

ARIT Newsletter

American Research Institute in Turkey



Number 49, Spring 2010

LETTER FROM THE PRESIDENT

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As the new ARIT president, it's my great pleasure to introduce myself to the readers of the *ARIT Newsletter*. I'm Kevin Reinhart and I teach at Dartmouth College in the Hanover, NH metropolitan area. My connection to Turkey is affectual first and scholarly latterly. I've always been very fond of Turkey, where I have lived off and on since 1967, when I was a high school student in Ankara. I've also been very grateful to so many Turkish friends and colleagues over the years who have helped me in more ways that I can describe here.

My first scholarly contact with Turkey was for Arabic-language manuscript research—in the Topkapı, and the Süleymaniye right after the military coup of 1980. I worked with Arabic manuscripts off and on throughout the 80's and for nine months or so 1990. In the mid-1990s I received an SSRC "Mid-Career, Skills Enhancement" grant (also known as the "Retread Grant") and began research I had long wanted to do on 19th-century (the Ottoman 19th-century ends in 1924) Islamic religious thought. At that point I began Turkish in earnest (as earnest as teaching allows), and have since attended the Harvard-Koç Intensive Ottoman program. Learning a language in your 40s and 50s is utterly different from learning one in your 20s, I can tell you that! I remain primarily an Arabist. It is a terrific honor to be President of ARIT, and to have a chance to contribute directly to an organization that has been so helpful to me and my scholarship for well over the past 25 years.

I thought it would be helpful in the next several letters to introduce readers of the *ARIT Newsletter* to our patrons, as it were, one by one. We'll begin with the Center for American Overseas Research Centers, since I am just back from the CAORC meetings. CAORC is to ARIT what ARIT is to its individual members: a consortium of overseas research centers, including ARIT. We pay membership dues to CAORC, and in return we become eligible for CAORC grants from the Smithsonian and the Department of State. We also get to participate in CAORC programs such as the Critical Language Program that we were involved in for several years (which not only helped develop Turkish studies, but also yielded much-needed overhead funds. CAORC has helped to coordinate the digitizing and hosting of our library catalogue, as well as facilitated our subscription to JSTOR, and is providing us help to get ARTSTOR in the near future. Currently we are working with CAORC on a project to build a web index of many of Turkey's libraries and archives (called LALORC or Local Archives and Libraries of Overseas Research Centers at www.lalorc.org). In time, the index will show contact information and summarize the content of the collections—information sure to be of use to archeologists, humanists, and social scientists alike.

Perhaps most importantly, we have CAORC's advisory services and their 'representation' on our behalf on Capitol Hill and for various government agencies. CAORC has really stabilized the ORCs and put them on the U.S. government map—without our becoming an arm of American foreign policy. I've been involved with AIMS (North Africa), AIYS (Yemen), ARCE (Egypt) and ARIT for over 30 years now, and the transition has been a crucial transformation for our research centers, from constantly having to scrape for a yearly budget to now being able to reliably pursue our tasks and think calmly about our future. CAORC has had a great deal to do with that change and we are very grateful to it, and in particular to its director, Mary Ellen Lane. Let me add that during the recent CAORC meetings, it was a revelation to me to hear how often other ORCs mentioned ARIT as a model, as a place to which their own research took them and as a source for ideas and "best-practices." Such comments confirmed what I had long assumed about the excellence of Nancy, Tony and Elif, and it gave me a renewed appreciation for the work that Ken Sams put in with CAORC on our behalf over the years.

Our news since the last newsletter is mostly good. At our annual meeting in January we awarded approximately \$184,000 in grants to 14 U.S. based scholars. We easily received another ten first-rate projects that we would have liked to fund. A continuing concern, one exacerbated recently by the decision of some of our private donors to move to other projects, is our inability adequately to support excellent U.S. scholars who happen not to be American citizens. This is an ongoing issue which we need to address, for both archeology and socio-humanist scholarship.

Finally, in our January meeting the Directors agreed to propose to the Wider Church Ministries of Cleveland Ohio that ARIT become the custodian of the American Board archive. The American Board of Commissioners of Foreign Missions (ABM) in Istanbul is the repository for the records of Ottoman/Turkish missionary project originally begun by Americans in the 1830s. As the project evolved, the representatives in Istanbul and Boston self-consciously began emulating the practices of American business and required regular reports from the various schools and outposts flung across Eastern Europe and Anatolia about local conditions, events in surrounding villages, the societies of those whom they taught and those around them, and their about interactions with local representatives of the Ottoman/Turkish governments. They compiled an archive of photographs and a good collection of relevant books. It should be obvious to the *Newsletter's* readers what a trove this could be for social history, political history, historical anthropology, and even the historiography of archeology. All these records have

been cataloged preliminarily by the devoted work of the ABM representatives in Turkey and especially the current librarian, Brian Johnson. If accepted, our proposal would be to archive and preserve the collection and to make it available to scholars in Turkey, and, digitally, around the world. We will seek grant support for these activities if/when we are given ownership of the collection. We are not, alas, the only institution competing for these records, but we are so far the only American institution who would make them easily available in Turkey and to Turks, Eastern Europeans, and those from the Eastern Mediterranean region, not to mention Americans and other foreigners doing research in Istanbul. We welcome suggestions from readers on how we might further strengthen our case for the American Board collection, and how best to pursue funding for our long-term goals with the archive.

