

Bilkent History Graduate Symposium Abstracts

-In the order of the speakers.

May 9, 2024

Welcoming - 9:20

Keynote Speaker - 9:25

-Prof. Jorge Lopèz Quiroga (Universidad Autonoma de Madrid) - "Getting to know better the people of the Middle Ages: New perspectives from Bioarchaeology, Archaeogenetics and Archaeoethanatology"

Coffee Break - 10:15

Panel 1 - 10:40 - Politics and Military

A. Zahid Garip (Boğaziçi University) - *Conscripting to Emancipate: Military Conscription of the Caucasian Slaves into the Ottoman Army.*

The expulsion of Caucasians from their homelands by the Russian Empire in 1864 resulted in one of the most significant refugee crises of the nineteenth century for the Ottoman Empire. While Caucasian slavery is often viewed through the lens of domestic slavery, it was entrenched within a hierarchical social structure. Thousands of Caucasians were bonded to the traditional nobility living in the countryside. Although distinct from American plantation slavery, Caucasian slaves were bound to their masters, lacking property rights and freedom to marry as they wished. Their status resembles a feudal agricultural bondage. Upon their arrival, the state granted various exemptions and allowances to refugees including 25 years exemption from the military conscription. When the period of exemption expired, the state authorities tried to recruit Caucasians into the Ottoman Army. However, their masters vehemently protested the conscription of enslaved Caucasians and asked further exemptions to keep slaves under control. On the contrary, the imperial authorities insisted on the conscription. The paper aims to show the conflicting interests of the imperial authority, Caucasian nobility and enslaved subjects through petitions and archival reports especially in Central Anatolian town of Aziziye (Pınarbaşı) at the turn of the nineteenth-century.

Berkin Hızlan (Boğaziçi University) - *A Conceptual History of Mental Conditions Based on the 17th Century Ottoman Medical Texts.*

Early modern Ottoman medical sources are extremely rich in terms of the discussion of mental illnesses, and they make references to several mental conditions like *mâl-i hülyâ*, *mânyâ*, *merâkiye*, *aşk*, *kutrub/katrab* etc. This study will make a conceptual analysis of these terms through the medical works of four 17th century authors to reveal the perception of mental illnesses in the early modern Ottoman medical sphere. The authors and their sources in question are Emir Çelebi's *Enmûzecü't-Tıbb*, Ibn Sellum's *Gayetü'l-Beyan fi Tedbiri Bedeni'l-İnsan*, Hayatizade Mustafa Feyzi's *Sevda-yı Merakiyye* and *İllet-i Merakiyye* treatises, who were all prominent physicians; and Hezarfen Hüseyin's medical dictionary *Lisanü'l-Etibba*, who was a prominent scholar, though not a

physician. The first part of this presentation will examine how these medical sources categorized mental diseases, which reveals that *mâl-i hülyâ* was considered to be a broader category under which different conditions were classified. Then, I will focus on how these sources described patients, the causes, and symptoms of these mental illnesses, which will reveal the “physiological” understanding behind mental conditions and the blurry boundaries between “mental” and “physical” illnesses. This part will be followed by a discussion on the richness of the terminology of mental conditions through Hezarfen’s medical dictionary, as it broadens our knowledge of the vocabulary of madness that early modern Ottomans used. Finally, the discussion of mental illnesses apparently had a gender and sexuality dimension as I came across various references to these themes in the above-mentioned sources, which will constitute the last part of this presentation.

Ulaş Eti (Bilkent University) - *The Frankish Guests: The Political Interactions Between Armenian Communities In Anatolia And The Crusaders During The First Crusade.*

This article aims to shed light on the relationship between the Armenian communities and the Crusaders during the First Crusade. The conventional view of the Armenian population of the period is perceived only as a supporter of their Christian brethren. Latin Chroniclers mainly examined Armenians' interactions with the Crusaders at face value rather than considering what they thought and aimed in general. Matthew of Edessa, the author of perhaps one of the most detailed sources about the period, tries to personally describe the portents of impending doom that he believes, rather than keeping a complete record of events. The very rich historiography of the First Crusade understandably most of the time glosses over this topic in order to analyze greater events of the period. To explore this topic, this thesis focuses on three Armenian individuals - Oshin, Bagrat, and Thoros - who encountered the Crusaders. Oshin was successful in his dealings with the Crusaders, while Bagrat played the long game but ultimately failed to gain anything. Thoros lost his kingdom and life by the hands of his people, causing the origin of the Outremer with the Crusaders playing only a minor role in the events. By analyzing these three cases, this thesis highlights the agency of the Armenians in their interactions with the Crusaders and challenges the simplistic view of them as passive recipients of the Crusaders' actions. Armenians were the main actors in the political and social dynamics that unfolded while the crusaders were mere guests in the region.

