

Turkish Area Studies *Review*

Bulletin of the Turkish Area Study Group

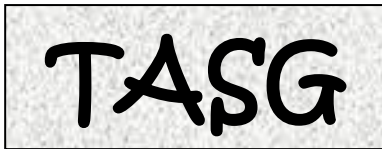


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Spring Symposium 2011

and

Annual General Meeting

Emmanuel College Cambridge

Saturday 7 May 2011

10.00 am to 4.30 pm

Details enclosed. Please act now!

The Website

The website address: www.tasg.org.uk

The email attached to it: info@tasg.org.uk



Editorial

Turkey continues to assert her political and economic outreach in the Middle East and Central Asia while her long-standing aspirations in Europe are, at best, 'on hold'. Increasingly, Turks feel spurned by the European Union while the Arab world, ignored for decades after the Ottoman collapse, now turns to them with hopeful anticipation. Turkish contractors operate from Kazakhstan to North Africa: some of these were withdrawn recently from violence in Libya with impressive efficiency. Turkey's current cool relations with Israel may be welcomed on the Middle Eastern street but some in the United States are far from happy with Ankara's distancing itself from Washington's 'best friend' in the Middle East (Israel) while cosyng up to America's main foe (Iran).

In this issue of the *Review* we focus on such developments in articles by William Hale and Richard Sakwa, while Clement Dodd identifies trends in the seemingly unresolvable case of Cyprus. As usual we also offer a range of items on aspects of the arts and of Turkish history. We welcome back Gülsin Onay who was interviewed about Adnan Saygun, the great Turkish composer in *Review*, No 11. Now Gülsin recounts more about her famous music teacher. Another return visitor is Belma Baskett who, for a number of years, edited this publication, for which she now contributes a piece on female writers. Meanwhile the Turkish stage figures in an account of the Naum Theatre by Emre Aracı. Then, for something completely different, we have reflections on civil engineering in Turkey from Ray Ham. In addition we have our regular coverage of current events (Ayşe Furlonger) and publications (Arın Bayraktaroğlu).

UNESCO has proclaimed 2011 to be the Year of Evliya Çelebi who was born 400 years ago. We contribute to the celebrations of his life and his *Seyahatname* ('Book of Travels') with an article by Gerald Maclean on a recent trek following Çelebi's route in western Anatolia.

The Turkish Area Study Group is very concerned about BBC plans to curtail Turkish-language broadcasting. This *Review* includes a letter, prepared for the Group by Malcolm Wagstaff, and the response to it. We wonder about cuts in Turkish transmissions when we hear about BBC plans for a documentary, to be aired ahead of elections in Turkey in June, which will focus on the country's growing political and economic power – and international weight.

Members of the Turkish Area Studies Group were stunned recently to learn of the death of John Martin, long-time Chair of the Group. We were totally unprepared for his loss. John had been central to the development of TASG – and its *Review* for many years. We have more to say about him later in this issue.

Brian Beeley
Editorial Coordinator

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Noteworthy Events

by Ayşe Furlonger

OPERA

Ferzan Özpetek to Open Teatro del Maggio Musicale Fiorentino Festival with Verdi's *Aida*

The 74th edition of the Teatro del Maggio Musicale Fiorentino Festival will open its doors on 28 April 2011 with Giuseppe Verdi's *Aida* directed by Ferzan Özpetek. The conductor will be Zubin Mehta, the part of Aida will be sung by Hui He and Maria Jose Siri, the king by Roberto Tagliavini and Amneris by Luciana D'Intino and Mariana Pentcheva. This is Özpetek's first attempt at directing an opera after many successful movies. At a recent press conference, Özpetek explained how excited he was and intended to incorporate some Turkish elements into the project.

Ferzan Özpetek was born in Istanbul in 1959. When he was a young student in 1976, he decided to move to Italy to study Cinema History at Sapienza University of Rome. Özpetek debuted as a director in 1996 with *Hamam* which became an international success. *Harem Suare*, *The Ignorant Fairies*, *Facing Windows*, *Cuore Sacro*, *Saturno Contro*, *Un Giorno Perfetto* and recently *Loose Cannons* followed.

Tickets can be purchased at www.maggioflorentino.com at prices from €20 to €220.

BALLET/CONFERENCE

Ninette de Valois: Adventurous Traditionalist

In April 2011, The Royal Ballet School is to host a conference to mark the 10th anniversary of the death of the founder of The Royal Ballet School and Companies, Dame Ninette de Valois. She is widely regarded as one of the most influential figures in the history of ballet and as the 'godmother' of English ballet.

On Saturday 2 April, the Conference Programme will include: a talk by Figen Phelps, presenting a recording of an interview with Dame Ninette de Valois; a documentary film by Levent Kurumlu entitled *Dancing Across the Bosphorus*, on the wider implications of de Valois' personal involvement with ballet in Turkey; a presentation: *De Valois' training syllabus*, danced by students of The Royal Ballet Upper School, accompanied by pianist, Dr Alastair Bannerman.

Dame Ninette de Valois, OM, CH, DBE, FRAD, FISTD (6 June 1898 – 8 March 2001) was an Irish born British dancer, teacher, choreographer and director of classical ballet. As with ballet in the United Kingdom, de Valois exerted a great deal of influence on the development of ballet in Turkey. In 1965, de Valois produced and choreographed the first full length ballet created for the new Turkish State Ballet, entitled *Çeşmebaşı* ('At the Fountain'). The ballet was the first to feature music composed by a Turkish composer Ferit Tüzün and with choreography incorporating elements of Turkish folk dance. Further ballets followed and the ballet company continued to develop. Today, ballet continues to be a thriving art form in Turkey, with the ballet school that de Valois established now forming part of the State Conservatory for Music and Drama at the Ankara State Conservatory.

Fri 1/4/11, 3.00 - 7.30 pm; Venues: Royal Opera House Amphitheatre Bar & Clore Studio Upstairs
Sat 2/4/11, 9.00 am - 6.30 pm; Venue: The Royal Ballet Upper School, Floral Street, Covent Garden
Sun 3/4/11 9.45 am - 6.45 pm; Venue: The Royal Ballet Lower School, White Lodge, Richmond Park

THEATRE

Arcola Ala-Turka

Arcola presents a new play *How Can Asiye be Saved?* in March and April at their new venue. The play will be directed by Mehmet Ergen and performed in Turkish. Regarded as one of the best Turkish plays ever, it had numerous productions in Turkey and in Europe. It was adapted to screen in Russia and in Turkey, three times.

Founded in 2000 by Artistic Director Mehmet Ergen and Executive Producer Leyla Nazli, Arcola Theatre is now one of the most respected arts venues in the UK. Arcola provides a wide variety of community programmes, including Ala Turka which is a Turkish-speaking theatre group encouraging understanding between Kurdish and Turkish members of the community.

13, 29 February – 13, 20 March – 17, 24 April; Tickets: £7.50 (or £5.00 concessions)
Venue: 24 Ashwin Street, Dalston, London, Box Office: 020 7503 1646 or www.arcolatheatre.com

MUSIC

Charity Concert & Reception

Talent Unlimited, a new charity aiming to support financial support music students financially, presents 'Songs from the Classics' for the benefit of Royal Marsden Cancer Charity and Talent Unlimited. Two sopranos, a bass-baritone, a string quartet and two pianists will perform some of the finest instrumental music composed in the 17th to the 20th centuries, as transcribed into songs, both classical and contemporary. Some of the pieces will also be played as originally composed, giving the opportunity to appreciate both forms.

The program includes (*Sleeping Beauty Waltz*) *Once upon a Dream* by Tchaikovsky; (2nd Mov. Symph 9); *Going Home* by Dvorak; Study in E, Op10 No.3 (piano solo) *So Deep Is the Night* by Chopin; Romance in E flat *If You Are but a Dream* by Anton Rubinstein; two mazurkas transcribed for voice and piano; *Pachelbel Canon in D Rain and Tears* (Vangelis) by Chopin/Viardot; *Ave Maria* by Bach/Gounod; (Intermezzo Cavalleria Rusticana) *Ave Maria* by Pietro Mascagni; Adagio in G Major, IL Divo Adagio by Albinoni; (The Planets, Jupiter) *I vow to thee my country* by Gustav Holst; *String Quartet in D* (movements 2 and 3), *Baubles Bangles and Beads*, *Stranger in Paradise*, *Night of My Nights*, and *This Is My Beloved* by Borodin.

Thursday 10 March 2011 at 7pm, St James's Church, 197 Piccadilly, London W1J 9LL
Tickets in advance only through talentunlimited@mail.com or 0207 935 1815

The Ertegün Jazz Series

The Turkish Embassy in Washington is preparing to host a jazz concert series entitled *The Ertegün Jazz Series*, as part of a tradition initiated by former Ambassador Münir Ertegün who opened the residence of the embassy to African-American jazz musicians in the 1930s and 1940s. The event will start on 1 March 2011 and host jazz musicians at the residence of the Turkish Embassy in Washington with the partnership of Jazz at the Lincoln Center under the sponsorship of Boeing. The event, dedicated to the Ertegün family, will give prominence to young and promising musicians.

The first concert, featuring Grammy nominated pianist Orrin Evans, is scheduled for 1 March 2011. Helen Sung is set to perform with her quartet on 12 April 2011. Details for other concerts are yet to be revealed.

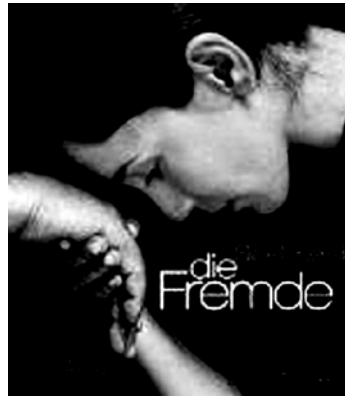
During his time as Turkey's first ambassador to Washington, Erteğün, and his sons Ahmet and Nesuhi, turned the embassy into a venue for the rhythms of the likes of the saxophone, piano and bass. In 1940 the Erteğün brothers organized one of the first concerts performed by white and African-American jazz musicians. Ahmet Erteğün went on to found one of America's most famous record labels, Atlantic Records.

Asked if the concert series would extend beyond the six concerts currently established, Jazz at Lincoln Centre's Associate Director Cat Henry said "we hope so."

FILM

German Turkish actress Sibel Kekilli's film was chosen as Germany's Oscar entry

The film 'When We Leave' Aladag was chosen as the compete for the Academy Foreign Language Film in is the debut feature by Feo Turkish actor Sibel Kekilli an shopping centre. The then an administrative City Hall, was practically into her first feature-film *Head-On* (*Gegen die* the Outstanding Individual an actress at the Germany Film Awards for her role in *Head On*.



(*Die Fremde*) by Feo German entry to Award for the Best 2011. 'When We Leave' Aladag, starring German-who was discovered in 23-year-old, who was employee at the Essen swept off the street and role as Sibel in Akin's *Wand*). Kekilli received Achievement Award for

When We Leave, the 119-minute drama, tells the story of a young woman of Turkish descent who fights to live an independent life in Germany in the face of her family's opposition. Her desire for self-determination unleashes a dynamic which results in life and death tragedy. The film has been shown at more than 70 festivals around the world and won several major awards, including the Lux Film Prize of the European Parliament, the Europa Cinema Label Award and the Tribeca Film Festival in New York.

LITERATURE

Istanbul from the Windows of the Consulates

Konsoloslukların Penceresinden İstanbul ('Istanbul from the Windows of the Consulates'), produced by İstanbul Kültür A.Ş complete with superb photos taken from the windows of each consulate and other places in Istanbul, shares memories, observations and stories from each of the 28 consuls-general. Many of these buildings are closed to the general public and now the public can have a glimpse into the way 28 consular officials think about Istanbul. An index in the front of the book gives the names of the authors, along with a title for each piece.

The photographs display a striking combination of water, hills, greenery and architecture. History and the people of Istanbul are themes that run throughout the book. Only 3,000 copies of the book, in Turkish and English, have been printed on couche or coated paper. It is a bilingual English/Turkish book priced 130.00 YTL.



TASG 2011 Annual Lecture SOAS 28 January 2011

From Ottoman Empire to Turkish Republic: Learning to Read

by Benjamin Fortna, SOAS

This year's TASG Annual Lecture, which was an honour to deliver, focused on the subject of learning to read and reading during the transition from the Ottoman Empire to the Turkish Republic. Most scholars have chosen to emphasize the breaks that separate these two periods and it is still quite rare for academic studies to traverse the chronological – and psychological – barrier of 1923. One of the objectives of the research that I have been pursuing on the subject of learning to read was to examine the transition from Empire to Republic from a fresh perspective and this lecture attempted to demonstrate the usefulness of reading for reassessing a period vital to our understanding of modern Turkey.

Given the momentous events associated with the transition from the Ottoman to the Republican era, including the major changes of the nineteenth century, such as the massive increase in the size and capacity of the state, the increasingly globalized economy and the considerable social and cultural changes the region was experiencing, together with the critical events of the early 20th century, such as the Revolution of 1908, the Balkan Wars, World War I, the War of Independence and the founding of the Turkish Republic, the subject of this reading might seem inconsequential, perhaps even a bit odd.

This talk nevertheless emphasised three key aspects of reading and learning to read: **(1)** its importance as a lens onto this crucial period (1880s–1930s) – looking at the period through the eyes of children provides an especially sharp relief; **(2)** the crucial nature of reading to the arrival of the modern period, with dramatic effects for both the late Ottoman and also, indeed especially, for the Republican periods; and **(3)** the several advantages that the subject of learning to read provides, including a fresh insight into problematising the periodisation of this transition, an appreciation of the speed with which the dominant narrative could shift, creating as it did a national mythology and suppressing an imperial identity that had itself only recently been



'invented' in the late nineteenth century revealing how much of that tradition was retained, blending almost seamlessly into the new national mix, despite the insistent rhetoric of novelty and change, one of the many sources of tension and contradiction that this research helps us to identify and, lastly, an insight into the construction of the modern individual. In particular, reading was crucial both in creating and in blurring the distinction between public and private, a relationship that is, of course, increasingly at the centre of a number of controversies in Turkey today.

But the historian's task in attempting to recover the history of reading is beset with a number of problems. For all of its importance, reading is difficult to study, in part because our era of massive textual exposure makes it hard to imagine a time when literacy was much less prevalent. Moreover, the act of reading itself rarely leaves much direct evidence in its wake. We may find a few instances of marginal notes, doodles or other contemporary traces of the reader's presence but more often we have to rely on memoirs written considerably later. Memoirs and children's reading materials themselves proved to be the most useful sources for recovering the ways in which children learned to read and the kinds of messages that they absorbed. Examining this material in detail revealed a set of interrelated tensions that pervaded children's reading.

The lecture offered a sample of these at times contradictory approaches to children's reading. The first of these tensions is to be found in the way that the adults writing for children addressed their audience in both the late Ottoman and early Turkish Republican periods. On the one hand, children were assumed to inhabit a carefree world of bonbons, dolls and innocent fun. Their reading material frequently patronised them, referring to their 'mini mini' brains, their holidays and the joys of childhood. This heavily idealised conception of childhood depicted children as empty, ignorant vessels ready to absorb the wisdom of their elders and was almost invariably devoid of specific context or historical setting.

In jarring contrast, other materials for young readers of Turkish depicted a world in which the concerns of the present weighed down upon their slender shoulders. These texts emphasized the burdens that the young generation would carry in order to secure a prosperous and enlightened future. Politics increasingly intruded into children's lives. First the Sultan and then Mustafa Kemal appeared in their textbooks and magazines. Militarisation was an ominously rising trend, particularly after the Italian invasion of Libya (Trablusgarp) in 1911. Thereafter as the empire was drawn into over a decade of fighting in the Balkan Wars, World War I and the War of Turkish independence, children faced a steady martial drumbeat, with poems encouraging the boys to become soldiers and the girls to learn to write so that they could send letters to their fathers at the front. Yet in the midst of an increasingly turbulent domestic landscape some children's reading material remained stubbornly focused on depicting childhood as a carefree world, divorced from the momentous events of the days. Sometimes the contrasting approaches to childhood could be found side-by-side in the pages of the same book.

Other tensions involved the way children were confronted with contrasting approaches to geography, religion and modernity. For example, some publications presented reading as a vehicle to explore the worlds' wide horizons while others maintained a local or national approach. Some sought to inculcate a high degree of religiously inspired morality while others offered a purely secular agenda. In both the late Ottoman and early Republican periods state-supplied textbooks tried, both subtly and crudely, to wean their young readers from the dubious influence of the family and promote their teachers as the paragons of modern authority. This provided an opening for the more satirically-minded publications to mock their teachers, perhaps as a way of currying favour with a young audience *cum* market for their wares.

The lecture concluded by highlighting a final tension, namely, the ways in which reading encouraged both a communal, shared identification and individuation. As children's magazines embraced photography, for example, it became possible for readers to send in images of themselves, allowing their peers not only to imagine their fellow readership but to see them for the first time. The underlying tension between readers as a collective and as a series of distinct individuals, now visible for the first time, is one that is central to many of the most important issues facing Turkey today.

THE EVLIYA ÇELEBI PROJECT: RIDES, WAYS, REFLECTIONS

by Gerald Maclean

Professor of English & Co-Director of Turkish Studies, University of Exeter

Many more people have heard of Evliya Çelebi (1611-c.1683) than have read any part of his 10-volume *Seyahatname* or *Book of Travels*, one of the world's greatest works of travel writing. Among the aims of the Evliya Çelebi Project is to encourage broader familiarity with Evliya and his text. Born four hundred years ago, Evliya was favoured early in life by Sultan Murad IV for his witty conversation and the beautiful voice in which he could recite the Qur'an from memory. Using court and family connections, Evliya was able to fulfil his dream of travel, and spent forty years on the road, wandering throughout the breadth and width of the Ottoman Empire when that territorial range was at its greatest. Everywhere he went, from great cities to isolated villages, he compiled detailed reports and gathered incisive anecdotes illustrating regional cultures. Formerly the preserve of Ottoman historians, Evliya's work is becoming more available and better known: since the late 1980s reliable transcriptions and translations of sections of the *Seyahatname* have been appearing, including inexpensive paperback versions in modern Turkish. The recent publication of *An Ottoman Traveller: Selections from the Book of Travels of Evliya Çelebi*, translations into English by Robert Dankoff and Sooyong Kim (Eland, 2010), brings Evliya to English readers.

While the Evliya Çelebi *Seyahatname*, our multiple team with distinct interests range of our ambitions and So allow me to start by involves and their interests the ways that I think about so important, takes shape conversations and I will end with some learned from travelling for western Turkey, on prints of the great Ottoman



Project centres on the origins and evolution into a and skills mean that the methods extends further. describing whom the project since the project itself, and Evliya and why his work is and focus from our discussions over the years. reflections on what I forty days and nights across horseback, in the hoof traveller.

