

ARIT NEWSLETTER

American Research Institute in Turkey

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LETTER FROM THE PRESIDENT

Last spring the Council of American Overseas Research Centers (CAORC, based at the Smithsonian) kindly provided ARIT the services of a “fund-raising consultant” – Nanette Pyne, an old friend of mine, as it turns out, from back in my Cairo (ARCE) days. She generously and patiently worked with Nancy Leinwand and me to teach us the ways of fundraisers. We hope it will bear fruit this year.

ARIT was fortunate to receive a grant through the National Endowment for the Humanities, Division of Preservation of Access (\$40,000) to assist in planning the management of the archives of the American Board of Missions (ABM) that we obtained last year. The American Board was a Protestant mission agency founded in 1810 that dispatched missionaries around the world for religious ends chiefly, but also to pursue general altruistic labors, including founding schools and medical facilities. Between 1820 when the American Board’s first personnel arrived in Izmir and 1920, at the start of the Turkish Republic, the ABM organization established more than 20 mission stations, 50 boarding and high schools, and ten colleges in Anatolia and its surrounding areas. Unquestionably, the ABM was the most significant American presence in the region during this era. Over the year archivist and librarian Diane Ryan will twice visit Istanbul to determine the cataloging protocols for the archive, and to help set conservation priorities for the materials still in bundles (some still tied with string, sitting in the climate-controlled vaults of SALT).

We have completed negotiations with the SALT organization – the cultural foundation affiliated with Garanti Kültür, an offshoot of Garanti Bankası – to digitize the American Board archives and to post the images online. Tony labored through draft after draft of Turkish legalese to conclude our arrangement with SALT. The first archival documents have appeared already as part of the ARIT Istanbul Digital Library accessible through the Digital Library for International Research. They include Personnel Card and Photo File that document the careers and lives of American Board missionaries and other employees in Turkey, the Middle East, and the Balkans.

This coming year will be ARIT’s 50th anniversary. ARIT’s first fellows went to Turkey and the Istanbul facility opened in 1964. This is an occasion for celebration: with minimal government sponsorship, but with heroic institutional and individual support, ARIT has endured and thrived in the intervening half century. We are planning ways to make next year an occasion to reflect on who we are in 2014, and to position ourselves for the next half-century.

It seems a good moment to think about what we do, whether we should keep doing it, and what we aren’t doing that we should do. Our model of a field director in Istanbul and Ankara, with a hostel and a library at each center, has made sense for quite a while, but does it make sense for the future? What opportunities are presented by the relative easing of the permissions process for work in libraries and the Prime Ministerial archives? What challenges do the fluid environment around archeology survey and excavation permitting, the increased “supervision” by the Ministry of Culture, and the changes in “security and integrity” procedures provide? Do libraries make sense in the 21st century, or should we perhaps invest instead in more resources like JSTOR and in access to e-book aggregators like MUSE and ProQuest? Or, because the set of titles available through such resources is more and more standardized, is a modern library perhaps more valuable as a locus for rare imprints, Turkish journals, and other “obscure” sources crucial to the work of archeologists, historians, humanists and social scientists who study Turkey, Empire, and Asia Minor? Now that ARIT owns the American Board archive, what role does archiving and online facilitation of access to primary sources play in our mission? Should we play a more active role in the distribution of research materials? All of these questions and more will be discussed by our delegates and Board members in this coming demi-centennial year. Please send ideas, comments, observations, and the like, to me at president.arit@gmail.com.

And finally, like ARIT some of us are reaching the mid-point (and perhaps later!) in our lives. Please consider including ARIT in your estate planning. A simple line designating ARIT as a legatee either of a specified sum or a percentage of the estate will help secure ARIT’s future. And please let us know that you’ve been so kind so we can help support the fulfillment of your intentions. ARIT needs your help, and institutional studies suggest that bequests are the best long-term way of building ARIT’s endowment. As we begin to move on from an era of government support and understanding of ARIT’s mission, ARIT is grateful for your support and intentions.

A. Kevin Reinhart

ARIT-ISTANBUL BRANCH NEWS

ISTANBUL BRANCH NEWS

This past spring has been an active and exciting time in Istanbul for many reasons. **The Gezi Park protests** that made headlines in late May and well into June had little direct impact on activities at ARIT, as we are well away from the Taksim and center city areas where protests went on. Yet everyone's life was affected in one way or another, if not by the occasional whiff of tear gas when in those areas, then at least by the traffic problems caused by the nightly demonstrations. **The ARIT hostel was full during this period, and lectures and tours went on as planned.** For those who chose to be involved or to witness the events, including ARIT scholars, there were certainly more tense and exciting moments. Fortunately, to the best of my knowledge, **no scholars connected to ARIT suffered any physical harm during the events.** As of July, things have quieted down, and it is hard to predict whether or not there will be more protests in the coming months, or what form they might take.

