paper examines how the collective consciousness of Turks in Macedonia was shaped in response to these pressures, particularly focusing on whether their reactions were framed around the idea of Ummah, a shared Islamic identity. By focusing on this microcosm of Ottoman Macedonia, the paper aims to understand the broader dynamics of ethnic conflict, statehood, and the formation of collective identity within the context of a shifting imperial framework. It argues that the pressures in Macedonia necessitated rearticulating their identity within the overlapping frameworks of provincial realities and a broader Ottoman-Islamic vision of unity. Examining this interaction provides insight into the ways in which the Ottoman Empire sought to maintain its cohesion amidst increasing challenges, and how these local processes were significant factors in the broader processes of imperial decline.
By closely examining historical sources, including local memoirs, administrative records, and contemporary accounts, this research will contribute to a deeper understanding of the role of collective identity in shaping the experiences of Turkish-speaking Macedonians. Through this focus, the study aims to fill a significant gap in the existing literature on Ottoman-Balkan history, offering insights into the complex interrelations between ethnicity, religion, and political identity during a time of upheaval.

### 7611 Gökçen B. Dinç (Utrecht University, Netherlands): Challenging Heterodoxy Before Its Consolidation: Revisiting the Legacy of Pertev Naili Boratav and Abdülbâki Gölpınarlı

In this paper, I argue that the long-standing influence of Fuad Köprülü's historiography on "folk Islam", Alevis and Bektashis has prevented us from recognising the different approaches to these issues taken by his two students, the folklorist Pertev Naili Boratav and the Sufi historian Abdülbâki Gölpınarlı, in the early 1940s. After briefly discussing their critique of Köprülü and their difference from him and other early Republican authors who wrote on Alevism and Bektashism, I will focus on their collaborative work on Pir Sultan Abdal. First published in 1943 by the Faculty of Language, History and Geography of Ankara University, where they worked together, this book constitutes a valuable but unrecognised source for testing their contribution. Why and in what ways were their approach innovative? Why and how did they bring together their different expertise? In discussing these questions, I will situate this book and the life trajectories of Boratav and Gölpınarlı within the broader history of Turkey in relation to the significant political changes regarding religion during the early Cold War period. Drawing also on archival evidence, I aim, on the one hand, to demonstrate the significance of interdisciplinary collaboration in writing the history of Islam in Turkey. On the other hand, I aim to show that heterodoxy (or syncretism, remnants of Shamanism from Central Asia, …) might not have become dominant had their approach not been excluded from mainstream historiography.

### 7612 Neşe Paçacı (Uppsala University): Functional variation within subordination in Balkan Turkish

Studies on Turkish varieties spoken in the Balkans often have a particular focus on phonological and/or morphological features, whereas the description of syntax remains marginal. Additionally, those dealing with questions of syntax commonly provide a formal account of the underlying structures with little attention to functional properties.
In my work as part of my ongoing doctoral research, I offer a multifaceted description of subordination in Turkish varieties spoken in the Balkans. The analysis is based on my own data collected in North-Eastern Bulgaria, as well as data from previous studies covering Central and Southern Bulgaria, Eastern and Western Thrace, and Moldavia. Besides the formal classification of subordinating strategies found in the dataset, I discuss their functions in particular detail. The analysis reveals that some of the subordinating devices can be utilized in various different functional domains, such as prototypical temporal devices can express reason and conditional relations.
In my talk, I discuss and analyse those subordinating devices which cover different functional domains on the basis of Cristofaro's (2003) classificatory model. A mapping of primary and secondary functions provide an insight into 1) language-internal changes, and 2) the more broader question of semantic changes in grammar

### 7615 Ö. Rafi Çiçek (Boğaziçi University): 19th Century Space, Emotion, and Sensory Experience: The Miscellanea of Derviş Vâsıf

This study examines the interaction between space, emotion, and sensory experience in 19th-century Ottoman society through the unique miscellanea of Derviş Vâsıf, a Mevlevî dervish and Ottoman bureaucrat. Spaces such as the Galata and Yenikapı Mevlevî Lodges, Tatavla Bathhouse, and Arkadi Casino play a central role in Vâsıf's poetic and narrative world, serving as focal points for personal, emotional, and sensory engagement. Moving beyond their physical dimensions, these spaces illuminate the dynamic relationship between individual and collective memory in the Ottoman context.

The research focuses on how Vâsıf's references to these spaces gain deeper significance through sensory and emotional experiences. Ritual spaces like the Galata Mevlevî Lodge are shown to function as spiritual hubs where sensory elements such as sight, hearing, and touch intertwine with communal practices. In contrast, Tatavla Bathhouse and Arkadi Casino reveal the sensory and emotional layers of Vâsıf's personal life. For instance, Vâsıf records an incident beginning at Tatavla Bathhouse and continuing across from Arkadi Casino, highlighting the intertwining of physical spaces with emotional and sensory memory.

Methodologically, the study maps these spatial references and situates them within their socio-cultural framework. Sensory dimensions—such as sight, hearing, touch, and smell—are analyzed to understand how spaces in Vâsıf's miscellanea transcend their materiality to become carriers of cultural and emotional resonance.

This research contributes to the understanding of 19th-century Ottoman Mevlevî culture by offering a nuanced perspective on the intersection of space, emotion, and sensory experience. By analyzing Vâsıf's miscellanea as a blend of personal and collective memory, the study sheds light on how spatial and sensory elements shaped individual identities and cultural expressions in the late Ottoman era.

### 7618 Gülnaz Çetinkaya (Hacettepe University, Ankara): Altay Destanlarında Toplumsal Cinsiyetin Sosyo-Linguistik Göstergeleri

Kültürel bellek aktarıcısı olarak destanlar, toplumsal yapıyı ve bu yapının dile yansıyan göstergelerini çözümlemede söylem haritası niteliğindedir. Destanlarda söylemler geçmişin kültürel derinliklerine bağlı, çağının toplumsal özelliklerini yansıtıcı, geleceğe yol gösterici özelliğe sahiptir ve çok boyutlu bir sistemin göstergeleridir. Bu bağlamda toplumsal ve bireysel bilincin yoğun anlamlar yüklediği değerleri, destanlardan tespit edebilmek mümkündür. Destanlarda toplumsal yaşamın önemli konularından biri toplumsal cinsiyet kabulleridir. Biyolojik, sosyolojik, psikolojik vb. anlamsal alt yapılara sahip olan toplumsal cinsiyet kabulleri ile ilgili söylemler, toplumsal yapının özelliklerine ve yaşam tarzına bağlıdır. Bu çalışmada örneklem olarak seçilen Altay destanlarında toplumsal cinsiyet söylemlerini şekillendiren en önemli unsurun doğa olduğu görülmektedir. Doğaya dayalı söylemlerin büyük çoğunluğu erkeğin gücünü ve kadının güzelliğini anlatmak için kullanılmaktadır. Kadının güzelliğini anlatmak için genellikle bitkiler, bitkilerin renkleri, şekilleri ve meyveler seçilmektedir. Erkeğin gücünü anlatmak için ise çoğunlukla doğada uçsuzluğu, sınırsızlığı ve yüksekliğini ifade edecek mekân sembolleri kullanılmaktadır. Güç ve güzellik söylemlerinin yanı sıra kadın ve erkeğin duygu durumları ve eylemlerine yönelik söylemlerde doğal olaylara ve hayvan sembolizmine yer verilmektedir. Genellikle güzelliği ve estetik özellikleriyle ön plana çıkan tavus kuşu vb. hayvanlar kadının bazı eylemlerini anlatmak için kullanılırken, erkeğin bazı eylemleri için denizlerin dalgalanması vb. gibi doğal olaylara dayalı söz varlığı kullanılmaktadır. Destanlarda erkeğin korku, kaygı gibi duygu durumlarının anlatımında iğneleyici bir şekilde zayıf, küçük ve güçsüz hayvanlar seçilmektedir. Kadının duygu durumunu anlatan söylemlerde ise doğaya dayalı bilgi belleğine ve deneyimlere yer verilmektedir. Kaygılarını anlatan kadının söyleminde yüzyıllara dayalı şifahi bilgi belleğini ve buna dayalı kodları görebilmek mümkündür. Belirtilen durumların dışında toplumsal cinsiyet söylemleri toplumsal yaşamın belirli işlerinde de görülebilmektedir. Kadına yönelik işlerle ilgili söylemler daha çok yeme-içme, dokumacılık alanında kendini göstermektedir. Kadın toplumsal üretimin merkezinde yer almaktadır.Bu çalışmada belirtilen kullanım alanları ve örneklerden yola çıkarak Altay destanlarında toplumsal cinsiyetin kadın ve erkek söylemlerine yansıyan kodları metin merkezli yaklaşımla ve sosyo-linguistiğin kuramsal bakış açısıyla incelenecektir.

### 7623 Christiane Czygan (Orient-Institut Istanbul): Breaking Boundaries: Hurrem Sultan, Princess Mihrimah, and Ottoman-Polish Diplomacy

Discovered by Susan Skilliter in 1975 in the archives of Warsaw and preserved in the Skilliter Archive at Cambridge, a brief diplomatic correspondence between Hurrem Sultan, her daughter Mihrimah, and King Sigismund II of Poland provides a fascinating glimpse into the diversification of diplomatic practices. Through this correspondence, exchanged

in 1548 and accompanied by translations into French and Latin, this study explores the circumstances that enabled Hurrem and Mihrimah to play a diplomatic role with such an important neighbour as Poland.
Beyond investigating the reasons for the cessation of this exchange, the analysis delves into how Ottoman-Polish relations evolved after 1548 and evaluates the broader implications of these letters. This correspondence not only set a precedent but also opened new avenues for women in the Ottoman palace to participate in diplomacy.

### 7625 Esin Gürbüz (Université Grenoble Alpes, France): Missionary Relief in Crisis: The American Board's Role in the Russo-Ottoman War and Its Aftermath

This talk examines the humanitarian activities of the American Board of Commissioners for Foreign Missions (ABCFM) in the Ottoman Balkans during the Russo-Ottoman War of 1877–78 and its aftermath. While the presence of the American Board in the region is well-documented, this research focuses on its specific role during a period of significant humanitarian and migratory crisis, particularly in the eastern Ottoman Balkans and Eastern Rumelia.
As part of my ongoing PhD research, this study draws on periodicals and personal papers of ABCFM members held in archives at the American Research Institute in Turkey (ARIT) in Istanbul and the Houghton Library at Harvard University. It analyses the methods and motivations behind the Board's assistance to displaced populations, exploring the connection between the missionaries' religious objectives, the geopolitical realities of Russian military occupation, and the local challenges of a multi-ethnic, war-torn Ottoman region.
This presentation aims to explore the tensions and overlaps between missionary activities and the emerging ideas of international humanitarianism in the late 19th century. By situating this case within broader historiographical debates, it hopes to encourage discussion on the wider implications of religious organisations' involvement in humanitarian crises.

### 7626 Karolina Anna Kotus (Central European University, Vienna): Polish account on the assassination of Sultan Osman II in 1622

An account titled „Bunt na Cara Tureckiego Osmana r. 1622. Szpagiów i Janczarów, i inszych Musulmanów, Agareńczyków i Bisurmanów. Oto, iż niedokazał tego, na co podniósł woynę z Polaki" that is the subject of this study, was written by Polish representative and messenger in Istanbul Stanisław Suliszewski. It also contains a letter from commander Samuel Korecki, who got into Ottoman captivity in Battle of Cecora in 1620, sent to Polish ambassador Krzysztof Zbaraski, and a letter from Hospodar of Moldavia Stefan Tomşa to the Polish King. The account given in those texts' sheds light on the 1622 political climate that led to the assassination of the Ottoman Sultan Osman II. Suliszewski as an eyewitness of those events gives interesting insights into the causes of the Janissary and Sipahi revolt as well as political fractions and connections present in the Ottoman palace at the time. The article will include the transcription and translation of the abovementioned text and historical analysis of the information provided in it. Besides, it is an attempt to determine whether the text that is the subject of this study was originally written by the author, or rather contains inspirations from similar texts of this type, circulated in Europe after the deposition of Osman II.

### 7627 Mehmet Ölmez (Istanbul University): Lexical Peculiarities of Old Uyghur in comparison with Karahanid texts

There are two completed dictionaries of Old Turkic lexicology: one is the Russian Old Turkic Dictionary, the second is Sir Gerard Clauson's dictionary. Both dictionaries cover the same centuries (from the eighth to the thirteenth centuries). However, both have different methodologies. My aim is to show the lexical differences between the four main sources of Turkic lexicography: Runic inscriptions, Old Uyghur texts, Kutadgu Bilig and Dīvânu Lugâti't-Turk. There are new editions of Old Uyghur texts from 1970 to 2020, and there are also some corrections in both Karakhanid texts. In the light of new studies, I will reconsider the new Turkic dictionary for these four main sources.

### 7630 Jekaterina Merkuljeva (Polish Academy of Sciences): Greeks from Tyrnov as Lviv city translators in the late 17th century

At the turn of the 17th and 18th centuries, the position of city translator of oriental languages in Lviv was occupied for several years in a row by the "Greeks from Tyrnov" Joannes Mikolajowicz (1698) и Georgius Koci Dragnowicz (1699–1705).
The surnames of the translators raise doubts about their belonging to the Greek ethnos, as the surnames Drag[a]nović and Mikolajović are rather characteristic of the Balkan Slavs. Bohdan Baranowski argues that the Greek merchants who reached Poland were Slavs. The fact that they claimed to be Greek was due to the fact that the national consciousness of the Balkan Slavs in the 18th century was not yet developed. Balkan merchants often spoke Greek and Serbs, Bulgarians, Greeks, Romanians were all sons of the Orthodox Church.
In addition, the question should be considered from which Balkan Tyrnovo Mikolajović and Dragnović came: Veliko Tarnovo in Bulgaria, Trnovo in Bosnia, Trnovo in Serbia? The Bulgarian city of Tarnovo lies at the crossroads of trade routes, including those leading from Dubrovnik (Dalmatia) to Lviv and is the most plausible option. In any case, the inclusion in the late 17th century of 'Greeks' in the list of Lviv city translators, which traditionally consisted of Armenians, is an unusual occurrence.
New documents on translators are planned to be presented.

## 7632 Claire Visier (Université de Rennes 1, France): From educational diplomacy to the international university market: the sub-African dimension of Turkish higher education

From educational diplomacy to the international university market: the sub-African dimension of Turkish higher education.
Turkey has become a global hub of university attractiveness, ranked 10th among host countries since 2018. Sub-Saharan Africa particularly illustrates this transformation: Turkey has moved from 34th to 5th destination for African students between 2010 and today. This position reveals Turkey's ambition to establish itself as a new power, with Africa as a new strategic geography. This projection involves a dense mobilization of diplomatic and para-diplomatic actors and instruments: 'Turkish' schools, Yunus Emre Institute, TIKA, Turkish Airlines, diplomatic network, scholarship system, and digitalization of applications.
Based on this context, in this document aims to clarify and closely examine the conditions and networks for the movement of students between sub-Saharan African countries and Turkish universities, taking into account the differences between countries of origin and universities within Turkey. While school networks and the scholarship system help to structure certain types of mobility, they are not enough to explain the growing flows (25,400 students in 2023-24), nor are they the only players/factors in this dynamic. Though difficult to quantify precisely, the role of private companies and personal initiatives through social networks appears crucial. Beyond Turkey's foreign policy in higher education, the internationalization strategies of each Turkish university are also decisive in understanding the geography of African presence in Turkish higher education.
Supported by statistical data, interviews with university and state administrations, student associations, and students, the objective is also to identify how the Turkish state orchestrates (or attempts to orchestrate) these mobilities in order to better understand the sub-African internationalization of Turkish higher education.

## 7634 Agnieszka Aysen Kaim (Polish Academy of Sciences): The Polish female doctor, Salome Regina Pilsztynowa, as a self made doctor and a slave trader in the XVIII c. Ottoman Empire

This paper presents a micro-historical approach into a female go-between operating in the Ottoman Empire. It investigates the mechanism of the route of career in Ottoman lands followed by Regina Salome Pilsztynowa, a Polish non-Muslim woman, who worked as a medical practitioner and travelling ophthalmologist, and who left us her diary » The Echo of a Journey and Adventures of My Life « (1760). She was able to function with financial independence as a woman in the Ottoman Empire and, thanks to her status and professional work in the harems of Muslim dignitaries, had connections that helped her to follow a legal route when she applied for justice. She also managed to write down her memoirs on a regular basis while the practice of writing was not common among women of that period, even educated ones. Her unusual attitude and ability to take care of her own interests not only shows that her female entrepreneurship surpassed the contemporary social framework of the era, but also highlights the fact that she was able to function in Ottoman multicultural society and, by means of Islamic legal procedures, was enabled to successfully fight for her rights. She had not had this opportunity in her native country, the Polish-Lithuanian Commonwealth, where she had been deprived of these rights by the Polish male noblemen.

7636 Anshuya (Minzu University of China, Beijing): Female Aesthetics in Olonkho – Taking Nurgun Batur (Нюргун Боотур) as an Example

"Olonkho" is the heroic epics of the Yakut people. Famous for its various myths, heroes, and cosmology, Olonkho shaped many diverse female images. "Nurgun Batur" is one of the most representative heroic epics in Olonkho. This paper analyzes positive female images in "Nurgun Batur" and depicts the Yakut people's cognition of female images and female beauty in Olonkho. This article extracts the description of female characters from the text and analyzes the specific traits of beauty in Olonkho. Nurgun Batur describes the beauty of its female characters through body shape and accessories, focusing on external elements such as hair, skin tone, and body transparency, expressing the charm of the characters with vivid metaphors. This paper divides the positive female images of Nurgun Batur into "waiting to be rescued", heroine, and "nurturer" characters, further explores the portrayal of female beauty in Olonkho, and shows the unique female aesthetic connotation in the Yakut epics. Through the depiction of positive female images, Nurgun Batur not only reflects the Yakut people's praise for female power but also conveys a deep understanding of nature and life, forming a unique female aesthetic perspective.

7637 Dotan Halevy (Tel Aviv University, Israel): Antiquities Legislation in the Post-Ottoman Middle East (part of Law and Social Practice in the Post-Ottoman World)

The 1920 Treaty of Sèvres demanded that the defeated Ottoman Empire change its Antiquities Law to enable Allied Powers to administer the Near East's cherished ancient sites and artifacts unabated. As part of this envisioned reform, the first (and often forgotten) article of the proposed new law redefined "Antiquities" as "any product of human activity earlier than the year 1700." While the Turkish War of Independence made the Treaty of Sèvres a dead letter for the Turkish Republic, the Treaty's antiquities article was indeed implemented in the post-Ottoman mandate areas now ruled by Britain and France. In Palestine, Transjordan, Lebanon, Syria, and Iraq, man-made objects from the last two centuries of Ottoman rule were, by definition, unprotected from theft, destruction, or mutilation. The article explores the processes and ideologies behind the conception of the 1700 definition. It Examines a set of case studies from the different mandates, making a twofold argument: First, that the new definition of antiquities enabled the mandatory regimes to erase and ignore the Ottoman legacy of their possessions. Second, that the new Antiquity definition, requiring constant surveillance and criminalization, has turned the field of archeology into an auxiliary for colonial control over the local population, property, and land.

7640 Nadezhda Vasileva (Sofia): Shaping (Ottoman) Eastern Rumelia: Sir Henry Drummond Wolff's Mission and Britain's Imperial Strategy

This study examines Sir Henry Drummond Wolff's diplomatic mission to Eastern Rumelia in 1878–1879, which played a pivotal role in shaping the political and administrative framework of the region in the aftermath of the Russo-Turkish War. Wolff was appointed as the British representative to the European Commission, which was tasked with establishing the governance structure and regulations for the self-administration of the newly formed Ottoman province in Southern Bulgaria. His substantial contribution to drafting the Organic Statute for Eastern Rumelia underscores Britain's strategic objective of reinforcing Ottoman authority in the province to counterbalance regional instability and foreign influence.

By analysing Wolff's diplomatic activities during the European Commission's work (1878 – 1879), this research contextualizes Britain's diplomatic efforts as a calculated response to Russian expansion toward the Straits. The study situates these events within the broader geopolitical realities of the late 19th century and British imperial interests in the Near East, emphasizing Eastern Rumelia's role as a strategic buffer zone against Russian advances and as a mechanism for preserving the Ottoman Empire's territorial cohesion.

This research is based on unpublished archival sources and private correspondence between British Foreign Minister Lord Salisbury and Sir Henry Drummond Wolff. Through comprehensive contextual analysis, the study reveals the strategic priorities and geopolitical considerations that defined British policy, particularly its focus on maintaining the Ottoman Empire's stability and sovereignty. By addressing gaps in the existing scholarship, the study also contributes to broader discussions on the intersection of empire, diplomacy, and the shifting balance of power in a rapidly evolving international system. The study will contribute to the panel "Intelligence, Diplomacy and Geopolitics. The Ottoman Balkans in Transition, 1856-1913".

## 7641 Annette Steffny (University of Cologne): "Bir yere kadar." Neighborly relations and elective affinities across difference in northwestern Turkey

Back-to-the-land-movements, understood as the "proactive pursuit of alternative lifestyles and livelihoods outside of the city" (Wilbur 2013:150) are trending globally in response to multiple crises. In Turkey, this phenomenon has received little scholarly attention so far despite its popularity, particularly among primarily secular urban middle-class individuals of various ages who are often ecologically conscious. My anthropological research investigates localized practices of dis/connecting among so-called 'neo-villagers' (yeni köylüler) in the northwest of the country.

Based on ethnographic fieldwork, the contribution focuses on the ways in which ex-urbanites cultivate and maintain social relations at their rural places of living. I argue that the idiom 'bir yere kadar' ("up to a certain point"), frequently invoked by my research participants, expresses a threefold understanding of boundaries (spatial, social, and discursive) that is conducive for scrutinizing situated practices of place- and meaning-making. These practices are instrumental in how my research participants shape neighborly relations (komşuluk) and elective affinities (Wahlverwandtschaft) both with locals and peers across different expectations and outlooks on life. Living together with difference requires neo-villagers to navigate proximity and distance on a daily basis. Practices of solidarity, such as mutual assistance and knowledge exchange, intersect with efforts to avoid local gossip, which both challenges and reinforces persistent urban-rural discourses, such as center/periphery and progressive/backward. Simultaneously, local understandings of neighborliness and kinship inspire neo-villagers' approaches to resource sharing, collective responsibility, and the formation of elective affinities.

My research not only sheds light on alternative lifestyles and rural transformation in Turkey but also contributes to rethinking the rural-urban binary in contemporary social theory.

## 7642 Büşra Şengül (Boğaziçi University): Position and Rupture Namık Kemal's Agency and the Master-Apprentice Relationship

Namık Kemal emerges as a key figure in 19th-century Ottoman modernization, significantly influencing the formation of a new literary and cultural subjectivity. As a leader in the literary public sphere, Namık Kemal shaped a domain that included his disciples and contemporaries, using it as a platform to advance modernization as both a project and a process of identity transformation. His efforts aimed to create a "new human" by rejecting traditional narratives while negotiating with Western ideals to define his position and foster new literary forms.

Namık Kemal's letters to younger writers, such as RecaizadeMahmut Ekrem and Abdülhak Hamid Tarhan, reveal his dual role as mentor and authority. Through these letters, he critiqued, guided, and established himself as a norm-setter. Blending romanticism and critique, the epistolary form allowed him to articulate the boundaries between the self (or "us") and the "other," addressing anxieties about cultural identity amid Western influences.

In this presentation, I will focus on Namık Kemal's legacy as an architect of Ottoman modernization, with particular attention to how his correspondence reflects his strategies for shaping modern subjectivity. I will examine his engagement with language, literature, and the concept of "vatan" (homeland) as central to his vision for a collective identity aligned with modernization ideals. By analyzing his epistolary practices, I aim to highlight how Namık Kemal's approach to leadership and mentorship shaped literary and cultural transformations in the 19th century.

## 7643 Jens Wilkens (Niedersächsische Akademie der Wissenschaften zu Göttingen): nom und maitre: zwei lexikographische Probleme

Das „Uigurische Wörterbuch“ ist, seitdem es als Akademieprojekt an der Niedersächsischen Akademie der Wissenschaften zu Göttingen angesiedelt ist (2017), in drei Module eingeteilt: Verben, Nomina und Fremdelemente. Mit Fremdelementen sind Fremd- und Lehnwörter bezeichnet, die aus mehreren Kontaktsprachen entlehnt wurden (Tocharisch A und B, Chinesisch, Sanskrit, Sogdisch, Mittelpersisch, Parthisch, Neupersisch, Arabisch, Tibetisch). Die Häufigkeit bestimmter Lexeme fremder Herkunft im Korpus ist bemerkenswert. Das Lexem burhan („Buddha“) ist hochfrequent und nimmt ca. 30 Druckseiten im bereits publizierten zweiten Faszikel der Fremdelemente ein. Noch häufiger belegt ist nom, das unter anderem als ein Äquivalent für dharma im Sanskrit fungiert, daneben aber auch weitere Bedeutungen hat und im Schrifttum der drei großen Religionen – Manichäismus, Buddhismus und Christentum – eine große Rolle spielt. Selbst wenn zahlreiche Belege ausgesondert würden, ist mit einem Umfang von etwa 50 Druckseiten beim Lemma nom zu rechnen – ein Terminus, der über sogdische Vermittlung auf das griechische νόμος zurückzuführen ist. Der Vortrag wird skizzieren, wie der wohl wichtigste und gleichzeitig komplexeste religiöse Terminus des Altuigurischen lexikographisch bearbeitet werden kann und wie die unterschiedlichen Bedeutungen am besten eingeteilt werden können. Übersetzungsäquivalente in den Modellsprachen sollen ebenfalls vorgestellt werden. Altuigurisch nom wird Teil des sechsten Faszikels der Fremdelemente sein. Als zweites Beispiel für ein schwierig zu bearbeitendes Lexem des Altuigurischen soll maitre vorgestellt werden. Dieser Name bezeichnet Maitreya, den Buddha der Zukunft. Der Maitreya-Kult stellt eine Kontinuante im zentralasiatischen Buddhismus im Allgemeinen und im uigurischen Buddhismus im Besonderen dar. Der Umfang des Lemmas in Druckseiten beläuft sich auf ca. 12 Seiten. Obwohl es keine semantischen Differenzierungen gibt, wird im Vortrag eine differenzierte Einteilung der Belegstellen erprobt.

## 7645 Zeynep Ülkü Sinanoğlu (Istanbul University): Moğolistan Kaya Yazıtları İle Altay Yazıtlarının Ortak Leksikolojisi

Eski Türk yazıtları üzerine yapılan çalışmalar Kül Tegin, Bilge Kağan ve Tunyukuk abideleri başta olmak üzere hacimli ve çok satırlı yazıtlara yoğunlaşmıştır. Ancak son yıllarda yapılan araştırmalarla Moğolistan'da birçok yeni yazıt keşfedilmiştir. Bu yazıtların da büyük bir bölümü kayalar üzerindedir. Moğol bilim adamı Tsend Battulga'nın verdiği bilgilere göre Moğolistan'daki kaya yazıtların sayısı 124'e ulaşmıştır. Kaya yazıtları külliyatında önemli bir yere sahip olan diğer bir bölge ise; 90 tane yazıtın yer aldığı Rusya Federasyonu'na bağlı, Altay Cumhuriyeti sınırları içerisinde yer alan, Dağlık Altay bölgesidir. Farklı coğrafyalarda bulunmuş olsalar da her iki bölgedeki yazıtlar; satır sayılarının az olmaları, kayalara yazılmış olmaları gibi özelliklerinin yanı sıra söz varlığı açısından da ortak özellikler göstermektedir. Nitekim Moğolistan kaya yazıtlarından olan Adag Mandal yazıtında geçen bir cümle, Altay yazıtlarının en uzun metni olan Yabogan (A-84) yazıtında da yer almaktadır. Dolayısıyla tek sözden öteye geçen bu benzerlik yazıtların söz varlığının birlikte değerlendirilmesini gerekli hale getirmiştir. Bu çıkış noktasından hareketle hazırlanan bildiride; Moğolistan kaya yazıtları ile Dağlık Altay bölgesinde bulunan yazıtlar leksik açıdan karşılaştırmalı olarak ele alınmaktadır. Bildirinin amacı iki farklı bölgede bulunan runik harfli yazıtların ortak söz varlığı üzerine bir inceleme sunmaktır. Bu amaç doğrultusunda daha önce yapılan çalışmalardan, bilhassa Moğolistan bölgesi kaya yazıtlarındaki yeni okuyuşlardan hareketle ortak sözcükler üzerinde durulup, bu sözlere dair notlara yer verilecektir. Ayrıca sözcükler morfolojik açıdan değerlendirilip, yapı ve türleri bakımından da sınıflandırılacaktır.

## 7648 Benedikt Römer (Universität der Bundeswehr München): Turkish Leftist Intellectuals and their Journeys to the Arab World, 1969–1977

Turkish travelogues to the Arab world have constituted an important source for the study of late Ottoman history, where they served scholars like Ussama Makdisi, Raoul Motika, Christoph Herzog, and Selim Deringil to conceptually describe an Ottoman type of Orientalism. For the Republican period, however, little attention has been paid to this type of source material, although it is abundantly available. In the post-1950s period in particular, a growing number of Turkish travelogues to different Arab countries appeared as series in daily newspapers and political magazines, or as monographs. Authors of such travelogues travelled the Arab world for a variety of reasons. While some publications reflect a general wanderlust non-specific to the Arab world, other Turkish travellers were specifically interested in political developments in the region. This presentation focuses on three travelogues published by Turkish leftist intellectuals/writers whose travels to different Arab countries were driven by their interest in the development of Arab socialism and the nascent Islamist movement of the time: sociologist Niyazi Berkes (1908-88), writer Aziz Nesin (1915-95), and poet Hasan Hüseyin Korkmazgil (1927-84). My analysis of their travelogues will focus on how these authors used their observations from the Arab world to develop alternative political visions for the Turkish context. I will moreover utilise their travelogues to discuss conceptual frameworks in the representation of the Arab “Other” that go beyond variations of the Orientalist paradigm.

### 7649 Jiseon Kang (Boğaziçi University, Istanbul): A New Agora Prepared for Ottoman Women: Hanımlara Mahsus Malûmat Magazine

The Hanımlara Mahsus Malûmat magazine, published in 1895-1896, was a weekly publication for Ottoman women. This study analyzes the magazine's content and social role by examining seventeen issues from state archives. The main elements of the magazine were general information, cover images, and writing themes. The magazine had two notable features: its provision of practical education and extensive space for reader comments. First, as a representative practical education, the magazine offered writing training. This writing training provided a comprehensive curriculum ranging from word usage to sentence structure and forms of address, forming the first step for women to make their voices heard to society. Next, the practical education included training in tailoring, which meant that industrial incentives for tailoring and caring products supported their participation in economic life. Furthermore, the magazine's second notable feature was that reader comments transformed women from passive readers into active participants who generated ideas and engaged in various discussions. Indeed, like the Agora in Ancient Greek Polis cities, which was the center of democratic discussions and the focal point of art, social, and trade interactions, the Hanımlara Mahsus Malûmat magazine fulfilled three crucial functions: developing women's writing skills, encouraging industrial entrepreneurship, and facilitating discussions on modernization and social issues. In this way, the magazine effectively served as an Agora for late 19th-century Ottoman women, providing opportunities for social participation and interaction. Thus, this study contributes to the magazine's recognition in academic literature and deepens the discussion about the role of late 19th-century Ottoman women's magazines.

### 7650 Dominika Liszkowska (Koszalin University of Technology, Poland): The Role of Soft Power in Türkiye's Foreign Policy Towards African Countries

The first years of the Justice and Development Party (AKP) government were a period paving the way for strengthening Türkiye's potential as a soft power in world politics. The soft power of this state was defined by resources such as experience. Efforts aimed at harmonizing democracy, secularism and Islam allowed for the creation of an image of a modern state with a liberal economy, and the Turks as the only Muslim, democratic, secular nation with aspirations to join the European Union. All this allowed for the construction of a kind of model generating enormous potential for Türkiye's role as soft power.
In order to improve its image in Africa, Türkiye used cultural, religious and historical ties, presenting itself as a model for the Islamic world. The policy of this state towards its African partners was based on two basic mechanisms. The first of these were soft power tools, such as soap operas, films, as well as channels of cultural and educational Exchange, including scholarships for foreign students. Second, economic ties (trade and investment), in which the private sector plays a significant role. Over time, however, more assertive forms of influence have become key aspects of the partnership. The aim of this article is therefore to show how Türkiye has managed to strengthen its position in selected African countries through soft power.