Panel 2 - 11:50 - Intellectuals and Politics

Efe Can Zeybek (Bilkent University) - *The Intricate Relationship between Temporality and Tradition: How old should a Practice be to be Labeled and Accepted as a Tradition?*

There has been a resurgence of interest in the history of temporality in academia since the 21st century. The role of time as an overarching and inevitable concept of historical analyses is being highlighted. As an example of an early modern society, this paper aims to delve into the temporal perception in the Ottoman Empire. I initially discuss *nizâm-ı âlem* (world order) which could only be ensured if the rulers follow the path of justice, and thus sharia and the customary law were two pillars of ensuring the *nizâm-ı âlem*. While divine law ensured the unconditional obedience of people as it is considered the word of God, customary law, with its temporal continuity, provided legitimacy for its enforcement and obedience by society. Although Ottoman archival documents had carried temporal significance, these temporal markers, in formulaic lexical bundles, are esoteric and assume meta-references to the time immemorial. Ambiguous, imprecise, and immeasurable temporal expressions were idiosyncrasy of the early modern world, which depict a society in which the leading indicators of time were natural cycles, lived experiences, and religious observances. I claim that the semantic profundity of temporal terms can be traced through the customary practices and the *adet-i kadîme* (ancient tradition) since time is indispensable in legitimizing its enforcement. Therefore, this paper aims to employ the conceptual and contextual analyses of the seemingly vague customs-related temporal expressions such as “*kadîmden beri*,” “*oligeldiği üzere*” and “*babam zamanından beri*” to reach out to the semantic and semiotic contents of the terms more precisely. In this study, I utilize the *mühimme defterleri* and examine the archival documents to contextualize the analysis of the temporal expressions. Consequently, this paper offers a re-evaluation of the concept of time and temporality in early-modern Ottoman history.

Sena Şen Kara (Boğaziçi University) - *Reviving the Brotherhood: The Literary Translations from Armenian to Turkish During the 2nd Constitutional Period.*

Between the 1908 Revolution and the First World War, the intellectual sphere of the Ottoman Empire faced an immense vividness, many possibilities and unique encounters. After the 1908 Constitution, there was a remarkable increase in inter-communal interactions, which faded away through the end of the period. In this study, I will analyze a number of literary works written/translated by Yervant Odyan (*Abdülhamit ve Sherlock Holmes*(1911) and *Saliha Hanım*(1912)), Krikor Zohrab (*Hayat Olduğu Gibi* (1913)), and Sarkis Srents (*Ermeni Edebiyatı Numuneleri* 1913). These works, as the only examples of translations from Armenian to Turkish until this period, provide us with crucial insights about the cultural sphere of the empire during its last decade. It is important to show that there were still some areas of ideological diversity in terms of relations between the various elements of the society during the years in which nationalism was on the rise in many fields.

In this presentation, I would like to discuss these books in terms of both content and publishing experience. They carry a great potential to contribute for examining the cultural impacts of the dynamic social discourses of Second Constitutional Era, turning from brotherhood to enmity. The ideological tendencies of the contributors and the themes they touch upon can be mentioned as the common points of these three texts. However, the way they present these differs in content, genre and publishing preferences. Therefore, it is necessary to consider each text separately, as independent cases. In this regard, I will first examine Yervant Odyan's novels, focusing especially

on their plots and publishing processes. The work undertaken by Odyan is more than just a translation, it is a very comprehensive and multilingual publishing event. Krikor Zohrab's story book, *Hayat Olduğu Gibi* is a more modest step compared to the others, but it is important due to the political personalities of its author and translator, Diran Kelekyan. Although "Ermeni Edebiyatı Numuneleri 1913" has similar qualities to *Hayat Olduğu Gibi*, it is noteworthy as a project work contributed by multiple actors. It also includes letters of appreciation written by prominent intellectuals of its period and allows monitoring the reception process of the translated texts.

Anthony K. Shin (Bilkent University) - *Mit Wahrheit und Liebe (With Truth and Love): Helleno-Ottomanism in Nikolaos Th. Soullidis's Tariḥ-i Osmani (1874)*.

The Habsburg Orientalist Joseph von Hammer-Purgstall's *History of the Ottoman Empire* (1827–35) gained widest exposure through its French edition (1836–43). This became the basis for the Greek partial translation by Konstantinos S. Krokidas, covering the first half of the Ottoman period (1300–1623), and which he published in 1870–74. Subsequently, the journalist Nikolaos Soullidis published his *Tarix-i Osmani* (1874) in Greek-script Karamanlīca, extending from 1300 to the 1453 conquest of Constantinople, partly also based on Hammer's *History*. Unlike partisans of the *Megali Idea* centered in the Kingdom of Greece, Soullidis advocated unity based on a shared Helleno-Ottoman identity; however, prior studies[1] have not examined his *Tariḥ-i Osmani* in comparison with Hammer's German original. I show that Soullidis took care to omit alterations made by the French translator that portrayed the Ottomans in stereotypically negative ways. This reveals how Soullidis was channeling Hammer to promote an Ottoman Empire-centered homeland for ethnically Greek Ottomans. My study will shed light on how both Hammer and Soullidis wove Ottoman chronicles into European narratives to write their histories of the empire. I suggest that the simultaneous rise of Soullidis's Helleno-Ottomanism and the aforementioned *Megali Idea* should furthermore be examined in connection with rapid economic changes that affected ethnic Greeks' status in Ottoman society over the late 18th to late 19th century.

[1] In the introduction to his 2014 Latin-script transliteration of Soullidis's *Tarix-i Osmani*, Aydın notes Soullidis's use of Hammer. However, Aydın does not analyze the Austrian's original German text, its French translation, or discuss how Soullidis addressed the differences between the German and French editions.