At about the same time, the 1990s, that Donna Landry and I were imagining how wonderful it would be to travel across Turkey on horseback, Caroline Finkel was

thinking much the same thing, except that her plan involved travelling on foot. Soon after we met in 1999, the two schemes began to combine, swiftly moving from topics of dinner conversation into serious possibilities. Donna and I were already part of a research group exploring how and in what ways historical re-enactment was a useful method in historical and cultural research, but it must have been Caroline who introduced the name of Evliya Çelebi. While finishing *Osman's Dream* (2004), her narrative history of the Ottoman Empire, Caroline had been working with Kate Clow on pioneering trekking routes across Turkey. Kate was establishing The Lycian Way and St Paul's Trail, seeking to promote sustainable inland tourism away from the coastal resorts. For Donna, re-enactment is most fascinating when it entails horses and riding; she had already begun field research on native breeds on our travels in Turkey and was working with Lady Anne Blunt's manuscript journals of her equestrian travels in Turkey. Donna's recent study, *Noble Brutes: How Eastern Horses Transformed English Culture* (2008) is only a start publishing research begun back then. For my part, I was finishing a book about seventeenth-century English travellers in the Ottoman Empire and we were revisiting, as best we could, the routes followed by my authors. So Evliya was soon an important focus of all our interests: he travelled by horse along routes that we could try to follow again.

If the project were to re-enact sections of Evliya's route with a view to establishing sustainable cultural routes, doing it with horses became essential once Andy Byfield joined the team. Having recently published his major study of Anatolian flora, Andy was back in the UK working for 'Plantlife International'. He is also a keen horseman, eager to revisit Anatolia from the saddle and study land use. Horses continued to open up further layers to our project. In rural areas, the equestrian sports of *rahvan* (pacing) and *cirit* (javelin) are flourishing, and players are often aware of these sports' origins in the Ottoman world that Evliya knew and recounted. Players are also breeders, and make claims about the ancestry of their most successful horses. Donna is working with the McDonald Institute for Archaeological Research, collecting and documenting samples of mane hair for DNA evidence in hopes of tracing vanishing Anatolian breeds. Leyla Neyzi of Sabancı University joined the research team and is studying the culture of these equestrian games, which are of considerable interest as seemingly organic expressions of what in other registers might be called neo-Ottomanism.

Horses means horses. Once we had committed ourselves to 2009 as the year in which we would be taking to horse and riding along some of Evliya's route, we needed horses. Evliya had wealthy sponsors, and was regularly awarded horses as gifts or spoils from battle. We had better fortune having Patricia Daunt join the team and lead us unerringly to Ercihan Dilari for our horses. With a second sense for how to do things, Caroline found not only the patrons and sponsors but also the energy left over for the onerous task of planning our route linking villages and sites mentioned by Evliya. And so it came about that the Evliya Çelebi Ride of 2009 took place. This was, to adopt a certain idiom, an epic journey lasting a legendary forty days and forty nights, that has forged the way for a European cultural route through western Turkey. Between 22 September and 2 November, an international group of scholars and horse enthusiasts retraced on horseback the first section of the *haj* itinerary of the greatest of Ottoman travellers.

Evliya set out for Mecca in 1671 with three companions, eight servants, and fifteen pedigree horses. The core group of the Evliya Çelebi Ride were Ercihan, who supplied the seven horses and guided the expedition, Caroline, Donna, myself, together with support vehicle staff Metin Aker and Sedat Varış. Riders who joined for shorter or longer periods included Patricia and Andy, Turkish Jockey Club vet Ayşe Yetiş, Cappadocian; entrepreneurs Özcan Görürgöz and Alper Katrancı, trekkist and

academic Pinar Durmaz; Montreal advertising executive Thérèse Tardif, and photographic editor at the New York office of *Der Spiegel* Susan Wirth. The expedition was accompanied for part of the journey by Mehmet Çam and other members of the Istanbul production company Ajans21 (www.ajans21.com), who shot footage for a potential documentary about Evliya and the expedition.

From Hersek, on the southern shore of the Sea of Marmara, we followed Evliya to Iznik, Bursa, Kütahya, Afyon, Uşak, Simav, Çavdarhisar, and back to Kütahya, Evliya's ancestral city. Thanks to the brave and agile horses, we forded rivers, climbed mountains, made friends with local villagers, drank tea and Turkish coffee in countless *kahve*-s, explored ancient sites and Ottoman cities, attended *rahvan* horse races and mounted *cirit* matches, and camped under the stars in unspoiled landscapes of staggering beauty. Some 1300 kilometres later, the horses and core riders fetched up in Kütahya, unfazed by adventures and ready for more.

One thing that we established beyond a doubt is how suitable the Turkish countryside remains for riding, trekking, and other forms of sustainable tourism. So long as traditional agricultural practices of semi-nomadic grazing and farmers' shared use of the land keep the countryside open and unprivatised, Turkey remains one of the very few places in the developed world in which it is possible to make such long distance cross-country journeys unhindered by 'No Trespassing!' signs and barbed wire fences. Turkish hospitality guarantees travellers safe passage and a warm welcome. The expedition proved such a success that, in the late summer of 2010, Ercihan led commercial rides along part of the Evliya Çelebi Way established by our 2009 journey and plans future rides for 2011. Caroline and Donna are, with Kate, preparing a Guidebook to be published in English and in Turkish. A multi-authored book presenting the interdisciplinary research findings is also in the works, as are plans for exploring further Evliya Çelebi Way routes for walkers and riders.

Another thing we learned was just how widely Evliya is still known wherever he went. In every village that we passed through where there was a school, the children had all heard of him; in some villages, elder statesman reported what they believed Evliya to have said about their locality. We knew that the name of Evliya Çelebi was known beyond his readership, but were struck by how true this was along our route. All of us have notebooks full of such fascinating observations arising directly from our form of travel, and I would like to end by returning to my notebook and the question of 'were horses necessary?'

One of the assumptions of re-enactment as a research method is that you don't know what you will find until you get there. So, while I set out with general rather than precise research goals and questions, my main quest was to find out what the trek itself would offer: for example, what new ways of thinking about my interest in Evliya would come about? What was it like to travel in this way, on horses, camping every night, finding and preparing food for ourselves and the horses, adjusting to temperature changes: how do these alter and shape the understanding of a place as it is now, and as it appears in Evliya's description of 400 years ago? We didn't ride on Ottoman saddles or wear Ottoman clothes; but neither were we comfortably outnumbered by our servants as he was. We were accompanied by a support vehicle that converted into a kitchen and carried our tents and luggage as well as hard-feed for the horses and a motor cycle. And unlike Evliya, we were seeking to establish a route that could be used by walkers, mountain bikers, and horses: one that provided an adequate series of camp sites where the presence of a group of horses and people was not merely welcome but advantageous and certainly not an ecological disaster. For of course, not everywhere is suited for a group of horses and people suddenly to camp, and the fear of nomads suddenly becoming residents is not far from the thoughts of most villagers. So there were logistical answers that had

to be found for establishing a route others after us would be invited to take. We didn't want to lead them to villages where they would be less than welcome, though I must admit we found only one of these, such is the continued culture of hospitality throughout rural Western Anatolia, as we found it.

Many rural areas have changed little since Evliya's day, and for short periods we rode along paths and even old cobbled roads that Evliya would have travelled along. The most spectacular instance was the view as one drops down onto the plain towards Altıntaş. I have extended notes on this. As far as common experience with Evliya goes, such moments are important I think because they require one to recognise the utter beauty of the scene ahead – a route shaded by tall thin poplars leading towards what is clearly a city though more than ten kilometres away but, since it is placed in the midst of a plain so vast that the eye cannot register its size, it can only tell how very, very distant are all the encircling mountain ranges except the one that is just behind – and the way it demands you to stop and think about the way the landscape has been inhabited as well as the demands of writing about it. I have yet to find out if Evliya described this moment, but such moments are crucial in any case because one is riding on a horse. I have ridden extensively for more than thirty years, have led treks regularly over areas of Dartmoor and ridden on treks in numerous countries before. But one thing that travelling every day on horseback, sleeping at night in a tent, taught me was the perceptual and conceptual shifts that occur when, after about two weeks or so, you have been riding for so many hours every day that you have forgotten what day of the week it is and your body is not in the least interested. No one got ill on the entire trip, despite *ad hoc* sanitary practices and the enormous amount of energy it requires simply to travel that way for weeks. But along the way, moments and scenes arise that announce they are important and insist that they will be written about, and often that comes as a sudden change in subjectivity and perception, a break in the rhythm or a change in the way your horse goes forward.

So what did I learn about Evliya, the Ottoman traveller who journeyed by horse, slept in tents, and enjoyed the hospitality of people in different villages and towns? Well, I learned why Evliya so often recorded the regional specialities – apples from here, local pasta from somewhere else, the local yoghurts and walnuts, the breads and tomatoes, the peppers and garlics – and that was because they are incomparably wonderful. And we learned that they are still freely given to travellers who arrive on horseback. He wrote about them because you cannot forget these things. Like the beauty of the Turkish landscape as viewed from the saddle, they too demand to be written about, and Evliya recognised that fact. He also took strange and exceptionally indirect routes, and it is so easy to imagine how local hospitality must often have been responsible. How could Evliya resist an invitation from someone who has suggested a visit to some friends in the next village, which is only a day's journey by horse, not at all out of the way, and where they serve the most wonderful fish?

The minute particularities of place do matter, not just local culinary specialties, but linguistic, social, architectural and intellectual specificities, and although places change over time, they also retain a distinctive character: that is something important I've learned from following Evliya. What is most striking is how much variety there is in western Anatolian rural life, replete with village to village differences, dramatic shifts in architecture, religion, and language or dialect only a few miles apart. Multiple layers of migration and immigration testify to the ethnic diversity and cultural heterogeneity of the Ottoman Empire, especially as its borders shrank during the late nineteenth and early twentieth centuries before its dissolution and the founding of the Republic of Turkey. The character of the traveller is also a feature of Evliya's writing that remains tellingly imprinted in the mind after reading him. Unlike UK government

insistence that academic research be instantly marketable, Evliya's much richer purpose was the gathering of information for its own sake, driven by curiosity. Only by compiling all the facts of a place, all the stories he heard, the events that happened while he was there, only then could he hope to discover the world, all the 'races of men,' and the scientific and mystical nature of things.

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'... the heathen are perished out of the land' (Psalm 11.18):

The Turks of Vostitsa (Peloponnese)

by Malcolm Wagstaff

The Turks in question were Muslims. Some may have spoken Turkish and their ancestors may have come from Anatolia, but most of them probably used Greek for everyday purposes. Like other Muslim communities in the Peloponnese, they were the descendents of local people who converted to Islam sometime after the Ottoman conquest of 1460. Their home, Vostitsa¹, is now known as *Egio*. The town took the name in the nineteenth century from an ancient town which occupied part of the same site. The town today is a small port and regional centre, just off the National Highway from Athens to Patras and famous for the export of *Vostitsa Currants* produced on vineyards in the vicinity. A major geological fault runs through the Gulf of Corinth, producing earthquakes and tsunamis which have wrecked the town and neighbouring villages on several occasions, as in June 1995, and flooded the neighbouring coastal plain, notably in December 1861.

When Evliya Çelebi (1611-c.1684) visited the town in 1668 he found 'two hundred inhabited, multi-storey, tile-roofed houses of masonry construction, with gardens and

¹ Vostitsa or Vostizza (Venetian) or Voştiçe (Turkish).

orchards', 'forty little shops, and one small commercial inn', as well as a small bath-house which operated only in the winter. Evliya Çelebi reports that the Venetians had recently "plundered, ruined and set fire" to the place, reducing its "great houses ... to dust and rubble". But the Seyah Efendi mosque, 'a massive masonry structure', survived. All the other mosques had been destroyed. To the west of town, near a spring, there was a small Bektaşî *tekke*. Clearly, Vostitsa was home to a Muslim community. It was, however, a casualty of the war which broke out in 1684 between the Venetian Republic and the Ottoman Empire.

Venetian accounts of the Morean War (1684-99) describe how the Turks fled from the northern Peloponnese following the Venetian victory at the battle of Patras (24 July 1687). Their properties were taken over by the Venetian state and leased out. Some seem to have gone to local Christians, others to immigrants attracted by the Venetian administration from elsewhere in Greece and refugees from places such as Athens, and a few to officers who had served in the Venetian army (Collonello Ludurecha and Capitan Piero Camicchi Scchiaon, for example, in Vostitsa). However, a few Turks retained their properties. They, like at least some of the Turks who fled, can be identified from a detailed survey of *Vostizza terra* (town) which is incorporated into the great *Catastico Particolare d'Ogni Villa e' Luoco del' Territorio di Vostizza* carried out in 1700 by the Venetian occupiers and now in the Venetian State Archives. The total population of the town, according to a contemporary census, was 1,362.

The Turks have been identified in the survey as those individuals who were listed as current or former property holders and carrying either the identifier *Turco* or an obviously Muslim name such as Ali and Cussain (Husayn) or a Turkish title like *Cazi* (Ghazi), *Bei* (Bey) or *Bassa* (Paşa). Some names are hybrids with a Muslim first name and a Greek surname – **Omer Bassopulo**, for example. Others appear to be purely Turkish: **Ghazogli/Cazoghli**, **Ghidiroghi** and **Aigiogli**. Alternative spellings (or mis-spellings) are quite common, for example **Audi Aga** and **Auda Aga** and **Braim and Brain Agopulo**. Most of the people with Muslim names, all men with the exception of the **Turco figliada del Turco Pidugli** and **Maria Figlia di Alli Celepi**, must have held property because they had converted to Christianity. One of these is specifically identified in the document – **Gianni Turco fatto Cristiano**. Two property holders, however, appear not to have converted. One is **Maria Figlia di Alli Celepi** who possessed only a vineyard. The other is **Cazi Mighali/Dimitri Cazi Mighali**. Not only did he possess four houses in the town itself, but he also held 39 plots of *terreni* (agricultural land) with a total area of more than 286 *stremmata*² and two vineyards with a total area of 38 *zappade*³. At least 32 of the *terreni* are listed as formerly belonging to three other Turks, none of whom was listed as possessing land under the Venetians in 1700.

Ten Turks, whether converts to Christianity or not, appear to have retained their property in the town: **Turco Alli Caraman**, **Turco Acmet Celepei**, **Turco Petali**, **Turco Cemboreco**, **Turco Farmachi**, **Panagioti Corem Turco**, **Cazi Mighali**, **Mustaffa Cussain Agopulo**, **Mehemet Bar ... Io** and **Mustaffa Calepi**. Some 28 Turks possessed plots of *terreni* before the Morean War but were not listed as current landholders in 1700, while another 12 held both *terreni* and *vigne*. Another 42

² The *stremma* (plural *stremmata*) was and is the traditional Greek unit used for areas of land. Its size varied from region to region, though it has been standardized in modern times as the Old/Morean *stremma* = 1,270 sq.m and the Royal *stremma* = 1,000 sq.m. The *zappada* (plural *zappade*) is a traditional areal measure applied to vineyards and is equivalent to 4.02 *ares*. I have not attempted to convert either unit into hectares for this article.

³ There are – possibly – 134 square paces to the *zappada*. The size of the pace is shown in the gateway of the Arsenale in Venice.

are listed as holding only *vigne* before the war. Before the war the Turks together appear to have possessed about 86 per cent of all the *terreni* plots listed but only about 20 per cent of their area. They had about 73 per cent of the *vigne* plots, equivalent to about 36 per cent of the total area of *vigne*. Some of the Turks were clearly significant landholders before the war. **Acmet Aga/Aghmet Aga**, for example, had 21 plots of *terreni* totalling about 165 *stemmata* and **Cussain Agopulo** possessed 34 plots totalling about 309 *stemmata*. **Jumani Effendi**, though, had 107 plots of *vigne* but just 8:112 *zappade*, compared with **Chiato** who had just 9.5 plots of *vigne* but a total of 70:97 *zappade*. Despite their small size compared with *terreni*, vineyards were more valuable than general agricultural land. They produced the small black Corinthian grapes which, when dried in the sun, became the currants exported to Northern Europe, including England.

Almost nowhere else in the Peloponnese is it possible to create a list of Turkish/Muslim landholders for the late seventeenth century. Also important is the ability to link names to particular units of land, for the lists of names are not only related to numbered plots but are also keyed to plans showing their precise location. Unfortunately, no plans accompany the tax survey carried out by the Ottoman authorities following the reconquest of the Morea (Peloponnese) in 1715. The section on Voștiçe may contain the names of Turks who returned to their home town and reclaimed their properties. This is the subject of ongoing research. Most, if not quite all, of their descendents perished in the ethnic cleansing of the Greek War of Independence (1821-30).

In the Shadow of Florence Nightingale in Turkey

by Deborah Manley

Writer and Anthologist



In the famous painting by Jerry Barrett of 1856, "The Mission of Mercy: Florence Nightingale at Scutari", the spotlight falls on her figure, dove grey amid the black of others. The scene is the quadrangle of the Barrack Hospital, Scutari, across the Bosphorus from Constantinople. Centre stage are the men and women with whom she worked in Turkey and the Crimea. But who are these women? The national Portrait Gallery (which purchased the painting from Christie's on 5th March, 1993), provides the contemporary key to the painting and a well researched description. Through the great gateway, is the Bosphorus, with the gardens of the Seraglio and the mosque of Santa Sophia beyond. Casualties pour in from the rickety landing stage; around Miss Nightingale are the people associated with her work.

On her left is Selina Bracebridge – the close friend and mentor who played a large part in enabling Florence to escape from her family background to become an important figure in history. Selina was married to the rich, enthusiastic and somewhat eccentric Charles Bracebridge of Atherstone Hall, near Coventry – who stands on her left. Selina was content to move into Florence's shadow – efficient and encouraging – enabling the younger woman to fulfil her destiny. The Bracebridges accompanied Florence to Egypt and Greece in 1849-50; they arranged for her to visit the pioneer nursing establishment at Kaiserwerth, near Berlin – for her first experience of nurse training. In 1854 they accompanied her to Turkey and, for nine months, took on the routine tasks that good assistants do for their bosses. The Bracebridges were described by Lady Alicia Blackwood, who had accompanied her husband to Turkey, as:

"two benevolent friends who accompanied her and devoted their time and strength to help her in whatever way they could.... They can no more be forgotten by those who knew them than she who was the foundation of a new system of hospital nursing and whose name is engraved on many a heart in England."⁴

Yet forgotten them we have – as we have also forgotten the other women who travelled to Turkey during the Crimean War.

To return to 'The Mission of Mercy': in the foreground is one of the trained nurses, Mrs Elizabeth Roberts, who kneels by the stretcher-case offering him a drink. Mrs Roberts, the doctors acknowledged, "dressed wounds and fractures more skilfully than the dressers or assistant surgeons". We also see Mother Mary Clare, the Superior of five Catholic Bermondsey nuns of the mission, who did much to defuse the religious squabbles between Protestant and Catholic nurses. The fourth woman is Miss Tebbut who became Superintendent of the second Scutari hospital.

The tall bewhiskered man on Florence's right is Major Sillery, Commandant of the hospital, described as "a man almost incapacitated by red tape" – so distressed by it all that he could not even order the cleaning of the filthy lavatories. Standing in profile far left is a most unlikely figure: Alexis Soyer, chef of London's Reform Club, sent out to feed the gentry in the manner to which they were accustomed and who became Florence's greatest ally in improving the diet of the British army.