Please do contact me with suggestions and comments. I'll close with thanks to all of the institutions whose membership constitutes ARIT, to all of the delegates who govern ARIT and above all to the staff who, together with their colleagues, make ARIT so effective—Nancy in Philadelphia, Tony in Istanbul, and Elif in Ankara.

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ARIT-ISTANBUL BRANCH NEWS

ISTANBUL BRANCH NEWS

ARIT Istanbul has had an active and fruitful spring. The **hostel** has been full for much of the time, and is already largely booked up into the early fall. In addition to our regular clientele, which includes many scholars who look on ARIT as their Istanbul home and come back on a regular basis, this spring we have also had the pleasure of hosting a series of young Bulgarian scholars with PhD research grants from the American Research Center in Sofia. They have added to the vibrancy of life at the Institute, and we hope to continue and enlarge upon this exchange in coming years.

We continue to look for **larger and more centrally-located quarters** to house the Institute. While numerous acceptable locations have been investigated, we still have not settled on one as ideal. The search will continue during the summer and we hope to be able to announce a move in the fall. Even as we prepare to move, however,

basic upkeep and improvements have to be carried out here, and recent months have seen the addition of new furniture and a large TV, new library shelves, a paint job and significant improvements to the heating system.

The following **lectures** were delivered at the ARIT-Istanbul Institute during the winter and early spring:

Dr. Paul Kimball (Bilkent University) “Urban History and the Cult of the Saints: the Transfer of Sacred Relics to Early Byzantine Constantinople (350-450 CE)”

Joshua White (Phd Candidate, History Department, University of Michigan) “Disobedient Corsairs and Illegal Captives in the Early Modern Ottoman Adriatic”

Mariya Kiprovska (ARIT Mellon Fellow, History Department, Bilkent University) “(Trans)forming the Ottoman Borderland: the Mihaloğlu Family’s Authority Examined through the Management of its Waqf Possessions and its Architectural Legacy”

Dr. Buket Kitapçı-Bayrı (History Departments, Paris 1-Sorbonne & Boğaziçi University) “Who was Kafir? Who was Rum? Fluid Identities in the Lands of Rum”

Dr. Koray Şevki Durak (History Department, Boğaziçi University) “Byzantine and Islamic Trade: New Sources and New Questions”

Dr. Tijana Krstic (Pennsylvania State University and Central European University) “A Mediterranean Network: Spanish Moriscos in the Ottoman Empire and Beyond, 1570s-1640s.”

All lectures were held on Monday nights at 6:30 p.m. in the H. Kenneth Snipes Byzantine Studies Collection room, followed by receptions held one floor below in the main library room. Attendance at lectures varied from a low of 15 to a high of about 50 persons. The audience was usually a combination of residents, visiting scholars from other institutes, academics from local institutions and, depending on the apparent accessibility of the topic, a smattering of our Friends of ARIT membership.

The prestigious **Hanfmann and Mellink awards** for research by Turkish scholars in the fields of Anatolian archaeology and related disciplines were announced in the early spring. Following the recommendations of a jury set up by the Dernek, ARIT announced the following winners:

Dr. Suna Çağaptay (Faculty of Architecture, Bahçeşehir University) “Behind the Façades: Reading Buildings for a Mixed Cultural Past in Medieval Anatolia”

Ms. Hülya Çalışkan Akgül (East Anatolia and Eurasia Research Center, Van University) “End of the 4th and Beginning of the 3rd Millennium BC ‘Anatolian Red-Black Burnished Ware’ and Central Anatolian Relations”

Dr. Elif Keser-Kayaalp (Senior Fellow, Research Center for Anatolian Studies of Koç University) “Medieval Church Architecture of the Syrian Orthodox in South-eastern Turkey”

Dr. Özlem Sert-Sandfuchs (History Department, Hacettepe University) “The Ottoman City at the Level of the Individual: 16th Century Rodosto (Tekirdağ)”

Mr. Özgür Turak (Social Sciences Institute, Classical Archaeology, Istanbul University) “Roman Sarcophagi from Pamphylia and Workshop Problems”

The annual **Dernek Fellowships** to support Turkish scholars’ research in Turkey were also awarded this spring. This Fellowship Committee consisted of **Professor Günay Kut** (Boğaziçi University), **Professor**