The Ottoman Archives reopened in the late spring after a mercifully brief closure of about one month. First reports are that the new premises are very large and modern with a more comfortable working space, and improved high-speed technology. The major concerns for researchers are the new location, how to get there, and the fact that while digitally scanned documentation is available, the document collections that have not yet been scanned – where the researcher has no choice but to look at the original document – have not yet been made available. I have not heard of any specific date by which they expect to make this material available; it may well be many more months. Getting there by public transportation from ARIT is certainly not as pleasant as taking the ferryboat to Eminönü was. Thanks to the new tunnel that goes under the city from Dolmabahçe to Kağıthane, however, it can be done in the same amount of time or less: by bus to Kabataş, then pick up the 47T bus at Dolmabahçe (every 20 minutes) which deposits you right in front of the archives in about 10 minutes.

Another library apparently on the verge of opening is the new quarters for **the Topkapı Palace Library**, which are now ready. It remains to move the collection, and an opening this fall is possible. **The Topkapı Archives are already open.**

Another museum that has been closed for years and is due to open early this fall, in a new state-of-the-art building, is **the Naval Museum in Beşiktaş**, with its superb collection of Sultans' galleys and its valuable archives.

Work on the American Board of Missions Archives is proceeding rapidly. A protocol coordinating the efforts of ARIT and Garanti Kültür (SALT) to digitize the Archives

and put them on the Internet has finally been signed. The Protocol envisages that ARIT will do preliminary cataloguing of the material, and that Garanti Kültür will do the scanning and metadata. Then, as a joint project with ARIT, it will make the materials accessible on its Archival website, which will be going live sometime this fall. There will also be direct access to the database from the ARIT website.

With a preliminary grant from the National Endowment for the Humanities, ARIT has arranged for **Diane Ryan, project coordinator for the Digital Library for International Research**, to spend four months in Istanbul to make the initial assessment of the condition and value of the collection, to begin preliminary cataloging and to produce a report which we may use to support applications for further long-range support. Diane arrived in Istanbul in early July, and in consultation with Brian Johnson began work on this daunting task immediately, with the aid of an intern supplied by Garanti Kültür.

Meanwhile we were delighted to receive a **positive reply to our request for continued funding from the Department of State, Ankara Embassy**, for further enhancement of our digital library. Last year's grant from them made it possible for us to digitize and put up on the Web two unique American publications from Istanbul at the turn of the century, *The Orient* and the *Levant Trade Review*. The new grant will allow us to put up all of the American Board personnel cards, about 300 new pamphlets and brochures related to Board institutions (dating from the 1930s to the 1980s), and several thousand issues of *Dear Friends*, the news bulletin of the American Board launched in 1924 which details the weekly (later monthly) activities of the ABCFM in Turkey up through the early 1990s.



Sevil at her "digitizing station" in the ARIT office.

Other developments with the library include the creation of a new in-house library database. This one is a little more user-friendly, can (hopefully) be maintained and amended by ARIT staff without constant recourse to computer

technicians, and can easily be put on-line when we're ready for that step.

Guests at the lecture series enjoyed the following talks in the winter and early spring:

Timur Hammond (ARIT Fellow, PhD Candidate, Department of Geography, UCLA) "Making the Past Matter: Conserving, Preserving, and Restoring Eyüp"

Professor Brett Wilson (Department of Religion, Macalester College) "Poets, Princes, and Profiteers: Printing the Qur'an in the Late Ottoman Empire"

Dr. Rosamond Mack (Consultant, National Gallery of Art, and author of *Bazaar to Piazza: Islamic Trade and Italian Art, 1300-1600*) "'Lest We Be Shamed: Italian Renaissance Taste for Textile and Carpet Ensembles"

Professor Geoffrey Summers (Senior Fellow, Research Center for Anatolian Civilizations, Koç University, Director of the Kerkenes Project, 1993-2012) "The Anatomy of the Iron Age Capital on the Kerkenes Dağ in Central Turkey"

Professor Kabir Tambar (Department of Anthropology, Stanford University) "Cultures of Democracy in Turkey"

Dr. Yektan Türkyılmaz (Research Fellow, Department of Cultural Anthropology, Duke University) "Rethinking Armenian Genocide"

Professor William Hale (Emeritus Professor, School of Oriental and African Studies, University of London) "Turkey's Foreign Policy, the Economic Agenda"

We remain deeply indebted to all of you who have **donated books to the ARIT library**, and encourage you to keep doing so. The strength of our library is due in no small part to your generosity. Receiving the new publications of scholars who have stayed at ARIT or have received ARIT fellowships is particularly gratifying – and the numbers of these we receive seems to be on the increase!

ARIT ISTANBUL ADDRESS:

Dr. Antony Greenwood
ARIT - Istanbul
Üvez Sokak No. 5
Arnavutköy, İstanbul
34345 Turkey



For ARIT Center:
Tel: (011-90-212) 257-8111
Fax: (011-90-212) 257-8369
E-Mail: gwood@boun.edu.tr

For Hostel Guests:
Tel: (011-90-212) 265-3622

Book donations which arrived at ARIT Istanbul between January and June of 2013 came from the following individuals: **Mevlude Bakır, Dimitri Drakoulis, Marcus Dressler, Suraiya Faroqhi, Brian Johnson, Karen Kern, Jan Kostenec, Peter Kuniholm, Adam McConnel, Oğul Emre Öncü, Osman Öndeş, John Scott, Daniel Waugh, and Jenny White**. Donations were also made by the following institutions: **Akmed, Boğaziçi University, Koç University, Pera Museum, SETA, and Tarih Vakfı**.