All these people – and the wretched soldiers – were travellers in Turkey during the Crimea War. But a brief reminder of that war: a diplomatic struggle between France and Russia about certain holy places in Palestine was not quelled by an Ottoman compromise. The Russians – their eye on an outlet to the Mediterranean – moved

⁴ Lady Alicia Blackwood, *A Residence on the Bosphorus throughout the Crimean War* (London:Hatchard, 1881), 20-21

south, and the British moved to the entrance to the Dardanelles. In 1854 Britain and France determined to join the Turks to stop the Russian advance. Battles at Sebastopol, Alma, Balaclava and Inkerman, and the Charge of the Light Brigade became history... The Russians' best weapon was winter. That of 1854-5 brought devastating storms in the Black Sea and disrupted supplies. Soldiers, living in tents, fell ill by hundreds. The sick were carried to the inadequate hospital in Scutari – and died. A businessman, H J Ross, in Constantinople that winter, commented: "Our commissariat too is universally condemned, mismanagement people say is not the word, public money is iniquitously squandered, and our troops left in want of all they ought to have. ..." ⁵

And then, for the first time, under the leadership of Florence Nightingale, women were employed in war. As Mr Gardiner – a historian of the Victorian era – recorded:

"Miss Nightingale soon reduced the disorder to order, made the place clean, and saw that the sufferers were skilfully tended. Good nursing at once told on the health of the men, and valuable lives were spared in consequence of the gentle help received." ⁶

At last in the autumn of 1855, mainly because of the French army, Sebastopol was taken and in March 1856 peace was made. In the peace the name that stood out was that of Florence Nightingale, but, in her shadow, many other women had travelled to the East from Britain: Margaret Goodman, Sarah Ann Terrot, Sister Mary Aloysius, Mary Stanley, Lady Alicia Blackwood, Mary Seacole from Jamaica, the Welsh lady's maid Elizabeth Davis and many, many others. Here I look at a few of these women not as nurses, but as travellers in Turkey – their stories very different from those of most male travellers.

But the 'women' and the 'ladies' were often like chalk and cheese. Some were nuns; some professional nurses from various hospitals; others were untrained. Some had no particular religion. It is perhaps not surprising that some 'ladies' would not sit with the 'women' at meals on the journey from Britain. In Scutari they ate at separate tables, though a lady on duty sat at the head of the women's table. Among the ladies were the Sisters of Mercy of the Holy Trinity, Devonport. Having worked through a cholera epidemic at home, it was possibly almost a relief to be invited to go to Constantinople and "attend upon sick and wounded soldiers".

The first group of nurses – having survived a terrible storm in awful conditions – arrived at last in Constantinople – and all seemed magical. Sarah Anne Terrot wrote in her journal:

"We found ourselves lying, as it were, in the arms of the Queen of the East, in the Golden Horn of the great imperial Constantinople ... the beautiful city glittered before us like a dream or a picture. Giddy and confused, we could hardly realise that these painted houses, gay gardens and glittering minarets were not a vision or a panorama."

When they landed, their eyes turned with longing "to the ugliest object visible, a great white building opposite Constantinople, which we were told was the Scutari Barracks, where lay our sick and wounded countrymen." ⁷

Once settled in, Miss Terrot's journal gives us beauty in terrible surroundings:

⁵ Janet Ross, ed., *The Letters from the East of Henry James Ross* (London: J.M.Dent, 1902), 195

⁶ Samuel Gardiner, *A Student's History of England from Earliest Times to the Death of Queen Victoria* (London: Longmans Green, 1907), Vol.III, 947

⁷ Robert Richardson, ed., *Nurse Sarah Anne* (London: John Murray, 1977), 79

“Our room commanded beautiful views in every direction. One set of windows looked out over to Constantinople; three others across a plain to the Bosphorus, the General Hospital and the adjoining burial ground for our men, and the Asiatic Olympus capped with snow in the distance, and the great Mohammedan cemetery; three more commanded a view of a Turkish street facing the entrance to the Hospital, a fine mosque and distant sweep of the Bosphorus.”⁸

Another of those first nurses, Sister Mary Goodman, gave a fascinating account of what she saw in the neighbourhood of Scutari. Sister Mary went for daily walks with another sister – and always found new and interesting scenes to take her mind off her work. She recorded what she saw in ways less found in accounts by more traditional travellers. One such walk was into the “gloomy shades” of the cypress wood which formed the Turkish burial ground, and Sister Mary gave an unusual account of such a cemetery and the Mohammedan burial customs and tombstones. She must have sought explanation of what she saw from local people:

“... those for men and boys have a stone cut at the top in the form of a fez, and this is painted red; while those for females terminate in a kind of plume. The height of the tomb indicated the age of the person buried.”⁹

On other days she and her companion would sit on a little mound to read again images in the Holy Writ of scenes very much like those around them – with sheep and goats scattered across the plain. She closely observed the relationship of the shepherd and his flock – more tender and personal than in England – the sheep licking his extended hand and looking up into his face. In watching this, the Biblical image of the shepherd and his flock gained much greater meaning for her.¹⁰

The dogs, too, she noted, performed a different function in Turkey – never herding sheep, but acting as scavengers as they prowled through the streets at night. She carefully observed and recorded the pack habits of these half-wild dogs: the younger dogs challenging the patriarch with whoever won the challenge, receiving the pack’s homage. Some of the pack attached themselves to Sister Goodman and her companion on their walks, making them feel safe from beast or man. (10) 192 When the Imam called the faithful to prayer, the sisters would watch the reverence of the simple Muslim shepherd with real appreciation.¹¹

In the summer when grass was abundant, a tribe of nomads camped nearby. Miss Goodman hastened to visit – expecting a patriarchal scene of rustic peace. No idea could be more illusory she wrote sadly:

“You might as well have looked for calm repose in a Manchester mill: the women were scolding, the men were vociferating, the children were fighting, and so were the cows and horses.”¹²

Another of the ‘ladies’, Frances Taylor, also occasionally escaped from the wards to walk in the neighbourhood of Scutari. Sometimes she visited the British burial ground, not far from the Muslim one, but “less oppressive” she thought, “beautifully

⁸ *ibid*, 82

⁹ Sister Mary Goodman, *Experiences of an English Sister of Mercy* (London: Smith Elder, 1862), 188

¹⁰ *ibid*, 189

¹¹ *ibid*, 192

¹² *ibid*, 194

situated on the edge of a cliff – the sea spread out before it, Constantinople rising in the distance, the blue waves sparkling, the birds singing, the grass growing green over the mound” – but there were always graves being dug, and sometimes they met the funeral parties of up to fifty men a day being buried.. Still, she felt sure, it was a place forever sacred in their country people’s hearts....¹³

Later Miss Taylor was sent to the General Hospital at Koulali, about five miles from Scutari on the Bosphorus. From Koulali it was sometimes possible to cross the Bosphorus to Pera for the treat of shopping. They went on the local steamer and mixed with the Turkish ladies in *yashmaks* attended by their slaves, and the Turkish women ‘of lower rank’ with bundles and babies, their hair wound round in long plaits and decorated with artificial flowers. When the ferry came, the men pushed and shoved and grabbed the best seats; the nurses, who could do as they liked, *chose* to sit with the women, and with a small Turkish phrase book, tried to converse with them.

Once landed, her description of the crowded streets with vast carts and the *hamals* (porters) with their huge loads forcing the travellers against the walls or even into shops provides a very different picture from that of less lowly travellers. Off the Grande Rue was the British embassy – a large mansion, commanding a magnificent view. “Strange indeed it must have seemed,” Frances commented, “for its occupants to look down from their palace over the fair view ... upon the abode of suffering, where the pride of the land they represented were dying of pestilence...”¹⁴

On one such trip they hired a caique to row down the sunny Bosphorus. By chance, as they passed the Sultan’s new palace, he was about to enter. The caique bobbed on the water as they paused to watch. The slight, feeble-looking Sultan walked slowly – and alone – up the marble steps, opened the door himself and walked quietly in.

However, fascinating as these insight are, one cannot forget the work of the women in the hospitals. Sarah Anne Terrot’s memoir – not written for publication, and not published until many years after her death – I found the most moving of all. She brought to life the quiet wisdom and humour of the British soldiers whom she nursed – often in their last days. Her descriptions are sometimes almost too much to bear. One was especially touching. The hospital surrounded an open square with a garden, where the patients could walk and pick flowers for their bedridden comrades.

“On the first day I went there,” Sarah Anne wrote, “every patient confined to bed had a rose lying beside him.”¹⁵

Although most of her patients at the General Hospital recovered, Sarah Anne, looking up at that vast prison-like building, wrote towards the end of her time there:

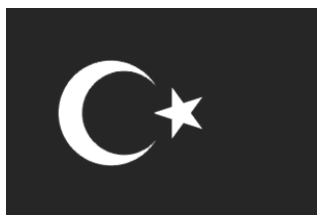
“... within these gloomy walls lie the wreck of one of the noblest armies Britain ever sent forth. Here were they landed last spring, full of health and sprits, of gaiety and hope, and danced and sang and kept holiday, full of self-confidence, admired by the natives for their height, fair complexion, ... here within a few months they return – how different: health and strength forever gone, worn out, wasted, dying, and after a few days or weeks of feeble languishing, here they are laid to rest.”¹⁶

¹³ Frances Taylor, *Eastern Hospitals and English Nurses* (London:Hurst and Blackett, 1857), Vol.I, 169

¹⁴ *ibid*, Vol.I, 219

¹⁵ Robert Richardson, *op.cit.*, 93

¹⁶ *ibid*, 221



Turkey since September 2010: The Political Scene

by

William Hale

With general elections now scheduled for 12 June 2011, Turkey's domestic politics have been heating up, with sharp tensions emerging between the ruling Justice and Development Party (AKP) and its liberal critics, as well as the opposition Republican People's Party (CHP). Waves of arrests in connection with the alleged 'Ergenekon' and 'Sledgehammer' plots by high-ranking army officers and their civilian supporters have also raised the political temperature. On a more positive note, the government has been enacting legislation to put the constitutional reforms passed in last September's referendum into effect. In foreign relations, Turkey has been developing its links with its Arab and Kurdish neighbours, but the Cyprus talks have made little if any progress and Turkey's relations with the European Union remain in stalemate. Attempts to defuse the continuing stand-off with Israel have failed, and this has been reflected in tensions in the Turkey-US relationship.

On 17 October 2010, in line with the recently enacted amendments to Article 159 of the constitution, nearly 11,700 judges and prosecutors went to special ballot boxes to elect ten primary and six alternate members of the expanded Supreme Board of Judges and Prosecutors (HSYK) which appoints the judges and state prosecutors in ordinary and administrative courts. By expanding the membership of the HSYK from seven to 22 members, and ending the previous monopoly of the Supreme Court of Appeals and the Council of State over appointments to the Board, the reform aims to end the alleged 'caste system' in the higher judiciary. Later, on 11 February, parliament passed an important judicial reform bill increasing the number of chambers in the Supreme Court of Appeals and the Council of State and authorised the reconstituted HSYK to appoint, respectively, 137 and 61 new judges to the two bodies. The aim is to end the scandalous situation in which a backlog of almost two million cases had piled up before the appeals court, causing as many as 20,000 cases (including those of accused terrorists) to be dropped in 2010 because the statute of limitations had expired.

The apparently endless series of trials of senior military officers and their supporters who are accused of plotting coups against the AKP government, and creating internal chaos to allegedly justify such an intervention, have continued to keep the judiciary in the front line of Turkish politics. On 11 February the court trying the officers who are accused of preparing the alleged 'Sledgehammer' plot (*Review*, No 15, pp12-13) issued orders for a further wave of arrests of 163 suspects. These included the former First Army Commander General Çetin Doğan, the former Air Force Commander General İbrahim Fırtına and Admiral Özden Örnek, a former commander of the Navy: (the admiral had hit the headlines earlier, in March 2007, when a weekly magazine published what were said to be his diaries, detailing discussions of a possible coup in 2003-05, when he and General Fırtına were in their command posts). The circle of arrests was further widened on 3 March, when ten journalists were arrested for alleged involvement in the 'Ergenekon' plot to overthrow the government, on which trials started in January 2008. The arrests included those of two prominent investigative journalists Nedim Şener and Ahmet Şık, prompting widespread complaints that the government was trying to suppress the opposition media. These were predictably refuted by Prime Minister Tayyip Erdoğan and Foreign Minister Ahmet Davutoğlu, who argued that the arrests were carried out by

the independent judiciary, and were not the result of political pressure. Nonetheless, there were justifiable complaints that restrictive laws meant that a reported total of some 5,000 investigations had been launched in 2010 against journalists, mainly under Articles 285 and 288 of the Penal Code, which criminalise 'violation of confidentiality' and 'influencing the judiciary' respectively. Paradoxically, those under investigation were mainly writers for pro-AKP newspapers such as *Zaman*, *Taraf*, *Yeni Şafak* and *Star*. In October 2010 the Minister of Justice Sadullah Ergin announced that the laws restricting the press would be reformed, but this has not been achieved. Complaints have also been voiced by the US Ambassador, Francis Ricciardone, and the European Parliament. On 8 March the Parliament adopted a report stating that it was 'concerned about the deterioration in freedom of the press',¹⁷ although its rapporteur, Ria Oomen-Ruijten, welcomed the constitutional amendments of the previous year.

These arguments were sharpened by complaints that the government was trying to suppress critical comment in the run-up to the general elections scheduled for 12 June. If so, it appeared that it was engaged in a serious degree of overkill, since it is widely expected that it would almost certainly win the elections anyway, and probably with a comfortable majority. As an example, a poll conducted in the first week of February gave the ruling AKP 49.6% support, or three percentage points above its score in the last general elections, held in 1977. According to the same poll, the CHP would also increase its score by around six points, to 26.8%, but this would still leave it well behind the AKP. The ultra-nationalist Nationalist Action Party (MHP) would meanwhile drop to 11.1%, putting it in danger of falling below the 10% minimum¹⁸ needed to win any seats in parliament. Naturally, these polls need to be taken cautiously, but they generally confirm the strong impression that the capture of the leadership of the CHP by Kemal Kılıçdaroğlu (*Review*, No 16, pp8-10) has failed to make much impression on the electorate. The main feather in the government's cap is the revival of the economy after the global financial crisis of 2008. One estimate puts the GDP growth rate for 2010 at around 8% – or above that of the world's main economies, bar China and India. At 11.9% in 2010, unemployment is still high, although this represents a drop of two percentage points from 2009.

While domestic politics, and the state of the economy, have continued to be the main cause of concern for most Turkish voters, its foreign relations continue to produce both problems and successes for Turkey. On the positive side, the main advance has been the strengthening of relations with Turkey's Arab neighbours, and with the Iraqi Kurds. Having broken the former taboo on close relations with the Kurdistan Regional Government in Iraq, Turkey now cooperates with its president, Massoud Barzani, and appears to have established itself as the dominant economic partner of his autonomous administration. If properly handled, this should have a beneficial effect in helping to solve Turkey's own Kurdish problem. Elsewhere, following the abolition of visa requirements with Syria, Lebanon and Jordan, the foreign ministers of the four countries met in Istanbul in September 2010 in discussions aimed at establishing a free trade zone between them. They have also agreed to set up a cooperation council 'to develop a long-term strategic partnership', although exactly what this will amount to is hard to say.¹⁹ It is also worth remembering that these arrangements do not cover Turkey's main trading partners in the region, which are Iran, Iraq and the United Arab Emirates.

¹⁷ Quoted, *Hürriyet Daily News*, 9 March 2011.

¹⁸ Konsensus Kamuoyu Araştırma: reported in *Turkish Greek News* website (www.turkishgreeknews.org) 22 February 2011.

¹⁹ Quoted, *Today's Zaman*, 27 September 2010.

In all this, foreign minister Davutoğlu has been quick to stress that the development of links with Turkey's Middle Eastern neighbours should not be seen as an alternative to its bid for membership of the European Union. On this score, however, there has been very little progress to report. As ever, the Cyprus problem is a major stumbling block. Although Derviş Eroğlu, who was elected president of the Turkish Republic of Northern Cyprus (TRNC) in April 2010, was regarded as a hard-liner, he returned to the negotiating table with his Greek Cypriot counterpart Demitris Christofias in the following month. Since then, however, the talks appear to have bogged down. In November 2010, in a bid to resolve a dispute which has caused the blockage of negotiation of eight Chapters of the *acquis communautaire*, the EU proposed that Turkey should open a few harbours and airports to Greek ships and aircraft. The idea was rapidly rejected by President Abdullah Gül, who said that Turkey had already made a 'big gesture' in 2004 by supporting the Annan peace plan for Cyprus, but had got nothing in return.²⁰ The situation was further complicated in January 2011 by an unexpected clash between the Turkish government and the Turkish Cypriots. On 28 January, following an announcement by Ankara that it would reduce its annual grant to the TRNC, Turkish Cypriot trade unions demonstrated in Nicosia, calling among other things for the mainland government to leave northern Cyprus alone. This provoked a sharp reaction from Tayyip Erdoğan, who accused the demonstrators of insulting Turkey, with the suggestion from commentators that a split on the Turkish side would make it more difficult to negotiate with the Greek Cypriots.

In the broader arena, the Ankara government was also feeling increasingly frustrated by the lack of progress in its accession negotiations with the EU. As foreign minister Davutoğlu acknowledged on 5 March, Turkey faces a 'very serious deadlock' in the negotiations.²¹ Statements from both sides have tended to worsen the situation. Following an earlier statement by Chancellor Angela Merkel that multi-culturalism in Germany had been unsuccessful, on 27 February Tayyip Erdoğan told an audience of 10,000 members of Germany's large Turkish community that they should 'integrate' into German society, but not 'assimilate' to the point where they abandoned their native culture. This provoked highly critical reactions from his German hosts. Although Dr Merkel's Christian Democrat party (CDU-CSU) opposes Turkish accession to the EU, her coalition partners in the Free Democrat Party (FDP) support it, so for the time being she is not prepared to obstruct the accession negotiations openly. The same is not true of the French president Nicolas Sarkozy, who also opposes Turkish accession but is not troubled by the need to cooperate with coalition partners. In a visit to Ankara on 25 February (his first since his election in 2007) President Sarkozy praised Turkey's role as a regional political actor, but repeated his opposition to Turkish accession.

Faced with the prospect that, however hard they tried to meet the EU's conditions, France would continue to block Turkish membership, many Turks began to wonder whether, for instance, there was any point in trying to solve the Cyprus problem. On the other hand, there were some grounds for hope that this situation would not last forever. Both President Sarkozy and Chancellor Merkel will face re-election battles over the next two years, and on present form both are likely to lose. In Germany, all parties except the CDU-CSU support the principle of Turkish membership: in France, the position of the Socialist Party is less certain, but it is apparently likely to be less of an obstacle than President Sarkozy's 'Union for a Popular Movement' (UMP). With a change of government in both countries, the main present blockage to progress in the membership negotiations should be removed, giving Turkey a much stronger incentive to tackle outstanding problems in the relationship.

