



Πανεπιστήμιο Κρήτης  
Τμήμα Ιστορίας  
και Αρχαιολογίας



Ίδρυμα Τεχνολογίας και Έρευνας  
Ινστιτούτο Μεσογειακών Σπουδών

**20<sup>ο</sup> συμπόσιο  
Διεθνούς Επιτροπής  
Προοθωμανικών  
και Οθωμανικών Σπουδών  
(CIEPO)**

*Νέες τάσεις στις οθωμανικές σπουδές*

**Ρέθυμνο  
27 Ιουνίου – 1 Ιουλίου 2012**

Σε συνεργασία με την Περιφέρεια Κρήτης,  
Περιφερειακή Ενότητα Ρεθύμνης, και το Δήμο Ρεθύμνης

### **Οργανωτική επιτροπή**

Γκιουλσούν Ακσόι-Αϊβαλή  
Αντώνης Αναστασόπουλος  
Ηλίας Κολοβός  
Μαρίνος Σαρηγιάννης

### **Τιμητική επιτροπή**

Βασίλης Δημητριάδης (επίτιμος ερευνητής, ΙΜΣ/ΙΤΕ)  
Ελισάβετ Α. Ζαχαριάδου (επίτιμη ερευνήτρια, ΙΜΣ/ΙΤΕ)  
Κατερίνα Κόπακα (κοσμήτορας, Φιλοσοφική Σχολή, Πανεπιστήμιο Κρήτης)  
Μαρία Λιονή (αντιπεριφερειάρχης, Περιφερειακή Ενότητα Ρεθύμνης)  
Γιώργης Μαρινάκης (δήμαρχος Ρεθύμνης)  
Σωκράτης Πετμεζάς (πρόεδρος Τμήματος Ιστορίας και Αρχαιολογίας,  
Πανεπιστήμιο Κρήτης)  
Ευριπίδης Γ. Στεφάνου (πρύτανης, Πανεπιστήμιο Κρήτης)  
Κώστας Φωτάκης (πρόεδρος Δ.Σ., ΙΤΕ)  
Χρήστος Χατζηιωσήφ (διευθυντής, ΙΜΣ/ΙΤΕ)  
Jean-Louis Bacqué-Grammont (επίτιμος πρόεδρος, CIÉPO)  
Michael Ursinus (πρόεδρος, CIÉPO)

### **Γραμματεία συμποσίου**

Κατερίνα Στάθη  
Ελένη Σφακιανάκη

### **Τεχνική υποστήριξη**

Αλέξανδρος Μαριδάκης

### **Προσωπικό συμποσίου**

Αγγελική Γαρίδη  
Μιχάλης Γεωργέλλης  
Δέσποινα Γιαννακάκη  
Μυρσίνη Καβαλάρη  
Γεωργία Κοροντζή  
Αλεξάνδρα Κρήτη  
Χρήστος Κυριακόπουλος  
Γιάννης Λαμπράκης  
Μαριλένα Μπαλή  
Ιορδάνης Παναγιωτίδης  
Στέλιος Παρλαμάς  
Σταματία Παρτσάφα  
Ιωάννα Πετρουλίδη  
Μίλαν Προντάνοβιτς  
Παναγιώτα Σφυριδάκη

# Περίληψεις Θεματικών Πάνελ

- 1. Τα θεματικά πάνελ παρατίθενται αλφαβητικά βάσει του επωνύμου του επικεφαλής τους.**
- 2. Τα ονόματα των υπολοίπων ομιλητών του κάθε πάνελ παρατίθενται βάσει της σειράς με την οποία παρουσιάζουν τις ανακοινώσεις τους.**
- 3. Οι περιλήψεις των ανακοινώσεων των θεματικών πάνελ παρατίθενται μαζί με τις περιλήψεις των ανεξάρτητων ανακοινώσεων στην επόμενη ενότητα.**

Αντώνης Αναστασόπουλος και Shirine Hamadeh (επικεφαλής), Marie-Carmen Smyrnelis, Işık Tamdoğan  
(Παρ. 29, 14.30, αίθ. 1)

### **Flesh and Mud:**

#### **Innovative Approaches to the Study of Early Modern Ottoman Cities**

This panel seeks to explore innovative approaches to the study of Ottoman cities in the 18<sup>th</sup> and early 19<sup>th</sup> centuries. In particular, it seeks to bring together the social and the spatial dimensions of a city, and address questions relating to everyday urban experiences that are often explored by privileging either the social or the physical environment. The panel consists of four historically grounded, geographically diverse case studies (Adana, Istanbul, Izmir, and Kandiye) that together raise such issues as the reproduction of urban and communal identities in the physical fabric, the processes by which ‘landmarks’ acquire meanings for and in their surrounding social and physical environments, moral regulations of spaces and geographies of social behaviors. By highlighting the intrinsic overlap between cities’ social and physical fabrics, each paper brings about broader questions about method and source material with regard to the study of early modern Ottoman cities.

Antonis Anastasopoulos problematizes the notion of buildings as ‘landmarks’, by focusing on the mosque of El-Hac Ali Paşa, in Kandiye. He examines the mosque as both a building and a social/religious institution by questioning its patron’s initial motives and the mosque’s relation to the social and physical space of its own neighborhood. Marie-Carmen Smyrnelis also refers to the neighborhood as a framework of inquiry, but one which is implicitly called into question through an examination of the varied forms of social interaction among the inhabitants of Izmir. Arguing for a more complex notion of coexistence of the different ethnic, confessional, and national groups, she explores the ways in which this coexistence was inscribed in the space of the city. Shirine Hamadeh focuses on the less desirable segments of urban population, the single men (*bekâr*) of Istanbul, to explore the mechanisms by which this intrinsically instable population, mostly perceived as delinquent, integrated in the city’s social and spatial fabrics and forged ties with the normative realms of neighborhood and public life. The violence inherent to practices of delinquency is the central theme of Işık Tamdoğan’s paper, which investigates cases of bodily violence in Adana and probes the nature of relations that connected aggressors and aggressed. Tamdoğan is concerned with mapping out acts of violence spatially and temporally and questioning the likelihood of inherent connections between violence and urban space and time.

Ευγενία Κερμελή (επικεφαλής), Elif Bayraktar Tellan, Hasan Çolak, Φωκίων Κοτζαγεώργης  
(Τετ. 27, 16.30, αίθ. 3)

#### **The Orthodox Patriarchates as Ottoman Institutions: 15<sup>th</sup> to 18<sup>th</sup> Centuries**

The Orthodox Patriarchates in the Ottoman Empire have attracted extensive attention in scholarship. Early 20<sup>th</sup>-century research incorporated the fate of the Orthodox patriarchates within the discourse about the treatment of non-Muslims in a Muslim polity. One of the prime aims of this endeavor was to compare the handling of the ‘other’ among early modern states. Following this train of thought, the Patriarchs and their role in Ottoman society were trapped in between two extremes: the image of the Patriarch as an ‘ethnarch’ and that of a tax farmer. Both extremes have done damage to our efforts to fully comprehend the institutional position, duties and responsibilities of the representative of the Patriarchate. Moreover, in an effort to support or refute the distorted caricature offered by these two frameworks we have failed to discuss how the Patriarchate as an Ottoman institution was established and evolved over time.

This panel aims at modifying the pitfalls of the previously used frameworks. The Patriarchate is seen as what it was, an Ottoman institution headed by an appointed member of the

Ottoman elite, the Patriarch. As other Ottoman institutions, it would be naïve to expect that it remained unchanged over time. These precise changes are the theme of this panel viewed not as random whimsical results of the sultanic omnipotence, as scholarship still argues, but instead as parallel reflections of Ottoman societal evolutions.

Eugenia Kermeli is proposing to look beyond the empty term of ‘tolerance’ with regard to the position of Ottoman Orthodox *zimmi*s. She will utilize Ottoman jurisprudential work from the mid 15<sup>th</sup> to the early 18<sup>th</sup> centuries in an effort to depict that changes in the status and responsibilities of the Patriarch is a reflection of Ottoman societal and ideological developments. Phokion Kotageorgis utilizing *tayin defterleri* from the second half of the 17<sup>th</sup> century is going to readdress issues concerning the procedure of the bishops’ appointments, the updating of the state’s registers regarding the ecclesiastical officials and the relation between the *pişkeş* amount and the demographic capacity of the provinces. Elif Bayraktar Tellan using unknown *berats* of the first half of the 18<sup>th</sup> century will discuss the changes the Patriarchate underwent as part of a larger transformation of the Ottoman administration and society in the 18<sup>th</sup> century. She will focus on the *de jure* expansion of the judicial role of the Patriarch and his increasing role as an intermediary. Finally, Hasan Çolak will readdress Runciman’s suppositions on the role of the Orthodox Patriarchate in Istanbul as intermediary of the Eastern Patriarchates. Using *berats* of Eastern Patriarchs he will suggest that the active presence of the Eastern Patriarchates in Istanbul was not the result of their domination by the Great Church, but of cooperation between the Ottoman central administration and lay and ecclesiastical leaders of the Ottoman Orthodox.

Ηλέκτρα Κωστοπούλου (επικεφαλής), Aimee Genell, Andrew Arsan, E. Attila Aytekin  
(Κυρ. 1, 14.30, αίθ. 9)

### **The Ottoman Empire in the Age of Colonialism: Fragmented Sovereignty and Provincial Lives**

This panel is an attempt to trace the multifaceted character of sovereignty in the Ottoman Empire in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. Particular emphasis will be placed on the numerous ‘provincial worlds’ – individual, communal, or regional. It will be argued that during the period in question these worlds were reshaped and transformed through a dialectical relationship among the provinces, the Ottoman regime, and the world around them. Attending in this way to the notion of sovereignty, the panel aims to highlight the influential role played by real and imagined Ottoman provinces in contesting and reshaping the imperial center. The discussion will address communalities and differences between the Ottomans and other contemporary empires; or, between the 19<sup>th</sup> century and earlier periods. Thus, by moving among ‘legality’, ‘modernity’, ‘tradition’, and ‘intimate space’ the panelists will try to uncover the blurry lines between the regional and the universal through the careful study of a number of specific examples from Crete, Cyprus, Egypt, and Lebanon.

The broader methodological goal of this approach is to initiate a dialogue between Ottoman and Postcolonial Studies; or/and Europe and the Arab world. In an attempt to delineate late Ottoman sovereignty as a diverse yet specific historical construction, the panelists will address and question some main concepts such as: absolute authority and foreign intervention; the rights and responsibilities of the sovereign versus the rights and responsibilities of the people; the secular and religious grounds of imperial notions of sovereignty; the multiple meanings of the ‘domestic’; and the similarities and differences between European colonialism and the Empire of the Sultans. Through the discussion of all of the above, it becomes imperative to consider the profound impact of the diverse Ottoman provincial realities on the making of the multiple concepts of sovereignty in an imperial universe shared as it was contested.

A. Nükhet Adıyeke (επικεφαλής), Nuri Adıyeke, Mehmet Ali Demirbaş, Melike Kara  
(Τετ. 27, 16.30, αίθ. 9)

## **Yeni Kaynaklar ve Yeni Yaklaşımlarla Osmanlı Egemenliği'nde Girit ve Sonrası**

Türkiye'de yeni bulunan Mübadele arşivi içinde yer alan Girit evrakı Girit konusundaki çalışmalara yeni açılımlar sağlamıştır. Bu arşivde önemli bir kısmı Hanya, Kandiye ve Resmo'ya ait olmak üzere Şer'iyye sicilleri ve nüfus defterleri mevcuttur. Arşiv bu haliyle Girit'te İraklion'da Vikelea Kütüphanesi'nde bulunan belgelerin de tamamlayıcısıdır.

Panelimizde yer alan bildirimler ağırlıklı olarak bu yeni bulunan kaynaklara dayalı olarak hazırlanmıştır. Girit'in Osmanlı egemenliği altında oluşturulan idari ve sosyal yaşantısı içinden belli başlı sosyal, ekonomik, hukuksal ve demografik olgular konu başlıkları olarak belirlenmiştir. Bu konu başlıkları altında yeni ortaya çıkan kaynakların sağladığı verilerle gerek Ada'da Müslüman Gayr-ı Müslim ilişkilerine gerekse Osmanlı kurumlarına yeni bakış açıları getirilmesi hedeflenmektedir.

Panelimizin ilk bildirisi olan Resmo Manastır Vakıfları, Osmanlı vakıf sistemi içinde Gayr-ı Müslim Vakıflarının tespit edilmesi için önemli bir örnek olguyu ele alacaktır. Vakıfların idari boyutu olduğu kadar sosyal ve ekonomik boyutu da ele alınacaktır. Cizye uygulamasına ilişkin bildiri ise Ada'daki Gayr-ı Müslim cemaatin sosyo-ekonomik durumlarının tespiti açısından önem taşımaktadır. Cizye uygulaması 18. yüzyıl boyunca önemli değişimlere uğramış ve bu durum toplumsal yakınmalara yol açmıştır. Şuf'a hakkının kullanımına ilişkin bildiri oldukça önemli bir hukuksal olguyu ele almıştır. Osmanlı'da özel mülkiyet hakları içinde az rastlanır bir uygulama olan şuf'a hakkı ilginç bir şekilde 19. yüzyılın ortalarına Kandiye sicillerinde karşımıza çıkmaktadır. Bu işlem aynı zamanda ekonomik ve sosyal yapıya ilişkin veriler de sağlamaktadır. Son olarak 19. yüzyılda Girit'in demografik yapısının en belirleyici etkenlerinden olan göç olgusu çerçevesinde Girit'ten Kuzey Afrika'ya göç eden Müslümanlar üzerinde durulacaktır. Bu coğrafyaya taşınan Girit Müslümanları varlıklarını ve Girit kimliklerini bu gün dahi sürdürmektedirler. Bu nedenle Kuzey Afrika'ya giden gurupların incelenmesi tarihsel olduğu kadar güncel bir boyut da taşımaktadır.

Sonuç olarak tüm bu bildirimler Ada'daki sosyal ve ekonomik yaşantının temel taşları konusunda yeni verilerle bakış açıları sağlayacaktır.

Jean-Louis Bacqué-Grammont (επικεφαλής), Faruk Bilici, Jean-Charles Ducene  
(Παρ. 29, 14.30, αίθ. 7)

## **Regards de la cartographie ottomane**

L'intérêt des Ottomans à l'égard des pays situés sur leurs frontières et au-delà a longtemps été sous-estimé. En fait, à l'examen, la curiosité manifestée en ce domaine par plusieurs auteurs turcs du XVI<sup>e</sup> et du XVII<sup>e</sup> siècle apparaît en tous points digne d'attention, d'autant plus qu'on n'en trouve nulle part l'équivalent à cette époque dans le monde extérieur à l'Europe. Nous nous attacherons ici à des exemples relatifs à deux de ces auteurs. D'une part, Pîrî Re'îs et son "Livres des choses de la mer" (1521-1526), vaste description nautique des côtes et des îles de la Méditerranée, fondée sur l'expérience personnelle de l'auteur et des documents nautiques européens. Chaque chapitre de cet ouvrage est accompagné d'une carte. D'autre part, Evliyâ Çelebî, voyageur qui parcourut en tous sens le territoire ottoman et les pays adjacents pendant une quarantaine d'années. Il apparaît qu'outre sa relation en dix volumes, on lui doit des cartes présentant un réel intérêt.

John J. Curry (επικεφαλής), Nabil Al-Tikriti, Günhan Börekçi, Kahraman Şakul  
(Κυρ. 1, 11.30, αίθ. 1)

### **Shifts in Ottoman Political and Intellectual Mentalities over the Course of the Early Modern Period**

The early modern period of Ottoman history, spanning from around 1500 to 1800, required the Ottoman political and intellectual elites to confront a context of rapid change across a far-flung network of territories, along with the growing geographical range of European powers and their agents. The result was that Ottoman political elites and intellectuals continually sought innovative new strategies and ideas to better help the Empire cope with the growing list of challenges to its long-term stability.

This panel seeks to uncover the nature of the mentalities, attitudes and ideas of Ottoman statesmen and intellectuals through both the introduction of new types of historical sources and novel approaches to already established ones. The first presentation will examine a nearly-forgotten treatise presented to Sultan Selim I by Idris-i Bitlisi, which gives insight onto the evolution of Ottoman political thought during a period in which the Empire was facing down the threats of civil war and hostile powers on its frontiers. Following that, a second presentation will examine a similar period of political transition in a time of crisis by analyzing the novel strategies employed by late 16<sup>th</sup> and early 17<sup>th</sup>-century sultans to balance the growing power of factions present at the imperial court.

The final two papers will address Ottoman political and intellectual reactions to the growing influence and power of European states. One of these papers will study the intersection points between one of the greatest Ottoman intellectuals of the 17<sup>th</sup> century, Katip Çelebi, and the European and Muslim geographical works from which he drew the material for his massive and unfinished geographical compendium. In particular, the lengthy chapters on the regions of the Indian Subcontinent prove especially fruitful in unpacking Katip Çelebi's methodology of scholarship and his attitudes toward both European and Muslim 'others'. Meanwhile, the final presentation will examine how Ottoman thinkers could develop potentially different attitudes toward programs of European-inspired military and political reform – with the key variable being the particular political figure or group that was engaging in it. In this case, the policies of Tipu Sultan in the Indian Subcontinent were viewed positively, whereas Şahin Giray, closer to the Ottoman center, received censure.

In sum, the panel as a whole hopes to demonstrate how new sources and novel approaches to Ottoman historical works can better illuminate critical shifts in Ottoman perceptions about their political culture and the wider world around them.

Cafer Çiftçi (επικεφαλής), Seher Boykoy, Nuran Bayram, Yusuf Oğuzoğlu  
(Παρ. 29, 11.30, αίθ. 5)

### **1837-1923 Sürecinde Bursa'da Koza Üreticiliği ve İpekli Dokumacılık Sektörünün Sosyo-Ekonomik Durumu**

Panelin ana hedefi, 1837-1923 döneminde Bursa'daki kozacılık ve ipekli dokumacılık sektörünün tarihsel kaynaklardan elde edilecek veriler ile değişimini ortaya koymak ve analiz edebilmektedir. Bu dönemin başlangıcı Bursa'da ilk ipek fabrikasının kurulması ile ortaya çıkar, fabrikalaşma süreci ile devam eder. İlgili dönemde Avrupa finans kapitalinin yatırımları ile kentte kurulan çok sayıda fabrika, kozadan ipek çekimini gerçekleştirerek Avrupa'daki dokuma fabrikalarına ipeği kullanmak üzere gönderir. Bu gelişmeler yabancı sermayedarın uygun fiyatlı ve kaliteli ipeği Avrupa dokuma piyasasına temin etmek gibi dış taleplere bağlıdır. Dış talebin etkisiyle ortaya çıkan bu durum, Bursa gibi ipekçiliğin merkezi olan Osmanlı şehrindeki toplumsal hayata sosyal ve ekonomik açıdan önemli değişiklikler getirecektir. Şehir halkının fabrikalarda işçi olarak çalışmaları (özellikle kadınların), çalışanların Avrupalı sermayedar ve örnek yabancı işçilerle

tanışmaları, iş disiplinlerini almaları ve iş konusundaki yaşantılarını görmeleri, sosyal değişime etki eden bazı örneklerdir.

İlgili periyotta yaşanan önemli bir gelişme de kozacılık faaliyetini derinden etkileyen Pebrine (Karataban) adlı ipekböceği hastalığıdır. 1860'larda Osmanlı sahasına da giren bu hastalık, 20 yıla yakın bir zaman için Bursa'da koza üreticilerine ve onlara bağlı üretim yapan fabrika sahiplerine ciddi sıkıntılar yaşatmıştır. Ancak Osmanlı Devleti'nin 1875 yılında moratoryum ilan etmesi sonrasında kurulan Düyûn-ı Umûmiyye İdâresi ile, ipekçilik sektörü için değişimin yeni bir safhası başlamıştır. 1881 sonrasında Düyûn-ı Umûmiyye İdâresi'nin ipek öşrü gelirlerini toplama hakkını üzerine alması ve bu gelirleri maksimum düzeye çıkarma arzusu, Bursa'da durma noktasına gelen koza üreticiliği için yeni bir sayfa açmıştır. Osmanlı hükümetinin ve Düyûn-ı Umûmiyye İdâresi'nin ortak çabası ile Bursa'da koza yetiştiriciliğinin fennî usûllerle yapılması için eğitim verecek olan okullar açılarak, koza üreticiliği bilimsel eğitimle yapılı hale gelmiştir.

1908-1923 yılları II. Meşrutiyetin ilanı, Balkan Savaşları, I. Dünya Savaşı, Osmanlı Devleti'nin sonu ve Türkiye Cumhuriyeti'nin kuruluşunu içine almaktadır. 1908 yılına kadar Bursa'da sadece ipek çeken ve iplik üreten fabrikalar varken, şimdi ipekli dokuma süreci de fabrikalaşma sürecine girilmiştir. Ancak önce Balkan Savaşları ve ardından I. Dünya Savaşı gibi sosyal hayatı ve ekonomiyi olumsuz yönde etkileyen yıllara girilmesi, tüm üretim ve ticari faaliyet alanlarında görüldüğü gibi ipekçilik sektörünü de olumsuz yönde etkilemiştir. 1908-1913 yıllarında Bursa'da beş ipekli dokuma fabrikası açılmıştır. Ancak Balkan Harpleri ve I. Dünya Savaşı sebebiyle Bursa'da ipekçilik sektörü yeni bir durma süreci yaşamıştır. I. Dünya Savaşının çıkması ve Osmanlı Devletinin bu savaşta Fransa'nın içinde yer aldığı İtilaf bloğuna karşı olan safta yer alması, Lyon'a ipek ipliği ve koza ihracının durmasına neden olarak, Osmanlı ipek üretimi ve ticaretini büyük ölçüde geriletmiştir. 1923 yılından itibaren sektör yeniden canlandırılmış ve ipek ihraç edilmeye başlanmıştır.

Gökhan Yavuz Demir (επικεφαλής), Nurcan Abacı, Zeynep Dörtok Abacı, Ertuğrul Uzun  
(Παρ. 29, 14.30, αίθ. 9)

### **Hikayelerimiz ve Adaletin Mümkünlüğü: Osmanlı İmparatorluğu'ndan Türkiye Cumhuriyeti'ne Adalet Hikayeleri**

Disiplinlerarası bir yaklaşımla literatürdeki “edebiyat ve hukuk” ilişkisini teorik bir çerçevede ele almayı hedefleyen bu panelin temel tezi edebiyatın hukuka bir zeyl olmadığı, aksine hukukun bizatihi bir edebî tür olduğudur. “Hukuk edebî bir tür olduğunu unutup bilim olma sevdasına düştüğünde adaletin önündeki asıl engel halini mi almaktadır” sorusunun izi, Osmanlı hukuk sistemi ve modern Türkiye Cumhuriyeti hukuk sistemindeki yargı süreçlerindeki adalet arayışlarını gerçek davalar üzerinden anlatan bildirilerce sürülecektir.

Özellikle Batılı araştırmacıların genelde İslam özelde de Osmanlı hukukunun şifahi/söze dayalı doğası nedeniyle Doğu toplumlarının pozitif ve modern hukuka geçişte “başarısız” olduğunu öngören bir bakış açısı mevcuttur. “Hukukun kendisinin edebi bir tür olduğunu öne süren bu yaklaşım, hukuk sistemlerinin farklılaşmasına yol açtığı düşünülen, hukukun kaynağının ilahi kurallar ve gelenekle, rasyonel akıl ya da toplumun ihtiyaçlarına dayandığı argümanın kendisini yeniden tartışmaya açar. Bu yaklaşımla önerdiğimiz panelde adaletin tesis edilme sürecinde iki hukuk sisteminin birbirinden farklı olmaktan çok birbirinin devamı olduğu gözler önüne serilmeye çalışılacaktır.

Hukukî durumlar her zaman çok boyutlu çatışan hikâyelere göre anlaşılabilir. Bu yüzden, hikâyenin olmadığı yerde adalet mümkün değildir. Modern hukukta, davalının bir hikâyesi vardır. Dava sürecinde anlatılan hikâyelerin yorumlarından, okunmasından, ve yeniden yazılmasından inşa edilen yeni bir hikâye vardır artık. Yoksa yargıca her duruma uygun doğru ve adil bir kararı



fısıldayan yasa metni yoktur. Yargıç, dava boyunca dinlediklerinden yorumlayarak yeniden yazdığı hikâyenin ışığında yasa metninde kararını arar ve bulur.

Hukuk olarak hukukun karşısında edebî bir tür olarak hukuku savunmak; hukukî hikâyeleri edebî hikâyelerle eşitlemektir. Bu eşitlemenin kabulüyle, Osmanlı ve Türkiye Cumhuriyeti mahkemelerinden dava hikayelerinin benzerliği ve yargılama sürecinde kadının/yargıcın inşa edilen tahkiyeler üzerinden adaleti tesis etme çabalarına örnekler sunulacaktır.

İlkin Nurcan Abacı Osmanlı hukukunun kaynaklarından bahsettikten sonra, haklaştırma kurumu olarak Osmanlı mahkemesinin işleyişi üzerinde duracak ve yemin etme ile yeminden kaçınma örnekleri sunacaktır. İkincileyin Zeynep Dörtok Abacı Bursa kadı sicillerinden seçilen dava örneklerinde, davacı-davalı ve şahitlerin ifadelerinin, hikaye etme ve hikayeyi destekleme çabalarının, davanın karara bağlanmasındaki belirleyici rolünü Sosyal Ağ Analizi yöntemini kullanarak anlamaya çalışacaktır. Daha sonra Ertuğrul Uzun, Türkiye Cumhuriyeti mahkemelerinde karar almada cinsellik ve ahlak ilişkisi çerçevesinde, hakimin değer yargılarının yerini, Osmanlı mahkemelerindeki uygulamalarla benzerliği açısından değerlendirecektir. Son olarak panelin düzenleyicisi Gökhan Yavuz Demir, hukuk ile adalet ayrımından bahsedecektir. Diğer panelistlerin sunduğu dava hikayelerinin “hukukun ededi bir tür olduğu iddiası açısından ne ifade ettiğini gösterir genel teorik bir değerlendirme yapacaktır.

Panelimiz “adalet arayışına dair hikâyelerin” dünden bugüne geçit resmini izlemeyi amaçlamaktadır.

Muammer Demirel (επικεφαλής), Fatih Demirel, Hatip Yıldız, Mehmet Salih Erkek  
(Πέμπτη 28, 11.30, αίθ. 9)

### **Osmanlı’da Eğitim Modernleşmesi**

Osmanlı İmparatorluğu’nda, 18. yüzyılda öncelikle askeri alanda reformlar başlatılmış, bu doğrultuda, orduya eğitilmiş subaylar kazandırmak amacıyla, 1775 yılında Mühendishane-i Bahrî-i Hümayun ve 1795 yılında Mühendishane-i Berrî-i Hümayun kurulmuştur. Böylece Osmanlı Devleti’ndeki ilk eğitim modernleşmesi girişimi askeri alanda olmuştur. Sultan II. Mahmud döneminde kurulan Mekteb-i Harbiye, Mekteb-i Tıbbiye ve Mızıka-i Hümayun modern askeri eğitim kurumlarıdır. Sultan II. Mahmud saltanatının son dönemlerinde, bir taraftan maarif merkez teşkilatının kuruluş adımlarını atarken diğer taraftan sivil alandaki ilk modern eğitim kurumları olan Rüşdiye mektepleri, Mekteb-i Maarif-i Adliye ve Mekteb-i Ulum-ı Edebiyye-i Adliyye isimleri ile tesis edilmiştir. Tanzimat döneminin ilk yıllarında sivil eğitim kurumları ilk, orta ve yüksek olmak üzere üç kademe olarak tasarlanmış; ilköğretimi sıbyan mekteplerinin, ortaöğretimi rüşdiyelerin, yüksek öğretimi ise açılması planlanan darülfünununun oluşturması kararlaştırılmıştır (1846). Rüşdiyelerin açılmaya başlamasıyla birlikte bu okullara öğretmen yetiştirmek için 1848 yılında Darülmualimin-i Rüşdi adıyla ilk öğretmen yetiştiren kurum açılmıştır. 1859 yılında Maarif Nezareti kurulduğu gibi, dönem içerisinde Mekteb-i Mülkiye, Mahrec-i Aklam, Mekteb-i Sultani gibi başka eğitim kurumları da açılmıştır.

Osmanlı eğitim modernleşmesinde dönüm noktalarından birisi 1869 tarihli Maarif-i Umumiye Nizamnamesidir. Bu nizamname ile öğretim kurumları için bir hiyerarşi oluşturulduğu gibi hangi okulların nerelerde açılacağı da belirlenmiştir. Ancak nizamname hükümlerinin tam anlamıyla uygulanması Sultan II. Abdülhamid tarafından sağlanmıştır. Yeni usulde öğretim yapan sıbyan mektepleri ülke geneline yayılmış, bu okullarda derslere girecek öğretmenler yetiştirmede yetersiz kalınca da darülmualimin-i sıbyanlar vilayetlerde de açılmaya başlanmıştır. Modern eğitim kurumlarıyla birlikte öğretim yöntemleri ve uygulamalarındaki gelişmelere paralel olarak okullardaki ödüllendirme ve cezalandırma usullerinde de gelişmeler olmuştur. Elbette ki gelişmelere paralel olarak, öğrencilerden, öğretmenlerden, okul çalışanlarından, velilerden vb. kaynaklanan adli problemlerde ortaya çıkmıştır.

Bu panel çerçevesinde, merkez teşkilatı (maarif nazırları), vilayetlerde öğretmen yetiştirme, modern eğitim kurumlarında işlenen suçlar ile ödüllendirme sistemi konuları ele

alınmak suretiyle Osmanlı eğitim modernizasyonu süreci çeşitli yönleriyle açıklanmaya çalışılacaktır.

Hikari Egawa (επικεφαλής), Michinori Hatayama, Yoshio Kajitani, Shigeru Kakumoto, Maria Kosugi, Halit Ramazan Kubilay, İlhan Şahin, Takahiro Tomita, Mahito Usui, Koji Yoshikawa  
(Τετ. 27, 16.30, αίθ. 1)

### **The Importance of Interdisciplinary Research Connecting Historical, Anthropological, Information, and Engineering Sciences Based on the Case Study of Spatial-Temporal GIS (DiMSIS-EX) Application**

It is well known that on March 11, 2011, we had the Eastern Japan (Tohoku) Earthquake and Tsunami disaster. This earthquake unfortunately demonstrated the importance to look back into historical events, because this disaster resembles another Tsunami disaster of about 1000 years ago. In August and November 1999, Düzce in Turkey was struck by big earthquakes twice. Although after these experiences some meetings were held about the history of earthquakes during the Ottoman and modern period in Turkey, there has been no interdisciplinary or long-term historical analysis relating to this subject. On the other hand, the local administration of the city of Düzce was very quick at undertaking recovery from the earthquakes. Now, more than ten years after the earthquakes, the city has been redeveloped and it is difficult to find any scars. In the context of the recovery and redevelopment of Düzce, DiMSIS-EX (Disaster Management Spatial Information System-Expansion) has been used for processing a lot of information. Originally, DiMSIS-EX was a spatial-temporal GIS, which was made practicable during the Kobe earthquakes in 1995. Because of its special feature of spatial-temporal GIS, it has already started to be used for historical analysis. In countries with frequent earthquakes, such as Japan, Turkey or Greece, it is necessary for the safety of the cities to analyze from both a historical and a current urban planning point of view. The object of this panel is to make clear the effect of using DiMSIS-EX for interdisciplinary research connecting historical, anthropological, information, and engineering sciences. We believe that this system will be used to analyze culture in the future. The 2011 Eastern Japan Earthquake disaster is also mentioned by our panelists.