Lunch Break - 12:50

Panel 3 - 13:50 - Authority and Society

Selman Oğuzcan Ünal (Bilkent University) - *Reusing, Repurposing, Reimagining: The Migration of Lion Image from Byzantium to the Mediterranean in the 13th Century.*

The concept known as spolia was often entailed with spoils of war. In other words, it referred to armor stripped from defeated enemies. This initial or literary definition evolved in the sixteenth century when antiquarians started to use the phrase spolia to define reused architectural elements. This newly crafted concept was highly dismissive, and spolia use was seen as a merely pragmatic practice and an attack on the Classical past. However, recent scholarship has revealed how complex spoliation was, particularly in uncovering cross-cultural relations and interactions through material culture and spatial viewpoints. In this light, this paper will investigate the spoliation of lion imagery in the post-1204 environment in both Venetian and Rum Seljuk edifices, two political entities that spoliated Byzantine architectural pieces. By calling numerous examples of lion spolia across different cities like Constantinople, Konya, Birgi, Kayseri, Ankara, Diyarbakır and Venice under scrutiny, this paper aims to reveal how the lion image was reused both in physical and non-physical contexts. Ultimately, this paper will explore the methods and motivations behind the Seljuk and Venetian ways of appropriating ancient artifacts, particularly the depiction of lions. It aims to investigate whether the meaning of the lion imagery underwent significant transformation within its new cultural context or not. Additionally, this work seeks to examine the extent to which cross-cultural exchanges between Byzantium and the aforementioned states manifested through the practice of spoliation.

Hatice Kamalı (Boğaziçi University) - *Chasing the News: Revisiting Ethem Ruhi's Balkan Newspaper Beyond the Young Turk Narrative.*

This study examines the news dissemination networks and professional ethos of the *Balkan Newspaper* published by Ethem Ruhi in Plovdiv, Bulgaria, between 1906 and 1919. The success of the newspaper, one of the longest-lived newspapers of Bulgaria's Muslims, is commonly attributed to Ruhi's embodiment of the Young Turk persona, which aligned with the prevailing paradigms. Ethem Ruhi, who was known for standing up for the rights of Turks, used journalism as a vehicle for modernization ideals - a theme that recurs in the existing literature. However, this study challenges this perspective and offers a nuanced assessment of the *Balkan's* success. Contrary to the prevailing views, this study assumes that the longevity of the *Balkan* is primarily due to the fact that it responded to public demand for news. It argues that the newspaper persisted thanks to its ability to effectively meet this demand. A defining feature of the *Balkan Newspaper* is therefore its extensive news gathering and dissemination network. Furthermore, an examination of Ethem Ruhi's journalistic career prior to the founding of *Balkan Newspaper*, including his experiences in different European and Ottoman cities and his resulting change in attitude towards journalism, provides a compelling starting point for analysis. Such an investigation not only enriches our understanding of *Balkan*, but also offers a new perspective on Ottoman press historiography.

Ahmet Zeybek (Bilkent University) - *Population Characteristics of the Famagusta Region According to Nineteenth Century Ottoman Censuses.*

Existing historiography on Ottoman Cyprus reveals how little we know about the island's population. We have not even accumulated the basic population figures, let alone data on population

movements and socio-economic situations of the inhabitants. Though the Greek fiscal sources were introduced to the scholarly community some sixty years ago in the pioneering work of Theodore Papadopoulos, modern studies on the subject are still reliant on the figures given by European and other foreign travellers, archaeologists and diplomats who visited Cyprus for a period of time and reported their impressions. Naturally, none of them counted the population and their figures are unreliable. In recent years, a series of official Ottoman censuses have been systematically presented by Evangelia Balta, who based on the population registers, presented the network of settlements in the area of Paphos-Kouklia, Chrysochou and Nicosia with their inhabitants. Continuing her research effort, I undertook the investigation of areas that remained to be explored, covering the basic gaps that exist in the historiography on Cyprus. This paper focuses on the nineteenth century Ottoman censuses of Mağusa (Famagusta) district and presents my first conclusions from the elaboration of the census data. I attempt to give an insight on the network of settlements, demographic size of the villages, household types and economic activities in the region. It is my hope that this documentary evidence will contribute to any future attempts to reach a synthesis on the historical population of the region, and broadly of Cyprus.

Furkan Çağlan (Bilkent University) - *Late Byzantine Urban Identity Through the Sigillographic and Numismatic Evidence.*

This paper aims to examine the transformation of the urban identity of the Late Byzantine cities from the late 12th century to the early 14th century through the analysis of Byzantine lead seals and coins. After the Fourth Crusade in 1204, the Byzantine Empire was divided between the successor states based in former imperial provincial centers like Nicaea, Trebizond, Arta, and Thessaloniki. Former Constantinopolitan aristocratic families like the Komnenoi, the Doukas, and the Laskarids ruled those successor states. Meanwhile, some local usurpers established short-lived city-states in the provincial cities, like Theodore Mangaphes in Philadelphia and Theodore Branas in Adrianople. Most of the seals and coins were issued by these newly established authorities. Sigillographic and numismatic evidence helped express a sense of civic identity as encouraged by the dynastic families and urban elites. Although the abovementioned cities did not become politically autonomous or proper city-states like in Italy, they developed peculiar legal customs and a sense of belonging to an urban community. Often, seals and coins also entail real imperial claims rooted in the loyalty of these individuals to their cities, as shown by religious and secular symbols, iconography, and inscriptions they contain. For example, on most of the Thessalonian seals and coins, St. Demetrios, the city's patron saint, and the city walls were portrayed to harness the saint to the city symbolically, ask for his protection over the city, and emphasize his supernatural authority. In this light, the paper first aims to present the historical background of the reasons why imperial claims developed among the dynastic family members and local urban elites. Second, it will explain how the iconography of seals and coins helps to shed light on a new sense of belonging that was actively supported by the new dynastic imperial families and their urban elites.