### 7651 Burcu Yasin (Concordia University, Montreal/Canada): Turkish Romani Music as a Multi-Sited Methodology

This paper recontextualizes Turkish Romani music as a multi-sited methodological lens to examine the sociocultural dynamics and networks shaped by Turkey's neoliberalization. By analyzing its global positioning within the World Music scene, the paper explores how Turkish Romani music reflects the transformations driven by Turkey's post-1980 neoliberal economic policies.
With Turkey's entry into the neoliberal era, the influx of foreign capital was paralleled by an increased exchange of cultural goods on an international level. This cultural flow mirrored the economic transformation and became central to Turkey's integration into global markets, fostering new networks of cultural production, consumption, and exchange. Within this dynamic environment, Turkish Romani music gained prominence in the 1990s, rising to recognition in the World Music category.
This rise was facilitated by multidirectional flows of tourists, academics, cultural brokers, music labels, and artists from Europe and North America, which shaped the elevation of Romani music to global recognition. The participation of Romani musicians in jazz and world music festivals exemplified this transition, highlighting the movement from local traditions to global markets and the cultural exchanges between Turkey and the wider world.

Tracing the complex dynamics of Turkish Romani music requires a multifaceted methodological approach that integrates multi-sited perspectives. This paper positions Turkish Romani music as more than an artifact of global transformations; it is a methodological tool for critically examining the intersections of culture, economy, and the movement of different actors in a globalized context.

### 7652 Orçun Ünal (Niedersächsische Akademie der Wissenschaften zu Göttingen): Revisiting Vowel Representation in Old Uyghur Manuscripts: Insights from Brahmi, Tibetan, and Phagspa Scripts

A significant portion of the Old Uyghur manuscript corpus is written in the Brahmi, Tibetan, and Phagspa scripts. Compared to the Turkic Runiform, Uyghur, and Manichaean scripts, these writing systems offer a distinct advantage by more accurately reflecting the vowel qualities of the Turkic language. This characteristic makes them particularly valuable for linguistic analysis, as they provide clearer insights into the phonological structure of Old Turkic, especially in distinguishing front unrounded vowels /ä e/ and front rounded vowels /o ö u ü/. Such distinctions, which are not consistently captured in other writing systems, are crucial for understanding the phonetic and phonological evolution of the Turkic vowel system during this period.

However, certain forms observed in these manuscripts present challenges for comparative linguistic studies, as they deviate from the forms documented in Middle Turkic and modern Turkic languages. For example, the words öd (‘time’) and ört- (‘to cover’), which are well-attested in Middle Turkic and contemporary Turkic languages, appear in these texts as üd and ürt-. These discrepancies raise questions about the phonological, orthographic, or dialectal influences that might have contributed to such variations.

This study aims to re-evaluate these vowel mismatches in detail, exploring their underlying causes from both linguistic and historical perspectives. Whether these anomalous forms in the manuscripts are representative of the entire Turkic language family will also be questioned. By closely analyzing these inconsistencies, the research seeks to shed light on the complexities of Old Uyghur phonology and its relationship with other stages of the Turkic language family.

### 7656 Naira Poghosyan (Yerevan State University, Armenia): Turkish Writer Necip Fazıl Kısakürek as an Ideologist of “Erdoğan’s New Turkey”: The Evolution of Islamic Conservativism – From Literary Works to Political Identity

Turkey with its secular social order and willingness for EU integration was considered for years as a successful example of the symbiosis of Islamic identity and Western values. Gradual distancing from the idea of EU integration, strengthening of Islamic vector within the country by Justice and Development Party (AKP) that came to power in Turkey in 2002 showed that the country is in search of a new model. It is becoming apparent from the statements of President Recep Tayyip Erdoğan that the model is going to counterpose Kemalism and side with the ideas of Turkish conservatism. The talk will focus on the reflections of notable Turkish poet, novelist, playwright, ideologist of Islamic conservatism, the “Godfather” of President R.T. Erdoğan Necip Fazıl Kısakürek’s approaches in the AKP’s ideology of “Conservative Democracy”. Kısakürek speaks about the state that is guided by Sharia law and ruled by authoritarian person - “Başyüce” (the leader, führer). Kısakürek is affected by Ottoman “nostalgia”, he is admiring his “historical friend” Abdul Hamid II and deeming Atatürk to be “historical enemy”. R.T. Erdoğan while not yet directly confronting the cult of Atatürk uses all the propagandistic methods to reevaluate the Ottoman Empire and make parallels between his and Sultan Abdul Hamid’s personas. Considering that in Turkey traditionally the leader’s perceptions and ideas underlie the ideology that is imposed on society as well as political rhetoric of country, the examination of N.F. Kısakürek’s multi-layered literary legacy is very relevant in our days from the viewpoint of understanding and efficiently analyzing the politıcs of Turkey. During the presentation we will attempt to more closely examine Kısakürek’s concept of “ideal” Turkish state as well as compare approaches by Kısakürek and Erdoğan on the factor of Islam, reassessment of Ottoman past and attitude towards non-Muslims.

### 7657 Kawamoto Satoshi (Tokyo University of Foreign Studies): A Study on the Tenants in Early Sixteenth-Century Edirne

This paper analyzes a unique group of tenants in Edirne, as recorded in the tahrir defters (tax registers) of the first half of the sixteenth century. Due to the lack of other types of descriptive documents often used for socio-economic studies of later periods, our understanding of sixteenth-century Ottoman urban society remains limited and stereotyped. For most cities, the tahrir defters, which were primarily produced to record tax revenues from farmland, provide only brief descriptions of neighborhoods (mahalle) and houses.

In Edirne, however, urban residents were categorized much more meticulously. Besides standard categories such as households (hane) and bachelors (mücerred), more than 15% of Muslim households were identified as tenants (der kira), according to the TD77 register from H. 925. Surprisingly, this tenant ratio is almost equal to that of contemporary Bursa, which I have previously studied using other tahrir defters. Considering that the "tenant" category was seldom applied to other cities in the empire, the widespread presence of rented houses and their registration suggest an ongoing economic and social transformation in these former capital cities.
M. T. Gökbilgin's definitive work on Edirne and Paşa Livası highlights the significant number of vakıf properties, both in the city and its countryside. It is certain that a substantial proportion of houses in Edirne wereA substantial proportion of houses in Edirne were certainly endowed and rented out to newcomers, whose economic and social status was often inferior to that of house-owning, long-term residents. Similar toLike bachelors, tenants in Edirne may have benefitted from exemptions or reductions in the avarız tax. At the same time, this period marked the beginning of a massive population influx into Ottoman metropolises, a challenge that authorities would have to manage in the centuries to come.

## 7660 Iwata Kazuma (Tokyo University of Foreign Studies): The Boatmen's Guild of Istanbul: Organizational Structure, Wharf Rights, and Public Service in the 18th Century

The boatmen's guild (kayıkçı esnafı) was one of the largest guild organizations in pre-modern Istanbul. They transported people and various commodities across the Bosporus Strait, reflecting the unique spatial characteristics of greater Istanbul, which incorporated three towns and their surrounding villages across the strait. This guild organization has long been the subject of study by researchers, and the business structure of the boatmen's guild has been clarified to some extent. However, the organizational structure of the guild and its foundational basis, which are closely related to its operations, have not been sufficiently studied. Unlike most guild organizations, the boatmen's guild was a vast network that operated not only in intra/extra muro Istanbul but also in Galata, Hasköy, Eyüp, Üsküdar, and along the southern Bosporus coast. The guild organization was divided into local groups based on individual wharves. While part of the larger guild, these groups maintained a certain degree of independence and often conflicted with one another.
This paper aims to clarify the relationship between the foundation of local groups of the boatmen's guild, which is based on each wharf, their exclusive rights to wharves, and their public service to the government. By analyzing disputes between the Üsküdar boatmen and the boatmen at Bahçekapı close to the Yeni Camii, which occurred frequently in Eminönü between 1721 and 1810, this study sheds light on the dynamics of this unique guild system. Analyzing those disputes, it can be observed that each local group secured exclusive rights to the wharves where they operated while excluding boatmen from other areas. These exclusive rights were fundamental to the groups' operations and appear to have been granted in exchange for public services provided to the government.

## 7663 Sarp Balcı (Ankara University): Negotiating Art and Power: Refik Halid Karay, Nahid Sırrı Örik, and Over-Bureaucratization in Early Republican Turkiye

This paper investigates the foundational dynamics of the art scene in Early Republican Turkiye through the writings of two pivotal yet contentious figures, Refik Halid Karay (1888–1965) and Nahid Sırrı Örik (1890–1960). Both authors, known for their critical perspectives and marginalized positions, engaged with the over-bureaucratized visual arts milieu and the authoritarian tendencies of the nascent Republic. Their works provide a lens to scrutinize the tensions between artistic autonomy and state authority during a period of profound sociopolitical transformation.
By analyzing their writings, this study explores the constraints placed on artistic freedom by state-driven cultural policies and ideological imperatives, offering insights into how art was mobilized as a tool for constructing national identity and reinforcing political power. It further investigates the interplay between aesthetics and political control, focusing on the mechanisms of enforced conformity that shaped this landscape.
Situating Karay's and Örik's observations within the broader historical and ideological context, this research reveals the contradictions inherent in the Republic's top-down reform agenda, where arts and culture were integral yet heavily regulated domains. In doing so, the paper contributes to ongoing debates on the precarious balance between autonomy and authority, highlighting the complex interdependence of aesthetics and power in the formative years of modern Turkiye.

### 7664 Ufuk Erol (Leibniz-Institut für Europäische Geschichte, Mainz): Hacı Bektaş-ı Veli: Sufi Saint or Secular-Nationalist Icon?

This paper examines the construction of a popular image of the 13th-century Sufi saint Hacı Bektaş-ı Veli in line with the nation-building process in 20th-century Turkey. Hacı Bektaş-ı Veli was considered the founder of the Bektashi order in Anatolia by the Bektashis, along with certain Sufi groups. His Sufi lodge in central Anatolia had long been a site of Sufi pilgrimage and recognized by the Ottoman state until its forced closure in 1826. Despite its reopening in the mid-nineteenth century, the lodge never returned to its pre-1826 heydays. It was officially closed in 1925 by the then-new Turkish Republic, and the Bektashi order was banned in addition to all other Sufi orders. Drawing on this turbulent historical background, my paper analyzes the revitalization of Hacı Bektaş-ı Veli as a secular-nationalist icon in the modern-day politics of Turkey from the mid-twentieth century to the present time. It sheds light on the nationalization and folklorization of Hacı Bektaş-ı Veli that has been promoted by the state and the academia since the 1960s. This socio-political process involves a retrospective historical projection in which Hacı Bektaş-ı Veli played the role of a Sufi leader contributing to the Islamization and Turkification of Anatolia. I argue that the popular image of Hacı Bektaş has helped the state actors integrate the Alevi community into a common nationalist historical narrative while not legally recognizing Alevism. The Alevis also adopted the popular image of Hacı Bektaş as a 'humanist' forerunner of 'modern-secularist' values in medieval Anatolia to legitimize their socio-religious identity in the public sphere. Using magazines, newspapers, and visual materials as its sources, my paper shows the historical trajectory of the popular cultic image of Hacı Bektaş has been shaped in accord with the nationalist, secularist, and identity politics of modern Turkey.

### 7667 Katalin Schrek (University of Debrecen, Hungary): Political Actors, Economic Circles and Informal Diplomacy: The Problem of Railway Construction in the Eastern Balkans from the Austro-Hungarian and Russian Perspectives in the 1880s

After the Congress of Berlin, the development of infrastructure in the Balkans became a priority. Treaties signed in 1878 committed Serbia and Bulgaria to developing their railway networks, while the regional powers sought to control the process in various ways. However, the opportunities for the Balkan states and the Ottoman territories were strongly influenced by the foreign policy behaviour of the surrounding powers, in which 'soft power' instruments began to appear alongside classical methods, especially in terms of economic penetration. The Austro-Hungarian Empire advocated two alternatives. One was the Belgrade-Nis-Sofia-Contantinapole line and the other was the Belgrade-Nis-Thessaloniki line, and Russia wanted to follow strategic considerations supporting the construction of the so-called Danube line. Lobby groups were formed in Bulgaria to represent the interests of the two great powers. At the same time, these groups were also linked to local political circles. A third party was represented by the international companies hoping to win the concession to build the lines.
Based on archival (HHStA, Hungarian National Archives) and published (Russian and Bulgarian, Serbian) sources, the presentation will attempt to interpret the activities of the actors who influenced the acquisition of positions in railway construction (diplomats, entrepreneurs and politicians). I will also try to answer the question: what instruments did the Austro-Hungarian Empire and Russia use to influence this process? And whether these measures used in the Balkans (especially in Bulgaria and Ottoman Eastern Rumelia) can be considered as instruments of informal influence, and whether the nature and extent of this kind of expansion can be equated with the phenomenon of informal imperialism on the part of Austria-Hungary and Russia? The proposed paper will contribute to the panel "Intelligence, Diplomacy and Geopolitics. The Ottoman Balkans in Transition, 1856-1913".

### 7670 Şevket Şahin Özen (Bolu Abant İzzet Baysal Üniversitesi): 19. Yüzyıl İstanbul'unda Kâdirî Dervişleri Ne Okurdu? Bir Tekke Kütüphanesinin Serencamı

Bu çalışmada Hayri Necdet İşli Özel Koleksiyonu'nda bulunan Kâdirîhâne Tekkesi Kütüphanesi Demirbaş Defteri incelenecektir. Demirbaş defteri üzerinde çalışılarak tekkedeki okuma kültürü anlaşılmaya, tekkenin 1925 yılı sonrası dağılan kitaplarının bugün hangi kütüphane ve koleksiyonlarda olduğu ile hâlihazırdaki durumları öğrenilmeye çalışılacaktır.

19. yüzyıl sonları ya da 20. yüzyıl başlarında kaleme alındığı anlaşılan kütüphane demirbaş defterinde Arap harfleri ile 600'ün üzerinde el yazması kitap ve risale adı kayıtlıdır. Kütüphane demirbaş defteri 16 sayfadan müteşekkildir ve her sayfa ikiye bölünerek kullanılmıştır. Sayfalara sonradan sayfa numaraları konulmuştur. Eser adları alfabetik sırayla dizilmiştir. Eser adlarının yanında müelliflerin isimleri yazılıdır ve risaleler bir mecmua içerisinde ise hangi mecmuada bulunduğu da kaydedilmiştir.
İstanbul'un Beyoğlu ilçesinin Tophane semtinde bulunan ve 19. yüzyıl başlarından itibaren İstanbul, Anadolu ve Rumeli'de Kadirî tarikatının merkez tekkesi haline gelen Tophane Kâdirîhânesi'nin kütüphane demirbaş defterinin incelenmesi yoluyla Osmanlı İmparatorluğu'nun son yıllarında tam teşekküllü büyük bir tekkenin, kütüphanesinde hangi eserleri bulundurduğu görülecek ve tekkedeki okuma kültürü anlaşılmaya çalışılacaktır.
Çalışmanın bir diğer amacı da 30 Kasım 1925'te tekke ve zaviyelerin seddine dair çıkarılan kanunla kapatılan Tophane Kâdirîhânesi'nin dağılan kitaplarının bugün hangi kütüphane ve koleksiyonlarda bulunduğunu tespite çalışmaktır. Tophane Kâdirîhânesi'nin kütüphanesi başka pek çok tekke kütüphanesi gibi dağıtılmış, ihtiva ettiği kitapların bir kısmı bugün Türkiye Yazma Eserler Kurumu bünyesinde bulunan kütüphanelere nakledilmiş, bir kısmı tekkenin son şeyhinin ailesinin elinde kalmış, bir kısmı da bir şekilde özel koleksiyonlara intikal etmiştir. Sonuç olarak bu çalışma ile Tophane Kâdirîhânesi'nin okuma kültürüne ve okuma pratiğine dair fikir edinmeye ve kütüphane demirbaş defterinde kayıtlı bulunan el yazması kitap ve mecmuaların bugün nerelerde olduğu ve hâlihazırdaki durumları öğrenilmeye çalışılacaktır.

## 7671 Emin Kağan Heybet (Ruprecht-Karls-Universität Heidelberg): Şaziye Hayri und ihr Studium in der Weimarer Republik anhand ihrer Briefe

Die Beziehungen zwischen Deutschland und der Türkei in und nach dem Ersten Weltkrieg im Bildungsbereich bleiben als einer der weniger behandelten Gebiete eines sonst populären Forschungsbereichs. Genau zu dieser Thematik sollte eine neulich in Heidelberg aufgetauchte Privatsammlung einen Beitrag leisten, die mehr als 60 in deutscher Sprache verfasste Briefe zwischen der Şaziye Hayri (später Şaziye Berin Kurt) und Hans Braunbehrens beinhaltet, die vom März 1919 bis 1921 geschrieben wurden. Der Großteil der Dokumente (55 Briefe und einige Postkarten sowie Fotos) ist von Şaziye Hayri an Hans Braunbehrens geschickt worden, als sie ihr 1918 in Heidelberg begonnenes Studium in Freiburg, Jena und München fortgesetzt hat, während der Rest (6 Briefe und einige Rechnungen) von Hans selbst stammt. Die Briefe weisen einerseits auf eine nahe persönliche Beziehung zwischen Şaziye und Hans auf, sind andererseits aufschlussreiche Quellen für Şaziyes persönliche Eindrücke im Alltag als eine türkische Pädagogikstudentin in der neu gegründeten Weimarer Republik.
Ziel dieses Beitrags ist die ausführliche Vorstellung der bisher unerschlossenen Privatsammlung und des Projekts über Şaziye Hayri, das neben den Briefen auf weiteres Material wie ihr 1918-1919 in Heidelberg geschriebenes Tagebuch und andere Dokumente beruht, die sich in den Universitätsbibliotheken Heidelberg, Freiburg und Jena sowie dem osmanischen Archiv in Istanbul finden. Der Beitrag sollte damit exemplarisch einen Einblick in das Leben türkischer Studierende in der Weimarer Republik geben und den Weg für weitere Studien mit diesem Material öffnen.

## 7672 Mehmet Yonat (Mardin Artuklu University) & Betül Bıçak (Mardin Artuklu University) & Devrim Biçer (Mardin Artuklu University): Language Attitudes Towards Turkish Indigenised and Local Varieties: The Case of Bursa Province

The Turkish varieties spoken in Turkey have evolved and been shaped through both written and spoken forms of the language. Dialects in Turkey can be classified into three main categories: (1) local varieties, (2) local varieties influenced by interactions with other languages, and (3) indigenised varieties. The (1) group consists of varieties spoken in Turkey. The (2) group of Balkan Turkish varieties is, in fact, an extension of the Anatolian Turkish dialects in the Balkans (Korkmaz, 2010: 107). Following the settlement policies during the Republic period, the Turkish dialects spoken by Turks in the Balkans also began to be spoken in Anatolia (Uluocak et al., 2013: 157). The (3) group includes variations formed as a result of linguistic indigenization. Linguistic indigenization occurs when a language is transplanted to a new location and is learned and used by the local population (Siegel, 2013: 517). The bilingual Kurdish-Turkish population uses Turkish as a distinct variation, which classified as an indigenized variety of Turkish. Due to historical and social factors, the second group of varieties tends to have higher prestige, while the third group, particularly the indigenous variety spoken by Kurdish-Turkish bilinguals, holds lower prestige. This study aims to investigate attitudes towards the low-prestige Kurdish-Turkish bilingual variety and the higher-prestige Balkan variety in Bursa, considering factors such as participants' education level, gender, age, and contact with speakers of the other varieties. A quantitative questionnaire with pre-designed

questions will be employed to assess the views of selected participants from Bursa province, where a diverse range of varieties are spoken. In this context, the verbal guise test, a widely used tool in language attitude research, will be utilized. The study will be conducted in the field using an online survey, involve a total of 1,000 participants. This research crucial for understanding linguistic attitudes in Turkey.

### 7673 Yunus Emre Yaşadı (Anadolu University, Eskişehir): The Experience of Modernity in Poetic Production: A. Nadir's Poem Fonograf Karşısında (In Face of Phonograph)

It is a well-known fact that 19th Ottoman artists grew up in the experience of modernity. The successive and rapid development of technological developments also affected literary production. In the specific case of the Servet-i Fünûn magazine, magazine publishing was based on the individual's self-conception within global modernity and the production of texts accordingly. Accordingly, this paper will focus on the poem Fonograf Karşısında (In Face of Phonograph) written by A. Nadir and published in Servet-i Fünûn in 1900. I will discuss how the invention of the phonograph, the pioneer of sound recording devices, affected the individual in the process of modernization and poetic production. I will argue that the feelings of "fear", "curiosity", "astonishment", and "helplessness" experienced by the child character are also experienced by the modern individual in daily life who loses her domination over the object. Moreover, I will show that this experience also permeates the poet's narrative. The poet, like his character, resorts to certain poetic strategies when he feels that he will lose his power. Therefore, in accordance with the nature of modernity, both opposing emotions are seen together, and the subject's anxiety about losing power becomes a common experience for the poet and the character in poetry.

### 7674 Zhencao Zhong (Johannes Gutenberg-Universität Mainz & Minzu University of China, Beijing): Grammaticalisation of the postverbial construction {CVB kel-} in Western Yugur

Grammaticalisation of the postverbial construction {CVB kel-} in Western Yugur Keywords: Western Yugur, grammaticalisation, function In this paper, we investigate the grammaticalisation of the postverbial construction {CVB kel-} in Western Yugur by describing its functions with a special focus on language contact. The Western Yugur language is located in a complex language contact area, with the strongest influence coming from Chinese. By collecting data primarily from naturalistic conversations, we find that the postverbial construction {CVB kel-} in Western Yugur shares similar functions with other modern Turkic languages, such as marking cislocative meaning and the continuity of action. At the same time, there are other uses which are not reported in other Turkic languages, such as resultative constructions and discourse markers (see examples (1) and (2) below).

(1) ko ɕoz-tə aŋna-k ke-men-to.
s/he word-ACC listen-CVB POSTV.come-CVB.NEG-COP
'S/he didn't understand.'

(2) jol-ɣa $e^{h}t^{h}$i-se la qajto la antaɣ metɕar metɕar
road-DAT arrive-COND PRT everywhere PRT that small small
sej va-tə am la ti-ke-se jaŋjy-to.
vegetables to.be-COP now PRT say-POSTV.come-COND potato-COP
'When we got on the road, there were many small vegetables everywhere. Today we call it potato.'

By further comparing the usage in Western Yugur with that of other languages in the region, we find that Western Yugur may have copied the functions of lái ('to come') from Chinese. Additionally, the resultative use of this construction may represent a potential areal feature dominated by Chinese. See examples (3) and (4) for the resultative use of lái ($lɛ^{53}$) in Chinese and in the Santa language.

(3) $t^{h}a^{44}$ $t^{h}iŋ^{21}$ $lɛ^{53}$ $liɔ^{21}$.
s/he listen come/PFV PRT

'S/he understood it.'

(4) alima baolu-dʐu irə wo.
fruit ripe-CVB come PFV
'The fruit rope.' (cf. Liu (2009: 146))

## 7677 Esin Gürbüz (Université Grenoble Alpes, France): A Humanitarian Experiment: The Red Cross Agency in Trieste During the Russo-Ottoman War (1877–1878)

This presentation, based on my doctoral research, investigates the unique and underexplored temporary humanitarian agency established by the International Committee of the Red Cross (ICRC) in Trieste during the Russo-Ottoman War of 1877–78. This agency represents an innovative model of humanitarian action, defined by its specific focus and limited duration, tailored to the needs of a single conflict.

The research draws upon archival sources that highlight the agency's multifaceted operations, including diplomatic efforts to secure recognition of the Red Crescent, correspondence regarding donations, and records of fundraising events such as a charity concert in Trieste. These materials reveal not only the agency's local dynamics but also its role as a nexus between global humanitarian ambitions and the practical challenges of crisis management.

Trieste's role as a strategic port and crossroads between the Balkans and Central Europe made it a pivotal location for these efforts, yet its significance within the history of 19th-century humanitarianism remains largely overlooked. By examining the agency's activities and broader context, this study sheds light on a distinctive model of humanitarian response and offers insights into the evolving nature of crisis-specific interventions that continue to shape modern relief efforts.

This presentation shares preliminary findings, addresses methodological challenges posed by archival gaps and biases, and invites feedback to refine the analysis. By doing so, it aims to contribute to a richer understanding of humanitarian governance in the late 19th century.

## 7680 Ayşegül Özkan (Hacettepe University, Ankara): Kazakçada Kanıtsallık

Kanıtsallık, önermeye temel oluşturan bilginin kaynağının dilbilgisel olarak işaretlenmesinde kullanılan dilsel araçları içeren bir kategoridir. Konuşur, önermesel bilgiyi doğrudan, varsayarak veya başkasından duyarak dolaylı yoldan edinebilmektedir (Aikhenvald, 2004). Çeşitli yollarla edinilen bu bilgi, farklı stratejilerle ya da kanıtsallığın bir sistem olarak geliştiği dillerde bağımsız ve bağımlı birimlerle işaretlenebilmektedir. Türk dillerinde kanıtsallık; aktarım, çıkarım ve algılama olmak üzere üçe ayrılmaktadır (Johanson 2000; 2003; 2018). Bu sınıflandırmaya göre konuşur bilgiyi çıkarım, ikinci ya da üçüncü kişiden ulaşılan aktarım veya algılama yoluyla dolaylı olarak elde etmektedir. Türk dillerinde kanıtsallık, sınır sonrasılık bildiren çekim eklerinin kanıtsallık işlevi kazanması sonucu (-mIş, -GAn, -IbdIr vb.) ve koşaçlar ile (ERMİŞ ve ERKEN) dilbilgisel olarak işaretlenmektedir. Aynı zamanda sözlüksel işaretleyiciler de kullanılmaktadır.

Bu çalışmada Kıpçak grubu Türk dillerinden Kazakçada bilginin kaynağına dolaylı erişimini bildiren dilbilgisel işaretleyicilere odaklanılacaktır. Kazakçada yeken ve -(I)ptI dilbilgisel işaretleyicileri, Johanson'un (2018) Türk dilleriyle ilgili kanıtsallık sınıflandırması çerçevesinde algısallık, çıkarımsallık ve aktarımsallık anlam alanlarına göre ele alınacaktır. İnceleme verisi Kazak edebiyatından seçilen roman, hikâye ve masal türündeki kurgusal anlatılardan ve gazete haberlerinden oluşmaktadır. İncelemede, işaretleyicilerin ortak ve ayrılan özellikleri, tümce türü, metin türü ve anlam alanlarında ortaya çıkışları açısından sorgulanacaktır. Ayrıca folklorik anlatılardaki işlevleri değerlendirilecektir.

## 7681 Abdurishid Yakup (Berlin-Brandenburgische Akademie der Wissenschaften & Minzu University of China, Beijing): On the methodological issues associated with the linguistic description of the Old Uyghur language

In linguistic terms, Old Uyghur denotes the literary language predominantly employed by Turkic-speaking populations from the 8th to the 14th centuries. Initially, it was utilised within the Uyghur steppe Khaganate, subsequently continuing to be used continuously within the Western Uighur Kingdom in the eastern Tianshan region, the northern edge of

the Tarim Basin, Dunhuang and adjacent regions. The language has been referred to in various ways in Old Uyghur texts, including Türk tili (Turkish language), Türk Uyγur tili (Turkic Uyghur language), Uyγur Türk tili (Uyghur Turkish) and Uyγur tili (Uyghur language). Together with Orkhun Turkic and Karakhanid Turkic, Old Uyghur constitutes East Old Turkic, one of the oldest regional varieties of Old Turkic.
In addition to the textual editions, linguistic description constitutes a significant domain within the field of Old Uyghur studies. However, the methods of descriptive analysis of the language vary. Some scholars aim to gain an overall picture of the expression of specific linguistic categories based on one or more representative texts. Others attempt to consult as many texts as possible but do not devote sufficient attention to their chronology or text group. Some concentrate on specific text groups, such as Manichaean, Buddhist, and civil. This paper provides a concise overview of the aforementioned approaches to descriptive analysis and proposes a methodology for the descriptive analysis of the Old Uyghur language. This methodology is based on the clear chronological classification of the corpus and the differentiation of specific genres within each chronological period. The objective is to identify a method of systematic and scientific description of the Old Uyghur language.

## 7684 Omri Eilat (University of Haifa, Israel): Neo-Ottomanism and International Law in the Eastern Mediterranean: Turkey from Mavi Marmara to Mavi Vatan

The Mavi Marmara incident in 2010 was a pivotal moment for Turkey and the Eastern Mediterranean. It marked a shift in Turkey's focus from the European Union to the Middle East, emphasizing the Palestinian issue as part of its national identity and initiating a re-Ottomanization of the region. This attempt to break the Israeli blockade of Gaza was a strategic move against the realization of the United Nations Convention on the Law of the Sea (UNCLOS) and aimed to prevent Turkey from being left with a limited Exclusive Economic Zone (EEZ). Turkey exported the Aegean conflict to the Eastern Mediterranean, with the Gaza Freedom Flotilla's route being as significant as its destination. Some ships docked in Famagusta, Northern Cyprus, highlighting Turkey's efforts through the İHH organization to project its power.
This re-Ottomanization unified the Eastern Mediterranean after decades of separate Turkish-Greek and Arab-Israeli dynamics, shifting Turkey from a defensive to an expansionist strategy. Greece and Cyprus formed closer ties with Israel in the decade following the incident, culminating in the EastMed Pipeline plan (2017) and the Eastern Mediterranean Gas Forum (2018). In response, Turkey asserted its claims for an EEZ through its "Mavi Vatan" strategy, which intensified its regional influence and brought it to the brink of conflict, positioning Mavi Vatan as Turkey’s alternative to UNCLOS.
The proposed paper is based on a research project on maritime history in the Turkish-Greek-Israeli triangle and conclusions from previous projects on late and post-Ottoman history in the Eastern Mediterranean.

## 7690 Fatma Damak (Özyeğin University, Istanbul): “Gelecek Zaman Hikayeleri”: Looking to the Future from the Age of Progress and Evolution

This presentation focuses on Mahmut Sadık’s (1864-1930) short-story “Gelecek Zaman Hikayeleri” (“Future Time Stories”, 1897), published in Servet-i Fünun under the pen name Kadri. It discusses the thematic, narratological and discursive projections of the synchronically changing perception and experience of time in the late 19th-century Ottoman Empire and the surrounding world. Mahmut Sadık is among the pioneering writers of Servet-i Fünun, one of the dominant publications of late 19th-century Ottoman literature and culture. Servet-i Fünun, an illustrated popular science and culture magazine, published at least one popular science article by him in almost every issue. In these articles, Mahmut Sadık provides introductory information about scientific studies conducted all over the world; he announces the latest discoveries in the field of science and all kinds of technological inventions to the general audience. All kinds of developments in transportation and communication technologies are the indispensable subjects of his articles. This presentation analyses Mahmut Sadık's way of looking at, perceiving and projecting the age in which he lived, based on his popular science writings in Servet-i Fünun in terms of its political, economic and cultural dimensions. It argues that the relationship the author establishes with the age he is in changes the way he grasps and experiences time in general. It underlies that this change in the perception of time is not unique to Mahmut Sadık, but, as Stephen Kern argues, a widespread phenomenon specific to the late 19th-century world. Mahmut Sadık’s perception of time based on “progress and evolution” (terakki ve tekamül) determines the thematic and narratological

organization of his “Gelecek Zaman Hikayeleri”. Thus, this presentation proposes to evaluate Mahmut Sadık’s “Gelecek Zaman Hikayeleri” in the context of cultural, political, scientific, and technological change at the end of the 19th century.

### 7693 Güler Uğur Melikoğlu (İstanbul Kültür Üniversitesi): The Other Face of Janus: The City in Suat Derviş’s A Night in Istanbul

This presentation aims to analyze Suat Derviş’s novel A Night in Istanbul, serialized in Haber newspaper in 1939, through its representation of Istanbul, exploring the codes of the modern, intricate city and the relationship between the individual and the urban space. The presentation will argue that the depictions of Istanbul in the novel provide a rich and multilayered examination of issues such as modernity, urbanization, individuality, sociality, poverty, alienation, memory, and identity during the transitional period of early 20th-century Turkey.

The narrative, which connects the stories of urban individuals from diverse sociocultural and socioeconomic backgrounds, symbolically attempts to write the complex story of modern urban life. The contrasts and fragmentations inherent in modernization will also be examined by exploring the differences in life and scenery between day and night in the city, as frequently emphasized in the novel. In the narrative constructed through intersecting stories, the failure of spatial proximity to transform into attentiveness or sensitivity among individuals will be examined to explain the damage urban life inflicts on human relationships and the connection between alienation and the city.

The novel's prominent theme of social injustice will also be studied, focusing on how poverty is represented and portrayed as the root cause of all tragedies in the narrative. This analysis underscores how Istanbul transcends its role as a setting, emerging as a character in its own right: a repository of complex memories, a mirror reflecting class struggles, loneliness, national identity, and the existential dilemmas of the modern individual.

By intricately portraying the codes of the city and its relationship with its inhabitants, the novel allows for an in-depth exploration of the connections between space, identity, and modernity. The evolving landscape of Istanbul captures the beauty and fragility of a world in transition, serving as a complex metaphor for humanity's condition.