M. Akif Erdoğan (επικεφαλής), Ali Efdal Özkul, Ersin Gülsoy (Πέμπτη 28, 11.30, αίθ. 1)

### **Eastern Mediterranean Islands under Ottoman Rule**

In this panel, three panelists who are experts in Ottoman history will present papers about the administrative, commercial and population situations of eastern Mediterranean islands under Ottoman rule, more specifically Cyprus and Crete. All three papers are mainly based on Ottoman archival documents from Turkey and Cyprus. We believe that our papers will provide new information about these islands.

M. Metin Hülagü (επικεφαλής), Gülbadi Alan, Ömer Kılıç, Gökhan Bolat  
(Πέμπτη 28, 9.30, αίθ. 1)

### **Osmanlı Devleti'nin Sürgün Politikası ve Akdeniz Adaları**

Tarih boyunca *hürriyeti kısıtlayıcı* bir ceza olarak kullanılan sürgün, insanların farklı sebeplerle buldukları yerden alınarak başka bir yerde müebbet veya geçici süre zorunlu ikamete tabi tutulmalarıdır. Bazen iskân bazen cezalandırma amacıyla hemen her devlet tarafından tatbik edilen sürgün uygulaması, Osmanlı Devleti'nde de etkin olarak kullanılmıştır.

Sürgün, Osmanlı hukuk sisteminde üç farklı ceza şeklini tanımlamıştır. Birincisi *iskân ve yerleştirme* karşılığıdır. Devlet, kendi egemenliği altında yaşayan topluluklardan bir kısmını

gönüllülük esasına göre belirli program ve kurallar çerçevesinde değişik sebeplerle yerleşik oldukları bölgelerden alıp öngördüğü başka bölgelere yerleştirmiştir.

Ancak zamanla devlet, sürgün yerlerine insanların kolayca gitmelerini sağlamakta zorlanmaya başlamış, neticede ahalden alışılmış düzenlerini bozarak gönüllü sürgün gidenlerin sayılarında önemli azalmalar olmuştur. Böylece ilk devirlerde görülen iskâna yönelik kitlesel sürgün cezası yerini, 1699'dan itibaren aşiretlerin zor kullanılarak ülke içinde iskân edilmesi şekline dönüşmüştür. Böylece sürgün, ilk dönemlerdeki gönüllülük esasına dayanan iskan ve yerleştirme anlamını kaybetmiş ve aşiretlere uygulanan bir cezalandırma şekli olmuştur.

Yine devletin *iskân ve yerleştirme* politikası çerçevesinde, sürgün göndermek mecburiyetinde kalan yerleşim yerleri, işsiz veya topluma zararlı kimseleri seçmeyi tercih etmişlerdir. Böylece sürgün kelimesi, ikinci bir anlama daha bürünmüş ve birey olarak suçluların cezalandırılması şeklini almıştır. Neticede sürgün, Osmanlı hukuk sisteminde köy ve şehir halkının aralarında yaşamamasını istemedikleri sabıkaları, hırsızları, fahişeleri ve yaramaz kişileri, içinde yaşadıkları toplumdan uzaklaştırmak için uygulanan bir *ceza* olmuştur.

Üçüncü anlamıyla sürgün, politik suçlar için kullanılmaya başlanmış ve mekân değiştirme yoluyla idare merkezinden uzaklaştırma şeklini almıştır.

Özellikle 19. yüzyıldan itibaren, daha çok başkent İstanbul'dan yönetime muhalif olan etkili ve yetkili görevlilerin zararlı oldukları gerekçesiyle gönderilmesi şekliyle uygulanmış ve muhalifleri sindirme politikası olarak başvurulan bir devlet politikası haline gelmiştir.

Geniş topraklara sahip Osmanlıda, cezalandırma amaçlı sürgünlerde suçlular, kendi yerleşim yerlerinden uzaklara gönderilmişlerdir. Firar etmesinden korkulan, halkın güvenliğini tehdit eden, halkla iletişim kurmasından endişe edilen kimseler, kaçması zor olan yerlere gönderilmişlerdir. İdare merkezinden uzak, yaşam şartları birbirine benzer ve etrafı sularla çevrili olmasından dolayı doğal olarak sürgün edilen kişilerin kaçmasının engellendiği Akdeniz adaları – Rodos, Girit, Kıbrıs, Sakız, Midilli... – sürgün cezaları için tercih edilen yerler olmuşlardır. Ancak adalar, işlenen suçların türleri ve suçu işleyenlerin özellikleri açısından, cezanın uygulamasında bazı farklılıklara tabi olmuşlardır.

Çalışmamızda Osmanlı Devleti'nin bir ceza şekli olarak uygulamış olduğu ve suçlularını Akdeniz adalarına gönderdiği sürgün, Başbakanlık Osmanlı Arşivi belgeleri ışığında ele alınacak ve çalışmada şu soruların cevapları aranacaktır:

- Osmanlıda uygulanan ceza sürgünlerinin sebepleri nelerdir?
- Ceza sürgünlerinin gönderildikleri yerler hangi kıstaslar dikkate alınarak belirlenmektedir ve sürgün yerlerinin özellikleri nelerdir?
- Bu çerçevede Akdeniz adalarının sürgün yeri olarak önemi nedir?

Gábor Kármán (επικεφαλής), Robert Born, Ovidiu Cristea, Radu G. Páun (Παρ. 29, 9.30, αίθ. 5)

### **The Tributary States of the Ottoman Empire between Loyalty and the Crusading Ideal**

The tributary states of the Ottoman Empire never really enjoyed the status of a specific unit of research: their histories were either discussed in a very general manner or in the frameworks of the national historiographies of individual tributary states, without references to the other political entities which have been in similar conditions. As a part of developing a research initiative of larger scope, this panel seeks to address key concepts in the history of tributary states: the co-operation and conflict with the Ottoman overlord, the assistance received from and resistance offered to the Ottoman Empire. The four participants of the panel shall address in pairs the history of Transylvania and Moldavia/Wallachia, and that of co-operation and conflict respectively, thereby creating an ample forum for comparisons.

Tijana Krstic (επικεφαλής), Derin Terzioğlu, Nir Shafir (Παρ. 29, 16.30, αίθ. 1)

**Contextualizing the Kadızadelis:  
Politics of Religion and Networks of Piety  
in the 17<sup>th</sup>-Century Ottoman Empire**

Contrary to the established literature that treats the Kadızadeli ‘movement’ as a phenomenon stemming exclusively from developments in the 17<sup>th</sup>-century Ottoman Empire, recent research has begun to uncover and highlight its relationship to the turn towards piety and Sunnizing trends reaching back to the mid 16<sup>th</sup> century, arguing that the Kadızadelis constitute only a chapter in a longer history of the Ottoman experience of ‘confessionalization’. By situating the Kadızadelis in a *longue durée* of religious trends in the early modern Ottoman Empire, recent studies have pointed to a more complex – both socially and politically – arena of Ottoman religious politics in which the fiery mosque preachers who became the trademark of the Kadızadeli movement constituted only one set of players. The initiative for religious reform by graduates of provincial *medreses* and the mosque preachers in Istanbul who led them, was challenged both ‘from above’ by the sultans and various imperial elites, and laterally, by various religious scholars and intellectuals, resulting in a multifocal and multidirectional debate on the nature of Sunni orthodoxy and orthopraxy. This debate spanned not only Muslim communities from Bosnia to Mecca but also had its cross-communal dimensions that allow one to analyze religious politics in early modern Europe and early modern Ottoman (and Safavid) Empire within the same analytical framework.

This panel looks into the social networks that shared religio-political values, either along the lines of what came to be identified as the Kadızadeli agenda or against it. In this way the papers highlight the complex nature of the debate on religious orthodoxy and the contributions of myriad actors – from the Chief Harem Eunuch to various sultans, *şeyhülislams* and *kadis* to mosque preachers stemming from Rumeli and eminent religious scholars and mystics from beyond the Lands of Rum – to its articulation. By analyzing different social and class backgrounds of the participants in the debate, the panel proposes both to expand the discussion on religious politics in the 17<sup>th</sup>-century Ottoman Empire beyond the Kadızadelis and to nuance the understanding of this still largely elusive group whose ideological (and other) homogeneity, as well as the nature of its relationship with the rest of society, is more often assumed than demonstrated.

Paolo Maggiolini (επικεφαλής), Francesco Mazzucotelli (Παρ. 29, 16.30, αίθ. 9)

**Re-Thinking Center and Periphery in the Ottoman Polity:  
Catholic Dignitaries and the Ottoman Public Administration  
in the Second Half of the 19<sup>th</sup> Century**

Catholic subjects in the Ottoman Empire are usually understood through the institutional prism of the *millet* system, the politicization of communal identities during the Tanzimat era (Makdisi 2000), or their uneasy standing vis-à-vis the policy of interventionism of all the major European powers of that time (Farah 2000).

Less known is the standing of Catholic dignitaries who, in the 19<sup>th</sup> century, attained significant roles or prerogatives in the Ottoman system, either as a result of their rank as traditional landlords in peripheral regions, or because of their ascendance to the upper echelons of the imperial public administration. Rather than marginal oddities, the cases that we consider in this panel call for a significant reconsideration of the complexity of the Ottoman social and political fabric: these stories of social mobility and the power relations that they describe actually account for dynamics of ‘state versus society’ and ‘center versus periphery’ that are more multifaceted than it is often assumed.

From this vantage point, the papers in this panel analyze local political systems and balances of power, and assess them within the framework of the Tanzimat, their actual implementation in peripheral regions, and the notions of citizenship that they tried to mold (Inalcik 1993; Zubaida 2005).

Competing narratives and discourses of modernity and identity, as well as the advancement of notions of homogeneous national states along ethnic or ethno-sectarian lines (Roudometof 1999) are also investigated.

Hüseyin Muşmal (επικεφαλής), Salih Kış, Yunus İnce, Ahmet Dönmez (Παρ. 29, 11.30, αίθ. 9)

### **Statesmen and the Public in the Ottoman Empire during the Modernization Process: Four Portraits**

Our panel will present four different portraits by four different researchers. Three researchers of the group of statesmen will examine those together with various examples of soldiers, officials and diplomats of the Ottoman Empire. Furthermore, a researcher of the common people will examine three different identities of the *reaya* class. The first of these three portraits in the class of the statesmen will show M. Reshid Pasha as an example of an Ottoman diplomat. M. Reshid Pasha, during his time as ambassador in Europe, had the opportunity to see the Ottoman Empire and its problems from the point of view of an external observer. This caused a differentiation between Mahmud II and Reshid Pasha on the issue of reform understanding. The second example of an administrator is R. Mehmed Pasha from the military class. The process of changes in the Ottoman army was influenced by R. Mehmed Pasha who commanded the armies of the old and new style, and his work was reflected in the results of the process of changes which took place in the Ottoman army. The third example, Ayan Süleyman Bey of Konya, is from the managerial administrative class. For many years Süleyman Bey served the modernization process, and the state received a variety of services from him during that period. However, after the end of the reign of Mahmud II and his centralizing policies everything changed, and his managerial actions were questioned by the *Meclis-i Vâlâ*. Lastly, the fourth researcher, giving various examples, will display how the public perceived the process of modernization.

Zeynep Oğuz (επικεφαλής), Δημήτρης Λούπης, Ünver Rüstem, Satoshi Kawamoto  
(Παρ. 29, 11.30, αίθ. 1)

### **Transcending Typologies: The Orchestration of Public and Private Spaces in Multifunctional Ottoman Buildings**

Ottoman architecture has traditionally been studied within a typological framework that seeks to place the extant buildings squarely into distinct groups, often with over-neat or simplistic results. Despite recent efforts to broaden, redefine, or juxtapose separate typological categories, works that explore the ways in which multiple functions could be combined in a single building remain rare. This panel will bring together papers that discuss buildings from different periods and geographies of the Ottoman Empire which share a similar orchestration of public and private spaces through the multiplicity of functions they perform. As well as creating a broad forum for the analysis of multifunctional buildings that defy the conventional typological categorizations, the panel will also explore the more specific ways in which the activities of different patrons and the demands of varying locales and periods affected the development of the buildings in question.

Dimitris Loupis discusses the administrative functions which were combined with those of the provision of food and dwelling in the *imarets* erected in the newly conquered cities of Komotini in 1370s and Genitsa in the early 15<sup>th</sup> century. Patronized by Gazi Evrenos, these

buildings appear to have served as centers around which new settlements grew. Focusing on the same period, Zeynep Oğuz discusses the development of the so-called ‘royal box’ in the royal *zaviye* complexes commissioned by Murad I (r. 1362-1389), and Bayezid I (r. 1389-1402) in the early Ottoman capital of Bursa. In his paper, Satoshi Kawamoto argues that the provenance of the colonnaded courtyard of the mid 15<sup>th</sup>-century Üç Şerefeli Mosque in Edirne should be sought in palatial architecture of the same century. Finally, Ünver Rüstem discusses the apparent reemergence of the ‘royal box’ in the mosques of 17<sup>th</sup> and 18<sup>th</sup>-century Istanbul, and considers the combination of palatial and religious functions in these mosques as the result of new modes of kingship and architectural expression that prevailed in the final centuries of the Ottoman Empire.

With its broad chronological span and four related but distinct topics, this panel will constitute an ambitious and thought-provoking addition to a growing body of revisionist scholarship that seeks to examine Ottoman architecture in its proper, and frequently overlapping, contexts.

Bülent Özdemir (επικεφαλής), Yüksel Nizamoğlu, Deniz Güner, Eftal İrkiçatal  
(Πέμπτη 28, 9.30, αίθ. 9)

### **The Great War and the End of the Ottoman Empire: Aspects of World War I**

The bullet fired at Sarajevo set in a blaze the jealousies and economic feuds that had been smouldering for centuries, and caused a general war such as had never been known in the history of mankind. Millions of men of every race and creed hurled themselves at one another for over four years, and destroyed the cultivation and labor of centuries, shedding oceans of blood.

There is absolutely no doubt that the First World War was mainly a war between European states. On general principle, it was far more important for the Ottoman Empire to maintain its state of peace and tranquility than to seek excuses to enter the war. On the other hand, once the world war had begun, it was difficult and even perilous for the Ottoman Empire to remain inactive and unprepared. In view of this necessity Ottoman government ordered mobilization on the 2<sup>nd</sup> August, 1914, in order to assume an attitude of ‘Armed Neutrality’.

In the first months of the war, the clashes on the Franco-German borders turned into a trench war and remained in this state for the following four years. At this time Germany was making strenuous efforts to bring the Ottoman Empire into the war on Germany’s side. From the end of the 19<sup>th</sup> century the Ottoman Empire had come under the military and commercial influence of Germany. The Ottoman Empire, although not militarily or financially powerful, would, by entering the war on the side of Germany, spread the war over a much wider geographical area and would ease the pressure on Germany in Europe.

World War I for the Ottoman Empire was formally ended by the Treaty of Sèvres (August 10, 1920). This was the peace treaty between the Entente (Allies) and Associated Powers and the Ottoman Empire. As at Versailles, the Allies dictated the terms, dismembering the Empire. Several new states were to be created under the terms of the Sèvres Treaty.

There is no doubt that the legacy and effects of World War I on the Middle East, Balkans and Caucuses are still valid. Recent events, such as the so-called ‘Arab Spring’ in the Middle East, put World War I under discussion. In some circles the idea of a ‘new Ottomanism’ is being uttered. At this junction of time it is important to reconsider some aspects of World War I and the end of the Ottoman Empire.

Nilay Özok-Gündoğan (επικεφαλής), David Gutman, Seda Altuğ (Κυρ. 1, 11.30, αίθ. 5)

**On the Frontiers of Ottoman Studies:  
Exploring the Limits of the State  
in the Post-Tanzimat Ottoman Empire**

This panel's goal is to contribute to recent scholarship that consciously questions the categories employed in the study of the post-Tanzimat Ottoman Empire. Whether portrayed as hegemonic or dialectic, the assumption of a dichotomous relationship between state and society remains at the heart of Ottoman political and social history. Perhaps, nowhere is the dichotomous portrayal of an Ottoman state-society relationship more prevalent than in the telling of the history of Istanbul's policies in the so-called peripheries. This state-society divide, overlaid on the imagined (yet virulent) center-periphery divide, remains chronically embedded in the fabric of late 19<sup>th</sup> and early 20<sup>th</sup>-century history writing. Part of the reason for its intransience is what the historian Frederic Cooper (2011) criticized as the linearity of imperial history when told as a uniform march towards the centralized nation-state.

Through three case studies, from three different parts of the post-Tanzimat Ottoman Empire, these papers undertake a study in the complexity of the relationship between the multitude of state actors, representatives, intermediaries and the heterogeneous Ottoman population. Nilay Özok-Gündoğan examines how land relations in the province of Kurdistan in the Tanzimat-era Ottoman Empire were constantly redefined, challenged, and negotiated among a multiple of actors. These actors included the central and provincial governors, various segments of notables, and sharecropping producers. Taking the case study of the village of Palu, she adopts a bottom-up approach to the study of Ottoman state-making from the frontiers of the state control to the imperial center of administration. Seda Altuğ highlights the construction and redefinition of ethno-religious identities and affiliations in the post-Tanzimat empire by focusing on the Beshiri district in Diyarbakir, inhabited by Kurds and various eastern Christian communities. More specifically, her paper deals with how existing ethno-religious differences resonated with the urban vs. rural, and tribal vs. settled divisions within the local community, and explores the impact of Ottoman policies of centralization on ethno-religious affiliations. David Gutman, through the prism of migration and migration control of Ottoman Armenians, highlights the dialectical process that shaped state making and social control in the periphery in the final decades of the Ottoman Empire and the forces 'from below' that helped to mold and delimit these processes.

Minna Rozen (επικεφαλής), Eyal Ginio, Ευάγγελος Χεκίμογλου, Shai Srougo  
(Παρ. 29, 9.30, αίθ. 1)

**The Lower Classes of Ottoman Salonica (Thessaloniki)  
during the 18<sup>th</sup>-19<sup>th</sup> Centuries**

The aim of the proposed panel is to offer a comparative view of the accelerated increase of the lower classes among the Muslims, Christians and Jews of Salonica in the course of the 18<sup>th</sup> through the 19<sup>th</sup> century, their negotiations with the ruling classes of their respective communities, and the repercussions of their religious difference on their status inside their communities and outside, vis-à-vis the Ottoman ruler.

Eyal Ginio offers a view based on the Ottoman *sicils* of the shaping of networks of migration used by Christian and Muslim villagers who came to Salonica during the 18<sup>th</sup> century, and discusses their significance vis-à-vis local authorities, as well as the local urban populations. Evangelos Hekimoglou uses Ottoman tax registers and Greek communal archives to stress migration into Salonica as one of the parameters which played a role in the increase of the number of Christian pauper and poor families in Salonica. He traces the process of accelerated concentration of capital in the hands of a small number of families, and points out that the refusal of this elite group to take upon itself the financial burden of opening modern schools for the

children of the entire community led to an internal strife which lasted from the 1880s through the last moments of the Ottoman period. Minna Rozen's paper complements that of Hekimoglou. Based upon Hebrew Rabbinical literature, Ladino and French newspapers, as well as European archives, she portrays a community, whose founders were poor and destitute (1492), but managed to prosper under the Ottoman government. In the course of the 17<sup>th</sup> through the 18<sup>th</sup> century an accelerated process of concentration of capital in the hands of a few families took place. Because of the dependence of the community on the Ottoman ruler, whose associates these leading families were, the Jewish lower classes found it difficult to express their discontent in political terms and negotiate their cut of the communal cake. They transformed their stringency into changes in their social and religious behaviors. Shai Srougo's paper, based upon British diplomatic reports, travelogues, post-WWII memorial literature in Hebrew, and Greek press, seals the panel. Although at face value it deals with a very specialized group, the Jewish stevedores in the port of Salonica, in fact, it unifies elements from the other three papers; the continued migration from the war-stricken Balkans to Salonica as a potential source of manpower for the port, who competed with the Jewish dockers, and the religious difference as a factor which worked in favor of the Jewish dockers and against the newcomers.

Henning Sievert (επικεφαλής), Johann Büssow, Astrid Meier (Τετ. 27, 14.30, αίθ. 1)

**Peripheries Utilising the Centre:  
Imperial and Local Politics  
in Arab Provinces of the Ottoman Empire**

The panel aims at re-evaluating the centre-periphery paradigm and its often inherent top-down approach to local politics and administration by reversing the perspective and investigating whether the centre could be used as a resource by local forces. Taking this perspective enables us to integrate local politics into the imperial framework without privileging either side.

Overarching administrative structures were utilised by resourceful local individuals and personal networks across various localities to influence decision-making or to tip the balance in a power struggle that would otherwise have been confined to the local level. Imperial bureaucrats and officers, for their part, became involved locally, sometimes in conflict with their official obligations, while on other occasions, local knowledge might as well have been appreciated on the imperial level. Instead of presupposing either the prevalence or ineffectiveness of a coherent state apparatus pitted against either faithful or increasingly alienated notables, the contributions assembled in this panel will address the interdependence of imperial as well as local structures and actors within translocal political dynamics. These dynamics, and the utilising of imperial structures, took various forms in different places and were also changing over time. Therefore, the three papers investigate cases from various peripheries (Northern and Southern Syria, the Arab Peninsula and Libya) from the 17<sup>th</sup>/18<sup>th</sup> as well as from the 19<sup>th</sup>/20<sup>th</sup> centuries. Comparing these different contexts will hopefully shed new light onto the development from 'early modern' to 'modern' political relations within the empire.

Amy Singer (επικεφαλής), Suna Çağaptay, Heath Lowry (Πέμπτη 28, 14.30, αίθ. 9)

**From Byzantine Adrianople to Ottoman Edirne**

Edirne has attracted only sporadic interest as a topic in Ottoman history. Most of the existing research on the city is clustered around the Ottoman conquest of the city in the second half of the 14<sup>th</sup> century, the building of the Selimiye, and the losses and reconquests of the city in the 19<sup>th</sup> and early 20<sup>th</sup> centuries. The narrative of the city's early Ottoman occupation and development is incomplete and uncertain, reflecting the general status of Ottoman historical writings and the relative lack of sources on the empire: truly problematic in the 14<sup>th</sup> century and becoming increasingly more promising in the 15<sup>th</sup>. Even given the limitations, there are still sources,



including remnants of buildings and narrative and documentary sources, that allow us to explore and understand more fully the nature of Adrianople at the time it was conquered and how it became Edirne.

This panel proposes to examine this transitional process, beginning with a study of late Byzantine Edirne, and including three papers each taking up an aspect of the city's early Ottomanization. The papers rely heavily on the physical evidence of buildings, and also draw on non-Ottoman and non-Byzantine accounts to help supplement the lacunae in these sources. While buildings are at the core of each paper, the individual approaches of each scholar differ, as their principal approaches include archaeology, the history of art and architecture, and social and economic history.

As a collective endeavor, the panel is an early step in a larger project to attract attention to the study of Edirne in an effort to mirror the importance of the city in Ottoman history. Edirne played a unique role as a frequent imperial residence through the early 18<sup>th</sup> century, as one of the chief military bases for Ottoman expeditions into the Balkans, as a key bulwark in the defense of the imperial capital at Istanbul and simultaneously as a gateway eastward to the Ottoman capital and to the Balkans. In its own space, Edirne was an important site of commerce, manufacturing and intellectual activity, and the home of large populations of Christians and Jews alongside the majority Muslims.

Arno Strohmeyer και Christine Vogel (επικεφαλής), Peter Burschel, Harriet Rudolph  
(Πέμπτη 28, 14.30, αίθ. 1)

**The Appeal of Signs:  
Symbolic Practices of Western Diplomats at the Sublime Porte  
(16<sup>th</sup> – 18<sup>th</sup> Centuries)**

Historical research on early modern diplomacy, for a long time done under the auspices of historicism and history of events, undergoes a dynamic change. The adoption of approaches of cultural sciences and historical anthropology broadens the perspective and creates new fields of research, e.g. interculturality of diplomacy, perceptions of the other and microhistorical networks. Therefore, typical sources of diplomatic history (correspondence, reports, instructions, etc.) are seen with different eyes, for instance as egodocuments. A crucial point of this 'new diplomatic history' is the historization of the meaning of 'politics' and its consistent contextualization. Focusing on the symbolic dimension of political communication, early modern ceremonies and rituals are no longer dismissed as a typically baroque – or a typically 'oriental' – fondness of extravagance and pomposity. Instead, it is now widely acknowledged that the manifestation of political ideas, concepts and systems in acts of performance was absolutely essential to contemporaries. As a consequence, the symbolic dimension of diplomatic practice has become one of the main topics of current research on international relations in the early modern period. In the limelight are ritualized interactions, questions of ceremony, figurative languages and the theatricality of political communication.

These new perspectives have mainly been applied to the early modern court society in (Western) Europe and to the relations between European powers, assuming that Europe was partly formed by a common symbolic language and a common culture of ritual. It is only very recently that historians have started to broaden their scope and investigate the performance of symbolic communication in intercultural relations. As a classical area of early modern diplomatic history, Ottoman-European relations lend themselves particularly well to this new approach.

On the basis of four historical case studies, the panel investigates the political meaning of symbolic interactions between Ottomans and Europeans and its material fundamentals. In accordance with the wide range of 'new diplomatic history', the topic is seen from different perspectives. Common features are the analyses of similar phenomena (precedence, banquets, clothes, facial expressions, gestures, etc.) and their embedding in different systems of cultural

reference. In the focus of attention are diplomats of France and the Habsburg Monarchy – traditionally a friendly and a hostile power respectively, which offers interesting opportunities of comparison.

The panel consists of speakers from Germany and Austria, specialized in early modern European history. Each of them is highly qualified in diplomatic history and has done research on the relations of European powers with the Ottoman Empire in recent years. Therefore, the panel tries to intensify the contacts between European history in general and Ottoman studies.

Mehmet Topal (επικεφαλής), Meral Bayrak (Ferlibaş), Meryem Kaçan Erdoğan  
(Kup. 1, 14.30, αίθ. 1)

### **Osmanlı İdaresinde Bir Balkan Şehri: Rusçuk**

Bugünkü Bulgaristan sınırları içinde bulunan ve Tuna Nehri'nin güney kıyısında yer alan Rusçuk'un ne zaman kurulduğu bilinmemekle beraber ilkçağlardan itibaren şehrin civarında yerleşim yerleri olduğu tespit edilmiştir. Romalılar döneminde (I-V. yüzyıllar) bu bölgede bir liman, hamam ve kale olduğu, kalenin 12-14. yüzyıllar arasında İkinci Bulgar Devleti zamanında da varlığını devam ettirdiği bilinmektedir. Rusenski Lom Nehri'nin Tuna'ya döküldüğü eski ağzında kayalık bir burun üzerinde kurulan bu kale geniş bir körfezi koruma özelliğine sahiptir.

Osmanlıların Balkanlar'da ilerlemeye başlamasıyla Bulgar toprakları yavaş yavaş Osmanlı hakimiyetine girmiş ve 1388 yılında Çandarlı Ali Paşa komutasındaki birlikler Tuna kıyılarındaki kalelerin büyük bir bölümünü ele geçirmiştir. Bu kaleler arasında Rusçuk Kalesi de yer almaktadır. Bölgenin en önemli şehri bugünkü Rusçuk'tan 30 km. uzakta bulunan Çerven (Çernovi) şehri olmakla beraber Osmanlıların bölgeyi ele geçirmesinden sonra burada yaşayanlar yavaş yavaş Rusçuk taraflarına yerleşmeye başlamıştır. 15-16. yüzyıllarda Niğbolu Sancağı'nda (bazen Silistre Sancağı'nda) yer alıp zaman zaman Çernovi Kazası'na bağlı olarak görülen Rusçuk, 16. yüzyılın ikinci yarısında artık pek çok açıdan gelişme göstererek bir kaza merkezi durumuna gelmiştir. Bu gelişmeyi nüfus alanında da görmek mümkündür. Nitekim 15-16. yüzyıllarda Rusçuk nüfusu hem gayrimüslimler hem de Müslümanlar lehine düzenli bir artış göstermiştir. Bu artış muhtemelen sistemli bir şekilde yürütülen iskan siyasetinin sonucudur.

Kaynaklar, 16. yüzyıl ortalarında Rusçuk'ta 6 Müslüman mahallesine karşılık 4 gayrimüslim mahallesinin varlığına işaret etmekte, nüfusun Türkler lehine artış göstermesine paralel olarak şehirde cami, mescit ve tekkeler inşa edildiğini ortaya koymaktadır. Aynı dönemde iskele ve pazarı dikkate alındığında Rusçuk'ta ekonomik hayatın oldukça canlı olduğu, Müslüman tacirlerin yanında yabancıların da ticaret yaptıkları görülmektedir.

17. ve 18. yüzyıllarda da ticareti, gümrüğü, tersanesi ve askeri açıdan bulunduğu stratejik konumu nedeniyle gelişmeye devam eden şehirde oniki mahalle, altı han, dokuz büyük cami, haffafhane, bedesten, saat kulesi, tersane, gümrük ve birçok hamam olduğu tespit edilmiştir. Özellikle Osmanlıların Avusturya-Macaristan ve Rusya ile yaptığı savaşlarda Rusçuk, Tuna Nehri kıyısında bulunması nedeniyle asker, gıda ve mühimmat sevkiyatında önemli bir üs olarak kullanılmıştır. 18. yüzyılın sonlarına doğru nüfusu yaklaşık 20.000'e ulaşan şehirde, yeni savunma sistemi inşa edilmiş, etrafı surlarla çevrilmiştir.

19. yüzyılda Rusçuk, Osmanlı Devleti'nde yaşanan yenileşme hareketlerinin uygulama merkezlerinden biri olmuştur. Özellikle Mithat Paşa'nın yönetiminde 1864 yılında kurulan Tuna Vilayeti'nin merkezi haline gelen şehirde, ilk vilayet matbaası ile yerel gazete, ıslahhane, menafi-i umumiye sandıkları ve idare-i nehriye gibi pek çok yeniliğin hayata geçirildiği yer olmuştur.

Katılımcılar aşağıda belirtilen konularda yapacakları sunumlarla Rusçuk'un idari, kültürel ve sosyo-ekonomik yaşamına ışık tutmaya çalışacaklardır.

Muhittin Tuş (επικεφαλής), Alaattin Aköz, Doğan Yörük, Mehmet Yılmaz  
(Παρ. 29, 9.30, αίθ. 9)

### **Ottoman Rural Life: The Sudiremi Subdistrict of Konya**

The subdistrict of Sudiremi was an important administrative unit in the Ottoman period because of Sille village, which is located in the subdistrict. Even today, it is very influential. Because of its importance, the phases that this place went through in the historical process are very impressive. Sille, which is an important center of the subdistrict, 8 km away from Konya, is also one of the most important centers of early Christianity. The importance of Sille for Christianity persisted in the Ottoman period. Here, Christians and Muslims lived together. As a natural result, theirs was a very tight relationship. How did they live together despite their different religious backgrounds? What kind of relationship did they develop? How far do the social and economic dimensions of this relationship go? These problems and their solutions would be a good model not only for the society of that period, but also for modern society. In this panel, the panelists will compare the population, settlement, economic and social relationships of the township of Sudiremi in the 16<sup>th</sup> and 19<sup>th</sup> centuries and will try to examine these issues.