ISTANBUL FRIENDS OF ARIT NEWS

The Friends have been very active this past winter and spring season, with **eight trips in- and outside of Turkey**, as well as the annual dinner and other social events. In addition, they have raised record amounts of money from both trips and from the annual dinner, most of which will be used for fellowships for Turkish scholars in the U.S. and in Turkey. Unfortunately, there is still a long ways to go to make up for funding that has been lost in recent years. The Steering Committee has continued with its efforts to raise money from the corporate sector in Turkey, and is hopeful that its efforts will bear fruit in the near future.

Meanwhile, FARIT once again managed to come up with an enticing variety of tours, including a few old favorites, but even more that were new, or new variants on old themes. Among the **new tours** were the following:

Framed by two Sinan mosques, **a walking tour in the old city with Claire Karaz**, beginning at the Şehzade Camii and continuing on foot through St. Polyeuktos to Fatih Camii, then from there on to Fethiye Camii (the Church of Pammacharistos), and to Kariye Camii, and ending up at the Mihrimah at Edirne Kapı.

A full day stroll through Galata and Karaköy led by İnci Türkoğlu that began at the upper entrance to the Tünel, and proceeded on foot through Galata and down through Şişhane to Perşembe Pazarı. From there, the group moved on through Karaköy to Tophane, ending up at the Kılıç Ali Paşa complex. The focus was on the historic setting and the character of the districts they were walking through, as well as on the buildings and monuments they passed. They entered only a few buildings along the way, including the Ashkenazi Synagogue, the Church of St. Peter and Paul, the Arap Camii, the Jewish Museum, the Yeraltı Camii and the Saint Krikor Lusavoriç Church.

After years of discussion and two undersubscribed attempts, FARIT finally managed to get **a trip to Crete** off the ground. While the tour focused on the glories of the Minoan civilization in Crete, the atmospheric remnants of the island's Byzantine, Venetian, and Ottoman past were not neglected. In the company of **Dr. Çiğdem Maner** (Professor of Archeology, Koç University), the Friends visited

Knossos, Malia, and Eleftherna (three of the most important of the Minoan sites), and spend nights in all three of the well-preserved major towns of Heraklion, Rethymnon and Chania, travelling between them by bus to visit monasteries and other sites in the countryside. It was the height of Cretan spring and the landscape was at its most beautiful.

Another offering was a **tour to the Van region**, led by the indefatigable **Geoffrey Summers** (Professor of Archaeology, Middle East Technical University). Among the sites visited were the Citadel of Van, the spectacular Armenian cathedral on the island of Ahtamar, Hoşap Kalesi, and the Urartian hilltop sites of Çavuştepe and Ayanis. Unique to this trip was an all-day excursion by boat to the deserted island of Çarpanak in the middle of the lake. The island has an Armenian monastery and church complex, and is fiercely protected by the birds, for which it is a designated sanctuary. The region was at the peak of its beauty, the mountains surrounding the lake snowcapped and the fields full of wildflowers.



The monastery on Çarpanak guarded by sea gulls.

In the late spring, the Friends made a **quick weekend trip to Chios with Dr. Ivana Jevtic** (Professor of Art History, Koç University), the focus of which was of course the Byzantine monastery of Nea Moni. The group came back fascinated also by the medieval Genoese mastic villages of Piri and Olympi.



Ivana speaks to the group at Nea Moni.

Three repeat FARIT trips included:

A **tour of underground Istanbul led by Professor Feridun Özgümüş**, an adventure that took the FARIT group all over the ancient city in search of little known underground cisterns, basements and other substructures of the Byzantine and Ottoman times.

A **study of the historic boats of the Bosphorus waterways with Gencer Emiroğlu**, a highlight of which are the Sultans' galleys in the Naval Museum. Closed to the public for years now, the Museum is finally scheduled to reopen this fall, and the boats could be viewed without any protective covering.



The Sultans' galleys in the soon to be re-opened Naval Museum.

A day-long **walking tour of the monuments and historic areas of the city along the Golden Horn** from Fener to up to the landwalls at Ayvansaray also with Professor Feridun Özgümüş.

In the gloom of mid-winter, some 60 members of FARIT met to socialize and to **celebrate the glories of Turkish cuisine at a pleasant dinner at the Nar restaurant** in the Armaggan building in Cağaloğlu. The evening included a cocktail, a brief demonstration of some traditional cooking techniques, a talk by **Andrew Finkel** about Turkish food and the Istanbul restaurant scene, and a first-class Turkish meal in an open kitchen setting that shows off many of the traditional cooking implements and methods.

The climax of the spring season was the **29th Annual Friends of ARIT Dinner**. Held at the residence of the Consul General in Arnavutköy and graciously hosted again this year by **Scott and Jan Kilner**, the keynote speaker was **Professor Çağan Şekercioğlu** (Conservation Ecology, University of Utah), who spoke generally about the need to preserve bio-diversity in Turkey, and specifically about his own efforts in this regard in setting up a bio-reserve corridor in Northeastern Anatolia.