### 7697 İdil Doğa Coşkun (Bielefeld/Germany): The Construction of Social Memory in the Magazization of Religion: Secular Family Religious Family Sample: A Study of Kızılcık Şerbeti

This research aims to examine the tabloidization of religion and the construction of social memory in the context of understanding the differences between secular and religious families.

The production to be examined in particular during the research is the TV series "Kızılcık Şerbeti". By focusing on the role of a production such as "Kızılcık Şerbeti" in this process, it examines how the interaction of religion and popular culture is shaped. Although the study has several research questions, its main goal is "How do religious practices differ between religious and secular families, and what role do productions such as "Kızılcık Şerbeti” play in this differentiation?" is to seek an answer to the question. This research consists of two families and their family members who define themselves as religious and secular and watch the production of "Kızılcık Şerbeti". In the research, in-depth interviews will be held with these families along with examining the existing resources. Interview method will be used. In this context, the differences in religious practices between secular and religious families, as well as the association of traditional products with religious symbols, will be examined.

### 7700 Çiçek İlengiz (Forum Transregionale Studien, Berlin & Humboldt University, Berlin): Kinning with the Universe: Rooting into Mevlevi Love through World Heritage

Anthropological literature on kinship often interrogates the destabilization of blood ties and ancestral foundations in the contexts of migration and constructed lineages. However, it frequently overlooks how such destabilization informs the politics of heritage. This paper repositions kinship within the framework of world heritage by examining the annual love pilgrimage for Mevlana Celaleddin Rumi (1207–1273) in Konya, Turkey. It ethnographically traces the ongoing recontextualization of the Mevlevi tradition, emphasizing its successive uprooting from a religious foundation and rerooting into universal heritage.

The paper conceptualizes "uprooting" as the dispossession of Mevlevi religious infrastructure through the culturalization of the sema ritual at national and global levels, and "rerooting" as the appropriation of these religious practices within the framework of universal heritage. Focusing on the 2019 Love Pilgrimage, it introduces the term energetic inheritance to describe the formation of a "global kin" during the ecstatic rituals among participants—self-defined shamans, healers, astrologers, neo-spiritualists, and practitioners of Abrahamic religions—who come from across the globe.
The paper argues that world heritage operates as a template for cultivating global kinship that transcends lineage. However, this transference is predicated on an initial act of dispossession, in this case, the separation of the Mevlevi tradition from its original religious context.

## 7706 Morita Madoka (Tokyo University of Foreign Studies): Neigborhoods and spatial consciousness in Istanbul during the first half of the eighteenth century

Neighborhoods (mahalle) in Ottoman cities have been considered religiously organized autonomous communities and the smallest units of urban administration. The conventional image of religiously homogeneous neighborhoods and the cellular composition of urban space has now largely been discredited, and recent scholars have emphatically highlighted the aspect as the lived space of residents, viewing neighborhoods not so much as a physical space but as a mental, malleable space of the inhabitants. However, these two aspects—the social/communal and the spatial/administrative—of neighborhoods have not yet been considered in tandem.
This paper explores these dual aspects of the neighborhoods of Istanbul during the first half of the eighteenth century—a period that witnessed the state's fumbling efforts to increase its control over the urban population, particularly its gender relations and sexual morality, by relying on neighborhoods. My diachronic examination of court registers of Istanbul reveals that such efforts invited a rise of spatial consciousness among neighborhoods during the period. To be precise, a new regulation that restricted the imam's supervision of marriage and the collective accountability for marital status of individuals sparked disputes that resulted in the articulation of physical contours of neighborhoods. I argue that such instances prove to be rare occasions through which to have a glimpse into how local perception and articulation of space overlapped or clashed with the mental layout of the city where the Ottoman ruling circles worked.

## 7712 Feyza Kırkoğlu (Istanbul University): El Zinası Üzerine Yazılmış Bir Ahlak Rehberi: Erkek Çocukların Dostu, 1907, İstanbul Baskısı

Bu bildiri, 1907 yılında İstanbul'da Erkek Çocukların Dostu ismiyle Ermeni harfli Türkçe olarak basılmış ve genç erkekleri mastürbasyondan uzak durmaya teşvik etmeyi amaçlayan bir kitabı ele almaktadır. Genç erkek hedef kitlesine yönelik hazırlanan eser, ilk olarak Londra'da bir gazetede yayınlanmış, daha sonra oradaki doktor heyeti tarafından incelenmiş ve uygun görülerek kitapçık formatında basılmıştır. Osmanlı İmparatorluğunda ise H. D. Isdepanyan tarafından Türkçe'ye çevrilmiş, bu kötü huy [istimna bil yed] her ne kadar çocukların düşmanı olsa da kitapçık yardımcı olacağı için dostu olarak aktarılmıştır. Kitap, mastürbasyonu ahlaki, bedensel ve ruhsal açıdan zararlı bir alışkanlık olarak değerlendirerek genç erkeklerin bu davranıştan kaçınmaları gerektiğini savunmaktadır.
Eser, üç ana başlık altında yapılandırılmıştır. İlk bölümde kitabın yazılma nedeni açıklanmaktadır. İkinci bölümde mastürbasyonun "el zinası" olarak tanımlanması ve bu alışkanlığın ahlaki ve dini yönlerden eleştirisi yer almaktadır. Üçüncü bölümde ise mastürbasyonun fiziksel ve psikolojik zararlarına ilişkin detaylı açıklamalar yapılmakta, genç erkekler için bir davranış rehberi sunulmaktadır. Kitap, özellikle genç erkeklerin mastürbasyondan korunmalarını sağlayacak yöntemler ve günlük alışkanlıklarına yönelik öneriler içeren "nasihatler" bölümüyle sona ermektedir.
Bu çalışma, erken 20. yüzyıl Osmanlı toplumunun ahlaki ve dini normlarını anlamada önemli bir kaynak sunmaktadır. Bildiride, kitabın dönemin toplumsal ve kültürel bağlamındaki yeri, hedef kitlesi üzerindeki muhtemel etkileri ve genç erkeklere yönelik ahlaki eğitim çabalarının bir örneği olarak önemi tartışılacaktır.

## 7714 Elif Merve Gürer (Istanbul): The Historical Inns of Istanbul: An Architectural and Social Perspective

The historical inns of Istanbul are primarily located in the Galata and Eminönü districts. These structures remain significant today due to their continued role in commercial activities, adapting to contemporary needs and maintaining their functionality. Examining the architectural formation of these hans reveals that they are a product of Istanbul's

rich cultural heritage and the development of trade networks like the Silk Road, Spice Road, and King's Road, used by merchants and travelers for centuries. In this context, it can be observed that ribat structures in Central Asia gradually transformed into caravanserais and later evolved into inns with the rise of urban trade activities. Similarly, ribats adapted into funduqs in North Africa and eventually evolved into han-like structures across Europe, acquiring new names: gasthof among the Germans, inn among the Anglo-Saxons, hospitium (or hospice) and auberge in Latin contexts, fondaco among the Genoese and Venetians, and mansion among the Romans. The industrial revolution brought significant changes to production methods, which also affected the functions and architectural features of these inns. These transformations are reflected in the inns of Istanbul, where elements such as plan typology, façade arrangements, relationship with the surroundings, and the number of floors can be interpreted as projections of social changes. For example, the first instances of inns with separate spaces for humans and animals appeared in the 15th century, leading to the construction of two-courtyard inns. This talk presents a selection of existing hans in Istanbul built between the 15th and 20th centuries. Through the architectural features of these inns, social transformations are analyzed, and the interplay between architectural changes and evolving social structures is explored.

## 7720 Elif Yumru (University of Cambridge, United Kingdom): Princess Nazlı Fazıl (1856-1913): Crafting a Public Image through the Press in a Trans-Imperial Context

This paper examines how the Egyptian-Ottoman princess Nazlı Fazıl (1856–1913), daughter of Mustafa Fazıl Paşa, emerged as a significant political actor in the late nineteenth century. Through an extensive network of European, Ottoman, and Egyptian diplomats and their wives, Princess Nazlı advanced her personal and political agenda across the Ottoman and British Empires. She strategically used the foreign press to craft a public image that served her interests. To elite British audiences, she presented herself as a staunch Anglophile and supporter of British colonial policies in Egypt. Simultaneously, she leveraged foreign connections to enhance her position within Ottoman society, particularly in her complex relationship with Sultan Abdülhamid II. By emerging as a visible public figure, Princess Nazlı elevated her status and used media prominence as a shield against the Sultan's authority, enabling her to pursue independent political objectives. Drawing on archival sources from the Ottoman archives, British Library, Churchill College Archives, the National Archives, and French Diplomatic Archives, as well as British and French newspapers, this paper reconsiders the political agency of elite Ottoman women in a trans-imperial context. Although Princess Nazlı was highly unusual, her experience may lead one to reconsider how elite women in the late Ottoman Empire used the press to craft their own image and advance their political agendas.

## 7722 Yavuz Köse (University of Vienna) & Michaela Rausch-Supola (Austrian Academy of Sciences) / Kinga Sramó (Austrian Academy of Sciences)

This paper presents the workflow and visualization strategies developed within the GrocerIST project, which investigates Ottoman grocery trade from the eighteenth to the nineteenth centuries through digital methods. The project combines scans, transcriptions, and structured data into a collaborative workflow using Transkribus, Baserow, and GitHub. We demonstrate how these fragmented pieces were assembled into an accessible and sustainable digital repository, enabling programmatic access, integration with other tools, and automated processes. Particular attention is given to the project's visual outputs: interactive maps of documents and locations, statistical charts on grocers and prices, and dashboards for comparative analysis. In doing so, the paper highlights how digital infrastructures can transform historical sources into dynamic research environments.

## 7723 Ebru Cırık (Hacettepe University, Ankara): Dilsel Manzara Konusu Olarak Gazete Adları

Gazeteler, sadece dil tartışmalarının yürütüldüğü bir organ değil aynı zamanda dil değişmelerinin yansıdığı da bir alandır (Dadoğlu 2010, Sarı 2023). Kamusal alanda görünür oldukları için de dilsel manzara (Gorter ve Cenoz 2023, 2023) araştırmaları için de eşsiz veriler sunarlar. Bildiride, yürütülmekte olan bir projenin yan çıktısı olarak, Cumhuriyet döneminin ilk yıllarından günümüze, Türkiye'de art zamanlı dilsel manzarası, gazete adlarından hareketle incelenecektir. Veriler, resimler, sosyal araştırmalar, anılar vb. kaynakların yanı sıra, özellikle gazete ve dergi arşivlerinin incelenmesiyle elde edilmiştir. Art zamanlı dilsel manzaraya dair ipuçlarını değerlendirmek için Türkçenin evrimi, uygulanan dil politikaları ve ideolojileri değerlendirildikten sonra basında çok dilliliğin dilsel manzara ile bağlantısı örnekler üzerinden incelenecektir. Elde edilen bulgular, çok

dillilikten tek dilliliğe ve son dönemlerde yeniden çok dilli bir ortama geçişi göstermektedir. Aynı süreçte, gazetelerin giderek artan bir şekilde Öz Türkçe ve Batı dillerinden gelen sözcükleri kullandıkları, Arapça ve Farsça kökenli sözcükleri kullanmadıkları belirlendi. Ayrıca gerek alfabe ve dil reformu gerekse de art zamanlı dilsel manzaradaki değişimlerin toplumsal ve siyasi gelişmelere bağlı olduğu savunulacaktır. Ancak fiili dilsel manzaranın nasıl belirlendiğini anlamak için resmî kurumlar, gazeteler, okurlar ve diğer aktörlerin bu süreçte oynadıkları rolün incelenmesi gereklidir. Sonuç olarak gazetelerin yalnızca dilsel manzarayı nasıl yansıttıkları, dil politikası ve dilsel manzaranın şekillenmesinde oynadıkları aktif rol de göz önünde bulundurularak incelenecektir.

## 7726 Hüsna Baka (Boğaziçi University, Istanbul): Sounds, Voices, Political Subjects, and In-Between Places in Adalet Ağaoğlu's Short Stories

Adalet Ağaoğlu's first three short story collections were published during a series of military interventions in Turkey. In this sense, these collections, Yüksek Gerilim [High Voltage] (1974), Sessizliğin İlk Sesi [The First Sound of the Silence] (1978), and Hadi Gidelim [Let's Go] (1982), reveal their contexts with their first publication dates. The stories in these collections express the complex feelings and experiences of socialist subjects during the violent atmosphere and the political oppression of the time. Together with the narrative voices, sounds and human voices in these stories become the main instrument for indicating the different modes of political subjects and refer to the relationship between subjects and the street as a political sphere.

In my presentation, I will apply a close reading to short stories such as "Nerede O Eski Ölümler" [Those Were the Deaths], "Kulak Tıkaçları" [Ear Plugs], "Adi Suçlu" [Petty Criminal], and "Çok Özel Küçük Şeyler" [Very Special Little Things] with the help of a theoretical framework including psychoanalytic approach to voice (Mladen Dolar) and the analysis of ordinary people and their political agency (Richard Sennett). I claim that voices and sounds in Adalet Ağaoğlu's early period short stories imply an in-between place concretized in the street. This betwixt place can be a pre-designed, imprisoning, oppressive place, and it can also be a place of life, resistance, and persistence. Therefore, the moments of producing, hearing, and responding to voices and sounds mean both subjection to authority and undermining it. The narrative sounds in the stories reflect this double quality through the textual strategies.

## 7728 Günil Özlem Ayaydın Cebe (Samsun University): Hikâye Anlatıcılığı ile Haber Arasında: Amerika Feyezanı'nda Ödünçlenen Deneyim ve Çok Sesli Gotik

Bu çalışmada, Mehmed Rüşdi'nin 1890 yılında "Kasbar Kütüphanesi Romanlarından" etiketiyle yayınlanmış olan Amerika Feyezanı adlı kitabı, Osmanlı basılı kültüründe hikâye anlatma teknikleri açısından, Walter Benjamin ile Mihail Bahtin'in görüşlerinden yararlanılarak incelenecektir. Almanach du Voleur'deki kısa bir haberden esinlenilerek kurgulanmış olan anlatı, Amerika coğrafyası hakkında ayrıntılı bilgi veren bir başlangıçla okurda bir ders kitabı ya da ansiklopedi maddesiyle karşılaşma hissi uyandırır. Bu ve benzeri kısımların, Osmanlı'da bilimsel konulara gösterilen rağbetin yanı sıra kültürlerarası merakın etkilerini yansıttığı öne sürülebilir. İlerleyen bölümlerde, Johnstown kasabasında yaşanan sel felaketine odaklanılarak kurmaca ile gerçek arasındaki sınırın saydamlaştırıldığı gözlemlenir. Çeşitli yazı türlerinin Gotik bir hikâye ile yan yana yerleştirildiği metin, Osmanlı edebiyatında hikâye anlatıcılığı ile modern tüketim kültürünün kesişiminde konumlanır.

Yazarın Amerika ile Osmanlı arasında karşılaştırmalar yapması da dikkat çekicidir. Örneğin, Amerika ormanlarının vahşi ve tehlikeli atmosferi ile İstanbul'un ahlaki ve toplumsal düzeni arasında kurulan zıtlık, metinde karşılaştırmalı bir kültürel değerlendirme sunulduğunu gösterir. Bu ormanlarda meydana gelen intiharlar ve düellolar, Gotik ögelerin hâkim olduğu bir atmosfer yaratmayı sağlarken toplumsal eleştiri için de bir zemin oluşturur. Benjamin'in "enformasyon" kavramına yaklaşımı bu bağlamda önem taşır; metin, hızlı tüketilen derinliksiz bilginin karşısına dramatik yoğunluk ve çok sesli bir anlatı yapısı koyularak geleneksel ve modern anlatı tekniklerinin uzlaştırıldığı bir nitelik kazanır.

Amerika Feyezanı, bir roman sayılamayacak kadar kısa olsa da, birçok metin türünü (haber metni, ansiklopedi maddesi, bilim ve teknoloji yazısı, aşk hikâyesi, polisiye ve ibretlik felaket anlatısı) bir arada barındırmasıyla Osmanlı edebiyatında romanın nasıl alımlandığına dair ipuçları sunar. Bahtin'in heteroglossia kavramı, metnin bu çok sesli yapısını anlamlandırmada yol göstericidir. Yazarın "ödünçlenen deneyim" yoluyla Amerika bağlamına yerleştirdiği hikâye, karşılaştırmalı perspektifiyle yerelin sahici deneyimini de ima

eder. Kolayca tüketilebilen, yüzeysel "enformasyon"dan etkileyici bir hikâye çıkartmayı deneyen Mehmed Rüşdi'nin niyeti ile yapıtı arasındaki ilişkinin araştırılması, Osmanlı hikâye anlatıcılığının kapitalist bir matbuat ortamında kazandığı ve yitirdiği nitelikleri kavramak için eşsiz bir fırsat vadetmektedir.

## 7731 Bilge Gökter Gençer (Başkent Üniversitesi, Ankara) & Melike Üzüm (Hacettepe University, Ankara): Özbek Türkçesi ve Türkiye Türkçesi Sözlüklerinde Tanımlama Yöntemleri: Kurala Dayalı Tanım

Bu çalışmada, Özbek Türkçesi ve Türkiye Türkçesindeki tek dilli sözlüklerde kullanılan tanımlama yöntemleri seçilen madde başları üzerinden genel olarak değerlendirilecek ve işlevsel tanımlamanın önemi üzerinde durulacaktır. Örneklem alanı O'zbek Tilining İzahlı Lug'atı'nın (Özbek Dilinin Açıklamalı Sözlüğü) 1981, 2006-2008 baskıları ve Güncel Türkçe Sözlük'le sınırlandırılmıştır. Sözlüklerden seçilen maddebaşları karşılaştırmalı olarak ele alınacak aynı maddenin üç farklı sözlükte nasıl tanımlandığı değerlendirilecektir. Çalışmanın amacı, iki farklı Türk dilinde sözlükçülük alanındaki yaklaşımları ve farklılıkları ortaya koymak, tanımlamaya yönelik önerilerde bulunmaktır. Çalışmada; "Maddebaşının tanımlanmasında izlenen yöntem açısından Özbekçe sözlükler nasıl bir görünüm sergiler?", "Sözlükselleşen bir birimin incelenmesinde sözlüklerin başvuru kaynağı olarak kullanımında karşılaşılan sorunlar nelerdir?", "Örneklem olarak seçilen sözlükbirimler için yeni tanımlama önerileri sunulabilir mi?" vb. sorular cevaplanmaya çalışılacaktır. İncelenecek maddebaşlarının seçiminde, Türkçenin tarihi dönemlerinde takip edilebilen sözcükler olmaları ve temel sözvarlığı içinde yer almaları ölçüt alınmıştır. İncelemenin karşılaştırmalı ve eş zamanlı planlanması sebebiyle bu ölçütler değerlendirmenin güvenirliği açısından önem taşımaktadır. Bu çalışmayla, dilin tarihsel süreçteki değişimine tanıklık eden sözlüklerin dilbilgisi kitapları için de başvuru kaynağı olarak kullanıldıkları bilgisinden hareketle, Özbekçe için dilbilimsel yaklaşımla hazırlanacak yeni sözlük projelerine ihtiyaç olduğu ortaya çıkmıştır. Özbekçe bir sözlüğün hazırlamasında ise yazılı ve sözlü dil malzemesini içeren bir derlemden yararlanılması ve özellikle tanımlar açısından sözcüklerin türüne yönelik yöntemlerin seçilmesi, işlevsel sözcüklerin kurala dayalı tanımlarının yapılması gerekliliği değerlendirilmiştir.

## 7733 Christoph Schroeder (University of Potsdam): Orthography debates in popular academic discourse

In this talk, the questions posed in Ruth Bartholomä's talk will be expanded to include popular academic discourse, as they appear in newspaper commentaries, books and on websites.

Criticism of language – as criticism of public writing – is very often above all criticism of orthography, not only in Turkey: Orthography is the lasting representation of language, and it is laid down in a set of rules; therefore it is (supposedly) easy to distinguish the right from the wrong, the good from the bad. Orthographic criticism, like all criticism, has a starting point, a conviction of what is appropriate or correct. Here I ask, what understanding of language and orthography and their role in society is revealed in contemporary texts from Turkey, who deal with the orthographic practice they find in different media, including social media and signs in the linguistic landscape. I will base my analysis on a systematic survey of contemporary texts and focus on (i) the particular phenomena which are picked out, (ii), the 'correct' alternatives proposed, and, above all, (iii) the discussion about how this particular practise comes about.

I also ask to what extent the Turkish orthography debates equal or differs from orthography elsewhere, in particular, in Germany and in France (Ball 2000), and whether possible differences can be linked to the - historically speaking – quite new and radical script and language reform in Turkey and the particular role which language plays in the identity discussions in Turkey.

## 7742 Emre Görkem Onur (Vienna University): Scripted Resistance: Silence and the Performative in Hagop Ayvaz's Armeno-Turkish Monologue

This paper examines the performative dimensions of Hagop Ayvaz's unpublished and unperformed Armeno-Turkish monologue play "I Love You", composed in 1932. Positioned in a post-genocidal era and a newly established Republic of Turkey, the text navigates the tensions between cultural memory, identity, and political discourse. Although the writing in Armeno-Turkish had been diminished following the genocide, Ayvaz's work reintroduces this phenomenon to critically engage with social and economic inequalities, as well as evolving national narratives.

Drawing on Erika Fischer Lichte's and Derrida's concepts of performativity and theatricality, the paper analyses how Ayvaz's choice of language and script functions both as resilience and a deliberate reinscription of the Armenian cultural presence. Erika Fischer-Lichte's theories of theatricality further illuminate how the meta-theatrical strategies address an imagined audience, challenging class structures and reframing notions of authenticity, identity, and authority in theatre.
The methodology integrates close textual analysis, biographical research, archival findings, and two expert interviews with individuals who personally knew Ayvaz. These combined approaches highlight how the monologue operates as a performative text that transcends mere dramatic form. Its language and form underline the contradictions between official doctrines of equality and the lived realities of marginalisation.
This research contributes to a deeper understanding of minority cultural production in post-genocidal Turkey, offering insight into how theatre and writing become vehicles of cultural memory, political critique, and identity negotiation in the absence of open public performance.

## 7744 Mehmet Ali Çelik (Bilkent University, Ankara): Escaping Crisis: Immigration to Peripheral Galata at the turn of the Seventeenth Century

In 1617, the Ottoman government surveyed the Greek Orthodox and Armenian Christians who had recently left their homelands and migrated to Istanbul and settled in the larger Galata region (kaza), including Kasımpaşa, Tophane, Beyoğlu, Beşiktas, Ortaköy, Arnavudköy, İstinye, and Sarıyer. This survey was taken to assign the taxes of these non-Muslims to the waqf of the recently constructed Sultan Ahmed Mosque. The surveyors recorded the hometowns, occupations, physical appearance, and marital status of each individual in detail. Some of these immigrants had been living in the surrounding neighborhoods and villages in the peripheral Galata for two or three years, and some had even been living for ten, twenty, or thirty years already. They came from the Aegean, Black Sea towns, Central and Eastern Anatolian provinces, and various regions of Rumelia, including Yanya, Delvine, Görice, Hurpeşte, Thessaloniki, Edirne, Tırhala, and some even from Cyprus. In terms of their occupations, most of the immigrants were from unskilled lower classes, possibly former villagers; a few were simple craftsmen and fishermen, again specialized in relatively low-skilled jobs with lower social standings. These immigrants deserted their hometowns and villages and came to Istanbul to make a living (celâ-yi vatan idüb kâr u kisb içün istanbula gelüb) during the times of crisis and turmoil between the 1580s and 1610s when the conditions of the Little Ice Age hit the empire, Celali armies wreaked havoc in the Anatolian countryside and the rural order collapsed, and the Balkan villagers faced serious economic and social difficulties. While migration to Istanbul is a well-known phenomenon, such a detailed record of a survey (tahrir) is quite unique because it shows us the concrete social identities of immigrants, where they settled, and how they made a living in their emergent immigrant neighborhoods and villages.

## 7745 Ayşen Uslu (İstanbul Beykent Üniversitesi): Bir Din Adamı Roman Yazarsa: Orenburg Müftüsü Rızaeddin Fahreddin'in Romanları

Rızaeddin Fahreddin (1858-1936), aralıklarla toplamda 33 yıl yürüttüğü Orenburg Müftülüğü görevinin ilk döneminde (1891-1906) iki roman yayınlar. Selime yâ ki İffet romanı 1899 yılında Kazan'da, Esma yâ ki Amel ve Ceza romanı 1903 yılında Orenburg'ta yayınlanır. İki romanın ilk baskılarında –ve hatta ikinci baskılarında- yazar olarak Rızaeddin Fahreddin'in ismi yer almaz. Selime yâ ki İffet romanı Gafil bin Abdulla takma adıyla, Esma yâ ki Amel ve Ceza romanı ise yazar ismi olmadan yayınlanır. Bir din adamı olarak Tatar yenileşme hareketlerinin ön saflarında yer alan Rızaeddin Fahreddin, bu mücadeleye edebiyat aracılığıyla da destek verir. Tatar yenileşme hareketlerinin fikir yazılarının yanısıra edebiyat aracılığıyla halka duyurulmaya çalışıldığı dönemde bir din adamının edebî metin yazması ve özellikle henüz itibar kazanmamış bir tür olan roman türünde bunu yapmaya kalkışması cesurca bir girişimdir. Başta Vakıt ve Şura olmak üzere devrin önemli gazete ve dergilerinde her fırsatta genç Tatar yazarlarını öven, Tatar romanlarının okunmasını tavsiye eden Orenburg Müftüsü Rızaeddin Fahreddin bizzat roman yazarak sadece Tatar yenileşme hareketlerine değil Tatar Edebiyatına ve Tatarcanın edebî dil olarak gelişmesine de katkıda bulunur.
Bu bildiride Rızaeddin Fahreddin'in - romanlarında ele aldığı konular, kullandığı teknikler bakımından- nasıl bir roman yazarı olduğu ortaya konulmaya çalışılacaktır. Ayrıca her iki romanın birinci baskıları esas alınarak Rızaeddin Fahreddin'in yazdığı Tatarca metinlerde Osmanlı Türkçesinin etkisi örneklerle ortaya konulacaktır. Söz konusu romanlar hakkında dönemin Tatar matbuatında çıkan kritiklere de yer verilecektir.

## 7747 Ali Sonay (University of Bern, Switzerland): "Invading" the Nation: Migration, Dystopia and Representations of Arab Refugees in Turkish Far-Right Media

This paper examines the contemporary far-right discourse in Turkey focusing on the film series "Sessiz Istila" (Silent Invasion). Over the last decade, far-right parties and narratives have gained in popularity and presence. This development was accompanied by two processes: First, an increase in the refugee population having entered the country from the Middle East and North Africa (MENA) and Central Asia, particularly Syria. Due to the political crisis and war ongoing in Syria since 2011 the AKP government has followed an open-door policy. Second, while the issue of refugees from the MENA region was not significantly contentious at the initial stages, it became increasingly so; stereotyping language aiming at the refugees' exclusion and eventual expulsion became widespread. The topic of refugees has thereby become one of the main issues in society as well as a grievance for the opposition to exert pressure on the government, since considerable numbers of voters across all parties became critical of the government's respective policies. This paper will therefore offer an in-depth content analysis of Silent Invasion an influential YouTube short film series produced between 2022-2023. The production addresses the refugee issue as a matter of dystopian dimensions; Arab refugees threaten the future existence of Turkish identity and the nation as a secular Republic. The paper has thus two main objectives. It will firstly analyse the film series' representation of refugees from the Arab world, mainly Syria.
Secondly, focusing on the film series' impact, this analysis will provide insight into the landscape of Turkey's contemporary oppositional parties – here particularly the far-right – and their strategies to shape politics and discourse in an authoritarian political setting.

## 7748 Ali Aliyev (Azerbaijan National Academy of Sciences): 17. Yüzyıl Azerbaycan El Yazmalarında Bulunan Filigranlar

Orta Çağ el yazmalarının ortaya çıkmasında kağıdın rolü çok büyüktür. Doğu ülkelerinde kağıdın türü, parlaklığı ve rengini ayırt edici özelliklere önem verildiği gibi, Avrupa'da da kağıt üretimi başladıktan sonra bu özellikler gizli yöntemlerle doğrudan veya dolaylı olarak el yazma kağıtlarına aktarıldı.
Doğu'nun aksine Avrupa'da girişimciler, farklı atölyelere ait kağıtları ayırt etmek ve seçmek için kağıtlara ilk bakışta görünmeyen, ancak ışığa tutulduğunda "filigran" olarak adlandırılan açıkça görülebilen özel işaretler koydular. Bu açıdan bakıldığında incelediğimiz 17. yüzyıl Azerbaycan el yazması bir kitabın kağıtlarını filigranlı ve filigransız olmak üzere ikiye ayırmak mümkündür. Doğu'da filigransız kağıtlar üretilirken, Avrupa ülkelerinde filigranlı kağıtlar üretilmiştir. Doğu kağıdında herhangi bir filigran izi bulunmadığından tam olarak hangi bölgede ve ne zaman üretildiğini tespit etmekte zorluklarla karşılaşıyoruz ve bu tür kağıtların menşei konusunda kesin bir fikir verebilmek için yazı malzemesinin diğer paleografik özelliklerine dikkat etmek gerekir. Ancak Avrupa'da üretilen kağıtlara filigran işaretlerin yerleştirilmesi, bizi ilgilendiren soruya daha doğru cevap bulmayı kolaylaştırıyor.
Bugün Azerbaycan Milli İlimler Akademisi (AMİA) Mehemmed Fuzuli adına El Yazmalar Enstitüsü'nde Orta Çağ'da kopyalanan 12.000'den fazla el yazması muhafaza edilmektedir. Peki eski çağlarda Azerbaycan'da bu el yazmalarının kopyalanması için kağıt üretiliyor muydu? Ayrıca buradaki el yazma kitapların hazırlanmasında kullanılan kağıt türleri hangi yollarla bölgemize getirilmiştir? Bu sorularla ilgili olarak, Orta Çağ'dan beri kopyalanan Azerbaycan el yazma kitaplarında kullanılan kağıt türleri, eksik eski yazılı kaynaklarımızın ortaya çıkma tarihlerini belirlemede kağıdın rolü ve bahsedilen bu hususlardan yola çıkarak mevcut çalışmamızda bu soruların cevaplanması için incelediğimiz 17. yüzyılda kopyalanan el yazma kitap örnekleri üzerinden yorum yapmayı amaçlıyoruz.

## 7750 Silvana Rachieru (University of Bucharest, Romania): ADAKALE (Hi)STORies: Framing the Lost Paradise and Archiving the Memory of an Island

Adakale used to be an island on the Danube, at the border between the Ottoman Empire, Habsburg Empire and Romanian Principalities, which was sunk in 1970 once the Dam of the Iron Gates was built by Romania and Serbia. As a result of its protection that has varied over time, Adakale was a political, military and cultural border and a meeting point of different cultures. Due to its unique character, as the only inhabited island on the Danube, and strategic location between different poles of power, Adakale determined the creation of an important archival collection, both produced on the island or in the main political centers from the neighbourhood. The island has also represented an inexhaustible and continuous source of inspiration for academic research and cultural projects. An urge to "rescue" Adakale and keep it "alive" through photo collections, postcards, paintings,

objects and memories of those who lived on or just visited provided an invaluable archive but still difficult to use. The vanished island represents a continuous source of inspiration for fiction books, movies, video art productions, 3D reconstructions of streets and buildings. The presentation will focus on ADAKALE (Hi)STORies, an ongoing digital project of cataloguing, archiving, reinterpretation and dissemination of historical data and sources, art works, photo - video materials about the sunken island Adakale. Available resources are uploaded on a dedicated portal in Romanian, English and Turkish for the promotion of the historical and cultural island covered by the Danube fifty years ago. The portal is envisaged as a virtual library / research base which archives the history and memory of Adakale using academic methodology.