Nicolas Vatin (επικεφαλής), Claudia Römer, Michael Ursinus (Κυρ. 1, 11.30, αίθ. 9)

### **Les *hüccet* volantes: diplomatique et valeur comme source**

Les registres (*sicill*) où étaient notés les procès verbaux (*hüccet*) des cadis ottomans se sont imposés dans les dernières décennies comme des sources très précieuses pour l'histoire sociale de l'Empire ottoman. Plus d'un chercheur a également été amené à consulter des *hüccet* volantes, procès verbaux sur papier libre remis sur sa demande à l'une des parties et portant – signe de son authenticité – la signature-formule et le sceau d'un cadi ou *nâ'ib*. Pourtant, on s'est peu interrogé sur les particularités de ces *hüccet* volantes par opposition à celles rassemblées et archivées dans les registres des tribunaux.

Une première particularité est qu'elles sont conservées dans des fonds définis non plus par l'émetteur, mais par le destinataire (famille, monastère, etc.). Elles constituent de ce fait des ensembles très cohérents par les questions traitées et permettent notamment de suivre des cas ou des transactions dans la durée.

En second lieu, elles peuvent porter, outre la signature d'un – ou plusieurs – cadi, des notes ajoutées au cours du temps, soit par l'administration ottomane, soit par les intéressés. Leur mise en page elle-même peut se révéler symptomatique.

En conséquence, les *hüccet* volantes, principalement quand elles constituent des ensembles un peu cohérents, se révèlent à l'occasion extrêmement instructives sur le contexte des affaires traitées, au delà de ce que la seule lettre du texte du procès verbal peut nous apprendre.

Elles fournissent également des aperçus inédits sur les tâches des cadis ottomans et la façon dont ils s'en acquittaient.

Les communications présentées dans cet atelier ne prétendent pas faire le tour d'une vaste question, mais en aborder chacune un élément, à travers un cas particulier.

Tuba Vural (επικεφαλής), Emine Koca, Fatma Koç, Beyhan Pamuk (Πέμπτη 28, 11.30, αίθ. 5)

### **Osmanlı Yenileşme Döneminde Yapılan Kılık Kıyafete İlişkin Reformlar ve Kılık Kıyafet Değişimleri**

Osmanlılarda yenileşme dönemi, son iki yüz yılına damgasını vurmuş en önemli sosyal, siyasal, düşünsel, kültürel ve ekonomik dönüşüm dönemi olarak bilinmektedir. Bir kültürün en önemli ve kolayca görülebilir öğelerinden biri olan giyim, 18. yüzyılın başlarından itibaren Osmanlı devletinde oluşmaya başlayan kültürel değişim sürecinde önemli bir öge olarak gündemde kalmıştır.

Osmanlılar güçlü oldukları dönemlerde kendilerini Batıdan üstün saymışlardır. Ancak, gerileme döneminin başlamasıyla birlikte niçin geri kaldığı sorusu sıkça sorulmuştur. Soru, Batının askeri üstünlüğü gösterilerek cevaplandırılmıştır. Bu dönemde askeri yenilikler yapılmış ve “öte yandan, Batı uygarlığının kişinin refahına yönelik değerleri Osmanlı idare sınıfına sızmıştır”. I. Mahmut (1730- 1754) ve III. Selim (1789-1807) dönemlerinde kıyafet reformları yapılmış, II. Mahmut döneminde 1829’da kıyafet reformu sivil memurları da içine almıştır. Sarık, cübbe ve ayakkabının yerini; redingotlar, pelerinler, pantolonlar ve siyah derili potinler almıştır. Buna bizzat Sultanlar öncü olmuş, saraydan paşalara ve diğer tabakalara yayılmıştır. Bu dönemde, “giyim, ev eşyası, paranın kullanılışı, evlerin stili, insanlar arası ilişkiler “Avrupalı” olmuştur”. Batı’lı tarzdaki yapılanmayı oluşturmak için uygulanan reform hareketleri ile 18.yy.dan itibaren yönünü Batı’ya çevirmiş olan Osmanlı İmparatorluğu, giyim kuşam alanında da reformlar yapmış, ancak bu alandaki modernleşme çabaları tam olarak amacına ulaşamamıştır. Bu, tam anlamıyla Türkiye Cumhuriyetinin kurulması ve Mustafa Kemal Atatürk’ün devrimleri ile başarıya ulaşmıştır.

Panelde sunulacak olan dört çalışma ile; 17. yy. da başlayan 18.ve 19. yy.da radikal şekilde devam eden yenileşme süreci içerisinde, Osmanlı toplumundaki modernleşme çabaları içinde, erkek giysilerine getirilen reform hareketlerinin daha sonra kadın giysilerine ne şekilde yansıdığı ve giysilerdeki batılılaşma yönündeki değişimlerin farklı bakış açıları ile ortaya konulması amaçlanmıştır. Yüz yıllarca, birbiri ile benzer özellikler gösteren erkek ve kadın giyim kuşamında oldukça önemli farklılıkların oluşması söz konusu reformlar ile birlikte gündeme gelmiştir. Batı medeniyetinden neler alındığı, bunların ne şekilde kullanıldığı açıklanarak, Doğu ve Batı medeniyeti arasındaki değişimin, tür, biçim, form, terzilik, kullanım şekli ve estetik özelliklerini inceleyerek değerlendirmek ve kültür tarihine katkıda bulunulmaya çalışılacaktır.

Bu bağlamda “Osmanlı Yenileşme Döneminde Kılık Kıyafete İlişkin Reformlar Şekilde mi Yoksa Özde mi Değişim Getirmiştir” başlıklı çalışmada; söz konusu reformları kullanarak değişmeye çalışan bir toplumun, kılık kıyafet konusundaki yenileşmede kültüründen ne kadar ödün verebildiği ve dış görünümünü ne kadar değiştirebildiği örneklerle anlatılmaya çalışılacaktır. “Osmanlıda Yapılan Kılık Kıyafete İlişkin Reformların Kadın Giysilerinin Biçimsel Özelliklerine Etkileri” ve “Osmanlıda Yapılan Kılık Kıyafete İlişkin Reformların Erkek Giysilerinin Biçimsel Özelliklerine Etkileri” başlıklı ikinci ve üçüncü çalışmada, söz konusu reformların kadın ve erkek giysilerindeki etkileri tartışılarak tür, biçim, form, kullanım özellikleri ve estetik değerler açısından değişikliklerin neler olduğu üzerinde durulacaktır. “Osmanlı Yenileşme Döneminde Kılık Kıyafete İlişkin Reformların Malzeme Aksesuar Ve Süslenme Özelliklerine Etkileri”, nin açıklandığı dördüncü çalışmada, Batı medeniyetinin getirdiği yeniliklerin giysi kumaşlarına, süslemelerine, aksesuarlarına ve başlıklara nasıl yansıdığı üzerinde durularak doğu ve batı medeniyeti arasındaki kılık kıyafet konusundaki etkileşim alınanlar ve vazgeçilenler açısından değerlendirilecektir.

Filiz Yenişehirlioğlu (επικεφαλής), Suat Alp, Nurdan Sürbahan Küçükhasköylü, Selda Alp  
(Kvp. 1, 9.30, αίθ. 9)

## **Artistic Encounters in Ottoman Art and Architecture: Zones of Acculturation**

The impact of art and architecture as a means of visual culture and as end products of acculturation within everyday life of the Ottomans has not been given much attention. The word ‘influence’ is generally considered to be sufficient when it comes to explain the various inputs in the creation of art works or monuments. ‘Influences’ coming from different cultures by the presence of artists, by transfer of images and techniques, by different tastes and desires of art patrons lead in general to the main description of these encounters. Yet there are also different zones of cultural and artistic contacts not only between the Ottomans and the non-Ottomans but also within the peoples of the Empire who might or might not have contacts with the non-Ottomans.

These cultural and artistic zones of contact have their own network of associations. They can be formed within their own spheres of center and periphery relations and those can be different from the political and administrative ones. Thus cultures are initially plural and have their own traditions but they are also open and porous when it comes to everyday life within a plural society defined by regulations in an imperial state such as the Ottomans. Not only perception but reception is the key word in this acculturation which leads to double or triple visual readings of art works or architectural monuments. Simultaneous translation of images is there for the polyglot visual reader.

Thus the four papers in this panel will try to demonstrate four different ways of this acculturation in art and architecture in the Ottoman Empire. The first paper will discuss how characteristic features of 14<sup>th</sup> to 16<sup>th</sup>-century Mediterranean architectural features were appropriated in Ottoman architecture, the second paper will discuss the contact zones in the Balkans, the third will show how the Ottoman painters themselves were in fact influential in the dissemination of Ottoman typed figures in European travel books, and the last paper will demonstrate how in certain cases the presence of foreign artists and their works do not form a way of acculturation with a given society at a given period.

# **Περίληψεις ανακοινώσεων**

Αντώνης Αναστασόπουλος  
Πανεπιστήμιο Κρήτης – Ινστιτούτο Μεσογειακών Σπουδών/Ι.Τ.Ε.  
[anastasopoulos@phl.uoc.gr](mailto:anastasopoulos@phl.uoc.gr) Παρ. 29, 14.30, αίθ. 1

## **A Mosque and Its Town Quarter or a Town Quarter and Its Mosque?**

### **The Elhac Ali Paşa Mosque and Quarter in Ottoman Kandiye**

Kandiye (mod. Heraklion) was conquered by the Ottomans in 1669, following a long siege of more than twenty years. In 1700 the governor of the town, Elhac Ali Paşa, founded a mosque. This mosque, where the pasha was also buried, gave its name to the urban quarter around it.

The case of the Elhac Ali Paşa mosque and quarter raises a number of factual and methodological issues which apply to other similar urban cases as well. These may be divided into two sets of questions. The first has to do with the conditions of establishment of the mosque: the western part of the town of Kandiye had been hit hard by the war, and it is not known to what extent it had recovered from the siege by 1700. Even though the foundation deed of the mosque survives in a 19<sup>th</sup>-century copy, it is unclear if the pasha sought to revive a damaged part of the town near the economically important western gate of the walls, or if the revival of the quarter preceded the decision to provide it with a mosque.

The second set of questions pertains to the relationship between the mosque and the urban quarter, and is connected to the first set: first of all, did Ali Paşa mean the mosque to be the mosque of the quarter or a monument of town-wide importance, since its position near one of the major entrances to the city favoured it as a landmark? Furthermore, did the mosque in fact develop into the centre of the quarter both as a monument and as an institution? In this respect, it is important to explore, for instance, the role that the imam of the mosque played in the private and public affairs of the population of the Elhac Ali Paşa quarter.

Σταύρος Θ. Ανεστίδης  
Κέντρο Μικρασιατικών Σπουδών  
[stavran@otenet.gr](mailto:stavran@otenet.gr) Κυρ. 1, 9.30, αίθ. 5

### **Ioannis Kalfoglou (1871-1931), un patriote ottoman controversé**

En 1899 parut à Constantinople la *Géographie historique de l'Asie mineure*, publiée en *karamanlie*. L'auteur Ioannis Kalfoglou (1871-1931), originaire du Pont-Euxin, choisit leur écriture pour communiquer avec un groupe de pairs, les turcophones chrétiens orthodoxes. « Nous sommes des Orientaux (*Ανατολίτες*) », déclare-t-il et par cette voie il se présente et il s'identifie à une certaine catégorie de la population.

La *Géographie historique* constitue une œuvre à limites : située dans un point de transition historique elle signale le passage du monde qui s'en va au monde à venir. De même l'auteur ; Kalfoglou, en tant que personnage historique, ne correspond pas aux stéréotypes actuels et par conséquent il ne peut pas être classé facilement suivant les catégories existantes. Qui est Kalfoglou en réalité ? Un Grec ou un Ottoman ? Que signifie être Grec ou Turc dans un monde pré-national? Voici juste un échantillon de questions que le cas de Ioannis Kalfoglou implique. En effet la personnalité de Kalfoglou doit être examinée par rapport à l'état idéologique complexe déterminé par la propagation du nationalisme et de la transition au monde des états-nations.

Né en 1871, Kalfoglou a vécu les trente dernières années du 19<sup>ème</sup> siècle en tant que chrétien orthodoxe turcophone citoyen de l'Empire ottoman, alors que les trente années suivantes dans le vingtième siècle – semble-t-il en équilibre – il les a vécu orienté vers l'idée nationale grecque. Kalfoglou utilisât au début sa langue maternelle, c'est-à-dire le turc. Après la troisième décennie de sa vie, il choisit le grec ainsi que le persan, le russe, le français sans jamais abandonner le turc. En réalité son lancement vers un horizon multiculturel et multiethnique, survenu au tournant du siècle, coïncide avec une intersection cardinale : sa migration et sa participation active à la lutte de libération du Pont-Euxin. Ainsi, l'orthodoxe turcophone adopta

effectivement la langue et l'idéologie grecques. Le cas de Ioannis Kalfoglou constitue une bonne raison pour traiter des questions de recherche théoriques et méthodologiques relatives à la formation de l'identité nationale.

Γεώργιος Π. Αντωνίου  
[antonioug@tee.gr](mailto:antonioug@tee.gr) Παρ. 29, 14.30, αίθ. 3

### **Ottoman Aqueducts in the Helladic Region: Architecture and Construction**

The stabilization of the Ottomans' conquest of the Helladic region combined with their increasing skills in the relevant structural techniques, led to the construction of numerous water projects throughout Greece, dated from the late 16<sup>th</sup> to the end of the 17<sup>th</sup> century.

In accordance with the stress placed by Muslim religion on issues of water, these constructions provided cities or towns with abundant water, either incorporating parts of earlier aqueducts or more frequently being totally new ones. The waqf institution contributed significantly to the funding of many projects of that kind. The majority of these constructions are characterized by high technical expertise and they generally incorporate structural, architectural and functional provisions clearly corresponding to the large Ottoman water supply works of Istanbul which date back to the second half of the 16<sup>th</sup> century.

The Ottoman aqueducts are characterized by numerous arched water bridges which often combine pointed and regular arches in the same branch. At the cases where the construction rises quite high, up various solutions, like diminished width, buttresses etc, ensure the required strength. The use of metal and wooden tensible strengthening elements is quite frequent, and many traces of covered and underground conduits still survive. On the other hand, formations on the sites of the water acquisition can be rarely found.

Many surviving monuments of that type cover most of the Helladic region, from Serres and Kavala to Pylos, Crete and Kos. The various elements of their surviving parts, as well as the miscellaneous types of descriptions found in the written sources (maps, engravings, texts, old photographs), testify not only similarities of these constructions but also their adjustment to the relevant terrain relief.

Numerous of these aqueducts were in use until the beginning of the 20<sup>th</sup> century, and therefore incorporate remarkable techniques on repairs and improvements which kept them operational.

Ελένη Γκαρά  
Πανεπιστήμιο Αιγαίου  
[egara@sa.aegean.gr](mailto:egara@sa.aegean.gr) Τετ. 27, 14.30, αίθ. 3

### **Violence in the Early Modern Ottoman Empire and its Social Meanings**

Violence was a common experience in the everyday life of early modern societies and an integral aspect of interpersonal relations in specific settings. For some people, such as soldiers, guards or persons with policing authority, as of course brigands and pirates, inflicting violence was how they earned a living. For others, such as children, apprentices or slaves, suffering violence was part of the world order. For all, violence was inextricably linked to how authority was established – or, conversely, challenged – and power maintained – or, conversely, subverted. This is especially true in regard to the relationship between subjects and state: violent coercion and violent punishment, from the corporal chastisement of wrong-doers to punitive expeditions against unruly or rebellious populations, was part of how authorities enforced law and order; acts of violence, including riots and armed revolts, was part of how subordinates resisted authority or control and tried to redefine their place vis-à-vis the state.



This paper seeks to explore the place and meanings of violence in the early modern Ottoman Empire, as well as situate the Ottoman practices and experiences in the wider debate on early modern violence. The paper focuses on the 17<sup>th</sup> and 18<sup>th</sup>-century Balkans and draws on a broad range of sources that include kadi court records, rescripts in response to petitions, chronicles and histories, hagiographies, and ego-documents. It discusses the forms of violence on record (outside organized warfare) and their uses. It also examines the logic that underlies the use of violence in specific settings, and its legitimacy, whether contested or not.

Σωτήριος Δημητριάδης  
Πανεπιστήμιο Λονδίνου, Σχολή Ανατολικών και Αφρικανικών Σπουδών (SOAS)  
[sd27@soas.ac.uk](mailto:sd27@soas.ac.uk)· Κυρ. 1, 14.30, αίθ. 3

### **Transforming Urban Space in a Late Ottoman Port-City: The Ayasofya Mosque in Salonica**

In 1890 a major fire ravaged the centre of Salonica. Among the damaged buildings was Ayasofya, a Byzantine church which had been turned into a mosque roughly a hundred years after the Ottoman conquest of the city in 1430. After much deliberation and search for the necessary funds, the Ottoman state assigned the operation to the young French archaeologist Michel de Tourneau, who, with the help of historian Charles Diehl, proceeded between 1907 and 1909 to restore the 8<sup>th</sup>-century building, including its original Byzantine interior decorations.

The repairs on Ayasofya were only one of the many interventions made by the Ottoman authorities on Salonica's centre, in an attempt to re-organise the cityscape according to new models of urbanism. These operations, in turn, were only part of the wide-ranging spatial transformation experienced in the city between the 1860s and the end of Ottoman rule in 1912. A diverse number of actors all sought to impose their own representations of urban space, sometimes complementary and sometimes conflicting, effecting deep changes in the city's layout, its image, its institutional structures and its social life. In this context, space and its transformation became a marker for elite or 'modern' status, a commodity and source of profit and also a place of contestation.

Ayasofya is in this sense an iconic example: Its restoration involved the Ottoman government in Istanbul, its local representatives in the city, Muslim religiosity and religious institutions, aspirations of different social and communal groups and the preconceptions of Europeans about the region, its history and its future. Based on Ottoman archives, bibliography on archaeology and its history in the region and related entries in the local press, this paper aims at unearthing the history of the building's restoration and its impact on local society, as a comment to the history of late Ottoman Salonica as a whole.

Ελισάβετ Α. Ζαχαριάδου  
Ινστιτούτο Μεσογειακών Σπουδών/Ι.Τ.Ε.  
[nikosveta@ath.forthnet.gr](mailto:nikosveta@ath.forthnet.gr)· Τετ. 27, 11.30, αίθ. Β

### **Revisiting Early Ottoman History**

Studies in Ottoman history have developed well and vigorously during the last thirty years. New aspects have been explored, new problems have arisen, new material has been found (e.g., in numismatics), new archives have been examined. The new studies have caused a need to re-examine the old historical works – from Hammer up to now – under the light of new writings. This seems especially true with respect to the early Ottoman history which in the 1970s went through lively discussions to decide whether to adhere to or reject theories about the foundation of the Ottoman state. Although we have not yet managed to reach a consensual solution in regard to this fundamental problem, we realize that various secondary and even marginal problems have been met with convincing answers.

Ειρήνη Καλογεροπούλου  
Πανεπιστήμιο Βοσπόρου  
[eirini.kalogeropoulou@gmail.com](mailto:eirini.kalogeropoulou@gmail.com) Πέμπτη 28, 9.30, αίθ. 5

## **A Village Micro-Economy in the Hinterland of Selanik between 1770 and 1845**

My research focuses on the structures of the rural economy in the hinterland of the city of Selanik (Thessaloniki) from the last quarter of the 18<sup>th</sup> until the middle of the 19<sup>th</sup> century. The area of study is delimited by the jurisdiction of the judge of the local Islamic law court, within which nevertheless multiple regions with distinct geographic, economic and cultural characteristics may be discerned, while the impact of the urban economy is a factor that presumably also contributes strongly to the formation of specific rural structures. In this context, both urban demand, and commerce and strategies of investment, as well as specific regional characteristics, will be taken into consideration for the study of the village economy of one settlement located within the district but not in the immediate vicinity of the city, at the northern edge of the peninsula of Halkidiki.

The settlement (Zagliver) is included in a revenue and expense register of 1768 belonging to the household of a local notable family, while in the middle of the 1770s a dispute appears to be taking place between the villagers and the *çiftlik*-owner on what seems to be the terms of share-cropping contracts. Related entries are also found at the local tax-allocation (*tevzi*) registers and at the series of the *temettüat* registers of 1844 as both a *çiftlik* and a *yüriük* settlement (*mahalle*). Lastly, oral tradition written down in the 1950s refers in detail to the same complaint petitioning process as well as on different aspects of rural conditions in the region. In this context, the questions which will be set refer to agricultural practices, the degree of commercialization and specialization of production, the economic and cultural relations with neighboring settlements, social stratification within the village and the structure and perception of power relations as contested in 1775.

Ελένη Κανετάκη – Βασίλης Αγιαννίδης  
Αρχιτέκτονας – ΥΠ.ΠΟ.Τ., 3<sup>η</sup> Εφορεία Βυζαντινών και Μεταβυζαντινών Αρχαιοτήτων  
[eleni.kanetaki@gmail.com](mailto:eleni.kanetaki@gmail.com) – [vassag@otenet.gr](mailto:vassag@otenet.gr) Κυρ. 1, 14.30, αίθ. 3

## **Levantine Architecture in Smyrna/Izmir: Tracing the Architectural Classification of its Residential Buildings**

The city of Smyrna/Izmir is situated on the western coast of Anatolia, at a crossroad of different cultures. During the late 18<sup>th</sup> and the beginning of the 19<sup>th</sup> century, at the time of socio-economic development in the Ottoman Empire, the city with its ethnically diverse population became a significant multicultural centre.

European merchants coming from France, Italy, England, Germany, etc., the *Levantes*, inhabited the region, the Levant (many of them were also descendants of Genoese merchants from Chios). The second half of the 19<sup>th</sup> century till 1922 (when the big destruction of the Greek and Armenian quarters occurred) was the period of intense Westernization. The city's urban fabric was expanded to the former villages of Bornova, Buca, Goztepe and Karşıyaka, and impressive large mansions were constructed, following the western morphological rules, reminding of English country houses and French chateaux.

The domestic architecture of Smyrna was formed under the influence of Western culture: by the end of the 19<sup>th</sup> century, the city's housing compound included, apart from the typical Turkish houses of Anatolia, a big number of Levantine and Greek residences, reflecting a cultural mosaic of architectural trends. This was due not only to the ethnically mixed communities, but also to the architects responsible for the buildings' construction, many of whom had studied abroad. One, two or three-storey buildings were constructed, with a symmetrical organization in their façade and a closed wooden balcony (reminiscent of vernacular Anatolian *konaks*), often in

a row, presenting similar architectural features in various styles. Levantine architecture is characterised by an amalgamation of trends, from Baroque to Neoclassicism, incorporating also decorative elements, which stem from Art Nouveau. The result of this very remarkable combination of forms allows us to speak of a special Eclecticism, with reference to Neoclassicistic forms, that can still be noticed today in Izmir.

The present paper will focus on the analysis and classification of the Izmir Levantine architecture, after concluding an *in situ* documentation of its existing residential buildings.

Ευγενία Κερμελή  
Πανεπιστήμιο Μπιλκέντ  
[evgenia@bilkent.edu.tr](mailto:evgenia@bilkent.edu.tr) Τετ. 27, 16.30, αίθ. 3

### **The Ulema and the Patriarch: Accommodation and Conflict**

Scholarship on the role and function of the Orthodox Patriarchate in the Ottoman Empire has so far concentrated on two main aspects, the famous ‘millet’ theory that envisaged the Patriarch in the role of an ‘*ethnarch*’ as the sole representative of his *millet* or that presenting him as a mere tax-farmer. The dichotomy of these two distinct and conflicting roles led research to concentrate on proving or disproving one side against the other. Another theoretical hurdle was yet another dichotomy between *shar’ia* and *kanun* this time. For primarily 20<sup>th</sup>-century ideological reasons, the Ottoman Empire was pictured as an idiosyncratic Muslim state where Islamic law was only used for legitimacy and was employed to justify the will of autocratic rulers.

This paper aims at going beyond both dichotomies. Using *risales* and *fetva* collections from the mid 15<sup>th</sup> until the beginning of the 18<sup>th</sup> century, I will discuss the legal framework that bound sultanic decisions vis-à-vis the Orthodox Church. Ottoman muftis’, such as Molla Husrev, Ibrahim Halebi, Çivizade Mehmed Efendi, Ebussuud Efendi, Abdurrahim Efendi, jurisprudential works were influential in formulating Ottoman ideology. Their shifting attitudes towards the Patriarchate and the *zimmi*s resulted to and were a result of societal and ideological evolution that in turn shaped the development of the Orthodox Patriarchate as an Ottoman institution.

Βαγγέλης Κεχριώτης  
Πανεπιστήμιο Βοσπόρου  
[evangelos.kechriotis@boun.edu.tr](mailto:evangelos.kechriotis@boun.edu.tr) Πέμπτη 28, 9.30, αίθ. 3

### **Ottomanism and Notions of Empire on the Verge of its Collapse**

The contested character of Ottomanism as an ideology that preoccupied friends and foes has been one of the most debated aspects of the late Ottoman period. Especially, after 1908, with the restoration of the constitution, the re-emergence of the Ottomanist project was greeted with enthusiasm domestically and abroad. Yet, it soon became clear that, for a large part of the Muslim bureaucratic and military elite, Ottomanism was envisaged as a dynamic process of creating a new nation, dominated by and large by the Turkish element, while for most of the other ethno-religious groups, it entailed a necessary compromise, a solidarity based on political unity which would definitely not affect the cultural and ethnic specificities of the diverse populations.

Whatever the case, during these volatile years, members of almost every ethno-religious community, journalists, scholars or professionals, engaged whole-heartedly in the political struggle that seemed to be opening new avenues for cooperation among the elites at least of these communities and sincerely adhered to safeguarding the integrity of the Empire. Interestingly enough, many of these individuals, who had already emerged as prominent figures within their particular communities, were going to play an important role in the post-Ottoman period in new contexts dominated by their respective national aspirations. The purpose of this paper is to discuss and reflect on such individuals who derive from among the non-Muslim communities, Greek-Orthodox, Jewish, Armenian and Sûryani. My approach engages the use of biography, a

way of narrating the past that has recently re-emerged and has agreeably contributed to highlighting not only the role of individuals in the making of history, as the traditional use of biography had it, but also, by turning the table around and introducing subjectivity, the way that broader developments are experienced by still rather prominent individuals.

Ηλίας Κολοβός  
Πανεπιστήμιο Κρήτης – Ινστιτούτο Μεσογειακών Σπουδών/Ι.Τ.Ε.  
[kolovos@uoc.gr](mailto:kolovos@uoc.gr) Πέμπτη 28, 11.30, αίθ. 3

**Early Ottoman Diplomats Revisited:  
An Order of the *Beylerbey* of Rumeli in 1401  
in Favor of the Athonite Monastery of Vatopedi**

The paper will present an order of the *beylerbey* of Rumeli in 1401, Hacı Firuz ibn Abdullah, which confirms the revenues of the Athonite monastery of Vatopedi from its estate in Prosfhori, near Mount Athos. The document was found recently in the Archives of the Vatopedi Monastery.

The paper will discuss: i) the content of the document, in the context of the protection that the Ottoman authorities had in certain cases offered to the monks of Mount Athos; ii) the prosopography of the author of the document, Hacı Firuz ibn Abdullah; iii) the diplomatics of the document, and especially the use of the *pençe* of the *beylerbey* Hacı Firuz ibn Abdullah in the place of a *tuğra*, i.e., above the main part of the document. Finally, following a lively discussion on the internet list H-Turk on this document and its originality, I plan to revisit our knowledge of early Ottoman diplomatics and put this document, apparently the earliest known so far document of an Ottoman *beylerbey* and one of the few Ottoman documents we have from the years before the battle of Ankara, into the context of early Ottoman history.

Γεωργία Κονδύλη  
Τ.Ε.Ι. Κρήτης  
[g\\_kondyli@yahoo.com](mailto:g_kondyli@yahoo.com), [gkondyli@staff.teicrete.gr](mailto:gkondyli@staff.teicrete.gr) Κυρ. 1, 14.30, αίθ. 5

**Le théâtre musical européen à Smyrne**

L'opéra européen a pénétré dans la cour ottomane depuis 1675, lorsque Giacomo Guerini, l'assistant de l'ambassadeur vénitien a invité une troupe opératique à Constantinople pour prendre part aux festivités de la circoncision du prince Mustafa II. Même si le projet n'a jamais été réalisé, les cours Européens savaient que les Turcs avaient commencé à s'intéresser à l'opéra.

En 1839 le mouvement de l'occidentalisation fut officiellement instauré par le sultan Abdul Medjid. Ainsi, l'opéra est devenu la forme préférée du théâtre au XIX<sup>e</sup> siècle, non seulement à Constantinople, mais aussi dans les autres villes ottomanes comme Ankara et Smyrne. Concernant le théâtre musical à Constantinople au XIX<sup>e</sup> siècle beaucoup de recherches ont été réalisées. Dans le cas de Smyrne, nous n'avons pas assez d'informations.

Pendant le XIX<sup>e</sup> siècle et avant la catastrophe de Smyrne la ville était le port le plus important dans la Méditerranée orientale et le centre de la vie économique et sociale. En 1900, Smyrne a atteint un pic de prospérité. Cependant, Smyrne n'était pas seulement un centre commercial, mais également une ville où différentes nationalités, cultures, religions étaient réunies. La composition ethnique a eu des répercussions sur le domaine culturel de Smyrne. Ainsi, nous y trouvons une riche activité théâtrale.

Le théâtre musical européen a été introduit à Smyrne par les troupes étrangères qui voyageaient et qui ont contribué de manière décisive à l'élaboration de l'identité globale du théâtre de la ville.

Cette communication fait partie d'une recherche qui examine le théâtre musical à Smyrne du XIX<sup>e</sup> siècle à 1922 afin de mettre en lumière l'activité artistique de la ville, qui reste inconnue à nos jours. Plus particulièrement, elle étudie les représentations de l'opéra et de l'opérette afin de

tirer de conclusions pour la vie artistique de la ville en fonction du cosmopolitisme. Puisque le temps est limité, nous avons comme but d'exposer les représentations les plus importantes de la fin du XIX<sup>e</sup> jusqu'au début du XX<sup>e</sup> siècle.

Φωκίων Κοτζαγεώργης  
Αριστοτέλειο Πανεπιστήμιο Θεσσαλονίκης  
[phokionk@hotmail.com](mailto:phokionk@hotmail.com): Τετ. 27, 16.30, αίθ. 3

### **Socio-Economic Aspects of a Tax: The Metropolitans' and Bishops' *Pişkes* (Second Half of the 17<sup>th</sup> Century)**

The incorporation of the Patriarchate of Constantinople into the Ottoman state was achieved through fiscal integration and the imposition of two taxes: *pişkes* and *haraç*. The first one was the amount paid by the patriarch for his appointment in the patriarchal throne, while the second was the annual tax paid for implementing and fulfilling his duties as a patriarch. The first one was connected with the promulgation of a *ferman*, while the second was followed by the issuing of a *berat*. When a new sultan was enthroned, the *pişkes* was to be paid again by the patriarch. This dual taxation system originated from a well-known Ottoman fiscal practice regarding the operation of the tax-farm system (*iltizam*). As a matter of fact, the patriarch was considered by the Ottoman authorities a *mültezim*. The patriarch's subordinates, i.e. metropolitans and bishops, had to pay *pişkes* and *haraç* as well for validating their ecclesiastical functions (duties and privileges). Although the scholars frequently refer to the patriarchal *pişkes*, little is known about the payment of this tax by the metropolitans and bishops. The purpose of this paper is to comment on and analyze a source dealing with the *pişkes* of metropolitans and bishops. It concerns a copy of a register of appointment (*tayin defteri*) from the second half of the 17<sup>th</sup> century. Through the analysis of this document, topics such as the procedure of the bishops' appointments, the updating of the state's registers regarding ecclesiastical officials, and the relation between the amount of the *pişkes* and the demographic capacity of the various regions are to be investigated.