²⁰ Quoted, *ibid*, 9 November 2010

²¹ Quoted, *ibid*, 7 March 2011

The continuing standoff with Israel, following the *Mavi Marmara* episode of May 2010, has been another headache for the Turkish foreign ministry (*Review*, No 16, p 9). The Turkish position has been that relations cannot be normalised until Israel issues an apology for its attack on the aid flotilla, in which nine Turkish citizens and one American were killed, and to pay compensation, but this has been refused by Israel. In early December the relationship appeared to take a turn or the better, when Turkey sent two 'planes to help put out a devastating forest fire in Israel, a move publicly appreciated by the Israeli premier Benjamin Netanyahu. On 7 December the Israeli daily *Haaretz* reported that Israeli diplomats, meeting with their Turkish counterparts in Geneva, had agreed in principle to the Turkish demands, provided legal problems could be sorted out. This offer apparently led to a rift in the Israeli government, since it was strongly opposed by the foreign minister and leader of the far right 'Israel Our Home' party Avigdor Lieberman – in fact Lieberman even claimed that it was Turkey which should pay compensation to Israel.²² Not for the first time, the Israeli tail had been allowed to wag the dog, and the mutual standoff was resumed.

Inevitably, the strong anti-Israeli rhetoric voiced by Tayyip Erdoğan and other Turkish politicians impacted on Turkey's relations with the United States, given the strength of the pro-Israel lobby in Washington. It has also added to the tensions generated by Turkey's vote against the imposition of sanctions on Iran in the UN Security Council in May 2010. Professor Davutoğlu argues that government-to-government relations with the US have since recovered, since President Barack Obama and Secretary of State Hilary Clinton 'have been aware of Turkey's importance', but admits that the fracas with Israel had caused severe criticism of Turkey in the US Congress and media.²³ Turkey's complaints against the present the Israeli government are serious and not unjustified. Nonetheless, as a recent article in the *New York Times* points out, recent events have wreaked serious damage to Turkish-US relations in the court of American public opinion, 'where Turkey looks like the enemy of the United States' best friend in the Middle East [Israel] as well as the friend of its worst enemy [Iran]'.²⁴ From this, another US commentator suggests that 'the demands of domestic Turkish politics now trump the need to maintain good relations with the United States'.²⁵ With electioneering gathering pace in Turkey, this comment appeared to have some truth, and underlined the need to restore relations with Washington once the elections were over.

Russia and Turkey: Parallel Destinies

by Richard Sakwa

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(Part I of this contribution to the Cambridge Symposium appeared in the *Review* No 14 and Part III will follow in No 18.)

Part II

Issues in Turkish policy

The tension between 'interests' and 'values' remains a recurrent theme in both Turkey's and Russia's relations with Europe. On a whole range of issues no stable

²² *Hürriyet*, 8 December 2010

²³ *Today's Zaman*, 25 September 2010.

²⁴ James Traub, 'Turkey Rules', *New York Times*, 20 January 2011.

²⁵ Stephen Cook, Council on Foreign Relations, Washington DC: quoted in *ibid*.

relationship has been established, reflecting the more open geopolitical context in the post-cold war era. In energy issues there is a continuing dance of the three as Russia, Turkey and the EU manoeuvre to gain short-term advantage in a desperately negative process that will undoubtedly see China run off with the prize of Central Asian and possibly even Iranian energy resources. The attempt by the EU to impose a liberal model of energy markets on a polity such as Russia, where this corresponds neither with its perceived national interests nor with the realities of socio-economic power,²⁶ is perverse, while Turkey seeks to exploit the impasse to its own advantage. Negotiations with the EU demonstrate that Turkey is emerging as a great power in its own right, and ultimately the main lesson of Turkey's attempts to join the EU may well be a growing awareness of its own power. This is increasingly reflected in its foreign and security policy. Let us deal with these three areas in turn.

Energy politics

Azerbaijan has traditionally favoured the EU-sponsored Nabucco project, for a gas pipeline from Baku through Turkey and on through the Balkans to Austria-Hungary. Turkey's role in the project is absolutely critical. Russia instead has sponsored the South Stream project, with a pipeline running under the Black Sea (bypassing Turkey) and up from Bulgaria to the north along much the same line as the Nabucco line. In his usual apocalyptic mode, Alexander Dugin, the virulent Russian Eurasianist, whose ideas we will discuss below, told *Novosti* on 31 January 2009 that Nabucco had to be wrecked at any cost because 'we are talking about the geopolitics of gas'. He even urged that military methods should be used, if required.²⁷

Turkey's rapprochement with Russia reflects its ambitions to take on an enhanced role not only in the Caucasus but also more broadly, including becoming an energy hub for the region and Europe. The improved relations were confirmed by President Gül's visit to Russia on 12-13 February 2009, when Moscow and Ankara signed a 'strategic document' suggesting closer ties. There is now talk of a second Blue Stream pipe to Turkey, despite endless pricing and volume disputes between Russia and Turkey, which would make Turkey the real energy hub of Europe. The first Blue Stream pipeline was opened in 2003 with a capacity of 16 bcm pa, but at present no more than 10 bcm is being delivered. The Turkish market is saturated, so any new volumes would not be for domestic customers, and so the new pipe would serve export markets. Israel has been mentioned as a possible customer. More likely, however, is that Russian gas (together with volumes from Azerbaijan) will be channelled through south-east Europe and link up with South Stream. Turkey would thus give permission to use its exclusive economic zone from Novorossiisk to Varna; and perhaps even obviate the need to build an underwater pipe in its entirety. The attempt by Turkey to link accession with energy issues is perceived in Brussels as a form of political blackmail and has so far backfired.

A recent study confirms Turkey's central role in European energy security. It argues that 'a Turkish energy corridor seems to offer one of the few feasible modes of connecting greater diversity of suppliers to Europe via secure and independent routes'. However, the authors recognise that 'existing frameworks of cooperation' may not be enough to manage such mammoth undertakings as the Turkey-Greece-Italy Interconnector or the Nabucco pipeline, since they involve 'the higher standardisation and integration of regulatory environments characteristic of political union.' 'Thus, more serious efforts by the EU to diversify supply and secure those diverse supplies may

²⁶ Evert Faber van der Meulen, 'Gas Supply and EU-Russia Relations', *Europe-Asia Studies*, Vol. 61, No. 5, July 2009, pp. 833-56.

²⁷ Quoted by Paul Goble, 'The South Caucasus Reordered: New Challenges to Baku's Foreign Policy Assumptions', *Azerbaijan in the World*, ADA (Azerbaijan Diplomatic Academy) Biweekly Newsletter, Vol. 2, No. 4, 15 February 2009, p. 4.

come to require less ambivalence on the question of Turkey's accession.' The same may be said of Russia, although accession as such is not on the agenda.²⁸ Probably some sort of Eurasian Union is the only solution, in which Russia and Turkey associate with the EU as partners and not as members, an option that would institutionalise Russo-Turkish and Russo-EU relations but which would keep Turkey out of the EU. This is not something that the western-oriented modernising elite in Turkey is yet quite ready to contemplate.

Turkey, the European Union, and Russian perspectives

Turkey has been engaged in a long-lasting integration process, having first applied to associate itself with the EU in 1962 and formally applied for membership in 1987. The December 2004 European Council meeting opened the way for negotiations, but already earlier that year Turkey almost broke off negotiations since it felt it was being treated differently from the other candidate countries. Accession negotiations started properly in October 2005, and in technical terms will be completed at the earliest in 2014. Work has begun on ten of the 35 EU accession chapters. In its debate on 11 February 2009 the European Parliament's foreign affairs committee expressed concern about the degeneration of constitutional reform into a debate on the headscarf issue, quite apart from concerns over freedom of expression. The EU required Turkey to amend Article 301 of the Turkish penal code, grant more freedom to the media, improve religious tolerance, modify the laws on parties and labour unions, and open its ports to Greek Cypriot shipping and airlines. The constitutional reform is ultimately designed to remove the military's guardianship role over Turkish politics. Despite continuing worries about corruption, MEPs however welcomed the beginning of trials of those accused of 'being members of the Ergenekon criminal organisation'. Turkey was condemned for meddling in the talks between Cyprus president Dimitris Christofias and Turkish Republic of Northern Cyprus (TRNC) leader Mehmet Ali Talat.²⁹ The round of talks which began in September 2008 had by a year later reached the point whereby the TRNC was even beginning to discuss some transfer of land to the Greek part of the island in exchange for a broader peace settlement

The Cyprus issue, indeed, looked set to become an insuperable stumbling block on Turkey's road to EU membership. The EU set a December 2009 deadline for Turkey to open its ports and airports to Greek Cypriots, threatening that failure to comply could lead to the suspension of membership talks.³⁰ The EU insisted on Turkey's full compliance with the Ankara Protocol of 2005, in which Turkey had indirectly recognised Greek Cyprus as the 'Republic of Cyprus', and on that basis the Greek Cypriots insisted that Turkey open up its ports. The EU membership talks, moreover, were complicated by a number of other factors. In April 2009 the National Union Party led by Derviş Eroğlu won the parliamentary elections in TRNC. Eroğlu is well known for supporting Turkey's pre-2004 stance, which rejected all international cooperation on the issue. Although Eroğlu declared that he now supported Turkey's modified stance in favour of negotiations under the aegis of the UN alone, he made no secret of his ambition to ensure that Turkey remained the guarantor of the Turkish Cypriot state. It appeared that both Erdoğan and Eroğlu sought to limit the EU's involvement in the resolution of the Cyprus question, since the Greeks were in a position to block the accession process, but it was a stance that hardly enamoured Turkey to the EU. The European Parliamentary elections in June 2009, moreover, saw parties hostile to

²⁸ Ali Tekin and Paul A. Williams, 'EU-Russian Relations and Turkey's Role as an Energy Corridor', *Europe-Asia Studies*, Vol. 61, No. 2, March 2009, pp. 337-56, at p. 356.

²⁹ EurActiv.com, 12 February 2009.

³⁰ Emrullah Uslu, 'Turkish Cypriot Prime Minister Eroğlu Visits Ankara', *Eurasia Daily Monitor*, Vol. 6, No. 113, 12 June 2009.

Turkish membership of the EU gain in strength.³¹ Turkish Cypriots, moreover, were further alarmed by the decision of the European Court of Human Rights, backed by the EU Commission for Turkey, to grant the right to certain Greek Cypriots who fled in 1974 to claim restitution of their properties on the Turkish side. Turkish neo-nationalists were already incensed by Erdoğan's apparent complicity in the sale of Turkish land, on both the mainland and in Cyprus, to foreigners – a particularly sensitive issue in both countries.

Russia now faces a range of similar issues in its relations with South Ossetia and Abkhazia, whose independence it recognised on 26 August 2009. Indeed, we can talk of the 'Cyprusification' of Russia's relations with the Caucasus, and more broadly the issue, like Turkey's relations with Cyprus, will no doubt be used to hold up Russian integration with western bodies. With the EU insisting on the territorial integrity of Georgia in circumstances where it is almost inconceivable to envisage South Ossetia and Abkhazia returning to Georgian sovereignty, the problem looks all set to become as endemic as the Cyprus problem.

The prospect of Turkish membership forces the EU itself to confront some difficult questions. One of the leading negotiators from the Turkish side, Burak Akçapar, asks whether the EU 'should choose to define itself as a Christian club by excluding Turkey'.³² However, while the resistance to Turkish membership may have some cultural aspects, no less important are some fundamental questions, such as whether Turkey has a functioning market economy, whether it is a democratic state with free and fair elections, and whether the Turkish state provides the framework for the development of all its peoples. Some would go further and stress that Article 237 of the Treaty of Rome states that 'any European state may apply to become a member of the Community', but only a small portion of Turkey lies in Europe.

As the old saying goes, 'Statesmen think about the next generation, while politicians only think about the next election'. This is very much the case in this instance. The public in Turkey is beginning to think that Turkey is being used as the scapegoat for the economic and other crises in Europe. This is reflected in the collapse in popular support for Turkey's EU application, falling from 70% in October 2005 to 40% in November 2006.³³ A Eurobarometer poll in July 2005 found that 74% of the people in Germany and 80% in Austria are opposed to Turkey joining the EU, compared to an average of 52% across the EU. For this reason the EU, which used to head Turkey's agenda, is now down the list and replaced by the Middle East and South Caucasus. Euroscepticism in Turkey is at an unprecedented high. It is not clear whether this is a temporary blip or whether it reflects a structural shift in attitudes and national foreign policy orientations. The shift to the Middle East, as we have seen, is accompanied by neo-Ottoman sentiments, since much of the region used to be part of the empire. Equally, the Turkish model looks increasingly attractive to some Middle East states, especially if there can be a reconciliation of Islam and state development. Old socialist and Arab nationalist models are clearly exhausted. However, it is unlikely that the road to Europe for Turkey lies via the Middle East, but it is equally unclear whether the Middle Eastern road leads. Neo-Ottoman sentiments are clearly perceived to be retrograde, if only because they entail a retreat from secular nation and state building, but the shape of a new synthetic modernisation model is unclear.

The actual negotiations have been fraught with difficulties. Discussions have been bedevilled by problems concerning the status of Cyprus, human rights, economic

³¹ Emrullah Uslu, 'European Election Results Rekindle Turkish Reform Agenda', *Eurasia Daily Monitor*, Vol. 6, No. 111, 10 June 2009.

³² Burak Akçapar, *Turkey's New European Era: Foreign Policy on the Road to EU Membership* (Lanham, MD, Rowman & Littlefield, 2007), p. 18.

³³ Güven Sak, 'Turkey: Bogeyman or Savior', *Europe's World*, Spring 2007.

factors and global security concerns. As Akçapar stresses, any talk of a 'privileged partnership' instead of membership is considered by Turkey as an attempt to drive Turkey away from the table. As far as he is concerned, EU membership is essential to ensure that Turkey can become a stable liberal democracy. Thus transition would continue *after* accession, as it has done for a number of countries that joined the EU earlier, notably Greece and some East European countries. However, given the disputable status of Turkey's bid for EU membership, such arguments do not encounter much sympathy within the EU, and the expectation is that Turkey will have largely to complete its transformation *before* joining the EU. Thus as with Russia's attempts to join the World Trade Organisation (WTO) for 16 years, the threshold for membership is not only set high but is constantly raised. In June 2009 Russia basically turned away from WTO membership in stating that it would plan to enter as part of a not-yet-created Customs Union with Belarus and Kazakhstan (although the WTO rules have no provision for collective membership); and at some point in the perhaps not-too-distant future Turkey will also turn away from the EU and seek to institutionalise relations with friends who are more welcoming.

Turkey's accession negotiations have become highly charged, with some arguing in favour of a 'gradual integration' strategy rather than full membership. The issue raises fundamental questions about Europe's 'finalité', the cultural, political, religious and geographical limits of Europe. This is the first time in membership negotiations that the option for some other type of integration or cooperation model has been left open as an alternative to full accession. This reflects a paradigm change in which not only the capacity of the candidate country to join the EU is taken into account but also the absorption capacity of the EU. Some sort of privileged partnership has been mooted as the negotiations grind ahead over the 35 chapters. As a recent study argued, Turkey's spurt of foreign policy activism in certain respects represented compensation for the complementary process of 'drifting away from Europeanization'. As with Russia, 'the EU no longer [provides] the main axis or reference point for foreign policy'.³⁴

Turkish membership of the EU as presently constituted may well be considered an anachronistic project that is in the interests of neither the EU nor Turkey. With the accession of a number of post-communist revanchist states in 2004 and 2007, encouraged by the UK and Sweden, the EU has diluted its original peace-building rationale and is in danger of becoming an instrument for the perpetuation of the cold war by other means. This is not the EU which a whole generation of idealists, scarred by the memory of European civil wars, sought to build.

The pan-European dimension is one that is increasingly mooted as a possible framework for both Russia and Turkey. For Russia this means integration without accession, something that may in the long-run provide a framework also for Turkey's relations with the EU. This was made explicit in Nicolas Sarkozy's European Parliamentary election speech in Nimes on 5 May 2009. He spoke against Turkey's accession to the EU, arguing that Turkey 'is not intended to become an EU member', but Ankara should nevertheless be linked to the EU in both economic and security terms. In a notable innovation, he placed Russia and Turkey on an equal footing, noting that both countries should establish 'an economic and security common area' with the EU. A new bloc would thus be created 'of 800 million people who share the same prosperity and security'.³⁵ This is a visionary idea and offers a prospect not only for integrating Russia and Turkey with Europe, but also a way for Europe to redefine itself. The old European integration model is exhausted, in which Europe sets itself up

³⁴ Ziya Öniş, *The New Wave of Foreign Policy Activism in Turkey: Drifting Away from Europeanization?* (Copenhagen, Danish Institute for International Studies, January 2009), p.5

³⁵ Nicholas Sarkozy, 'Discours de M. le Président de la République', Nimes, 5 May 2009, Elysée.fr.

as a proto-great power bloc that would in that form inevitably come into confrontation with Russia and, possibly, with America as well.

Geopolitics: in parallel, converging or diverging?

Although a long-time member of Nato (the country joined in 1952), Turkey has an increasingly ambivalent relationship with the organisation. This was at its most vivid in Turkey's refusal to allow the Anglo-American invasion of Iraq in 2003 to use Turkey as a base. In 2009 Turkey opposed the nomination of the Danish Prime Minister, Anders Fogh Rasmussen, as the replacement for Jaap de Hoop Scheffer as Nato secretary general. Rasmussen had opposed Turkey's membership of the EU, while Denmark had allegedly supported pro-PKK activities (notably the militant Roj TV), and his government's handling of the 'cartoon crisis' had alienated many in Turkey. Currently US-Turkish relations are not good because of worsening relations between Turkey and Israel (in part because of revulsion in Turkey over Israel's disproportional war in Gaza from December 2008). In response, some in Israel have been putting pressure on the US in favour of the necessity of recognising the Armenian genocide. At the same time, Iran asked Turkey to help resolve its 30-year conflict with the US.³⁶ Barack Obama's visit to Turkey in 2009, however, once again stabilised relations and opened up the prospect of more fruitful engagement by all sides.

The Georgia crisis of 2008 took place at a time when both Russia and Turkey began to demonstrate greater independence in foreign policy behaviour, even a degree of unilateralism. Russia no longer believes in the possibility of deep partnership with the west and seeks to re-establish itself as a great power in Eurasia, while Turkey places less emphasis on Nato and strives to become a regional power. Russia has tried to maintain a multidimensional partnership with Turkey while advancing geopolitical pluralism in post-Soviet Eurasia (PSE). After the war these objectives became increasingly opposed. At the same time, Turkish policy makers are well aware that the geopolitical game in PSE will now take much harsher forms. At the same time, the US and the west in general was to a degree discredited by the failure of its adventurism in Georgia, propping up an authoritarian and dangerous client regime under the guise of advancing democracy, something that had been quite common during the cold war. The view that joining Nato was the democratic thing to do, as in Ukraine, suffered a severe blow. The US had tried to achieve a fundamental geopolitical reorientation of the south Caucasus and the whole region, and its failure undermined credibility in the US as a provider and guarantor of security.

Russia and Turkey are at the same time partners, especially in the energy sphere, and competitors, over energy and influence in the region. However, after the war Russian commentators suggested that Turkey would be turning to Moscow as part of a fundamental geopolitical reorientation.³⁷ Russo-Turkish rapprochement has particular appeal for the Russian military. Perhaps the parallels between the Turkish intervention in northern Cyprus in 1974 and the Russian intervention in the south Caucasus in 2008, followed in due course by the recognition of the respective entities, has forced a rethink of strategic alliances. There is also information about the existence of a group of Russophiles in the Turkish military, mockingly dubbed by some the 'Young Russians', with anti-western views. Their bottom line appears to be that 'America has betrayed Turkey; the country will never fit into the EU; and to avoid isolation, Turkey should become a member of a Eurasian alliance that will be built around a resurgent Russia'.³⁸ The unthinkable is now being thought, reflecting the unblocking of the

³⁶ Robert Tait, 'Iran "Wants Turkish Help to End US Rift"', *The Guardian*, 25 February 2009, p. 18.