## 7755 Cihan Esen (University of Hamburg): Tahta Kayık'tan Geleneğe: Aşık Zevrâkî

Bu çalışmada, 20. yüzyıl halk şairlerinden biri olan Aşık Zevrâkî'nin (Akif Timurhan) hayatı, sanatı ve yazılı eserleri üzerinden âşıklık geleneğinin sürekliliği ve "modern" dönemdeki dönüşümü ele alınacaktır. 1922 yılında Kelkit'in Gelinpetek köyünde doğan ve 2008 yılında vefat eden Aşık Zevrâkî, hem halk şiirine olan derin bağlılığıyla hem de felsefe, siyaset ve gündelik yaşam üzerine yazılarıyla dikkat çeken bir halk ozanıdır. Zevrâkî'nin kendi el yazması olan defteri, bu geleneğin çok yönlü bir sanatçı eliyle nasıl yorumlandığını anlamak için önemli bir kaynak sunmaktadır.
Panelde, Aşık Zevrâkî'nin yaşamına dair kısa bir biyografik girişin ardından, eserlerinden seçilmiş şiir, düzyazı ve kendi elinden çıkan çizimlerden örnekler sunulacaktır. Zevrâkî'nin eserlerinde hem âşıklık geleneğinin klasik temalarına yer verdiği hem de modern dünyaya dair gözlemler ve eleştiriler sunduğu görülmektedir. Bu bağlamda, sanatının hem geleneksel hem de yenilikçi yönleri ele alınacak, Zevrâkî'nin kendi döneminde bu geleneği nasıl yorumladığı tartışılacaktır. Ayrıca, şiirlerinde Anadolu'nun kültürel hafızasını nasıl yansıttığı ve toplumsal dönüşümleri hangi açılardan ele aldığı üzerinde durulacaktır.
Panel, yalnızca Aşık Zevrâkî'yi tanıtmayı değil, aynı zamanda âşıklık geleneğinin modernite ile nasıl bir etkileşim içinde olduğunu tartışmayı da amaçlamaktadır. Çalışmada, âşıklık geleneğinin zamanla nasıl bir dönüşüm geçirdiği veya hangi noktalarda süreklilik gösterdiği, Zevrâkî'nin eserleri ışığında incelenecektir.
Zevrâkî'nin sanatının görsel yönünün de ele alınmasıyla; kendi çizimlerinden seçilmiş örnekler, onun sanatçı kimliğinin çok yönlülüğüne ışık tutacaktır. Bu yönüyle panel, hem halk edebiyatı hem de görsel sanatlarla ilgilenenlere hitap etmeyi hedeflemektedir.
Bu çalışma, Aşık Zevrâkî özelinde âşıklık geleneğinin günümüzde nasıl yeniden yorumlanabileceği üzerine düşünmeyi teşvik ederken, halk edebiyatı ve kültürel mirasın korunması ve geleceğe taşınması bağlamında önemli bir tartışma alanı sunacaktır.

## 7757 Mehmet Şamil Dayanç (Boğaziçi University, Istanbul): Discursive Construction in the Late Ottoman Period: Mukaddemes (Introductions), Negotiations, and Imaginary Others

Naming a period not only draws boundaries and determines the scope, but also serves to bring it to an ideal position. Naming determines the relationship established with the named. Nurdan Gürbilek (2016) states that "calling an object, event or action with a familiar name always involves a conceptualization, an arrangement, a classification; it determines the relationship to be established with the named" (p. 40), while also pointing out the connection between conceptualization and establishing/constructing. In modern Turkish literature, the second half of the 19th century is when new naming is at the forefront. These periodizations are also products of a retrospective perspective (Tanzimat literature, 19th century Turkish literature, Westernization literature, modern Turkish literature and Ottoman literature). The starting point of this presentation is to ask whether political developments should be taken as the center in a literature-centered nomenclature or whether literary texts themselves should be considered the basic material. Following this basic question, it is to rethink nomenclatures in modern Turkish literature by starting from the mukaddemes (introductions) in new literary mediums (newspaper, novels, "poetry," "theatre"). In addition to explaining why the texts were written, mukaddemes aim to negotiate with both the literary public and the empirical reader. In other words, mukaddemes make references both inside and outside the text. While "new" literary products are being produced, both negotiations are made with the Ottoman literary community and the formulation of a "new" literature against the other is attempted. The primary purpose of this presentation is to open a discussion on retrospective nomenclatures and how literary modernity is imagined by starting from the "mukaddemes" as primary texts and to try to reformulate the paths of continuity and change by establishing connections with past discussions.

## 7758 Olcay Akyıldız (Boğaziçi University, Istanbul): Women Writers Beyond a Period's Horizon of Expectation: The Reception of the First Novels of Sevgi Soysal, Leylâ Erbil and Adalet Ağaoğlu

Sevgi Soysal's Yürümek (1970), Leylâ Erbil's Tuhaf Bir Kadın (1971) and Adalet Ağaoğlu's Ölmeye Yatmak (1973), all first novels, were published one after the other in the early 1970s and opened a new chapter in Turkish literature. Hans Robert Jauss's concept of "horizon of expectation" is the common "mental set" or framework through which members of a certain generation in a culture understand, interpret and evaluate a text or a work of art. There have been many different critical readings of the aforementioned novels to date, and especially in recent years, it has been discussed which gap they fill from the perspective of feminist criticism and why they are important not only in the context of literary history but also for the feminist movement. This paper discusses these novels by examining selected criticisms written in the 1970s immediately after their publication, instead of making a new and independent reading of them. The article will focus on the common features of these reviews, mostly written by male critics, and will argue that these reviews are characterized by gender blindness and disregard for literary and aesthetic elements. When these novels, which do not fit within the limits of critics' horizons of expectations, are evaluated by critics, it is not the narrowness of the horizon that is questioned/problematized, but the lack or strangeness of the text. The reason for these shortcomings is often explained by the fact that the author is a woman. With the help of Jauss's concept of "horizon of expectation", this article will show how the readings that seem problematic to us in today's horizon of expectation are the result of the horizon of expectation determined by the political context of the 1970s, the male gaze and the socialist realist understanding of criticism.

## 7759 Tuna Yıldız (Ankara Haci Bayram Veli University): Radyo ile Değişen Hikâye: Geleneksel Anlatıların Medya Yolculuğu

Radyonun kahvehanelere ilk girişi, geleneksel hikâye anlatıcılığı ve âşıklık geleneği üzerinde dönüştürücü bir etki yaratmıştır. Geleneksel olarak kahvehaneler, meddahların ve âşıkların hikâye anlatıcılığı performanslarını icra ettiği yerlerken, radyo ile bu performanslar daha geniş bir kitleye ulaşma fırsatı bulmuş, ancak aynı zamanda bu geleneğin yerini kısmen modern medya araçlarına bırakmasıyla sonuçlanmıştır. Bu bildiride, radyonun halk anlatılarına yönelik etkisi, radyo tiyatrosu, halk hikâyelerinin radyoda işlenişi ve âşıklık geleneğinin radyo aracılığıyla temsili bakımından incelenecektir. Çalışmanın birinci bölümünde, radyonun kahvehanelere girişinin meddah ve âşık gibi anlatıcıların performanslarını nasıl dönüştürdüğü ele alınacaktır. İkinci bölümde, radyonun popülerleşmesiyle birlikte hikâye anlatıcılığının yeni bir form kazanması ve halk hikâyelerinin bu platformda yer alışı üzerinde durulacaktır. Özellikle halk hikâyelerinin anlatımının, dramatik bir yapıya dönüştürülmesi ve radyo dinleyicilerinin bu anlatılarla kurduğu yeni bağ irdelenecektir. Âşıkların radyo programlarında hikâye ve şiirlerini seslendirme biçimleri, bu geleneğin popüler kültürdeki algısını nasıl dönüştürdüğü bağlamında analiz edilecektir. Çalışma, sözlü kültürden yazılı ve dijital kültüre geçişte radyonun hikâye anlatıcılığı üzerindeki etkisini ortaya koymayı amaçlamaktadır. Bu kapsamda, arşivlerdeki radyo yayın metinleri ve program kayıtları gibi birincil kaynaklar ile halk kültürü ve medya çalışmaları literatürü kullanılacaktır. Elde edilen sonuçlar, radyonun geleneksel anlatı biçimlerini modernize etme sürecine yaptığı katkıları ve bu sürecin yarattığı kültürel değişimi gözler önüne serecektir.

## 7762 Merve Aydın Hatip (Bolu/Turkey): Osmanlı Devlet'inde 1838-1858 Yılları Arasında Erkek Çocuklarına Karşı İşlenen Cinsel İstismar Suçları

Bu çalışmada, 1838 ile 1858 yılları arasında Osmanlı Devleti'nde erkek çocuklarına karşı işlenen cinsel istismar suçu vakalarına ait örnekler incelenecektir. 1838 yılının başlangıç noktası olarak seçilme sebebi Meclis-i Vâlâ-yı Ahkâm-ı Adliye'nin kuruluşudur. Devletin hukuki, mali, idari ve askeri yapısının yeniden düzenlenmesine odaklanan Tanzimat dönemi reformlarının bir parçası olan bu mahkemelerin işleyişi, sorgulama ve yargılama süreçleri anlaşılmaya çalışılacaktır.
20 yıllık bir zaman dilimine odaklanan bu çalışma, 1858 Ceza Kanunname-i Hümayunu'nun ilanı ile sınırlandırılmıştır. 1840 ve 1851 Ceza Kanunname-i Hümayunlarında çocuklara karşı cinsel istismar suçu ile ilgili bir düzenleme bulunmamaktadır. 1858'de ise ilk kez çocuk kavramına yer verilerek çocuklar hukuki düzlemde tanınmış ve 11 yaş altındaki cinsel istismar vakaları ayrı bir değerlendirmeye tabi tutulmuştur.
Bu çalışma, modernleşmekte olan Osmanlı hukuk sisteminde, 1838 ve 1858 yılları arasında erkek çocuklarına karşı işlenmiş cinsel suç vakaları üzerinden çocukluk, yetişkinlik ve cinsel suç kavramlarının tanımlanma sürecini takip etme niyetindedir. Osmanlı'da yaşanan tecavüz vakaları hakkındaki çalışmaların çok büyük çoğunluğu kadınlara karşı

işlenen suçlarla ilgilidir. Yetişkin erkeklere ve çocuklara karşı işlenen cinsel suçlar hakkında yapılan araştırmaların sayısı oldukça azdır. Bu bağlamda, erkek çocuklarının cinsel istismarı vakalarına odaklanan bu sunum literatüre bu yönde bir katkı yapmayı amaçlamaktadır.
Çalışmada Cumhurbaşkanlığı Osmanlı Arşivi'nde bulunan istintaklar, mahzarlar, tahkikat ve muhakeme tutanakları kullanılacaktır. Örnek davalar, sıradan insanların, özellikle de cinsel istismara maruz kalan erkek çocuklarının ve onların ailelerinin seslerini duyurmak için bir mikro-tarih çalışması olarak ele alınacaktır. Çocuğu ve devleti mahkemede bir araya getiren bu davalar bize dönemin toplumu, hukuk sistemi, siyaseti ve kültürel kodlarının tarihsel zeminini oluşturmakta katkı sağlayacaktır.

### 7763 Evrim Ölçer Özünel (Ankara Hacı Bayram Veli University): Sözün Ötesinde Görmek: Anlatan, Anlatılan ve Dinleyen Arasında Görsel Hafıza ve Anlatı Dinamikleri

Sözlü kültür ürünleri, insanlığın hafızasını koruyan ve nesiller arası aktarımı sağlayan güçlü kodlardır. Geleneksel olarak, sözlü kültürde hafızanın temel taşıyıcısı sözün kendisi olarak görülmüş; ritim, tekrar ve ses gibi unsurların hafızayı düzenlediği düşünülmüştür. Ancak hafızanın yalnızca sözle değil, görsel imgeler ve mekânsal haritalar aracılığıyla da desteklendiği göz ardı edilmiştir. Bu bildiri, sözlü kültürde görsel imgelerin hafızayı nasıl şekillendirdiğini ve anlatıcı, anlatılan ve dinleyen arasındaki ilişkiye etkisini ele almaktadır. Walter J. Ong, sözlü kültürde hafızanın ritmik tekrarlar ve formüllerle desteklendiğini ifade ederken, David C. Rubin ise görsel ve mekânsal imgelerin olay örgüsünün akılda tutulmasını kolaylaştırdığını belirtir. Jack Goody'ye göre mitlerin ve ritüellerin aktarımında kullanılan imgeler, anlatıyı somutlaştırarak toplumsal belleği güçlendirir. Anlatıcı, hikâyeyi mekânsal imgelerle (örneğin dağ, köy, saray) organize ederken, dinleyici bu imgeleri zihninde yeniden canlandırır. Türk sözlü kültüründe Köroğlu Destanı, görsel imgelerin hafızayı nasıl desteklediğini gösteren önemli bir örnektir. Köroğlu'nun dağlardan atını indirmesi, nehirleri geçmesi ve saraylara meydan okuması gibi sahneler, anlatıcının imgeleri dinleyicinin zihninde harita gibi canlandırmasını sağlar. Bu sayede sözlü kültür ürünü görsel imgelerle zenginleşir, anlatı güçlü bir hafıza köprüsü oluşturur ve kolektif bellekte kalıcı bir iz bırakır. Bu çalışma, sözlü kültürde söz ve görsel imgelerin etkileşimini ve bireysel hafızanın kolektif belleğe dönüşüm sürecindeki rolünü incelemekte, anlatıcı ve dinleyen arasındaki imge köprüsünü analitik bir çerçevede tartışmaktadır.

### 7765 Tobias Völker (Vienna University): On being an Ottoman Wife. Doris Mordtmann's Encounters with Jane Digby and Isabel Burton

This contribution will explore the activities, self-perceptions and transcultural practices of women of European descent who relocated to the Ottoman empire, integrating into the local society while also upholding contacts to the local expat communities. Focal point of the presentation will be an encounter that took place in Syria in 1870 between three European women whose husbands held influential positions within the imperial elites. Doris Mordtmann (1841-ca.1925), born in Hamburg and raised in Istanbul, came to Palmyra with her husband, the military commander Ömer Pasha al-Tawil who was commissioned to subdue the Syrian Bedouins. Jane Digby (1807-1881), an English aristocrat, was married to Medjuel el Mezrab, sheikh of one of the tribes that Ömer was fighting against. Isabel Burton (1831-1896) accompanied her husband, the British explorer Richard Burton, to his post as consul of Damascus. She befriended Jane, and, dressed as a man, travelled through the desert to Palmyra where she met Doris.
All three women left descriptions of their encounters that took place in the British consulate in Damascus, the residence of the al-Mezrebs and Doris´ house in Palmyra. Their portrayals of each other are charged with cultural assumptions and a clear sense of competition who could count as the more authentic "Oriental". The contribution will analyze these auto-narratives asking for patterns of self-representation, dynamics of transcultural negotiating and practices of self-invention.
While the autobiographical writings of Jane Digby and Isabel Burton have been made accessible for scholarly research, it is for the first time that Doris Mordtmann is the object of academic investigation. Her autobiographical writings, tracked down in newspaper articles, family correspondences and the archives of the Hanseatic cities, shed new light on the life worlds and shifting identities, the networks and rivalries of these women who chose to reinvent themselves as "passionately Ottoman" wives.

### 7769 Servet Gündoğdu (Universität zu Köln): Ondokuzuncu Asır Türk Edebiyatında Grek Mitolojisinin Temellüğü: Telmih ve Tercüme

Ondokuzuncu asır Türk edebiyatında Grek mitolojisi temalı tercüme ve telmihler modernleşen Türk edebiyatının bir öteki olarak Batıyla karşılaşma tecrübesi bakımından farklı bir ilişki formuna sahiptir. Batı edebiyatı etkileşimi sürecinde belirginleşen roman, hikâye, tiyatro, tenkid gibi nesir formunda farklı tür, konu ve formların erken pratikleri

Osmanlı İmparatorluğu'nun uzun asrındaki değişim arayışlarıyla siyasi olarak da uyumlu olduğu için büyük bir gerilim veya güçlük üretmiş görünmez. Buna karşılık başta Yusuf Kamil Paşa ve Ahmet Vefik Paşa'nın tercüme ettiği Fenelon'un Telemak'ı olmak üzere Fransız edebiyatının Grek mitolojisini neoklasik ve romantik tarzda yeniden yorumladığı eserlerin tercümeleri, Naim Fraşeri ve Selanikli Hilmi'nin Yunanca'dan Homeros tercümeleri ve son olarak Grek mitolojisi karakter ve sembollerinin Şinasi, Namık Kemal ve Hamid'in şiirlerinde telmih ve tercüme yoluyla belirmeye başlaması bazı kritik açmazlar üretir. Tercümanların bilhassa bu çevirileri yöneticilerin adalet ve ahlak bilincini, halkın ise eğitim düzeyini geliştirmek için yaptıklarını, muhtevadan ziyade edebî ve dilsel zevki önceliklerini, yaptıklarının ayıplanacak bir şey olmadığını belirtmek durumunda kalmaları, bazı mitik kelime veya problemleri belirsizleştirmeleri veya mevcut kültüre uyumlu dönüştürümleri dikkat çeker. Bu durumda onlar, Grek mitolojisinin tarihsel olarak kutsallık ve hakikat iddiası, çok tanrılı dünyası, Yunan milliyetçiliğine üretebileceği zemin gibi gerilimli bir alanı görece yumuşatmayı amaçlıyor olabilirler. Bu kısa bildiride ondokuzuncu asır Türk edebiyatında Grek mitolojisi tercüme ve yorumlamalarının sunuluş ve alımlanma şekilleri incelenirken mitolojinin ne tür bir temellük siyaseti ürettiği ve mitolojinin varlık tarzı itibarıyla bu siyasete ne ölçüde poetik bir direnç gösterdiği üzerinde durulacaktır.

## 7771 Aysima Mirsultan (Staatsbibliothek zu Berlin): Unbekannte Materialien aus der preußischen Turfan-Expedition in der Staatsbibliothek zu Berlin und ihre sprachlichen Besonderheiten

Die durch die preußischen Turfan-Expeditionen nach Deutschland gelangten Textfragmente umfassen etwa 40.000 Stücke in rund 20 verschiedenen Sprachen und Schriften. Darunter befinden sich über 8.000 Fragmente in Alttürkisch. Neben den bekannten Materialien gibt es jedoch auch eine weitgehend unbeachtete und bislang unbekannte kleinere Sammlung tschagataischer und vormoderner uigurischer Texte, die ebenfalls zu den Turfan-Fragmenten zählt. Diese Dokumente wurden von renommierten Wissenschaftlern wie Albert von Le Coq und dem Tungusologen Georg Huth zusammengetragen. Sie stellen eine wertvolle Quelle für die Erforschung der Sprache, Literatur, Religion, Wirtschaft, Geschichte und Kultur der Region dar.
Der Vortrag widmet sich erstmals ausführlich dieser bisher wenig erforschten Sammlung der Staatsbibliothek zu Berlin. Im Mittelpunkt stehen die sprachlichen Besonderheiten der Texte, die anhand ausgewählter Beispiele analysiert werden. Diese Untersuchung beleuchtet nicht nur spezifische linguistische Merkmale, sondern wirft auch ein neues Licht auf die multikulturelle und mehrsprachige Dynamik der Turfan-Region. Die Ergebnisse bieten neue Perspektiven auf die kulturellen und sprachlichen Verflechtungen Zentralasiens und erweitern unser Verständnis der historischen Verbindungen zwischen den verschiedenen Gesellschaften dieser Region.

## 7773 Atiye Gündoğdu (University of Cologne): Geç Osmanlı-Türk Edebiyatında Hikâye Anlatıcılığının Küllenen/Sönmeyen Sesi Olarak Tandırnameler

Geleneksel sohbet dairesinde özellikle kış aylarında tandır başına toplanılıp anlatılan tandırname rivayetlerinin, anlatıcı-dinleyici birlikteliğinde şekillendiği icra mekânı üzerinde yeterinde durulmamış görülür. Hikâye anlatıcılığımızın tarihinde bu anlatma geleneği, evlerde, tandır etrafında özel, mahrem denilebilecek bir alan içinde kadınlar ve çocuklar arasında icra edilmesi nedeniyle kamusal alanlarda tecrübe edilen halk hikâyeleri, meddah, mesnevi anlatıları kadar görünür kalamaz. Edebiyatımızda sözlü geleneğin masal/hikâye anlatıcılığından romancı muhayyilesine doğru arzulanan geçiş sürecinde, tandırname anlatıcıları ile romanın bizatihi kendi sesi arasında belli bir gerilim yaşanır. Tandırname anlatıcılarının beslendiği kaynaklar olarak deneyimin, rivayetlerin, fantezinin, ilmi ve fenni olmayanın değer kaybetmesiyle, tandırnamelerin kadın anlatıcıları da zamanla hükümsüzleştirilir. Tandırnamelerdeki hikâye/masal anlatıcılığından romancılığa geçiş sürecine iki eserinde yer açan  Ahmet Mithat Efendi ve Hüseyin Rahmi Gürpınar bir nevi bu hükümsüzleştirmenin gizli yasını tutar. Karı Koca Masalı'nda Ahmet Mithat Efendi roman türü ile tandır başlarında anlatılan kocakarı masallarını karşılaştırarak roman türünün asla bu lezzeti veremeyeceğini tandırnamelerin icra ortamının yemek-anlatı ilişkiselliği içinden sunar. Yazar bu eser boyunca roman türünün gelişiyle sönmeye yüz tutan, koru geçen tandırnamelerin küllerini eşeleyerek, aralarda parlayan kıvılcımları görünür kılar. Derinlerde kalan son ateş parçalarını yüzeye çıkarmakla mesut olur. Yine Gürpınar Gulyabani adlı eserinin mukaddimesinde, yazdığı bu romanı bir tandırname anlatıcısına devrettirirken, onu romancı muhayyilesiyle işleme sözünü de peşinen verir. Böylelikle tandır küllerini yeniden canlandıran körüklü bir roman yazma niyet ve sorumluluğunu üstlenir.

Bu çalışmamızda tandırnamelerin mahrem, özel bu sohbet alanına yazılı kaynaklar içinden yaklaşılarak yeme, içme, ışık, sıcaklık ve anlatmanın birbirinden ayrılamadığı çok işlevli bu icra mekânı üzerinde durulacaktır. Uzun kış gecelerinde sıcak tandır etrafında oturularak rivayet edilen bu tandırnameler ayrıca, kadının mekânla olan ilişkisi içinde dünyayı dile getirme kabiliyetini göstermesi açısından mühimdir. Evin her zamankiliğinin tam ortasına kurulan bu tandırlar etrafında ev içinde adeta yeni bir mekân zuhur eder, olası başka dünyalar inşa edilir.

## 7778 Annette Herkenrath (Uniwersytet im. Adama Mickiewicza, Poznań/Poland) & Birsel Karakoç (Uppsala University, Sweden): “Kızım” dedim “daha küçüksün” dedim “değişirsin” dedim. “Her sene” dedim “birisini seversin”: Chains of verba dicendi in spoken Turkish

This paper looks at the understudied phenomenon of verba dicendi chains in a corpus of free-flowing conversations containing informally emerging spontaneous narratives. Turkish verba dicendi have so far been studied in syntactic terms, mostly with respect to subordination (Herkenrath & Karakoç 2023). This paper undertakes a discourse-analytical investigation of verba dicendi in spoken Turkish, which has a structure different from written standards (cf. Chafe 1994) but also different from other spoken languages, such as English, inviting us to search for alternative categories.

Example (1) shows how verba dicendi can be interspersed in passages of restaged speech, which otherwise retain their syntax. They are somewhat reminiscent of discourse particles or quotative markers. The paper addresses the question of how to theorize the transition between a verbum dicendi and a quotative particle in these data.

(1) “Kızım” diyom “artık büyüdün” diyom “işte” diyom “bi şey de filan” öyle şey yaptım “arkadaşın fılan var mı?” – “He” diyo “dördüncü sınıftayken, anne” diyo “bir tane” diyo “oğlanı” diyo “sevmişim” diyo.

“My daughter” I say “you’ve grown up now” I say “ya know” I say “come on say something and so on” I did such a thing “do you have a friend and so on?” – ‘“Yeah” she says “when I was in fourth class, Mum” she says “I loved” she says “one” she says “boy” she says.’

Our data were collected in Turkish families. While the elicitational interest was originally in the children’s linguistic production, the corpus also contains rich material from co-present adults, emerging on the side. These data, which are characterised by a high degree of spontaneity, enable us to study samples of the authentic input that children can be assumed to be exposed to.

## 7780 Ali Sipahi (Özyeğin University, Istanbul): Gender of the Field: American Women in the Provinces of the Empire and the Nation-State a Hundred Year Apart

In this paper, I will discuss the experiences of the women in the field by focusing on the American missionaries in the Ottoman Empire as well as the American ethnographers in postwar Turkey. Both the missionary and anthropological enterprises were male-dominated arenas of transcultural communication both in numbers and in terms of power dynamics. Women fieldworkers mostly appeared as wives, as junior helpers, or as marginalized practitioners in the field. Not only have they been underrepresented in the literature, but they also became ‘problem children’ for their respective enterprises during the fieldwork. Undertaking an experimental comparison, I will combine my findings from two separate research projects: I will focus on an American female missionary in the 1860s and couple her experience with that of an American female anthropologist and Peace Corps Volunteers a hundred years later, in the 1960s. I will show that the acts of women, most notably their romantic relationships with local men, turned into a complication, even an embarrassment, for the circles of their more established male colleagues. Besides demonstrating the gendered dynamics within the already unequal relationship between Americans and locals, these cases will allow us to see different forms of ‘otherization’. Close readings of their experiences show that the women in question were not necessarily above structural unevenness. Finally, the subject of the debates in both periods was the tension between keeping the distance with the native vis-à-vis the acts of ‘going native’, which will give an opportunity to historicize the modalities of cultural encounter.

## 7784 Sevcan Tiftik (Istanbul Bilgi University): The Crisis Created by the Disabled Body: The Rush to Sustain Masculinity in the Contemporary Turkish Novel

Men (like other genders), whether examined in fictional worlds or everyday life, must embody the representational characteristics constructed by their community. Those who fail to fulfill this obligation are marginalized, excluded, and can even be criminalized. In my doctoral dissertation titled "Representations of Disabled Masculinities in Turkish Novels Post-2000," I analyze how masculinities in the selected novels are disciplined not only by the norms of masculinity but also by the boundaries enforced by ableism. Furthermore, all these masculinities exhibit anxiety to "sustain their masculinity despite (or along with) their disabilities." Male characters caught up in this anxiety strive to legitimize their attitudes by foregrounding their victimization, rejecting agency for their behaviors, and leading readers to believe that they were compelled into such behaviors under certain conditions.

In this paper, I will focus on how the crisis triggered by disability translates into the personal experiences of fictional characters and what strategies the male protagonists develop to cope with this crisis.

In the background of my thesis, I examine Peyami Safa's Dokuzuncu Hariciye Koğuşu, Suat Derviş's Sonu Güzel, Yakup Kadri Karaosmanoğlu's Yaban, Kemal Tahir's Köyün Kamburu, and Tarık Buğra's Küçük Ağa. The core analysis focuses on Murat Uyurkulak's Har: Bir Kıyamet Romanı, Ahmet Coşkun's Fransız Balkon, Emrah Polat's Alocu Tilki'nin Serencamı, and Turgay Yılmaz's Felç. In this presentation, I will specifically analyze the four novels that form the main body of my thesis, published between 2008 and 2014. By focusing on the male protagonists of these novels, I will discuss how masculinity is disrupted by disability and how it is attempted to be sustained under these new conditions in the context of the gender and disability politics of the period.

## 7789 Ruth Bartholomä (Essen/Germany): 'The Task is to Combine Science and Practice': Language Attitudes in Turkish Spelling Guides (İmla/Yazım Kılavuzları)

This paper examines the language attitudes manifested in spelling guides (imla kılavuzu, yazım kılavuzu) published in the Republic of Turkey since 1928. These spelling guides not only offer concrete instructions on the spelling of individual words, which are recorded in the form of long lists, but also reveal the attitudes of the editors to the spelling of modern Standard Turkish in particular. In the prefaces and more detailed explanations of the rules, mostly contained at the beginning of the works, the authors reflect, however, not only on the orthography, but often also include their views on other fields (such as the lexicon of Turkish) in their considerations. The statements also reflect attitudes to language in general, such as the question of whether a language is supposed to change or not.

The paper will look at various editions of spelling guides, some of which have been published over the years by the TDK, while others were compiled by authors with possibly different intentions. The presentation will categorise the attitudes to the topics mentioned before, which are often expressed explicitly, but sometimes only implicitly, and will additionally also look at selected examples from the words listed. The aim is to systematically analyse the phenomena occurring in the spelling guides and in this way also to highlight developments and trends that have emerged over the past almost one hundred years since the introduction of Latin script and the beginning of the standardisation of Turkish spelling.

## 7792 Özge Aksoy Serdaroğlu (Başkent Üniversitesi, Ankara): 19. Yüzyıl Türk Romanında Okur Tipleri

On dokuzuncu yüzyıl Türk romanına yansıyan okuma kültürünü ortaya koyabilmek için yazının doğuşu, okumanın tarihi, okumanın kültür ve yaşam tarzlarını değiştiren gücü, kitabın ortaya çıkışı, el yazmasından basılı kitaba geçiş süreci, bilginin kitlelere yayılımıyla demokratikleşmesinden sonraki ekonomik değişimin okuma alışkanlıklarına etkisi, yeni bilginin getirdiği yeni okuryazar alışkanlıkları, kütüphaneler, eğitimin laikleşmesi ve sonunda basılı metnin on dokuzuncu yüzyıl Avrupa toplumunda yarattığı kırılmaların politik, ekonomik ve sosyokültürel etkilerine odaklanılmalıdır. Bu çalışmada popüler ya da yazınsal, çok satan ya da hiç bilinmeyen, kadın ya da erkek yazar, Türk veya gayrimüslim yazar gibi ayrımlar gözetmeksizin on dokuzuncu yüzyıl Türk romanının tamamını kapsayan bir bakış açısıyla okur tiplerinin varlığı incelenmiştir. Okuma kültürünün kavram evreninin referansı olarak Alberto Manguel, Umberto Eco, Peter Mendelsund, Tim Parks, Leo Löwenthal gibi araştırmacıların teorik bakış açılarından

yararlanılmıştır ve okumanın on dokuzuncu yüzyıl Türk romanındaki işlevleri, etkileri, okurların özellikleri ve okur tiplerinin kurmaca anlatıyla ilişkilerine yönelik birikimi ortaya çıkarılmıştır Bu kapsamda söz konusu birikim, yüzey okur, etkilenen okur, paylaşımcı okur, karacahil, kadın okur, erkek okur başlıkları üzerinden gösterilmiştir. Söz gelimi, "Çölde Bir Sergüzeşt"te "Seher", okumanın derinliğiyle asla ilgilenmez. Anlaması ve tutarlı bir yoruma ulaşabilmesi için oldukça yoğun bir bilgi birikimi ve çalışmanın beklendiği kitapları da alacaklı bir iştahla okumaya koyulan bir arzu duyar. Okumaya yönelik bu tavrı, yüzeysel okurun özelliklerini temsil eder. Özensizce incelediği yapıtın genelinden basit bir yargıya ulaşmak, okur olarak Seher'i tatmin eder: "Garîb odur ki Seher, "Müntehabât-ı Tercümân-ı Hakîkat"ta (Tayfur) fıkra-ı muhayyelesini okumakla iktîfâ etmez, (İ'câz-ı Kur'ân)'ı da gözden geçirir, kitabı baştan baştan aşağı süzerdi. Ama lügatleri bilmez, yanlış telâffuz edermiş, ne beis var? Umûmundan mana çıkarırdı ya, kâfidir" (Ali Kemal, 2015, s.82).

## 7793 Anita András (Uppsala University): From Inflection to New Lexemes: Morphosyntactic Evolution in Karaim under Language Contact

The present study explores the emergence of certain lexicalised word forms in Karaim, with a focus on their distinctive morphosyntactic and semantic features within the context of Turkic languages. A key aspect of this study is the possible impact of non-Turkic languages, specifically Hebrew, Lithuanian, and surrounding Slavic languages in forming these lexical items.

Despite retaining many linguistic traits characteristic of Turkic languages, Karaim, especially its western varieties, exhibit certain non-Turkic morphosyntactic features, likely driven by contact with these external linguistic systems. This research delves into the possible reason(s) behind the functional shifts of some of these suffixes, such as the present participle {-Adogon}, e.g. SWKar. qazadoɣon 'shovel' ⟵ qaz- 'to dig', and verbal noun {-mA}, e.g. NWKar. yonma abaq 'carved idol' ⟵ yon- 'to carve'. Over time, these suffixes, besides their well-established roles, have taken on new functions, acquiring both additional inflectional and derivation-like properties, where the latter has contributed to the emergence of new lexical items.

Recent advancements, including the discovery and digitisation of Karaim Biblical manuscripts in the Middle Turkic Database at Uppsala University, provide an opportune moment for a reevaluation of the additional functions of some of these inflectional categories. The study takes into account all three varieties of Karaim to provide a comprehensive analysis of these linguistic developments within the language. It also highlights the influence of language contact in driving morphological innovation, offering an important contribution to the discussion on the evolution of Turkic languages and their interactions with non-Turkic linguistic systems.