Φωκίων Κοτζαγεώργης – Δημήτρης Παπασταματίου  
Αριστοτέλειο Πανεπιστήμιο Θεσσαλονίκης  
[phokion@hotmail.com](mailto:phokion@hotmail.com) – [dempapas@yahoo.com](mailto:dempapas@yahoo.com): Πέμπτη 28, 9.30, αίθ. 5

### **Economic and Social Hierarchies within an Urban Context: The Case of Thessaloniki in the 18<sup>th</sup> Century**

The paper aspires to delineate seminal aspects of the social and economic life in Thessaloniki during the 18<sup>th</sup> century through the study of its *şeriat* court registers (*sicillat*). It is based on 55 volumes (*defter*) recording exclusively properties of deceased residents either of the city or its whereabouts.

The content of the registers will be quantified so that the distribution of wealth in the city according to its spatial structure or along lines of religious, gender and ethnic segregation of the urban population is described. In this vein, the distinction between urban and rural space, as reflected in the proprietorial hierarchies, will be discussed. Though the analytical approach will be of a quantitative nature, qualitative considerations, to wit classifications of the content of the recorded properties (estates, valuables, money, debts, servants and slaves), will be taken into account as well. Furthermore, the aforementioned contents will be examined as evidence of material culture and social attitudes. Finally, issues regarding inheritance law and the way they were resolved along with questions concerning the family structure will be discussed. Conclusively, the paper aims at throwing light on significant aspects of the transformation of

Thessaloniki during the 18<sup>th</sup> century into a population unit with a more integrated urban character.

Ηλέκτρα Κωστοπούλου  
Πανεπιστήμιο Κολάμπια  
[ik2307@columbia.edu](mailto:ik2307@columbia.edu) Κυρ. 1, 14.30, αίθ. 9

**Sovereignty Laws:  
The Secular Conception of the Religious  
in the Fin-de-Siècle Ottoman Mediterranean**

This presentation will focus on the reshaping of the notion of the religious community and the introduction of new concepts of communal law in three different Ottoman provinces in the second half of the 19<sup>th</sup> century: Crete, Cyprus, and Lebanon. This analysis is part of a broader project aiming at the creation of a larger methodological scheme for the comparative study of the Ottoman Autonomous Provinces. The specific goal here is to compare a number of provincial laws that were produced by the Ottoman, British, French, and/or local authorities regarding the autonomous provinces of Crete, Cyprus, and Lebanon. What did autonomy mean in each case and from the point of view of each power? What role did religion play in the reconceptualization of the local? What did the concept of the religious community stand for from a legal and administrative perspective? To what extent was Ottoman sovereignty – actual or metaphorical – maintained over the provinces in question after the proclamation of autonomy? What did the reshaping of collective ideologies mean for the individual lives of the people involved in this process? Undoubtedly, the above questions cannot be answered by the mere examination of a few administrative sources. Thus this presentation's only goal remains to use a few indicative examples in order to examine what religion stood for in the universe of Ottoman Autonomous Provinces; and investigate how imperial sovereignty became the catalyst for the creation of modern notions of the 'religious' in the Eastern Mediterranean at the turn of the 20<sup>th</sup> century.

Σοφία Λαΐου  
Ιόνιο Πανεπιστήμιο  
[laiou@ionio.gr](mailto:laiou@ionio.gr) Παρ. 29, 16.30, αίθ. 3

**Patronage Networks in the Aegean Sea,  
End of the 18<sup>th</sup> – Beginning of the 19<sup>th</sup> Century**

The paper demonstrates the interconfessional political and economic cooperation between high Ottoman officials and Christian *reaya* in the end of the 18<sup>th</sup> and beginning of the 19<sup>th</sup> century. The examination of this collaboration is a part of a larger project aiming to investigate the ways certain groups of the Christian *reaya* were integrated into the Ottoman political and economic system during this period.

The paper will focus on the case of Georgios Voulgaris, co-captain in the flagship of the Ottoman fleet and later *baş kocabaşı* of the Aegean island of Hydra (Çamlıca adası), and his relationship with the *kapudan paşa* Küçük Hüseyin Paşa, as revealed in archival material from the Başbakanlık Osmanlı Arşivi and in the private Ottoman archive of Voulgaris (located in the Historical and Ethnological Society of Athens). First, the terms of their economic cooperation will be examined; these included loans, the granting of ships, help with the sale of commodities, as well as investment in land. Then the paper will continue with the demonstration of the political characteristics of this cooperation within the larger framework of patronage networks. Georgios Voulgaris was a prominent member of the local society of Hydra/Çamlıca, who defended the state interests and was rewarded by the Sublime Porte for his stance.

On the other hand, Küçük Hüseyin Paşa is known for his innovative measures aiming to the better functioning of the Ottoman fleet as well as for his entrepreneurial activities, availing

himself of the opportunities his office offered to him. In this respect, the collaboration of a prominent member of the society of Hydra was necessary for both aspects of his activity, while Voulgaris' social position was strengthened through his communication with the higher Ottoman echelons.

Δημήτρης Λούπης  
Πανεπιστήμιο Χάρβαρντ  
[dloupis@fas.harvard.edu](mailto:dloupis@fas.harvard.edu): Παρ. 29, 11.30, αίθ. 1

### **A Building for All Purposes: Functions of the T-Shaped Edifices under Evrenos in the Early Ottoman Balkans**

The reverse T-shaped edifices of the so-called *zaviye-imaret* type were constructed in the Ottoman world in a period from the last quarter of the 14<sup>th</sup> to the mid 16<sup>th</sup> century. This paper focuses on the extant buildings of this sort commissioned by the *akıncı* leader Evrenos and his immediate descendants in the Balkans, more specifically in Komotini and Genitsa in Northern Greece. These buildings, run by military patrons, served the various needs of a nascent power in newly conquered areas. Religious, residential, and administrative functions were taking place simultaneously in order to respond to the pragmatic realities of the early Ottoman Balkans.

Ανδρέας Λυμπεράτος  
Ινστιτούτο Μεσογειακών Σπουδών/I.T.E.  
[lyberatos@gmail.com](mailto:lyberatos@gmail.com): Πέμπτη 28, 9.30, αίθ. 3

### **Proto-Globalization and National Politicization in Late Ottoman Thrace: The Case of Stenimahos (İstanimaka)**

Despite its never becoming part of the Greek state, the rural town of Stenimahos (İstanimaka, today Asenovgrad in Bulgaria), situated in Northern Thrace near Plovdiv (Filibe), supplied in the 19<sup>th</sup> century hundreds of men who fought on several occasions for the Greek national cause and acquired the fame of brave defenders of 'Hellenism'.

The paper will explore the initial stages of this national politicization of the Greek Orthodox population of Stenimahos and the forging of a special relationship to the Greek state and nationalism during the Tanzimat period. The combined influence of tax reforms entailing heavier taxation in the aftermath of the Crimean War and instabilities caused by the integration of local agriculture in the expanding capitalist world market brought local producers (occupied predominantly in viticulture and cericulture) in a critical position. Living in a period which was equally turbulent from a political point of view, as it was marked by the advent of the Greek-Bulgarian nationalist conflict and the parallel efforts of the Ottoman state to secure the integration and loyalty of the non-Muslim subjects of the Empire, a part of the Greek Orthodox population of Stenimahos adopted strategies (temporary migration and Greek nationality acquisition) which brought them in severe conflict with the Ottoman authorities and well into the bosom of the Greek state and nationalism.

The socio-political phenomena discussed in the paper could be meaningfully analysed as symptoms of the specific processes of peripheralization and crisis associated with the participation of the Ottoman society and polity in the first wave of globalization during the 19<sup>th</sup> century.

Μιχάλης Ν. Μιχαήλ  
Πανεπιστήμιο Κύπρου  
[michaelm@ucy.ac.cy](mailto:michaelm@ucy.ac.cy) Πέμπτη 28, 14.30, αίθ. 3

**Revolts, Demands and Reaction  
in an Era of Uncertainty in the Ottoman Periphery:  
The Three Revolts of 1833 in Cyprus**

Three revolts in Cyprus during the year 1833 are being analysed in this paper in an effort to study the Ottoman framework a few years before the important changes brought by the Tanzimat reforms on an island of the Ottoman periphery such as Cyprus. The revolt in Larnaca in March, associated with the name of Nicolas Theseus, the revolt of the Giaur Imam in the area of Paphos and the revolt of the Kalogeros (monk) in the area of Karpass during the summer of 1833 reveal the major questions facing Cyprus Ottoman society during this period. The correspondence between the local and the central Ottoman administration, the letters of the Archbishop of Cyprus to the Ecumenical Patriarch in which he describes the revolts, and the letters of the French consul in Larnaca in which he also describes the revolts but in complete contradiction with the remarks of the Archbishop, provide sufficient information regarding the sources of these three revolts.

The questions raised by the analysis of these three revolts are several and complex. First and foremost, why did the revolts begin in the first place, and what were the demands of the revolted people and their leaders? What was the reaction of the local Ottoman administration and the central administration as well? What can we conclude by the directions given by the central administration in Istanbul regarding the revolts and the return of the island to normality? Additionally, did these parallel revolts on a small island indicate something more than the usual uprising when the tax burdens were increased? Lastly, why are these revolts the last revolts with the common participation of Muslims and non-Muslims in Cyprus?

Κωνσταντίνος Μουστάκας  
Πανεπιστήμιο Κρήτης – Ινστιτούτο Μεσογειακών Σπουδών/Ι.Τ.Ε.  
[moustakas@phl.uoc.gr](mailto:moustakas@phl.uoc.gr) Πέμπτη 28, 11.30, αίθ. 3

**The Myth of the Byzantine Origins of the Osmanlis:  
An Essay to Interpretation**

The genealogical myths of the Ottoman family in their political and ideological implications have received proper attention in modern scholarship. It suffices to notice Prof. Imber's study in the 1980s. Yet, a particular version attributing to Osman a byzantine ancestry, that is present in a few Italian and Greek texts of the 16<sup>th</sup> century, has not been discussed by Ottomanists. The aim of the present paper is to trace and put in context the origins of this genealogical version, as well as to propose possible interpretations in terms of its political purposes.

Γεώργιος Πάλλης  
ΥΠ.ΠΟ.Τ, 24<sup>η</sup> Εφορεία Βυζαντινών και Μεταβυζαντινών Αρχαιοτήτων  
[gnpall@yahoo.gr](mailto:gnpall@yahoo.gr) Πέμπτη 28, 14.30, αίθ. 5

**The Settlement of Mendenitsa (Modoniç), Central Greece:  
Archaeological Evidence for a Local Ottoman Pilgrimage Center**

In 1414 the Ottoman troops of Mehmed I conquered the Castle of Mendenitsa, the capital of the Crusader marquisate of Budonitsa, which is located in the eastern part of Central Greece, close to the North Euboic Gulf's coastline. This small city was built on a hill overlooking both the coastal and the sea route to southern Greece. During the Ottoman times, Mendenitsa (then known as Modoniç) prospered, as it continued to be a local administrative center, the seat of a *kaza*. At the



same time, it was a place of Muslim pilgrimage, which was developed around the *türbe* of Veliyullah Baba. The settlement remained under constant Ottoman rule until 1821.

*Tahrir defterleri* is the main historical source for Ottoman Modoniç. According to them, the city reached its peak in the early 16<sup>th</sup> century, with a population of 56 Muslim and 237 Christian households. Further evidence about the settlement's state is to be found in the work of Evliya Çelebi, who gave the fullest description of the place in the 17<sup>th</sup> century.

After suffering serious damage, during the Greek War of Independence, and even later, during World War II, the Ottoman past of Mendenitsa is not easy to be traced in the modern village. Fortunately, archaeological evidence allows us to reconstruct the picture of the Ottoman settlement, which extended in and south of the old Crusader castle. The *extra muros* quarter consisted of large houses surrounded by gardens, whose substructures still exist in some cases. This is where the mosque of Modoniç was also located. A recently discovered deserted bath house could be identified with the one mentioned by Çelebi. There are no visible remains of the Bektashi *tekke* complex that included the tomb of Veliyullah Baba. Spolia of inscriptions and architectural members of Ottoman style come from cemeteries and lost buildings of the same era.

Κωνσταντίνος Παπαστάθης – Ruth Kark

Εβραϊκό Πανεπιστήμιο Ιερουσαλήμ

[konstant.papastathis@mail.huji.ac.il](mailto:konstant.papastathis@mail.huji.ac.il) – [muskark@mssc.huji.ac.il](mailto:muskark@mssc.huji.ac.il) Παρ. 29, 9.30, αίθ. 3

### **The Effect of the Young Turks Revolution on Religious Power Politics:**

#### **The Case of the Orthodox Patriarchate of Jerusalem (1908-1910)**

The aim of the paper is twofold: i) to critically assess the socio-political crisis within the Orthodox Church of Jerusalem that arose between the Greek hierarchy and the Arab laity concerning the implementation of a new regulatory framework of patriarchal operation, according to the Young Turks Constitution; and ii) to examine the subsequent internal conflict within the ecclesiastical bureaucracy and its ideological and political connotations.

The first question has deep historical roots (Katz & Kark, 2005 & 2007). From the 19<sup>th</sup> century onwards the Arab lay community demanded emancipation from Greek religious (and economic) control that was perceived as cultural imperialism. Their claim was rejected by the hierarchical apparatus in the name of the invented equation between 'Hellenism' and 'Orthodoxy', which was an expression of a 'hegemonic' strategy to maintain its institutional dominance.

The restoration of the Constitution (1908), following the Young Turks' Revolution, afforded the opportunity for a more liberal modification of the religious administration with the participation of the laity in the decision-making process. The refusal of the hierarchy, however, which perceived any change as a threat to its absolute power and national composition, led to the Arab Orthodox uprising. The effort of Patriarch Damianos to proceed to negotiations was repudiated by the hierarchy and led to his dethronement by the Synod. Damianos, however, with the support of the Arab laity and its Russian protector managed to re-establish his authority, assenting to the adoption of the so-called Turkish Order (1910) that stipulated the establishment of a Mixed Council for the management of patriarchal affairs.

We provide a contextual historical account of the associated events, sketching out the social considerations, the cultural stakes and the political goals of the key players involved in these interconnected crises. This conflict was strongly influenced by the issue of administration/ownership of vast patriarchal land and properties, and by the broader process of nation-building and secularization within the Orthodox commonwealth in the late Ottoman period.

Κατερίνα Παυλοπούλου  
Πανεπιστήμιο Αθηνών  
[pavlocathy@gmail.com](mailto:pavlocathy@gmail.com)· Κυρ. 1, 9.30, αίθ. 5

### **Identity and Modernization Issues through the Eyes of an Employee**

In the late Ottoman Empire era different kinds of *salnames* (yearbooks) began to appear in order to register the different services of the Empire. *Vilayet salnameleri* is a category of the aforementioned which consists in a document compiled by registers of the Ottoman administrative mechanism in the *vilayets*. Those yearbooks contain various information related to domains such as: administration, education, army, population, regional production, revenues and expenses, etc. Assumingly, the rather ‘boring’ bureaucratic task of those yearbooks’ renewal with itemized descriptions was assigned to employees.

However, during Abdülhamid’s period, in 1906-1907, in the *Vilayet salnamesi* of Salonica, just before the revolution of the Young Turks, the data on the *vilayet*, usually presented in tables, were flourished by texts. Adil, the assigned employee, seems to have rather enjoyed his mission! What does modernization mean to an Ottoman employee? Should a highly expressed need for development and modernization be translated as a will to break the barriers of the past?

At the same time, the creation of nation-states in the Balkans raises the question of identity in the area creating conflicts between ethno-religious groups. Each group strives to prove its dominant presence in the area by faulting population elements in order to assert rights for schools and religious temples. While the wind of changes blows in the Ottoman Empire, conflicts between Ottoman and Turkish identities are inevitable. Could this ‘wind of changes’ be depicted in an official document?

Μαρία Σάρδη  
Πανεπιστήμιο Λονδίνου, Σχολή Ανατολικών και Αφρικανικών Σπουδών (SOAS)  
[sardimaria@hotmail.com](mailto:sardimaria@hotmail.com)· Παρ. 29, 16.30, αίθ. 9

### **The Role of Textiles in Ottoman-Mamluk Relations, Politics and Religion**

The roles of textiles in medieval Muslim societies were manifold and went beyond their utilitarian nature. Sumptuous fabrics were used in royal protocol and supported political and religious statements. In terms of Ottoman-Mamluk relations, textiles were often used as diplomatic gifts imbued with political messages. Furthermore, woven items of an exceptionally sacred character, the *kiswa*, the sacred cover of the Kaaba in Mecca, and the *mahmal*, the ceremonial palanquin used to carry the cover to Mecca for the annual *hajj*, served as symbols of the political and religious authority of the Ottoman and Mamluk sultanates.

This paper will compare the role of textiles in Ottoman and Mamluk court life and ceremony based on contemporary sources and the evidence of chroniclers. It will examine fabrics exchanged as diplomatic gifts, the criteria for preferring certain textiles over others and the different messages they conveyed. A series of Ottoman religious fabrics, originally introduced by the Mamluks, will be discussed. Emphasis will be placed on the political and religious role of the *mahmal* and the *kiswa* in Mamluk and Ottoman societies; surviving examples will be examined in detail with a view to presenting their stylistic and technical evolution. By discussing the only surviving Mamluk *mahmal*, presently in Istanbul, and the earliest extant Ottoman *kiswa* – looking rather un-Ottoman in style – I will attempt to trace how Mamluk religious fabrics influenced their Ottoman counterparts. To this aim, unpublished textiles, mostly from the collection of the Benaki Museum in Athens, will also be used as comparative material.

Μαρίνος Σαρηγιάννης  
Ινστιτούτο Μεσογειακών Σπουδών/Ι.Τ.Ε.  
[marinos\\_sar@yahoo.com](mailto:marinos_sar@yahoo.com) Παρ. 29, 11.30, αίθ. 3

### **“Pleasure is a Private Business”:**

#### **A Preliminary Approach to Leisure in Ottoman Mentality**

During the last two decades, several new subjects have been added to the field of Ottoman studies: apart from the material realities, i.e. economic, social and political structures, now mental categories, which can be described under the term ‘mentality’, begin to form an object of research.

As a case study, I propose here leisure; to be more concrete, patterns that socially (i.e. through moral norms, cultural restrictions and model behaviors) define the disposition of one’s spare time. Emphasis will be given to the perception of time, as, for instance, in the common case when an author advises the reader on how he should divide the day to parts devoted to different activities. For the study of Ottoman conceptions of time, an analysis of three ‘leisure’ fields can be very helpful: namely, the function of coffeehouses, since they constitute a space of leisure and idleness *par excellence*; attitudes toward games and ‘vain’ occupations of every kind; thirdly, the special time of festivals, which crosses between the public and the private life, but also between working and leisure time. Different models of consumption vs. asceticism, loneliness vs. sociability, introvert vs. extrovert behaviour, were dominant among different ‘target groups’ and were exposed according to every author’s and expected audience’s social and/or ideological standing.

A wide array of sources, including moralist works, advice literature, historiography, ‘encyclopedic’ works, self-narratives (diaries, travelogues), collections of *ulema* and poets’ biographies, literature, etc., can be used in order to illustrate the patterns dominating leisure behaviour. The time-span of the study will cover late 16<sup>th</sup> to early 18<sup>th</sup> centuries, a period of deep transformations in Ottoman society and culture, and will try to follow the changes these transformations inflicted on traditional leisure patterns.

Εμμανουήλ Σειραγάκης  
Πανεπιστήμιο Κρήτης  
[seiragakis@phl.uoc.gr](mailto:seiragakis@phl.uoc.gr) Κυρ. 1, 14.30, αίθ. 5

#### ***Leblebidji Hor-Hor Agha*, a Glorious Ottoman Peddler**

This paper will follow the fascinating history of an operetta composed in the Ottoman Empire during the second half of 19<sup>th</sup> century and the different phases its stage life went through until 1923, although this is only a part of its glorious stage life which continues even today.

As a play of Armenian authors, it became the favorite of the Armenian ‘millet’ with an aim to transmit encrypted messages of independence. While travelling in Greece, it affected dramatically music and theatre life there as it became the link between Western artistic and domestic traditional music and theatre. Mingling such elements, as well as beloved legend figures as Köroğlu, it soon became so popular that its arias and duets could not be distinguished from the traditional songs of the Aegean.

After it was staged in Paris (1887), an adaption of it became a smash hit in London’s West End (121 perfs.). A French emigrant from Smyrna in collaboration with an English businessman thought a play from the East would be ideal for Victorian London. As musician partner they recruited a Greek composer, Napoleon Lambelet, who also knew the play from Athens. Among its spectators were George Bernard Shaw and James Joyce. The latter presented Molly Bloom in his famous *Ulysses* covered with a veil, a yashmak. Under this new title (*Yashmak*) the play served now as something more than the Orientalism that featured throughout 19<sup>th</sup>-century Europe. It had passed to the stage of Colonialism presenting Constantinople as a city of brutal inhabitants, where the ‘Gaiety Girls’ bring erotic sense and innovating feminist manners, which are adopted

by the Sultan himself.

The play arrived in Vienna (1911) and, owing to Greek, Armenian and Turkish troupes, it became extremely popular throughout the Balkans.

Μαρία-Χριστίνα Χατζηϊωάννου  
Εθνικό Ίδρυμα Ερευνών  
[marstina@eie.gr](mailto:marstina@eie.gr) Παρ. 29, 9.30, αίθ. 7

### **Wearing and Trading the Fez in an Ottoman-Mediterranean Context (18<sup>th</sup>-19<sup>th</sup> C.)**

My paper focuses on the intra-Mediterranean trade links and cultural bonds in two regions of the Ottoman Empire: Greece – its southwestern part, Peloponnesus – and Tunisia, addressing the embedded cultural heritage between a Christian and a Muslim region under the same political authority, the Ottoman Porte. In the pre-industrial period of Mediterranean exchanges, geographic vicinity and economic complementarity were strong assets in the creation of capitalistic enclaves, which were nourished by the common consumption of everyday use items. In the intricate relation between the two Mediterranean regions, *corso* constitutes an intervening filter of understanding between them. The Western-created term *Barbaria*, dictated by the perception of the dangerous image of the *barbarian corso*, leaves its place to a Greek adjective, *barbareziko*, indicating the place of origin of a luxurious item of wearing apparel, the fez. Caps and fezzes were common to Christian and Muslim populations and their spread consumption created a vast arena of entrepreneurial opportunities from trade to manufacturing, overlapping religious and ethnic differences, strengthening and strengthened by cultural bonds. A basic argument here is in what ways cultural features and geographical vicinity can provoke, facilitate, and energize trade links.

The main sources of the paper are the private papers of the Efessios merchant house, and secondary sources.

Αντώνης Χατζηκυριάκου  
Όμιλος Ιστορικού Διαλόγου και Έρευνας  
[antonis.hadji@gmail.com](mailto:antonis.hadji@gmail.com) Πέμπτη 28, 14.30, αίθ. 3

### **Urban-Rural Relations in an Ottoman ‘Miniature Continent’: Advance Purchase and Forward Contracts in 18<sup>th</sup>-Century Cyprus**

The paper studies financial and commercial networks and systems as a facet of urban-rural relations. The main unit of analysis is the forward contract (Tk. *selem*, Ar. *salam*), a type of advance purchase of cash crops connected to 18<sup>th</sup>-century economic and social transformations induced by the dynamics of world trade. These will be studied with reference to Cyprus, an island categorised by Braudel as a ‘miniature continent’ and a Mediterranean junction of commercial activity.

Existing research indicates that advance purchase existed throughout the Ottoman Empire and was an intrinsic part of capitalist transformations. Growing interest in world history highlights futures markets for grains in the 19<sup>th</sup> century as a key dynamic in the emergence of global markets. While existing knowledge shows that advance purchase was a process connected to modern economics, there is little detailed statistical analysis of pre-19<sup>th</sup>-century quantitative data. The paper is an initial attempt to fill this gap by focusing on this particular aspect of economic relations.

My research suggests that forward contracts were an important feature of 18<sup>th</sup>-century urban-rural relations and constituted complex financial systems of wealth accumulation. Some isolated, and probably out-of-the-ordinary, cases indicate that profit margins for merchants could

be as high as 266%. Moreover, forward contracts entailed the interplay of financial and commercial relations and the manipulation of existing monetary conditions that allowed local merchants to turn both a high rate of inflation and the declining silver content of the Ottoman currency to their benefit. Merchants-cum-moneylenders were able to lend money during a period of high inflation and ensure the full return of interest by receiving the payment in kind. Concurrently, they were able to rid themselves of debased Ottoman currency and re-sell the cash crops to European merchants in exchange for more valuable currency.

Ευάγγελος Χεκίμογλου  
Εβραϊκό Μουσείο Θεσσαλονίκης  
[ehkimoglou@gmail.com](mailto:ehkimoglou@gmail.com): Παρ. 29, 9.30, αίθ. 1

### **The Orthodox Christian Poor and Pauper Families in Thessaloniki (18<sup>th</sup>-19<sup>th</sup> C.): How Many and How Strong They Were?**

Unpublished and published Ottoman tax registers, and Greek communal archives from the 18<sup>th</sup> through the 19<sup>th</sup> century, provide sufficient data for a quantified evaluation of the social differences between the members of the Orthodox Christian community of Thessaloniki. The income stratification and the diversified occupational patterns are the two essential parameters, provided by the registers, to form an image of the social differences in Thessaloniki of the 19<sup>th</sup> century. This image reveals a stratum of poor families, which grew proportionally bigger as time passed, while a rather stable and narrow stratum of paupers retained. The poor families were newcomers, or older residents who worked without profit in obsolete industries, as the growing imports of European merchandise paralyzed the traditional guilds.

The craftsmen tried to make the Orthodox community to pay for the establishment of new, free-to-attend schools, in order to secure that their children would obtain sufficient knowledge to work in the modern economic context as clerks or teachers. But the communal election system kept the poor Christians away from the administrative offices of the Orthodox community; it is worth saying that every amendment of the election system tended to make the barriers-to-entry higher for the poorer Christians, excluding them from the decision-making mechanisms. In the 1880s, due to the unexpected help of the Orthodox Church, the poor craftsmen took over the reins of power. And then a quasi-civil war took place, which lasted for almost thirty years, until the end of the Ottoman era of Salonica (1912).

Nurcan Abacı  
Πανεπιστήμιο Ουλουντάα  
[nurcanabaci@gmail.com](mailto:nurcanabaci@gmail.com): Παρ. 29, 14.30, αίθ. 9

### **Hız. İsa Kadı Mahkemesinde: Bir Kanıt Olarak Müslüman ve Hristiyanların Yemin Etme Süreçleri**

Bir haklaştırma kurumu olarak Osmanlı mahkemesinin işleyişi üzerine bilgilerimiz son yıllarda biraz arttı. En azından genel hatları ile hukuki bir sorun nedeni ile mahkemeye başvuran kişilerin izledikleri yolu biliyoruz. Bildiri çerçevesinde üzerinde duracağım konu, mahkemeye gelen ancak yazılı ne de sözlü kanıt olmayan davacı ve davalıların iddialarını kanıtlama ya da reddetme için başvurdukları “yemin etme”dir.

Osmanlı dönemi hukuk uygulamaları çerçevesinde herhangi bir kanıt olmaması durumunda davalının yemin etmesi suçsuzluğunun kanıtı olarak kabul edilirdi. Bu tür bir uygulamada ilk akla gelen suistimal ihtimalidir. Herhangi bir nedenle kayba uğramak istemeyen kişinin rahatlıkla yemin edebileceği varsayılır. Ancak karşı karşıya kaldığımız kayıtlardan bazıları bize, kişilerin “yalancı” olarak tanınmak yerine cezayı kabul ettiklerini gösteriyor. Bu

tutum hem Müslüman hem de Hristiyanlar için geçerlidir. Hatta gayri müslimlerin şer'i mahkemelerde Hz.İsa üzerine ettikleri yeminin kabul edildiğini gösterir örneklere rastlanır.

Panelin genel problemi çerçevesinde bu tutumun var olan güçlü bir sosyal kontrole işaret ettiğini savlıyoruz. 17. ve 18. yüzyıl Osmanlı uyrukları için, isimlerinin etrafında söze dayalı oluşacak olumsuz sıfatlar içeren “hale” yerine, mahkemenin vereceği cezaları üstlenmek daha tercih edilen bir tutumdur. Bildiride bu süreci belirleyen faktörler üzerinde durulacaktır.

Butrus Abu-Manneh

Πανεπιστήμιο Χάιφα

[butrus@research.haifa.ac.il](mailto:butrus@research.haifa.ac.il): Kuv. 1, 9.30, αίθ. 5

### **Mehmed Rashid's Tenure in Syria (1866-1871)**

In 1864 the Sublime Porte enacted the Vilayet Law. Following that, it united the Province of Sidon, the seat of which was Beirut, with the province of Sham (Damascus) into a single province extending from the Province of Aleppo in the north to the Sinai desert in the south, excluding the semi-autonomous sub-province of Mount Lebanon. The new province was called Syria. Damascus was made the seat of the Governor-General. In May 1866 the Porte appointed Mehmed Rashid Pasha, a French educated young bureaucrat, as its Governor-General.

Several causes led to such a measure. Firstly, the growing interests of the powers in Syria and the strengthened connections of the Maronites with France especially after the events of 1860. Secondly, a growing tendency among the Maronites to expand the territory of the sub-province into adjacent regions regarded as essential for the well-being of the Mountain, and other causes which moved the Porte to enforce a policy of a firm control over the Syrian regions.

The rule of Rashid could be analyzed in the following way: he tried to gain the support of the coastal cities, especially Beirut; he imposed the central government's rule over outlying districts of the Alawites in north-western Syria and of the Balqa region in Transjordan. He also worked to pacify the Druzes of Mount Hauran. Above all he encouraged the publication of newspapers and a periodical by local literati in Beirut by which he gained support for his measures and ultimately for the ideal of Ottomanism.

His recall, following Āli Pasha's death in September 1871, was much regretted. He however left Syria more united but subject to a centralized rule and its inhabitants more hopeful of a better future within the Ottoman Empire.

Birgöl Açıkıldız-Şengöl

Πανεπιστήμιο Αρτουκλού, Μαρντίν

[birgul@acikyildiz.com](mailto:birgul@acikyildiz.com): Kuv. 1, 14.30, αίθ. 3

### **Architecture of Mardin in the 19<sup>th</sup> Century: A Story of Modernisation**

Western styles dominate Ottoman architecture considerably throughout the 18<sup>th</sup> and 19<sup>th</sup> centuries. Due to these changes, appearances of Ottoman cities were formed by an eclectic manner as a new test trend. While neo-baroque and neo-classical styles are favoured extensively in the 18<sup>th</sup> century, beside these styles, new European styles such as neo-gothic, art nouveau and orientalism dominate Ottoman architecture and decorative motifs from the 19<sup>th</sup> century. These transformations were accelerated with the renovation movement of the Tanzimat Edict (1839-76). Features and appearances of Ottoman cities were transformed significantly with innovations and changes introduced by the edict. Many Ottoman cities, such as Istanbul, Bursa, Cairo and Mardin, were affected by the new westernising trend. The particular aim of the paper is to discuss how the above-mentioned changes affected, transformed and reformed the provincial city of Mardin during the late Ottoman period. It also intends to focus on the religious and public buildings to situate Mardin's architecture and architectural decorations within Ottoman art.