Panel 4 - 15:25 - Modernism and Politics

Thomas Robin (Middle East Technical University) - The Delhi Durbar of 1911: Examining British India's Colonial Spectacle.

How was architecture used to craft imperial authority and represent empire in a European colony? Did the temporary nature of architecture employed for colonial spectacles differ from the official permanent imperial architecture? In what manner did such architecture contribute towards furthering orientalist stereotypes of India in the West and vice versa? Through taking the Delhi Durbar of 1911 as a case study to examine these key questions, the study aims to explore the colonial intersections of Britain and India to examine how architecture was employed as a tool to craft legitimacy and showcase power relations in a colonial setting. At the outset, the Delhi Durbars were grand imperial spectacles conducted by British colonial officials in India for the coronation of the British monarch as the 'Emperor of India.' In each of its three occurrences in 1877, 1903 and 1911, the Delhi Durbars were held in carefully designed temporary pavilions (dismantled after each event), specifically curated for each spectacle. However, the architectural style followed for these Durbars underwent drastic change, from a fully European structure in 1877 to a completely Indian one by 1911, which was in stark contrast with the imperial architectural style across British India. This study focuses on the Delhi Durbar of 1911, the last and grandest among the three durbars, since the British monarch, George V, personally attended this coronation in Delhi where he was coronated in presence of his British and Indian subjects under a prominently Indian looking pavilion (with a towering golden Mughal dome), notably devoid of any European architectural features. Overall, the study presents the opportunity to closely examine how the British colonial mind assessed India's diverse architecture as a tool to aid in representing themselves as India's rightful rulers.

Yağmur Fakiöğlu (Bilkent University) - *Between the Axis and the Allies: Turkey's Wartime Armament through Chrome Trade and Lend-Lease Aid.*

During the Second World War, Turkey pursued a policy of "active neutrality" that centered around a scrupulous defense of its independence, made possible by the maintenance of a relatively large army, and its ability to leverage its resources and lack thereof to negotiate with both sides of the war in a manner most suited to its needs.

Two of the most important bargaining chips in the Turkish diplomatic arsenal were the abundance of chromium ore, essential for war industry, in Turkish mines and its outdated military that allowed it to stay independent, yet plead military unreadiness when pressured to. Turkey was one of the leading producers of chromium ore in the world prior to the outbreak of the Second World War, and during the war, Turkey had become the only major source of chrome that Germany could reach, being otherwise limited to its own stockpiles, which gave Turkey a significant deal of leverage in negotiating with the Axis and with the Allies who wished to deny the ore to Germany.

Turkey, in dire need of a more modern military in the uncertain climate of the Second World War, leveraged both its chrome reserves and its position of a neutral power with a military presence to extract weapons and war materials from both sides of the war in preparation for its potential entry into the war.

This paper examines Turkey's wartime foreign policy within the context of its efforts to arm itself to modern standards via both its chrome trade with both sides and through receiving Lend-Lease aid from the United States.

Batuhan Aksu (Boğaziçi University) - *Mirroring America in the Mental Map of an Ottoman Magazine: The Multifarious Imaginations of the United States in Servet-i Fünûn.*

Ottoman magazines were a crucial and central medium in informing their readers regarding global developments. *Servet-i Fünûn* (Wealth of Knowledge), one of the most influential popular magazines, was one of such mediums during the Hamidian Era and afterward. The emergence of the United States as an imperial power was one of the most substantial developments in this period. The US was rapidly industrializing its agriculture, production, and transportation for economic potency. Enlarging its political leverage against the Spanish Empire, it also negotiated different socio-cultural rights, from education to women and Afro-American rights. Accordingly, *Servet* attempted to engage in these multi-dimensional developments with its textual and visual arsenal at hand. The magazine carefully observed various developments by publishing differing articles ranging from the American insurance policies and the Klondike Gold Rush to the presidential election in 1896. The magazine also interpreted them besides informing with mixed and shifting feelings. While Tevfik Fikret was praising American fashion and women, Ahmed Midhat ridiculed the political mechanism in Louisiana. Ahmed İhsan and Mahmud Sadık differently analyzed innovations from the opening of the University of Chicago to Thomas Edison's latest activities in electricity.

Overall, the presentation aims to investigate how an Ottoman magazine with its intellectual cadre perceived, portrayed, and diagnosed the emergence of the United States as a global powerhouse, asking several relevant questions about this topic.

Coffee Break - 16:25

Panel 5 - 16:45 - Politics and Diplomacy

Cem Almurat (Boğaziçi University) - *The Bishop and the Pawn: Civilians in Late Antique Siege Defenses on Byzantium's Eastern Frontier (337-359)*.

Encounters between the Byzantine and Sassanid armies in Late Antiquity predominantly manifested in two forms: Sieges and skirmishes. With few exemptions, both sides typically avoided open-field battles, where two armies invited each other for a total battle. From the early fourth century to the conclusion of Justinian's Persian expedition in the East, this era witnessed notable sieges, extended periods of peace, diplomatic engagements, border disturbances, and seasonal raids along their frontiers. Amidst these dynamics, this paper aims to delve into civilian life and its portrayal in literary sources during sieges in Byzantium's eastern frontier. The investigation spans from the death of Constantine in 337 to the onset of Julian's campaign against the Sassanids, coinciding with Shapur II's reign from the Sassanid perspective. Throughout this period, the Sassanid Empire followed an aggressive stance against the Byzantines, marked by persistent sieges, invasions, and raids, and it caused Julian's expedition against them. This paper unfolds in two parts: firstly, it delineates Byzantium's eastern frontier and its relations with the Sassanids, while also defining the concept of siege in Late Antiquity and briefly analyzing the strategies employed by these major powers. Subsequently, it delves into the experiences of civilians residing behind the walls, employing the lens of "The Bishop and Pawn" concepts. This entails scrutinizing primary sources from various genres to observe how historians from different backgrounds depicted civilian life during sieges.