## 7796 Güneş Sezen (Özyeğin University, Istanbul): Medenî Kanunu'nun İzinde Türkçe Roman

1917 Hukuk-ı Aile Nizamnamesi ile 1926 Türk Medenî Kanunu'nun ilanı sürecinde önce İmparatorluğu'n ve ardından Cumhuriyeti'n en temel tartışmalarından biri olan aile, evlilik, nüfusun kontrolü ve devletin modernleşme paradigmasındaki konumunu en net görebildiğimiz metinler arasında siyasi tartışmaların yansıdığı köşe yazıları dışında kurmaca metinler yer alır. Reşat Nuri gibi cumhuriyet romanının kurucu isimlerinin yanı sıra edebiyat kanonunda başka metinleri ile dikkati çeken örneğin Mehmet Rauf'un veyahut kanona pek dahil edilmemiş ama döneminde okunan isimlerinin kurmacalarında aile, evlilik, boşanma, kadının ve erkeğin evlilikteki hakları tartışmasını sık sık yürüttükleri görülmektedir. Kabulünün 100. yılı yaklaşan Türk Medenî Kanunu'na ilişkin tartışmaların, neredeyse 100 yıl önce hangi açılardan destek bulduğu hangi açılardan dolaylı tepkiler aldığına odaklanacak olan bu bildiri, toplumsal dinamikleri anlamak ve tartmak konusunda edebiyatın potansiyelini yeniden masaya yatırmayı amaçlamaktadır. Mehmet Rauf'un Son Yıldız romanı başta olmak üzere erkek ve kadın karakterlerin bilhassa kadın erkek eşitliği ve boşanmak konularını ele alışlarındaki kanuna ve inkılaplara açık desteklerin veya örtük eleştirilerin nasıl yapıldığının üzerinde durulacaktır. Ancak bunu yaparken yazarların devletle ve yöneticilerle özellikle nasıl ilişkilendiklerini anlamak için de kişisel yaşamları ve networklerini de anlamak önemli olacağından anı veya otobiyografi/biyografi cinsinden metinlerle de söyleşmek dönemi anlamayı daha mümkün kılacaktır. Çünkü tüm bu tartışmaları yazan bilhassa erkek yazarların aldıkları tutumun, kendi kişisel kültürel bagajlarından çok, hatta bazen bunun aksine politik tavırları ile ilgili olduğu daha rahat anlaşılabilecektir.

## 7797 Toygun Altıntaş (Freie Universität Berlin): The Road Not Taken: Armenian Reform and Ottoman Policy, 1878–1883

The Treaty of Berlin is often taken as a turning point in the internationalization of the so-called "Armenian Question" as it called for the application of a series of administrative reforms to ensure the participation of Ottoman Armenians in local governance and the aredressal of their most acute grievances. The negotiations in Berlin and the ensuing treaty indeed set off a long process that would mark important changes in the Ottoman regime of ethnicity and the marginalization of Ottoman Armenians in the following decades. The workings and outcome of that process, however, was by no means predetermined. This paper examines the numerous commissions reports, petition summaries, and regional surveys of the Ottoman and British governments as well as the Armenian Apostolic Patriarchate in order to trace the contested and convoluted process by which the question of reform was raised, negotiated, stalled, and sidelined. It posits that the principal actors were not just government or consular officials, but also included regional nobility, landed and landless peasants as well as clergymen. It further suggests that the shelving of the reform agenda did not signal a return to the status quo; instead the Ottoman government's – largely informal – methods of suppressing Armenian dissent anticipated and partly served as the scaffolding for what was about to become a quintessentially modern and nationalist politics of supremacism and marginalization.

## 7799 Jeanette Kilicci (University of Vienna) & Christoph Reuter (University of Vienna): Shared (folk) songs in the centre of conflict and their role in cultural memory and trauma

Background: Music can be employed as a potential instrument for the advancement of community cohesion, particularly in circumstances of crisis and conflict. It can serve as a vital resource in the process of fortifying and supporting individuals, not only during periods of war or conflict, but also in the context of trauma. Furthermore, it can be employed as a means of maintaining cultural memory.
Research Question/Aim: This research examines the role of the contentious (folk) songs such as "Sarı Gelin", "Turnam Gidersen Mardine" and "Sebebim Aşk" in preserving cultural memory and expressing trauma within the Armenian minority in the diaspora. The study compares the Turkish and Armenian versions of the song among individuals from both backgrounds living in Vienna, by means of an interdisciplinary approach that includes oral history, surveys, and physiological reactions.
Methods and expected findings: The study compares the Turkish and Armenian versions of these songs among individuals from both communities residing in Vienna, with a particular focus on the Armenian minority. The methodology employed is interdisciplinary, integrating oral history, survey, physiological responses and linguistic analysis of lyrics as also an analysis of online comment sections under the selected songs. The findings will contribute to an understanding of the role of music in memory and trauma. They will demonstrate the potential of music to foster resilience, preserve cultural identity, and address shared trauma, including the elicitation of physical reactions during listening.

## 7802 Gulbin Kiranoglu (TU Dortmund): Unveiling the invisible: Exploring Converts and their Descendants in Turkish Literature and Cinema

This article investigates the concept of passing in Turkish literary and cultural texts, focusing on the forced assimilation of Islamized Armenians and Greeks during and after the late Ottoman and early Republican periods. By analyzing Fethiye Çetin's memoir My Grandmother and Yeşim Ustaoğlu's film Waiting for the Clouds, the study explores passing as a survival mechanism and a critique of Turkish nationalist ideologies that emphasize ethnic and religious homogeneity. Drawing on critical Turkishness studies and theories of postmemory, the article highlights the intersection of trauma, memory, and identity. It interrogates how nationalist discourses suppressed minority histories, relegating Islamized Armenians and their descendants to lives of invisibility and silence. By centering personal and familial narratives, the article challenges binary notions of "true" ethnic identity versus deceptive assimilation, revealing the nuanced ways passing operates as both complicity and resistance. The study situates these narratives within broader discussions of minority erasure in Turkish historiographies and links the act of passing to public silences that persist in national histories. Ultimately, the article contributes to debates on identity, memory, and recognition, advocating for a more inclusive understanding of Turkishness.

## 7803 Yavuz Köse (University of Vienna): The (Un)published History of the Armenians

Rıza Nur (1879–1942) is one of the most controversial figures in late Ottoman and early Republican history. Known for his rivalry with Atatürk, which led to his self-imposed exile and marginalization in the 'new Turkey,' Rıza Nur has recently experienced a revival. Several of his previously unpublished works, primarily literary, have been translated and published.
His work Ermeni Tarihi, written between 1914 and 1923 but never published, is now being released by two publishers in the autumn of 2024. Ermeni Tarihi provokes strong reactions due to its hateful, racist, and xenophobic content. Surprisingly, both editions lack any critical apparatus or contextualization.
Although marginalized during his time, Rıza Nur anticipated many positions of Turkish (ultra-)nationalism that persist in various forms today. He intended Ermeni Tarihi as the first in a series on the histories of non-Turkish peoples, aimed at educating Turks about supposed threats to their existence. He presented this work as a patriotic service, providing arguments to 'defend their rights' against perceived efforts to 'exterminate the Turks' (Türk'ü yok etmek). At its core, Ermeni Tarihi is a justification text designed to deny Armenians any right to exist in the 'new' Turkey.
This talk will contrast these recent publications with a critical online edition and analyze Rıza Nur's working methods, use of sources, and argumentative strategies, based on the Ottoman original.

## 7804 Mehtap Tosun (Ruhr University Bochum): Building A Counter-Memory in Diasporic Spaces: Commemoration Practices of Kurdish and Turkish Alevis Communities in Germany

This research examines the framing and practices of commemoration of the experience of collective violence in diasporic communities from Turkey. The commemorative practices of the Kurdish and Turkish Alevis diaspora communities in Germany will be examined as examples.
The relationship between diaspora and collective memory is established through the remembrance of history and the sharing of memories of certain past experiences with subsequent generations. Diasporas mobilize around traumatic events such as genocides and massacres and engage in a variety of practices and activities to commemorate past massacres that may have led to the formation of the diaspora. This research examines massacres in Turkey's recent history through the commemoration of the Dersim Massacre (1938), the Maraş Massacre (1978) and the Madımak Massacre (1993) in Germany. It's well known that these atrocities, which have been commemorated by diaspora communities for years, are not freely remembered in the homeland due to a ban by the Turkish state.
This research aims to provide an understanding of how the politics of memory and identity play out in the diasporic context. Based on this, the following questions will be raised: How Kurdish Alevis and Turkish Alevis diaspora communities in Almanya commemorate the Dersim genocide, Sivas and Maras massacres? How do diaspora narratives relate to collective memory, identity and commemorative culture? What spatial and generational dynamics are at play in these processes? Do these communities have their own traditional patterns of remembrance that help to determine the practices of commemoration? Are references made to earlier experiences of violence in order to make sense of the modern experience of massacre?To answer these questions, archival research on past and present sites and practices of commemoration of these massacres in Germany, as well as oral history and in-depth interviews, will guide the research.

## 7807 Gülşah Başkavak (Acıbadem University & Orient-Institut Istanbul): From Scalpel to Robotic Surgery: Technological Change, Healthcare, and Surgeons in Turkey

The history of surgery is deeply intertwined with technological progress, with continuous technological advancement redefining the scope of medical practice. The trajectory of surgery reveals a continuous pursuit of precision, safety, and efficiency, while robotic surgery marks the most recent paradigm shift. Since the early 2000s, robotic systems have revolutionized surgical precision, reduced complications, and shortened recovery times. The da Vinci Surgical System, a global symbol of this transformation has redefined surgical practice, enhanced minimally invasive techniques, fundamentally altering the surgeon's role and the dynamics of the operating room. The spread of robotic surgery has also extensively affected surgical practice in Turkey, reflecting Turkey's integration into global medical industry. This is also reflected in how robotic surgery is used in advertising private healthcare, and in the demands and perceptions of the patients.

More recently, artificial intelligence (AI) has emerged as a transformative force in surgical innovation. In many parts of the World, as in Turkey, these developments are reshaping the surgical profession, challenging traditional skill sets, and raising ethical and professional questions. The introduction of AI-driven systems also sparks debates about the surgeon's autonomy, accountability, and evolving professional identity in the face of machine-assisted and potentially autonomous procedures.
This study provides a sociological analysis of these transformations in surgical practice in the Turkish context. Adopting a descriptive and critical approach, it explores how these transformations intersect with healthcare infrastructure, surgeons' skills, professional autonomy, and the broader dynamics of the healthcare system. Using a sociological lens, the study critically evaluates the future trajectory of surgery and medicine in Turkey, emphasizing the implications of AI and robotics for the surgical profession. It particularly highlights the potential impacts of increased automation and the evolution of skill acquisition in this field.

## 7811 Abdoulaye Ibrahim Bachir (University of Bayreuth): Muslim aid brokerage: Exploring Muslim humanitarian aid and charity practices from a brokerage perspective

This paper, based on empirical data collected between 2021 and 2023 through a case study of the Humanitarian Relief Foundation (IHH), a transnational Turkish Muslim NGO, introduces the concept of Muslim aid brokerage. Through this concept, the paper seeks to provide an analytical framework aimed at developing a new perspective on the understanding of Muslim humanitarian and charity organizations by focusing on the meanings that actors attribute to their practices. Drawing inspiration from the concept of aid brokerage, as developed by scholars in development studies and anthropology, including Thomas Bierschenk, Jean-Pierre Olivier de Sardan, David Lewis, and David Mosse over the past decade, Muslim aid brokerage proposes an alternative lens for analyzing the emerging aid models of Muslim humanitarian and charity organizations. These actors play the role of intermediaries by bridging individual Muslim donors and aid recipients. The concept also examines its social and political implications by highlighting the emergence of these intermediary practices among Muslim societies and communities worldwide.

## 7813 Henning Sievert (Universität Heidelberg): Arbeitsmigration aus dem Westen ins Osmanische Reich? Grenzüberschreitungen zwischen Reichen und Religionen am Beginn des 19. Jahrhunderts

Der Vortrag behandelt die Charakterisierung von Einwanderern aus West- und Mitteleuropa ins Osmanische Reich, die seinerzeit als Renegaten bezeichnet wurden. Es geht dabei nicht um einen Religionsübertritt, wie wir ihn heute verstehen könnten, sondern um das Überqueren mehrerer politischer, sozialer und rechtlicher Grenzen. Was veränderte sich dabei für die einzelnen? Was für Abgrenzungen, Loyalitäten und Umflechtungen, Chancen, Haltungen und Wahrnehmungen spielten hier eine Rolle?
Während Konversion zum Islam etwa im 17. Jahrhundert triumphalistisch inszeniert wurde, suchten die Herrschenden dasselbe Phänomen im Laufe des 19. Jahrhunderts zunehmend unter den Teppich zu kehren. Was geschah aber inzwischen? Zwischen diesen gegensätzlichen Haltungen lagen um 1800 die Existenzkrise des Osmanischen Reiches und revolutionäre Umbrüche in ganz Europa.
Für die Untersuchung gerade vor der zweiten Hälfte des 19. Jh. besteht eine Schwierigkeit darin, dass die sogenannten Renegaten keine distinkte Gruppe bildeten und in türkischen oder arabischen Quellentexten in der Regel unsichtbar blieben. Eine besondere Gelegenheit bieten daher die Aufzeichnungen des Reisenden Ulrich Jasper Seetzen, der sich bei seinem Aufenthalt in Konstantinopel und Kleinasien 1802-03 besonders für Renegaten, ihre Lebensumstände und Motivationen interessierte. Seine Beschreibungen und Wahrnehmungen sollen mit osmanischen Perspektiven unter der Herrschaft Selīms III. zusammengebracht werden.

## 7828 Ceren Deniz (Max Planck Institute for Social Anthropology, Halle): An Airport Project Undone: Narratives of Worth, Economy and Development in a 'Left-Behind' Anatolian Province

This talk explores public discussions in Çorum, a taşra city in Anatolia, focusing on the long-delayed airport project that has remained unfinished for 30 years. Despite advancements in the machinery sector and export revenues over the last two decades, Çorum continues to be framed by narratives of being left behind, particularly in relation to the worth of the city and its people. These perceptions are closely tied to Turkey's broader socio-economic trajectory and regional disparities.
The term taşra, often used to describe areas beyond Turkey's major cities, oversimplifies the vast cultural and socio-economic diversity of Anatolia. It perpetuates stereotypes of provinces as resistant to change, socially stagnant, and generally less appealing than urban centers. Since the 1950s, internal migration has driven industrialization and modernization in metropolises, marginalizing smaller cities like Çorum in population and regional policies. However, since the 1990s, some Anatolian provinces have joined global production chains, with central Anatolia emerging as the political base of the ruling party.
Through ethnographic research conducted in Çorum from 2015–2016, I examine how the absence of an airport is perceived, experienced, and negotiated by locals. I argue that narratives of worthlessness reflect shifting class dynamics as the city integrates into global production networks, while polarized discourses of worth obscure these transformations. These narratives offer insight into the complex interplay of industrial progress, socio-political identity, and enduring perceptions of marginalization.

## 7833 Sinem Kavak (Lund University, Sweden): Seasonal Migrant Farm Workers at the Nexus of Production and Social Reproduction in Contemporary Turkey

This paper focuses on migrant agricultural workers in the dynamic interplay between the spheres of production and social reproduction under rapidly changing land/labour regimes, cross-border and intra-country migratory movements, and diverse governance regimes in small- and medium- size rural and urban towns. This interplay, situated in the overlapping crisis of neoliberal rural systems and food/environmental/climate emergencies, as well as conflict and disaster displacement in Turkey, has had devastating effects on diverse groups of seasonal labourers, refugee/migrant workers in particular.
We approach the interplay between the spheres of production/social reproduction primarily in terms of its gendered impacts on women's labour, but we also argue in this paper that the production/social reproduction nexus should be formulated in a more broader way. This means understanding these impacts by highlighting intra-household, intergenerational relations as well as kinship/community dynamics. This not only breaks down the gender- and generation- based household as a 'black box' (Ellis 2008, White 2020), but also allows us to see how the household as a unit supports, reproduces or counteracts these impacts. In addition to that, we argue that, beyond care, rituals are significant to understand the interplay.
Our work explores the gendered and generational experiences/practices of different groups of agricultural workers, such as minority and displaced Kurds/Arabs, Syrians under temporary protection and local workers. The analysis is primarily based on qualitative field-level data from various case studies of seasonal and migrant agricultural labour. In addition to secondary sources, our data is also based on interviews with various local actors, such as local government members, migration officers, trade unions, I/NGOs, small farmers and the like.

## 7834 Aliosha Bielenberg (University of California Berkeley, USA): Agios Sozomenos: A Site of Plurality?

This paper revisits an old concern of Cypriot studies, the 'linobambakoi' or so-called "crypto-Christians." I present a new case study of Agios Sozomenos, a mixed village not too far from Nicosia, the capital of Cyprus. I begin with an example drawn from my ethnographic work of "syncretic" worship of the village's namesake, Saint Sozomenos, and then situate this case within the longer history and built/natural environment of the village. Specifically, I consider the current worship of both Greek- and Turkish-Cypriots at the cave chapel of Saint Sozomenos, who gave his name to this village after his death in the ninth century. I discuss how the cult that developed drew in first Greek Orthodox, then various Latin worshippers, and ultimately became a point of reference for the Turkish Cypriot community that grew in the village after the Ottoman conquest of Cyprus in 1571. This shared worship continues today, but the village itself was abandoned in the intercommunal violence of 1964, a division which hardened into a separation of the communities between 1974 and 2004. I present the multiple layers of both conflict and coexistence that come together around this one saint and one cave in this village in Cyprus, as a way to consider broader questions about the how people construct relations to the past in relation to politics of the present. Finally, I argue that this case pushes our paradigm of

"religion" and "syncretism" and end with some reflections on how we might therefore rethink the larger concept of "Greek Islam" in relation to the lived experience of people like the Cypriots of Agios Sozomenos.

### 7840 Fatma Sultan Bozkurt (Istanbul Technical University) & Nilay Özlü Karaca (Istanbul Technical University): Sultans' Portraits and Landscape Paintings of Konstantin Kapıdağlı as Symbols of Dynastic Power and Imperial Glory

In Europe, portraiture and landscape paintings are known to have produced as signs of power and showcases of the wealth of the elites and landowners, as well as rulers. During the modernization period, the Ottomans started using ruler portraiture as a tool of propaganda and a sign of power as well. By the early 19th century, under the patronage of Selim III, Ottoman-Greek painter Konstantin Kapıdağlı painted western-style portraits of the Ottoman sultans. Kapıdağlı produced a series of portraits of all Ottoman sultans from the foundation of the empire until the 19th century. These paintings were sent to the Ottoman representatives in England to be engraved, reproduced, and given to the high-ranking officials.

The portrait series are accompanied by vignettes depicting certain landscapes. These landscape paintings were depicting a specific event and/or place symbolizing the reign of the relevant sultan. There is very limited research on the use of landscape as a propaganda tool and power symbol in the Ottoman Empire. This study aims to reveal the place of land and landscape in the representation of sultanic power and stately grandeur during the Ottoman modernization by examining the landscape paintings in the vignettes included in the portraits of 28 sultans in the 'Young Album'. Offering a close reading of these images, this research shows that the Ottoman dynasty used landscape images of Istanbul and other parts of the empire as a genealogical representation and propaganda. Accompanying sultans' portraits, these landscapes create a powerful dynastic image through the representation of vast imperial landscapes and provide us an understanding of the Ottoman gaze towards various cityscapes of Istanbul.

### 7842 Hilal Cemile Tümer (UC Berkeley, USA): "May it be presented from our destitute island to the sublime state": New Perspectives into Greek-Ottoman Relations through the Ottoman Embassy in Athens

In Biography of an Empire, Christine Philliou posited that against the backdrop of major crises of 1820s, "a new political culture emerged in Istanbul in 1832 where two worlds, Ottoman politics and intra-European contest for power and influence, fused" into each other. In this paper, I contend that this political culture extended to the Aegean where a competition for land, influence and power tied the Kingdom of Greece, Ottoman Empire and Europe in a matrix of relations. In the face of a new rival, the Ottoman governance realized at least two things: First, a new threshold between the empire and Europe had appeared in the Aegean in the 1830s. Secondly, and most idiosyncratically, the situation of the Muslim "former subjects" who remained in the Kingdom of Greece bound the Ottomans to their former lands and established a new realm for intervention. I examine the intersection of Greek and Ottoman relations through a distinct product of this new political culture: the Ottoman embassy in Greece. From its inception in 1840 until 1916, this mid-tier embassy stood at the heart of Greek-Ottoman relations which shaped the domestic and foreign policies of both states, especially since Greece continued to expand at the expense of the Ottoman Empire and configure its politics around it. While the legation in Athens never achieved the premier status of counterparts in London or Paris, the challenges specific to Greece as a successor state to the Ottomans demanded diplomatic finesse. By focusing on instances of settling border disputes, property compensation for displaced communities, and intervention on behalf of the Muslim population in the Kingdom of Greece, I analyze the distinctly "post-Ottoman" experiences of this embassy through a selection of documents from the Ottoman State Archives, shedding light on the complex political and diplomatic landscape that unfolded during this period.

### 7848 Gülfem Alıcı (Universität Hamburg): The Mystical Sources of İbrāhīm Ḥaḳḳı Erżurūmī´s Maʿrifetnāme

This paper examines the Sufi sources of the encyclopaedic work Maʿrifetnāme ("Book of Gnosis") written by the Ottoman polymath and mystic İbrāhīm Ḥaḳḳı Erżurūmī (d. 1194/1780 ). The Maʿrifetnāme is known to be one of the most widely read and important texts in the Ottoman Empire since the 18th century and belongs to the rare encyclopaedias written in Ottoman Turkish. İbrāhīm Ḥaḳḳı states that he benefitted from 400 books to complete his magnus opum in 1170/1757.

It is remarkable that the studies dealing with İbrāhīm Ḥaḳḳı Erżurūmī's understanding of Sufism consist of general information even about the sources and books he used for the mystical sections of his Maʿrifetnāme. The presentation aims to reveal the Sufi sources and works that Erżurūmī adapted in his master work in order to a) explore the mystical thought and practices that were systematically disseminated in the Ottoman society from the 18th century onwards, and b) gain new insights into Erżurūmī's mystical world of thought, about which, despite of the scholars' great popularity, astonglishly, only vague information exists.
By focusing on the fifth chapter of the Maʿrifetnāme, which is the longest and most comprehensive part of the encyclopaedia, the paper aims to contribute to a deeper understanding of Erżurūmī's Sufi background, the reasons for his choice of sources and his approach that will provide new details on the Sufi traditions by which the mystic was influenced immediately.

## 7856 Mevlüt Erdem (Hacettepe University, Ankara): The Rise and Fall of the Second Person Singular Imperative Morpheme -GIl in Old Anatolian Turkish

The imperatives are grammatical structures that allow the speaker to prompt the listener(s) to carry out a specific action. The imperative is the most common way to express commands in languages and covers directive speech acts with a variety of functions such as requests, advice/instructions, invitations, conditions, threats, and more (Aikhenvald, 2010).
In modern Turkish, the second-person singular imperative is morphologically unmarked. However, in historical stages of Turkish, the second-person singular could be either unmarked or marked with the suffix -GIl. In Orkhon Turkic, both forms were used (Tekin, 1968). Many studies in Turkology indicate that the -GIl suffix added an emphatic function to the sentence (Erdal, 2004; Johanson, 2021; Tekin, 2003:179). During the Middle Turkic period, the use of the -GIl suffix became more widespread. The second-person singular imperative suffix continued to be actively employed in Old Anatolian Turkish (OAT). The usage of the suffix varies across OAT texts. In some works (Yılmaz, Demir & Küçük 2013), it is described as the default / unmarked for singular second person singular imperative marker, while in others (Cemiloğlu, 1994), it is considered secondary (marked). It should be particularly noted that the imperative suffix -GIl is not used for emphasis in OAT. During the Ottoman Turkish period, the use of the suffix disappeared, and unmarked second-person singular forms became the standard marker.
This study compares the suffix -GIl with unmarked second-person singular imperative forms especially in OAT texts and focuses on the reasons for the disappearance of the -GIl suffix in terms of markedness, iconicity, and language contact.

## 7862 Özlem Deniz Ahlers (Johannes Gutenberg University Mainz): Seyāhat-nāme'de Kaydefa Heykeli ve Çitlembik Ağacı: Doğa, Sanat ve Mitolojik Zamanın İzinde

Bu sunum, Evliyā Çelebi'nin Seyāhat-nāme'sinde Kaydefa Ana'ya atfedilen olağanüstü bir ağaç ve heykelin, doğa ile sanat arasındaki ilişki bağlamında analizini amaçlamaktadır. Kadifekale'de konumlanan bir tılsım olarak tasvir edilen ve Evliya tarafından Çitlembik'e benzetilen ağaç, doğal hazineleri ve kutsal alanları koruyan mistik bir sembol olarak öne çıkmaktadır. Benzer şekilde, bu alandaki Kaydefa heykelinin tılsım olarak tasviri ile Evliyā'nın doğa ve sanatı birbiriyle yan yana getirdiği bir kutsal alan işaretlemektedir. Heykel, mitolojik bir kadın figürünün estetik ve zarafetini yansıtırken, aynı zamanda doğanın koruyucu bir unsuru olarak ele alınmaktadır. Kaydefa Ana heykelinin tasviri, on yedinci yüzyılda yaşamış bir gezginin bir heykeli kendi duygu dünyasıyla ifade etmesinin nadir bir örneği olarak değerlendirilebilir.
Bu anlatı, Seyāhat-nāme'nin dokuzuncu cildinde yer almakta ve 44b numaralı manuskript sayfasında bulunmaktadır. İzmir çevresindeki kalelerin ve bu kalelerle bağlantılı efsanelerin tasvirine ise 42a numaralı sayfada başlanmaktadır. Tılsımların bulunduğu kalenin tarihine dair efsaneler, anlatının mitolojik zamanına göndermeler yapmakta ve Evliyā Çelebi'nin mitolojik anlatılarının önemli kaynaklarından biri olan İskender-nāme ile ilişki kurduğunu göstermektedir.
Sunumda, ağacın iyileştirici ve koruyucu özellikleriyle doğanın kutsal bir temsilcisi olarak konumlandırılması ile heykelin sanatsal ve efsanevi boyutları bir arada değerlendirilecektir. Evliyā'nın ağacı, tazeliği ve mistik nitelikleriyle tasviri ve heykelin canlı bir varlık gibi betimlenmesi, Seyāhat-nāme`de sanatın anlatıdaki işlevine dair yaratıcı bir yaklaşımı sergilemektedir.

Bu yaklaşım, Evliyā'nın çağdaş gözlemleri, halk anlatıları ve mitolojik geçmişi üç zaman düzleminde birleştirerek kurguladığı anlatı yapısını; Evliyā Çelebi'nin Osmanlı seyahat edebiyatındaki özgün anlatı stratejilerini ve kutsallık atfedilen mekanların sunduğu edebi imkanları içermektedir. Anlatıda ağacın dallarından alıp yakanların cezalandırılması Evliyā'nın doğanın korunmasına yönelik geliştirdiği bir metafor olarak modern çağdaki doğa-insan ilişkisi tartışmaları için ilham verici bir kapı aralamakta, Seyāhat-nāme'nin anlam katmanlarının çok sesliliğine katkı sunmaktadır.

## 7920 Ferenc Csirkés (University of Birmingham): Ottoman Turkish as a Confessional and Linguistic 'Other' in Safavid Iran

The paper discusses a Turkish 'exhortation', or 'sermon' (mawʿiẓa and khuṭba) inserted by the otherwise largely unknown Muḥammad Shāhī al-Ḥusaynī al-Nūrbakhshī into his Tuḥfat al-mādiḥīn, a hitherto unpublished treatise which he wrote in Persian and dedicated to the last Ṣafavid ruler, Shah Sulṭān Ḥusayn (r. 1694-1722). The treatise is against Sunnism and praises the twelve Shiite Imams, justifying the cursing of their enemies. The Turkish insertion is presented as written by a fictitious Ottoman preacher. Instead of denying ostensibly Shiite allegations that Caliph ʿUmar I (r. 632-644) broke wind during prayer or succumbed to other bodily needs, which would render the prayer ritually void, the preacher comes up with excuses worded in an extremely ornate style. The tension between the high rhetorical style of the sermon and the banality of its subject renders the piece a farce. Considering its place within the Tuḥfat al-mādiḥīn, I will demonstrate that this possibly pseudo-Ottoman text presents Ottoman Turkish as belonging to the confessional and linguistic 'Other'. I argue that, on the one hand, this is clearly a departure from previous language ideologies of Turkish in Iran in the Ṣafavid period, which treated the Ottoman and Iranian Turkish literary traditions as a continuum, and on the other hand, this can be contextualised against the background of the ascendance of Twelver Shiite scholars at the Ṣafavid court.

## 9001 Toprak Arı (Johannes Gutenberg University Mainz): Dede Korkut Hikayeleri Kanlı Koca Oğlu Kan Turalı Hikayesinin Feminist Edebiyat Eleştirisi Çerçevesinde Okunması

Feminist edebiyat eleştirisi, metinlerdeki toplumsal cinsiyet rollerini, kadın karakterlerin temsillerini ve patriyarkal sistemin anlatıya nasıl yansıdığını inceleyen bir yaklaşımdır. Bu eleştiri yöntemi, edebi eserlerde kadınların nasıl konumlandırıldığını sorgulayarak, ataerkil yapılar içinde kadınların sesini, deneyimlerini ve varlık biçimlerini görünür kılmayı amaçlar. Dede Korkut Hikâyeleri gibi geleneksel ve destansal anlatıları, erkek egemen söylemin hâkim olduğu metinler olarak değerlendirilse de, bazı kadın karakterler bu yapıyı kıran güçlü figürler olarak karşımıza çıkmaktadır.

Dede Korkut Hikâyeleri, 14-15. yüzyılda anonim olarak yazıya geçirilmiş olsa da, kökenleri sözlü kültüre dayanan ve Türk toplumlarının özellikle de Oğuzların sosyo-kültürel yapısını yansıtan anlatıları içinde barındırmaktadır. Bu hikâyeler, büyük ölçüde patriyarkal değerlerin hâkim olduğu bir anlatı evrenine sahip olmasına rağmen "Kanlı Koca Oğlu Kan Turalı" hikâyesindeki Selcan Hatun karakteri, geleneksel kadın rollerinin dışına çıkarak güçlü, savaşçı ve iradeli bir figür olarak dikkat çekmektedir. Bu çalışma, Selcan Hatun karakteri başta olarak Kanlı Koca Oğlu Kan Turalı hikayesini feminist edebiyat eleştirisi bağlamında incelemektedir.

İslamiyet sonrası geleneksel Türk destanlarında kadınlar genellikle edilgen olup evlilik ve annelik rolleriyle sınırlandırılan bireyler olarak ele alınırken, Selcan Hatun erkek egemen anlatılardaki pasif kadın temsillerine meydan okuyan bir figür olarak karşımıza çıkmaktadır. Avcılıkla uğraşan, okçuluk gibi hünerlere sahip ve lafını söylemekten geri durmayan yapısı ile alp tipi bir karaktere sahiptir. Bu bağlamda, çalışma Dede Korkut Hikâyeleri'ndeki kadın temsilini eleştirel bir perspektiften değerlendirerek, erken dönem Oğuz-Türk toplumunda kadınların nasıl konumlandırıldığına dair bakış açılarına bir argüman daha sunmayı amaçlamaktadır.

Bu çalışma, Dede Korkut Hikâyeleri'nin toplumsal cinsiyet bağlamında nasıl okunabileceğine dair eleştirel bir çerçeve sunacaktır. Böylece, erken dönem Türk edebiyatında kadın temsillerinin çeşitliliği ve toplumsal yapılarla ilişkisi daha iyi anlaşılacaktır.

## 9002 Cahide Altundal (Johannes Gutenberg University Mainz): Türkçenin Cinsiyetsiz Bir Dil Olması Açısından İncelendiğinde, Sait Faik'in "Louvre'dan Çaldığım Heykel" (1934): Semaver Eserinde Homoerotizm

Bu sunum, Sait Faik Abasıyanık'ın Semaver (1934) kitabında yer alan "Louvre'dan Çaldığım Heykel" adlı hikâyesini, homoerotik izlekler ve Türkçenin cinsiyetsiz yapısı bağlamında ele almaktadır. Türkçede zamirlerin ve sıfatların cinsiyet belirtmemesi, anlatılarda cinsiyet kimliğini belirsizleştiren bir etki yaratırken, anlatıcının arzusunu daha soyut ve yoruma açık hâle getirmektedir. Bu çerçevede, anlatıcının Louvre Müzesi'nden "çaldığını" söylediği heykelle kurduğu bağ, homoerotik bir duyarlılık içermekte, ancak dilin cinsiyetsiz yapısı nedeniyle bu arzu dolaylı ve örtük bir şekilde ifade edilmektedir.
Sunumda öncelikle, hikâyenin homoerotik bir alt metin taşıyan unsurları incelenecek, anlatıcının bedene duyduğu estetik hayranlığın queer okumalar açısından nasıl değerlendirilebileceği tartışılacaktır. Ardından, Türkçenin cinsiyetsiz yapısının bu tür anlatılara sağladığı anlatı esnekliği ele alınarak, anlatıcının heykelle kurduğu ilişkinin zamirlerin belirsizliği nedeniyle nasıl farklı perspektiflerden yorumlanabileceği üzerinde durulacaktır. Son olarak, Sait Faik'in edebiyatında homoerotik izleklerin genel çerçevesi çizilerek, Louvre'dan Çaldığım Heykel'in queer edebiyat bağlamında nasıl okunabileceği değerlendirilecektir. Bu çalışma, dilin cinsiyet kimliği üzerindeki etkisini tartışmaya açarak, Türkçedeki cinsiyetsizlik olgusunun edebî metinlerde nasıl bir anlatı stratejisine dönüştüğünü göstermeyi amaçlamaktadır.