Mardin was the capital city of the Artukid dynasty for almost three centuries from the 12<sup>th</sup> century, and religious and educational buildings attributed to this dynasty mainly compose the present city. Moreover, buildings belonging to Syrian, Chaldean and Armenian communities dated to various periods are another group of buildings diversifying the city. A third group of buildings composing the city core are dated to the 19<sup>th</sup> century. Although Mardin was under the control of the Ottoman Empire since 1517, it is difficult to talk of an Ottoman architecture in the city before the 19<sup>th</sup> century. It is only from the second half of that century, when modernisation efforts took place in Mardin, that the city began to have an Ottoman appearance.

A. Nükhet Adıyeke

[nukhetadiyeke@gmail.com](mailto:nukhetadiyeke@gmail.com) · Τετ. 27, 16.30, αίθ. 9

## 18. Yüzyılda Girit'te Cizye Uygulaması ve Toplumsal Etkileri

Cizye, İslam egemenliği altında yaşayan kitap ehli gayri Müslimlerin şer'i esaslara göre ödemekle yükümlü oldukları baş vergisidir. Cizye uygulaması Osmanlı İmparatorluğu'nda vergi sisteminin önemli bir parçasıdır. Bunun yanı sıra başta nüfus yapısı olmak üzere sosyo-ekonomik yapıya ilişkin çok önemli verilere cizye kayıtları sayesinde ulaşılabilir.

Girit'te Osmanlı egemenliğinde gerçekleştirilen cizye düzenlemeleri ve buna bağlı olarak oluşturulan cizye defterleri hem Ada'nın nüfus yapısına hem de gayri Müslimlerin ekonomik statüsüne ilişkin temel kaynaklardır.

Çalışmamızda Başbakanlık Osmanlı Arşivi'nde bulunan belgeler ve 18. Yüzyıl Girit Şeriye Sicilleri incelenerek bu döneme ilişkin cizye uygulamasının özellikleri aşağıdaki başlıklar çerçevesinde incelenecektir.

a-Cizye uygulamasında meydana gelen değişiklikler ve ortaya çıkan şikayetler.

b-Cizye mükelleflerinin ve muafiyetlerin belirlenmesi.

c-Yeniçerilerin ödeneklerinin karşılanmasında cizye gelirlerinden yararlanılması.

d-Vakıf köylerinde cizye uygulamasında mütevellilerin yol açtığı yakınmalar.

Cizye uygulamasına ilişkin tespitler önemli bir vergi kalemini ele almamızı sağlar. Diğer yandan bu veriler toplumsal yaşantı, sosyal statü ve ekonomik yapının belirlenmesinde de önemli ip uçları sağlayacaktır.

Nuri Adıyeke

Πανεπιστήμιο Ντοκούζ Είλοούλ

[nuri.adiyeke@deu.edu.tr](mailto:nuri.adiyeke@deu.edu.tr) · Τετ. 27, 16.30, αίθ. 9

## 17. ve 18. Yüzyıllarda Kadı Sicillerine Göre Resmo Manastır Vakıfları

Modern dönem öncesinde Osmanlı İmparatorluğu, İslamın yanı sıra Ortodoks Hıristiyanlığı ve Yahudiliği de korunup kollanması gereken resmi dinler olarak kabul etmiştir. Bu çerçevede de bu dinlerin ibadethanelerinin yaşamlarını devam ettirebilmeleri için gerekli düzenlemeleri yapmıştır. Bu düzenlemelerin birisi de vakıflardır.

Çalışmamızda, Resmo kadı sicillerinde bulunan Ortodoks manastırlarına ait kayıtlar incelenecektir. Kadı sicillerindeki kayıtlardan; eskiden kalan vakıfların statülerinin devam ettirilmesi ve buna müdahale edilmesinin engellenmesine yönelik düzenlemeler, manastırlara reayanın yaptığı yeni bağışlar ve vakıflarla ilgili düzenlemeler ve tüm vakıflarda olduğu gibi bu vakıfların denetlenmesi süreçleri izlenebilmektedir. Şüphesiz ki kadı sicilleri üzerindeki detaylı incelememizde bu vakıflarla ilgili farklı bilgiler de karşımıza çıkacaktır. Tüm bunların toplamı olarak bildirimizde, Resmo manastır vakıflarının 17. ve 18. yüzyıllarda pratikteki işleyişi kadı sicillerinden takip edilmeye çalışılacaktır.

Alaattin Aköz  
Πανεπιστήμιο Σελτσούκ  
[aakoz@selcuk.edu.tr](mailto:aakoz@selcuk.edu.tr) Παρ. 29, 9.30, αίθ. 9

## **The Settlement and Demography in Sudiremi Subdistrict in the 16<sup>th</sup> Century**

Sudiremi Subdistrict (*nahiye*) is situated in the northwest of Konya, and, as was common practice in the Ottoman Empire, it did not have a settlement of this name. At first, it came under the rule of the Turkish Seljuks and then of the Karamanoğulları. The power struggle between the Karamanoğulları and the Ottoman Empire began in 1360, and lasted about 100 years. Then, after 1460, Sudiremi was incorporated into the Ottoman lands, and various aspects of the region have been recorded. According to these records, Sudiremi Subdistrict had approximately 20 villages.

Historians have unanimously accepted that in the 16<sup>th</sup> century the population growth rate in the Mediterranean basin was seriously increasing. Of course, the Ottoman area should not be separated from it. In this paper, population and demographic changes will be discussed on the basis of a subdistrict. By using Ottoman archival documents, we will describe the subdistrict, settlement patterns and demographics. While doing so, the traces of these sources in the pre-Ottoman period will be followed. As it has been shown more clearly in previous studies, important clues about this issue, particularly about the practices of the Karamanoğulları in the region, can be obtained. When the methods applied to data obtained in the matter of housing are explored, they will show diversity in the region and the basic foundations of the settlement. In this context, the role of charitable foundations appears to be important. We shall also discuss various aspects of demography and the population living in the area, which was defined principally on religious grounds.

In this paper, the main source will be *tahrir defters*, which contain the most important data on location and demographics. From the beginning of the 16<sup>th</sup> century (TD 40=1500-1501), through the mid (TD 415=1539) and late (TK 104=1583) century, the sources provide a comprehensive picture of the subject, while they also allow a comparative approach, and thus are an important factor to be addressed. Other registers and records will also be discussed.

Aslıhan Aksoy-Sheridan  
Πανεπιστήμιο Μπιλκέντ  
[sheridan@bilkent.edu.tr](mailto:sheridan@bilkent.edu.tr) Κυρ. 1, 14.30, αίθ. 7

## **“I Now See that There Is No Constancy in this World”: Notes on the Life and Cultural Background of a 16<sup>th</sup>-Century Ottoman Sanjak Governor**

In this paper, I have three different interconnected aims. The first of these is to take a brief look at the life of Yunus Beg, a sanjak governor who spent most of his life in the Ottoman Balkan garrisons in the 16th century.

My second aim is to attempt to designate and evaluate where Yunus Beg's life stands in terms of the general Ottoman history of this period, concentrating on his familial and professional life by referring to his *tereke* record, his last will and testament, and *mühimme* records. Finally, I will focus on Yunus Beg's intellectual accumulation in reference to the list of books seen in his *tereke*, and, rather than confining my discussion to simply this one singular context, I will examine the significance of these books in the broader context of general Ottoman cultural history. In this regard, by taking a closer look at the books thus listed, my primary aim will be to evaluate what these books – the property of a high-level member of the Ottoman administrative class – might signify within and about the generality of Ottoman book culture. In evaluating their significance, I will review and compare the results of previous *tereke* studies, with an emphasis on book ownership from members of different Ottoman classes, different cities, and different periods. Using the data gleaned from such a review and comparison, I will formulate a series of



general ideas and hypotheses concerning Ottoman book culture, with special attention being paid to where miscellanies (*mecmuas*) might have stood within this culture.

Dilek Akyalçın-Kaya  
EHSS

[dilekakyalcin@yahoo.com](mailto:dilekakyalcin@yahoo.com) Πέμπτη 28, 9.30, αίθ. 5

### **Entrepreneurs and Economic Relations in Late 19<sup>th</sup>-Century Salonica**

Salonica lived through a very rapid change in the demographic, urban, commercial and industrial spheres in the late 19<sup>th</sup> century. With the constitution of the municipality in 1869, the city lived through important urban developments: maritime city walls were demolished; the construction of the first quay was realized between 1870-1902; the city saw the construction of railways and the telegraphic connections respectively in the years 1870 and 1880. If the easiness of communications with Europe and the development of banking structures played a major role in the industrial development of Salonica in this period, accumulation of capital thanks to exportation was equally a very important element, which allowed constituting a local resource for capital accumulation. The accumulated capital was in this way reinvested in industries that aimed at producing goods for daily consumption by the urban population.

Entrepreneurial activity saw a boom in Salonica at the end of the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> century. While Jewish families dominated the industrial domain in Salonica, the list of bankers and merchants of the city provided in the yearbooks of Salonica show also Muslim and Greek names together with the Jewish ones. The same observation holds true for commerce: the members of the Chamber of Commerce were rich merchants, Christian, Jewish, and Muslim.

In this context of entrepreneurial boom, getting concessions for mining activities became an entrepreneurial activity in itself. In this paper, I will focus on two entrepreneurs, Osman Inayet and Mustafa Fazil, who were engaged in the mine business, and propose an analysis of the complex relationships they created with other big and small entrepreneurs through this economic activity. Such an analysis, based on archival documents on concessions, will provide new perspectives to our understanding of the inner mechanisms of a plural society of a port city in the late 19<sup>th</sup> century.

Gülbadi Alan

Πανεπιστήμιο Ερτζιγές

[gulbadi@erciyes.edu.tr](mailto:gulbadi@erciyes.edu.tr) Πέμπτη 28, 9.30, αίθ. 1

### **Osmanlı Devlet Memurları ve Aydınlarının Sürgünlerinde Akdeniz Adalarının Yeri ve Önemi**

Osmanlı hukuk sistemine göre mahkemelerde kadılar üç çeşit ceza vermektedirler: Hadd cezaları, ta'zir cezaları ve kısas cezaları. Sürgün, bunlardan hem hadd hem de ta'zir gerektiren suçlar için verilen bir cezadır. Bundan dolayı sürgün cezasına çarptırılan suç gruplarını tasnif edebilmek oldukça zordur. Bu zorluğa rağmen Osmanlıda genelde sürgün cezaları; devlet nizamını bozmak, şer'i hükümlere uymamak, emir ve yasaklara aykırı davranışlar, memuriyet görevini kötüye kullanmak, halka zulmetmek gibi nedenlerle uygulanmıştır. Ancak 19. yüzyılın ikinci yarısından itibaren siyasi eylem ve düşünce suçlarına da sürgün cezası uygulanmaya başlanmıştır.

Yapılan incelemelerde, Osmanlı devlet memurları ve aydınlarının bu suç grupları içerisinde ağırlıklı olarak; memuriyet görevini kötüye kullanmak, siyasi eylem ve düşünce suçlarından sürgüne gönderildikleri tespit edilmiştir. Sürgün yeri olarak devletin bütün toprakları kullanılmış olmasına rağmen, yaşam şartları ağır, merkezden olabildiğince uzak ve suçluların firar etmesinden korkulduğu için kaçması zor olan yerleşim yerleri seçilmiştir. Bu çerçevede

Akdeniz adaları -özellikle Rodos, Girit, Kıbrıs, Sakız, Midilli gibi ... – bu grup sürgün cezalılarını için özellikle tercih edilen yerler olmuşlardır.

Bu çerçevede meselenin aydınlığa kavuşturulması için kaynak olarak konuyla ilgili Başbakanlık Osmanlı Arşivi'nde yer alan 19. yüzyıla ait belge gruplarından yararlanılacaktır. Çalışmada öncelikle sürgün cezasının Osmanlıdaki uygulamaları hakkında bilgi verilecek, daha sonra da devlet memurları ve aydınları arasında sürgün cezasının uygulanması üzerinde durulacaktır. Bu noktada araştırmada şu sorulara cevap verilmeye çalışılacaktır:

- Osmanlıda 19. yüzyılda hangi suçlardan dolayı, devlet memurları ve aydınlara sürgün cezası verilmiştir?
- Bu çerçevede sürgün cezasına çarptırılanlar, hangi şartlarda, hangi Akdeniz adasına gönderilmişlerdir?
- Cezanın uygulanması esnasında Osmanlı memur ve aydınlarının yaşantıları nasıl şekillenmiştir?
- Cezanın uygulanması esnasında ve sonrasında sürgüne gönderilen memur ve aydınların toplum içindeki durumlarında nasıl bir değişme meydana gelmiştir ve aileleri bu yeni gelişmelerden nasıl etkilenmiştir?

Selda Alp

Πανεπιστήμιο Ανατολίας

[salp@anadolu.edu.tr](mailto:salp@anadolu.edu.tr) Kır. 1, 9.30, αίθ. 9

### **Public Spaces, Different Worlds:**

#### **Non-Muslim Grave Monuments in 19<sup>th</sup>-Century Istanbul**

The 19<sup>th</sup> century was a time when non-Muslim communities living under Ottoman rule went through important political, social and cultural changes. Substantial political reforms that took as a model Western institutions gave non-Muslim communities important privileges and rights. Besides, Greek, Armenian and Jewish communities, from the mid century played increasingly an important role as intermediaries for western economic practices in the Ottoman Empire, becoming wealthier and acquiring a greater social status. The interactions with the West in social and cultural life affected this new non-Muslim bourgeoisie in their daily lives; from clothing to domestic living conditions, to their tastes, and in many other ways of life where Western culture became dominant.

The graveyards belonging to Christian communities in Istanbul have many examples of grandiose grave monuments with sculptural decoration that show this cultural interaction with the West. The wish of Greek, Armenian or Levantine communities to have monumental grave monuments like those in Europe created the conditions for artisans mainly from their own communities to create such sculptural art work. The demand was such that, in some cases, the design or even sculptural work could only be completed by bringing in examples from European workshops and artists.

On the other hand, the Westernization we can see in every field of life, was not absorbed thoroughly by every social stratum in the cosmopolitan Ottoman population. Even though the Ottoman Sultans of the 19<sup>th</sup> century were ordering from European sculptors statues of animals to be placed in palatial gardens, in the public monuments they sponsored, no sculptural work was used. The Sultan and other important public figures of the times did not wish to challenge long established rules of Islamic traditions and thus were more conservative to have figurative decorations on public monuments. At the same time, the Muslim graveyards of the period, including the mausoleums of public figures, were still made in traditional styles and decorations. Thus, it may be said that the presence of a certain type of visual language, as seen in non-Muslim funerary monuments, did not have an impact on the Muslim society of the city, even though they did share a lot in public life and the radical changes of the 19<sup>th</sup> century.

Suat Alp  
Πανεπιστήμιο Χατζέτεπε  
[suatalp@gmail.com](mailto:suatalp@gmail.com)· Κυρ. 1, 9.30, αίθ. 9

**Form and Image:  
Hybrid Receptions of Ottoman Culture on the Metalwork  
Produced in the Balkans (14<sup>th</sup>-18<sup>th</sup> Centuries)**

The purpose of this paper is to explore the Balkans as an artistic acculturation zone by means of the patterns of the artists/ateliers in the Balkans in relation to their aesthetic perception and social adaptation.

On the basis of the argument in this paper, some liturgical objects of Balkan origin are considered as products of a specific style or its secondary copies. It seems that a group of artifacts may be delineated which may be distinguished from other, similar products, made in the Balkans. Meanwhile, their inventory of motifs as well as time of manufacturing are closely associated with the first Ottoman court style. The mediating links can be the workshops, artists and the vessels itself, which, from the mid 15<sup>th</sup> century onwards, had close connections with the sultan's court. Due to this situation, such workshops may have mediated Ottoman influences, which continuously affected Islamic and Ottoman art from its beginnings and which later spread to the Balkans.

This paper offers a survey of the ornamental relations between the center and periphery from the 15<sup>th</sup> century, either on the Balkan territory or at its borders. The 'ruling' Ottoman administration is regarded as the pattern for the interaction. It can be stated that there was a sterile opposition between an active giver (Ottoman court/administration) and a passive taker (ateliers in the Balkans). But, on the other hand, there were also artists from the Balkans working for the *ehl-i hiref*. In this process, artists in the Balkans actively transfigured the Ottoman culture and aesthetic characters according to their needs and perception. This process of 'acculturation' is to be described in relation to artistic, aesthetic and regionally and socially specified conditions between the court and Rumeli. Looking for signs of the artistic-ornamental transformation of Ottoman cultural and aesthetic influence, we will concentrate on the transformation of ornamental court styles derived from the court's ateliers.

Nabil Al-Tikriti  
Πανεπιστήμιο Μαίρη Ουόσινγκτον  
[naltikriti@yahoo.com](mailto:naltikriti@yahoo.com)· Κυρ. 1, 11.30, αίθ. 1

**Grim Advice, Bold Solutions:  
Idris-i Bitlisi's 1513 Treatise on the Caliphate and Sultanic Protocols**

Following the intensely chaotic violence of the 1511-13 Şahkulu rebellion and fraternal succession struggle, a wholesale changing of the palace guard ensued. In the course of this transition, several imperial elites applied for court employment and patronage via submissions of poetry, advice treatises, and other forms of cultured knowledge production. While the historical narratives commonly known as *Selim-nāmes* have attracted a modicum of scholarly attention, treatises submitted at the very beginning of Selim's reign remain largely unknown. Three examples of such submissions include the anonymous 1512 *Risala fi Sharh Qasida Julus Sultan Selim Khan*, Idris-i Bitlisi's 1513 *Risala fi al-Khilafa wa Adab al-Salatin*, and Shams al-Din Jahrami's 1514 *Risala Siyasiyya Bara-yi Sultan Selim*. In this paper, I shall summarize, analyze, and contextualize the second of the aforementioned three works, the nearly forgotten treatise presented by Idris-i Bitlisi (d. 1520) to 'Yavuz' Sultan Selim (d. 1520) in February 1513. In order to place this submission within its immediate context, I shall also detail Idris-i Bitlisi's biography during the chaotic transition years and briefly summarize the contents of the other two aforementioned treatises. While each of these authors presumably had self-aggrandizing motivations for their respective submissions, the arguments which they put forth in support of

Selim's rule and reign should provide nuanced views of the political theories and public arguments mobilized to support the new Ottoman ruler during a sensitive and divisive period of social upheaval.

Zeynep Altok

Πανεπιστήμιο Μπιλγκί

[zeynepa@bilgi.edu.tr](mailto:zeynepa@bilgi.edu.tr) Κυρ. 1, 11.30, αίθ. 7

### **Anecdotes about Poets and 16<sup>th</sup>-Century Ottoman Elite Identity**

16<sup>th</sup>-century Ottoman biographies of poets, *tezkires*, teem with anecdotes to the extent that often the biographical act itself comes down to the anecdotal. This paper explores this phenomenon in its various facets. First, it offers a typology of this rich material according to subject matter (political, romantic, poetic, etc.) and modality (edifying, entertaining).

Secondly, it argues that in spite of the *tezkires*' presentation of these anecdotes as historically true, they can be largely apocryphal and exist in radically diverse versions, a result of the decades of oral circulation before being finally committed to writing by the *tezkire* authors. Strikingly, however, the variability of concrete detail among the versions of a particular story is offset by a marked thematic stability. It is this stability of the main idea that makes it especially rewarding to explore the cultural significance of these anecdotes.

Moreover, a panoramic look at the whole corpus suggests that the recurring themes are surprisingly few. In what ways, then, this paper asks, do these anecdotes reveal the values, fantasies and fears of the Ottoman elites of the 16<sup>th</sup> century? And how can we locate these anecdotes involving poets, as distinct from those involving religious scholars or sheikhs, for example, on the Ottoman cultural topography? With their unembarrassed portrayal of the pederastic pursuits of poets, with their celebration of wit, humor and rhetorical prowess, and their acute sensitivity to how poetry functions in actual communicational contexts, these anecdotes, I argue, were the manifestation of an urban gentlemanly culture of refined taste, both libertine and liberal. In the composition of the self-image of Ottoman elites, this culture was at least as important as other commonly acknowledged identity markers such as being a 'Muslim' or an 'Ottoman' subject. The paper concludes by making note of the fact that such anecdotal material disappears from the *tezkires* from the end of the century onwards and by speculating on the possible reasons for this shift.

Seda Altuğ

Πανεπιστήμιο Βοσπόρου

[altugsed@yahoo.com](mailto:altugsed@yahoo.com) Κυρ. 1, 11.30, αίθ. 5

### **Land, Community, and Conflict in the Ottoman Province of Diyarbekir: The Case of Beshiri, 1839-1878**

In Ottoman historical writing, until the recent revisionist studies, the analyses of ethno-religious relations have been based mostly on timeless, ahistorical categories of identity, nation, and community. Rather than examining the specific socio-political contexts within which ethno-religious identities were deconstructed, reconstructed, and operationalized in the form of conflicts, they took these *identities* for granted, perceived conflict as essential to intercommunal relations and in this way projected nation-state based notions to the analysis of the Ottoman imperial context. Recent studies on Arab provinces, however, demonstrated the different ways in which these identities were constructed and gained their rather fluent meanings within specific historical context defined by imperial and local transformations. Despite the emergence of recent critical approaches within Ottoman provincial historiography, the studies on Armenian and Kurdish populated regions of the Empire are still based on these essentialized and at times

romanticized perceptions of ethno-religious identity. My presentation aims to challenge these dominant approaches by presenting a nuanced historical-contextual analysis to the inter-communal relations in the Beshiri district of the Diyarbekir province inhabited by the Kurds and various eastern Christian communities. Using Ottoman archival sources and British and French missionary reports, my paper will look at how existing ethno-religious differences resonated with the urban vs. rural, and tribal vs. settled divisions within the local community, and explore the ways in which Ottoman policies of centralization, mainly among them being the Land Code of 1858, transformed and/or reinforced these ethno-religious affiliations in novel ways in the later 19<sup>th</sup> century.

Edith Ambros

Πανεπιστήμιο Βιέννης

[edith.g.ambros@utanet.at](mailto:edith.g.ambros@utanet.at), [edith.ambros@univie.ac.at](mailto:edith.ambros@univie.ac.at) Τετ. 27, 16.30, αίθ. 5

### **How Secluded was the Ottoman Woman in Public?**

The subject of my paper is restricted to the period from the end of the 15<sup>th</sup> to the beginning of the 19<sup>th</sup> century (the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> century have already been treated by me in a paper). I have chosen the phenomenon of flirting as a gauge of seclusion. The question I shall try to answer is this: Did Ottoman girls and women flirt at all outside their homes or was the practice of coquetry in public something unheard of? The answer is that there are indications of and allusions to the fact that there was some modest flirting going on in public space. Ottoman women certainly did not flirt in the modern way by openly embracing and kissing, but they could find occasions for acting coquettishly if they wished, and this could lead to romantic developments. The localities conducive to such freedom of behavior will be described. Included in the research are all Ottoman women, both Muslim and non-Muslim, of all classes.

The sources used are Ottoman prose and poetry of all kinds (including minstrel, i.e. *‘âshiq*, poetry), Ottoman edicts, and travel accounts and memoirs written by foreigners. The argumentation will be illustrated by samples from these sources. As the available material refers mainly to Istanbul, the paper will necessarily reflect this restriction.

Nikolay Antov

Πανεπιστήμιο Άρκανσο

[antov@uark.edu](mailto:antov@uark.edu) Παρ. 29, 16.30, αίθ. 7

### **Processes of Demographic and Ethno-Religious Change in 16<sup>th</sup>-Century Ottoman Dobrudja (NE Balkans):**

#### **Repopulation, Turcoman Colonization, and Conversion to Islam**

This paper takes up the task to describe and analyze the major processes of demographic and ethno-religious change in Ottoman Dobrudja in the 16<sup>th</sup> century.

Dominated by a low, relatively hilly, and arid plateau in the northeastern Balkans, Dobrudja had experienced numerous invasions on the part of nomadic and semi-nomadic Turkic groups from the Pontic steppe in the 11<sup>th</sup>-13<sup>th</sup> centuries and the still hotly debated migration of Anatolian Turcomans under the leadership of the legendary Sarı Saltık in 1261-1262. The Despotate of Dobrudja founded in the mid 14<sup>th</sup> century was subdued by the Ottomans by the late 14<sup>th</sup> century; the region was further depopulated in the turbulent 15<sup>th</sup> century in relation to events such as the Ottoman civil war (1402-1413), the Crusade of Varna (1444) and the invasions of Vlad Dracula (1461-1462).

The paper analyzes demographic and ethno-religious change in 16<sup>th</sup>-century Ottoman Dobrudja mainly on the basis of several Ottoman tax registers (*tapu tahrir defterleri*) and the related Ottoman provincial law-codes for the province (*sancak*) of Silistre, which roughly encompassed historic Dobrudja, with references to Ottoman registers of important affairs

(*mühimme defterleri*) from the second half of the 16<sup>th</sup> century, Ottoman chronicles, and eastern travel accounts and historical narratives.

The paper pays special attention to the repopulation of the region thanks to the massive Turcoman colonization on the part of nomadic and semi-nomadic newcomers from Ottoman Anatolia in the first half of the 16<sup>th</sup> century, largely in the context of the Ottoman-Safavid conflict. In addition to issues such as the state's ability to control the resettlement and sedentarization of nomads, the paper touches upon urban development, the relationship between cities and their hinterlands, and conversion to Islam.

Zeki Arıkan

Πανεπιστήμιο Αιγαίου, Σμύρνη

[zeki.arikan@ege.edu.tr](mailto:zeki.arikan@ege.edu.tr) Κυρ. 1, 11.30, αίθ. 7

### **Ustazade Yunus'un Girit'in Fethi Tarihi**

Ustazade Yunus, Girit'in Resmo (Retimnon) kentinde doğdu. Hakkındaki bilgilerimiz sınırlıdır. Bektaşî olduğunu ve uzun süre Girit'te yaşadığını biliyoruz. “Girit'te Milli Taharriler” başlığı altında yaptığı araştırmaların pek azı gün ışığına çıkmıştır. Mübadele'den önce İstanbul'a gelmiş ve eserlerinin önemli bir bölümünü Fuat Köprülü'ye teslim etmiştir. Köprülü'nün oğlu Orhan F. Köprülü, bunlardan iki makaleyi yayımladı. Birinci makale, Girit'te Köprülülerin eserlerini ele alır. Girit'te Bektaşî dergahları üzerine yaptığı araştırma oldukça önemlidir. Yazar, Girit'teki bütün Bektaşî dergahlarını teker teker incelemiştir. Ustazade Yunus'un 1924 yılında hayatta olduğu bilinmekle birlikte ölüm tarihi ve yeri belli değildir.

Girit kökenli olan ve ailesi Mübadele'den önce Söke'ye yerleşen Ali Ekrem Erkal (1926 – 2011), yaşamı boyunca Girit'in tarihi ve kültürüyle uğraştı. Atalarının yurdu olan Girit'i yakından tanımak ve tanıtmak için uğraştı. Grekçeyi çok iyi biliyordu. Girit manilerini Türkçeye çevirecek kadar bu dile hakimdi. Erkal, Girit üzerine pek çok malzeme topladı. Bastırdığı üç büyük ciltlik eserinden birisi de Ustazade Yunus'un *Girit Fethi Tarihi* başlığını taşıyor. Bu, şimdiye kadar ele geçmeyen ve bilinmeyen bir eserdir. Erkal, bu yazma esere ulaşmak için olağanüstü bir çaba gösterdi. Eseri buldu, yeni harflere çevirerek bastırdı. Bu Girit Tarihi açısından çok önemli bir eser böylece ortaya çıktı.

Ustazade Yunus'un bu eseri çağdaş tarih yöntemleri ışığında, geniş bir kaynakçaya dayanılarak yazılmıştır. En eski dönemlerden başlayarak burada yeşeren uygarlıklar üzerinde durur. Roma, Bizans, İslam, Venedik dönemlerini inceler. Osmanlı – Venedik ilişkileri ağırlıklı ve ayrıntılı olarak ele alınır. Olayları, 1669 yılına, yani Girit'te Osmanlı egemenliğinin kurulmasına kadar işler. Ustazade Yunus, Osmanlı kaynakları dışında İtalyanca, Almanca, Fransızca, İngilizce ve Grekçe kaynaklar kullanmış ve bütün bunların ötesinde adayı karış karış dolaşarak elde ettiği bilgileri, kaynaklarla karşılaştırmıştır. Böylece Girit'in tarihi coğrafyasına da önemli bir katkıda bulunmuştur. Bildirimizde bu eserin kapsam ve önemi üzerinde durulacaktır.

Andrew Arsan

Πανεπιστήμιο Πρίνστον

[aarsan@princeton.edu](mailto:aarsan@princeton.edu) Κυρ. 1, 14.30, αίθ. 9

### **An Inquiry into Imperial Political Thought: International Intervention, Provincial Law, and Shared Sovereignty in Late Ottoman Lebanon**

This paper examines contested conceptions of Ottoman sovereignty through the lens of a single work: a long disquisition on the history and shifting legal status of the *mutasarrifiyya* of Mount Lebanon, completed in 1908 by the Lebanese lawyer and functionary Bulus Nujaym. Scholars have largely considered this work a nationalist statement of intent, interesting only for what it reveals of its author's ideological attachments. But this text was not so much a call for the

secession of Lebanon, as an extended meditation on the workings of sovereign power. A study in what Duncan Bell has called ‘imperial political thought’, it engaged with three central preoccupations of late Ottoman political life: the question of executive power and its acceptable limits; the balance between the central state and provincial prerogatives; and the relations of the Sublime Porte to its European neighbours. For Nujaym regarded the *tanzimat* as a fundamentally paradoxical process. Even as the ‘strong administrative centralisation’ of these years had done away with the layered sovereignty and local autonomies of old, the Porte had surrendered some of its own powers in return for admission to the community of nations. This tension was embodied in the Lebanese statute drawn up in the wake of the bloodshed of 1860. A ‘skilful’ piece of legislation which had enshrined the novel principle of ‘collective intervention’ in the Porte’s affairs while maintaining the ‘fiction’ of Ottoman rule, it had nevertheless armed ‘the governor with almost irresistible power’ over Lebanon, replicating on a local level a pattern in which sovereignty was simultaneously shared out between the states of the Concert, and concentrated in the hands of a single office-holder. Only effective international mediation, Nujaym argued, could guarantee the creation of veritable ‘autonomy’; for better or worse, the provincial, the imperial, and the international were inextricably linked.

Safi Avcı – Yasemin Avcı

Πανεπιστήμιο Παμούκκαλε

[safiavci@gmail.com](mailto:safiavci@gmail.com) – [yaseminavci@gmail.com](mailto:yaseminavci@gmail.com) Τετ. 27, 14.30, αίθ. 5

### **Osmanlı İmparatorluğunda Kamusal Alan Düzenlemeleri ve Anıtsal Çalışmalar (1840-1917)**

Osmanlı devletinde 19. yüzyılın ikinci yarısından itibaren gerçekleştirilen reformların geleneksel devlet-toplum ilişkisini yeniden biçimlemeye yönelik olduğu bilinmektedir. Daha II. Mahmud döneminden itibaren sık sık dile getirilen tebaanın eşitliği ve hukukun egemenliği gibi yeni anlayışların güdümünde toplumla yeni bir ilişki biçimi arayışı içinde olan devlet, toplumun bütün katmanlarına daha önce hiç olmadığı kadar nüfuz etmeye çalışmaktadır. Kamu önünde devletin görünürlülüğü arttırmaya, iktidar erkini vurgulamaya yönelik olarak fiziksel, sembolik veya ideolojik pek çok vasıta denenmiş, bunlardan bazıları oldukça başarılı bir biçimde kullanılmıştır.