ANKARA BRANCH NEWS

Ankara's involvement in the countrywide events during the late spring kept ARIT-Ankara on its toes, as we weathered the social and political dynamics generated from Istanbul and spread out to different corners of Turkey. While many of the demonstrations concentrated in distinct neighborhoods, such as **Kızılay**, where the Kennedy Road meets Atatürk Bulvarı, and **Kuğulpark** in Çankaya, not too far from where ARIT is located, none of the events interrupted library or hostel use. Yet the staff and the visitors were continually connected via the internet, receiving prompt information on events and disruptions in this unusually volatile period in the history of Turkey.

As the month of June was unfolding with multiple events, the busiest period for ARIT-Ankara was also starting, with the onset of the archaeological research season. All directors of projects with official permits from the Turkish government participated in the **35th International Symposium of Excavations, Surveys and Archaeometry**, which took place between the 27th and the 31st of May, 2013 at Muğla University in western Turkey. These annual meetings provide a great opportunity for scholars to meet one another, officials and institute directors to discuss issues involving research as well as the logistics of carrying out projects in Turkey. With the advancement of **Ömer Çelik as the new Minister of Culture** (to replace Ertuğrul Günay), numerous foreign and Turkish projects experienced delays in initiating their excavation and survey seasons before permit issues were ultimately resolved.

Among many concerns in carrying out research in Turkey, two issues stood out in the 2013 season of fieldwork. In the past several years, the Ministry of Culture and Tourism's General Directorate of Cultural Heritage and Museums has regularly issued a **series of yönergeler**, or directives, that closely regulate archaeological excavations and surveys. The most recent regulations, issued in February 2013, continue to have significant impact on field projects. They include a prohibition against exporting samples of archaeological material out of the country for laboratory analysis, and another prohibition against collecting archaeological material during survey projects.

While such restrictions provide close governmental control over archaeological projects, they limit investigative procedures that are fundamental to scientific research, such as the identification of materials or the dating of an archaeological site. Hopefully with constructive input from archaeologists who carry out fieldwork in Turkey, the General Directorate will revise such regulations, so as to encourage

proper and productive investigations contributing to academic progress in Turkish archaeology.

Three Turkish scholars received the **W.D.E. Coulson and Toni M. Cross Aegean Exchange fellowships** to visit Greece during the spring, summer and fall of 2013. **İlham Sakarya**, a doctoral candidate in the Settlement Archaeology Program at the Middle East Technical University, is currently carrying out research for her thesis, "Trade Relations of Ancient Burgaz from Archaic to Hellenistic Periods (7th to 3rd century B.C.): The Evidence from Amphorae." **Dr. Damla Demirözü**, who teaches in the Department of Modern Greek Language and Literature at Ankara University, is working on "Greek Fiction After World War II." Finally, **Dr. Elif Ünlü**, who teaches in the History Department at Boğaziçi University, is studying pottery at a variety of museums in Greece for her research project, "The Form and the Body: Social Consumption of Alcoholic Beverages and Transfer of Ideology between Anatolia and the Aegean toward the End of the 3rd Millennium B.C.E."

The 33rd Annual Lecture Series for Art and Archaeology in Turkey, co-sponsored by ARIT and the Turkish American Association, took place at the TAA's Reşat Aktan Lounge in the spring of 2013. The three speakers lectured on topics listed below:

Dr. Burcu Erciyes (Settlement Archaeology Program at Middle East Technical University and Director of the Komana Pontika Excavations in north central Turkey) "Komana Pontika: A Hellenistic Town in Central Black Sea"

Dr. Günder Varinlioğlu (Research Center for Anatolian Civilizations, Koç University Fellow and Director of the Boğsak Field Project in south Turkey) "Offshore Settlement in Late Antique Isauria: The Case of Boğsak"

Dr. Gary D. Farney (Department of History, Rutgers University-Newark and the Director of the Upper Sabina Tiberina Project, Italy): "The Eastern Origins of Rome and Italy"

As usual, the **Ankara hostel visitors** came from a variety of academic backgrounds, ranging from Turkish undergraduates to foreign professors, specialists and even independent scholars. Institutions represented include the Universities of Arizona, Cincinnati, Pennsylvania, California at Los Angeles, Toronto and Melbourne, New Bulgarian University at Sofia, University of Quebec at Montreal, Hebrew University at Jerusalem, American University at Beirut, Institut D'Études Politiques D'Aix-en-Provence in France, and Earlham College in Indiana, as well as Pennsylvania State, Gonzaga, Boston, Indiana, and Georgetown Universities.

ANKARA FRIENDS OF ARIT NEWS

Visitors were also associated with the Fulbright Program, Middle East Technical University, the Turkish American Association in Ankara, and Istanbul and Koç Universities. Only one long-term resident, a TAA English teacher, stayed at the hostel throughout the winter and part of the spring months. Our guests are typically scholars carrying out library research at ARIT and other Ankara libraries as well as those attending meetings at the General Directorate and at various universities and research centers in Ankara.