Zafer Toprak (Boğaziçi University), and **Professor İnci Delemen** (Istanbul University). The following applications were funded at the post-doctoral level:

Dr. Zeynep Eres (Restoration Department, Faculty of Architecture, Istanbul Technical University) “The Conservation of Traditional Rural Architecture in the Istranca Mountains Region of Thrace”

Dr. Hande Tekdemir (Department of Western Languages and Literatures, Bosphorus University) “A Comparative Framework for the Study of Literary Texts on Istanbul

And the following at the doctoral level:

Ms. Ayşe Bölükbaşı (History of Architecture, Istanbul Technical University) “16th-Century Ottoman Halveti Tekkes”

Mr. Erkan Fidan (Anatolian Archaeology Department, Istanbul University) “Situating the Early Bronze Age Architecture of Küllüoba in the Western Anatolian and Aegean Worlds”

Ms. Burcu Kırmızı (Archaeometry Department, Middle East Technical University) “Material Characterization of 13th Century Glazed Ceramics from Kuşadası-Kadıkalesi/Anaa”

Ms. Fatma Özden Mercan (History Department, Bilkent University) “A Unity in Cultural Diversity? Ottoman-Genoese Relations in Chios, Galata and Caffa”

ARIT been fortunate the past two years to have the services of **Buket Kitapçı-Bayrı as a librarian** who is competent in all of the major languages of our collection – English, Turkish, Greek and Ottoman. This spring Buket successfully completed her PhD thesis “Martyrs and Dervishes as Witnesses: the Transformation of Byzantine Identity in the Lands of Rum” and defended it before a joint Boğaziçi–Sorbonne jury. She will be leaving us in the early summer to look for an academic job - we wish her all the best!

The **ARIT library** continues to thrive thanks to invaluable donations from generous scholars in the field. Two important contributions to the collection came in this past winter. One was from **William Tobin**, whose donation of close to 500 books in Ottoman history, mostly Turkish publications from before the 1980’s, will be an invaluable addition. The other was a large and eclectic selection of monographs, mainly in architectural and art history, from **Professor Lucienne Şenocak** of Koç University, a long time friend of the Institute and an active member of the FARIT board.

In addition ARIT extends a warm thanks to the following individuals and institutions for their recent donations:

Butros Abu-Manneh, Aygöl Ağır, Cem Behar, Burak Çetintaş, Owen Doonan, Kim Fortuny, John Freely, Buket Kitapçı Bayrı, Peter Kuniholm, Heath Lowry, Özlem Sert, Frances Trix, The American Board, Bahçeşehir University, Novartis, and the Istanbul Belediye.

I am grateful to all who have donated to the ARIT collection now and in the past, and who have made it into an invaluable research tool both for visiting fellows and for local scholars. I ask that you continue to keep us in mind when disposing of duplicates, or thinning out or closing out your collections. Remember that **ARIT can help reduce the cost of postage in sending the books here, and that I will be happy to pass on duplicates to other libraries here of your choice.**

ISTANBUL FRIENDS OF ARIT NEWS

The Friends celebrated the beginning of 2010 by organizing for the first time a winter open house in late February. Some 60 persons showed up for the event, including many newcomers. It was a good way to kick off what proved to be an exciting and varied new season. The first tour of the season was a new Istanbul itinerary with **Claire Karaz**. She led people on foot around three of Sinan's major works, from the **Şehzadebaşı Mosque to the Suleymaniye Complex** and down through the markets to end up at the **Rustem Paşa Mosque** with its superb tiles.

This was followed in early April by ARIT's first (and long overdue) **trip to Bosnia**. It was a quick weekend trip, but there was still time to fit a lot in, beginning with a half day tour of the city of **Sarajevo**, then by bus to **Mostar** for a few hours strolling and lunch near the Tekke at the source of the Buna river, and finally a late afternoon visit to Visegrad and the bridge on the River Drina. The last morning was spent in the well preserved town of **Travnik** with its rich Ottoman past.

Later in April the Friends were privileged to be taken by **Çiğdem Maner** (Koç University) to some of the lesser-known churches of the **Tur Abdin area**. Basing themselves in Midyat, rather than Mardin, the group began with a tour of the town, then visited the **church at Hah (Anıtlar)** before spending a good half day at **Hasankeyf**. The next morning began with a tour of **Mor Gabriel, site of the Patriarchate**, and then to **Mor Evgin and Mor Jakup**. After a delicious lunch in Nusaybin, the group proceeded on to the fascinating ruins of the Roman garrison town at Dara, and finally ended up in the late afternoon with a brief tour of **Mardin** before catching their flight back to Istanbul.