Berkay Acir (Bilkent University) - *Unraveling Decolonization: The Global Impact of Wilsonian Principles and Emergence of Article Twelve*.

Decolonization has become one of the central themes in 20th-century historiography. The major reason was the decolonization of the European colonies in Africa and Asia in less than three decades. In the classical sense, the Ottoman Empire was not colonized by the European powers. Yet, colonization and decolonization are much broader both in their time period and also in their meaning. The lands lost by the Ottomans after the Great War were ruled under mandates. Moreover, its lands with a Turkish majority would have been ruled under mandate as well against the wishes of the Fourteen Principles written by U.S. President Wilson if there were no anti-colonial and anti-imperial resistance.

Wilson's ideas resonated outside the United States and created a global Wilsonian Moment. Wilsonian principles, especially the right to self-determination, gave hope to many colonized nations and their local leaders to make their voices heard to finally gain international equality and sovereignty. Even though their hopes were dashed, voices mostly unheard, legacies of the principles continued. These ideas influenced the local actors and nationalist leaders of many countries, such as China, Korea, India, and Egypt, and created expectations of self-determination, international recognition, and equality. However, in reality, these expectations were not met and created contradictions between the ideals and realities. Right after the Great War and the dissolution of the Ottoman Empire, the nationalist leaders and local actors in Anatolia went through a similar process. With a transnational approach, local actors would have been placed in this global story. How Article Twelve of the principles emerged and what its relation with the local actors was in Anatolia deserves a spot in international history.

Rojda Başak Gümüſel (Boğaziçi University) - *The Repercussions of the Greek Interregnum of 1862-1863 in the Ottoman Empire.*

The years of 1862-1863 correspond to the first major period of anarchy seen in the Kingdom of Greece since its establishment in 1832. The chaos and succession crisis that occurred during the period when Bavarian King Otto was deposed and replaced by Danish Prince George I on the throne of Greece not only spurred international intervention but also ushered in a new era in Greek internal politics, marked by the waning influence of the Megali Idea policy and the engagement of European powers. Furthermore, these developments held considerable implications for the Ottoman bureaucracy, the political landscape, and the empire's foreign relations. This is evidenced by the abundance of reports, correspondences, telegrams, and various other documents pertaining to this matter. Although the political crisis in the Kingdom of Greece may seem distant and disconnected, it sheds light on many aspects of the early years of Abdulaziz I's reign, which are often overlooked in terms of the ways in which the moral and symbolic reconfiguration of the monarchy. The Greek interregnum, which historically disrupts key matters such as the networks of bureaucracy within the Neo-Phanariots, the legitimacy of the Sultan, censorship, and the centralized approach of the Ottoman Empire towards constitutional monarchy, as well as coping with the turmoil created by the civil war in Greece within Ottoman borders, necessitates evaluation through a comparative historical perspective. Additionally, this case delves beyond the historiographical gap spanning from the 1821 revolution to the Cretan question, illuminating the intricate relationship between the Kingdom of Greece and the Ottoman Empire. It transcends conventional concerns of land ownership, citizenship transitions, and recognition, unveiling the nuanced layers of ideological interaction inherent within. In short, deciphering the meanings of the intense political transformation in Greece through the lens of the Ottoman Empire allows for a reconsideration of the social history of Ottoman bureaucratic elites, monarchy and diplomacy during the early 1860s.

Panel 6 - 17:55 - “Us” and Society

Banu Kanar (Bilkent University) - *The 1960s Sexual Revolution and the Changing Gender Structure of Society.*

The notion of gender and sexuality refers to the very core of society and the ideology it embraces at certain points in time. It is observed that history has shaped these two terms depending on the social and political changes that a society experience. The reconstruction of sexuality as well as gender roles gained different reactions and challenged the social mores in many ways than just one. Historically, sexual revolution brings the 1960's and 70's to mind which were based on various reasons from secular changes in economy to post-war aura the United States endured as a nation. There are certain reasons on why the sexual revolution connects through globalization and politics and this paper will investigate the background of this subject while researching more dominantly on the effects of the sexual revolution era on men and women. The responses to this so-called revolution are still in progress in the 21st century, the sexual gratification of women, both oppressive and supportive nature of the society towards sexuality starting from the invention of the birth control pills and perhaps the rejection of conformity in the public and private spheres could be examples of such responses. There are many issues to be considered while investigating the late twentieth century from state-policies and women's right movements with growing feminist agendas to certain censorship legislations on the usage of sexuality in arts. This paper aims to study the idea of how sexual activity and erotic came to be celebrated rather than repressed in the U.S society and the responses it received from multiple political organs.

Şimal Yurtever (Bilkent University) - *The Concept of Magic in the Middle Ages: Expression of the Individual.*

The concept of magic has been a topic of interest for researchers for some time now, but it started to gain serious academic interest only in recent years. Still, today, the study of magic tends to be seen as an analysis of the irrelevant. Yet, this paper will claim the opposite and show that magical practices in the Medieval Ages had important social significance and helped individuals represent and actualize their hopes and desires in a society that was mainly controlled by the Church. This research will focus specifically on the High Middle Ages as this was a period when the majority of the life of individuals was shaped by the Church's regulations. This paper will intend to claim that magical practices was a way for individuals to express their wishes independently, apart from the rules of religion and the Church, and is an area where we can explicitly see the inner world of Medieval society. Shortly, this paper will display that the study of magic can become a pathway towards getting a grasp of people's struggles, feelings, and inner lives, which is an astonishing chance for the historian to comprehend the social life of Medieval Ages.