Throughout the winter and spring months, more than fifty visitors used the **Toni M. Cross Library** over two hundred times. Almost half of these visitors were undergraduates, while the most consistent users were advanced researchers with doctorates. Researchers with Turkish affiliations came from Ankara, Bilkent, Gazi, Hacettepe and Middle East Technical Universities in Ankara, Istanbul University and Istanbul Technical University, Erciyes University in Kayseri, Çukurova University in Adana, Atatürk University at Erzurum and Dumlupınar University at Kütahya. Those with foreign affiliations included scholars from Boston, Rutgers and Buffalo University, the Institute of Nautical Archaeology, University of California at Los Angeles, Universities of Austin, Chicago, Toronto and Wisconsin-Madison. We also had two independent scholars who frequently visited the library.

Because of **the continually increasing financial restrictions on ARIT's ability to purchase books**, our library was able to buy only six books for our Toni M. Cross collection. Nonetheless, 56 donations and exchanged publications totaled in 62 additions to the library in Ankara ARIT. Our librarian, **Özlem Eser**, continued to work on our offprint backlog, adding 222 titles to our collection. Two hundred and fifty-two issues of 80 journal titles were also added to our journal collection.

We are particularly grateful to our institutional and individual donors for their publication gifts: **Akdeniz University in Antalya, Australian Archaeological Association Inc., ÇEKÜL (Çevre ve Kültür Değerlerini Koruma ve Tanıtma Vakfı), Hazar Strateji Enstitüsü, KAAM (Mersin University, Research Center for Cilician Archaeology) Römisch-Germanischen Kommission des Deutschen Archäologischen Instituts, UPenn, VEKAM (Vehbi Koç ve Ankara Araştırmaları Merkezi), Elif Denel, Fahri Dikkaya, Pelin Gürol Öngören, Ergun Lafı, Sachihoro Omura, Coşkun Özgünel and Brian Rose**. We would like to thank in particular **Ann Killebrew** for donating a subscription to a new periodical, *Journal of Eastern Mediterranean Archaeology and Heritage Studies*, which she is also co-editing.

The Ankara Friends continue to support ARIT by organizing trips and sponsoring the lectures that take place in the Toni M. Cross Library. We are grateful to all the support and contribution provided by **our Steering Committee with the President Dr. Charles Gates and our Honorary President Dr. Marie Ricciardone**, the spouse of Ambassador Francis Ricciardone. Our current committee consists of **Capie Polk, Shauna Tufan, Shirley Epir, Ron Tickfer, Liz Schneider, Ahmet Yayböke, Perin Öztin, Christine Guilbault** from the Canadian Embassy and **Dr. Christine Biggs**, who is the spouse of the Australian Ambassador, Ian Biggs, as well as an archaeologist by training.

A very successful trip, "In the Footsteps of Osman," with the guidance of **Fahri Dikkaya** (Ph.D. candidate in the History Department at Bilkent University) visited a variety of areas in the **Eskişehir region** in search of sites closely associated with the formation of the Ottomans.



Ankara Friends at Abdülhamit II's revival project at Söğüt

A day trip to **Kaman-Kalehöyük** visited the Japanese Institute of Anatolian Archaeology, the Kalehöyük Japanese Gardens, the award-winning Kalehöyük Museum and the Japanese Büklükale Excavations, with guidance from **Professor Sachihoro Omura, Dr. Masako Omura and Dr. Kimiyoshi Matsumura**.



Dr. Kimiyoshi Matsumura, Japanese Institute of Anatolian Archaeology speaking about his excavations of Hittite fortress on the Halys River at Büklükale.

Another traditional day trip to the ancient city of **Gordion** was guided by **Professors Brian Rose and Kenneth Sams**, with lectures by **Dr. Naomi Miller** on the flora of Gordion and **Dr. Richard Liebhart** on the ‘Midas’ Tomb at Gordion.

Below are listed the lectures hosted by ARIT - Ankara Center and held in the Toni M. Cross library:

Pembe Özen (Conservator at the Center for Archaeology, Cultural Heritage and Conservation at the Cyprus International University) “A Conservation Assessment of the Archaic (7th - 6th centuries B.C.) Horse Skeletons in the Tomb 50 at the Nekropolis of Salamis, Cyprus”

Dr. S. Mohammad T. Shariat-Panahi (Post-Doctoral Researcher, University of Thessaly) and **Dr. Yannis Lolos** (Classical Archaeology, University of Thessaly) “Sikyon-Vasiliko: from an Ancient City-State to a ‘Kefalochori’ of the Ottoman Period”



Seen above is **Dr. Sean McMeekin** (Department of History, Koç University), speaking on “The War of the Ottoman Succession”

We are grateful to the **Ricciardones** who opened the Residence of the U.S. Ambassador for and co-sponsored two ARIT lectures, the first by **Dr. Rosamond E. Mack** (National Gallery of Art Washington, D.C.), on “Lest We Be Shamed: Italian Renaissance Taste for Textile Ensembles”, and the second, for ARIT-Ankara’s Annual Dinner held in late May, by **Professor Nicholas Cahill** (Department of Art History, University of Wisconsin-Madison and Director of Sardis Excavations as well as Vice-President of ARIT), on the subject “When Empires Collided: How Croesus of Lydia Won and Lost a Great Kingdom.”