Toplumsal bütünleşmeyi ve devlet-toplum yakınlaşmasını sağlamaya yönelik olarak kurulmak istenen yeni ilişki biçimi için politik propaganda yöntemleri içinde belki de en ilginç olanı, 19. yüzyıl ortalarından itibaren tasarlanan anıt taşları (dikili taşlar), figüratif ya da figüratif olmayan anıtsal çalışmalardır. Söz konusu dönemde bu anıtsal çalışmalar, Osmanlı modernleşmesinin görsel teyidi ve Osmanlı iktidarının simgesel tezahürü olarak hayati bir öneme sahiptir. Bu çalışmada Tanzimat’ın ilanından bir yıl sonra Gülhane Bahçesi ve Beyazıt Meydanı’na dikilmek üzere tasarlanan iki anıt taşı, Padişah Abdülaziz’i tasvir eden atlı heykel gibi ilk örneklerden başlanarak, II. Abdülhamid ve II. Meşrutiyet döneminde gündeme gelen, tasarlanan ya da gerçekleştirilen başlıca anıtsal çalışmalar incelenecektir. Çalışmada, Mısır ve Balkanlardaki figüratif heykeller ve önemli anıtlar Osmanlı İmparatorluğunun kültür sahası içinde değerlendirilecek, ayrıca Avrupa’da kamusal alanda boy gösteren heykellerin Osmanlı merkezi tarafından nasıl algılandığına cevap aranacaktır. Başbakanlık Osmanlı Arşivi’nden alınan belgeler ve dönemin basını çalışmanın temel kaynaklarını oluşturmaktadır.

H. Veli Aydın

Πανεπιστήμιο Ναμίκ Κεμάλ

[aydinveli@hotmail.com](mailto:aydinveli@hotmail.com) Πέμπτη 28, 9.30, αίθ. 7

### **18. Yüzyılda Selanik’te Para Vakıfları ve Kredi İşlemleri**

Osmanlı İmparatorluğu’nda çok erken dönemlerde ortaya çıkan para vakıfları, 18. yüzyıla gelindiğinde, Anadolu ve Rumeli’deki kentlerinde oldukça yaygınlaşmış, hemen her kentte

olağan birer küçük kredi kurumlarından biri haline gelmişlerdir. Bu yönüyle, bankacılık işlemlerinin henüz yeterince gelişmediği bir toplumda, gerek ticari işlemler gerekse, bireysel ve toplumsal nedenlerle ihtiyaç duyulan nakit kredi taleplerinin karşılanmasında önemli rol üstlenmişlerdir. Bu özellikleriyle, artan vergi borçları dolayısıyla tefecilerden yüksek faizle borçlanan köylülerle, küçük işletmecilere daha düşük faizle kredi sağlayarak önemli katkılar sağlamışlardır.

Bu çerçevede, çalışmamız, 1696-1800 yılları arasında, Selanik Tarih Arşivinde bulunan Selanik Kadı Sicilleri koleksiyonunda yer alan dört adet para vakıfları tahrir defterlerinden yararlanarak, 18.yüzyılda Selanik'te para vakıfların borç-kredi işlemlerindeki yeri ve rolü; vakıfların kurucuları, sermayeleri, kredi verdikleri kişiler ve uyguladıkları faiz oranları analiz edilerek, bu vakıfların Selanik kenti finans tarihindeki yerleri değerlendirilecektir.

Ebru Aykut

Πανεπιστήμιο Καλών Τεχνών Μιμάρ Σινάν  
[ebruaykut74@gmail.com](mailto:ebruaykut74@gmail.com) Παρ. 29, 9.30, αίθ. 7

### **Unveiling the Unseen Agent of Crime: Medico-Legal Evidence in Suspected Poisoning Cases in the Late Ottoman Empire**

Given the prevailing theory of proof in *şer'î* law, witnesses were always an essential basis for the legal system in the Ottoman Empire. The role of witness testimony in criminal investigations did not change with the establishment of the new *nizamiye* courts. Nevertheless, unlike *şer'î* courts, circumstantial evidence started to play a pivotal role in indictments in these legal tribunals, if a confession could not be obtained and in case there were no witnesses to the crime. Especially in uncovering hidden crimes like poisoning, forensic medicine and medico-legal evidence became gradually important for the Ottoman courts from the mid 19<sup>th</sup> century onwards. However, this process was hindered by various obstacles from public attitudes towards dissection and unpaid fees and salaries of the physicians to the reliability of toxicological evidence for the courts' final verdicts.

This paper aims to explore the role of medico-legal proof in poisoning cases in the courts of the late Ottoman Empire. Given the limited scope of scholarly works on the subject, it will focus on primary sources derived from the Prime Ministry Ottoman Archives and some textbooks written by jurists and forensic scientists that are promissory in revealing clues about various aspects of forensic medicine such as external post-mortem examination, dissection (autopsy), and chemical analysis (toxicology). This paper will analyze its subject within the context of the 19<sup>th</sup>-century Ottoman state's concern with public health and security and also with the rights of the heirs in homicide cases, while showing the courts' great scrutiny and reservation in considering dissection and toxicology reports as decisive proof.

Duygu Aysal Cin

Πανεπιστήμιο Μπιλκέντ  
[aysal@bilkent.edu.tr](mailto:aysal@bilkent.edu.tr) Τετ. 27, 14.30, αίθ. 7

### **Modernization, Urban Development and Electrification in the Ottoman Empire:**

#### **Examples from the Electricity Projects of Istanbul and Thessaloniki**

This paper focuses on the electrification of the cities in the Ottoman Empire, especially Istanbul and Thessaloniki. The role played by the Ottoman officials and experts, their ideas on modernity, urban development and electrification projects of Istanbul and Thessaloniki will be analysed through research undertaken in the archives of Turkey, Germany and United States.



The active role of the Ottoman bureaucrat in the adjudication process of this new technology, the rules and regulations of the Ottoman authorities employed during the preparation, construction and implementation phases of the electrification projects, all prove the local dynamics in the process. Therefore, in this paper, the local dynamics of Ottoman electrification will be dealt with through the examples of Istanbul and Thessaloniki's electricity network projects. Further, the ideas of the Ottoman officials and experts regarding the electrification, with a special focus on the place of electrification within the larger problematics of the Empire, such as modernization, urban and economic development, will be discussed.

E. Attila Aytekin

Τεχνικό Πανεπιστήμιο Μέσης Ανατολής  
[erdena@metu.edu.tr](mailto:erdena@metu.edu.tr) Κυρ. 1, 14.30, αίθ. 9

### **Between Empire and Nation-State: Belgrade during the Period of Autonomy, 1830-1867**

Belgrade, which had lain on the border of the Habsburg and Ottoman Empires for a long period, became one of the important theatres of Serbian nation-state building practices from 1830s onwards. The Ottoman character of the urban space was gradually eliminated and the Muslim and Jewish populations steadily declined. That Serbia became independent following a long period of large autonomy played a role in the transformation of Belgrade into a post-imperial city. Until 1867, the city witnessed a form of fragmented sovereignty between Ottoman and Serbian judicial, administrative and military institutions.

This paper will discuss Belgrade in this period with a special focus on the riots targeting the Muslim quarter and the attack on the fortress in June 1862, resulting in the bombardment of the city by the Ottoman garrison. The incident soon became a European-wide diplomatic issue and was concluded in an international conference later in the year which set forth a schedule for the Ottoman garrison and Muslims to leave Belgrade by 1867. Although the de-Ottomanisation of Belgrade had begun when there was still a sizable Muslim population in the city, after their exodus, the Muslim quarter was incorporated into the new city which was being increasingly defined within a national(ist) framework.

The incidents in 1862 attested to the presence of serious ethnic conflict in Belgrade during the period of autonomy. The difficulties faced by the international commissions reflected the contradictions of an urban space that had developed mostly organically and which was being influenced by the juxtaposition of an emerging nation-state, the reformed Ottoman polity, imperialism, and military exigency. Based on Ottoman, British and international documents, the paper will strive to analyse the spatio-social impact of nation-state building practices on Belgrade despite the Ottoman attempts to cling to the city. The goal is to throw new light on the post-imperial transformation of Belgrade through the analysis of a decisive period.

Jean-Louis Bacqué-Grammont  
CNRS

[bacque-grammont@club-internet.fr](mailto:bacque-grammont@club-internet.fr) Παρ. 29, 14.30, αίθ. 7

### **Notes sur la Crète dans le Kitâb-i Bahriyye de Piri Re'îs**

Au temps de Pîrî Re'îs, la Crète était encore une possession vénitienne pour plus d'un siècle et demi. Cela n'empêchait nullement l'auteur d'avoir une bonne connaissance des côtes de l'île où, bien sûr, sa présence n'était nullement souhaitable. Nous examinerons quelles pouvaient être, dans ces conditions, les sources de son information.

Nimet Ayşe Bakırcılar  
Πανεπιστήμιο Ακντενίτζ  
[nbakircilar@akdeniz.edu.tr](mailto:nbakircilar@akdeniz.edu.tr) Παρ. 29, 14.30, αίθ. 5

### **1903-1907 Tarihli Manastır Ceraim Defteri Işığında Manastır'da Suç**

1877-1878 Osmanlı-Rus Savaşı sonrasında imzalanan Ayastefanos ve Berlin Antlaşmaları, Osmanlı İmparatorluğu için yeni bir dönemi açmakla birlikte “Makedonya Sorunu”nu da ortaya çıkardı. 20. yüzyılda sadece Osmanlı İmparatorluğu’nu değil, Balkan devletleri ile birlikte Avrupalı büyük güçlerin de çıkarlarının kesişeceği bir şekle dönüşen Makedonya Sorunu, pek çok tarihçi tarafından ele alınmıştır. 1903 İinden isyanı yine pek çok tarihçinin ele aldığı sorunun bir parçasını oluşturmuştur.

Bölgeyi Haziran 1903’te gezen biri Makedonya’daki genel havayı tanımlarken “...kesinlikle belirtilmelidir ki, Hıristiyanların büyük bir kısmı komitacıların hareketlerine karşı düşmanca davranmaktadırlar. Çetelerin birliklerle sık sık çatışmaya girdiği dağlık bölgelerde bile köylüler, komitelerin emirlerini ancak zorlamayla uyguluyorlar.” demektedir. Hal böyle iken tam da İinden İsyanın çıkarıldığı yıl bölge halkının suç işlemeye yönelik tavırlarına ışık tutabileceğini umduğumuz Manastır Ceraim Defterini bu minvalde incelemeyi uygun bulduk. Defter, Rumi 1319-1323 (1903-1907) yıllarını kapsamaktadır. Suçun vasfı, hangi etnik gruba dahil kişiler arasında işlendiğine ilişkin ilginç veriler barındırması açısından defter, sadece bir istatistikî veri kaynağı olmaktan çok, etnik açıdan oldukça farklı grupların yaşadığı bölge insanının – hem de yoğun çete faaliyetleri arasında – durumuna ışık tutabilecek değeri haizdir.

Gülhan Balsoy  
Πανεπιστήμιο Ισίκ  
[gerkaya@gmail.com](mailto:gerkaya@gmail.com) Παρ. 29, 9.30, αίθ. 7

### **Gendered Approaches to Infanticide in 19<sup>th</sup>-Century Ottoman Society**

My paper examines a largely overlooked topic in scholarship on Ottoman history and discusses the cases of the murder of babies in Ottoman towns and cities. Based on archival findings, I ask questions such as what were the motivations behind child murder, who carried out this act, who were the victims, what were the methods used, and how extensive it was in the Ottoman society.

The nature of this crime also forces us to problematize the available documentation and hence I also discuss the nature of the sources that offer us a glimpse of the infanticide cases. I demonstrate how social status and gendered hierarchies in Ottoman society intermingle in the infanticide cases and the choice to murder babies as a means of birth control. In sum, through such questions I try to shed light onto infanticide practices, and to discuss the gendered nature of violence in Ottoman society.

Samettin Başol  
Πανεπιστήμιο Γκαζί Οσμάν Πασά  
[sametbasol@gmail.com](mailto:sametbasol@gmail.com) Κυρ. 1, 9.30, αίθ. 7

### **Osmanlı Şehirlerinde İnşa ve Onarım Faaliyetlerinde Çalışan Gruplar ve Meslekler**

Osmanlı şehirlerinde sivil veya kamu yapıların inşası ile bunların tamirleri sırasında çok sayıda meslek sınıfından insan çalışırdı. Merkezî hükümetin hemen her şehre atadığı kadı ve mimarbaşından başka inşaat ve onarım faaliyetlerinde başlıca üç grup çalışan göze çarpardı. Bunlar ‘üstâd’ denilen ustalar, ‘irgad’ veya ‘rençber’ denilen inşaat işçileri ile ‘ecîrîn’ olarak kaydedilen ve ücretle çalışan gündelikçilerdi.

Adı geçen gruplardan ustalar, en çeşitlilik gösteren sınıftı. Bu sınıfta, ‘bennâ’ denilen bina yapıcı ustaları başta olmak üzere farklı işleri gören ve değişik meslekleri icra eden bir sürü çalışan usta bulunurdu. Dülgerler, neccarlar, senk-traşlar bunlara birkaç örnektir. Bir inşaat veya onarım sırasında her usta, kendi uzmanlık alanına uygun düşen işleri yapardı. Ayrıca yaptıkları işin hacmine göre veya yevmiye hesabı üzerinden ücret alırlardı. Yukarıda sayılan diğer gruplar ise daha çok ustalara yardım eden veya inşaat, tamirat alanında yıkım, temizlik, taşıma, vb. yan görevleri yürüten kişilerdi.

Bu araştırmada yukarıda kısaca değinilen ve şehirlerde inşa ve onarım faaliyetlerine katılan gruplar ile bu gruplara mensup tüm meslekler/meslek erbabı tanıtılacaktır. Böylece klasik Osmanlı döneminde lonca sistemine dahil ve inşaat sektöründe çalışan değişik uzmanlık alanlarına sahip ustalar ve benzeri esnaf grupları ile diğer çalışanlar ortaya çıkarılacak, özellikleri, çalışma/uzmanlık alanları, aldıkları ücretler ve çalıştıkları/kullandıkları malzeme (araç-gereçler) çeşitli belgelerden yola çıkılarak incelenecektir.

Osmanlı Devleti dönemine ait, merkezî yönetimin mimarlık örgütlenmesi, bununla ilgili teşkilât ve görevliler hakkında görece çalışmalar mevcuttur. Ancak, şehirlerde mimarlık ve inşaat işlerini yürüten gruplar, meslekler ve kişiler hakkında yeterince araştırma ve bilimsel yayın bulunmamaktadır. Buradan hareketle, taşrada, şehirlerde inşa ve onarım faaliyetlerini yürütenler ve bu işlerde çalışanlar hakkında böyle bir araştırma gerekli görülmüştür.

Araştırma, özellikle şer’iye sicil defterlerinde bulunan keşif ve tamir belgelerinden, arşivlerde yer alan inşaat defterlerinden, ayrıca vakfiye ve benzeri vakıf belgelerinden yararlanılarak hazırlanacaktır. Bu arada konuyla ilgili diğer yayınlara da ulaşılabilecek ve bunun sonucunda bir değerlendirmeye varılacaktır.

Hazırlanacak çalışmanın girişinde Osmanlı Devleti’nde sivil veya kamu yapıların inşa, tamir ve yenileme işlemleri/prosedürü hakkında açıklama verilecektir. Daha sonra esas konunun ayrıntılarına değinilecektir.

Meral Bayrak (Ferlibaş)

Πανεπιστήμιο Οσμάν Γκαζί, Εσκήσεχιρ  
[mbayrak@ogu.edu.tr](mailto:mbayrak@ogu.edu.tr) Kır. 1, 14.30, αίθ. 1

## **Rusçuk’ta Osmanlı Kültür Varlıkları: Dini Ve Hayri Kurumlardan Bazıları**

Osmanlı toplumunda sosyal ve kültürel ihtiyaçlar vakıflar aracılığıyla karşılanmış, devlet bu alanla ilgilenmek zorunda kalmamıştır. Başta padişahlar, şehzadeler ve hanım sultanlar kendi özel gelirlerinden kaynak aktararak vakıf eserler inşa ettirip vakıflar kurmuşlar, üst düzey devlet adamları ile imkanı olan hayırseverler de aynı biçimde topluma hizmet vermede adeta yarışmışlardır. Dini ve hayri nedenlerle oluşturulan söz konusu kurumlar yerleşim yerlerinin mamur hale gelmesine de katkı sağlamışlardır.

Tuna kıyısındaki önemli merkezlerden biri olan Rusçuk da Osmanlı egemenliğindeki tüm yerleşim yerleri gibi vakıflarla imar edilmiş, çeşitli hizmetler bu kurumlar aracılığıyla yerine getirilmiştir. Burada çoğu dini hizmet amacına yönelik olan cami vakıflarının yanında eğitim, konaklama ve su ihtiyacını karşılayacak kurumlar oluşturulmuş, bu yolla topluma hizmet sunulmuştur. 1878 Berlin Antlaşması sonrasında kurulan Bulgar Prensiği döneminde şehrin belediyesi tarafından uygulanan yok etme politikası sonucu, kültür mirası olan Osmanlı vakıfları korunamamıştır. Bugün bir cami ile bir okul binası ve pek az vakıf malı bulunan Rusçuk’ta Osmanlı döneminde kurulmuş olan vakıflardan bazıları daha önce tarafımızdan hazırlanan iki çalışmaya konu olmuştur. Sadece arşivlerde yer alan belge ve defterlerden varlıkları hakkında bilgi edinilen bu kurumlardan önceki çalışmalarda incelenmeyen bir kısmı da bu bildirinin konusunu oluşturmuştur.

Osmanlı medeniyetinin göstergesi olan söz konusu kültür mirası ile bunların mimarlarını yani kurucularını hatırlamak, hatırlatmak ve hizmet sunan bu hayırseverlerin unutulmalarını engellemek amacıyla hazırlanan bildiride vakıf eserler, bunların hizmetlerini sürdürmesi için

tahsis edilen gelirler başka bir deyişle bağışlanan menkul ve gayrimenkuller, vakıf çalışanları ile aldıkları ücretler hakkında bilgi verilecek, tespit edilebilen verilere göre vakıfların yıllık gelir-gider durumları değerlendirilmeye çalışılacaktır.

Bildiri, Başbakanlık Osmanlı Arşivi ile Vakıflar Genel Müdürlüğü Arşivi'nden sağlanan çeşitli belge ve defter tasniflerindeki verilere göre hazırlanacak ayrıca Bulgaristan'ın Milli Kütüphanesi olan Cyril ve Methodius Kütüphanesi'nin Şark Koleksiyonu bölümünden temin edilen Rusçuk Vakıf Sicili ile diğer sicillerde yer alan bilgileri de kapsayacaktır.

Elif Bayraktar Tellan  
Πανεπιστήμιο Μπιλκέντ  
[elifb@bilkent.edu.tr](mailto:elifb@bilkent.edu.tr) Τετ. 27, 16.30, αίθ. 3

**“As It Is Clearly Expressed in their *Berats*”:  
An Interpretation of the Transformation of the Patriarchate of  
Istanbul in the Light of Patriarchal *Berats* in the 18<sup>th</sup> Century**

The Patriarchate of Istanbul experienced a transformation in the 18<sup>th</sup> century; the patriarchs used their authority on law and order more extensively as an intermediary in the 18<sup>th</sup> century, the patriarchate became a life-long office *de jure*, and the system of *gerondismos* was established by 1763. So far, the elements of this transformation have widely been interpreted as changes peculiar to the Patriarchate. I am proposing that the adventures of the Patriarchate in the first three decades of the 18<sup>th</sup> century fit into a larger picture, that is, the transformation of Ottoman administration and society in the 18<sup>th</sup> century. Based on my study on 19 so far undiscovered *berats* of the patriarchs of Istanbul dating from 1714 to 1769, I will interpret this transformation in my presentation.

Nuran Bayram  
Πανεπιστήμιο Ουλουντάα  
[nuranb@uludag.edu.tr](mailto:nuranb@uludag.edu.tr) Παρ. 29, 11.30, αίθ. 5

**1837-1923 Sürecinde Bursa'da İpekçilik Sektörünün  
Sosyo-Ekonomik Analizi**

Kentte ham ipek üreten ilk fabrikanın açıldığı 1837'den Türkiye Cumhuriyetinin kurulduğu 1923 yılına kadar geçen süreçte Bursa'da koza yetiştiriciliği ve ipekli dokumacılığın değişim süreci, Temettüat Defterleri ve Hudâvendigâr Vilâyeti Sâlnâmelerinden elde edilen istatistiksel verilerle analiz edilecektir. Temettüat Defterleri, Osmanlı döneminde fertlerin iktisadî imkânlarını tespit etmek suretiyle kişinin ekonomik gücüne, senelik kazancına göre tarh edilecek verginin tesviyesi amacıyla yönelik olarak hazırlanmış defterlerdir. Osmanlı Devleti'nin önemli bir kesiminde 1840'lı yıllarda yapılan emlak, arazi, hayvanat ve temettüat sayımları sonucu oluşan bu defterler, Osmanlı taşrasına ilişkin tahlilî çalışmalar için önemli istatistikî verileri kapsarlar. Bursa'daki temettüat sayımlarını gösteren defterlerde, kentteki ipekçiliğe konu olan kalemler ve mahallelerde yer alan dut bahçeleri dönüm olarak gösterilmektedir.

Vilâyet Sâlnâmeleri ise, ilgili vilâyetin idari teşkilatı, memur listeleri, mahalli tarih ve coğrafyası, eski eserleri, üretim ve ekonomik faaliyetleri, nüfusu gibi pek çok konuda bilgiler sunan yıllıklardır. Hudâvendigâr Vilâyeti Sâlnâmelerinden ilki Hicri 1287 tarihli olup sonuncusu Cumhuriyet Dönemine ait 1927 yılı Bursa Sâlnâmesidir. Bu kaynaklarda Bursa'da gerçekleşen koza üretimi ve ipek ticareti ile ilgili ayrıntılı bilgiler yer almakta, Bursa'nın Gemlik ve Mudanya iskelelerinden yurt içi ve yurt dışına yapılan koza ve ipekli ürünlerin ihracatına yönelik veriler bulunmaktadır.

Faruk Bilici  
INALCO  
[faruk.of.bilici@gmail.com](mailto:faruk.of.bilici@gmail.com) Παρ. 29, 14.30, αίθ. 7

### **Le Danube chez Evliyâ Celebî**

Le second plus grand fleuve du continent européen après la Volga, le Danube traverse l'Allemagne, l'Autriche, la Slovaquie, la Hongrie, la Croatie, la Serbie-Monténégro, la Roumanie, la Bulgarie, la Moldova et l'Ukraine. Avec ses affluents, il constitue la principale voie de communication de la région, car le réseau routier est jusqu'à la fin du XVIII<sup>e</sup> siècle fort défaillant. Evliya Çelebi voit apparemment pour la première fois en 1651 le Danube devant la ville de Ruse (Ruşuk), lorsque Melek Ahmed Pacha fut nommé Beylerbey d'Özü et se met à décrire le fleuve et ses affluents avec un certain détail. Dans cette étude, ce sont à la fois les observations directes d'Evliya Çelebi, sa description géographique du Danube, mais aussi ses impressions qui seront analysées. Naturellement, on ne peut pas parler d'Evliya Çelebi sans parler également des légendes, qu'il rapporte à propos du Danube. Nous les examinerons de la même manière pour éventuellement en trouver la source.

Sedat Bingöl  
Πανεπιστήμιο Ανατολίας  
[sbingol@anadolu.edu.tr](mailto:sbingol@anadolu.edu.tr) Παρ. 29, 14.30, αίθ. 5

### **19. Yüzyıl Belgelerine Göre Cesaret ve Uykusuzluğun Kol Gezdiği Osmanlı Mahalleleri**

Osmanlı insanı ve onun sosyal hayatını anlama gayretleri içerisindeki araştırmacılar için, 'Osmanlı Mahallesi' temel bir birim olarak kabul edilir. Pek çok araştırmacı, klasik diyebileceğimiz, şer'i siciller, normatif düzenlemeler vb. kaynaklara dayanarak, bu yaşam hakkında değerli araştırmalar sunmuştur.

Ancak Osmanlı sosyal yaşamını çözümlenmeye yönelik bizim çalışmamızda ise, ağırlıklı olarak hukuki metinlerden elde ettiğimiz veriler, Osmanlı mahallelerinde yaşanan, klasik kaynakların bize hiçbir şey söylemediği, cesaret ve genel uykusuzluk halleri gibi yeni olgularla bizi tanıştırmakta olup, Osmanlı sosyal yaşamını farklı bir yaklaşımla ele almamızı sağladı.

Gökhan Bolat  
Πανεπιστήμιο Ερτζιγές  
[gbolat@erciyes.edu.tr](mailto:gbolat@erciyes.edu.tr) Πέμπτη 28, 9.30, αίθ. 1

### **Bedirhan Aşireti'nin Sürgün Edilmesi Çerçevesinde Akdeniz Adalarına Yapılan Aşiret Sürgünleri**

Osmanlı Devleti'nde aşiretlere uygulanan sürgün iki farklı şekilde uygulanmıştır. Bunlardan birincisi iskân ve yerleştirme şeklinde olmuştur. Devlet, kendi egemenliği altında yaşayan topluluklardan bir kısmını belirli program ve kurallar çerçevesinde, gönüllülük esasına dayalı olarak, değişik sebeplerle yerleşik oldukları bölgelerden alıp öngördüğü başka bölgelere yerleştirmiştir. İkincisi ise cezalandırma amaçlı sürgünler olarak ortaya çıkmıştır. Bu çerçevede eşkıyalık ederek halkın huzur ve güvenliğini bozan bazı aşiretler ve aşiret mensupları, başka yerlere sürülerek zorunlu iskâna tabi tutulmuşlardır. Aşiretlere ikinci grupta uygulanan cezalandırma amaçlı sürgünlerin en önemli sebebi; ülkede oluşan otorite boşluğunu gidermek ve devlete karşı itaat ve güveni sağlayarak bu topluluklar üzerinde egemenlik sağlamaktır. Çalışmamızda, aşiretlere uygulanan sürgün cezaları bu anlamıyla ele alınacaktır.

Osmanlıda cezalandırma amaçlı olarak -milliyet ayırımı yapılmaksızın- birçok aşiret veya topluluk sürgüne gönderilmiştir. Bedirhanlar bu noktada dikkati çeken bir aşirettir. Pek çok isyanda adları geçen Bedirhanlar, Osmanlıda büyük bir aşirettir. Özellikle 19. yüzyılın

başlarından (1838) itibaren zaman zaman Osmanlıya karşı isyan girişimlerinde bulunmuşlar ve neticede toplu halde sürgüne gönderilmişlerdir.

Araştırmada, Başbakanlık Osmanlı Arşivi'nde konuyla ilgili belgeler ışığında, aşiretlere uygulanan sürgün cezalarının sebepleri ve uygulanış şekilleri ve Akdeniz adalarının bu sürgünlerde yeri ve önemi hakkında bir değerlendirme yapıldıktan sonra aşağıdaki sorulara cevap aranacaktır:

- Cezalandırma çerçevesinde Akdeniz adalarına gönderilen aşiretler hangileridir?
- Akdeniz adalarına sürgüne gönderilen aşiretlerin sürgün sebepleri nelerdir?
- Bu aşiretler içinde Bedirhan aşiretinin yeri nedir?
- Cezanın uygulanış şekli ve uygulama sonrası ortaya çıkan gelişmeler nelerdir?

Robert Born

Κέντρο για την Ιστορία και τον Πολιτισμό της Ανατολικής Κεντρικής Ευρώπης (GWZO)

[rborn@rz.uni-leipzig.de](mailto:rborn@rz.uni-leipzig.de): Παρ. 29, 9.30, αίθ. 5

### **From Vassal to Miles Christianus: Sigismund Báthory's Battles with the Ottomans as a European Media Event**

The military campaigns of the 'Long Turkish War' (1593-1606) were accompanied by intense propaganda efforts in a wide variety of media. To date, research has primarily focused on the display of Habsburg military triumph, with particular emphasis placed on Emperor Rudolf II and his court artists in Prague. This paper aims to address the literary and visual display of military success from the point of view of the prince of Transylvania, Sigismund (Zsigmond) Báthory, who – due to his defection from Ottoman vassalage – became an important character carrying hope for the alliance led by the Habsburgs. My focus will be twofold. First, attention will be drawn to the prince's literary and historiographic stylisation as *miles christianus*, a topos heavily indebted to the idea of the crusade. Second, the argumentative strategies of diverse visual media (such as graphic arts, paintings, or maps) will be analysed with regard to their aim to communicate events from the Habsburg-Ottoman war to a Western European public.

Seher Boykoy

Πανεπιστήμιο Ουλουντάα

[tarih78@gmail.com](mailto:tarih78@gmail.com): Παρ. 29, 11.30, αίθ. 5

### **1908-1923 Sürecinde Bursa'da Koza Üreticiliği ve İpekli Dokumacılık Sektörü**

19. yüzyılda ipek filatür fabrikalarının damgasını vurduğu tekstil sanayindeki gelişme, ipekböceği kozasından ipek ipliği üretimi ile sınırlı kalmış; dokuma alanında etkili olmamıştır. Tekstil sanayinin ipekli kumaş dokuma alanında el tezgâhlarından kurtularak makineleşme süreci ise, II. Meşrutiyetten sonra başlamıştır. Bu nedenle 1908 yılı, ipekli dokumacılıkta fabrikalaşma sürecinin başlangıç noktasını teşkil etmiştir. Meşrutiyetten sonra Avrupa ile olan temaslar, Bursa'da ipekli dokumacılığın gelişmesinde önemli rol oynamıştır. Bursa'da 1908'den sonra ipekli dokumacılık sektöründe yaşanan fabrikalaşma süreci, üretimde artış sağlarken; emek-sermaye çatışmasını da gündeme getirmiştir. 1910 yılında, Bursa ipekçiliğinde emeğin büyük kısmını temsil eden kadın işçilerin greve gittikleri görülmektedir.

1908 sonrasındaki sürece damgasını vuran diğer bir gelişme de, bu dönemde Bursa'da milli şirketlerin kurulmaya başlanması olmuştur. Bu gelişme, İttihat ve Terakkinin milli iktisat temelinde yerli ve milli burjuvazi yetiştirme siyasetinin sonucunda ortaya çıkmıştır. Cumhuriyet yıllarında kurulan İpekişin temelini oluşturan "Bursa Mensucat-ı Osmaniye Anonim Şirketi" bu dönemde kurulmuştur.

1914 yılında dünya savaşının başlaması, savaş yıllarında yaşanan sevk ve iskân uygulamalarına bağlı olarak nüfus kompozisyonunda meydana gelen değişim, I.Dünya Savaşından sonra başlayan işgaller süreci, Türk Kurtuluş Savaşı ve 1923 Nüfus Mübadelesi, Bursa ve çevresinde ipekböcekçiliği ve ipek üretimini büyük ölçüde geriletmiş; dış pazarlar kapanmıştır. Bursa ipekçilik sektöründe canlanma, Cumhuriyetle birlikte Avrupa'daki yöntemlerin ülkemizde uygulanmaya başlanması ve yasal-kurumsal düzenlemelerle sağlanacaktır. Tüm bu konular, Bursa'da ham ipek üretim ve ihracatına ilişkin istatistikler, Osmanlı sanayi sayımları, Hüdavendigâr Vilayet Salnameleri, Bursa Halkevi Uludağ dergileri ve Bursa yerel basınına ait kaynaklarla değerlendirmeye alınacaktır.