Oğuzhan Doğan (Sabancı University) - *The Doctors of the Sick Man: The Imperial Medical Society of Constantinople (Cemiyet-i Tıbbiye-i Şâhâne) and Its Role in the Making of Sanitary Internationalism.*

This presentation discusses the establishment, missions, and endeavors of the Imperial Medical Society of Constantinople, also known as the Cemiyet-i Tıbbiye-i Şâhânê. Founded by the physicians of the allied armies during the Crimean War, the Imperial Medical Society of Constantinople pioneered the transfer of sanitary knowledge and the establishment of scientific networks between the Ottoman Empire and the other empires. As the first occupational association

in the Ottoman Empire, the Imperial Medical Society of Constantinople attracted notable physicians and epidemiologists from Europe and also hosted the Levantine, Greek, and Armenian physicians of Istanbul as a member. The physicians of the association followed the recent medical news and innovations at the global level. Also, they shared their medical cases, progress reports, and the sanitary conditions of the empire through their media organ, *Gazette Médicale d'Orient*. To have a better understanding of the transmission of epidemics, including cholera, the association promoted scientific prizes for the studies that focused on the medical geography of the empire. The improvement of the public hygiene and sanitary conditions of the empire were also other objectives of the association. For this purpose, the physicians stressed the importance of the use of climatic, topographic, and demographic data and statistics of the empire for medical purposes. As the second half of the nineteenth century began, global cooperation on sanitary issues was proposed by the international sanitary conferences. The members of the Imperial Medical Society represented the Ottoman Empire in these meetings. In this way, the Imperial Medical Society of Constantinople contributed to sanitary internationalism and also assisted the Ottoman Empire for the integration into the global medical milieu.

Refreshments - 19:00

May 10, 2024

Panel 7 - 10:00 - Diplomacy and Society

Kaan Uğur (Bilkent University) - *US Commitment Towards European Integrat'on: Revisiting the Kennedy Round Negotiations.*

This paper addresses the historical significance of the Kennedy Round Negotiations by examining the importance of it over the economic development of Europe, and its overall impact on the European integration process. It was a round of multilateral negotiations for the reduction of trade barriers within the General Agreement on Trade and Tariffs, an organization that constitutes the triumvirate along with the World Bank and the International Monetary Fund to govern the global economy, and the main importance of it was that it encouraged the European Economic Community to negotiate as a single unit and attempted to reduce the tensions among the member states. In that regard, GATT provides a framework to analyze US foreign policy towards European economic integration, since, during the negotiations, in addition to advancing US global trade interests, the US negotiators' other aim was to promote European integration. The United States contributed to the strengthening of integration in the European continent by supporting its unity, which was one of the fundamental principles of US foreign policy since the end of the Second World War. Despite the analyses of the negotiations, there is not much focus on the support of the United States for European integration during the Round. In that regard, GATT provides a significant groundwork to examine the foreign policy of its members, and by exploring the principal goals, approaches, and results of the negotiations, this paper aims to analyze the political, economic, and institutional elements that influenced the Kennedy Round Negotiations, its legacy over European regional integration, and the United States' role over it.

Muhammed Enes Erdem (Bilkent University) - *Cultural Transitions and Transformations: Byzantine, Arab/Berber, and Norman Influences in Sicily.*

Sicily, situated at the confluence of west-east and north-south connections, serves as a crucial anchorage within the Mediterranean basin. Its strategic geopolitical position has attracted numerous civilizations throughout history, with the Norman "Reconquista" marking a significant phase in its time-lapse. Despite its long history; the island's occupation by the Byzantine, Arab/Berber, and Norman civilizations stand out for their distinctive cultural representations, transformations and transitions on the island. And, we will see how Normans transformed themselves and island's culture by attributing the Byzantine and the Muslim heritage on the island in this paper.

This paper delves into the cumulative cultural influences and transitions experienced during these periods, with a particular focus on the role of nobility in shaping visible cultural landscapes. Through an examination of archaeological evidence, the term "noble" is scrutinized within Byzantine, Arab/Berber, and Norman contexts, elucidating the peculiarities of cultural transition and transformation.

Central to this investigation is the inquiry into the presence and interactions of Byzantine/Greek and Muslim nobles within Norman Sicily. If they were present in the status quo, did these nobles coexist with the Norman crown and populace, or if they were absent, does their absence suggest a legacy of persecution or inadequate documentation? By exploring these questions, this paper endeavours to shed light on the complex dynamics of cultural exchanges, power relations between nobles of

different origins and cumulative cultural legacies that shaped Sicilian society during this transformative period.