³⁷ Igor Torbakov, *The Georgia Crisis and Russia-Turkey Relations* (Washington, DC, The Jamestown Foundation, 2008), p. 25.

³⁸ Torbakov, *The Georgia Crisis and Russia-Turkey Relations*, p. 27.

geopolitical logjam following the long end of the cold war. However, there is a no less powerful lobby in Turkey arguing that the country has to reinforce its alliance with the west to keep 'Russia's strategic ambitions in check'.³⁹ By the same token, Russian strategists are wary of Turkey's ambitions in the south Caucasus and as a regional power in the Middle East.

Just as in Russia's relations with China, the relationship with Turkey can be described as an 'axis of convenience'. Turkey no longer shares a border with Russia so there is no direct confrontation over territory, but the two countries still look with concern at each other. Both are aware of the new opportunities, accompanied by the burden of the historic legacy. Both share borders with a region that is increasingly unstable and which is becoming the object of geopolitical contestation.⁴⁰ Turkey is also rather disenchanted with America's so-called 'war on terror'; but the issue of Russia's war against Chechen separatism and other manifestations provoked a rapid deterioration of relations in the early 2000s.⁴¹ This provides a salutary warning of the rapidly changing dynamics of relations between the two and in the region in general.

to be continued



Update on Cyprus

by Clement Dodd

During the past six months there has been much political activity in and around the Cyprus problem, but so far with little or no result. The lack of a settlement is now preventing significant progress for Turkey in its EU accession negotiations. The Greek Cypriots are blocking them on the grounds that Turkey will not apply its EU Customs Union to the Greek Cypriot Republic of Cyprus, which it does not recognise. Of the 35 'chapters' only one has been completed, whilst 12 are still under discussion. Eighteen have been frozen, mainly by Cyprus, though five of these by France because they come too close to the bone of EU membership. If Turkey opened its ports and airports to Greek Cypriot commerce 13 chapters would be open for negotiation. Of those now in principle open to negotiation, and some relate to difficult purely Turkish problems, none may be closed until Turkey implements the Additional Protocol that requires opening up trade with the Republic of Cyprus.

Turkey is clearly determined not to do this unless the embargoes on the TRNC are lifted. One of the consequences of the Lisbon Treaty was that the European Commission was able to find a way out of the dilemma by advancing a Direct Trade Regulation, which would avoid a Cypriot veto by being subject only to a majority vote. It would allow preferential treatment of Turkish Cypriot goods exported to EU states, though it would not achieve the opening up of the Turkish Cypriot Airport at Ercan to international traffic. However, Greek Cypriot efforts in Brussels succeeded in having the proposed regulation declared illegal by the legal committee of the European Parliament, whose intervention might well have been avoided. By its action 'the

³⁹ Torbakov, *The Georgia Crisis and Russia-Turkey Relations*, p. 31.

⁴⁰ James W. Warhola and William A. Mitchell, 'The Warming of Turkish-Russian Relations: Motives and Implications', *Demokratizatsiya*, Vol. 14, No. 1, 2006, pp. 127-143.

⁴¹ Warhola and Mitchell, 'The Warming of Turkish-Russian Relations', p. pp. 135-38.

European Parliament 'wasted the opportunity to revamp one of the most important political relationships of the EU as a whole: the accession of Turkey'.⁴²

Continuing Negotiations

Meanwhile negotiations between the two sides in Cyprus are still under way. The problems of how to manage a federal economy, and how the new state might manage its EU relations, were apparently settled when Mehmet Ali Talat was president. He also agreed that a federation would have a single sovereignty, which the Greek Cypriots always demand, even though he asserted that sovereignty emanated from both sides. The present Turkish Cypriot negotiators have challenged this agreement on the grounds that in a federation sovereignty is necessarily divided, with the constituent states retaining sovereignty over agreed functions. If sovereignty lay with the federal arm of government it would not be a federation.

The most important problem to be overcome, however, is that of property. The Greek Cypriots insist that all Greek Cypriots who lost their property in 1974 should be free to choose to return to their properties, accept compensation, or make an exchange with Turkish Cypriot property in the South. They also want the property to which they would return to be under Greek Cypriot administration, but this could reduce the area of Turkish Cypriot territory, and render ineffective bizonality, a principle accepted by the UN on which the Turkish Cypriots insist. The Turkish Cypriots want territory and property to be considered separately, not linked, as the Greek Cypriots demand.

The Turkish Cypriots, with outside help, it seems, are now seeking to address this problem by advancing a scheme (alluded to in 'Update on Cyprus', *Review* No 16) by making new alternative residential accommodation available for those who have lost their property. This new property would be built in areas of territorial adjustment. In the North Varosha/Maraş would be such a site. In the South building would be on undeveloped land lost to the Turkish Cypriots, and close to prime property. A Property Development Corporation would be established to develop the value of the relinquished zones, thus providing property in lieu of that formerly owned. The present 'entrapped value' of these moribund areas would thereby be released, so making available valuable property to replace that lost in 1974 or 1963. Financial support would have to be sought, and would include a contribution from present users of lost property, since the value of their properties, free from any claims, would rise significantly. Turkish Cypriots using requisitioned property would be unlikely to welcome the scheme.⁴³

Intervention of Ban Ki-Moon

In order to promote faster progress in the negotiations, and properly to assess the situation, the UN Secretary-General, Ban Ki-Moon, invited the two presidents to meet with him in New York in November 2010. Nothing concrete emerged, but it was a warning that the UN was pressing for a solution and expected further progress. He called upon the two presidents to meet with him again in Geneva, in January 2011, with practical plans for overcoming the remaining points of disagreement. The Turkish Cypriots are pressing for a solution, but the Greek Cypriots are resisting 'stultifying time frames', and do not want to be pushed by the UN into a new Annan Plan. Ban Ki-Moon realises that the two leaders 'will have to reconcile . . . seemingly irreconcilable issues across all six chapters' of their negotiations noting that 'if

⁴² Nathalie Tocci, 'The Baffling Short-sightedness in the EU-Turkey-Cyprus Triangle' (Document 1A1, Istituto Affari Internazionali), Rome, October, 2010.

⁴³ For a lengthier analysis see Luigi Napolitano 'The Cyprus Peace Process Since March 2008: Short History, State of Art and What is Next in Store' (IAI Working papers 11/01, Istituto Affari Internazionali), Rome, January, 2010.

substantive agreement across all chapters cannot be concluded ahead of the election cycle, the talks may go into abeyance and there is a serious risk that the negotiations could founder fatally'.⁴⁴

The two presidents duly met again with Ban Ki-Moon in January 2011. He noted that the two sides had moved closer together, but that much work had to be done to reach further convergences on outstanding core issues. He stressed that more than talking was needed: he wanted positive leadership to produce a solution. Much to the relief of the Greek Cypriots, there were no time frames. The Secretary-General's Report on this latest meeting is due in early March. The general feeling is that UN peace initiatives are coming to an end.

An opinion poll in December showed that 68 per cent of Greek Cypriots and 65 per cent of Turkish Cypriots want a solution, but only 10 and 12 per cent respectively think it is possible. Whilst a federation would be acceptable, 92 per cent of Greek Cypriots really want a unitary state, and 90 per cent of Turkish Cypriots a two-state solution. Of the Greek Cypriots 60 per cent think the present situation is 'entirely unacceptable', but only 27 per cent of the Turkish Cypriots think so.⁴⁵

Events off-stage

The inter-communal talks have been proceeding against a background of comment and action by important political personalities. On 8 November Jack Straw, a former Foreign Secretary, declared in *The Times* that it was time for the British Government 'to consider the formal partition of Cyprus. Should the UN-backed reunification talks fail, he believed that 'the chances of a settlement would be greatly enhanced if the international community broke a taboo, and started publicly to recognise that if political equality cannot be achieved within one state, then it could with two states north and south'. He urged the international community 'to see both sides of the Cyprus story'. The Greek Cypriot reply was immediate. Their spokesman, Stefanos Stephanou, retorted that partition was not an option for them. Mr Straw 'should know that this means that, according to the Treaty of Establishment [part of the Accords that established the Cyprus Republic] the United Kingdom cannot hold on to the bases in Cyprus'.⁴⁶ More pertinently, if the island were partitioned, the Treaty of Guarantee, which forbade partition, and also guaranteed British rights to the sovereign bases, could be said to have been overthrown. This threat, it has often been asserted, has always greatly influenced British (and American) policy on Cyprus.⁴⁷

Another event to disturb the atmosphere was a visit to the South in January 2011 by the German Chancellor Mrs Angela Merkel. Congratulating Christofias on his efforts to find a solution to the Cyprus problem Mrs Merkel remarked that, 'the Turkish side is not responding adequately'.⁴⁸ The Turkish response was immediate and hostile. The Turkish Prime Minister, Tayyip Erdoğan, even demanded an apology. It is conjectured that Mrs Merkel wanted to strengthen co-operation between the European Union and NATO, which is currently hindered by Turkey's refusal to allow

⁴⁴ United Nations Security Council, 25 November 2010, *Report of the Secretary-General on his mission of good offices in Cyprus (S/2010/63)*, 2010, pp.6 and 7. He was referring to the parliamentary elections due in the South and in Turkey this summer.

⁴⁵ The poll was conducted by 'Cyprus 2015: Research as Dialogue for a Sustainable Future', and reported in the *Cyprus Mail*, 15 December 2010.

⁴⁶ Reported in *The Cyprus Mail*, 10 November 2010.

⁴⁷ For legal analysis of the situation see Sozos-Christos Theodolou, *Bases Militaires en Droit Internationale: le Cas de Chypre* (Mannheim and Möhnese: Bibliopolis, 2006)

⁴⁸ As reported in the *Cyprus Mail*, 12 January, 2011

both the EU and Cyprus into NATO meetings, though the logic behind her anti-Turkish remarks is not altogether clear.

Nor was Ankara at all pleased when, addressing a meeting of Turkish ambassadors in Erzurum on 7 January 2011, the Greek Prime Minister, George Papandreou, declared that the international community would never legitimise the 'invasion' of Cyprus and its 'occupation' by Turkey, two words that make Turkey see red.

The atmosphere was also disturbed in late December when, in Nicosia, a Greek Cypriot mob threw stones and other objects at members of a visiting Turkish basketball team, and tried to storm their dressing room. The Turkish team wanted to seek safety in the North, but were not allowed to do so, despite pressure from Ankara. There were loud protests from Turkey. The Minister of State, and Chief Negotiator, Egemen Bağış, in an interview with the Greek Cypriot newspaper, *Politis*, asked, 'If the Greek Cypriots cannot show patience to a basketball team, how can they live peacefully with the Turkish Cypriots?' Earlier, in another interview with a Greek newspaper, Bağış made it clear that Turkey would open its ports the day the EU held to its word to trade with the TRNC and allowed its planes to land in Ercan airport. 'At the same moment that a Lufthansa plane lands in Ercan a Greek Cypriot plane can land in Istanbul'.⁴⁹ This is the Taiwan-type solution the Greek Cypriots reject.

Ankara has shown very firm support of the Turkish Cypriots in this critical period. At the same time, aware of the increasing Turkish financial assistance being given to the TRNC, Ankara has called on the Turkish Cypriot Government to cut costs drastically in the public sector. This is not easy because 20,000 or more are on the public pay roll, both employed and retired. The attempt to cut down on this expenditure has infuriated the Turkish Cypriot labour and civil service unions, and has led to massive strikes and demonstrations. Anti-Turkish slogans, and the demand that Erdoğan should get off their backs, have angered Erdoğan and the Turkish Government resentful at this show of ingratitude. Erdoğan has reminded the civil servants that they are much better off than their counterparts in Turkey. Determined to reform the Turkish Cypriot economy, Ankara has now replaced its ambassador in Lefkoşa, appointing to the post Halil İbrahim Akça, an official from the State Planning Office, and allegedly the chief architect of the austerity plan Ankara wants to see implemented.

These mass demonstrations are set to continue. They are welcomed by the Greek Cypriots. They believe, and not without reason, that the relatively impoverished Turkish Cypriots will come more and more to accept the benefits on offer to them from the Greek Cypriot government, including free and superior health services, jobs, and passports. Many Turkish Cypriots now shop in the South for the better quality and cheaper goods available. The Greek Cypriot policy of osmosis, which began in 2003, has not proved unsuccessful. The Turkish Cypriots' economic misfortunes stem from the international community's support of the Greek Cypriot embargoes, a consequence of its acceptance of the Greek Cypriot government as the government of the whole of Cyprus.

In October 2010 the English Court of Appeal rejected a further attempt to allow Turkish Cypriot Airlines' planes to fly direct to Ercan. Such a decision 'would contravene the Chicago Convention and breach the United Kingdom's obligation to respect the sovereign rights of the Republic of Cyprus'. United Nations Security Council Resolution 186 of 4 March 1964, which led to the recognition of the rump Greek Cypriot government as the Government of Cyprus, illegal though it was under

⁴⁹ As reported in *Kıbrıs*, 13 December, 2010, from the Greek Cypriot newspaper *Simerini*.

the terms of the 1960 Constitution, has since made a satisfactory solution of the Cyprus conflict well nigh impossible.



Naum Theatre: The lost opera house of Istanbul

by Emre Aracı
Music Historian and Composer

Part I

“It is about seven o’clock in the evening of a pouring December day, and the polite or impolite world of Pera is going as best they can to the opera. I cannot say that the opera of Pera absolutely claims a visit from the connoisseur. There is an unhealthy smell of dead rats about it; a prevailing dampness and dinginess; a curious fog; a loudness; a dirtiness, which induces me generally to prefer an arm chair and a dictionary - a cup of tea and a fire [...] I shall not have half so much fun in the theatre, where an English autumnal prima donna is tearing one of Verdi’s operas into shreds, and screaming in a manner which is inconceivably ear-piercing”.⁵⁰ This is how the *Household Words* magazine under the editorship of Charles Dickens (1812-1870) put Istanbul’s Italian opera on the world map, through the eyes of a “Roving Englishman”, in 1854, in the early stages of the Crimean War, when officers, soldiers and journalists flocked to the Ottoman capital. The war had badly hit the city’s opera, both financially and artistically.

Although almost completely forgotten now, the ‘opera of Pera’ was Istanbul’s principal theatre mainly for the staging of Italian opera, with an exclusive licence from the Sultan, and was in existence from 1840 until it was completely lost to flames in the devastating fire of June 1870, which struck the neighbourhood. Also known as Théâtre de Pera, or Théâtre Naum after its proprietors, the brothers Michael (1800?-1868) and Joseph (1814?-1874) Naum, Christian Ottomans originally from Aleppo, the original makeshift wooden structure stood opposite the Imperial School of Medicine in Galatasaray, or today’s Galatasaray Lisesi in Beyoğlu. The seat of the once prosperous Levantine colony and palatial ambassadorial residences, Pera, with its first and unique municipal council, from mid-1850’s onwards, tried to model itself after European capitals in civic planning and the theatre which opened its doors to an enthusiastic public with a performance of Vincenzo Bellini’s (1810-1835) *Norma* in 1841, very much came under its jurisdiction in later years. However, on that evening the orchestra lacked players, no tenor could be engaged, the choir did not have enough singers and the thick smoke from pipes and hookahs engulfed the entire auditorium, but despite all, the news of this felicitous event was communicated to music journals around the world in the most enthusiastic fashion, so much so that the



⁵⁰ Charles Dickens (Ed.), ‘The Roving Englishman at the Pera Theatre’, *Houshold Words*, 1854, Vol. 10, pp. 570-572

The Musical World of London reported: "Constantinople: The Italian Opera in this city which opened on 18 November with *Norma* has continued a successful career. The scenery and appointments are of the best description and the ensemble is in the most excellent style".⁵¹

One of the most important factors behind Pera having its first permanent theatre inaugurated at that time, despite earlier attempts, with the aim of putting on regular seasons of Italian opera was undoubtedly the Tanzimat reforms of 1839, drafted by the Great Mustafa Reşid Paşa (1800-1858), the principal driving force of reform in the country, which brought greater financial and social securities under the protection of state law, to the non-Muslim minorities of the empire, giving them the same rights with the Muslims as equal Ottoman subjects. As a consequence, a more self-confident merchant and subsequently banker middle class began to emerge among the Pera community and supported by the embassies, a more prosperous social life began to take shape, with an increasing demand for a lively entertainment scene, which hitherto did not exist as clearly highlighted by Giuseppe Donizetti (1788-1856) to his son Andrea in a letter, where he wrote in 1831: "in this country we are deprived of all the entertainments like theatre, opera and plays provided by civilised societies. I am sure if you were here, despite being with your mother and father, you would be bored stiff".⁵²

The fact that Giuseppe Donizetti, the eldest brother of the opera composer Gaetano Donizetti (1797-1848), had already arrived and settled in Pera as early as 1828 as "Istruttore Generale delle Musiche Imperiali Ottomane" (Instructor General of the Imperial Ottoman Music) was in itself a sign of the rapid cultural change that was about to take place in Ottoman Turkey at the time, initiated by the great reforming sultan of the era, Mahmud II (1785-1839; *r.* 1808-1839). In 1826 Mahmud successfully destroyed the corrupt and archaic corps of the Janissaries who had become a stumbling block in the way of any kind of reform in a bloody conflict, which came to be remembered in Ottoman history as 'Vaka-i Hayriye', the Auspicious Incident. The path was now clear for the re-organisation of the Empire's armies along European models, which also incorporated European style military bands and hence the appointment of a Donizetti to oversee the transformation process. But more importantly what had started in the military was already beginning to permeate into the social court life and beyond. Mahmud who donned the Western uniform with epaulets and introduced the crimson fez in favour of the turban could now be seen in public, going to his weekly Friday prayers at the mosque to the strains of a Bellini, Rossini or Donizetti operatic number played by his regimental bands under the direction of Giuseppe Donizetti.

With the brother of a famous opera composer in charge of his military bands, Sultan Mahmud, it appears, also did not hesitate to attempt to cultivate a taste for opera and Italian singing, since at an evening's entertainment given by the French Ambassador, at which, to the great astonishment of the whole capital, he came and was seen rapturously applauding the vocal performers; "although he knew nothing of their language", *The Times* did not hesitate to add with a cutting remark.⁵³ Similar stories continued to circulate among the musical aficionados of London, astonishing many; *The Musical World* reported in the summer of 1839: "The gods have made his Sublimity, Mahmoud, musical and in return he has determined to infuse his tastes into his harem. With this view he has recently given a concert to the fair ones, at which a young Turk, who had acquired his education at Paris, played among other

⁵¹ *The Musical World*, 13 January 1842, No. II, Vol. XVII, p. 14

⁵² Letter from Giuseppe Donizetti to Andrea Donizetti; Constantinople, 25 March 1831; MS at "St. Pietro a Majella" Conservatoire Library, Naples

⁵³ *The Times*, 2 March 1835

pieces one of Beethoven's sonatas with variations, which enraptured the assembly and drew down thunders of applause".⁵⁴

In the same season the newly emerging operatic and musical life of the Ottoman capital continued to fascinate the London society who was informed that "Italian music had become the rage among Mussulmans, and there was now a brilliant Italian opera at Constantinople".⁵⁵ A young and handsome Milanese by the name of Signora Edelina Fritsche, who made her rounds of professional visits in a magnificent litter, richly fitted up with crimson velvet and gold, carried by four black slaves, and preceded and followed by eight others, was now giving singing lessons to young Turkish ladies of fashion. The large and splendid theatre was crowded nightly, despite high admission charges and the Turks, "notwithstanding their usual habit of going to bed with the fowls" sat motionless till the end of the entertainment, which was often past midnight.⁵⁶ It was also reported that Sultan Mahmud himself at times attended performances and had operas performed within the seraglio, before the ladies of his court.