Michel Bozdémir

INALCO

[michel.bozdemir@inalco.fr](mailto:michel.bozdemir@inalco.fr): Παρ. 29, 16.30, αίθ. 5

### **Le réinvestissement du passé par le présent : des usages multiples de l'histoire ottomane**

Depuis les années 1980, de plus en plus d'acteurs du monde culturel et politique évoquent les « images d'Epinal » de l'histoire ottoman.

Après une très longue absence, que couvre-t-il exactement ce retour au passé ? Une volonté de réapproprier un pan de l'histoire que la République a fait oublier ? Voulant rattraper ainsi une partie occultée de l'identité turque ?

Une manière de réhabiliter un temps révolu, pouvant en même temps reconforter et/ou servir des stratégies de reconquête de l'opinion, nationale et régionale ?

Et au plan international, s'agit-il de l'éveil d'une nostalgie dérisoire ou de la manifestation collatérale de l'émergence d'une puissance régionale ?

Dans cette communication, après avoir observé l'intérêt grandissant pour le passé ottoman provoqué et nourri par les historiens, ce qui est légitime, mais aussi des médias, des politiques et des acteurs internationaux, on tentera de susciter la réflexion sur divers aspects de ce phénomène.

Günhan Börekçi

Πανεπιστήμιο Σεχίρ, Κωνσταντινούπολη

[gunhanborekci@sehir.edu.tr](mailto:gunhanborekci@sehir.edu.tr): Κυρ. 1, 11.30, αίθ. 1

### **Seeking Power at an Imperial Court Divided by Factions: The New Ruling Strategies of the Ottoman Sultans in the Late 16<sup>th</sup> and Early 17<sup>th</sup> Centuries**

This paper examines the changing dynamics of power and patronage relations at the Ottoman imperial court in Istanbul in the late 16<sup>th</sup> and early 17<sup>th</sup> centuries. It aims to provide new perspectives on the question of how power was wielded within the institutional frameworks of the court between the 1570s and the 1610s, a crucial period which many scholars today consider the beginning of a long era of 'crisis and change' in the dynastic, political, socio-economic, military and administrative structures of the pre-modern Ottoman Empire. The present study focuses on the politics of factionalism and favoritism at the higher echelons of the Ottoman ruling elite who were situated in and around Topkapı Palace, which served as both the sultan's royal residence and the seat of his imperial government. My main objective is to shed light on the political problems of this period through the prism of the paramount ruling figure, the sultan, by illustrating how the Ottoman rulers of this era, namely, Murad III (r. 1574-95), Mehmed III (r. 1595-1603) and Ahmed I (r. 1603-17), repositioned themselves in practical politics vis-à-vis alternative foci of power and networks of patronage, and how they projected power in the context of a factional politics that was intertwined with the exigencies of prolonged wars and incessant military rebellions. I contend that, under these circumstances, these sultans employed new ruling

strategies in order to impose their sovereign authority on the business of rule, an end which they achieved, with varying degrees of success, mainly through the mediation of their royal favorites and the court factions led by them.

Peter Burschel

Πανεπιστήμιο Χούμπολτ

[peter.burschel@hu-berlin.de](mailto:peter.burschel@hu-berlin.de) Πέμπτη 28, 14.30, αίθ. 1

### **Topkapı Sarayı or a Journey to the End of Time**

I have been endeavoring for some considerable time to read early modern ambassadors' reports from the Ottoman Empire as personal reports. For this reason, in my contribution I would like to include a study of a building which plays a special role in these reports: the Sultan's Palace in Istanbul – Topkapı Sarayı. For there is one thing about which all these reports concur: nothing in Topkapı Sarayı is without significance, and everything or at least almost everything is also imbued with symbolic value. Here it is important to keep one's eyes wider open than usual in order to spot those ghostlike movements which reveal a concealed window or a remote, abruptly-opening gate. Here it is necessary to listen precisely in order to experience the palace not just as an architectural, but also as an acoustic order which serves first and foremost to represent power as tranquility – and not for example as breadth. And here it is furthermore important at all times to view all actions and all movements in relation to each other, so as to interpret this as the order which appears to determine the success or failure of the individual's political mission: as a multiply differentiated building of sacral communications in which literally everything is at stake. This means, however: it is my assumption that this building is particularly well-suited to being 'read' as a building of self-observation and of self-assurance, indeed as a building of self-revelation.

Johann Büssow

Πανεπιστήμιο Χάλε-Βιτεμβέργης

[johann.buessow@orientphil.uni-halle.de](mailto:johann.buessow@orientphil.uni-halle.de) Τετ. 27, 14.30, αίθ. 1

### **The Anaza Bedouins and the Ottoman State during the 19<sup>th</sup> Century**

The Anaza were a tribal confederation of more than 100,000 Bedouin camel herders who during the 19<sup>th</sup> century moved with their herds in the Syrian steppe between the northern Arabian Peninsula and south-eastern Anatolia. In genealogical terms, the Anaza are considered a family of tribes. In political terms, they are best described as an umbrella organisation of various groups that exploited economic and political niches in a peripheral region of the Ottoman Empire. The peripheral location itself was instrumental for the political strategy of the Anaza groups, as it enabled them to bargain with multiple power holders, be it the Ottoman governors of Aleppo, Bagdad and Damascus, the central government in Istanbul or the Wahhabi movement in the Najd. At times, Anaza groups even developed state-like structures of their own.

The Ottomans mostly perceived the Anaza as a disruptive force which hampered control of the steppe lands. However, they could not avoid cooperating with them. Crucial issues where a cooperative approach was needed were the safety of overland roads, the trade of Aleppo and the organisation of the Damascene hajj caravan.

Drawing on documents from the Ottoman Archives in Istanbul as well as on shari'a court records, travelogues and consular reports, the paper presents hypotheses on how representatives of the Anaza used the structures of the Ottoman state for their own ends. Particular attention will be given to alliances between individual Anaza leaders and the provincial government, to tactics of drawing the state into local conflicts and to issues of symbolic representation. Finally, it will be asked how the Tanzimat reforms changed the rules of political interaction between the Anaza and the Ottomans.



Rafael-Dorian Chelaru  
Ινστιτούτο Ιστορίας «Νικολάε Γιόργκα», Ρουμανική Ακαδημία  
[rafael.chelaru@gmail.com](mailto:rafael.chelaru@gmail.com) Παρ. 29, 16.30, αίθ. 7

### **Catholic Elites and Ottomans in the Western Balkans (17<sup>th</sup>-18<sup>th</sup> Centuries)**

Following the conquest of the Balkans in the 15<sup>th</sup> and 16<sup>th</sup> centuries, a long process of implementation of the Ottoman institutions took place in the region, with major consequences at the social, economic and cultural levels. Within this context, the phenomenon of Islamization affected many Christian communities, among them the Catholics living mostly in the Western areas of the peninsula.

This was caused mainly by the frail social position of the Catholic subjects living under Ottoman rule, as they lacked a juridical form of representation recognized by the Porte (with the notable exception of the Franciscan Vicariate of Bosnia), unlike the case of the Orthodox, represented by the Patriarchate of Constantinople. In other words, the Catholics under the Ottomans lacked a representative elite. However, the Franciscan Bosnians, the Ragusan mercantile communities living in towns, or members of the Catholic clergy (i.e., bishops, parish priests and missionaries commissioned by the Congregation 'De Propaganda Fide') functioned in specific circumstances as local elites credited by the Ottoman authorities as representatives of their coreligionists. In most cases, the studies focusing on Balkan society under the Ottomans generally miss the problem of the Catholic elites, the analysis of the Muslim or Orthodox elites being prevalent.

The purpose of my paper is to investigate and describe the relations between these 'local elites' and the Ottoman authorities, the way these relations build their social role within the communities including also various forms of passive and active resistance to the pressures towards integration through Islamization. I consider that my contribution will clarify some aspects concerning, at a more general level, the degree to which religious identities were defined through social networks and, at a more specific level, the way local Balkan Catholic elites emerged and functioned in various contexts in the early modern Ottoman Empire.

Agata Anna Chmiel  
Πανεπιστήμιο Μπιλκέντ  
[agata@bilkent.edu.tr](mailto:agata@bilkent.edu.tr) Παρ. 29, 16.30, αίθ. 7

### **Self-Conversion in the Balkans: A Micro-History of 15<sup>th</sup>-Century Çeç and Divoçane in the Rhodope Mountains**

Conversion to Islam in the Balkans continues to be a controversial issue. In light of such controversy, this paper is based on a micro-study of two particular villages, Çeç and Divoçane, where large-scale, individual self-conversion occurred. The study is based on a detailed tax register of 1478. By analyzing the entries concerning the two villages (in particular usage of names and role of geography), I will attempt to present some different ideas and assumptions concerning self-conversion in the Rhodopes. I have chosen these villages for several reasons: although the Rhodopes were among the first regions to be conquered by the Ottomans in the Balkans, these villages were high in the mountains and not on a route that put them under immediate and direct Ottoman administration.

However, by the time the villages were fully registered, Çeç, the larger of the two, had completely converted to Islam. Meanwhile Divoçane, by comparison, remained mixed, demonstrating an intricate process of conversion, as well as a complex interaction between Muslims and Christians. This micro-study evaluates if the socio-economic and geographical climate motivated or influenced the process of self-conversion. Possible contact with Turkic elements is also examined through an analysis of the origin and frequency of name types adopted

by converts, in order to theorize about the spread of Islam in this region. The analysis of names and taxes paid will also suggest the type of Islam practiced by the new converts.

The purpose of this paper is neither to deliver a total history of conversion nor a snapshot of the area. Rather, one particular entry is used to demonstrate how a detailed Ottoman tax register, when approached differently, can reveal new information concerning the process of conversion to Islam, without drawing any conclusive ideas concerning other time periods or geographical areas in the Balkans.

Danuta Chmielowska  
Πανεπιστήμιο Βαρσοβίας  
[dchmielowska@uw.edu.pl](mailto:dchmielowska@uw.edu.pl) Τετ. 27, 14.30, αίθ. 5

### **Giritli Osmanlı Ressamlarından Kazım Kavur Şahsiyeti ve Eserleri**

Girit – Avrupa, Asya ve Afrika’ya eşit mesafelerde bulunan bu ada yıllar yılı medeniyetlerin bir kavşağı idi. Mısırlılar, Yunanlılar, Romalılar, Bizanslı ve Filistinli müstemlekeçiler, Müslümanlar ve Haçlı şövalyeleri hep buraya uğrayarak sanat medeniyetinin bir parçasını bıraktılar. Geçmişte Venediklilerin ve Romalıların alabildiğine sömürdükleri bu güzel adada 1645 yılında başlayan Osmanlı kuşatması 1669’da kesin zafer ile sonuçlanmış ve Osmanlı dönemi başlamıştır. Böylece ada halkı yeni medeniyeti ile kültürü de altında günlerini yaşamıştı.

Türk-İslam eserleri ile bir baştan diğer başa yeni gelin gibi süslenmiş ve Anadolu alperenleri ile de manevi zenginliğe kavuşmuştur. Kurulan tekke ve zaviyelerle de Müslüman halk manevi hazzı tatmıştır. 1898 tarihinde batıların müdahalesi ile durum değişmiş ve Girit otonomi kazanmıştır. 1912-1913 Balkan harpleri sonunda ise Yunanistan ile birleşmiş ve tamamen Osmanlıların elinden çıkmıştır. Yaklaşık 244 yıl Osmanlı yönetiminde kalan bu güzel ada Osmanlı eserlerini bilhassa mimari eseri doludur. Diğer memleketlerine göre Girit te oldukça fazla Türk eserine rastlanmaktadır.

Osmanlı halkı dünya medeniyeti için güzel bir tarih sayfasını da açmış: Osmanlıların zamanında Osmanlı aydınları Girit’in (El Greco dünyaca ünlü ressamın memleketinde) kültürünü zenginleştirdiler ve katkıda bulunmuşlar. Birçok isimlerin arasında çeşitli zamanlarda diplomatlar, yazarlar, şairler ve ressamlar vardı. Tanzimat’tan sonra modernleşme olayı Girit adasında yaşandı. 19. yy sonunda ve 20. yy başındaki sanatçılar Avrupalı meslektaşlarıyla temaslar kurup Avrupa’da bulunan akımlar (resim, heykel, edebiyat vs) gerçekleştiriyorlardı. Bunların bir örneği Giritli ressam Kazım Kavur beydir. Unutulmuş sayılabilir ama son zamanlarda bulunan resimlerinden bellidir ki ondan bahsetmeliyiz ve dünya sanatına hatırlatmalıyız. *Türk çağdaş sanatının öncülerinden olan Kazım Kavur’un şahsiyeti ve çalışmaları hakkında ve o dönemin sanat yaşam ortamı hakkında geniş bilgi verip power point şekilde sunum yapılacaktır.*

Ovidiu Cristea  
Ινστιτούτο Ιστορίας «Νικολάε Γιόργκα», Ρουμανική Ακαδημία  
[cristeao@gmail.com](mailto:cristeao@gmail.com) Παρ. 29, 9.30, αίθ. 5

### **Ottoman Military Support for Tributary States: The Case of Wallachia and Moldavia (15<sup>th</sup>-16<sup>th</sup> C.)**

The aim of the paper is to discuss the Ottoman military interventions in favor of two of its tributary states, Wallachia and Moldavia. There are at least three different cases to be taken into account. The first concerns military help for a candidate appointed by the sultan as a ruler of Wallachia/Moldavia; the second is related to Ottoman interventions during the Wallachian-Moldavian wars in the second half of the 15<sup>th</sup> century; in the third case, the Porte gave military aid during the conflicts of Wallachia and Moldavia with their more powerful neighbors (Hungary and Poland). The paper will try to answer some important questions such as the number and

quality of Ottoman units involved as well as the relations between the Wallachian and Moldavian political elite and the Ottoman *begs* who led the expedition. It will also highlight the differences between the Moldavian and Wallachian cases as well as the changes in the nature of military collaboration between the two principalities and the Porte during the 15<sup>th</sup> and 16<sup>th</sup> centuries.

John J. Curry

Πανεπιστήμιο Νεβάδα, Λας Βέγκας  
[john.curry@unlv.edu](mailto:john.curry@unlv.edu): Κυρ. 1, 11.30, αίθ. 1

### **Ottoman Perceptions of the Indian Subcontinent as Reflected in the *Cihânnümâ* of Katip Çelebi**

One of the most prominent and challenging works left by the Ottoman scholar and polymath Katip Çelebi is his massive geographical work, the *Cihânnümâ*, which was never completed. The noted Ottoman founder of its first printing-press, İbrâhîm Müteferrika, considered it important enough to expand upon its foundations and print the work in 1732. The development of the *Cihânnümâ* is remarkable, at least in part, because Katip Çelebi recognized the utility of several treatises of European geographical literature that had been emerging in the 16<sup>th</sup> and 17<sup>th</sup> century. Having had these works translated by intermediaries, he was in the process of rewriting the work with the input from this foreign literature when he died in 1657. While the work has occasionally attracted scholarly attention, interest in it has otherwise languished in favor of Katip Çelebi's other, more accessible works, such as *The Balance of Truth* or his catalogue of medieval and early modern works of Islamic civilization. Having recently completed a translation of the relevant chapters, the goal of this paper is to examine how Katip Çelebi presented the Indian Subcontinent and Indian Ocean world to his contemporaries. Through an examination of these chapters of the work and others related to the topic, the paper will address the question of how an Ottoman intellectual like Katip Çelebi envisioned and imagined parts of the world that he encountered only through textual intermediaries, both Muslim and European. It will also examine the interplay between the Muslim and non-Muslim sources in the compilation of the *Cihânnümâ* as a whole.

Suna Çağaptay

Πανεπιστήμιο Μπαχτσσεσίρ  
[scagaptay@gmail.com](mailto:scagaptay@gmail.com): Πέμπτη 28, 14.30, αίθ. 9

### **A City Caught in Between: Viewing Byzantine Adrianople against Historical and Scholarly Disjunctions**

Little survives in modern Edirne to bear witness to the fascinating Byzantine history of the city. Constantly ravaged by war during the Byzantine period and dramatically rebuilt in the early Ottoman period, the historic core of the city was devastated by fire and earthquake and suffered additional damage during the sieges and wars especially in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. Moreover, located on a river valley that separates Greece from Turkey, the city has become a part of a liminal zone exacerbated by political, religious, and linguistic differences, and thus the city's Byzantine legacy has been entirely overshadowed by its Ottoman successor.

The so-called Church of Hagia Sophia was destroyed by a fire in 1751 and left a ruin. By the end of the 19<sup>th</sup> century, there was nothing left of the building. Luckily though, it was studied by A. Choisy who published two plans in 1876 and 1913. Choisy claimed that the building had two construction phases. Its first plan has an aisled tetraconch plan dated to the 5<sup>th</sup> century but remodeled in the 7<sup>th</sup> century. Another tetraconch-planned church was the Sinaïtikon constructed in the period of the 12<sup>th</sup> to 14<sup>th</sup> centuries. The Yıldırım Camii is another curious building within the purview of this talk. Interpreted as Byzantine in origin due to its cruciform plan and odd

orientation, this building might have reused Byzantine foundation walls and is undoubtedly of early Ottoman origin, possibly constructed as a convent.

In this paper, using a set of visual data (inventories, catalogues, albums and sketches), historical documents and archaeology, I aim to reclaim the character and context of the Byzantine city of Adrianople. My paper analyzes a significant story of cultural development during the Byzantine period and helps us to see the city that the Ottomans encountered when they conquered it.

Birten Çelik

Τεχνικό Πανεπιστήμιο Μέσης Ανατολής  
[birten@metu.edu.tr](mailto:birten@metu.edu.tr) Τετ. 27, 16.30, αίθ. 5

### **The Women Guards at the Service of the Ottoman Customs**

At the beginning of the 1900s the Ottoman Customs Administration (*Rûsûmât Dairesi*) began to employ women guards at the Ottoman Customs. Actually prior to this date women had been employed in different fields, including women's prisons, but this employment was to be a new experience for the Ottoman women. So why did the Customs Administration begin to employ women guards at the customs in the early 1900s? Ottoman archival sources explain this as the result of increasing smuggling by women of various items, like firearms, salt, tobacco, textiles, etc., which were also smuggled by men. Especially, smuggling tobacco turned to be an aspect of the struggle of Ottoman producers against the Régie Company and the Public Debt Administration, since their incomes were badly affected from these two institutions' monopoly and restrictions. In fact, the Régie had begun to employ male guards after the 1890s to keep tobacco production under its control and to fight smuggling. When the male smugglers became easy target for the male guards, it seems that women began to be involved in smuggling, since they could not be checked according to the Sharia or the traditional rules. In a period when the Ottoman governments were not willing to help to prevent this problem, the Régie insisted on the employment of women guards at various borders near the tobacco production centers, like Izmir, Bursa, Edirne, and Salonica, in order to fight women smugglers.

This paper aims to examine the employment of Ottoman women as guards at the Ottoman Customs, and provide information as to where and how the Ottoman women guards were employed in the light of related sources, so as to contribute to a little-known case in Ottoman history.

Gözde Çelik

Πανεπιστήμιο Γεντιεπέ  
[celikgoz@hotmail.com](mailto:celikgoz@hotmail.com) Κυρ. 1, 14.30, αίθ. 3

### **19. Yüzyılda İdari Değişimin Odak Noktası Olarak Bâbîâli Binası**

Osmanlı Devleti'nde yeni bakanlıkların, meclislerin ve belediye örgütünün oluşturulduğu 19. yüzyıl, idari mekânizmada yoğun bir değişim sürecine işaret eder. Tanzimat Dönemi (1839-1876) ile ivme kazanan bu süreçte, 18. yüzyılın ikinci yarısından itibaren hükümet merkezi olarak biçimlenmeye başlayan Bâbîâli binası önemli değişimler geçirmiştir. 19. yüzyılda kagir olarak yeniden inşa edilmeden önce bir çok yangın geçiren Bâbîâli binası, önceleri sadrazamın konutu ve idari merkez konumunda iken, bu dönemde tamamen bakanlık ve meclislerin yerleşimine ayrılmıştır. 1839 yangınından sonra Avrupai görünümde tasarlanan Bâbîâli, İstanbul Tarihi Yarımadası'nda politik bir güç odağı olarak baskın bir kütleli kompozisyona sahipti. Arşiv kayıtlarından izlenebildiği kadarıyla, neredeyse her yıl, yapının belli bir bölümü onarılmış, genişletilmiş veya yeni dairelerin teşkil edilmesi için tekrar düzenlenmiştir. Bâbîâli Binası, dönemin bürokratik yapılanmasının mimari yansıması olarak okunabilir. Bu çalışmada, Bâbîâli

ve çevresinin 19. yüzyılda geçirmiş olduğu değişimin, arşiv belgeleri ve dönemin hassas siyasi atmosferi baz alınarak irdelenmesi amaçlanmaktadır.

Halil Çetin

Πανεπιστήμιο Καρατεκίν, Τσάνκιρι

[halilcetin@karatekin.edu.tr](mailto:halilcetin@karatekin.edu.tr) Πέμπτη 28, 11.30, αίθ. 3

### **About the Political Identity of Osman Bey: Was He A Khan?**

It is remarkable that, besides demographic, religious and economic factors, in most Ottoman historians' accounts of the establishment of the Ottoman *beylik*, any political-administrative factors have not been taken into consideration sufficiently. In this respect, the effects of the Mongol/Ilkhanid administration in Anatolia and Mongol/Ilkhanid thought of sovereignty on the 'foundation' of the Ottoman *beylik* have been touched slightly and tenuously by most researchers. In fact, Anatolia was under the Ilkhanid rule for about a century between the years 1243-1335. The type and thought of government, sources of legitimacy, fiscal, military and administrative regulations in the Ottoman state bear the deep impact of the Ilkhanid period. From this point of view, it is arguable that the Mongol/Ilkhanid rule left a legacy regarding the early Ottomans' understanding of policy and administration.

Indeed, the Mongol nomads represented the common tradition for the Ottoman nomads: Turkish-Mongolian steppe culture. This paper argues that the most concrete legacy of the Mongol/Ilkhanid hegemony in Anatolia was the institution of khanship of the steppe culture as a model of political organisation which was followed by the early Ottomans when they established their state. Besides evaluating the political and administrative effects of Mongol-Ilkhanid rule on Turcoman identity in Anatolia, we shall particularly focus on determining the role played by the khanship in the foundation of the Ottoman *beylik* by re-reading primary sources.

Cafer Çiftçi

Πανεπιστήμιο Ουλουντάα

[caferim@gmail.com](mailto:caferim@gmail.com) Παρ. 29, 11.30, αίθ. 5

### **1837-1908 Sürecinde Bursa'da Koza Üreticiliği ve İpekli Dokumacılık Sektörü**

Osmanlı döneminde Bursa'da koza yetiştiriciliği ve ipekli dokumacılık sektörü yaklaşık 500 yıllık köklü bir yapıya ve geleneğe sahiptir. 19. yüzyılın başlarına kadar ham ipeğin üretimi evlerde ve mahallelerde geleneksel yöntemlerle ve tepme mancinikler vasıtasıyla yapılmış, üretilen kumaşlar ise iyi örgütlenmiş esnaf teşkilatları aracılığıyla imal edilmiştir. Ancak 19. yüzyıla gelindiğinde birçok alanda görüldüğü gibi, sektörde de değişimi başlatacak yenileşme sürecine girilmiştir. Kentte ham ipek üreten ilk fabrika 1837 yılında açılmıştır. Fabrika sahipleri Bursa'nın dışından işçiler getirmişler, başlangıçta sadece Rum kızlarından oluşan işçiler sonraları yerli Türk, Ermeni ve Yahudiler arasından da çıkmaya başlamıştır. Yaşanan tüm bu gelişmeler Bursa'nın ipekçilik tarihinde köklü değişimin başlangıcını oluşturmakla birlikte, geleneksel ham ipek üretim tekniğinden de vazgeçilmemiştir. 19. yüzyılın ortalarında Avrupa'da ortaya çıkan Pebrine (Karataban) adlı ipekböceği hastalığı, 1860'larda Osmanlı sahasına girmiş ve Bursa'daki ipekçilik sektörünü durma noktasına getirmiştir. 1881 sonrası Düyûn-ı Umûmiyye İdâresi'nin ipek öşrü gelirlerini toplama hakkını üzerine alması, Avrupa'daki gelişmelerle birlikte ipekböcekçiliği ve Bursa için yeni bir dönemin başlamasında etkili olmuştur. Bursa'da koza yetiştiriciliğinin fennî usûllerle yapılması için eğitim verecek olan Harîr Dârüttâlimi ve Bursa Ziraat Mektebine bağlı Harîr Dârüttahsili açılmıştır. 1908 yılından itibaren ise Bursa'da ham ipeğin üretimi dışında ipekli kumaşlar üretmek üzere dokuma fabrikaları açılmaya başlamıştır. Hazırlanacak olan bildiri 1837-1908 yılları arasında ilgili sektörde Bursa'da yaşanan değişim sürecini değerlendirmeye almayı amaçlamaktadır.

Hasan Çolak  
Πανεπιστήμιο Μπέρμιγγαμ  
[hxc816@bham.ac.uk](mailto:hxc816@bham.ac.uk) Τετ. 27, 16.30, αίθ. 3

## **Centralisation of the Patriarchates of Antioch, Jerusalem, and Alexandria in Istanbul: Testimony of the Patriarchal *Berats* of the 18<sup>th</sup> Century**

Following Steven Runciman's *Great Church in Captivity*, which still dominates the secondary literature on the Greek Orthodox Church in the Ottoman era, a number of scholars maintained that throughout the whole Ottoman period, both Ottoman administration and the Eastern Patriarchates needed the mediation of the Patriarchate of Constantinople in their relations. This obsession with Runciman's paradigm influenced the scholarship to the extent that even those scholars who distinctively made use of the correspondence between the Great Church and the central administration and disagreed with many of Runciman's arguments regarding the Patriarchate and the Ottoman administration, repeated the same fallacies about the status of the Eastern Patriarchates. The paper proposes that these scholars supported Runciman's paradigm with 19<sup>th</sup>-century documents and anachronistically imposed them to earlier centuries. With a close examination of the patriarchal *berats* issued for the Eastern Patriarchates in the early 18<sup>th</sup> century, which have always escaped attention, this paper analyses the transformation in the way Ottoman administration regarded the Eastern Patriarchates. This paper focuses on the *berats* issued for Chrysanthos of Jerusalem (1707-1731) and Athanasios of Antioch (1720-1724), which showed a number of distinct elements, followed by those issued for Silvestros of Antioch (1724-1766), Parthenios of Jerusalem (1737-1766), and Matthaios of Alexandria (1746-1766), which show a graphic rupture from earlier *berats*. These latter *berats* also show the degree of the centralisation of the Eastern Patriarchates' affairs in Istanbul. On a broader scale, the paper suggests that the centralisation of the Eastern Patriarchates in Istanbul was not the result of their domination by the Great Church, as has been maintained by many, but of co-operation between the Ottoman central administration and lay and ecclesiastical leaders of the Ottoman Orthodox.

Roger Deal  
Πανεπιστήμιο Νότιας Καρολίνας, Έικεν  
[rogerd@usca.edu](mailto:rogerd@usca.edu) Τετ. 27, 14.30, αίθ. 7

## **Celestin Bonnin and the Creation of a Modern Ottoman Police Force**

In the late 19<sup>th</sup> century the Ottoman state developed a modern, urban police force, with Istanbul leading the way. In general, this followed the pattern of development evident in Europe, and especially France. There were two major points of development: organization and professionalization. Organizational issues included the setting up of plainclothes police as well as a uniformed branch, the development of different intelligence (or spy) organizations for political and criminal information, and where and how the various branches of the police should fit into the governmental hierarchy.

Professionalizing the police force meant stamping out corruption and incompetence, as well as the bureaucratic mindset that expected a good salary but little or no work.

At the center of this modernization project was a Frenchman named Celestin Bonnin. Bonnin Efendi, as he was known, was hired in the 1880s to improve the Ottoman police. Recent works on the Ottoman police (such as that of Noemi Levy) fail to even mention Bonnin Efendi. This paper contributes to the emerging scholarship on the Ottoman police by examining the role of Inspector Bonnin Efendi in transforming the Ottoman police force, drawing on the reports and recommendations Celestin Bonnin presented to Sultan Abdülhamid II.

It also looks at later organizational patterns and concerns over professionalism to achieve an initial assessment of Bonnin Efendi's effects on the Ottoman police. Finally, it looks at two criminal cases Bonnin Efendi was involved in as an active investigator, to explore the role he

played not just in the organization of the police, but also in their everyday investigative techniques. I conclude that, although Bonnin Efendi is mentioned nowhere in the literature on the Ottoman police, his important role in the development of the Ottoman police deserves recognition. The Ottoman police reform was shaped to a significant degree by the insights and experiences of a French advisor translating a European model to serve the needs of an expanding Ottoman state.

Gökhan Yavuz Demir  
Πανεπιστήμιο Ουλουντάα  
[gokhanyavuzd@gmail.com](mailto:gokhanyavuzd@gmail.com): Παρ. 29, 14.30, αίθ. 9

### **Adaletin Hikayeler Üzerinden Tesis**

Adalet taleplerimiz daima adaletsizlik ithamlarımız üzerinde yükselir. Adalet arayışımızı daima mağduru olduğumuz adaletsizlik motive eder. Adaletsizliğin olmadığı yerde adalet talebi veya adalet arayışı da yoktur. Adalet, adaletsizlik olmadan düşünülemez. Aslında anahtar kavram adalet değil adaletsizliktir. Adaletin ne olduğuna, ne olması gerektiğine ve nasıl tesis edileceğine dair buluşlarımızın tümünü adaletsizliğe maruz kalmamıza borçluyuz. Çünkü adaletin yaşadığımız dünyada bir gerçekliği yoktur.

Adalet, fiilî durumdan ziyade olması istenen bir dünyayı dile getirir. Adalet bir ideal, adaletsizlikse realitedir. Bu sebeple hukukun adaleti tesis etmesini istiyor ve bekliyoruz. Oysa hukukun bir kutsiyeti yoktur ve hukuk demek adalet demek değildir. Çoğu zaman adalet hukukta gerçekleşmez. Hukukun zaman zaman adaleti zedelediği ve hatta yeri geldiğinde adaletin önündeki en büyük engelin hukuk olduğu da söylenebilir.

Hukuk bir bilim olma idealiyle kesinlik arayışına girdiğinde bütün farklılıkları ve istisnaları göz ardı etmek durumundadır; başka türlü işleyemez. Herkesi kuşatacak bir karara imza atmanın bedeli tekil durumların ıskalanması pahasına mümkündür. Bu nedenle hukuk suçun tanımını ve cezaî yaptırımını ile ilgilenir. Oysa genel bir suç tanımını yapmak o suçu çerçevelemektir. Oysa adalet çerçevenemez. Çünkü adalet suçun hikâyesine dair bir şeydir. Adalet arayışı ancak bu tekil hikâyeler üzerinden mümkündür.

Mehmet Ali Demirbaş  
Πανεπιστήμιο Ντοκούζ Ειλούλ  
[mehmetali.demirbas@deu.edu.tr](mailto:mehmetali.demirbas@deu.edu.tr) Τετ. 27, 16.30, αίθ. 9

### **Gayr-ı Menkul Satışında Şuf'a (Önalım) Hakkının Kullanımı: Kandiye Örneği**

Şuf'a (önalım), satılan ya da satılmış hükmünde olan bir gayr-ı menkulün müşteriden ya da müşteri hükmünde olan kişiden cebren alıp aynı fiyatla şuf'a sahibine vermek demektir. Mülkünü satmak niyetinde olan kişi bunu öncelikle belli kişilere teklif etmek zorundadır. Şuf'a hakkı sahibi olarak adlandırılan bu kişiler (a) satılan taşınmazda ortak olanlar, (b) bu gayr-ı menkulde irtifak hakkı bulunur ve (c) komşulardır. Güdülen amaç ise, ortaklar ve komşular arasında zararlı kimselerin girmesini önleme, eski ortak ve komşuların huzur ve güvenliğini sağlama düşüncesidir. Eğer mülk sahibi bu malı şuf'a hakkına sahip olanlara haber vermeden satarsa hak sahipleri kadı aracılığıyla satışı iptal ettirme gücüne sahiptirler. Bu hak yalnızca gayr-i menkuller için geçerli olup, vakıf ve miri arazileri kapsamamaktadır.