Ebrar Şahika Küçükaşçı (Koç University) - *Journey of an Ottoman-Arab Bureaucrat: Shaif Ali Haidar.*

Sharif Ali Haidar Pasha was an Ottoman-Arab bureaucrat. Being a member of a Sharifian family and raised amidst Ottoman princes and bureaucrats in Istanbul, he grappled with dual identities – Arab and Ottoman, Sharif and bureaucrat, traditional and modern – each influencing his journey. In Istanbul, his home was an intellectual hub, attracting Ottoman intellectuals, bureaucrats, and European and Arab visitors. Yet, in his travels to Anatolia, the Levant, and Hejaz, he was respected as a Sharif by locals. His journey within the Ottoman state led him to various official roles, culminating in his appointment as Emir of Mecca after the Arab Revolt of 1916, initiated by his distant cousin, Sharif Hussein. Despite his loyalty to the Ottoman state, which he emphasized in his memoirs, Ali Haidar could not secure his position in the post-Ottoman landscape, ultimately leading to his death in poverty in Beirut.

His case mirrors a broader trend evident in the Ottoman Empire during its last years, characterized by a complex interplay between traditional imperial structures and the influx of new ideas and ideologies that emerged as a result of external political and cultural interventions intensified within the empire. The duality that Ali Haidar suffered from was, therefore, relevant to the Ottoman Empire in its final years. From this perspective, this presentation aims to focus on his journey, contextualizing it within the developments of the last decades of the Ottoman Empire and the subsequent post-Ottoman years, and offer an analysis of an individual and broader world together.

Coffee Break - 11:00

Panel 8 - 11:20 - Kultur and Politics

İbrahim Önkal (Ankara University) - *New Approaches to Islam in Anatolia: Medieval Turkish-Islamic Texts in the Context of Transregional Cultural Interactions.*

This presentation proposes new approaches to studying the question of how Anatolia became an Islamic land by examining the literary products produced in Turkish between 13th and 15th centuries. The pioneering work of Fuad Köprülü, I argue, prioritized Sufi works while neglecting other kinds of Islamic texts composed in Anatolia. Köprülü's ideological project emphasized a syncretic Anatolian Islam created from Central Asian beliefs combined with local Anatolian beliefs. This resulted in an overemphasis on the importance of Sufism in medieval Anatolia to the neglect of other intellectual trends. I recommend a profound scrutiny of a wider variety of cultural encounters as they occurred in Anatolia with neighboring regions, including the contemporary Islamic world and taking into account in particular the profound effect that Mongol expansion had on the Near Eastern political environment. One overlooked phenomenon is how political competition among the main Muslim powers of the time, the Ilkhanids, Golden Horde and the Mamluks influenced developments in Anatolia in the thirteenth and fourteenth centuries. I argue that political competition profoundly shaped cultural encounters in Anatolia, which found itself in the grip of these three competing powers. I present several Turkish works which illustrate transregional cultural and religious interaction among the Golden Horde Qıpchaq Steppes, Mamluk Syria and Anatolia: the *Behcetü'l-Hadâik* (late 13th century, Karahisar Develi); Erzurumlu Darir's *Yüz Hadis Yüz Hikaye* composed for the Mamluk amir of Aleppo, and an early fourteenth-century Anatolian Turkish translation of *Kıyasü'l-enbiyâ*, based on the Khwarazmian Turkic version by Rabguzi prepared for the Golden Horde Amir, Toqbuqa. These works are just a few examples from among a rich corpus of religious literature produced and shaped by this transregional interaction and political competition, and that yet have been examined with this context in mind. Further study of this corpus of religious literature will deepen our understanding of the complicated process of Islamization in medieval Anatolia.

Orçun Sena Saraçoğlu (METU) - *Hellenism Conversing Christianity: Space-Structure Engagement in the Byzantine Church.*

How the culture, philosophy, and art of the Ancient Greeks influenced the Byzantine Empire is a topic discussed in various aspects. The Classicist tendencies often privileged the Hellenic continuities in the Empire by concentrating on the time before the 7th century and underestimated the role of Christian ideology in Byzantine philosophy. This approach rendered the intellectual and material works of the later centuries as efforts to adapt the Hellenic ideas to monotheism and eventually relate these developments to the well-known discourse of decline. In literature, the areas of research revealing the dialogues between Hellenism and Christianity are almost solely from linguistics, theology, philosophy, and art history. Byzantine theologians, for example, frequently addressed the semantic meaning of the church space in their commentaries. Even though their awareness is questionable, many comments are indeed architectural and open to discuss the relationship between structure and space. In light of these, this paper redirects the discussion towards a spatial dimension and argues that mid-Byzantine sacred spatial narratives have more potential to unveil the interaction between Hellenic and Byzantine cultures. Remarkably, the geometric arrangements, structural systems, load management characteristics, and the use of particular materials in the churches from the 9th to 12th centuries reveal Hellenic instances embedded in Byzantine architecture. This study examines these unique "space-creating tools" to

unfold the Byzantine structural expressivity and reflected symbolism of the sacred Orthodox space. Rather than a “decline and fall” theory, there is a unique space-structure engagement that must be a product of a conversation between Hellenic and Christian philosophies.

Erdinç Ofli (Bilkent University) - *Rhyme or Reason: Muslims in Carolingian Poetry.*

The Muslim conquest of Hispania was a significant event in the history of Europe, because, in this way, the Islamic forces established themselves as an important power in the Mediterranean world. These developments also had a profound impact on the Frankish world. Accordingly, relations between the two sides began during the second quarter of the eighth century. The Franks took serious measures on the Marca Hispanica against the Muslims. On the other hand, the Carolingians established very friendly relations with the Abbasids in the east. These developments inevitably had an influence on Carolingian literature. The writers of the period mostly evaluated Muslims through the traditional idea of “Saracens” of the early Christian literature and this played an important role in the otherisation of this community. Poets, who were among the leading representatives of the literary spirit of the period, inevitably referred to Muslims and provide us with important information about the image of Muslims in the Carolingian world. Authors such as Theodulf of Orléans, Ermoldus Nigellus and Amalarius of Metz presented narratives about Muslims in their poems and in so doing they contributed to the perception of Muslims in the society by describing them to the reader through both traditional and witnessed events. In this study, I will examine how Muslims were used as the "Other" in Carolingian poetry to reflect the administrative power of the government and to create the image of leadership. Thus, we will see the contribution of poets to the process of “othering” in early medieval Europe.