The repertoire of the theatre included Bellini's *Straniera*, Meyerbeer's *Crociato in Egitto*, and Rossini's *Italiana in Algeri*; but the libretti were strangely altered to suit Turkish ideas: the *Italiana in Algeri* terminated with the marriage of Isabella and the Bey, and the punishment of poor Taddeo, who received the bastinado on the soles of his feet, drew shouts of applause from the audience, "since the Turks did not laugh".⁵⁷ Some of these strange reports even included a highly dubious story of the Sultan's favourite wife going to the theatre in an ox-cart as far as the pit, as recounted extensively by John Reid in *Turkey and the Turks*: "I thought that they were strange visitors to the pit of a theatre; they were, however, very sensible animals, for as soon as they arrived at the place assigned them with the carriage, they quietly la[id] down with their eyes shut, and never opened them until the performance was over".⁵⁸

Despite these fanciful stories, Istanbul at that time clearly had several theatrical stages which appeared and closed, as these reports precede the inauguration of the Pera Theatre. The stage which eventually became the Naum Theatre was originally built by the famous Italian magician Giovanni Bartolomeo Bosco (1793-1863) from Turin, who, with the intention of putting on variety performances, leased the land belonging to the Naum family and named his establishment rather aptly Théâtre Bosco. However, by the time *Norma* opened there in the autumn of 1841, Bosco had already left Istanbul to be followed by the successive impresari, who also came and went, until with popular demand from bankers, merchants and diplomats of Pera, anxious not to lose their opera season during its infancy, the landowner Michael Naum reluctantly had to step in as director in 1844. This action was eventually to earn him obituaries after his death in the columns of publications as far as the *Athenaeum* and *The New York Times*, the latter rather harshly summing him up as an 'odd character', due to the unusual course of unconnected events in his colourful professional life.⁵⁹

The son of a tobacco dealer, Michael Naum was one of the few surviving attachés of Lady Hester Stanhope (1776-1839), better known as the Queen of the Desert, and according to *The New York Times* when a boy of fourteen or fifteen he came to the

⁵⁴ *The Musical World*, 6 June 1839, p. 91

⁵⁵ *The Musical World*, 19 September 1839, p. 331

⁵⁶ *Ibid.*

⁵⁷ *Ibid.*

⁵⁸ John Reid, *Turkey and the Turks, Being the Present State of the Ottoman Empire*, Robert Tyas, London, 1840, p. 221

⁵⁹ *The New York Times*, 23 August 1868

notice of Lady Hester and was taken by her to Syria, where he remained with her for some years, being eventually dismissed “for too great assiduity in feathering his nest”.⁶⁰ He chiefly acted as her dragoman - interpreting and translating - but also seems to have had miscellaneous duties; including shaving her head on more than one occasion and making sieves in the English style for stable use from split reeds. But he remained faithful to her to the last day of his life, as “her passport, he attested, was acknowledged by the Greek privateers during the times of the war of independence, and he having been sent down to Rhodes in a coasting vessel to cash a draft was, on his return, captured; but on the production of my lady’s passport, the money was returned, and he was dismissed to safety”.⁶¹ After leaving the employment of Lady Hester, Michael Naum returned to Constantinople and went into the business of fez manufacturing for Sultan Mahmud II. Such was the scale of unconnected leaps in his career.

to be continued

Women’s Writing

Anonymous – Pseudonymous – World-Famous

by Belma Baskett

This essay will deal with women’s writing, trying to answer relevant questions such as: What do women write? How do they write? Is women’s writing different from men’s writing? I shall start by summarising briefly the history of writing, of literature and the position of men and women vis-à-vis writing literature.

Human beings have had literature from the early days of their existence. Early literature was oral to commemorate special events – joyous verse for weddings and other celebrations and dirges for funerals and disasters. Poetic rendering of important occasions made them more easily remembered. In early literature women were very important. When men went off to hunt or fight, or whatever needed doing in the public domain, women stayed at home taking care of domestic matters, teaching children, expressing their joy or sorrow. The women were dabbling in literature, little poems, ballads, stories they told and retold – committed to their memory and passed on to the young generations. Early literature was mostly created and preserved by women who were invaluable as preservers and transmitters of their culture to future generations. Their efforts may not have gone unrewarded especially in matriarchal societies.

After the invention of writing, the situation changed. Women seem to have largely lost their importance vis-à-vis literature. Writing became the prerogative of men. But mostly men of higher classes were taught writing and women were not. The exclusion of women from this process put them in a secondary position. If we look at early literature in ancient times, all the writers we know are men. What we have of Greek and Roman literature is by men: Homer, Virgil, Horac. The list can be extended to include more men but I can think of one woman only: Sapho. Greek democracy that looms so large in history excluded women and slaves. From the beginning men have been reluctant to teach girls to read and write. Moreover for many centuries education in Europe involved the learning of Greek and Latin which put it even further away from women. Perhaps some rich or noble women may have managed to receive an education but none of their works remain. Another difficulty

⁶⁰ *Ibid.*

⁶¹ *Ibid.*

for women was that the criteria for literature was developed from men's writings. This proved to be a further exclusion for women.

In the Middle Ages, with the rise of monotheistic religions, monasteries became centres of learning, monks copying manuscripts and preserving them. Women were kept under strict religious and patriarchal surveillance and given little chance for education. Thus very few writings of women survive except from a few abbesses. In the Renaissance the acceptance of the vernacular for literature meant that some women might have the possibility of entering the literary world. Some anonymous works have come to us from every age. Couldn't some of them have been written by women who did not dare sign their names? Virginia Woolf was convinced anonymous works had been written by women.

Then the printing press was invented. Books could be printed. Men read and wrote and disseminated culture with greater ease. It is the nobility and mostly men that used and profited from the printing press. It was with the rise of the bourgeoisie that writing and education became available to the daughters of rich merchants, etc. Very soon there were a large number of women reading who demanded books. So for a while male writers enjoyed a large reading public and they wrote for men and women and more and more for women because women seemed to have had more free time to read. Once women got educated, though, they started writing – creating literature. Women novelists appeared and drew readers away from male novelists. Women were not yet writing great philosophical and historical works but the market was flooded with novels written by women for women. We all remember Nathaniel Hawthorne (1804 – 1864) complaining bitterly of “those damn scribbling women” who glutted the market and satisfied the majority of the readers. These women kept diaries and published them and they wrote mostly sentimental novels about their daily lives and what they knew of life. Their books were considered second class by men but they cornered a market. Men still were the critics and the publishers, though. And they gave a hard time to aspiring women writers.

More ambitious women writers adopted male pseudonyms to reach readers by becoming more acceptable to publishers – eg George Sands in France and George Eliot in England. The Brontë sisters, too, published their first books under male pseudonyms. The name of their father's curate Arthur Bell Nichols, whom Charlotte later married, may have been the inspiration for the name they adopted – Bell. Charlotte signed her first book as Currer Bell, Emily as Ellis Bell and Agnes as Acton Bell. One can see these are not really popular male names but kind of sexless, ambiguous names. The first three books were printed and critics claimed all of them were the work of one man. So two years into their writing career, (1846 – 1848) Charlotte and Anne visited the printer to let themselves be known. But even after that their works continued to be published under the male pseudonyms because critics were shocked that a clergyman's daughters were writing about love. One critic claimed he was horrified at the “emotionalism and grossness unbecoming in a clergyman's daughter”. In 1853 Charlotte Brontë wrote “her mind contained nothing but hunger, rebellion and rage”. Her courageous realism was declared “anti-Catholic” by critics. Oppression of women writers call it – cultural oppression or patriarchal oppression – must have discouraged many women writers–to-be.

Since a woman's writing can be accepted under a man's name and pass for a man's writing and no critic suspects that the writer is a woman, writing must be basically sexless. In the 19th century there was serious research to identify and classify women's writing. One critic claimed he found bird images abounded in women's writing; another insisted the existence of persistent imagery gave away a woman writer. Many works by women were analysed to find elements of style particular to women. The critics tried to establish special techniques but, no matter how closely they examined women's writing, the differences among them were always more than

the similarities. Male critics had hoped to find such similarities among women writers that they could classify them as one class – an inferior class of writing. But it was clearly seen that similarities or differences among writers can be traced to differences or similarities of time, place, social class, race or the expectations and aims of the writers. The efforts to establish a tradition of women's writing have found a wealth of multi-cultures and multi-styles that can enrich any literature.

So writing is not gendered, but the effort still continues. One French critic insists women write with "jouissance". Others claim since women's biology is different so should her writing be. Still others claim male writers write with authority and women are wishy-washy. But writers like Simon de Beauvoir and Germaine Greer have produced women's writing with as much authority as to make men envious and they go even further – Simon de Beauvoir is known for her authoritative attitude at odds with traditional patriarchal authority and undermining it successfully. The same can be said of Germaine Greer. Other critics have tried to prove that women's writing relies on emotion and men's on logic – the mind/heart dichotomy of old. But, to go back to Simon de Beauvoir, she uses logic to undermine male logic. Women are said to have intuition and this is used against them. Another claim is that women write to break the hegemony of men but there are also men who write with what we might call the same decentric attitude.

Men's and women's experiences may be different but less so than before. Only men used to write war stories but now so many women are in the US and UK forces that we should not be surprised to find stories of the Iraq or Afghan wars by both men and women writers. The important thing is to understand that writers write what they want, what they find worth writing. Many women readers say they prefer works by women writers because they find themselves in them. Women's writing is a sharing of experience. Many women like to read and write about love and marriage and other women. But so do many men. We know that some of the best love stories and best women characters have been created by men. I am thinking of Flaubert's *Madame Bovarie* and Tolstoy's *Anna Karenina*.

The writer may be a woman but she is not obliged to write in any prescribed manner. She can write in any style, on any topic as long as it interests her or if she wants to. Good literature should be given credit and celebrated regardless of the sex of the writer. At present literature is enriched by women writers who have broken away from traditional moulds, being more avant-garde, taking their strength from developing themselves and their writing. Post-modernism owes a lot to them. The ideology and politics of the writer affects the writing. Feminist ideology and feminist criticism encouraged by human rights activism has done a lot for women's writing. If we leave out feminist propaganda as just that, women's writing has profited from writers who are also critics and are very well educated. In the UK, with the establishment of Virago publishing by women, now women decide what gets printed. So the hegemony of men as critics and publishers is crumbling. Women's writing has gone from the margins to the centre. Women's literature has come into its own through feminism and postmodernism. Women are responsible for creating hybrid genres like feminist gothic, feminist detective and so forth.

Women write to bear witness and I want to consider two works by women writers that have changed the history and the fate of their countries with ramifications and changes for the rest of the world. I am going to discuss the works of Harriet Beecher Stowe from the US and Halide Edip Adivar from Turkey.

Harriet Beecher Stowe (1811–1896) was born to a very religious family in Connecticut. Her father, her brothers and her husband were all clergymen. Involved in church work herself, she made a trip to Cincinnati, Ohio, to establish a seminary there. At that time Cincinnati belonged to the South and the Ohio River was the

border between the South and the North where it was Harriet Beecher Stowe was slavery. Crossing the Ohio freedom to slaves who There were people willing what came to be called She was told the story of mother and son who had separately. Escape



hiding during the day and finally crossing the river into freedom. But slaveholders had been hiring professional slave-catchers so slaves had to get to Canada to be really out of their reach. Harriet Beecher Stowe was shocked at the story of George, Eliza and Harry and, when she returned home, she wrote about it in considerable detail and with great compassion. She tried to be fair and wrote about some kind slaveholders and others who were utterly cruel. She called her novel *Uncle Tom's Cabin* which sold 300,000 copies the year it was published and continued to sell in great numbers for many years. These sales were remarkable considering that the population of the US was then only twenty-three million. She made the evils of slavery immediate to her readers. She was not a historian and she did not write especially well, but she wrote objectively about happy slaves and oppressed slaves. But the plight of this one family and the difficulties they had to overcome to escape was effectively written and it spurred the North of the US to make slavery a cause to fight for. Harriet Beecher Stowe was instrumental in awakening the conscience of a nation against slavery and thus intensifying the other disagreements between the South and the North leading to the Civil War (1861–1865). The South lost the war and slavery was abolished in The US and soon in the rest of the world. President Lincoln invited her to the White House and said "So you are the little lady that started the Civil War". By "little" he must have been referring to her physical stature only.

Halide Edip Adıvar (1900–1963) do and conservative Ottoman family. one of the first Muslim girls in the Girls in İstanbul. Her knowledge of useful to her all her life. She grew up her country with a well-developed conscience. Her literary talent was school years and she started early newspapers and magazines, *Tanin* in 1908 and in *Şehbal* in 1911, life, always paying attention to women's issues. The occupation of the first World War saddened and Sultan Ahmet speech of 1918 was a call to all Turks to liberate their country. She wrote *Ateşten Gömlek* in occupied İstanbul which she later translated into English as *The Turkish Ordeal* (1928). She, with her husband Adnan Adıvar, travelled to Ankara in disguise and under great hardship. In Ankara they worked closely with Atatürk. She dispatched news to the world about what was going on there as well as in the rest of Anatolia. She was briefly on the front in İnönü as a corporal and saw first hand the War of Independence. She was greatly useful to the war effort with her reports from the front which reached Europe with an accurate picture of the Turkish fighting. With her public relations dispatches and bulletins and books, Halide Edip changed how the world saw Turkey. She helped announce to the world that 'the sick man of Europe' – the Ottoman Empire – was dead and, in its place was the young vibrant Republic of Turkey which would not bow to the dictates of the Sèvres treaty and



was born to a well-to- She was educated at American College for English was very to become devoted to political and social apparent during her to write to various publishing an article in and continued all her social, political and İstanbul at the end of angered her. Her

demanded a new treaty in Lausanne. Although she disagreed with Atatürk and left the country for a few years, when she returned she started an academic career in Istanbul University. She wrote more than forty novels tracing the development and transformation of Turkish society. She also translated Shakespeare's plays into Turkish with her students in the University. Her lectures were very interesting and well-attended. I feel privileged to have heard her once. This very slight "little lady" knew Presidents Atatürk and İnönü very well and worked closely with them when she was in her twenties.

Ahmed Adnan Saygun, Turkish Composer



by Gülsin Onay, Concert Pianist

Her presentation at the 'Cultural Heritage & Music' Conference, 5 Nov 2010 at Bilkent University, Ankara, was accompanied by musical excerpts.

Ahmed Adnan Saygun was the greatest composer Turkey has produced and he played a unique part in building modern Turkish musical life under Atatürk. But he was also very special to me personally as my teacher in my most formative years. Through him I learned much about music and I have carried his teaching with me throughout my life. He was strict and uncompromising. In everything he said could be seen the universal man with all-encompassing knowledge which went way beyond music, right to the depths of human experience. His upbringing – his father was a teacher of mathematics and also a Mehlevi – had a lasting impact on his philosophy.

Saygun had a great sense of the power of music to express social ideals and to transcend national boundaries and his greatest musical statement in this direction was his oratorio *Yunus Emre*. Saygun's philosophy of music went far beyond simple entertainment but also far beyond pure art. For him music should not be overtaken by the cult of personality. And he had a very critical view of the worst excesses of nineteenth century romanticism which he described as "the period of men with long hair, pale faces and large neckties, who wait for inspiration from Muses". Art was valid only if it were universal, capable of being performed by the past and the present – not locked into its own time – and addressing all listeners. For him to be an artist was to undertake a duty to mankind, not a luxurious indulgence – and it was a heavy duty as well. This is how he summarises this part of his philosophy:

No-one afraid of thorns should set out on this path. No-one unwilling to suffer will realise his dream. No-one who is thirsty will seek the fountainhead. No-one who hesitates to set the strings vibrating will wake desire. The true artist is not directed, but directs and points the way. Technique and doctrinaire rigor are not the goals of human civilization. Perhaps only the artist can light the fire in the hearts of humankind.

There are many things which Saygun felt were important in the creation of an artistic work. One of these was influence. He believed strongly that no artistic creation could exist in a vacuum in isolation. "Where would Beethoven be without Mozart or Haydn

before him?” he said. He was shocked when the famous French composer Maurice Ravel wrote: “I would prefer you hated my works, so that you are not influenced by them”. Saygun’s reaction was to say: “Isn’t this the same Ravel who, in his works, takes us through Fauré and back to the eighteenth century and Couperin?” For him it was inconceivable that anyone could compose without the influence of his predecessors. Indeed one of his favourite phrases was: “I have come not to invalidate those before me but to complement them”.

Saygun himself had many influences of his own beyond his childhood. In 1928 he went to Paris to spend three years studying under the French composer and teacher Vincent d’Indy. His early works show very much the influence of the French musical impressionistic style of the late nineteenth and early twentieth centuries, although his music is distinctively Turkish – if not in a very obvious way. In fact, Saygun gave very much thought to the part which nationalism played in music, both in that of the past and in contemporary music. When he talked of “national colour” he had in mind the integration of elements of national music – folksong, local instruments – into a musical style. He observed this already in the great music of the nineteenth century. Mozart, in his *Abduction from the Seraglio* and, of course, his famous *Rondo alla Turca*, and Beethoven in his *Ruins of Athens* and in the Ninth Symphony borrowed from the style of the Ottoman Janissary band but completely integrated what they took into their own styles. This, Saygun contrasted with cheap exoticism, which he thought a very low form of art.

In another piece, from *Inci’s Book*, which he dedicated to one of his teachers in Paris, Madame Eugene Borrel, Saygun reflects the influence of the long tradition of collections of music for children. One thinks of Schumann’s *Album for the Young*, Fauré’s *Dolly Suite*, or Ravel’s *Mother Goose*. Although written specifically for the young to play – it is not technically difficult - *Masal* (‘Fairytale’) from *Inci’s Book* is music which speaks to all ages.

In his upbringing in Izmir, Saygun learned not only the piano but also the oud. As a boy he began to compose music in the style of the Ottoman court. So the sounds of the national musical tradition became very much part of him as he began to compose seriously. He had made a profound study of musical history and had a clear perception of the role of folk tunes in the development of music from the nineteenth century onwards. It was, however, only in the twentieth century when musicians felt the need to improve their grasp of their national musical identity, travelling around their countries and listening to native songs. Most famous of these was Béla Bartók, the great Hungarian composer, who journeyed thousands of miles on his researches into folk music. In 1936 Bartok went to Turkey and, together with Saygun, travelled across Anatolia experiencing at first hand – and recording – the sounds of the country.