In mid-May, when spring was at its height and the forest at its greenest, the Friends did a **tour of the Ottoman waterworks and settlements in the Belgrade forest**. Led by **Gencer Emiroğlu**, who pioneered this itinerary, the tour focused on the waterworks from the 18th century, the Taksim system, which comprises four reservoirs, a pool and an aqueduct, all of which can be visited in a 4-5 hour stroll along dirt paths in the woods and are marked with splendid Ottoman inscriptions. The tour ended with an exploration of the remains of the original forest settlement, from which it gets its name, followed by lunch in a simple rustic restaurant.

Finally, in late May, **Scott Redford** of Koç University's Research Center for Anatolian Civilizations took the Friends to another of his off-the-beaten-track Anatolian discoveries, the lush green, rural **township of Niksar**, the principal city of the Danishmendids in the 11th and 12th centuries, and thus strewn with some of the earliest Turkish monuments in Anatolia. The town and people of Niksar, with a lovely new hotel and splendid meals, were certainly a highlight of the tour, though also visited on the way was one of FARIT's perennial favorites, the great **Ottoman provincial capital of Amasya**, with its fascinating monuments, spectacular riverside location and dominating Pontic tombs.

The **Steering Committee of the Friends has set itself ambitious fundraising goals for 2010**, hoping to raise extra funds to cover the cost of more than one fellowship for non-U.S. scholars this coming year. With the success of the trips listed above, we are hopeful that this goal will be met.

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ARIT-ANKARA BRANCH NEWS

ANKARA BRANCH NEWS

Changes to government regulations on archaeological research in Turkey currently engage the Institute here in Ankara. With the approach of the summer archaeological field season, this spring was particularly eventful as the General Directorate for Cultural Property and Museums in the Ministry of Culture and Tourism issued new regulations that oblige a Turkish citizen holding a Ph.D. in archaeology or art history to act as assistant director at each foreign excavation. In addition, many foreign excavations in Turkey are still adjusting to this season's new obligations, including a compulsory four-month long field season for foreign projects and a requirement that all publications appear in both Turkish and a second language.

The new regulations for foreign projects occupied a notable place among the topics discussed at the **32nd International Symposium of Excavations, Surveys and Archaeometry**, this year held in Istanbul between the 24th and the 28th of May. A large number of archaeologists did nevertheless manage to adjust to the changes this spring and are expected to begin their season of excavation this summer.

Although these new regulations kept the Ankara office particularly busy this spring, the usual matters and events remained central to the focus of ARIT-Ankara. **As always, lectures sponsored by ARIT and the Friends of ARIT** pull together members of the foreign and academic communities in Ankara. Although most lectures are sponsored by the Friends of ARIT and take place at the ARIT office, additional spring lectures are co-sponsored by ARIT with the Turkish American Association (TAA).

Three lectures took place at the TAA as part of the 30th Annual Lecture Series in Art and Archaeology of Turkey. The TAA generously provided a large lecture hall that hosted **Professor Nick Cahill** (University of Wisconsin, Madison), who presented his work at Sardis in a lecture entitled "Old Problems and New Prospects at Sardis," as well as **Dr. Rana Özbal** from Istanbul, who talked about her intensive analysis of Tell Kurdu in "Life in a Residential Neighborhood 8 000 Years Ago: Tell Kurdu (Hatay) in the Amuq C Phase," and **Dr. Numan Tuna** (Middle East Technical University), who discussed his work at "The Archaic and Classical Settlement at Burgaz" on the Datça peninsula in southwest Turkey.

Two recipients of the **W.D.E. Coulson & Toni Cross Aegean Exchange Fellowships**, **Nilgün Elam** (Instruc-

tor, Anadolu University) and **Ahmet Erdem Tozoğlu** (Ph.D. candidate in Architectural History, Middle East Technical University), are be traveling to Greece in 2010. Through the summer, Dr. Elam will be at Thessaloniki to carry out her project, "The History of Byzantine Side of Pamphylia (During 6th – 9th Centuries) and Its Environment in the Light of Saint Lives." Mr. Tozoğlu will also spend the fall at Thessaloniki and numerous different areas in Thrace for his research project, "Transformations of Ottoman Balkan Cities at the End of the 19th Century: Rumeli Railway Project as an Agent of Change."

The hostel often gets fully occupied in late spring and over summer, when students and scholars visit the General Directorate, use the library resources in ARIT and elsewhere in the city or pass through Ankara on their way to various regions of Anatolia for research. **This spring the hostel hosted researchers from a wide range of locations in Turkey and the US, as well as other countries.** Visitors from the US originated from Texas, Arizona, Massachusetts, Pennsylvania, Virginia, and Chicago, IL, as well as from countries outside of Turkey including Israel, Palestine, and France.