ARIT U.S. OFFICE

ARIT welcomes the **King Fahd Center for Middle East Studies of the University of Arkansas**, an additional new institutional member beginning in 2013.

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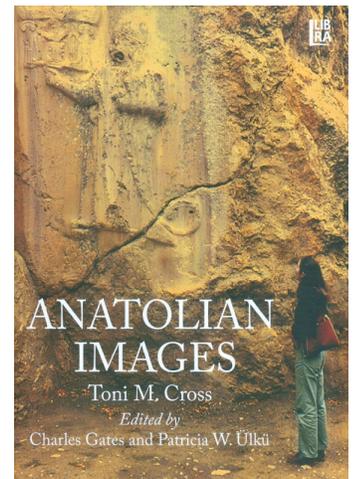


History and archaeology, travel and shopping tips, personal memories - for fifteen years, in the late 1980s and 1990s, Toni Cross contributed a weekly column on life in Turkey to the local newsletter *Ankara Scene*. Fifty-nine of her essays illustrated in the manner of the originals have been published to share with a larger public her unique voice, her marvelous writing, and her great love of Turkey. Lively, accessible, yet penetrating, the articles portray life in Turkey at the time. Edited by Charles Gates and Patricia Ülkü and available from the publisher, **Libra Kitap** (www.librabooks.com.tr).

Archaeologist Dr. Toni M. Cross directed the Ankara branch of ARIT from 1979-2002. Toni was active in the field as an excavator and author. She served ARIT in many ways, initiating the Aegean Scholar Exchange (with William Coulson of the ASCSA) and developing the Ankara Library as an excellent research facility, now named in her honor.

ANATOLIAN IMAGES

by Toni M. Cross



ANKARA ARIT ADDRESS:

ARIT Center:
Dr. Elif Denel
Şehit Ersan Caddesi, No. 24/9
Çankaya, Ankara
06680 Turkey

Tel: (011-90-312) 427-2222
Fax: (011-90-312) 427-4979
E-Mail: elif.denel@gmail.com

For Assistant and Librarian:
aritlibrary@yahoo.com

For Hostel Guests:
Tel: (011-90-312) 427-3426
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FUNDING UPDATE:

ARIT continues to build its long-range investment fund to sustain the center operations in Ankara and Istanbul, specifically through the NEH Endowment Challenge matching fund.

To make a contribution, please use the form on the back page of this newsletter. You also may contribute on-line via a secure server from the ARIT website:

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REPORTS ON ARIT FELLOWSHIPS

Ottoman Library Collections and Sufi Genealogies: A Case Study of the Nasuhi Branch of the Halveti Order
Professor John J. Curry (Department of History, University of Nevada, Las Vegas) ARIT-NEH Fellow



The hagiographical writings and spiritual genealogies (also known as *silsiles*) of Sufi orders have attracted increasing levels of attention over the past two decades in the field of Islamic Studies. The body of work that has developed has established a solid foundation from which these literary and structural units can be critiqued and utilized as historical sources.

This project sought to intersect the growing discussion of these sources with an otherwise neglected element in the study of Sufi orders by examining how their other genres of literary production and the types of books that they collected helped to shape their identities and personalities.

The recent digitization of large numbers of manuscripts from smaller libraries in Turkey has opened up new opportunities to examine the full body of work tied to a Sufi order's leadership. The project took advantage of this recent development to begin examining the library that belonged to the Nasuhi branch of the Halveti Sufi order, based in the Istanbul suburb of Üsküdar, which was previously not available without a special visit to the Selim Ağa Library. The duration of the project allowed me to evaluate the full contents of the library, which consists of 301 books and tracts.

The research conducted during the period of the ARIT grant allowed me to confirm that not only can Nasuhi works be found in their own personal library, but that a number of them have been scattered into other collections as well (additional property of the order's library have been located in the Suleymaniye, Millet, and Beyazit Libraries). As a result, the consolidation of this material has contributed a unique source base through which we can learn about the intellectual evolution of the order as a whole from a period dating from the seventeenth century up to the advent of the modern Turkish Republic.

Over the course of the grant period and after, I have made a full examination and cataloging of all the manuscripts in the library, and from this ARIT-sponsored work, several conclusions have emerged. First, marginal notes by members of the order and their supporters in various unrelated works that are part of the order's collection often help to corroborate or embellish critical hagiographical narratives in the order's

history. For example, a famous story about the founder of the Nasuhi branch of the Halveti order, Muhammad Nasuhi, claims that shortly before his own death in 1718, he had divine foreknowledge that a daughter of one of his close friends would recover from a serious illness. However, in the process, he also learned that his own teenaged daughter was going to die from the same epidemic. While the narrative exemplifies standard hagiographical tropes in the literature about Muslim saints, and could easily be dismissed as lacking foundation, an examination of unrelated books in the Nasuhi library suggests that this story was grounded in reality. Muhammad Nasuhi, in his own hand, recorded the births and deaths of a number of his children on several pages affixed as a prologue to a massive work of Islamic tradition and jurisprudence, and we learn from these records that the daughter in question, Fatima, was born in 1705 and died in 1718, just months before her father. As a result, these discoveries allow us to see how hagiographical material was constructed out of the course of actual events.