Bartók and Saygun make strikingly different use of their collected material in their own compositions. For example, *Romanian Folksong* is typical of Bartók’s treatment of folksongs. He takes the folk tune and plays it, essentially unchanged, adding only an accompaniment in his own individual harmonic style. Exactly the same approach was taken by that other very famous collector of folk music, Ralph Vaughan Williams, who wrote many pieces which are extended arrangements of English folk tunes. But, by contrast, in the *Horon*, an early example also from the *Sonatine*, Saygun uses the style and, especially, the rhythm of the folk song as the basis for of his own composition, rather than simply borrowing the melody. For Saygun, folk music meant experiencing the culture and environment which gave birth to songs – not simply the detached transcription and recording of melodies. He wrote:

What could lifeless material, neatly kept behind glass cupboard doors, offer the artist who is in search of himself? It does not

matter even if he has collected all this material himself, travelling in each and every village. Musician, painter and writer are, above all, human.

It has been a huge privilege for me to play Saygun's music, though he made no attempt to encourage me to do so. I had to discover his compositions and begin to work on them by myself, though he subsequently gave me many insights into how they should be played. His *First Piano Concerto* is a piece I have played many times. One particularly memorable such performance was with a French orchestra and a Japanese conductor who was meeting Saygun's music for the very first time! That was a unique experience for all involved – not least the French audience which was more enthusiastic than one could imagine. I have played this work across the world, from the USA to Japan and it touches the hearts of audiences everywhere.

My biggest privilege was Saygun's dedication to me of his *Second Piano Concerto*. Written late in life, this moving work is a kind of testament in which I always see Saygun coming face to face with his death. The work is imbued with the overwhelming weight of gravity as we realise that the search for happiness has ended, leaving in its place universal and eternal peace.

Otoyol and Çevre: the Road to Ankara

by Ray Ham
Civil Engineer

In the early 1960s I met Turks of about my own age studying in London. I was able to show them some landmark sites including my favourite Chelsea pub – mass tourism had hardly begun. I had no knowledge of Turkey and its people at that time other than the performance of the military in Gallipoli and in Korea. I think at some point I mentioned turbans and was told in no uncertain terms that Turkey was a modern country and such things were no longer to be seen. I fear that the Brigade of Guards and the Household Cavalry may have raised fears with my Turkish friends about British military preparedness being (publicly at least) reliant on horse and foot. I was moved to travel to Turkey the following year, visiting friends in Ankara and then touring by bus to Istanbul, Izmir, Konya and on eastward and to the south coast as far as Alanya. These towns varied considerably. Ankara was spacious and very well laid out. Istanbul had the complexity of an ancient imperial city. The other towns, too, showed modern development along with respect for historic and cultural features. I travelled by bus, overnight if I could for the coolness. I saw the occasional camel train, swinging along between distant towns.



Nearly three decades later I had the opportunity to work in Turkey with Scott-Wilson Kirkpatrick & Partners on the Ankara-Gerede Otoyol and Ankara Çevre project. Mobilising to Ankara was rapid for everyone involved – initially in a hotel before moving into apartments. Our team's job was described as Proje Kontrolü 'Design Supervision'. Our Client was the General Highways Directorate (KGM Karayol Genel Müdürlüğü), a body with an impressive history of

road building. They were faced with the requirement for a very extensive road network and an economy contending with great difficulties. Turkey had the largest army in NATO other than the Americans and a huge expatriate work force in Germany. A major objective of the project was technology transfer so we had a Turkish partner, Kutlutaş. The Contractor was a collaboration between Enka and Bechtel who employed Parsons-Brinkerhoff, with a large admixture of Turkish personnel, as Designer. Altogether there was an aggregation of engineers from Turkey, the US, the UK, and Australasia. Many Turkish engineers had had experience in the UK and the US as well as in the Middle East.

Kutlutaş initially provided a team, mostly fluent English speakers, to assist us to settle in, make contact with the client body the KGM and help with administration and legal requirements. Our initial leader, Barrie, decided that the firm would finance basic Turkish courses at the Türk Amerikan Derneği cultural centre where one met a range of *yabancılar* from teachers at the State Opera to wives of service personnel stationed in Ankara. As a native Arabic speaker my wife Hend made a good impression on the course teacher. She referred to the cultural connections between Turkey and Egypt. On national days it was remarkable how much classical Arabic content was evident in the Ottoman Turkish spoken on the historical film of the early days of the Republic shown on television.

Our team rapidly assembled, Colin: Highways; 'Tee' (Tsewang) and Andrew: Bridges; Ivan: Geotechnics. I was described as Chief Design Check Engineer. The Turkish side of the Team included, Suha: overall Group leader; Gonen; my counterpart, and Ünal a very able technician who worked almost entirely with Tee. Suha had trained and worked as a geotechnician with the State Water Authority (Devlet Su İşleri) and had experience at ministerial level. He had German as his second language and impressed mightily with his command of English which he had only recently acquired. Gonen had had University and professional experience in England before working in Spain on nuclear projects with Bechtel.

Our first formal meeting with the Contractors and their Designer saw the different sides stating objectives in terms of procedure and requirements. We had responsibility for recommending approval of designs to the KGM and our site inspection side had the job of maintaining compliance with the designs on site. There was the legal procedure to be settled. We were not in a position to accept financial responsibility for the entire project so it was agreed we would "recommend approval" to the KGM and the word *Uygundur* (satisfactory) would be put on drawings. This was quite different from most projects I had worked on where procedures were well established. The other major cause for concern was the brevity and simplicity of the contract documents on such a large project. This fact could affect economy and programme. Seismicity was raised at our earliest meetings. This is a well known problem in Turkey, with its susceptibility to severe earthquakes. A fairly recently appreciated problem was 'liquefaction'. Beds of dry Aeolian sand could lose their frictional strength under rapidly reversed stresses. The economics of the project were of central interest because quantities of material and types of operation would affect the overall duration of the construction period. The Contractor had chosen a construction philosophy for the Otoyol based on massive earthworks. This, in the mountainous area of the project, made a lot of sense as the difficulty of bridge construction in remote areas was considerable. Earthworks, massive though they were, would require simpler control operations than large structures distant from existing roads. Bridges were initially conceived as being stressed concrete but finally bridge decks were often steel. The Çevre would involve many more bridges as land would be of greater value than in rural locations.

There were some cultural problems basically related to security. Britain had the luxury of being some distance from the Soviet Union during the cold war but, for Turkey, Russia was a neighbour that had been seen as an existential threat for decades. KGM's offices had nuclear war precaution notices and such mapping we had was stamped *Gizli* (secret). This

could obviously cause problems with *jendarma* we might meet while checking the route. These gendarmes had a reputation for uncompromising inflexibility regarding their orders. They had a barracks near the route. Similar caution affected a young Turkish engineer who kept the aerial photographs entrusted to him tightly locked up!

Our specialists soon began to go on site visits to appreciate the Designer's problems on the route. When Colin first set out Suha queried the problems of route finding – might we lose a highway engineer? I pointed out that the same principles operated as for homing pigeons. If they didn't come back you had to get another one. Happily no one got lost and groups visited the whole length of the Ankara/Gerede route and later the Çevre. I think I was a little unpopular initially, insisting on pre-dawn starts from Ankara but later enthusiasm gripped the team when some wanted to view massive earthworks in the gathering dark some three hours from Ankara. I vetoed the idea. We also had visits from specialists such as geotechnicians and an expert in riverine erosion. One location had clear evidence of severe erosion and movement of massive boulders. Such boulders were a clear threat to any structures.

We had two basic types of regular meetings with the Designers. Design meetings with specialists groups discussing the submitted designs and progress meetings involving all the specialists. Monthly progress meetings could become dramatic when approvals were delayed and the overall programme jeopardised. Meeting minutes were not always popular with the Designer/Contractor. I've always been aware that history is "what gets written down" rather than "what happened"! We reported meeting minutes to KGM together with all correspondence. Our meetings with the KGM staff were less frequent and usually on a modest scale. We met the three senior officials of the Motorway Department, Roads and Bridges and Geotechnics, all able and forward-looking people. I noted that the Roads and Bridges chiefs were women. In Britain I had seen only one woman engineer at university and a handful in ten years as a major consultant.

Construction site safety on the project was rather frightening at times. On one occasion a culvert site had been excavated in visibly collapsing ground. The Contractor's reaction was (reportedly) that "We must bring more men in here to finish the job quickly"...

More generally, Ankara had been chosen as national capital for geo-political reasons and was experiencing some difficulty with infrastructure after some seventy years of population growth and development. The problems were those of success. Heating in winter was restricted and in summer the water supply could be a problem as the authority worked to increase the supply from the new reservoir at the Çamlidere Barajı. The Çubuk dam, which had been adequate in Atatürk's time, had been outstripped by the growth of the capital city.

We had some regular contact with the British expatriate community in Ankara. People went up to the Red Lion Club in the British Embassy on Saturday evenings to make a sometimes hazardous acquaintance with *Efes* lager. Those who over-indulged were usually people with family absent in the home country. Those of us with school age children were accommodated by the embassy school together with some non-Brits. To have put our offspring into a Turkish-language state school environment would have caused a major dislocation for them when they later returned to an English speaking system.

We had two very lively interpreters who had lived in America with their parents on a service posting. They had a key role in the office with official documents and provided communication for domestic and official reasons. They also arranged weekend outings to historic sites within a few hours of Ankara. They arranged for archaeologists from Ankara University to accompany the trips. One early excursion was particularly memorable for the increasing number of vehicles we passed that had left the road amid the increasing snowfall before our trip was abandoned. The translators also explained some cultural differences between the two sides of the Atlantic. They observed that the aggressive litigious stance

some of the Americans took up was due to their being 'Hot shot New York Lawyers' without which combative stance they would be 'Dead'!

When Hend was absent in England having produced our daughter Nuha, I was asked by the proprietor of our local white goods shop as to how the pregnancy had proceeded. I said that Hend had produced "only a girl". It was a male chauvinist answer no doubt but the shop-keeper responded with the beautiful Turkish saying "Allah annele babale büyütsün!"



Books Reviews & Publications

Von Altona nach Ankara

Ein hanseatisches Leben im Vorderen Orient (1882-1952)

(From Altona to Ankara. A Hanseatic Life in the Near East)

by Franz Frederik Schmidt-Dumont

Berlin, 2010 (editors Helmut Mejcher & Marianne Schmidt-Dumont), 388 p

This is an account of the unusual life of a German from Hamburg (or rather from Altona, at the time a separate town, now part of the city) who lived and worked extensively in the Near and Middle East, mostly in Turkey, during the first three and a half decades of the 20th century, up to his gruesome end in one of Stalin's Siberian prison camps. The presentation of this life story is unusual as well in that it unfolds vividly in a combination of travel accounts, articles and reports for various German official, as well as unofficial, addressees by Franz Frederik Schmidt-Dumont himself, together with private papers and the diaries of his wife, who accompanied him to the Middle East. The documents thus used are in the possession of one of the editors, Dr Marianne Schmidt-Dumont, who is a grandchild of Franz Frederik.

A detailed historical introduction with the title of *Time horizons in the Middle East* by emeritus Prof Helmut Mejcher puts Franz Schmidt-Dumont's life from 1882 to 1952 into the perspective of Near and Middle Eastern political and economic history, as well as of the historical background of (North) Germany, where this extremely versatile and polyglot young man came from.

Franz Schmidt-Dumont was one of those intellectually gifted adventurers at a time of change and upheaval in Europe and elsewhere who wanted to see the world and work for the imperial and/or economic interests of their own countries, fascinated by foreign cultures and eager to report about the political and cultural changes they were witnessing. He held a degree and a doctorate not only in jurisprudence but also in Oriental languages with the aim of becoming a dragoman – an imperial German translator. To the language studied for his degree, Moroccan-Arabic, he added Russian, Swahili and then Turkish. Consequently from his first position with the Deutsche Bank in Berlin he was recommended for a transfer to Constantinople, as the Deutsche Bank held extensive economic interests in the Ottoman Empire, especially in the construction of the Anatolian part of the Bagdad Railway. From his first appointment in 1913, Franz Schmidt-Dumont lived almost continuously in Turkey and other Middle Eastern countries until 1942, with only a few years' interruption after the First World War.

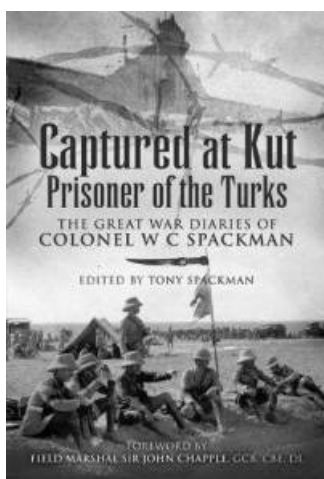
With the re-establishment of diplomatic relations between Turkey and Germany in 1924, Franz Schmidt-Dumont returned to Istanbul where he founded and edited the semi-official German language newspaper *Türkische Post*. Later, he worked for the news agency Wolffs Telegraphen Bureau and, after 1933, when all the German language media in Turkey were taken over by the Deutsches Nachrichten-Büro (a tool of the German Propaganda Ministry of the infamous Josef Goebbels) he held a position ostensibly as a journalist and press counsellor of the German Embassy in Ankara but secretly as an agent of this ministry. In 1942, for reasons not perfectly clear but probably as a victim of the well-known rivalry between the German Ministry of Foreign Affairs and the Propaganda Ministry, he was called back to Berlin and, as he thought, “temporarily” left Turkey. He was, however, never to return.

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Regardless of the fascinating and oscillating life of the subject, the book makes most interesting reading where it reproduces the authentic reports about the region in the first three decades of the 20th century. It documents the emergence of modern Turkey, and the situation in rural Anatolia and Mesopotamia; it evokes the Fertile Crescent and Egypt at the time. It is a mixture of a travel account together with reports about political and economic circumstances. It is a testimony to the dramatic changes in the region in the first half of the 20th century but also to the unusual way of life of German expatriates. Against the background of a modernising Near East we witness a German family with five children growing up in a different cultural environment, a family that is very mobile and adaptable but at the same time intent on upholding German bourgeois values and norms wherever it lives.

For all those who do not read German, the very well reproduced present-day photographs taken by Franz Schmidt-Dumont during his travels make it worthwhile just having a look at the book.

Camilla Dawletschin-Linder



Captured at Kut – Prisoner of the Turks – The Great War Diaries of Colonel W C Spackman

ed by Tony Spackman

Pan and Sword Military, 2008, pp 206, ISBN 1844 15873-X

This is an account of the British-led military action against the Ottoman army in eastern Mesopotamia, now Iraq, to protect the Anglo-Persian oil refinery in the Gulf. William Spackman (1889-1975) was a young medical doctor in the

Indian Army who lodged the diaries with the Imperial War Museum. They cover the action to the fall of Kut in April 1916 and his nephew has now edited them adding his account of his uncle's life as a prisoner of war in Mesopotamia and Anatolia for the two and a half remaining years of the war. It is now regarded as an accurate record of that phase of the conflict and as such is eminently readable.

The book is vividly interesting throughout for the insight into people, place and times and even of the young officer himself. He wrote the book, he says, "with gusto" for himself, "that every chapter "contains memories I like to recall and relive" and many readers will be delighted to relive, in safety, along with him. The kind of person he was is indicated when he meets an elderly Indian clerk, thirty years later, when Spackman was a senior Government figure, his name widely known. "Sir, I remember you well. You and your friends were always laughing and joking even when things went wrong. It put heart into us that you could be so light-hearted". This quality gives the reader distinct pleasure.

Having finished medical school Bill Spackman joined the Indian Medical Service and from India was sent as the Medical Officer to a regiment of both combat infantry and pioneers (1914) As they advanced against the Turks at Basra, none of the regiment had any idea of war. He was "extremely vague not to say light-hearted" at one stage or another. "I had time to admire and take heart from the stirring sight of our horse-drawn field batteries galloping into action in Royal Tournament Style", he observed. Basra was easily taken but it became quickly apparent they were at war. Some 100 casualties came walking crawling or were stretcher-borne to the Regimental Aid Post. He had been trained to do what he could for each case, "applying splints, dressings, giving injections of morphine". And he had to learn to look upon an officer, badly wounded, who screwed his monocle into his eyes and then "As he drew his last gasping breath the monocle fell upon the desert sand".

As the Mess officer responsible he modestly reports his various adjustments. Since the water must be drawn from the river, dysentery sets in, including to Spackman. Along with others, he gets malaria. He is very ingenious in supplementing their diet from local food sources, buying from the Arabs swarming around camp, including acquiring a small cow for five pounds, "who gave us milk with all her might", passing for a mule for transport purposes. In their spare time, officers hunted wild pigs for "pork feasts". Thirty miles up the Tigris is Quarna 'famous' as the site of 'The Garden of Eden', although the climate justified "Adam and Eve dressing up a bit". They are at Quarna some time. On a picnic they encounter Arab girls: "With their bright clothes and olive complexions the girls look very attractive and soon draw similar young men to the gardens to exchange flowers, compliments, laughter and wine. He reflects at the time, "What strange contrast there was here with the cold, muddy trenches of Flanders", where two of his brothers are posted.

At the same time there are intervals of savage fighting. Encouraged by victories the British decide to press on to Baghdad but he still has time to observe the colourful caravans arriving on the Silk Road from Central Asia, Bakara, and Samarkand as during centuries before. The army advances as far as Ctesiphon (helpful maps are provided with a number of photographs). Twenty miles south of Baghdad, where they are soundly beaten, Spackman observes that "The Turk has often confounded his opponents by his powers of recovery after an overwhelming disaster". Such resilience is well demonstrated. When Spackman is wounded and two of his friends are killed, the injuries and deaths are described graphically but professionally.

They return to Kut, where they had been victorious and are besieged for 147 days. At the siege, scurvy and beri-beri become a problem as unsuccessful attempts are made to rescue them from downstream. 22,000 men are lost in the effort, but Kut finally

surrenders on 26 April 1916. The 2,600 officers were, as the custom would require and despite a British request, separated from the sepoys. Of this number only 700 of these returned home after the war while, of the 9,500 sepoys, about half survived the 1,000 mile walk to Anatolia. The officers were promised repatriation and honoured guest status but neither transpired. After being marched 110 miles to Mosul in ten days, he is kept as prison doctor. About 100 of his charges died and those recovered who recovered were sent to prison camp in Anatolia by mid-November – again with a promise of repatriation, Spackman was sent by uncertain trains to Kedos, now called Gediz, on 27 April – a year after Kut had surrendered and eighteen months before the armistice.

At Gediz there were only eighteen officers at first. The prison commandant was a grotesque, 'pompous' and totally inept elderly figure until a senior inspector came from Constantinople and acted on the prisoners' serious complaints. In fact Spackman notes several times that ill-treatment from the Turks was usually the result of ineptness rather than ill-will. When another 100 officers joined the group, the Turks proposed a parole system for those pledging not to escape and then considerable freedom was allowed. Checks were possible through the American Express. Musical instruments were made. Two officers made cellos and banjos (16) and "taught some of us to play" and one officer composed music for an orchestra. Two officers taught painting to a variety of talented people. Several stage productions included *Twelfth Night* in which Spackman played Olivia. The Dramatic Society became famed and the entire camp came together for a major production in September 1918 with almost all of Gediz present as usual. At the end of the second act a fire broke out in the town when an old lady turned over a charcoal brazier. But there was no one left there to put out the fire. The official Turkish report noted that British prisoners saved everything which escaped the flames.