## 9003 Özlem Sultan Çolak (University of Vienna): Shifting Margins: Ottoman Migration to Argentina and its Absence in Historiography

This study investigates the marginalization of Ottoman migration to Argentina in historical scholarship, probing the reasons behind its limited visibility and historiographical neglect. Argentine migration studies have traditionally prioritized European migration flows- especially from Italy and Spain- while migrants from the Ottoman Empire have received scant attention. While Ottoman migration to North America has received scholarly attention through works by Kemal Karpat and David Gutman or Levantine diaspora with works by Stacy Fahrenthold, Argentina remains comparatively understudied. One contributing factor is numerical: Ottoman migrants represented a smaller demographic group than their European counterparts. However, this alone does not explain their historiographical absence. Often subsumed under the homogenizing label "Los Turcos," Ottoman migrants – Armenians, Arabs, Sephardic Jews, and others – were stripped of ethnic and religious specificity in both public perception and archival classification. Moreover, the absence of Ottoman migration in Argentine historiography might also stem from disciplinary boundaries: Ottoman history is often geographically delimited to the Middle East and Balkans. In contrast, Latin American history tends to foreground transatlantic (primarily European) connections. As a result, this migration corridor falls between the cracks of both historiographical traditions. This presentation, situated within the early stages of a doctoral project, does not claim definitive answers but proposes a critical reflection on neglected narratives and future lines of inquiry. What does this absence reveal about the epistemological boundaries of national historiographies? How have archival practices, institutional priorities, or implicit assumptions about where Ottoman history "belongs" contributed to this silencing? This paper seeks to resituate Ottoman diasporic experiences within the broader tapestry of Latin American migration histories by interrogating the entanglement of visibility, categorization, and historiographical conventions.

## 9004 C. Ozan Ceyhan (Istanbul): Presentation of Muteferriqa

## 9005 Mieste Hotopp-Riecke (Institut für Caucasica-, Tatarica- und Turkestan-Studien [ICATAT], Magdeburg): QIRIMLI MIRAS: Crimean Tatar cultural heritage in Germany. A reservoir in between hybrid war, science and resilience in exile.

The 20th century is described as the "century of deportations and genocides" in science and politics. But after the Cold War even now in the 21st century, hybrid wars, repressions and forced migrations characterize social reality of many world regions from Ukraine to İdil-Ural and Turkestan. My paper illustrates this using the case studies of the indigenous Turkic speaking people of Crimea, as the Karaites, Krymchaks, Urum and Crimean Tatars as national and/or religious minorities. Since Crimea is currently inaccessible to most European scientists and academics exiled from Crimea, I will use three examples to illustrate how cultural artifacts from Crimea stored in German archives, libraries and museums are used by refugees and diaspora communities
A) as reservoirs for engaging with national heritage, maintaining/self-empowering cultural identity; B) as a basis for cooperation and reciprocal knowledge acquisition with German colleagues and

C) as a way to earn a living as refugee artists and scientists in exile between forced migration, pressure to assimilate and resilience.
The focus will be on:
• new research projects concerning the 1,100 Crimean Tatar artifacts of the Museum of European Cultures, which have never been exhibited before
• an educational media research project at the Leibniz Institute GEI Braunschweig
• the new book "The Crimean Tatars. History. Culture. Politics" – along with three documentaries, the first result of an international Crimean Tatar cross-media project based in Göttingen (STP), Berlin (CEMAAT), and Magdeburg (ICATAT). New native-language materials, successful transcultural education modules, new books, and sources as innovative best practice examples will be presented.

## 9006 Selim Karahasanoğlu (İstanbul Medeniyet Üniversitesi): 1683 Viyana Kuşatması'na Katılan Bir Deli Askerin Yeni Bulunan Güncesi: Mehmed Zaîm Gölevî'ye ait Rûz-nâme-i Muhtasar [Kleines Tagebuch]

Bu sunum, Halle'deki Francke vakıflarının (Franckesche Stiftungen zu Halle, Vgl. AFSt/H Q 44) koleksiyonunda bulunan, 1683'te Viyana'da Osmanlı kampında bulunmuş Deli Mehmed Zaîm Gölevî'ye ait Rûz-nâme-i Muhtasar'ı [Kleines Tagebuch] mercek altına alacaktır. Rûz-nâme-i Muhtasar ilk olarak 2007'de Erika Pabst tarafından kataloglanmıştı. Metne dayalı olarak hazırlanan Elbasan'ın güzelliğini anlattığı kısımlarına odaklanan birkaç dizelik küçük bir neşir hüviyetinde yeni bir yayın ise Nedim Zahirović tarafından gerçekleştirilmiştir. Ancak bugüne kadar metnin bütünü üzerinde herhangi bir teferruatlı çalışma gerçekleştirilmiş değildir. Bu sunumda ilk kez bu metin bütün yönleriyle ele alınacaktır.
Kendi deyimiyle, ahir zaman şairi Mehmed Zaîm, 1094/1683 tarihinde sefer-i hümayuna memur olmuştur. Kimliğini metninde defalarca deşifre eden yazar, bir yerde kendinden "Peşte ve Buda çöllerinde hakîr-i pür taksîr Zaimî" olarak bahsetmektedir. Metin çoğunlukla nazım şeklinde sefer hallerinden, seferlinin çektiği çilelerden, fetih arzusundan, çatışmalardan, vatan hasretinden tütün ve afyon kullanımı ve bunların pahalılığından, kimi reçetelerden bahsetse de kimi yerlerde ailesinden bahsetmektedir. Bu sayede, oğulları Deli Mustafa (1090/1678) ve Deli Ahmed'in (1094/1683), ikiz kızları Ayşe ve Firdevs'in doğumunu (1089/1678), kardeşleri İbrahim (1089/1678) ve Osman (1093/1682) ağaların ölümünü öğrenmekteyiz. Bu aileye ait doğum-ölüm kayıtları münasebetiyle metin, 1089/1678'e kadar inse de kayıtların ekserisi, 1094/1683'e; kuşatma hazırlıkları safhasına ve sıcak çatışma günlerine tarihlenmektedir.
1683 Viyana kuşatmasına katılan askerin kaleminden çıkma, askerin duygularını birinci ağızdan vermesi münasebetiyle bu metin pek kıymetlidir.

## 9008 Tom Eriksson (Johannes Gutenberg University Mainz): A Study of Comparative Markers and Similatives in Tuha of Sayan Turkic

In this study comparison constructions are examined by fieldwork into the moribund Turkic language Tuha in northern Mongolia. Tuha similative morphemes such as -ŠIG(Ās) indicating 'like' and 'somewhat' entail various inflectional and derivational categories. The Old Turkic clitic or "particle" *- (I.)rAK formed elatives and comparatives with a "detensifying" (evaluative) function which was not originally a comparative in the proper sense. This indicated detensive or attenuating quality and only later became the comparative form for many Turkic languages with typological parallels with Uralic *-mpA. The comparative marker -rAk is not present in Taiga Sayan Turkic.
Equative constructions involve scalar modifiers, glossed as EVAL, such as the English hedge sort of/kind of which entails a degree close to the standard and the degree morpheme -ish 'tall-ish' entailing a degree to be lower than the standard. In Turkic languages they have been described as "intensifying and detensifying elements" with comparative and similar functions. These elatives, a term taken from Arabic Philology, are exemplified by Tofa and Tuha bičii 'very small' (ADJ); 'very little' (ADV) (< *bičege; biče 'small') and šalaa 'a little (bit'), 'somewhat', 'slightly' (< *šalaγa; šala 'a little (bit'), 'somewhat', 'rather', 'slightly'). Intensifiers like bičii 'smaller' are the comparative degree marker in Tuha.
The English 'epistemic less certain approximators' more or less, maybe, and -ish indicate scalar vagueness. This is a qualitative comparison that does not express quantitative gradation on a particular parameter. Tuha uses the Mongolian evaluative particle aray which is a scalar modifier, i.e. a degree of quality in small measure. It means 'rather, somewhat, a bit' and is an old Turkic loanword going back to Pre-Proto-Turkic *aasa, which yields az 'little' in Common Turkic. It is also used as an adjectival comparative, i.e.

'smaller'. Tuha nileen, borrowed from Mongolian, is the equivalent of the English degree deictic 'so': Boɢui nileen ünelıɣ! "It's so expensive." (M: Энэнилээн үнэтэй!) Languages introduce degrees by such means into the semantics of gradable adjectives.

# *Abstracts: Panels and Round Tables*

## P001 Akyıldız, Olcay: Seeing Turkey Through Adalet Ağaoğlu's Eyes: Genres, Emotions and Agencies

This panel aims to explore the literary world of Adalet Ağaoğlu, one of Turkey's most prominent authors, through a variety of genres including short story, novel, and diary. It also revisits her most celebrated and widely discussed work, Ölmeye Yatmak (Lying Down to Die), analyzing its reception and critical discourse. In doing so, the panel seeks to highlight Ağaoğlu's nuanced political stance as a woman writer, positioning her alongside her contemporaries Leylâ Erbil and Sevgi Soysal. Ağaoğlu's works masterfully utilize the potential of each literary genre to reflect the intricate emotional and psychological landscapes of individuals navigating the turbulent socio-political climate of Turkey's 1970s and 1980s. Set against a backdrop of military interventions and political oppression, her socialist characters express a range of conflicting yet powerful emotions, including anger, despair, guilt, hope, determination, and persistence. These emotional complexities serve as a lens through which readers can better understand the era's sociopolitical dynamics. Moreover, Ağaoğlu strategically employs the representation of emotions and everyday life to convey her characters' political and feminist agency. Activities such as cleaning, hearing, observing, and writing become transformative acts imbued with deeper political and feminist significance. These seemingly mundane moments serve as turning points, marking the emergence of various political subjectivities and feminist identities within her narratives.
This panel will bring together Hüsna Baka, Sevgin Özer, Şeyma Orhan, and Olcay Akyıldız to offer fresh perspectives on Ağaoğlu's literary oeuvre. By analyzing her works through different genres and themes, the panel will trace the emotional, political, and feminist agencies embedded in her writing. Additionally, it will reflect on how her texts were received upon publication and their broader implications for Turkish literary history.

Panelists and the titles of the presentations:
Hüsna Baka, "Sounds, Voices, Political Subjects, and In-Between Places in Adalet Ağaoğlu's Short Stories"
Sevgin Özer, "Continuous Cleaning and Revitalizing Water in Adalet Ağaoğlu's Yazsonu"
Şeyma Orhan, "Diary of the Writer's First Novel: Damla Damla Günler I"
Olcay Akyıldız, "Women Writers Beyond a Period's Horizon of Expectation: The Reception of the First Novels of Sevgi Soysal, Leylâ Erbil and Adalet Ağaoğlu"

## P002 Alemdaroğlu, Ayça: Narrating Resistance: Memory Practices, Generations, and Autobiographies in Turkey, organized by Turkey's Left Working Group

The panel asks how leftist memory is preserved and reshaped, how gender mediates these narratives, and how individual and collective experiences intersect in memory production. The contributions highlight different aspects of memory, exile, and gender in the context of Turkey's leftist movements. They underline the importance of autobiographies and cultural production in addressing gaps in historical analysis. Several central questions are articulated within the panel: How do autobiographies reflect and shape collective memory? What roles do gender and exile play in the memory politics of Turkey's left? And how does memory interact with the ideologies of the past revolutionary movements?
The first contribution to the panel emphasizes the underexplored experiences of left-wing militants in exile, focusing on their autobiographical writings as valuable sources to study their diverse and collective militancy in European exile. The second delves into Latife Tekin's book Gece Dersleri (Night Classes), situating it as a critical exploration of women's agency within the socialist movement and as part of a broader critique of bourgeois elements within leftist ideologies. Finally, the third contribution investigates women's revolutionary autobiographies from the '68 and '78 generations, arguing that these narratives challenge the myth of women's absence from revolutionary memory and contribute to the establishment of gendered collective memory.
Papers included in this panel:

1. Can Haldenbilen - Accounts of Resistance and Repentance: Revisiting Autobiographies in Writing the Social History of Exilic Militancy
2. Tina Maraucci - Empowering the dispossessed? Class, language and memory in Latife Tekin's Gece Dersleri
3. Lucie Drechselová - Women's memory as collective memory: Turkey's political generations and female autobiographies

## P003 Alsancakli, Sacha: Translating Arabic and Persian Knowledge into Turkish in the Mamluk and Ottoman Realms: Translators, Approaches, and Methodologies

This panel aims to examine the topic of translation as a concept, process, and product in the Mamluk Sultanate (1250–1517) and the Ottoman Empire (1299–1922). Beyond a few selective periods and places in history, such as Abbasid Baghdad or the early modern Mughal Empire, translation in the Islamic world has yet to receive the scholarly attention it deserves. In the context of the Ottoman Empire, research has predominantly focused on translations from European languages into Ottoman Turkish. However, apart from isolated examples, a systematic analysis of translations between Islamic languages (Arabic, Persian, and Turkish) remains a significant gap in scholarship, despite the important role translation played in the Empire's long-term political and intellectual developments. As for the Mamluk Sultanate, studies of Turkish translations produced in Cairo or Damascus during its rule are exceptionally scarce.

Drawing on approaches from history, linguistics, philology, and translation studies, this panel seeks to explore the understudied phenomenon of translation under the Mamluks and Ottomans by focusing on Arabic and Persian texts translated into Turkish across various genres, including historiography, religious sciences, encyclopedias, biography, and advice literature. Specifically, the panel will investigate the general approaches and particular methodologies employed by translators: What types of translations did they produce? Did they adhere closely to the source text, or did they adapt it significantly? What motivated them to favor one approach over the other? When adaptations were made, what form did they take? How were the translation materials presented visually? Finally, what can these insights reveal about the purpose of these translations and their role in the intellectual development of the Mamluk and Ottoman states?

## P004 Altınay, Rüstem Ertuğ: Cultivating Health, Spaces, and Bodies: Transformations in Childhood and Public Health from the Ottoman Empire to the Turkish Republic

This panel examines the intertwined dynamics of childhood, public health, and societal transformation in the late Ottoman Empire and early Turkish Republic. By analyzing representations of children's bodies, health institutions, and urban-industrial spaces, it reveals how evolving health and hygiene discourses shaped modern Turkey's body politics and national imaginaries.

The first paper explores depictions of children in late Ottoman magazines, uncovering how narratives of hygiene, physical education, and self-care promoted ideals of the "healthy child" while reinforcing class, gender, and ethnic hierarchies.

The second paper examines Istanbul's Edirnekapı Health Center, a 16th-century medrese repurposed into a public health hub for urban poor communities. It reveals how global philanthropy and local urban challenges merged to transform parenting practices and urban spaces.

The third paper focuses on Children's Day celebrations (1923–1933), where contests emphasized robust childhoods and maternal skill. By analyzing archival data, it demonstrates how these events linked personal health to national identity.

The fourth paper investigates the Hereke Factory Campus, an industrial town transitioning from empire to republic. It examines health and recreation programs for child laborers, showing how industrial spaces fostered ideals of a "robust national workforce" and embodied the shift from imperial welfare models to Republican nation-building.

Together, these papers illuminate how children's health, bodies, and spaces became central to modern Turkey's nation-building. They trace continuities and ruptures across empire and republic, showing how diverse institutions shaped the "healthy child" as a symbol and tool of societal transformation.

Panelists:

Atacan Atakan, "Representations of the Body in Children's Magazines through Discourses of Hygiene, Care, and Marginalization in the Late Ottoman Empire"
Melis Süloş, "Performing Puericulture: Robust Bodies and a Healthy Future"
Didem Yavuz Velipaşaoğlu, Harnessing Landscape; Cultivating Children and Youth: Hereke Factory Campus as transition from the Ottoman Empire to the Republic of Turkey (1890-1960)

## P005 Bartholomä, Ruth & Menz, Astrid & Schroeder, Christoph: Language Attitudes in Orthographic Discourses in Turkey

This proposed panel is a continuation of the panel "Approaching 100 Years of Script Reform in Turkey", which was held at the Turkologentag 2023. Then, we approached the question of orthography from the perspective of the empirically observable development of the orthography. One important point that was prominent in the discussion was the question how particular orthographic practices could emerge from, or were related to, attitudes to the language, its script and its orthography. The second panel now takes up the discussion at this point. The first two questions we ask are: What is the motivation for certain actors to use – or: propose to use – a particular orthographic practice or a particular script, and what arguments do they put forward for their choice? We regard these questions as situated within the wider context of contemporary identity discourses in the Turkish society. Language, and with it script and orthography as its lasting representation, has always played a central role in these identity discourses in Turkey. Thus, the third question we ask is this: To what extend are the attitudes and arguments we find related to identity discourses in the society at large?
We will take up this discussion from various angles. One is the use of orthography as an instrument of making the origin of words visible, by means of referring 'back' to alleged origins, i.e. etymological spelling. Here, the circumflex <^> has always played a central role, and is still a hotly debated issue (Demir). A second one are recent discussions about the re-introduction of the Ottoman script for Turkish (Menz). A third topic are the arguments and justifications which the authors of spelling guides themselves give in editions of spelling guides (imla or yazım kılavuzları) throughout the 100 years of Turkish orthography in Latin script, and what these reveal about the attitudes towards orthography (Bartholomä). Similarly, the fourth talk will analyse orthography debates in popular academic discourses (Schroeder).

List of papers for this panel:
Prof. Dr. Nurettin Demir: "Düzeltme İşareti"
Dr. Astrid Menz: "Kur'an Harfleri Denince Türk Yazısı Anlaşılır: 'When we say Qur'anic letters it is understood to be the Turkish script'"
Dr. Ruth Bartholomä: "'The Task is to Combine Science and Practice': Language Attitudes in Turkish Spelling Guides (İmla/Yazım Kılavuzları)"
Prof. Dr. Christoph Schroeder: "Orthography debates in popular academic discourse"

## P006 Bayram, Ümmügülsüm Filiz: Geç Osmanlı'dan Günümüz Türkiye'sine Kent ve Mekân: İstanbul, İzmir ve Beyrut Örnekleri

On dokuzuncu yüzyılda Osmanlı İmparatorluğu'nun dünya ekonomik sistemine entegre olması sürecinde kapitalist sistemin mekânı olan kentler de dönüşüme uğramıştır. Bu süreçte modernleşen Osmanlı kentleri arasında İstanbul, İzmir ve Beyrut gibi liman kentleri de bulunmaktadır. Bu panelde söz konusu kentlerin, sosyo-ekonomik ve kültürel açılardan yaşadığı değişimler ortaya konulacaktır.
Birinci bildiri, İzmir Fransız Ticaret Odası'nın 1892 yılında başlayan kuruluş süreci ve faaliyetleri ekseninde; Osmanlı-Fransız ticari ilişkilerinin İzmir üzerindeki ekonomik ve politik etkilerini inceleyecektir.
İkinci bildiri, geç dönem Osmanlı İstanbul'unda Uzun Çarşı ve Cadde-i Kebir karşılaştırması üzerinden, homojen ve geleneksel Doğu kültürüyle ilişkilendirilen Suriçi İstanbul ile kozmopolit ve modern Batı kültürüyle özdeşleştirilen Galata karşıtlığına dayalı tarihsel anlatının geçerliliğini sorgulamayı hedeflemektedir.
Sonuç olarak panelde, altyapı yatırımlarının kentsel dokuyu şekillendirmesi, ticaret odalarının kent ekonomisine etkileri, mekânsal farklılıkların ticari dinamiklerle ilişkisi, eğlence mekânlarının kültürel yaşamdaki rolü ve tarihi alanların cazibe merkezlerine dönüşümü gibi konulara odaklanılarak, İstanbul, İzmir ve Beyrut'un modernleşme sürecine çok boyutlu bir perspektiften bakılmakta ve böylece kent tarihi literatürüne önemli bir katkı sunulması amaçlanmaktadır.

Panel Katılımcıları:
Ümmügülsüm Filiz Bayram: Panel Yönetici; Giriş; Tartışmacı
Zeynep Ceylan Şahin: Ticari Komite'den Ticaret Odası'na: Geç Osmanlı Dönemi'nde İzmir Fransız Ticaret Odası
Nalan Turna: Geç Osmanlı İstanbul'unda Ticaretin İki Mekânı: Uzun Çarşı ve Cadde-i Kebir

## P007 Bertuccelli, Fulvio: Turkey's September 1980 Military Coup: Exploring New Approaches, organized by Turkey's Left Study Group

The year 1979 marked a turning point in the Middle East with the Soviet intervention in Afghanistan and the Iranian Revolution, reshaping regional geopolitics. Amid Cold War dynamics, Turkey's strategic importance to the Western alliance grew, even as the country grappled with economic crisis, political instability, and escalating violence.
This panel examines the period surrounding the September 12, 1980, military coup, highlighting the impact of external dynamics and international conditions on Turkey's domestic developments. Following Turkey's 1974 intervention in Cyprus and the resulting U.S. arms embargo, Ankara's strained relations with Washington improved as the U.S. sought to counter shifting regional dynamics. Meanwhile, the Federal Republic of Germany led economic aid efforts to stabilize Turkey.
Despite significant human rights violations, Turkey's Western allies backed the military regime, prioritizing political stability for economic recovery. The panel explores Turkey's relations with its Western allies during this turbulent period, as well as its unique position as the only Muslim-majority country maintaining diplomatic ties with Israel amid regional upheaval.
The panel will also analyze how counterterrorism, emerging as a dominant narrative, was used to legitimize Turkey's repressive military regime. Finally, it investigates the influence of U.S.-led counterterrorism studies on Turkish academia in the late 1970s, illustrating the interplay between global academic trends and domestic political contexts.

Panel members:
Ayça Alemdaroğlu: Paul Henze and Turkey's Missing Cold War History
Cangül Örnek: Early Terrorism Studies in Turkey as a Case of Cold War Social Science-Making in Turkey
Behlül Özkan: FRG's Support for the September 12 Military Regime
Başak Alpan & Özlem Tür: Nationalism, Turkish Foreign Policy Discourse and Turkey-Israel Relations: A Register of 1970s and 1980s

## P008 Dinç, Gökçen Beyinli: Beyond Heterodoxy: Alternative Perspectives on Sufism and Alevism from the Late Ottoman Empire to the Republic of Turkey

Antinomian groups and currents in the history of Islam and Sufism in Turkey have been mostly framed as heterodox and juxtaposed against an "orthodox Islam". Despite contributions in the field of Alevi studies that challenge this narrative for the history of this community, less attention has been paid to Sufi groups with antinomian tendencies, including the Bektashis. This panel aims to complicate the dominant paradigm of a dichotomy between antinomian, heterodox Islam and state-supported orthodoxy. The panel investigates experiences and narratives of groups and individuals that present alternative perspectives on the question. It consists of four presentations on cases from the last century or so: What were the coping strategies of Bektashis after 1826 and 1925, two turning points in the history the order? How and why was Ibn ʿArabī's "Batini" philosophy incorporated into mainstream "orthodox" Islam in the 1920s? How did the folklorist Pertev Naili Boratav and the Sufi historian Abdülbâki Gölpınarlı challenge the historiography of Fuad Köprülü, which had been instrumental in establishing the category of heterodoxy for antinomian groups and tendencies? How was Bektashism legitimised through the framing of its spiritual poetry as literature by Saadettin Nüzhet Ergun and Vahit Lüftü Salcı in early Republican Turkey? The panel hopes to contribute to two debates: first, the nexus between the history of Islam as a religion and its historiography in constituting the orthodox-heterodox binary; second, the literature on the transition from the late Ottoman Empire to the Republic of Turkey and the (dis)continuities involved.

Panel members:
Adeliia Davletova: The Quest to End Heterodoxy: The Modern Bektashi Erkân-nâme Redactions, 1826-1950
Sophia Hackel: Alī ʿAynī and Veled Çelebi's Defense of Ibn ʿArabī
Gökçen Beyinli: Challenging Heterodoxy Before Its Consolidation: Revisiting the Legacy of Pertev Naili Boratav and Abdülbâki Gölpınarlı
Christoph K. Neumann: Turning Bektashi Sufism into a Literary (and Musical) Genre: Sadettin Nüzhet Ergun and Vahit Lütfi Salcı

## P009 Carney, Josh: Screening post-truth in Turkey: media and the struggle over reality in the late AKP era

The emergence of the era of so-called post truth, marked by the blurring of truth-claims and emotional appeal, coincides with a rise in populism, nationalism, conspiracy theory and, in some cases, authoritarianism. This phenomenon is often conceived as a function of media and the increasing tendency of human experience to be conveyed through varied media screens. While post-truth is in many ways transnational, its localized (national) articulations warrant individual exploration, and this is particularly true in the case of Turkey, which boasts a media sector that integrates ownership, oversight and careful direction by or on behalf of the long-ruling Justice and Development Party (AKP). Indeed, the AKP's combination of full-spectrum dominance of the airwaves within a heavily neo-liberal media market is unique, and offers unique opportunities for understanding the strategies of mediating (post)truth within the country, as well as the tactics of coping with and responding to such mediation. This panel tackles the phenomenon of mediated post-truth in Turkey through a multi-faceted exploration spanning news, social media, generative artificial intelligence, propaganda videos, museums, and popular television. In each case, media screen has the dual role of conveying key elements of information and sentiment while hiding others. In triangulating seven varied iterations of and responses to post-truth in Turkey, the panel offers both depth and breadth on a phenomenon of vital importance.

Papers:
Suncem Koçer, & Esra Özgür: "But montage, but this and that": The Metaculture of Cheapfakes in Post-truth Turkey
M. Burak Atasever & Suncem Koçer: Journalistic Folk Theories of Artificial Intelligence in Post-truth Turkey: A Multi-method Study
Duygu Karataş: Discrediting Voices in Crisis: Fake News and Populist Narratives in Turkey's 2023 Earthquake Response
Nilgün Yelpaze: The Past is Present: de-centered claims on truth via artistic and digital interventions in the era of post-truth in Turkey
Pierre Hecker: Delusive Hero(ine)s. The Politics of Post-Truth in Turkish Propaganda Videos
Josh Carney: Dizi-ying metamorphosis?: scripting an enemy for the Turkish nation

## P010 Czygan, Christiane: Go-Betweens of Empire: The Polish-Lithuanian Commonwealth and Ottoman Networks (16th–18th Century)

This panel explores a series of micro-historical case studies set against the backdrop of Polish-Ottoman relations in the 16th, 17th, and 18th centuries. Despite occasional conflicts, statistical evidence highlights the predominantly peaceful and cooperative character of interactions along the shared Polish-Ottoman border, which was the longest frontier between a Christian and an Islamic power in the early modern period. Even during the turbulent 17th century, the Commonwealth spent fewer years at war with the Ottomans than with Sweden or Russia.
The panel focuses on the roles of known and lesser-known backstage agents who operated behind the scenes of major historical events. These figures include Oriental language interpreters from Lviv, a Polish female doctor practicing in the Ottoman Empire, the self-made diplomat Hurrem Sultan, and Polish messenger Stanisław Suliszewski. While their actions may appear minor in the grand narrative, they often shaped and influenced larger historical transformations. The analyses are grounded in archival ego-documents and other historical records, providing a nuanced understanding of these individual contributions.

Christiane Czygan examines Hurrem Sultan's diplomatic intervention in 1548 through her correspondence with the newly crowned Polish King Sigismund II, raising the question of whether this exchange impacted Polish-Ottoman relations. Karolina Anna Kotus explores the account of Polish messenger Stanisław Suliszewski, whose observations of Istanbul's political climate in 1622 offer valuable insights into the Janissary and Sipahi revolt that culminated in the assassination of Sultan Osman II.
Jekaterina Merkuljeva focusses on the work of Lviv city translators, including Joannes Mikolajović (1698) and Georgius Koci Draganović (1699–1705). She explores the interconnected trade routes between Dalmatia and Lviv, highlighting the cross-cultural networks of the time. Agnieszka Aysen Kaim scrutinizes the remarkable life of Regina Salome Pilsztynowa, a Polish Christian ophthalmologist and medical practitioner. Her 1760 memoir not only surpasses the social conventions of her era but also offers a rare perspective on Ottoman multicultural society as seen through the eyes of a foreign woman.
Together, these studies reveal how these individuals, often operating at the margins of historical narratives, played significant roles in shaping the broader dynamics of Polish-Ottoman relations.

Papers:
Christiane Czygan: Breaking Boundaries: Hurrem Sultan, Princess Mihrimah, and Ottoman-Polish Diplomacy
Karolina Anna Kotus: Polish account on the assassination of Sultan Osman II in 1622
Jekaterina Merkuljeva: Greeks from Tyrnov as Lviv city translators in the late 17th century
Agnieszka Aysen Kaim: The Polish female doctor, Salome Regina Pilsztynowa, as a self made doctor and a slave trader in the XVIII c. Ottoman Empire.

## P011 Dayanç, Mehmet Şamil: Nonfictional Dynamics of Ottoman Modernization: Mukaddemes, Journals, Letters

How should modernization discussions be considered when considering Ottoman literature? On the one hand, there is a periodization based on political developments; on the other hand, there is a situation of naming literary texts together with big concepts. Focusing on political developments and reading literary texts with big concepts (wrong Westernization, westernized-Turkish, East-West) prevent nuanced perspectives. In this panel, looking beyond fiction, considering "continuity" and lines of "change," looking at new genres together with old genres, focusing on the discursive power of new agent-subjects, and approaching the forms of appropriation of apprentices together with masters will be the essential starting points. While Mehmet Şamil Dayanç's paper will question retrospective naming by looking at the introductions in new mediums/genres, Jiseon Kang's paper will focus on the end of the Ottoman century and discuss the roles of new agents through Hanımlara Mahsus Malumat, one of the first magazines published in Ottoman society. Büşra Şengül will conduct a discussion of continuity-change in her report and focus on the formation of modern subjectivity through Namık Kemal. Starting from the routes of continuity and change, these reports will discuss the "new" and "modern" through non-fiction mediums, underline contextual states of continuity even while focusing on this ground, and focus on concepts and agents.

## P012 de Bruijn, Petra & Yelsalı-Parmaksız, Pınar Melis: Fiction Meets Reality: Gender, Religion, Tradition, and Urban-Rural Tensions in Contemporary Turkish Television Series

Turkish dizis often reflect societal developments. Kızılcık Şerbeti (2022-) and Uzak Şehir (2024-), the two series this panel explores, focus on the divide between conservative religious and modernist secular groups in society, the role of male and female behaviour and urban versus rural differences.
The fictional depiction of these themes will be contrasted with sociological data researching Turkish society. İdil Doğa Coşkun presents a general overview of the societal impact of Kızılcık Şerbeti by reflecting on how different families– secular and religious- reveice and perceive it. Pınar Melis Yelsalı-Parmaksız and Petra de Bruijn zoom in on the depiction of women. They compare conservative religious and modernist secular reflections of the women in the series with the data collected in interviews. Both data sets are collected using the same coding frame and analysed using Margit Schreier's method for qualitative content analysis. Çimen Günay-Erkol's study of the neopatriarchal masculinity in Uzak Şehir complements the research presented in the other presentations by concentrating on a series that foregrounds a conservative, traditional lifestyle and that

takes place in a rural setting in contrast to the urban setting of Kızılcık Şerbeti. The panel discusses the contrast between fictional depictions of societal developments in Turkish Dizi's and what happens in real life.

Participants:
Çimen Günay-Erkol: Is "Uzak Şehir" the New "Aşk-ı Memnu"?: The Popular Appeal of Change in Men.
İdil Doğa Coşkun: The construction of social memory ın the magazization of religion: secular family religious family sample: a study of Kızılcık Şerbeti.
Petra de Bruijn (chair): A Qualitative Content Analysis of Women's Representation in Kızılcık Şerbeti (2022–).
Pınar Melis Yelsalı-Parmaksız (chair): Religiosity, Gender Identity, and Depiction of Religious Women in Turkish Television Series.