Second, after a thorough examination of written production by the order's shaykhs, both before and after their accession to leadership in the order, we gain critical insights about how Sufi leaders developed the intellectual and educational background necessary to develop and serve the needs of the order's members. In this case, a thorough examination of the Nasuhi library has borne unexpectedly detailed fruit. One notable example is the great-grandson of the founder of the Nasuhi order, Şemsüddin Nasuhizade (d. 1834). Born in 1760, the collection includes a number of his personal notebooks, allowing us an unparalleled window into the personal reading and copying that a Sufi intellectual engaged in throughout his life.

Finally, the collection as a whole offers suggestive clues about how books and manuscripts played a critical role as historical characters in their own right, linking the Nasuhi shaykhs and their followers to a wider Ottoman world. Included in the Nasuhi collection are works that were given as gifts to various leaders of the order by both their followers and the leaders of other Sufi orders. In one case, a shaykh of the Mevlevi order in Tophane had one of his works copied in full and given to Muhammad Nasuhi as a personal gift. Despite extensive damage to the first half of the manuscript, the subsequent members of the order saved it as an important keepsake of their founder's relationships with other prominent religious figures of his time.

The research project continued into the next academic year under the aegis of a J. William Fulbright research grant, which has allowed me to continue working in Turkey through the summer of 2013, when I will begin to consolidate these findings into a second book project that will discuss the evolution of the Istanbul-based branches of the Halveti order from the 17th century up to the foundation of the Turkish Republic.

The funding for this project has led directly to a number of public presentations about its findings, starting with two

invited talks in Ankara in October of 2012, the first given at Bilkent University and entitled “The Practice of Microhistory in the Ottoman Context: The Case of the Karabâsî branch of the Halveti Sufi order in the 17th and 18th Century,” followed up by a second presentation the following day at the TOBB University of Economics and Technology, entitled “Sufism and Sufi Orders in the Ottoman Empire: the branches of the Halveti Sufi order.” Two months later, I gave a third invited talk at ARIT entitled “Sufi Books and Ottoman Microhistory: A Case Study of the Hazret-i Nasûhî Dergahı Library in Üsküdar,” a presentation which was subsequently reprised three days later for another audience at Köç University in Istanbul.

Finally, in a departure from the traditional academic routine, I was invited for a panel discussion on a Turkish television program, *Açık Deniz*, hosted by Turkish author Sadık Yalsızuçanlar, along with fellow guest Dr. Mehmet Rıhtım of Qafqaz University in Azerbaijan. The program aired on the Ülke TV channel in Istanbul, Turkey, January 19, 2013, and dealt with the topic of the Azerbaijani Sufi Yahya-yı Şirvani and the origins of the Ottoman Halveti Sufi order.

In sum, I view the project supported by this ARIT grant to have been spectacularly successful across the board, and likely to generate quality scholarship and publication into the future.

What is “Neo-” about Neo-Laicism? Property, Rights, and Religion among Turkish Armenians

Christopher Sheklian, Department of Anthropology, The University of Chicago



First of all, let me express my sincere gratitude for the research fellowship that I have used to conduct the first phase of my ethnographic fieldwork among Turkish Armenians in Istanbul. My project has been pushed along greatly in the last few months due to the ARIT grant. In an economic climate that has seen drastic reductions in research funding across the board, your continued support of primary research in Turkey

is greatly appreciated. This grant was perfect in preparing for a longer fieldwork period ahead, and I have made significant gains in my research over the past few months as an ARIT fellow.

An important aspect of my time in Istanbul was administrative. While much legwork had been done on previous “exploratory” fieldwork trips, the transition between an interested visitor and a fixture among various Armenian churches and groups within in Istanbul has been slow and difficult to measure. However, concomitant with the intangible “rapport” which Clifford Geertz made a mainstay of ethnographic fieldwork is the more mundane paperwork which in a modern bureaucratic society marks that rapport. By that standard, my two and a half months in Istanbul were effective: I received institutional affiliation with the Sociology Department at Boğaziçi University, solidified my working relationship with AGOS and the Hrant Dink Foundation, and received a letter of support from the Armenian Patriarchate of Istanbul. As I am currently applying for a long-term research visa, these documents and this support are the crucial, tangible markers of ethnographic rapport.

More directly important to the daily experience of fieldwork has been setting a schedule. During previous trips to Istanbul, I visited a number of the 36 functioning Armenian churches in the city, gaining a broad perspective on the Armenian community. I have subsequently developed a schedule which allows me to balance time between my two major field sites: the newspaper AGOS and the Armenian Church in Istanbul. I am fortunate to live in the Kurtuluş area of Istanbul, one of about three neighborhoods with a dense Armenian population. As a result, my neighborhood Church of Surp Vartanatz in Feriköy is one of the largest and most attended churches in the city. After attending Sunday services there, coffee hour with the choir and occasional larger meals have provided me with an important opportunity to meet church-going Armenians, to converse with them about their participation in the larger Armenian community, and to explore themes of church, community, and locality.