Eventually Spackman is ordered to be repatriated – surprisingly by way of Egypt. He travels through Izmir and is confirmed in his forecast that the attempt to turn the area over to the Greeks was unworkable.

The book is worth reading for a number of insights. Spackman has an understanding of the Turks – as he did of the Indians and the British. The entire book is informed by his balance, resilience and good humor. For anyone interested in the history of the times, places, and events involved it is a good read.

Sam S. Baskett

Turkish. An essential Grammar

by **Aslı Göksel & Celia Kerslake**

London & New York: Routledge (Routledge Essential Grammars),
2011, pp xix+345 ISBN 13: 978-0-415-46268-6 (hbk),
ISBN 13 : 978-0-415-46269-3 (pbk), ISBN 13: 978-0-203-88330-3 (ebk)

This attractively produced and accessible guide to modern Turkish follows the same authors' definitive *Turkish. A Comprehensive Grammar* which was reviewed in *TAS Review* in 2006 (No.8, pp.49-52). There is a hardback edition of the new volume along with a paperback version at the attractive price of £24.99. *Essentials* is a modest title for the new book which offers all that a user or learner might want in order to employ and to understand the contemporary language effectively. Every

point explained comes with clear and realistic examples and there are sixteen useful appendices and a glossary. The new publication is not a reduced version of *Comprehensive*: it is specifically constructed to make Turkish work.

Brian Beeley

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Compiled by Arın Bayraktaroğlu

Poetry

Alicia Suskin Ostriker

'WATCHING THE FEEDER'

Snow has been falling, and the purple finches
 Attack the feeder, diving like air aces.
 A half a dozen squirrels
 Do their Olympic leaps through the weak sunlight
 Spilling sunflowers seeds and seedhusks
 Together over the drifts. The doves are pacing
 And nodding, with the utmost
 Placidity, like bourgeois wives and husbands.
 Apparently they are going shopping –
 I can almost see the stoutness of their billfolds,
 Their station wagons, their wine cellars.
 Snow falls through standing trees, my patch of the
 world's hair.

I have Vivaldi on the stereo,
 Another cup of coffee. It is peaceful but hard
 Growing older, no
 Birds in my nest.

Now I can ask: what about my life?
 What do I desire, now
 That it has come to this? Snow coming down
 Harder and harder this morning, the back yard
 Becomes mysterious, the feeder
 Is finally deserted.
 I remember that I was hoping to be grateful
 For existence itself.

'APPROACHING 72'

Oh Aphrodite, how I used to worship you,
 Humbly and intensely,
 sometimes as the laughing one,
 sometimes as beggarly hag,
 for I recognised you in that form,
 that poor disguise, and at several times of great joy
 in my life I felt you inhabit me, flowing
 you were like the surge of a long wave.
 I could ride, I could swim, I could surf,
 And whoever I kissed
 I was kissing you – whom I fear
 I will never see again, never
 Kiss again.

translated by **Gülay Yurdal Michaels**

'KUŞ YEMLİĞİNİ'

Kar yağmakta, mor ispinozlar
 Yemliğe saldırıyor, şampiyon pilotlar gibi dalıp uçarak.
 Zayıf gün ışığında yarım düzine sincap.

Olimpiyatlardaymışçasına atlayıp
 Dağıtıyorlar çekirdek içlerini, kabuklarını karlara.
 Kumrular da
 Son kerte dingin baş sallamaktalar yürüyerek –
 Burjuva kadınlarla kocaları sanki
 Alısverişteler – görür gibiyim
 Şişkolüğünü cüzdanlarının
 Uzun otomobillerini, şarap mahzenlerini.
 Benim arsamda yeryüzü saçlarından dikili ağaçlara kar
 yağıyor.

Stereoda Vivaldi çalmakta,
 Bir fincan kahve daha Yaşlanmak..
 Sakin sakin yine de zor, hayır,
 Yuvamda yavru yok artık.

Şimdi sorabilirim: Ya benim yaşamım?
 Bu noktaya gelince durum, ben
 Ne isteyebilirim? Kar
 Lapa lapa bu sabah, arkadaki
 Bahçe gizemli, kuşların
 Yemliği artık تنها.
 Varoluş için şükran duymayı
 Umduğumu ansıyorum.

'72 YAŞIMA DOĞRU'

Ey Afrodit, nasıl tapardım sana,
 Alçak gönüllülükle, hem de derinden,
 Gülerek kimi zaman,
 Kimi zaman da cadı dilencilğine,
 Çünkü seni o biçiminle tanıdım
 Tam saklayamadığın ve kaç kez coştum
 Ta içimde yaşadığını sezdiğimde, aktın
 Uzun bir dalga idin, kabardın
 Sana bindim, sende yüzdüm, kaydım
 Ve kimleri öptüysem
 Sendin öptüğüm – korkarım bir daha
 Ne göreceğim seni artık, ne de
 Öpebileceğim yeniden.

'GREENAGE FOR SUZANNE VEGA'

Whatever doesn't suffer isn't alive
Student number one, will you kindly comment?

Increased consciousness: potential for charm
and sanity,
For acute pain, for self and others – Your
choice.

A holier healing; a more efficient torture –
Remind me if this is the dance of Shiva.

I'm trying to remember something.
Wasn't it illumination, The crests of sex?

Girl of ice at the party, you stand at the
bathroom sink,
Throwing up your bitterness, along with your
last drink.

Papa, you gave her a silk dress from Saigon,
Saying, "Don't ask me where I got it from."

"The exalted mirror can go to hell", laugh the
courtesans
Of Greece, and Italy, and imperial China.

Where there's life there's hope. We bequeath
the hope
To our children, along with our warm tears.

'YEŞİL YAŞ'

Acı çekmeyen hiç bir şey canlı olmaz.
Bir numaralı öğrenci, yorumlayın, lütfen!

Artan bilinç: kendinle başkaları için acı çekmek

Ya da büyülemek akıl sağlığı ile. Seçmek sizin.

Daha kutsal sağaltım, daha verimli işkence –
Bana ansıtın, Şiva'nın rakısı mı bu, değil mi?

Birşeyler ansımaya çalışmaktayım.
Aydınlatmıyor mu, doruklarını cinselliğin?

Eğlentideki buz kızı, musluk başına dikilip

Acılarını son içkinle öğürüyorsun

Baba, ipek bir giysi vermiştin Saygon'dan ona,
"Nereden aldığımı sorma," diyerek

"Yüceltilmiş aynanın yolu Cehennem'e," diye de
gülmekte saray kadınları
Yunan'dan, Roma'dan, Çin'den.

Hayatın olduğu yerde umut da var. Bu umudu

Sıcak göz yaşlarımızla çocuklarımıza bırakalım.

BBC: Turkish Language Radio

Director, BBC World Service
Bush House, Strand

Norwich

15 February, 2011

Dear Mr. Horrocks.

The BBC's Turkish Language Radio Service

I am writing on behalf of the Committee of the Turkish Area Study Group (TASG) which exists to promote interest in and knowledge of Turkey and the Turkish areas of the world.

We greatly regret the prospect of an end to BBC broadcasting in Turkish. Turkey is a country of about 80 million people, a re-emerging power in its region and a significant player in the Middle East and on the world stage, as the BBC itself has recognized through commissioning a documentary about the country. Its application to join the European Union is supported by the United Kingdom and is under active consideration very widely. Turkish, with its related tongues, is a major world language spoken by many residents of the EU, in Azerbaijan, western Iran and across central Asia into China and Siberia. In proposing to cut broadcasting in Turkish the World Service seems not to have taken into account the audiences and influence which the service has within Turkey itself and far beyond.

The end of broadcasting in Turkish would deprive millions of people of a vital source of news and cultural understanding, while reducing the influence of the United Kingdom in areas of growing economic and political significance. As elsewhere in the world, the prestige of the BBC is considerable as the provider of reliable information, sophisticated comment and high quality cultural programmes. One only needs to travel in the remoter parts of Turkey to appreciate the value of BBC broadcasts. The TASG Committee urges you in the strongest possible terms to reconsider your plans.

Yours sincerely,

J.M. Wagstaff, (Professor Emeritus) for TASG

BBC WORLD SERVICE

From the Director

Professor J M Wagstaff
(Professor Emeritus)
4 Cringleford Chase
Cringleford
Norwich NR4 7RS

21st February 2011

Dear Professor Wagstaff

Thank you for your letter regarding the BBC Turkish service, and your appreciation for its work.

Following the government's Comprehensive Spending Review announcement last October, in which it was announced that BBC World Service would receive cuts of 16% to its Grant-in-Aid funding via the Foreign Office, the BBC is having to make savings by restructuring

BBC World Service has to deal with a number of other exceptional cost pressures over and above the 16% cuts including the BBC pension deficit and other rising costs, as well as necessary investments, which means we must find cash savings of 20%.

As a result we have announced changes, which include:

- five full service closures: Albanian, Macedonian, Portuguese for Africa and Serbian languages; as well as the English for the Caribbean regional service
- the end of radio distribution in seven languages leaving those services reliant on online and new media distribution: Azeri, Mandarin Chinese (Cantonese radio programmes continue), Russian (save for three programmes which will be distributed online), Spanish for Cuba, Turkish, Vietnamese, and Ukrainian.
- a phased withdrawal from most short wave and medium wave radio distribution. Language services affected include: Hindi, Indonesian, Kyrgyz, Nepali, Swahili and the Great Lakes service in Kinyarwanda/Kirundi (for Rwanda and Burundi).
- a reduction in the distribution of World Service in English. The 648 medium wave service currently received in South East England and North West Europe will cease at the end of March this year (World Service English is available across the UK on DAB radio and via digital TV and online). Further reductions in English short wave broadcasting will occur, with SW broadcasts to Russia and the former Soviet Union coming to an end.



INVESTOR IN PEOPLE

BBC Turkish will stop broadcasting on radio and concentrate on reaching audiences through television and online. Turkey has a fully developed media market and TV is the key news medium. At the same time, internet penetration has grown - 45% of population has access to it. BBC Turkish has already responded to these media changes with a successful TV programme and online offer. It will now focus on these to reach new audiences.

I am afraid we have had to make some tough choices. The closure of services and programmes is painful. This is not a reflection on their performance. They are extremely important to their audiences and to the BBC.

Thank you again for your letter, and support for BBC Turkish Service.

Yours sincerely
Peter Horrocks

A handwritten signature in black ink that reads "Travellers in Egypt". The word "Travellers" is written in a cursive style, and "in Egypt" is written in a more straightforward, slightly cursive style.

ASTENE:

The Association for the Study of Travel in Egypt and the Near East

ASTENE was founded in 1997 following two very successful conferences on travel through this region. Coverage includes Egypt, the Arabian Peninsula and Iraq, Turkey, the Ottoman Balkans and Greece – through time up to the mid-twentieth century. There are more than 250 members in some dozen countries. Conferences are held every second year: the next will be at St. Anne's College, Oxford, 15-18 July, 2011 (info@oxconf.co.uk). A selection of papers from conferences are published – so far half a dozen titles. Between conferences there are study days at Oxford University's Department of Continuing Education and elsewhere, visits to exhibitions, and holidays in the ASTENE area (the next will be to Istanbul and western Turkey in September, 2011). Previous trips have taken in Islamic Cairo, Cyprus and Syria, and Albania, plus sailing up the Nile on a *dahabiyya*. On these journeys mini-conferences are held. The quarterly *ASTENE Bulletin* carries news of exhibitions, meetings, conferences, book reviews and details of research sources of interest to members. The *Bulletin* has a section 'Queries and Replies' through which readers share knowledge and there is a regular 'Footprints' piece where evidence of the travellers in the ASTENE region can be exchanged. This sharing of knowledge is an underlying commitment for ASTENE. Although the Association is well regarded as a research enterprise in its region it is not exclusively academic and attracts many members to whom the region and its history are simply of deep interest. Further details about ASTENE are available from www.astene.org.uk and astene@dsl.pipex.com.

Deborah Manley

POSTSCRIPTUM

John Martin

(1932-2010)



John was born on 13 November 1932 in Lancashire. He attended Leigh Grammar School before going up to Emmanuel College, Cambridge, with a scholarship to read modern languages. After National Service in the RAF and a postgraduate year studying German at Princeton University, he taught, for four years, at the University of Göttingen in Germany and then to a year at the Royal Naval College, Dartmouth. During his years at Göttingen John met the then student Sigrid Wünscher on the stage when performing an English restoration comedy. They married in Sigi's home town,

Vlotho, in 1965 and went on to make their home together for 45 years at the Red House, Tyler Hill near Canterbury.

John was a founder member of the University of Kent in 1965, when he took up an appointment at the University's Language Centre, later renamed Institute of Languages and Linguistics, where he eventually became Director.

Once established in Canterbury John found time to study Turkish which opened up another major strand in his life. He pursued his studies of Turkey with enthusiasm, including a spell studying for a Master's Degree in Modern Turkish Studies at SOAS and he taught it as an *ab initio* (third) language at the Postgraduate course for technical translators. In 1990 he became Chair of the Turkish Area Study Group, a post which he held with vigour and resolution until his death. Under his enthusiastic leadership the Group prospered, as did its *Review* which John worked on with Sigi for a number of years. John's interest in matters Turkish was limitless and included a special love of Cyprus. With Sigi he spent much of every summer vacation in their home in Northern Cyprus where John was a keen active observer of the island's problems. Never partisan, he had many friends and acquaintances on both sides of the divide – and among the British and German communities. He will be greatly missed by many in the island. On one occasion, still vividly recalled, he deputised for the organist at St. Andrew's Church in Kyrenia where, typically, he made the tiny organ perform as never before.

John maintained his passion for music throughout his life. Apart from the organ he learned the piano and played the cello in the University orchestra. He bestowed his enthusiasm for music onto his children who combined with him in many performances at the family home and in public where repertoires might range from Poulenc and Strauss to Ravel and Szymanowski.

In addition to all his interests and endeavours, John will be remembered for the hospitality which he and Sigi showed to so many people at the Red House over so many years. In this they were supported by a growing family who have been much in the thoughts of many in recent times. We recall, indeed, how it was the children of

John and Sigi who led the informal ceremony at Keynes College following the service in his honour at Barham Crematorium on 11 December 2010, which was predictably full to more than capacity.

BB

The friendship that I and my husband Sinan established with John Martin goes well beyond TASG. In 1975 or 1976 Sinan met him in one of the linguistics seminars held by the University of Cambridge Linguistics Society and was surprised to find out that John, as the head of the Institute of Languages and Linguistics at the University of Kent, had also a strong interest in Turkish studies. Since then, for almost 35 years, both John and Sigi have become our close family friends and colleagues who we enjoyed socialising and working with. Under his leadership, TASG had become one of the most respected Turkey-focused organisations in the U.K., making the voice of experts in cultural, political, social and economic areas heard, through its publications, symposia and annual lectures. From 1991 to 2002, for 11 years, Sinan and I accommodated the TASG symposia, chaired by John, at Sawston Hall in Cambridge. For a longer period than this we had the pleasure of staying with the Martins on many occasions in their most welcoming Red House in Canterbury, where over the years we met interesting individuals from both Turkish and British academe, learnt about and saw some very important and rare books about Turkey and/or records of classical Turkish music (he had an extremely rich library of books and music). We much enjoyed being their guests at concerts of the University of Kent Symphony Orchestra, performing in the most impressive atmosphere of Canterbury Cathedral. With his huge optimism, strong leadership qualities, diversity of interests, amicable personality and vivacious character John was unforgettable and will be truly missed.

AB

I first met John and Sigi Martin at the TASG Annual Lecture in 2008. To my delight I discovered they also lived in Canterbury and that John Martin had been a long standing faculty member and director of the School of European Culture and Languages at the University of Kent, where I worked. Having this wonderful new found Kent connection coincided with my growing research focus on Turkish foreign policy. But in meeting the Martins I found more than a connection to a group of people interested in Turkey from an inter-disciplinary perspective. At the Red House in Canterbury I found a truly musical, intellectual, cultural and warm gathering of family and friends. One of those musical evenings was a concert at Canterbury Cathedral. John and Sigi were both singing in the choir and invited me along with a few friends from TASG to an after-concert supper. While Sigi's fantastic organisational skills laid out a five-star feast for a multitude of people, John, to my amazement, divulged a wealth of knowledge on all matters, from music to literature to history, not to mention the family's various trips to Turkey, all delivered with a punch and a sense of humour. It was delightful to listen to him. I found his conversation ageless and timeless, like the various generations around the dining table on many social occasions at their house. The famous Easter Fire at the Red House in 2010 was fantastically pagan and warm and it seemed as if the Martins had let the whole world into their back garden. John could also string together various different subjects to explain something else, as when TASG organised a conference on Turkey and the EU at St Antony's College in Oxford and, in the midst of EU accession details and Turkish foreign policy directions, John introduced an anecdote from the 19th century that put everything into a delightfully fresh perspective. John had an immense knowledge on a variety of subjects, always delivered with humour and without pomposity. He was also a great listener and a source of sound advice. John Martin was a true scholar in the classical sense and a real gentleman.

GA

Please pass this to a potential member

Turkish Area Study Group Invitation to Membership and Subscription to *TAS Review*

The main aims of TASG are:

- to promote interest in and knowledge of Turkey and the Turkish area by means of lectures, symposia and exhibitions
- to generate support for Turkish studies
- to maintain the regular publication of *TAS Review*

If you would like to support the activities of TASG and apply for membership, please tick the appropriate subscription box and complete the rest of the form below. Hand it (or send it) to the Treasurer, together with the subscription. Cheques (in STERLING) should be made payable to 'TASG'. A standing order form can be supplied on request, and the £16 and £24 subscriptions are then reduced by £2.

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Please give details of any particular interests in, or connections with, Turkey or Turkish Studies. This information will help TASG to cater for members' interests.

For any communication please take advantage of our website address
www.tasg.org.uk or our email attached to it: info@tasg.org.uk

Please return to:

Mr Keith Bowtell, Treasurer, TASG
Stanton Lodge, Shelveys Way
Tadworth, Surrey KT20 5QJ

To join the
Turkish Area Study Group

Either Go to the Website www.tasg.org.uk

Or email the Administrative Secretary
Mrs Rezan Muir - rezan.muir@gmail.com
and ask for an application form

HELP!

The Turkish Area Studies *Review* is in search of editorial help. We would like to hear soon from friends of TASG who might contribute to the compilation, editing, and/or production of this well-received publication. Anyone who would like to know more about working with the Editorial Team is invited to contact
Brian Beeley (bw.beeley@bulldoghome.com) Or
Sigi Martin (sigimartin@hotmail.com)

Request for contributions

TAS *Review* welcomes articles, features, reviews, announcements and news from private individuals as well as those representing universities and other relevant institutions. Submissions may range from 250 to 2500 words and should be written in A4 format or, preferably, sent electronically to the Editorial Co-ordinator: bw.beeley@bulldoghome.com or to the Secretary: sigimartin@hotmail.com. Submissions for the Autumn issue would be particularly welcomed by 1 July 2011.

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