The collection in the **Toni M. Cross Library** is continuing to grow following the substantial contribution provided by the **Machteld J. Mellink donations**. Our librarian, **Özlem Eser**, is almost done with the task of incorporating the Mellink donations into the ARIT collection. We are also almost ready with the second large shipment of duplicates to the **Anadolu University at Eskişehir**, from where Miss Mellink had received an Honorary Doctorate in archaeology. We also sent a small shipment of extra journals and books to the museum and institute currently under construction and preparation at Elmalı on the Taurus near Antalya, where Miss Mellink had spent many years carrying out archaeological research.

We are grateful to the individuals and institutions who have greatly contributed to ARIT's library with their generous donations. Some of these individuals and institutions include: **Bahçeşehir University, Türk Eskiçağ Bilimleri Enstitüsü, Fadime Baltacıoğlu, Hatçe Baltacıoğlu, Peter Kuniholm, University of Pennsylvania, American School of Classical Studies, Şükran Sevimli, Suna Güven, Suna & İnan Kırac Akdeniz Medeniyetleri Araştırma Enstitüsü, Asuman Türkmenoğlu, Tuğba Tanyeri Erdemir, Elif Denel, Necmi Karul, Jean Turfa, and the American Research Center in Sofia.** We greatly depend on these donations, as they significantly enhance our library and contribute to sustain ARIT as an important research center in Ankara.

Lectures sponsored by the Friends in the winter and the spring of 2010 covered a wide range of fascinating topics. **Matthew Harpster** (East Mediterranean University) presented the founding years of the Institute of Nautical Archaeology (INA) at Bodrum in his lecture, “The Institute of Nautical Archaeology in Turkey and Cyprus: 36 Years of History.”

During a very enjoyable evening at the Residence of U.S. Ambassador James Jeffrey, **Ms. Özden Toker**, the daughter of the second President of Turkey, İsmet İnönü, shared stories about her father and Atatürk from her childhood at the Pink House (Pembe Köşk) during the early years of the Turkish Republic.

Tuğba Tanyeri, the Director of Science and Technology Museum at Middle East Technical University (Middle East Technical University), presented a lecture on the Iron Age Urartian art, entitled “How ‘Urartian’ are the Ivories from the Urartian Kingdom?”

James Osborne, a Ph.D. Candidate at the Department of Near Eastern Languages and Civilizations at Harvard University and a Fulbright Fellow in Ankara, presented developments in his doctorate research on the Iron Age political dynamics and landscape on the Amuq plain at Antakya in “Ancient Conceptions of Political Territory: A View from the Iron Age Kingdom of Patina.”

Finally, **Geoffrey Summers** (METU) presented recent archaeological developments at his site in his lecture “Destruction of the Iron Age Capital on Kerkenes Dağ”, given as a preview for the trip which the Friends are planning to the Yozgat area for early in the fall of 2010.

In addition to the lectures, the Friends initiated another event that will likely recur annually, following the success of the first **Movie Night at the Ambassador’s Residence** in December of 2009. The story of Theresa Goell in the documentary *Queen of the Mountain* had enthralled the audience, especially with the appearance of Toni Cross, the late director of ARIT-Ankara and a friend to many of the viewers. This event was followed in May (also at the Ambassador’s Residence) by a documentary on the Hellenistic and Roman city of Sagalassos at Isparta, entitled *Sagalassos: The Forgotten City*. **Lut Vandepuit**, the Director of the British Institute in Ankara (BIA) and a specialist of Roman archaeology, kindly joined this event and answered many questions at the end of this documentary, one which described the project where she had

spent over a decade as a member of the archaeological team under the directorship of Marc Waelkens from the Belgian Katholieke Universiteit, Leuven.

Another fun event that takes place sponsored by the Friends at the Ambassador’s Residence is the **Antiques Road Show**. Ankara antiques specialists **Abdülkadir Ersoy** (carpets/kilims), **Özcan İzmirlier** (jewelry/silver/Ottoman inscriptions), **Alper Yurdemi** (embroidery) and **Fatma Tuna** (painting/tiles/china) provided insight into the worth of the treasures owned by almost forty Friends on a lively Sunday afternoon in the spring.

The most bitter-sweet event of this spring was the **Annual Dinner at the Ambassador’s Residence**, where the Friends celebrated **Kenneth Sams’** seventeen years as the president of ARIT. Professor Sams (University of North Carolina, Chapel Hill) gave a vivacious and insightful lecture before the dinner on over a century of American archaeology in Turkey, the history of ARIT and his initial experiences at Gordion as an archaeologist, before and after he took on the directorship of the excavation project. To express their gratitude for the services and guidance of Professor Sams, which had lasted for decades, far beyond the years of his presidency at ARIT, the Friends presented him with a plaque holding the sword of Alexander and the inscription: “Unlike Alexander the Great – who needed a sword to cut the Gordion knot, you patiently untangled it in your years unraveling the mysteries of Midas’ Kingdom! Çok teşekkürler” (Many thanks). Although no longer the President of ARIT, Professor Sams remains an indispensable member of the Ankara ARIT and FARIT communities.