Kısaca hukuksal olarak tanımlamaya çalıştığımız bu uygulamaya Osmanlı İmparatorluğu'nun değişik bölgelerinde oldukça seyrek örneklerine rastlanmaktadır. Ancak 19. yüzyılda Girit Kandiye'de, özellikle komşular arasında sıklıkla kullanıldığı tespit edilmiştir. Örneğin Vakıflar Arşivi mübadele evrakı arasında bulunan 604 nolu Kandiye Şeriye Sicilinde Müslüman olsun Gayrı Müslim olsun şufa hakkını talep edenlerin açtıkları davalar yer

almaktadır. Bu bildiriye, 1845–1849 yılları arasındaki şerhiye sicillerinden elde edilen örnekler üzerinde durulacaktır.

Fatih Demirel

Πανεπιστήμιο Τσορούχ, Αρτβίν

[fademirel@hotmail.com](mailto:fademirel@hotmail.com) Πέμπτη 28, 11.30, αίθ. 9

### **Osmanlı Modern Eğitim Kurumlarında İşlenen Suçlar**

Mühendishane-i Bahri-i Hümayun ile başlayan Osmanlı eğitim modernleşmesi Sultan II. Mahmud ile önemli bir merhale kat etmiştir. O dönemde yeni tarzda askeri okular açıldığı gibi ilk modern sivil öğretim kurumların da temelleri atılmıştır. Sultan II. Mahmud tarafından başlatılmış olan eğitim alanındaki modernleşme Tanzimat Dönemi'nde devam ettirilmiştir. Tanzimat Dönemi'nde çeşitli sivil öğretim kurumları açıldığı gibi Maârif Nezâretinin kuruluşu tamamlanmıştır. Açılan okulların ülke geneline yaygınlaştırılmaya çalışıldığı bu dönemde, eğitim alanında atılan en önemli adım, 1869 yılında kabul edilen, Maârif-i Umûmiye Nizamnâmesi'dir. Ancak nizamnâme kararlarının gerçekleştirilmesi Tanzimat Dönemi'nde mümkün olmamıştır. Sultan II. Abdülhamid'le birlikte Tanzimat Dönemi'nin, eğitim alanındaki birikimleri uygulamaya konulduğu gibi birçok yenilik de hayat bulmuştur. O dönemde ilk, orta ve yüksek öğretim kurumları şekillenip ülke geneline yayıldığı gibi pek çok alanda yeni eğitim öğretim kurumları da açılmıştır. II. Meşrutiyet Dönemi'nde ilk, orta ve yüksek öğretim yapısında değişikliğe gidilmiştir. Eğitim alanındaki modernleşme sürecinde açılan okullarda öğrencilerden, öğretmenlerden, okul çalışanlarından, velilerden vb. kaynaklanan çeşitli problemler ortaya çıkmıştır.

Bu bildiri çerçevesinde Osmanlı eğitiminin modernleşmesi sürecinde açılmış okulların, idarecilerinden, memurlarından, öğrencilerinden, öğretmenlerinden, velilerinden, müteahhitlerinden vb. kaynaklanan suç örnekleri ele alınacaktır. Bu suretle Osmanlı modern eğitim kurumlarının problemleri, bu yönüyle, ortaya konulmaya çalışılacaktır.

Muammer Demirel

Πανεπιστήμιο Ουλουντάα

[mudemirel@yahoo.com](mailto:mudemirel@yahoo.com) Πέμπτη 28, 11.30, αίθ. 9

### **Osmanlı Modern Mekteplerinde Ödüllendirme**

Osmanlı modernleşmesinin ilk başladığı alanlardan biri eğitim olmuş, tüm alanlarda olduğu gibi askeri başarının da temeli eğitime dayanmakta olduğundan Avrupa tarzı askeri birlikler kurulurken askeri okullarda açılmaya başlanmıştır. İlk modern okulların kuruluş çalışmaları 18. yüzyılın ilk yarısında başlamıştır. Kurumsal olarak açılan ilk modern eğitim kurumu askeri bir okul olan Mühendishane-i Bahri-i Hümayun (1775) olmuştur. Daha sonra diğer askeri okullar Mühendishane-i Berri-i Hümayun, Tibbiye, Baytar Mektebi ve Mektebi Fünûn-i Harbiye açılmıştır. Askeri olmayan devlet daireleri için memur ve askeri yüksekokullara öğrenci hazırlamak üzere açılan ilk modern ortaöğretim okul Rüşdiye Mektebi 1839 tarihinde açılmıştır. Daha sonra ilköğretimden yükseköğretime kadar tüm okullar zaman içinde açılmıştır.

Yeni eğitim kurumlarında programdan öğretim yöntemine kadar modern pedagojik yöntemler kullanılmaya başlanmıştır. Programlarda pozitif bilimler yer almış, derslerde modern öğretim yöntemleri kullanılmaya başlamıştır. Başarıyı artıran modern yöntemlerden birinin ödüllendirme olduğu bilinen bir yöntem olarak alınmıştır. Rüşdiye mektepleri öğretime başladığında ödüllendirme yöntemi de uygulanmaya başlanmıştır. Yılsonu sınavları bir tören havasında ulema, devlet adamları huzurunda yapılarak başarılı olanların tamamı bir üst sınıfa geçtiği gibi ayrıca ödüllendirilmiş, dereceye girenlerden birincilere “sim nişan” ve “altın madalya” ödülü verilmiş, ikinci, üçüncülere de derecesine göre ödüller verilmiştir. Okullardan



mezun olanlar mezuniyet derecelerine göre devlet kurumlarında tayin edilmiş ve bu da ödüllendirmenin son aşamasını oluşturmuştur.

Modern okullar taşraya yaygınlaştıktan sonra ödüller de törensel nitelik kazanmıştır. Vilayetlerde ilköğretim, ortaöğretim okullarında öğretim yılı sonunda ödül törenleri düzenlenmiş, törenlerin düzenlenmesi ve verilen ödüllerin masrafları merkezi veya mahalli bütçelerden karşılanmıştır. Ödüllendirmeler çeşitli niteliklerde gerçekleştirilmiştir. Bazı okullarda doğrudan maddi destek olarak para ödülü, bazılarında atın, gümüş gibi madalya verilmiş, bazılarında ise daha çok manevi yeri olan kitap, bayrak gibi ödüller verilmiştir.

Osmanlı arşiv belgelerinde konu ile ilgili yüzlerce yazışma bulunmaktadır. İstanbul ve taşradaki okullarda yapılan bu ödül törenleri cetveller halinde Maarif Nezareti'ne sunulmuştur. Bu çalışmada ödüller nitelik ve nicelik yönünden incelenecektir.

Belgin Demirsar Arlı

Πανεπιστήμιο Κωνσταντινούπολης

[beldermar61@yahoo.com](mailto:beldermar61@yahoo.com)· Πέμπτη 28, 14.30, αίθ. 5

### **Osmanlı Seramik Sanatında Yeni Bir Keşif**

Bu bildiri kapsamında, Osmanlı seramik sanatından söz eden bütün kaynaklarda – işlevi belirtilmeksizin – ‘halka’ ya da ‘disk’ olarak tanımlanan bir grup buluntuya değinilecektir. Nitekim 1981 yılından beri sürdürülen İznik Çini Fırınları Kazıları’nda ele geçen parçalar arasında da bulunan bu halkalar aslında ‘ağırlıklırlar’. Sadece madeni örnekleri bilinen ve dirhem olarak isimlendirilen bu tip ağırlıkların seramik örneklerinin bilim dünyasına tanıtılması, akademik literatürde yerini alması gereklidir. Bu amaçla özellikle İznik Çini Fırınları Kazısı’nda ele geçen örneklerden yola çıkarak bu tip parçalar tanıtılacak, başka kazı ve koleksiyonlardan tanınan örneklerle birlikte değerlendirileceklerdir. Ayrıca bu seramik örnekler madeni örneklerle form, desen ve boyut açısından karşılaştırılacaklardır.

Mehmet Demirtaş

Πανεπιστήμιο Ερέν, Μπιτλίς

[demirtasm@gmail.com](mailto:demirtasm@gmail.com)· Κυρ. 1, 9.30, αίθ. 7

### **Osmanlı Esnafında İşyeri Açma Uygulaması, Karşılaşılan İstismarlar ve Uygulanan Yaptırımlar**

Osmanlı Esnaf Nizamına göre yeni işyerlerinin açılması izne bağlı olup, bunda halkın talebi ve ihtiyaçlar gözetilmekteydi. Ancak söz konusu nizama ve uygulanan yaptırımlara rağmen, Osmanlı Esnafı arasında, mesleğini icra ederken çok çeşitli istismarlara başvuran esnaf hemen her dönemde olmuştur. Esnafta sıklıkla karşılaşılan istismarların başında, ruhsatsız veya izinsiz işyeri açılması uygulaması gelmekteydi. Gerek Başbakanlık Osmanlı Arşivi, gerek Topkapı Sarayı Müzesi Arşivindeki kayıtlarda, gerekse Şer‘iyye Sicillerinde bu konuya dair çok sayıda örnek olaya rastlamak mümkündür. Mevcut nizama göre, devletin tespit etmiş olduğu sayıdan fazla dükkân açılması veya devletin izni olmaksızın işyeri açılması yasaktı.

Dükkân sayısı yeterli iken bir süre sonra nüfusun artmasına paralel olarak yeni dükkânlara ihtiyaç duyulması halinde yeni işyerlerinin açılmasına izin verilmekteydi. Başbakanlık Osmanlı Arşivi Cevdet Tasnifinde (C. BLD-7162) yer alan bir kayıтта konu hakkında ilgi çekici bilgiler yer almaktadır. Buna göre, aralarında mahallenin imamı ve müezzininin de bulunduğu elli Müslüman ile kırk kişiden meydana gelen gayrimüslim erkek ve elli kadın, İstanbul Kadısı’na müracaat ederek, otuz yıldan bu yana nüfusta meydana gelen artış neticesinde bakkal dükkânlarının sayısının yetersiz kaldığını ifade etmiş yeni bakkal dükkânlarının açılmasını talep etmişlerdi.

Halkın talebinin ilgililer tarafında uygun bulunarak yerine getirildiği görülmektedir. Benzer hassasiyetin, ihtiyaç fazlası dükkânların yıkılmasında da gösterildiği anlaşılmaktadır. Bir

şer'iyeye sicilinde, mevcut on dört adet kunduracı dükkânının ihtiyacı karşılması sebebiyle izinsiz açılan yeni kunduracı dükkânın yıkılmasına karar verildiği bilgisi dikkati çekmektedir (Bkz. İMŞSA-İK-48 vr. 4-b 01 ZA 1195/19 Ekim 1781).

Yukarıdaki iki örnek olaydan hareketle devletin, esnafın faaliyetlerini sıkı bir şekilde kontrol ettiği ve gerekli yaptırımları uyguladığı sonucunu çıkarmak mümkündür. Bu tebliğde H 1100-1200 döneminde özellikle İstanbul Esnafının, mesleğini icra ederken baş vurduğu istismarlar ile devletin, bu istismarların önüne geçmek maksadıyla uyguladığı cezalar incelenmeye çalışılacaktır.

Ahmet Dönmez

Πανεπιστήμιο Σελτσούκ

[ahmett76@yahoo.com](mailto:ahmett76@yahoo.com) Παρ. 29, 11.30, αίθ. 9

### **Differentiation in Governance and Reform Understanding between Mahmud II and Reshid Pasha during the Modernization Process**

After the abolition of the janissary corps in 1826, Mahmud II found a suitable environment to carry out the reforms that he had designed a long time earlier. Since that time and especially in the 1830s he was occupied with performing administrative, military, legal, and other reforms. The biggest challenges that Mahmud II faced, while performing the reforms, was the lack of trained staff, who could be effective in the new institutions. This problem forced him to send diplomats and students to Europe for training purposes. One of those trained in this way, M. Reshid Pasha, learned a foreign language and gained competence to carry out the reform project during his Paris and London embassies. Yet, his European experience and knowledge led to his being distanced from Mahmud II's understanding of governance and reform. This paper will give detailed information about the differences in the understandings of Mahmud II and M. Reshid Pasha about governance and reform.

Zeynep Dörtok Abacı

Πανεπιστήμιο Ουλουντάα

[zeynepdab@gmail.com](mailto:zeynepdab@gmail.com) Παρ. 29, 14.30, αίθ. 9

### **Osmanlı Mahkemesinde Taraflar Şahitler ve Dava Hikayeleri: Tahkiyelerin Sosyal Ağlar Üzerinden Okunması**

Osmanlı hukukunun “teorik” temelini oluşturan Şer'i ve örfi kuralların yanında hukukun uygulamasında ortaya çıkan farklılıkların bir arada ele alınması gerektiğini belirten yaklaşımlar 1970'li yıllardan beri dile getirilmektedir. İlk bu çalışmanın, temel olarak kadı sicilleri kullanıldığı için, Osmanlı hukukunun uygulama boyutuna vurgu yaptığını belirtmek gerekir. Ancak panelin diğer bildiri ile birlikte düşünüldüğünde, Osmanlı mahkemelerinden dava hikayeleri ve şahitlik örneklerini içeren bu çalışmanın, “hukukun edebi bir tür olduğu” ve aslında “adalet arayışı ile hukukun aynı şeyler olmadığını” öne süren çok daha geniş bir hukuk felsefesi problemine bağlandığı görülecektir.

Bu bildirinin temel amacı, Bursa kadı sicillerinden seçilen dava örneklerinde, davacı-davalı ve şahitlerin ifadelerinin, başka bir deyişle tarafların dava ile ilgili iddialarını hikaye etme ve hikayeyi destekleme çabalarının, davanın karara bağlanmasındaki belirleyici rolünü ele almaktır. Çalışmanın temel argümanı sosyal kontrolün güçlü olduğu Osmanlı toplumunda “bazı kişilerin sözlerinin ve hikayelerinin diğerlerine göre daha değerli ve inandırıcı” olduğudur. Yani sözü kimin söylediği, en azından sözün inandırıcılığı kadar önemlidir. Bu argümanı sınamak için, daha önce kadı sicillerini analiz etmek için çok fazla kullanılmamış bir yöntem (Sosyal Ağ Analizi) başvurulacaktır. Hastalıkların nasıl yayıldığını keşfetmekten, maymunlar arasında iktidar ilişkilerini ortaya çıkarmaya, dedikodunun yayılışı ve sosyal etkilerini kavramaya kadar farklı

disiplinlerde karşımıza çıkan sosyal ağ analizi yöntemini, kadı sicillerindeki verilerden yola çıkarak, toplumda sözü geçen, en çok şahitliğine başvurulmuş kişilerin kimler olduğu ve bu kişilerin toplumsal piramitteki yerlerini göstermek için kullanmayı deneyeceğiz.

Rastasal olarak Bursa kadı sicillerinden seçtiğimiz defterlerdeki dava kayıtlarını, “kimlerin-kimlere şahitlik yaptığı” sorusu çerçevesinde tarayarak, sosyal ağları ve bu ağları oluşturan ilişkileri anlamayı hedefliyoruz. Bu yöntemle merkezde yer alan (degree centrality), sosyal ağda ilişkileri sağlayan ve grupları birbirine bağlayan (betweenness centrality) kişilerin kimler olduğunu anlamaya çalışacağız. Böylece Osmanlı mahkemelerinde, delil olarak taraflar, şahitler ve onların hikayelerinin, kadının davayı karara bağlamasındaki etkisinin yanı sıra, kullandığımız sosyal ağ analizi yöntemiyle dava ile ilgili tahkiyelerin hangi ilişkiler üzerinden oluşturulduğunu da en azından Bursa örneğinde göstermiş olacağız.

Jean-Charles Ducene

Ελεύθερο Πανεπιστήμιο Βρυξελλών

[jean-charles.ducene@ulb.ac.be](mailto:jean-charles.ducene@ulb.ac.be) Παρ. 29, 14.30, αίθ. 7

### **Notes sur les côtes du Maghreb dans le Kitâb-i Bahriyye de Piri Re'îs**

Parmi la production cartographique musulmane nautique, la place de Pîrî Re'îs est particulière et nous voudrions, dans cette contribution, comparer les parties du « Kitâb-i bahrîye » qui traitent des côtes maghrébines (Maroc et Algérie actuelles) avec les cartes nautiques dessinées au Maghreb à la même époque. En effet, il apparaît qu'indépendamment de sources écrites ou d'un savoir partagé par les gens de mer de la Méditerranée à cette époque, les connaissances topographiques de Pîrî Re'îs de cette partie de la côte proviennent sans doute de notes personnelles car aucune carte de son époque ne s'avère à la fois aussi précise dans le contour des côtes et aussi juste pour la toponymie arabe ou berbère.

Selçuk Dursun

Τεχνικό Πανεπιστήμιο Μέσης Ανατολής

[dselcuk@metu.edu.tr](mailto:dselcuk@metu.edu.tr) Παρ. 29, 16.30, αίθ. 5

### **Çevre (Ekoloji) Tarihi Merceğinden Osmanlı Tarihini Yeniden Yazmak**

Dünya genelinde tarihsel coğrafya, tarihsel ekoloji ve çevre tarihi alanında çalışan araştırmacıların eserleri bize erken modern dönemden beri doğa ve toplum etkileşimine dair büyük bir bilgi birikimi sağladılar. Ancak, çevre tarihi ya da ekolojik tarih alanında Avrupa'da ve dünyanın geri kalanında meydana gelen bütün bu gelişmeler düşünüldüğünde Osmanlı tarihyazımı ne yapılan araştırmalar ve ne de basılı eserler olarak bu gelişmeler içinde önemli bir yer teşkil etmez. Bu makalede, çevresel (ekolojik) meseleleri yeniden düşünmek ve çevresel değişim ve insan faaliyetlerinin Anadolu, Mezopotamya ve Balkanlar'daki etkilerini araştırmak için rehberlik üzere Osmanlı ve Türkiye tarihyazımının kısa bir değerlendirmesini yapacağız. Ayrıca, Osmanlı tarihyazımı için yararlı olabilecek birtakım çevresel (ekolojik) tarih metodlarına ve mevzularına da değineceğiz. Tarihsel olarak birtakım yönleriyle analiz edilecek olan çevresel değişim, Osmanlı İmparatorluğu'nda meydana gelen geçmiş tarihsel dönüşümler hakkındaki yaklaşımlarımızı yeniden gözden geçirmemize katkıda bulunabilir. Eldeki arşiv malzemeleri ve diğer ikinci el kaynaklar, yeniden değerlendirildiğinde ve aynı zamanda da çevresel (ekolojik) tarih yöntemleri uygulandığında Osmanlı İmparatorluğu'nun çevresel (ekolojik) tarihi hakkında yeterli bilgiyi sağlayabilecek durumdadır. Sonuç olarak, biz bu çalışmada, bu kaynaklardan çıkarılacak soruların ve hipotezlerin yardımıyla, Osmanlı İmparatorluğunun çevresel (ekolojik) tarihini, erken modern dönemden itibaren incelenen idarî, siyasî, kültürel, ve iktisadî tarihin daha geniş bir bağlamına eklemeye çalışacağız.

Fulya Duvenci Karakoç  
Πανεπιστήμιο Ουλουντάα  
[fulyaduvenci@yahoo.com](mailto:fulyaduvenci@yahoo.com) Τετ. 27, 14.30, αίθ. 5

## **1900 Yılı Başlarında Osmanlı Beyrut’unda Kültürel Yaşam**

Beyrut tarihsel süreç içinde Doğu Akdeniz’i, Mezopotamya’ya, Anadolu’ya, Mısır’a ve Akdeniz dünyasına bağlayan önemli bir liman olmuştur. 1900 yılına girerken Beyrut kenti Osmanlı düzeni içinde Beyrut vilayetinin merkezi konumundaydı. Nüfusu 120 bine yükselmişti. 1904 yılında Beyrut nüfusunun “milletlere” göre dağılımı incelendiğinde İslam, Ortodoks, Maruni, Katolik, Protestan, Latin, Ermeni, Süryani, Musevi, Kıpti gibi çok çeşitli ve renkli bir demografik yapı içerdiği görülür. Beyrut’un kültürel yapısı da bu görüntü ile örtüşmekteydi. Kentte bulunan 16 yabancı konsolos kendi devletlerinin politikasını da içerecek şekilde kültürel alanda varlığını hissettirmeye çalışıyordu. Bu dönemde Beyrut’un Rusya, İstanbul, Selanik, Atina, İzmir, İskenderiye üzerinden her gün işleyen vapurlar sayesinde dış dünya ile sıkı bir bağlantısı vardı. Girit, Orta ve Batı Avrupa limanlarından gelen gemileri Beyrut’a bağlayan önemli bir merkez konumundaydı. Beyrut limanı Hicaz demiryoluna bağlanmıştı. Kent içinde tramvay ulaşımı da başlamış bulunuyordu.

Beyrut vilayet salnameleri, Osmanlı arşiv kayıtları, İngiliz konsolos raporları ve başka yayınlanmış birinci elden kaynakları kullanarak 1900 yılı başlarındaki Beyrut’un kültürel yaşamına ilişkin bilgiler vermeye çalışacağız. Bu bağlamda kentin matbaaları, kütüphaneleri, gazete ve dergilerinin önemli bir altyapı oluşturduğunu söyleyebiliriz. 1902 yılında Beyrut’ta Türkçe, Arapça ve Fransızca dillerinde 21 gazete çıkarılmaktaydı. Ayrıca kentte 23 matbaa bulunuyordu. Yine bu süreçte artık iyice kurumlaşan Osmanlı Maarif düzeni Beyrut’ta birçok kız ve erkek okulunun açılmasını sağlamıştı. Amerikan, Fransız, Rus, İtalyan kültürel kurumları da bu gelişmeye katkı sağlamaktaydı.

Sunmayı tasarladığımız bildiri, harita ve grafiklerle desteklenecek, 1900 yılı başlarındaki Beyrut’un kültürel durumunu yansıtan özgün fotoğraflar kullanılacaktır.

M. Akif Erdoğan  
Πανεπιστήμιο Αιγαίου, Σμύρνη  
[aerdogru@gmail.com](mailto:aerdogru@gmail.com) Πέμπτη 28, 11.30, αίθ. 1

## **The Ottoman Houses in the Old Town of the City of Nicosia of Cyprus in the 17<sup>th</sup> Century**

My paper is based mainly on the court registers of Nicosia judgmental region of the 17<sup>th</sup> century. As known, the Inner Castle of the city of Nicosia had many Venetian and Ottoman houses in the 17<sup>th</sup> century. Some of the European travellers who visited Nicosia gave information on the building materials and construction techniques, as well as on details of the houses, such as size, rooms, gardens, courtyard and façade. We know that the houses were mostly constructed in hewn stones, and had wide courtyards with palm or date trees. After the conquest of 1571, the Ottomans made over these houses to the Selimiye Mosque (formerly the Cathedral of Ayia Sofia) in Nicosia as a charitable foundation by Sultan Selim II. Later, some of them became private properties by purchase, and changed owners. Most of these new owners were Muslim Turks. We can find valuable information about the transferring of these houses in the court registers of Nicosia; this includes former and new owners, selling price, sales outlet, main building and annexes, condition of sale or grant, and types of Ottoman Nicosia houses. The Ottoman houses of Nicosia in hewn stone are generally two-layered, include many rooms, one well and/or a small stream for agricultural irrigation, palm trees or date trees, a courtyard, a few storerooms. We know from the Ottoman documents that some constructed in mud brick were low-priced.

Özer Ergenç – Nil Tekgül  
Πανεπιστήμιο Μπιλκέντ  
[oergenc@bilkent.edu.tr](mailto:oergenc@bilkent.edu.tr) – [niltekgul@yahoo.com](mailto:niltekgul@yahoo.com) Τετ. 27, 14.30, αίθ. 3

## **‘Ideal/Role Model’ Defined for the Ottoman Individuals and its Change throughout Time**

The distinctive characteristics of the ‘Ideal Model’ or ‘role model’ defined for the individuals either by Ottoman society or by the society’s various layers throughout time will be evaluated and discussed in this paper. In this approach, the main breaking points of the long Ottoman history will be taken into consideration by periodizing Ottoman history in three main time frames.

The first time frame will be defined as ‘classical period’ until the end of the 16<sup>th</sup> century, while the second will be referred to as ‘post-classical’ period covering the 17<sup>th</sup> and 18<sup>th</sup> centuries, and the last will be the ‘modernization’ period for the 19<sup>th</sup> century onwards. The first two periods in this time frame correspond to the ‘early modern’ period for Western historiography, while the last corresponds to the ‘modern’ period. Since the periodization of the West is not sufficient to fully explain the main or critical breaking points in Ottoman history, our arguments will be based on the Ottoman society’s internal dynamics and its evolution.

Ideal model in this paper will be scrutinized within two dimensions: i) Ideal model in state-individual relations, and ii) Ideal model in society-individual relations. The parameter for all the evaluations will be ‘individuals’ perception of knowledge’. Primary sources like *fermans* and *berats* produced in the *Divan-ı Hümayun* rooms featuring countless terms and concepts demonstrating Ottoman administrative approach will be used for explaining state-individual relations. Society-individual relations, on the other hand, will be explained by miscellaneous kadı court registers which intensively reflect societal relations. Since both sets of primary sources are official documents, this paper may also be regarded as an attempt to show how official documents can be used as a tool to shed light on unofficial or non-state agents.

Mehmet Salih Erkek  
Πανεπιστήμιο Ντίτζλε  
[serkek@dicle.edu.tr](mailto:serkek@dicle.edu.tr) Πέμπτη 28, 11.30, αίθ. 9

## **Bir Dönem On Bir Nazır: II. Meşrutiyet Döneminin Maarif Nazırları**

Osmanlı modernleşme hareketinin önemli dönüm noktalarından birisi olan II. Meşrutiyet’in ilanı ile siyasi, iktisadi ve sosyal anlamda geleneksel yapının dışında bir takım yenilikler yapılmaya başlanılmıştır. İnkılâbı gerçekleştiren kadronun yapılacak olan yenilikleri halka ulaştırma ve kalıcı kılma yolunda kullanabilecekleri en önemli araç hiç şüphesiz ki eğitimdi. Bu durumun bilincinde olan iktidar güçleri eğitimi ülkenin öncelikli sorunu olarak görmüşler, kurumları, işleyişi ve organizasyonlarıyla bu alan üzerinde topyekûn bir çalışma başlatmışlardır. Elbetteki bu çalışmaların en önemli noktası tüm bu faaliyetleri yürütecek, daha açık bir ifadeyle maarif işlerini birinci elden yönetecek olan nazırların seçilmesiydi. Bu çalışma II. Meşrutiyet’in ilan edildiği tarihten I. Dünya Savaşı’nın son yıllarına kadar uzanan süreçte görev yapmış olan Maarif Nazırlarını ve onların faaliyetlerini konu edinmektedir. Anılan zaman diliminde asaleten ve vekâleten 11 Maarif Nazırı görev yapmıştır. Bu on bir nazırdan üç tanesinin farklı zaman dilimlerinde iki kez nazırlık koltuğuna oturmuş olmaları ve çok kısa süreli görev yapmaları dönemin ne derecede istikrarsız bir zaman dilimi olduğunun da kanıtıdır. Maarif teşkilatının zirvesinde bulunan bu kişilerin eğitim görüşlerinin doğrudan devletin maarif politikalarını da etkilediği düşünüldüğünde II. Meşrutiyet döneminde nazırlık yapmış olan bu isimlerin etkileri araştırılmaya değer bir konudur.

Aleksandar Fotić  
Πανεπιστήμιο Βελιγραδίου  
[sasafotic@gmail.com](mailto:sasafotic@gmail.com), [afotic@f.bg.ac.rs](mailto:afotic@f.bg.ac.rs) Παρ. 29, 16.30, αίθ. 3

## **The Serbian Orthodox Community in Ottoman Jerusalem (16<sup>th</sup>-17<sup>th</sup> C.):**

### **Sources, Interpretations and Historiographical Problems**

Although the Serbian Orthodox community in the Holy Land had already been founded by 1229, it was not until 1313-1315 when King Milutin purchased/renewed/erected the monastery of St. Michael the Archangel in Jerusalem (Mar Mihail) that its continued survival there was made possible. The Serbs owned this monastery for more than three centuries in continuity. Some point at the turn between the 15<sup>th</sup> and 16<sup>th</sup> centuries, the Serbian community also took over the administration of the most renowned monastery in the desert – the Great Laura of St. Sabbas (Mar Saba) in the Kidron Valley. Somewhere around the middle of the 17<sup>th</sup> century, due to large indebtedness, they had to sell the Holy Archangel monastery and relinquish control of the St. Sabbas Laura.

It is little known that the Monastery of St. Michael the Archangel in urban toponymy and daily communication, and also in Mamluk and Ottoman documents, became known as ‘The Serbian Monastery’ (*Dair al-Sirb*). This name was in use for a long time even after it was transferred to Greek hands. A small city gate, in the immediate vicinity of the monastery was called ‘The Gate of the Serbian Monastery’, and ‘The Serbian Gate’ (*Bāb dair al-Sirb*, *Bāb al-Sirb*), right until it was demolished during the Ottoman construction of the new city walls in 1538-41.

In the Archive of the Greek Orthodox Patriarchate in Jerusalem, new Ottoman documents have come to light, mostly *fermāns* and *hüccets*, which can enlarge our very modest knowledge from several aspects, about how the Serbian Orthodox community functioned in the Holy Land, its relations with the Ottoman authorities, as well as with the leading and the most numerous Greek community. In addition, the documents reveal data about construction and repairs, the sale of real estate and the problems pilgrims encountered.

Aimee Genell  
Πανεπιστήμιο Κολάμπια  
[amg2159@columbia.edu](mailto:amg2159@columbia.edu) Κυρ. 1, 14.30, αίθ. 9

## **Boundaries, Passports and Treaties: Ottoman Legal Challenges to the British Occupation of Egypt**

In September of 1882, British troops occupied Egypt in the aftermath of the ‘Urabi revolt. Between 1882 and December 1914, when Egypt was formally incorporated into the British Empire as a protectorate, Egypt remained under the sovereignty of the Ottoman Empire, but was administered by the British Foreign Office in London and ruled on the ground through the British-backed Khedive, the governor of the Ottoman Sultan. This paper analyzes a series of opinions produced by the Ottoman Foreign Ministry’s Legal Advisors (*Hukuk Müşavirleri*) concerning Egypt during the occupation. Ottoman legal advisors asserted the sovereign rights of the Sultan in Egypt and attempted to limit the Khedive’s expanded role in foreign affairs under British administration. The opinions generated by the Foreign Ministry’s Office of Legal Counsel (*İstişare Odası*) focused almost entirely upon the Khedive’s conduct of foreign policy outside of the authority of the Sultan and the Ottoman Foreign Ministry. Legal Advisors were particularly concerned with the formalization and legalization of boundaries, as well as with the movement of people and goods in and out of Egypt outside of Ottoman control. This paper is based upon archival research at the Başbakanlık Arşivi in Istanbul as well as an examination of Ottoman international law textbooks.