## P013 Drechselová, Lucie: Conventional and Cultural Forms of Political Struggle in Turkey, organized by Turkey's Left Working Group

This panel examines the various methods of struggle employed by revolutionary socialist movements in Turkey, with a particular focus on how they were shaped by changing political and ideological contexts. The movements had to adapt their approaches repeatedly in response to recurring political turmoil since the 1960s. The death sentences following the 1971 Military Memorandum which occurred after the radicalization of youth movements and their embrace of armed struggle, gave rise to numerous debates and initiated the anti-execution movement that persisted throughout the 1980s. From the second half of the 1970s onwards, the re-massification of leftist movements led to an increase in the prevalence of mass and class-based politics. Trade union struggles, strikes, and efforts to raise awareness among the working class became central to the left's conventional areas of activity. With the September 12, 1980 coup d'état, all legal grounds for struggle were banned and the left, far from its former massiveness, began to experiment with different areas of struggle. The emergence of protest music groups, particularly from the mid- 1980s into the 1990s, became a significant form of resistance, with this style of music and its artists playing an important role in both political and cultural spheres. Accordingly, this presentation will not only address the broader debates within the left but also analyze its evolving methods of struggle and the adaptive responses it developed in the face of changing circumstances.

Panel members:
Güldeniz Kıbrıs: Between Authority and Dissent: The Politics of Capital Punishment in Turkey's 12 March Era
Onur Can Taştan: Trade Unionism, Strikes, and the Leftist Politics During the High Tide of the Labor Movement in the Late 1970s
Halit Serkan Simen: Composing the Struggle: Revolutionary Music after the 1980 Military Coup in Turkey

## P014 Gültekin, Ahmet Kerim: Exploring Alevi Cosmology and Ethno-Politics in Contemporary Dersim and Beyond

This panel examines the specificities of Alevi cosmology, a theme often overlooked in Alevi studies despite its profound cultural and spiritual significance. In recent decades, the efforts of Kurdish Alevis to protect their sacred landscapes and address the intergenerational trauma of Dersim have garnered increasing attention. However, the cosmological foundations of Raa Haqi remain underexplored. This session invites scholars to investigate the Raa Haqi and Tahtacı belief systems, focusing on the ethnopolitical dynamics of contemporary Dersim and beyond. Particular attention is given to the role of revered natural forms and sacred figures (e.g., mountains, rivers, lakes, fountains, forests, trees, rocks, and wild animals) as sentient, non-human entities.
The following queries also frame the aims the session intends to explore: The dynamics that led to the rediscovery or resurfacing of the Raa Haqi in the context of continuous political violence and migration. What is the relationship between Dersim's evolving ethnopolitical religious identity and its geography as "the sacred land"? How Kirmancîye, as a religious-geographical-societal definition, can be assessed through its history and contemporary social movements in Dersim. How are political actors and scholars, both locally and abroad, contributing to the revival of Raa Haqi's "sacred nature" outside of traditional institutional hierarchies (Ocaks), and in what ways do these intellectual and political

efforts intersect with the everyday practices of Kurdish Alevis? Lastly, how do interactions with Dersim's socio-natural landscape and its sacred protectors (ziyarets/jiares) shape cultural identity and the daily practice of Raa Haqi within the community?

Contributors:
Ahmet Kerim Gültekin: The Reflections of Raa Haqi Cosmology in Dersim Folk Tales - A Fading Mythological Realm of Kurdish Alevis
Samuel Vock-Verley: Meeting Xızır - From a Traditional Kurdish Alevi Narrative to a Transnational Diasporic Experience
Samet Acar: Sacred Trees, Mountains, and Stones: Tahtacı Cosmology Through the Lens of Social Partnerships

## P015 Gündoğdu, Servet & Ayaydın Cebe, Günil Özlem: Sözlü Kültürden Yeni Medya Biçimlerine Osmanlı-Türk Hikâye Anlatıcılığının Dönüşümü

Bu panelde, Osmanlı-Türk edebiyatında hikâye anlatıcılığının sözlü kültürden basılı edebiyata, geleneksel anlatıdan modern medyaya uzanan dönüşümü ele alınmaktadır. Osmanlı-Türk hikâye anlatıcılığı, çeşitli kültür tipleri ve toplumsal alanlarda kök salmış, yoğun ve çok boyutlu bir geleneğe sahiptir. Buna karşılık, klasik Osmanlı edebiyatı üzerine yapılan araştırmalarda öncelikle şiir ve mesnevi gibi manzum biçimlere odaklanılırken nesir formundaki anlatılar büyük ölçüde ihmal edilmiştir. Folklorda sözlü hikâye anlatıcılığı üzerine yapılan çalışmalarda da çoğunlukla derlemelere ağırlık verilmiş, kuramsal ve teknik analizler sınırlı düzeyde kalmıştır. Modernleşen Osmanlı edebiyatı ise baskın olarak Avrupa merkezli edebî formlar üzerinden çözümlendiğinden, geleneksel hikâye anlatıcılığı bir an önce aşılması gereken bir acemilik olarak yorumlanmıştır. Bu nedenle, anlatıların teknik ve diyalojik yapısının farklı üretim ve alımlama ortamlarındaki dönüşümünü inceleyen karşılaştırmalı ve disiplinlerarası yaklaşımlar, literatürde ciddi bir boşluğu doldurabilecek niteliktedir.
Panelde sunulan çalışmaların ortak noktası, hikâye anlatıcılığının farklı kültür tipleri ve medyalar arasında nasıl bir bağ kurduğu ve bu süreçte anlatıcı/yazar, dinleyici/okur ve metin dinamiklerinin nasıl dönüştüğü, dönüşürken de ne tür bir diyalog modeli ürettikleridir. Bu kesişen alan üzerinden tarihsel ve kuramsal bir çerçevede hikâye anlatıcılığının ihmal edilen teknik ve diyalojik boyutları tartışmaya açılarak anlatı geleneklerinin modernleşme sürecinde geçirdiği dönüşümlere dair özgün bir perspektif sunulmaktadır. Bu perspektiften hareketle Osmanlı-Türk hikâye anlatıcılığının kökenlerinden günümüze taşıdığı estetik, kuramsal ve diyalojik yapısının izi sürülürken farklı kültür tipleri ve medya ortamlarının tahkiye biçimlerini nasıl dönüştürdüğü tartışılmaktadır. Hikâye anlatıcılığına yalnızca bir içerik alanı değil, estetik ve yorumsal bir mesele olarak yaklaşmanın önerildiği panelde anlatının teknik ve diyalojik yapısının dönüşümüne ışık tutularak edebiyat tarihine ve Osmanlı-Türk hikâye anlatıcılığına dair kuramsal perspektife yeni ufukların açılması hedeflenmektedir.

Katılımcılar:
Atiye Gülfer Gündoğdu: "Geç Osmanlı-Türk Edebiyatında Hikâye Anlatıcılığının Küllenen/Sönmeyen Sesi Olarak Tandırnameler"
Günil Özlem Ayaydın Cebe: "Hikâye Anlatıcılığı ile Haber Arasında: Amerika Feyezanı'nda Ödünçlenen Deneyim ve Çok Sesli Gotik"
Servet Gündoğdu: "Ondokuzuncu Asır Türk Edebiyatında Grek Mitolojisinin Temellüğü: Telmih ve Tercüme"
Evrim Ölçer Özünel: "Sözün Ötesinde Görmek: Anlatan, Anlatılan ve Dinleyen Arasında Görsel Hafıza ve Anlatı Dinamikleri"
Tuna Yıldız: "Radyo ile Değişen Hikâye: Geleneksel Anlatıların Medya Yolculuğu"

## P016 Hendrich, Béatrice: Frauen der Türkei im bewaffneten Kampf

Im Zentrum des Panels stehen bewaffnete Kämpferinnen und Frauen in bewaffneten Organisationen in der Türkei. Die Forschung egal welcher Disziplin hat sich bisher nur wenig mit den bewaffneten Frauen in der Türkei beschäftigt, obwohl der Topos spätestens seit Namık Kemals „Vaterland oder Silistrien" (1873) Eingang gefunden hat in literarische und gesellschaftlich-politische Narrative. Die angemeldeten Beiträge (Döner, Dramalı, Şentürk, Hendrich) sind im Rahmen der Nachwuchsforschungsgruppe

„Rechtfertigungsdiskurse in der neueren Geschichte und Gegenwart der Türkei über die Beteiligung von Frauen am bewaffneten Kampf", Universität zu Köln (ISKIW), erarbeitet worden.
Zeitlich sind die einzelnen Projekte in der türkischen Republik verortet, zwischen den frühen Jahrzehnten und der Gegenwart. Als gemeinsamer methodischer Zugang dient die Frage nach den Narrativen, und insbesondere den Rechtfertigungsdiskursen, die mit diesem Themenbereich verknüpft sind. Untersucht werden sowohl die Narrative der Frauen selbst als auch der öffentliche Diskurs. Die einzelnen Analysen stützen sich auf unterschiedliches Quellenmaterial, Belletristik ebenso wie Berichterstattung der Massenmedien, Social Media, historische Dokumente und qualitative Interviews.
Zu den ersten Ergebnissen der Einzeluntersuchungen gehört die Feststellung, dass in der Türkei durch die Jahrzehnte hindurch ein besonders großer Abstand zwischen der öffentlichen Aufmerksamkeit und der medialen Präsenz von Frauen als Soldatinnen, Polizistinnen oder Terroristinnen einerseits, und der nur marginalen Bedeutung der Kämpferinnen in absoluten Zahlen oder Diensträngen besteht. Andererseits ist die Frage nach Wandel und Kontinuität der Narrative sowie der moralischen Wertung kämpfender Frauen nur unter Bezug auf konkrete historische Phasen und politische Vorkommnisse beantwortbar.
Das Panel ist offen für weitere Vorträge im genannten Themenbereich, ohne historische oder disziplinäre Einschränkungen. Zu den Zielen des Panels gehört auch, bestehende Expertise zusammenzuführen und neue – vielleicht gemeinsame - Zugänge oder Perspektiven zu erkennen.

Teilnehmer*innen:
Umut Döner: „Die Frage der Beteiligung von Frauen an der Armee in der frührepublikanischen Zeit der Türkei"
Meltem Dramali: „Konkurrierende Rechtfertigungsdiskurse der AKP über die Beteiligung der Frauen am bewaffneten Kampf in den Jahren 2002-2023"
Elif Sentürk: „Frauen im Schatten eines männerdominierten Feldes: Rechtfertigungsdiskurse und Erfahrungen ehemaliger Soldatinnen in den Türkischen Streitkräften"
Béatrice Hendrich: „Die türkisch-nationalistische Literatur der frühen Republik und das Sub-Genre der „Mädchen-Bücher"

## P017 Jäger, Ralf Martin: Materialized Ottoman Sounds – Aspects of Musical Manuscript Cultures in the late Ottoman period. A CMO-Panel in two parts.

In the Ottoman Empire, and particularly in the metropolis of Istanbul, music was not only passed down orally. In addition to the effective transmission of music based on the meşk tradition, in which a master passed on knowledge to students through practice, a manuscript culture that was part of a long Arabic-Persian tradition was maintained for centuries in the area of theoretical music scholarship. A significant, little-studied form of transmission of vocal music was the collection of song lyrics, which always provided information about the makâm (mode) and usûl (rhythmic cycle) and in some cases even included notations of the most important usûls.
Shortly after 1800, a new wave of musical literacy emerged, which now focused on the music itself. The performative repertoires were gradually transcribed using the Armenian Hampartsum notation, the Greek Chrysanthos notation and Western staff notation, thus materializing the sounding art of music. In addition to the original transcriptions, which were continuously being made, a copying culture emerged to meet the increasing demand for music manuscripts. The interpretation of the sounds materialized on paper as artifacts continues to pose significant challenges for interdisciplinary research to this day.
The panel is dedicated to discussing central aspects of current research that are also of interest beyond music research. The two parts of the panel each focus on specific phenomena of musical script culture.

Part 1: Musical Manuscript Cultures and Editorial Challenges
Participating papers and their authors: "The Standardization of Page Design in Ottoman Lyric Anthologies: Textual, Paratextual, and Musical Dimensions" (Nazlı Vatansever), "The Memory and Reproduction of Music in Ottoman Manuscript Culture: A Manuscript of Leyla Saz's Musical Works" (Nejla Melike Atalay) and the "Critical Edition of Lost Manuscripts on the Example of TR-lüne 212-10" (Maria Giangkitseri).

Part 2: Transmission of Ottoman Music in Three Different Notation Systems: A Case Study on a Composition by Asdik Ağa
Participating papers and their authors: "Ottoman Music in Greek Archival Sources: The Cases of Konstantinos A. Psachos and Nilevs Kamarados Archives in Athens" (Evangelia Chaldaeaki), "Musical Exchange Between the Scribes, Reflecting on the Manuscripts in the Levon Hancıyan Collection" (Semih Pelen), "Late Ottoman Manuscripts in Western Staff Notation: Scribes, Conventions and Adaptations" (Marco Dimitriou) and "Transmission of Ottoman Music in Three Different Notation Systems: A Case Study on a Composition by Asdik Ağa" (Evangelia Chaldaeaki, Semih Pelen, Marco Dimitriou).

Speakers:
Part 1: Nazlı Vatansever, Nejla Melike Atalay, Maria Giangkitseri
Part 2: Evangelia Chaldaeaki, Semih Pelen, Marco Dimitriou

## P018 Karkason, Tamir: Turkey and the Jews: Cases from Turkey, Israel, and Europe

The current panel delves into the varied interactions between the Turkish Republic and Jews both within and outside its borders, from the early days of the republic to the present. It relies on sources in Turkish, Ladino, and Hebrew, aligning with communal narratives prevalent among Turkish Jews and their diasporas, which have recently undergone diversification. This is notably evidenced in popular media, such as the Netflix series Kulüp, which portrays the lives of Turkish Jews and other minorities during the 1950s. The panel also explores Turkish viewpoints on Jews and Israel during the Cold War era and in contemporary Turkey, offering a nuanced depiction of the intricate interplay among Muslim, Christian, and Jewish Turks, as well as between the Turkish Republic and the State of Israel from the Cold War to the present day. Consequently, this panel substantially reflects the current state of the field and hints at potential future research trajectories.
Corry Guttstadt's paper examines the migration of Turkish Jews to Europe between the 1890s and 1930s, highlighting their experiences, cultural contributions, and persecution under National Socialism. Tamir Karkason and Aviad Moreno's paper analyzes the role of Turkish-born diplomats in early Israeli foreign affairs, focusing on their role in Israeli-Turkish relations during the 1950s. Uri Rosenberg examines the Millî Görüş movement's evolving anti-Jewish rhetoric and contrasting Christian discourses within strategic post-Cold War realignments. Omri Eilat's paper discusses Turkey's re-Ottomanization in the contemporary Eastern Mediterranean, focusing on the geopolitical impact of the Mavi Marmara and Mavi Vatan strategies.

Participants:
Corry Guttstadt: Between Optimism and Catastrophe: Turkish Jewish Emigrants to Europe
Tamir Karkason: Building Bridges: Turkish-Jewish Diplomats in Israel's Ministry of Foreign Affairs in the Early 1950s
Uri Rosenberg: "A joint Judeo-Christian conspiracy against Islam, or Jews driving a wedge between Muslims and Christians?" – The Millî Görüş Movement's discourse on Jews (and Christians)
Omri Eilat: Neo-Ottomanism and International Law in the Eastern Mediterranean: Turkey from Mavi Marmara to Mavi Vatan

## P019 Kawamoto, Satoshi: Defining Space and People in Early-Modern Ottoman Cities

Governing cities had always been one of the key concerns for the Ottoman authorities. A city was a center of economy, transportation, culture, and education where people from diverse backgrounds gathered, thrived, and occasionally clashed. Rich archival documents, such as court registers(şer'iye sicilleri), tax registers(tahrir defterleri), or registers of important affairs(mühimme defterleri) have undoubtedly shed light on the realities of early modern Ottoman cities. However, conventional terms frequently encountered in these documents- such as "neighborhood"(mahalle), "guild"(esnaf), and "household"(hane)- require further reexamination to enhance the resolution of analysis. For instance, was a neighborhood a physical entity, or was it a social and mental construct? Were there class distinctions within households in urban settings?

This panel attempts to review these terms through the comprehensive analysis of archival documents, whereby demonstrating how the Ottoman authorities sought to define space and people in early modern Ottoman cities. Kawamoto examines a unique category of tenants in Edirne, as recorded in sixteenth-century tax registers. The existence of a substantial number of tenants supports the notion of vigorous construction activity and endowments facilitated by the vakıf system in sixteenth-century Edirne, which provided rented houses for newcomers. Using court registers, Morita's paper focuses on Istanbul in the first half of the eighteenth century, when a new regulation restricted the imam's supervision of marriage to his own neighborhood. The disputes among imams resulted in the articulation of the physical contours of neighborhoods. Finally, Iwata's paper explores the relationship between local groups of the boatmen's guild, which is based on each wharf, their exclusive rights to wharves, and their public service to the government in the eighteenth century.

Participants:
Kawamoto Satoshi: A Study on the Tenants in Early Sixteenth-Century Edirne
Morita Madoka: Neigborhoods and spatial consciousness in Istanbul during the first half of the eighteenth century
Iwata Kazuma: The Boatmen's Guild of Istanbul: Organizational Structure, Wharf Rights, and Public Service in the 18th Century

## P020 Kıbrıs Atabay, Güldeniz: Shaping Perceptions: Left-wing approaches to Gender Roles, Political Agency and Stereotypes in Turkey, organized by Turkey's Left Working Group

From the years of imperial collapse until the Cold War, Turkey's left demonstrated noteworthy dynamism at certain junctures, which gave rise to political strategies, elaborations and practices informed by a nuanced examination of both the domestic and the international contexts. The objective of this panel is to assess the impact and responses prompted by the Turkish left in challenging long-held social, political and cultural paradigms. To this end, it will consider three key dimensions: gender, political agency and the representation of otherness, as they manifested within the political, social and intellectual leftist milieus during the period spanning the 1920s to the 1960s.
The first presentation explores the agency of Ottoman Muslim communist women and examines how international socialism addressed the issue of "Eastern women" in the 1920s. The second paper investigates Turkish press coverage of female students' protests during the 1968 student movements, emphasizing their roles in university demonstrations and armed revolutionary activities. The third presentation analyses the travel accounts produced by some left-wing writers and intellectuals from 1960 to 1970, which challenge the anti-communist propaganda narrative of historical enmity between Turkey and the USSR.

The papers included in this panel are:
Çiğdem Oğuz - Women of the East: An Internationalist Approach to Women's Emancipation in Baku 1920
İnan Özdemir Taştan - Women on the Margins: 1968 Protests, Gender, and Political Agency in the Turkish Press
Fulvio Bertuccelli – Representing the "Far Neighbour": Travel accounts across the Soviet Union during the Cold War

## P021 Köse, Yavuz: From Bakkals to Digital Tools: Uncovering Ottoman Consumption Patterns

This panel presents the findings of the FWF-funded GrocerIST project, which explores the consumption patterns of ordinary Istanbul residents during the eighteenth and nineteenth centuries. Focusing on inheritance registers of grocers (bakkal) in Galata, Üsküdar, and Eyüp, the project examines food consumption within the changing political and socio-economic context of the Ottoman Empire. Beyond food, these registers provide insights into the trade of toys and detailed price lists spanning the eighteenth to the early twentieth centuries. The research is further enriched by analysis of Ottoman newspapers and periodicals published between the 1830s and the early twentieth century.
The panel features four presentations. Sümeyye Hoşgör Büke will discuss district-specific food consumption patterns in eighteenth-century Istanbul. Deniz Özeren will analyze inheritance registers of Eyüp toy shop owners, highlighting evolving toy consumption practices. Yavuz Köse will present initial findings from the Muteferriqa platform, revealing

changes in food consumption patterns through analysis of Ottoman periodicals. Finally, Michaela Rausch-Supola and Kinga Sramó will demonstrate the processing and analysis of historical data using digital humanities tools.
By integrating diverse sources and methodologies, the panel offers fresh perspectives on Ottoman urban consumption and highlights the potential of digital tools for historical research.

Presentations:
Sümeyye Hoşgör Büke: District-Specific Food Consumption in the 18th Century Ottoman Istanbul
Deniz Özeren: Creating the "modern child": Changing practices of toy consumption in the 19th-century Istanbul, a case study of Eyüp toy shops
Yavuz Köse: From Data to Website – Piecing It All Together

## P022 Laut, Jens Peter: Altuigurische Sprache und Kultur/Old Uyghur Language and Culture

Die Forschungen zum Altuigurischen haben in den letzten Jahren einen deutlichen Aufschwung erlebt, wie beispielsweise neue Editionen und Arbeiten zur Lexikographie zeigen. Gleichzeitig ist jedoch festzustellen, dass das Fach Turkologie mit Schwerpunkt auf das Alte Zentralasien an den Universitäten stark gefährdet ist. Die Ausrichtung der Disziplin verschiebt sich zunehmend in Richtung „Osmanistik" bzw. „Moderne".
Vor diesem Hintergrund bietet die Mainzer Konferenz eine willkommene Gelegenheit, zu verdeutlichen, dass die Uiguristik keineswegs eine antiquierte Wissenschaft ist. Vielmehr handelt es sich um eine äußerst vielseitige Disziplin, die zudem durch die chinesische Xinjiang-Politik eine hohe Aktualität besitzt.
Im Panel wird die gesamte Bandbreite der uiguristischen Forschung vertreten sein, von Philologie, Linguistik, Lexikographie, Religions- und Literaturwissenschaft sowie Manuskriptkultur bis hin zu Themen der Wirtschaft und Medizin. Auch die Altuiguristik bleibt nicht von der Digitalisierung unberührt, die inzwischen ein integraler Bestandteil dieser bedeutenden Teildisziplin der Turkologie ist.

Teilnehmer:
1. Jens Peter Laut: Noch einmal zum „Vokabular des Schreckens": Das höllische Uigurisch (tamulug uygur tili)
2. Hans Nugteren: The role of tradition, innovation and speculation in the transcription of Old Uyghur
3. Jens Wilkens: nom und maitre: zwei lexikographische Probleme
4. Arzu Kaygusuz: Frauen in alttürkischen buddhistischen Erzähltexten
5. Tümer Karaayak: Oghuz vocabulary in Old Uyghur
6. Hüsnü Çağdaş Arslan: Translation Strategies in Old Uyghur Altun Yaruq Sudur
7. Orçun Ünal: Revisiting Vowel Representation in Old Uyghur Manuscripts: Insights from Brahmi, Tibetan, and Phagspa Scripts
8. Abdurishid Yakup: On the methodological issues associated with the linguistic description of the Old Uyghur language
9. Peter Zieme: Das Saddharmapuṇḍarīkasūtra in der uigurischen Überlieferung – Einzigartigkeit und Vielfalt
10. Mehmet Ölmez: Lexical Peculiarities of Old Uyghur in comparison with Karahanid texts
11. Gökhan Şilfeler: Digitalisierung altuigurischer Wörterbücher: Ein Beitrag zur Erhaltung sprachlichen Erbes
12. Yukiyo Kasai: Religiöse Netzwerke und Austauschbeziehungen der Uiguren in Zentral- und Ostasien (9.-14. Jh.): Start eines neuen Projekts

## P023 Micallef, Roberta: Conveying The Transition from Empire to Nation-State: Challenges and Significance of Translating Late Ottoman Texts

This panel explores the intricate process of translating late Ottoman literature into English. It highlights the unique challenges and broader significance of this attempt to convey the literary reflection of the transition from Empire to Nation-State, from multiplicities to homogeneity. By participating in and examining the processes of translating a multilingual, multicultural imperial milieu into a modern national framework-- often stripped of many of its historical complexities--we engage with key theoretical and methodological issues surrounding (intralingual) translation, transliteration, the translator's role, and perspective, while at the same time uncovering challenges to traditional discourse on significant topics such as gender, sexuality, and enslavement.
Through four distinct presentations, we delve into the syntactical, structural, cultural, and linguistic complexities involved in bringing seminal Ottoman works to a global audience. Each presentation addresses a different theoretical question: the challenge of capturing the blend of traditional and Western narrative forms typical of late 19th-century Ottoman texts: the dynamic tension between affection and abjection when approached through a queer translation lens; the exploration of new methods in translating narratives of enslavement; in conveying female trauma and memory using a feminist translation approach; and the linguistic entanglements of Ottoman intellectual centers. Together, these presentations capture the multiplicity and diversity of late Ottoman intellectual life reflected in literary texts, offering a rich tapestry of insights into the translation process and the broader cultural implications of making these works accessible to a modern readership.

Participants:
Burcu Karahan and Iclal Vanwesenbeeck: Translating Ottoman Modernity: Challenges and Significance of Bringing Sergüzeşt into World Literature
Roberta Micallef: Translating the Female Gaze: Trauma, Memory, and Feminist Narratives in Emine Semiye's Gayya Kuyusu
Ipek Şahinler: Ahmet Hamdi Tanpınar and Suat's (Queer) Letter

## P024 Morack, Ellinor: Post-Ottoman Law: Continuity and Change

The transformation of Ottoman legal texts, practices, and institutions is a fascinating avenue for studying social change across post-Ottoman time and space. Colonial rulers in occupied or former Ottoman provinces, or states that gained formal or partial independence from Ottoman rule have adapted the same basic system of Ottoman law in different ways and for different needs, creating a fascinating spectrum of legal practices stemming from a shared legacy.
This panel brings together scholars who are trained as Ottomanists and focus on several post-Ottoman contexts, namely Serbia, Turkey, and the Arabic-speaking Middle East. The papers examine the uneven and meandering afterlives of the Ottoman legal landscape in these post-Ottoman states and mandates. The papers engage with questions such as how post-Ottoman states and regimes drew upon and modified Ottoman law – understood broadly as encompassing Islamic law, local legislation, and customary law – to their own aims. How did nationalism, international law, colonialism, and the advancement of capitalism shape Ottoman legal legacies in the new states? On the other hand, how did the specific aspects/concepts of Ottoman law mold the legal and social realities in the new political contexts? We also wish to show why Ottoman law seemingly allowed for such contrasting and, at times, even contradictory interpretations.

Papers:
Elif Becan: Contextual ascription of acquisition and loss: the two-faced rule of nationality in post-imperial Turkey (1923-1928)
Alexander E. Balistreri: The 1936 Land Reform in Turkey: Abandoned Property, State Property, and Legal Mayhem in Post-Post-Ottoman Kars
Emmanuel Szurek: The Job Market as A Tool For Ethnic Cleansing? The "Law on Small Trades" in 1930s Turkey
Ellinor Morack: Three Ways of Not Facing the Past: The 1963 Verdict of Turkey's Constitutional Court and the Two Minority Verdicts about "abandoned property" legislation
Jelena Radovanović: Legal Translation between Empires: The Case of Çiftlik in Serbia
Simon Trunk: Making the Law: The men behind the Turkish Civil Code of 1926 and its Ottoman heritage.
Dotan Halevy: Antiquities Legislation in the Post-Ottoman Middle East

## P025 Zorlu, Melek & Özdemir, Tuğçe: Conservatism and Family, Politics and Education in Turkey

In Turkish society, conservatism significantly shapes political, religious, and familial structures, as well as the aspirations of youth and the literary landscape across generations. By examining the role of conservatism in family life; the bureaucratic, symbolic, social and political sources of conservatism; the interrelationship between educational policies, conservative ideologies; and its resonances among the masses, thus its reproduction and breaks; we aim to uncover the complexities of conservatism in Turkey. Through discussions and academic debates, we hope to shed light on how conservatism affects society, family, politics, education. This exploration seeks to deepen our understanding of conservatism's lasting impact on Turkey's societal norms, goals, and cultural expressions, fostering greater insight and dialogue.
Exploring conservatism in Turkey is essential to understanding its diverse effects on the nation's political landscape, social unity, democratization, regional relationships, economic strategies, secular-religious tensions, and human rights situation. By examining the ideologies, policies, and social impacts of conservatism, researchers can gain valuable insights into Turkey's governance, cultural makeup, and its position in the broader Middle Eastern context. This study provides important perspectives on democracy, identity, economic development, and civil liberties.
Presenters: Melek Zorlu, Aksu Akçaoğlu, Funda Karapehlivan, Tuğçe Özdemir

## P026 Ozil, Ayşe: Urban Property in Galata: Actors, Institutions, and Patterns of Ownership from the Seventeenth through the Nineteenth Centuries

While recent critical approaches to issues of property ownership (mülk/mülkiyet) in the Ottoman Empire have mostly focused on rural agricultural areas, there has been far less scholarly attention on urban property and its historical development. This panel offers to rethink the diverse ways property has been conceptualized, possessed, managed, and disposed of by different historical actors over time in an urban setting through different moments of transformation. At the center of our examination will be actors (e.g. merchants, business people), institutions (vakıf) and forms of property ownership as well as the legal setting and its actors (e.g. state officials, Islamic jurists) facilitating, regulating and challenging ownership. Focusing on Galata in Istanbul from the seventeenth through the nineteenth centuries, we trace property use by Ottoman and foreign individuals and groups (merchants and others) and examine transformative points across the centuries such as the urban opportunities created by the great fire of 1660 and the effects of the rise of new business opportunities in the second half of the nineteenth century. Our main aim is two-fold: first, to demonstrate the significance of urban property by tracing various forms of private property ownership across centuries, and second, to show varying and moving temporal trajectories in the conceptualization, possession, and management of urban property rather than pinpoint one major breaking point categorized as the early modern and modern periods in Galata. Tommaso Stefini's paper opens the panel with a discussion of European merchants and diplomats purchasing dwellings in Galata and Beyoğlu in the seventeenth and eighteenth centuries and related controversies with Ottoman authorities. Ramazan Pantık's contribution discusses the growing consolidation of non-Muslim actors in Galata and their inheritance patterns regarding vakıf property. Berna Kamay Ulusay continues with new modes of property ownership that are characterized by legal transformation with a particular focus on the 1867 Law of Property Rights for Foreigners and complications witnessed on grounds of nationality in the late Ottoman Empire. Ayşe Ozil concludes with the emergence of modern commercial buildings and their property patterns in the second half of the nineteenth century as one last step in the long trajectory of property ownership in Galata across the Ottoman centuries.

Papers:
Tommaso Stefini: Europeans 'owning' urban property in seventeenth-century Galata
Berna Kamay Ulusay: New Laws, New Conflicts: The Redefinition of Property Ownership in the Late Ottoman Galata
Ayşe Ozil: Urban property in the port of Galata: Merchant companies, hans, and the development of ownership patterns in the late nineteenth and early twentieth centuries

## P027 Sakhatova, Gulshen: Acquisition and Teaching of Turkish as a Family/Heritage, Second and Foreign Language

The panel will explore the complex processes involved in acquiring Turkish as a family/heritage language (TUFAH) as well as in teaching Turkish a second or foreign language (TUSF).
Considering a family/heritage language as a sociopolitically minority and/or minoritized language acquired as the first or one of the first languages in a bilingual or multilingual context (Montrul 2016; Inan et al., 2024; Özkaynak 2023; on literacy acquisition in context of migration, see Sürig, Şımşek, Schröder, Boness 2016; Kunduz 2022; papers in Bayram (ed.) Studies in Turkish as a Heritage Language, 2020; among others), the panel will bring together experts working on Turkish as TUFAH in heritage/diasporic communities and multilingual societies.
Teaching Turkish as a second/foreign language in global educational settings brings a different set of challenges, particularly in designing curricula that integrate literacy competence, intercultural awareness, and technology-enhanced language learning. Across these domains, the panel will include papers examining key didactic principles such as learner-centeredness, teaching approaches and materials, and the role of socio-cultural context in shaping effective teaching practices. The discussions will encompass, but are not limited to, the linguistic, cognitive, socio-cultural and sociolinguistic factors, including attitudes toward Turkish in different settings (Bıkmaz and Mızıkacı 2022; Gürel 2016; García & Wei, 2014; Ellis, 2003; Sakhatova and Kaili 2023; inter alia). Furthermore, the role of technologies, instructional methodologies, and psycholinguistic factors in fostering proficiency, cultural and emotional integration will be also addressed.
The objective of this panel is, therefore, to facilitate an expert exchange and discussion regarding our comprehension of the acquisition and learning of Turkish and its applications to pedagogy, educational policy, and cross-cultural communication. This will be achieved by integrating theoretical insights with practical strategies.

Panelists:
Vasiliki Mavridou: Ad tamlaması in L2-Turkish coursebooks and grammars. Focus on form or function in teaching?
Hannah Koch: Multidimensional perspectives on the professionalisation of heritage language teachers at schools in Germany
Vitali Brezhnev: Consecutive Grammar-Based Approach for Teaching Turkish as a Foreign Language

## P028 Schäfers, Marlene: Kinning otherwise: Rethinking descent and affiliation in (post-) Ottoman geographies

Kinship—both as language and as substance—is a potent resource for the making of socio-political communities. Concerning Turkey and the (post-)Ottoman world, a rich body of scholarship has shown how everyday life and political rule are decisively shaped by patriarchal family structures. Feminist scholars, in particular, have sought to deconstruct the resulting gender hierarchies and hetero-patriarchal genealogies. What continues to be overlooked in scholarly exploration, however, are forms of kinning that extend beyond the biological family, even though such “non-normative connections” (Chen 2012) have significantly shaped socio-political dynamics in the post-Ottoman region (e.g., through genealogies of minoritized religious communities, support networks for ethnicized orphans, revolutionary political organizations, etc.).
Drawing inspiration from feminist ideas about social, fictive, and chosen kin, this panel seeks to explore idioms and practices of kinship that question, defy, or subvert normative reproductive plots. We are interested in tracking how people in (post-)Ottoman geographies bend, stretch, or circumvent kinship idioms to enable reproduction and continuity beyond patrilineal heteronormativity and how doing so may create new forms of inheritance, legacy, and genealogy. Such an approach allows bringing into view ancestors as much as descendants, without a priori assuming their nature of relatedness. Instead, we ask how relatedness is constituted through the exchange and circulation of substances, affects, and words, between humans as well as non-human others. If kin may function, following Donna Haraway (2016), as “inventive connection,” this panel explores the mobilization of such connections in politics, spirituality, science, historiography, literature, and related fields.