As such, the **last day-trip of the spring took place in June at Gordion**, with the participation of many members from the Friends community. An earlier successful day-trip consisted of a **walking tour of Early Republican Architecture in Ankara** under the guidance of **Elvan Altan Ergut**, who is a specialist architectural historian in Ankara. **Scott Redford**, the Director of the Koç University Research Center for Anatolian Civilizations, led a **tour to Antalya and Alanya** on the President’s Day weekend, where the Friends visited many Late Antique and Medieval remains while they enjoyed the sunshine of the Mediterranean shore, certainly a pleasing alternative to the cold in Ankara during month of February. The last long spring trip took place near Salihli in the west, where **Nick Cahill**, the director of the Sardis excavations, exposed the Friends to the recently solved mysteries of the **Lydians and Lydian architecture at Sardis**.

Finally, the Friends are saddened by the departure this spring of **Linda Adcock**, who had been an avid Friend and member of the Steering Committee for four years. As a Life Member, however, she promises to keep up with the activities of the Friends and come back to Turkey for our uniquely adventurous and instructive trips. We are all grateful for all her wisdom and lively contribution to the activities of the Friends of ARIT in Ankara.

NOTICE FOR BOOK DONATIONS:

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NORTH AMERICAN FRIENDS OF ARIT CONTRIBUTIONS 2009-2010

ARIT National Endowment for the Humanities Endowment Challenge Grant Update

Thanks to the generosity of loyal donors and the legacy of Machteld J. Mellink, ARIT is on its way to meeting its challenge fund goal and earning the National Endowment for the Humanities' matching grant of \$550,000 that was awarded to ARIT in 2007.

ARIT deeply appreciates the generosity of our friends and donors. Your contributions not only support the mission of the Institute to foster research and exchanges in Turkey, but now also will help build ARIT's future through the NEH endowment challenge fund.

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ARIT THANKS OUR LOYAL DONORS FOR THEIR CONTRIBUTION TO ARIT PROGRAMS AND OPERATIONS IN SUPPORT OF RESEARCH AND EXCHANGES IN TURKEY

REPORT ON ARIT FELLOWSHIP

Professor Sarah Bassett, History of Art, Indiana University, ARIT - U.S. Department of State, Educational and Cultural Affairs fellow, 2009, *Late Antique Honorific Sculpture in Constantinople*

Honorific sculpture – the free-standing, full-length portraits of prominent citizens dedicated as testament to public gratitude towards and esteem for individuals who had performed acts of civic benefaction – was commonplace in the cities of the Roman Empire from the 2nd through 6th centuries AD. Whole populations of sculptured worthies crowded the fora, streets, and public gathering places of cities such as Rome, Carthage, Antioch and Ephesus.

Although a relative latecomer to the urban scene, Constantinople was no exception to this rule. From its foundation in the 4th century by Constantine the Great through the 6th-century reign of Justinian, emperors and imperial officials participated in the traditions of honorific sculptured dedication by erecting images of emperors, their wives, family members, and high ranking imperial officials in the great public spaces of the capital. By the early 6th century this sculptured population appears to have numbered somewhere between 80 and 100 pieces distributed in such major venues as the Augusteion and the great imperial fora of Constantine, Theodosios and Arkadios.

These monumental public displays have long since disappeared. The slowing of sculptural production and dedication by the end of the 6th century, together with sporadic destruction resulting from such natural and man-made disasters as fires and earthquakes, gradually reduced their numbers over the course of the early middle ages. Later, this piecemeal attrition gave way to systematic, wholesale destruction as war replaced accident and imperial cupidity. Two cataclysmic events altered the city and with it the displays of honorific statuary: the 1204 sack of Constantinople by the army of the Fourth Crusade and the capital's fall to the Ottoman Turks in 1453. The havoc wrought by these great sacks saw the virtual obliteration of the Constantinopolitan sculptured population. Some statues, such as the colossal bronze portrait now in Barletta, Italy, were carried away as spoils. Others were toppled and hauled to the lime kilns or left abandoned in the streets of the capital.

A handful of Constantinopolitan honorific sculpture survives, and a body of material has emerged in Istanbul itself, the result of accidental discovery during modern building campaigns or, to a far lesser extent, systematic archaeological excavation. No direct, systematic study

of the sculpture as a discreet group has ever been made. Photographic documentation of the material has been poor, with the result that iconographic details of dress and pose have not been readily understandable, while questions of technique and style have been unapproachable.