In addition, I attend and serve at Armenian liturgies on Mondays at the Surp Pırgıç Armenian Hospital and at the small church in Kuzguncuk on Wednesdays. Each of these churches provides important ethnographic opportunities. The church located on the 180-year-old hospital grounds demonstrates physically one of the connections/conundrums at the heart of my research, linked to the question of the vakıf, the “religious foundation” system which supports many Armenian buildings and institutions throughout the city. The church itself is a small building on the hospital campus, and while the church is administered and connected to the Armenian Patriarchate, the hospital is an independent vakıf, one of the largest in Istanbul, administered by a governing board which is not directly answerable to the Patriarchate. Thus, we see a physical expression of the difficulties in making any clear distinction between the “religious” and the “secular” in the life of the Armenian community of Istanbul. Moreover, the hospital is also a fairly active center for Armenian life in the city.

While the Feriköy church provides a glimpse into the most populated (and one of the more high-class) Armenian neighborhoods and the Surp Pırgıç church is the perfect venue to explore the relationship of the vakıfs to the traditional church

leadership, the small church Surp Krikor, in the Kuzguncuk neighborhood near Üsküdar is an interesting example of a “grassroots” parish. The church had not celebrated a regular liturgy for decades until just five years ago, when a group of people from the area undertook the renovation project. They worked with the Patriarchate to include the church in the weekly rotation of churches with liturgies. Now, every Wednesday, this vibrant little church celebrates the Armenian divine liturgy and has a meal afterward. In a city where ecclesiastical life is largely a top-down affair, the Kuzguncuk church demonstrates a different organizational possibility and gives a very different picture of the relationship between individuals, the church, and the community.

I hope my choice of these three as main sites and the contrasts I have sketched above will lead to fruitful comparative work as I continue my research. It is because of such settings and the people who populate them that I am well positioned to begin a series of formal interviews with various friends and informants in the Church community when I resume fieldwork under a Social Science Research Council grant. Beyond the individual churches, I have developed several important contacts at the Patriarchate itself, and I hope to volunteer on a regular basis at the administrative center of the Armenian Church in Istanbul. At least, however, directed formal interviews with those well-positioned churchmen at the Patriarchate should provide a telling perspective.

My other major field site is the newspaper *AGOS* and the associated Hrant Dink Foundation. On the more casual day of Friday (after the paper goes to press late Wednesday/early Thursday), I often spend the afternoon at the terrace cafe in the office chatting with journalists, editors, columnists, and volunteers. In addition to my own small (and growing) archive of the three major Armenian papers – *AGOS*, a Turkish-language weekly with an Armenian-language supplemental, and the four-page Armenian-language daily papers *Jamanak* and *Marmara* – I have received permission to work in the archives at *AGOS*.

There are two important aspects of this part of the project. First, I look to the papers generally with regard to questions about “print-capitalism” and “nationalism” most famously formulated by Benedict Anderson, and I hope to continue in a line of thinking which complicates this picture. Specifically, I will contribute by juxtaposing the newspaper qua written word with the Christian theological notion of Jesus Christ as Word of God or Divine Logos. There are several moments in the recent history of the community which most clearly speak to this connection, and not only is *AGOS* the archive but often also at the forefront of the discussion. Second, I will catalogue the three major Armenian papers in order to describe the way in which they support and call into existence the community at large. This has led not only to careful consideration of the way in which the papers are related to the Patriarchate and to Armenian Christianity broadly, but also to the more concrete fact of community organization, via examining daily columns and small “advertisements” for

community events. Thus, the papers afford me both additional ethnographic opportunities and the chance to explore the specifics of the way the newspapers support, create, sustain, and represent the Armenian community.

Finally, a recent project by the Hrant Dink Foundation has been of great help in developing my project’s third set of ethnographic considerations. In the wake of the promised return of confiscated vakıf property, this Foundation recently completed a project and published a book cataloging the properties of the vakıfs. This publication and conversations with those at the foundation who have worked on the project form the basis for the next phase of my research project. In addition to continued ethnographic fieldwork and formal interviews among the groups, people, organizations, and institutions mentioned thus far, an important aspect of my project is to explore the vakıf foundations. These properties provide a concrete legal example to the questions of institutional relation and community organization I am asking. Thus, using initial interviews with those at the Hrant Dink Foundation and their wonderful work, upon my return I will be prepared to get in touch with the administrative ends of a number of the vakıf foundations. I have selected the vakıfs such that both large and small, Protestant, Catholic, and Armenian Apostolic organizations are included. The ability to conduct this portion of my project is directly related to the work I have done the last few months in Istanbul using the ARIT Fellowship.

In sum, I could not have asked for a more perfect opportunity than a short-term grant from ARIT in order to begin all of these explorations and interviews, ethnographic as well as administrative work in Istanbul. I look forward to continuing my project, and eventually to turning the research conducted under the ARIT fellowship to both a completed dissertation and published work to be shared with ARIT.

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Andrew Goldman, Editor

Nancy Leinwand, Assistant

American Research Institute in Turkey

University of Pennsylvania Museum

3260 South Street

Philadelphia PA 19104-6324

(215) 898-3474

fax (215) 898-0657

leinwand@sas.upenn.edu



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