Speakers:
Özlem Atık: Humor as Inventive Connection: Kinship, Power, and Memory in Dersim
Çiçek İlengiz: Kinning with the Universe: Rooting into Mevlevi Love through World Heritage
Mairéad Smith: Blood and Betrayal: Kirîvatî as Chronotopic Kinship in Iraq’s Jazīrah

Beja Protner: Comradely kinning in a post-Ottoman geography of (be)longing among political refugees from Turkey in Greece
Marlene Schäfers: Martyrdom as kinship: Making ancestors and producing revolutionary legacies in the Kurdish movement

## P029 Schreiber, Laurentia & Mahir Dogan: The other languages of Turkey: Multilingual vitality & language shift

Despite of the upheavals accompanying the formation of the Republic of Türkiye in 1923, followed by a century of official commitment to monolingual national language policies, Turkey has remained to this day a multilingual nation. Nevertheless, many of the country's autochthonous minority languages are currently endangered, and undergoing language shift towards Turkish, though to varying degrees and in varied contexts. Although in the last years, a body of research evolved on the languages of the wider area of 'Western Asia', and considerable literature is available on Turkish in immigration contexts, we still lack a thorough sociolinguistic account of the vitality of the 'other languages' of Turkey.
The aim of this panel is to bring together existing knowledge on the current state of minority language communities in Turkey, and to search for commonalities and differences in the various responses and outcomes to the linguistic ecology of Turkey, including both sociolinguistic and structural aspects of multilingualism and language shift. Contributions include theoretical and conceptual perspectives based on a variety of research methods with reference to the ethnographic vitality of speech communities, including aspects of language transmission and competence, language attitudes, but also structural variation and language contact. Languages featured in the panel include Circassian, Greek varieties, Laz, and Kurmanji, but also Turkish varieties spoken by multilingual speakers.

List of Panel Contributions:
Andreea Pascaru: Resilience and Change: Preliminary Findings on the Sociolinguistic Dynamics of the Vallahades
Emine Şahingöz: A "Circassian" Subgroup: Circassian and Turkish Influence on Anatolian Ossetians
Mehmet Yonat & Betül Bicak & Devrim Biçer: Language Attitudes Towards Turkish Indigenous and Local Varieties: The Case of Bursa Province

## P030 Şen, Gül & Bouquet, Olivier: The Human Factor in Early Modern Ottoman Economy

For a long time, studies on the social and economic history of the Ottoman Empire have been dominated by a top-down perspective focused on a powerful state and its institutions. Even micro-level studies have maintained such a perspective, whereas the human factor has only occasionally drawn the attention of scholars working on the early-modern Ottoman world (Sahillioğlu, Faroqhi). A stronger focus on labor in a pre-industrialized environment would enhance our understanding of the significance of the human factor an its agencies in the work process and, thus, could help to avoid understanding it solely as a passive element in social and economic processes.
By discussing new approaches, perspectives and studies on the issue of labor in a broader context, this panel aims to stimulate a new debate on Ottoman social and economic history. It brings together original papers on four case studies, ranging from the 15th to the 18th century, from different regions. The overall questions are, among others: How can we differentiate the various types of labor? Was there a direct relation between material and human resources? What were the distinctive features of unfree labor? What can we say about the geographic origins and the mobility of human labor?
Using the term "energy" as the capacity of a system to transform itself economically, the first paper investigates the relation of material resources, human power and animal power on multiple levels, exemplified by the case of wood and woodworkers in the 17th century. The main regions at issue are Thrace, Marmara and the Black Sea coast. The second paper discusses the phenomenon of unfree labor in the early modern period by exploring the employment of rowers in the galleys from the viewpoint of unfree labor as a remedy to meet an urgent demand for manpower. The health labor is the subject of the third paper. It investigates the earnings and living standard of physicians (15th-17th centuries) to point out that health-related occupations were quite similar to artisanal labor in terms of economic realities. Focusing on the period 15th – 17th century town of Chiprovtsi (today's Bulgaria), the fourth paper explores mining and agrarian labor. In doing so, it demonstrates how the local population was involved in economic activities, and

in which way this involvement enabled it to changes in production, transformations in times of economic changes and administration. All papers will be based on a wide range of archival documents and registers.

Presenters and preliminary titles:
Milena Petkova: Between Mining and Agrarian Mode of Existence – the Case of Chiprovtsi in Ottoman Rumeli (15th – 17th C.)
Miri Shefer-Mossensohn: Making a Living as a Healer in an Ottoman Town (15th-17th C.)
Olivier Bouquet: Wood and Woodworkers: Human and Animal Powers (17th C.)
Gül Şen: Systemic Feature or Stopgap? Unfree Labor in the Ottoman Navy (16th-18th C.)

## P031 Şen, Gül & Güney, Ahmet Alptuğ: Die osmanische Marine und die deutsche Militärmission im Ersten Weltkrieg

Seit dem 19. Jahrhundert unterhielt das deutsche Kaiserreich enge Beziehungen zum Osmanischen Reich, die insbesondere im Bau der Bagdadbahn und in der militärischen Ausbildung sichtbar wurden. Seit 1882 wurden deutsche Offiziere ins Land geholt, um Ausbildung und Gefechtsführung der osmanischen Armee zu reformieren. Mit dem Eintritt des Osmanischen Reiches in den Ersten Weltkrieg an der Seite der Mittelmächte im November 1914 übernahmen deutsche Offiziere und Fachleute zudem die Organisation der osmanischen Seestreitkräfte, die zuvor in britischer Hand gelegen hatte. Die osmanische Marine wurde so bis zum Kriegsende zu einem wichtigen Element der deutschen Kriegsführung im Schwarzen und im Mittelmeer.
Obwohl zur maritimen Dimension des deutsch-osmanischen Bündnisses bereits Gegenstand einer Reihe von Studien vorliegen, bestehen bei mehreren zentralen Aspekten noch erhebliche Wissenslücken. Ziel dieses Panels ist es daher, namentlich Rolle der deutschen Offiziere in der Marineadministration und der Seekriegsführung des osmanischen Staates zu erörtern und dabei besonders bisher wenig beachtete Archivbestände zu präsentieren.
Das erste Paper widmet sich der Tätigkeit von Admiral Paschwitz als Oberbefehlshaber der osmanischen Marine im letzten Kriegsabschnitt. Dargestellt wird dabei, wie Paschwitz anstrebte, durch neue strategische Ziele, etwa die Konzentration auf den U-Boot- und Handelskrieg, die Lage im östlichen Mittelmeer zu Gunsten der Mittelmächte zu wenden. Das Thema des zweiten Papers ist die Repatriierung der deutschen und österreichischen Offiziere und Zivilisten nach dem Waffenstillstand von Moudros (30. September 1918). Gefragt wird dabei, wie diese im Waffenstillstand geregelt werden sollte und welche Probleme sich bei der Umsetzung dieser Bestimmungen ergaben. Das letzte Paper befasst sich mit Kurt Böcking, dem deutschen Leiter und Ausbilder der Marineschule auf Heybeliada (Halki). Sein bisher unbekanntes Tagebuch bietet exemplarische Einblicke in die deutsch-osmanische militärische Zusammenarbeit im Ersten Weltkrieg. Der Diskutant wird die Ergebnisse zusammenfassen.

Vortragende: Ozan Tuna, Ahmet Alptuğ Güney, Christof Krieger
Diskutant: Henning Sievert

## P032 Şen Kara, Sena: Milli Kimlik ve Edebî Kanon: Geç Osmanlı'dan Cumhuriyet'e Tarih Kurucular ve Kanonun Dışındakiler

1990'ların başlarından itibaren Modern Türkiye tarihi ve edebiyatı alanındaki çalışmalar, mikro-tarih yaklaşımının etkisiyle daha geniş ve çeşitli bir literatür inşa etmeye başlamıştır. Büyük anlatıların gölgesinde kalan bireysel deneyimlere odaklanan mikro-tarih, yalnızca tarihe farklı bir bakış açısı kazandırmakla kalmaz, aynı zamanda edebî kanonun inşa süreçlerini incelemek için de önemli bir araç sunar. Bu panel Türk edebiyatında kanonun oluşum süreçlerini millî kimlik oluşturma çabalarıyla ilişkilendirerek ele alıyor. Kanonun yalnızca bir edebiyat seçkisi değil, aynı zamanda tarih yazımı ve toplumsal belleği şekillendiren bir araç olduğu gerçeğinden hareketle, millîleşme sürecinde dışarda tutulma ve/veya görmezden gelinme dinamiklerini sorgulamayı amaçlıyor. Sunulan bildiriler Geç Osmanlı-Erken Cumhuriyet dönemi tarih yazımını sorunsallaştırırken, millî edebiyatın inşa süreçlerini, hem kurulum aşamaları hem de dışarıda bırakılan unsurlar odağında yeniden tartışmaya davet ediyor. Panelin ilk konuşmacısı Feyza Betül Aydın, Osmanlı ve Kaçar dönemi dergilerinden Yeni Mecmua ile Daneşkede üzerinden millî edebiyat anlayışı ile kanonun inşa süreçlerini tarihsel bir çerçevede tartışıyor. Bu iki

süreli yayının, edebiyatın kurumsallaşması ve edebiyat tarihi yazımındaki rollerini ele alıyor. İkinci konuşmacı Gökçe Özder ise Aydın'ın bıraktığı yerden devam ederek şimdiye dek kapsamlı bir Türk çocuk edebiyatı tarihinin yazılmamış olmasını ulus-devletlerin tarih yazımı politikalarının bir yansıması olarak değerlendiriyor. Childism teorisiyle bu eksikliği analiz eden Özder, çocuk edebiyatı tarihinin yokluğunun sadece edebiyat kanonuyla alakalı bir durum değil, aynı zamanda "çocuksu şeylerin" tarihin dışında bırakılmasıyla alakalı bir mesele olduğunu da ele alan daha geniş bir çerçevede tartışmayı amaçlıyor. Sena Şen Kara, tıpkı çocuklar gibi ana akım kadın tarihinin dışında bırakılan isimlerden biri olan Halide Nusret Zorlutuna hakkındaki bildirisinde yazarın Erken Cumhuriyet devrinde yayımlanan üç romanını inceleyerek modernleşme sürecine dair alternatif kadın anlatılarını gündeme getiriyor. Ayrıca Zorlutuna'nın eserlerinin kadın odaklı toplumsal cinsiyet dinamiklerini nasıl ele aldığını ve modernleşme tartışmalarına yaptığı katkıları değerlendiriyor. Son olarak İlhan Süzgün ise popüler roman yazarı Kerime Nadir'in edebiyat tarihinde yer bulamamasını kanon-kadın yazar ve kanon-popüler edebiyat ilişkisi üzerinden ele alarak yazarın geniş okuyucu kitlesine rağmen kanonun dışında kalışını bu iki bağlam üzerinden tartışıyor.

Konuşmacılar ve Bildiri Başlıkları:
Feyza Betül Aydın: Devr-i Cedidin Kurucu Babaları: Daneşkede ve Yeni Mecmua
Gökçe Özder: Neden Bir Türk Çocuk Edebiyatı Tarihi Kitabı Yok
Sena Şen Kara: Modernleşmenin Unutulmuş Anlatıları: Halide Nusret Zorlutuna'nın Romanlarında Kadın Özneler
İlhan Süzgün: Kerime Nadir Hikâyesi: Popüler Başarı, Kanonik Red

## P033 Şimşek, Zeynep Nur: Forming the Ottoman Public: Journals as Laboratories of Democratization, Education, and Nationhood

Late Ottoman journals were agents of social, intellectual, and cultural transformation. Journals assumed distinct roles in the swiftly changing public sphere, functioning as intellectual schools and cultural institutions that advanced their own agendas. This panel critically examines the role of Ottoman journals as during the late Ottoman period. It explores their dual capacity to both reflect and shape societal shifts, with particular emphasis on how they engaged with and reconfigured epistemological, racial, national, aesthetic, and gender paradigms within the context of literature.
Given this context, Daniel Kolland's paper analyzes Servet-i Fünun literature through the lens of race and civilization, reinterpreting its aestheticism as a form of Turkish empowerment within global racial hierarchies. Aligned with the growing racial discourses of the period, Hazal Bozyer delves into debates on national aesthetics and literary boundaries, illustrating the tension between individual creativity and national identity in late Ottoman literary discourse. While the first two presentations focus on local debates surrounding identity formation, the latter shift the focus to the transnational exchanges that shaped women's and secular literature. In this context, Ingeborg Fossestøl's research uncovers the role of popular translated fiction in women's engagement with serialized literature in Hanımlara Mahsus Gazete, democratizing the written word and creating new spaces for female authorship and public debate. Meanwhile, Zeynep Nur Simsek's study positions Ottoman journals within the encyclopedist tradition, highlighting their role in integrating Enlightenment ideals into local epistemologies through the interdisciplinary nature of late Ottoman journals. Together, these papers underscore the pivotal role of Ottoman journals in redefining intellectual and cultural landscapes, both locally and transnationally.
Participants: Zeynep Nur Şimşek, Hazal Bozyer, Ingeborg Fossestøl, Daniel Kolland

## P034 Üzüm, Melike & Rentzsch, Julian: Modality and Evidentiality in Turkic Languages

Modality and evidentiality are complex fields of human thought, which are investigated by linguists using different approaches (cognitive, pragmatic, semantic, functional, etc.). In a broad sense, modality, including evidentiality, has been considered a valid cross-language grammatical category that can be the object of typological studies. However, limiting the study of modality and evidentiality to grammatical markers will leave many interesting phenomena unconsidered. While both grammatical items and strategies can be employed to indicate the source of information, modal meaning in a statement can also be expressed with lexical markers, modal sentences, idiomatic expressions, etc. Another point at issue in the literature, due to the intricate relationship of epistemic modality and evidentiality, is whether the markers of these categories should be evaluated

independently or interpreted as extensional meanings of each other with the semantic or pragmatic approaches. What is clear, however, is that both categories are intertwined functionally (in terms of subsense, semantic extension, and overlap). In this respect, modality and evidentiality in agglutinative languages like Turkic languages offer linguistic material that can contribute to the general typological literature from different perspectives.
In this panel, we will investigate various expressions of modality and evidentiality in Turkic languages, including grammatical markers of evidentiality and epistemic modality, imperative mood, grammatical marking of commissive modality, expressions of volition, and modal adverbials. Presenting linguistic data from several Turkic languages, the papers will show the variation within the language family, provide findings on different aspects of modality and evidentiality, and invite discussion. By focusing on two major linguistic categories, we expect to contribute to the studies of Turkic languages and general linguistics from both diachronic and synchronic perspectives.

Panel contributions:
1. Mevlüt Erdem: The Rise and Fall of the Second Person Singular Imperative Morpheme -GIl in Old Anatolian Turkish
2. Julian Rentzsch: Epistemic markers in Uzbek
3. İ. Ahmet Aydemir: Typologie der volitiven Modalität im Tuwinischen
4. Emine Yılmaz: Çuvaşçada Kanıtsallık
5. Nurettin Demir: Equivalences of Evidencialities in Translation from Turkish to Uyghur
6. Sema Aslan Demir: From Modality to the Proximative: The case of –mAkçI bol- in Turkmen
7. Melike Üzüm: Grammatical marking of commissive modality in Uzbek
8. Ayşegül Özkan: Kazakçada Kanıtsallık

## P035 Völker, Tobias: Transimperial Women in the late Ottoman period

This panel, organized by Tobias Völker (Vienna University), will examine the transimperial entangle¬ments in the life stories of women during the late Ottoman period. Due to family ties, marriage or the life choices they made, the women discussed in this panel spent extended periods of time in the Islamicate as well as the Western European cultural spheres. Their life trajectories contributed towards social identities that combined “European” and “Ottoman” elements and thus transcended the dominant but simplistic dichotomy of the “Westerner” versus the “Oriental”. As women, they played important roles within the respective local elites, which allows for a fresh perspective on questions of gender, power and agency.
The case studies presented in this panel will trace the biographical journeys of the Zanzibar princess Sayyide Salme (1844-1924), who married into a rich merchant family in Hamburg and, after her husband´s premature death, lived an independent life in Beirut; of Mustafa Fazıl Pasha´s daughter, Nazlı (1853-1913), who turned herself into a significant political figure in the public arenas of Istanbul, Cairo and Tunis, entertaining an extensive network of European and Ottoman diplomats and their wives; and of Doris Mordtmann (1841-ca.1925) from Hamburg who accompanied her husband, the Ottoman military commander Ömer Pasha (d. 1877), to his various deployments in Syria and Iraq while socializing with Arab dignitaries and European Oriental scholars. The contributions will ask for the intersecting narratives of identity and the complex processes of self-invention that were at play while these women carved out spaces for themselves against the backdrop of the imagined divide between Eastern and Western civilizations. What images did these women project of themselves when addressing varying audiences, how did they position themselves towards the notions of imperialism and cosmopolitanism, how did they strive to turn their familiarity with different cultural realities into social capital and eventually some form of transimperial female agency?

Participating papers:
Barbara Henning: Between Oman, Germany, and the Ottoman Mediterranean: Perspectives on Sayyida Salme’s / Emily Ruete’s Transimperial Biography
Elif Yumru: Princess Nazlı Fazıl (1856-1913): Crafting Power and Identity through the Press in a Trans-Imperial Context
Tobias Völker: On being an Ottoman Wife. Doris Mordtmann´s Encounters with Jane Digby and Isabel Burton

## P036 Wozniak, Audrey: The "Us/Them" in Ethnomusicological Fieldwork Experiences in Turkey

This panel offers critical perspectives on historical and contemporary experiences of ethnomusicological fieldwork in Turkey. In particular, the papers on this panel seek to challenge the dichotomy of "insider/outsider" status often implied in discussions of and approaches to fieldwork. By contrast, the papers on the panel represent four very different modes of engagement with archival and ethnographic research, each in turn revealing the multifaceted complexities of navigating positionality in the research process. While each will discuss aspects of ethnomusicological research processes in Turkish contexts, the presenters themselves—hailing from Germany, the United States, and Turkey—bring diverse observations of how one's own apparent "foreignness" and "familiarity" shape processes of collecting and transmitting knowledge through scholarship. The panel will consider how perceptions of the researcher's indigeneity or outsider status are relationally established and constantly renegotiated in the field. The panel will similarly explore the practices which underlie strategies of connection and the formation of networks as well as their implications for access and participation in certain research contexts. Through presenting comparative historical and contemporary case studies in Turkey, this panel provides insights into conceptual transformations of the notion of "fieldwork" and "fieldworker"—including ideas about their requisite ethics and responsibilities—in and of themselves promising sites for scholarly inquiry.

Presenters:
Nihan Tahtaişleyen: Insider/Outsider Duality in the Fieldwork Experiences of the Reinhards in Turkey
Martin Greve: "Local" and "Foreigner": Multiple-Sited Fieldwork by Two Researchers in Eastern Anatolia
Burcu Yaşin: Turkish Romani Music as a Multi-Sited Methodology
Audrey M. Wozniak: "Kayıttayız (Now Recording): Reflections on Researching Musical Labor in Türkiye as a Musician"

## P037 Zlatanov, Aleksandar: Intelligence, Diplomacy, and Geopolitics. The Ottoman Balkans in Transition, 1856–1913

The period from the aftermath of the Crimean War (1853 – 1856) through the Eastern Crisis (1875 – 1878) to the end of the Great War (1914 – 1918) can be described as one of the most turbulent ones for the Ottoman Balkans. After the Second Ottoman-Egyptian Crisis of 1839 – 1841, the East became a vibrant point of geopolitical confrontation between the main factors of Europe. The Congress of Paris reshaped the geopolitical situation of the Balkans for the next decades considerably, creating an even stronger and more profound confrontation of power – mainly a Russo-British one. All these events marked the beginning of the transition of the Balkan region into a completely new existence, which determined its strategic importance. As such, the Ottoman Balkans became an even more important part of the Great Powers' eastern policy. On the one hand, the new post-Crimean geopolitical system changed the previous European concert's status quo. On the other hand, the Balkan region was chosen as the main political, economic, and diplomatic battleground between the major players. This was reported in almost all documents with strategic importance concerning the foreign policy of the European states. The proposed panel aims to trace the transfer of geopolitical interests and the related diplomatic and intelligence actions of the major geopolitical actors (i.e. secret negotiations, intelligence missions, diplomatic and geopolitical projects) in the Ottoman Balkans in the period from 1856 to 1913. At the heart of this complex and intertwined process was the struggle to weaken the Late Ottoman Empire while establishing control over its territories and resources, as well as the efforts for national independence and welfare of the Balkan nations. Our contributions, through a rich variety of primary sources, would reveal distinctive episodes of the Late Ottoman Balkan history in the context of geopolitical interests and confrontations that sometimes remained hidden behind the official policies and diplomacy of the Great Powers.
Four papers will contribute to the panel's theme by presenting, in a coherent and chronological manner, key episodes and new perspectives in the Ottoman Balkans' transition process. Zlatanov will focus on the reshaped concept of Russian intelligence in the Ottoman Balkans after 1856 through the lens of a completely new Russian military and diplomatic intelligence action in Rumelia in the 1860s and 1870s. Vasileva will examine British imperial strategy in the Ottoman Balkans in the late 1870s through the activities of Sir Henry Drummond Wolff's diplomatic mission to Eastern Rumelia in 1878-1879, which played a pivotal role in shaping the political and administrative framework of the region. Schrek will focus on the activities of the imperial actors, Austro-Hungary and Russia, in the geopolitically important infrastructural projects such as the acquisition of

positions in railway construction (through diplomats, entrepreneurs and politicians) in the Ottoman Balkans in the 1880s. Demeter will review how Austro-Hungarian scholars exploring the Balkans contributed to diplomatic intelligence actions between the 1870s and 1890s, and to what extent they were able to influence the diplomacy, tactics or even the geopolitical strategies of the dualist state.

Participants:
Aleksandar Zlatanov: Russian Intelligence actions in the Ottoman Balkans in the 1860s and 1870s.
Nadezhda Vasileva: Shaping (Ottoman) Eastern Rumelia: Sir Henry Drummond Wolff's Mission and Britain's Imperial Strategy.
Katalin Schrek: Political Actors, Economic Circles and Informal Diplomacy: The Problem of Railway Construction in the Eastern Balkans from the Austro-Hungarian and Russian Perspectives in the 1880s.
Gábor Demeter: Scholars or agents? Hungarian explorers and their role in influencing Austria-Hungary's policy towards Ottoman Balkans (1870s – 1880s).

## P039 Köse, Yavuz: GTOT-Panel KI in der Lehre und Forschung

Moderation: Barbara Henning
Teilnehmende: Jeanine Dağyeli, Volker Adam, Christoph Herzog, Christoph Schroeder, Gerhard Lauer

## P040 Maksudyan, Nazan: Touching Hearing: Sonic Materialities and Mediations in the Late Ottoman Empire

Sound is in many ways paradoxical: in a physical sense, it is a pressure wave moving through a medium (such as air or water), ostensibly a universal phenomenon; yet it is always already enmeshed in particular cultural contexts that shape and constrain how it is perceived, understood and produced. In this roundtable, we interrogate this duality by considering auditory histories of sound and its materialities in the late Ottoman Empire. Although that period was historically sometimes characterized as one of 'decline', it saw an efflorescence of new ways of thinking about and engaging with sound, emerging from a variety of societal transformations and 'modernizing' measures and technologies. These cultural transformations grappled with fundamental questions of how people experienced, or should experience, sound (including music, poetry, public oration, urban noise, non-human vocalization, entertainment, and so on), and in doing so, relied on and produced a range of sound objects whose material dimensions offer ways to think about the intersections between sound, bodies and social formations. These objects include church bells, printed music, religious inscriptions, medical equipment, musical instruments, the built environment, acoustic instruments such as tuning forks and pitch pipes, sound recordings and 'talking machines' (phonograph, gramophone), and even everyday wares sold through distinctive vendors' calls. Our work draws on affect theory and media archaeology as two distinct modes of thinking about what some media scholars have called 'the materialities of communication' (Gumbrecht and Pfeiffer 1994). In particular, Eve Kosofsky Sedgwick's interrogation of 'touching feeling' (in her book of the same name) and the 'particular intimacy' that exists between texture and emotion serves as a point of departure for thinking about how sound and its material dimensions create new possibilities of affective intimacy, across a range of relations between humans, non-human forms of life, and objects around them. We consider here such forms of materiality, intimacy and sociality, and ways of listening in the Ottoman Empire and Eastern Mediterranean.
Our individual contributions will focus on the following topics: the adoption of the stethoscope and practices of auscultation and sound-based medical diagnosis; devices used for speech therapy in Deaf education, especially for "voicing the mute" (dilsizlerin söyletilmesi), in the form of mirrors, mini amplifiers to be placed on the tongue, and balloons made of intestinal skin; the decision amongst Kabbalists in Ottoman Palestine to publish silent voiced alphabetical mystical permutations after two centuries of secret circulation; Ottoman policies regarding Qur'anic recordings and the scholarly debates among Ottoman Islamic scholars; the use of the sonometer and other acoustic instruments (sirens, tuning forks, pitch pipes) to scientifically measure the pitches of Ottoman and Arab musics; and Ottoman song-text collections, including an unusual handwritten manuscript featuring the transcription of instrumental improvisations (taksims) through repeating vocables (terennüm). Taken together, these sound objects articulate some of the key ways sound and its materiality reflected, constrained and mediated late Ottoman culture.

Participants: Peter McMurray, Nazan Maksudyan, Vanessa Paloma Elbaz, Jacob Olley, Hande Betül Ünal

# *Film screening and discussion*

## F 001 Toz Bezi – Kadın Emeği, Mücadele ve Dayanışma

Türkoloji Konferansı çerçevesinde, ödüllü Toz Bezi filmi yeniden izleyiciyle buluşuyor. Film, İstanbul'da temizlik işçisi olarak çalışan iki kadının (Nesrin ve Hatun) gündelik yaşam mücadelesini konu edinirken, kadın emeğinin görünmezliğini göç, sınıf, toplumsal cinsiyet ve dayanışma eksenlerinde ele alır. Kadın yaratıcıların imzasını taşıyan yapım, samimi ve gerçekçi anlatımıyla 2015 yılında izleyiciyle buluştu. Gösterimlerin ardından kadınlarla yapılan tartışmalar ise filmi yalnızca bir sanat eseri olmaktan çıkarıp toplumsal bir paylaşım alanına dönüştürdü.
Bu etkinlikte, Türkiye'de kadın olmak; güvencesiz koşullarda yaşamak; sosyal haklardan yoksun bırakılmak; köyden kente göç eden kadınların tutunma çabaları ele alınacaktır. Eser, Türkiye'de kadınların deneyimlerini temsil etmesiyle yalnızca sinema çalışmalarına değil, kültürel incelemeler ve toplumsal cinsiyet araştırmalarına da önemli katkılar sunmaktadır. Bu gösterim aracılığıyla, Türkiye'de mücadele eden kadınların deneyimlerini görünür kılmak ve bu deneyimlerin kültürel paylaşımın bir parçası haline getirmek amaçlanmaktadır.

Konuşmacılar
• Asiye Dinçsoy – Oyuncu. Toz Bezi filmindeki Nesrin rolüyle 35. İstanbul Film Festivali, 21. Nürnberg Ger-TR Film Festivali ve 27. Ankara Film Festivali'nde "En İyi Kadın Oyuncu" ödülünü aldı.
• Tülin Semayiş – Kadın Adayları Destekleme Derneği'nde (KADER) ve Urfa'da kadınlarla yürüttüğü çalışmaların ardından, 2020'den bu yana çeşitli feminist örgütlerde kadınların şiddetten uzak, özgür bir yaşam kurma mücadelesine katkıda bulunmaktadır.
• Moderasyon: Özlem Deniz Ahlers – Johannes Gutenberg Üniversitesi Mainz, Türkoloji Bölümü

Film künyesi
Yönetmen & Senarist: Ahu Öztürk
Yapımcılar: Çiğdem Mater, Nesra Gürbüz
Oyuncular: Asiye Dinçsoy (Nesrin), Nazan Kesal (Hatun), Serra Yılmaz, Mehmet Özgür, Didem İnselel, Gökçe Yanardağ, Murat Kılıç

# *Session Chairs*

| *Name* | *Sessions* | *Name* | *Sessions* | *Name* | *Sessions* |
|---|---|---|---|---|---|
| Ahlers, Özlem Deniz | K3 | Erdem, Mevlüt | H1, B6 | Ozil, Ayşe | J9 |
| Akyıldız, Olcay | A5, J8, B11 | Gültekin, Ahmet Kerim | B7 | Özlü, Nilay | H6 |
| Alemdaroğlu, Ayça | A1 | Gündoğdu, Servet | C3 (G.Ö.Ayaydın Cebe) | Pirický, Gabriel | F1 |
| Alıcı, Gülfem | B8, E9 | Hällzon, Patrick | J6, G12 | Rentzsch, Julian | I9, H12 |
| Alsancaklı, Sacha | C5, C6 | Hendrich, Béatrice | J1, B3, I8 | Sakhatova, Gulshen | G3 |
| Altınay, Rüstem Ertuğ | B12 | Henning, Barbara | K9, K12 | Sargsyan, Ani | J4, F6 |
| Armağan, Yalçın | E2 | İlengiz, Çiçek | B9, B10 (with M. Schäfers) | Schäfers, Marlene | B9, B10 (with Ç. İlengiz) |
| Aslan Demir, Sema | G2 | Jäger, Ralf Martin | D5, D6 | Schreiber, Laurentia | C9 (with M. Dogan) |
| Ayaydın Cebe, Günil Özlem | C3 (with S. Gündoğdu) | Karakoç, Birsel | H4, A12 | Schroeder, Christoph | I11, I12 |
| Aydemir, İbrahim Ahmet | F12 | Karkason, Tamir | F11 (with H. Çelik) | Şen, Gül | E6, C12 (with O. Bouquet) |
| Balistreri, Alexander | E1, F8 | Karolewski, Janina | K4, E10 | Şen Kara, Sena | H3 |
| Bartholomä, Ruth | J3, I10 | Károly, László | H8, H10 | Sievert, Henning | J2 |
| Bayram, Ümmügülsüm Filiz | B1 | Kawamoto Satoshi | C7 | Şimşek, Zeynep Nur | G11 |
| Bertuccelli, Fulvio | C11 | Kıbrıs Atabay, Güldeniz | A4 | Sonay, Ali | F9 |
| Bouquet, Olivier | C12 (with G. Şen) | Kılınçoğlu, Deniz | I4, D8 | Taş, Hakkı | A7, A10 |
| Carney, Josh | D9, D10 | Köse, Yavuz | I2, I3, K7 | Tiftik, Sevcan | F4 |
| Çelik, Hülya | F2, E4, F11 (with T. Karakason) | Kučera, Petr | I6, C10, A11, E12 | Üzüm, Melike | G9, G10, H11 |
| Czygan, Christiane | E11 | Laut, Jens Peter | D1, D2, D3, D4 | Vatansever, Aslı | A8 |
| Dağyeli, Jeanine | H5 | Louhichi, Soumaya | C2, J12 | Vatansever, Nazlı | G1 |
| Dayanç, Mehmet Şamil | C1 | Maksudyan, Nazan | K11 | Völker Tobias | B2, E5, A6 |
| de Bruijn, Petra | D11 (with P.M. Yelsalı-Parmaksız) | Malečková, Jitka | I1, I5 | Wilkens, Jens | G4 |
| Demir, Nurettin | H9 | Menz, Astrid | F5, E8 | Wozniak, Audrey | D12 |
| Dinç, Gökçen B. | J11 (with C.K. Neumann) | Micallef, Roberta | C4 | Yelsalı-Parmaksız, P. M. | D11 (with P. de Bruijn) |
| Dogan, Mahir | C9 (with L. Schreiber) | Morack, Ellinor | G5, G6 | Yılmaz Emine | H2 |
| Drechselová, Lucie | A2 | Neumann, Christoph K. | A3, G8, J11 (with G.B. Dinç) | Zlatanov, Aleksandar | E3 |
| Dressler, Markus | F3, J5 | Nugteren, Hans | J10 | N.N. | B4, A9 |

# *Impressum*

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