Receipt of an ARIT fellowship permitted me the opportunity to study the remains of free-standing honorific sculpture and related pieces in the Istanbul Archaeological Museum (IAM). Approximately 20 statues or statue fragments depicting what appear to be emperors or high ranking imperial magistrates survive in the IAM, together with six portraits of late antique philosophers or evangelists and a group of inscribed bases, among them two monumental bases dedicated to the sixth-century charioteer, Porphyrius. This sculpture will form the nucleus of a study on installations of public sculpture in the late antique city of Constantinople.

My immediate research purpose was the examination and documentation of the sculptured remains in the IAM. Physical autopsy of this material resolved many of my questions. In the four torso fragments available for study, subjects sported a range of dress: the traditional toga that was a mainstay of official and imperial dress in the early and high empire; the updated late Roman version of the toga; and the chlamys. These garments described their subjects as high officials or emperors.

In the photographic record these torsos appear to have rigidly frontal poses. However, this is not the case, as all demonstrate emphatic torsion upon actual viewing. Since the backs of the sculptures remain un-worked, it is clear that the figures were placed either in niches or against walls, thus guaranteeing a single frontal view point for their subject. With necks slightly turned and the backs of their subjects' heads un-worked, a group of disembodied portrait heads showed similar treatment.

Finally it was possible to examine sculpturing techniques. These showed a full range of sophisticated workmanship that included subtle planar modeling, delicate facial finishes, bold drilling techniques, and elegant polishes.

New insights also emerged, particularly about the sense of the material. In addition to marble, a distinctive mottled alabaster was used in this sculptured production. To the best of my knowledge this material is not known as a medium for the production of honorific sculpture in other urban contexts.

This first-hand examination of the Constantinopolitan material allowed me to accomplish my immediate goal of observing the visual properties of the sculpture. In so do-

ing it has given me a solid foundation on which to build a larger study of this material. I have taken the first steps towards that study by presenting a paper, "Late Antique Honorific Sculpture in Constantinople," at the conference "Using Images in Late Antiquity: Identity, Commemoration, and Response" at the Danish Academy in Rome in January 2010. I now intend to write a book examining purpose-made public sculpture in Constantinople from the 4th through the 6th centuries within which the study of honorific sculpture will occupy pride of place. This decision is a direct result of the opportunity afforded by the ARIT fellowship, through which it became clear that there is as yet a great deal to be said about this material.

Ms. Susan Rottmann, Anthropology, University of Wisconsin, ARIT - U.S. Department of State, Educational and Cultural Affairs fellow, 2009, *The Predicaments of Reciprocity at 'Home' for German-Turkish Return Migrants*

In my dissertation project, I looked at forms of reciprocity as empirical arenas for viewing the enactment and contestation of ethno-national identifications. Specifically, I looked at reciprocity in different locations and contexts to see how returnees may deal with confrontations surrounding their ethno-national identities (i.e. their belonging to a perceived cultural, genealogical, historical, and political group). In addition to an empirical contribution to research with return migrants, by focusing on multiple sites and reciprocal connections, I planned to show that ethno-national identity was contextual and variable. In the first stage of my research (2008-2009), I worked with three communities in northwestern Turkey, in Istanbul, Bigadic and Altınoluk (Balıkesir).

When began the research, I thought that my most interesting findings would concern how the ethno-national identities of German-Turkish returnees are displayed and recognized after their return. My research findings confirmed this expectation, although the emphasis of the project has shifted slightly in the course of the work. My research questions were: *How do reciprocal but hierarchical relations of support and obligation to relatives, the German-Turkish community, and the Turkish state change as return migrants move between geographically and symbolically different 'homes'? How might migrants move between several different (and possibly contradictory) ethno-national categorizations as they search for inclusion in different places? In a context of increasing concern over ethno-national identities in Europe, what do such categorizations teach us about ethno-nationalism for German-Turks and potentially for other migrants?*

With funding from the American Research Institute in Turkey, I completed four additional months of dissertation research, carrying out follow-up interviews with forty German-Turkish return migrants. The follow-up interviews allowed me to confirm and enhance my initial findings. I viewed interactions during Ramazan Bayramı (Ramadan/Eid ul-Fitr), Kurban Bayramı (Sacrifice/Eid ul-Adha) and other family events and gatherings for a second time. I was able to determine which initial observations were diagnostic of actual relationships and experiences, and which were simply one-time occurrences. For example, I found that the labels for ethno-national identities (such as *Almancı* or *Avrupalı*) for some people were representative of recurring practices, not rare events. In addition, since anthropological interview questions develop gradually during the course of fieldwork, the follow-up visits allowed me to ask questions of interviewees that I did not (and could not) ask in the initial months of the project; particularly I began asking more questions about the meaning of being Europeanized and Westernized after I realized that these terms were coming up in conversation. I also allowed interviewees an opportunity to comment upon my preliminary research findings and to clarify statements that they made during initial interviews.

Interviewing migrants, collecting their life stories, and observing everyday interactions, allowed me to examine how German-Turks navigate belonging in families, communities, and nations after returning "home." As I anticipated, I found many interesting moments of labeling of ethno-national identity, and I believe that my project will make a contribution to the theory of return migration and reciprocity. However, I found that the project could make additional contributions to anthropological theory and our understanding of Turkish society by expanding its focus. Rather than a narrow focus on reciprocity as I initially planned, a wider view into moral obligation in diverse domains (family, religious community, neighborhood and concerning the nation), opened up more complexities and understandings both in terms of ethno-nationalism, but also in terms of class and Muslim identity. By focusing on moral obligation, I could look at multiple domains at once, and the inter-connections between them came to the fore.

For example, I observed conflicts between women and their mother-in-laws in terms of care, and I noticed that daughter-in-laws were often said to be "Germanized" and "crazy" from having spent time in Germany. In addition, I found that their refusal to care for their mother-in-laws led to their being shunned on the Muslim holidays. This indicated that their ethnic identity, their identities as Muslims, and their roles within their families, were all in

question. By not fulfilling their moral obligations, these women are negatively labeled as crazy and there are both ethno-national and religious implications. As I begin to write-up the research in the coming weeks, I will be analyzing similar such interactions that I recorded in my field notes and that arose during interviews and conversations with German-Turks.

For theoretical analysis, I will still draw from existing research with return migrants, reciprocity, and ethno-nationalism. In addition, however, I have been reading Paul Ricoeur, Michel Foucault and recent work by Judith Butler in order to enhance my understanding of the nuances of moral obligation. Currently I am reviewing my fieldnotes for places where I can see how German-Turks are invited to recognize what is “considered to be good” and “imposed as obligatory” (Ricoeur 1992: 170), and how they (at times) resist these subjectifications after they return.

Coming to an understanding moral obligation includes analyzing expectations of German-Turk’s roles within their families (caring for relatives and educating children), understanding the role of money within families, and investigating the appropriate behavior of wives and husbands, and of women more generally (including notions of closeness between husband and wife, women’s behavior, and dress). It also involves analyzing how being a “good Muslim” (such as by going to religious discussion meetings or wearing a headscarf), and being a “good “secular”” person (for example, defending Atatürk, drinking alcohol, and not wearing a headscarf) is part of belonging in neighborhood and religious communities, and ultimately the nation. Finally, it involves analyzing how German-Turks are incited to be good citizens in Turkey by being good students (being respectful and obedient), being good neighbors (not displaying wealth, sharing and being social and friendly), and by fearing the law. In addition, I will consider how moral obligation towards communities in Turkey was understood by German-Turks before they returned to Turkey (primarily as financial obligation), and how morality figured in to their decisions to return to Turkey (for many, the “morality” of life in Turkey was an important reason).

I also plan to analyze the “technologies of the self” and “care of the self” (Foucault 1994: 89) that German-Turks undertake in order to achieve ethical aims and to fulfill their duties as sons and daughters, marriage partners, parents, Muslims, and citizens. This includes undertaking education for themselves and their children, an increased emphasis on taking care of one’s health, building German-style houses and managing their houses and gardens, refigured understandings of being a good citizen and neighbor (such as cleaning the streets, refraining from littering, and voting), and active participation in cosmopolitan, transnational social networks and German-Turkish communities.

My study indicates that the German-Turks are a group that has come to represent the potential socio-cultural redefinition of Turkey and Europe signified by Turkey’s pending EU membership. My dissertation research represents an important contribution to our understanding of this group. In addition, the research will make contributions to anthropological scholarship on return migration, moral obligation, reciprocity, and ethno-national identity.

Recently I was invited to present a paper based on my research at a conference at the University of Copenhagen in March, 2010. The conference was entitled: *Emerging Fault Lines and New Public Spheres - Political Alliances and Identity Formations in Contemporary Turkey*. My paper title was: ‘*She saw that type of thing in Germany, so she does not know that it is wrong: Negotiating the Meaning of Europe in Secular and Islamic Sections of Turkish Society*. In this paper, I explore how German-Turkish return migrants confront Islamist and secularist ideologies as they navigate belonging in Turkey. I argued that experience in Europe and the perception that returnees have become “Europeanized” can be both negative and positive for returnees in different contexts as they negotiate the religious and secular fault lines in Turkey.

I am also planning to participate in a panel on return migration entitled *Diasporic ‘Return’ and Belonging: Tracing Circuits of Repatriation* at the American Anthropological Association meetings in November 2010. That paper is titled: *Negotiating Belonging at ‘Home:’ Ethno-National Identities and Transnationalism for German-Turkish Return Migrants*. I am grateful to ARIT for their support of this research. The papers I mention here would not have been possible without the research assistance that I received from ARIT.

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