Furkan Kebinç (Bilkent University) - *The Istanbulites’ Football During the Occupation Years (1918-1923).*

This article focuses on the exploration of football life in Istanbul during the occupation years between 1918 and 1923 by using newspapers and memoirs from these times. Ottoman Istanbul played an essential role as the centre of football in the Ottoman Empire for nearly two decades. Istanbul had the oldest football league, dating back to 1904. Despite its variable structure, the football atmosphere of pre-occupation Istanbul comprised the interference of the Committee of Union and Progress, the decline of non-Muslim teams, and the rise of Turkish teams in the Istanbul Football League. During the occupation years, Istanbul Football witnessed the re-emergence of non-Muslim football clubs, international matches, and rising tensions between different ethnic groups of Istanbul. The non-Muslim football teams started to organize their own league, the Sunday League, which was open to Turkish teams that were excluded by Turkish teams of the Friday League. Various tournaments, special matches with the occupying forces, and organizing special tours to Europe to deal with the economic struggles were perfect examples of investigating the relationship among occupiers, non-Muslim, and Turkish segments of the city. The chaos caused by the ongoing Greco-Turkish War undermined the diversity of Istanbul Football, and the end of the occupation created the expulsion of non-Muslims from the federate leagues; the emergence of Greek teams in Greece rooted Istanbul and the starting point of the domination of the Turkish teams in Istanbul football. I will discuss the transition from the WWI era, mainly dominated by CUP policy, to the occupation era, which comprises the challenges between different segments of Istanbul.

Lunch Break - 12:30

Panel 9 - 13:30 - Spirituality and Politics

Oğulcan Çelik (Bilkent University) - *Personal Religion during the Reigns of Mary Tudor and Elizabeth I: Testamentary Evidence for the Restoration of Protestantism.*

This research aims to examine and analyse evidence obtained from wills in the regions of Kent and Gloucestershire during the period covering the reigns of Mary Tudor and Queen Elizabeth I from 1553 to 1603. The study is grounded in a series of wills collected from the National Archives, which have not been thoroughly examined before. Particularly, it reflects the changing religious beliefs of testators during a significant period of religious upheaval, especially after the reigns of Henry VIII and Edward VI.

Wills are highly personal documents that reflect the religious beliefs of the testators to whom they belong. Due to their nature and the influence of the scribes, wills are both reliable and ambiguous. To enhance the reliability of these personal documents and obtain a valid result statistically, wills from Kent and Gloucestershire have been categorized into four different groups and analysed in 5-year and yearly periods. These categories arguably reflect the religious perspectives of their respective testators: Traditional, Ambiguous, Protestant, and Prot/Catholic.

By analysing the wills through these four categories, changes in the preambles' formulations, references to monarchs, use of the title 'Defender of the Faith,' references to the Church of England, verbs and nouns used when referring to God, and also adjectives used when referring to monarchs, appear to suggest that, after the reigns of Henry VIII and Edward VI, personal piety in England changed due to alterations in the belief system as well as doctrines and practices.

Beyza Öztürk (Bilkent University) - *Cosmic Threads in Medieval Medicine: Unveiling Astrology's Influence through the Zodiac Man in Understanding the Interconnectedness of Microcosm and Macrocosm.*

Medieval Europe bore witness to a worldview rooted in a profound belief—the interconnectedness of the microcosm and macrocosm. This cosmological framework intricately linked the individual, perceived as a microcosm, to the vast expanse of the universe, symbolized as the macrocosm. Within this interconnected tapestry, astrology seamlessly integrated into the fabric of medieval European medicine, treatment methodologies, and, human sexuality. At the core of this exploration lies a thoughtful conviction that celestial forces exerted tangible influence over human affairs, manifesting prominently within medieval medical practices. The infusion of astrological beliefs into medical methodologies emphasized harmony between the human body and the cosmic order, shaping not only treatment approaches but also perspectives on health, illness, and planetary phenomena. This essay endeavors to illuminate the integration of astrology into medieval European medicine exemplified through the concept of the Zodiac Man.

This article first studied the philosophies of historical figures such as St. Augustine, Al-Kindi, Nicholas of Cusa, Isidore of Seville, and more who established a necessary bond between man and the universe and legitimized the Zodiac Man. This article then examined how the Zodiac Man, who embodies this relationship between man and the universe, was used by astrologer doctors (such as Abu M'ashar and Ibn Sina) in medical practices.

Sercan Karaarslan (Ankara University) - From *Siyasetnames* to *Nasihatnames*: The Politicalisation of Mysticism and Mystical World Creations, XI.-XIII. Centuries.

The Sufi doctrine is known for its endeavour to distance itself from everything that belongs to this world and its endeavour to reach Allah, and the early Sufis were especially distanced from politics. However, this situation changed in the XI. Between the XIth and XIIIth centuries, sheikhs and Sufi doctrine, which gradually became legitimised in the eyes of the people, attracted the attention of the politicians of the period and they were included in *siyasetnames*. In these texts, Sufis are mentioned as mentors who should be supported and protected. When we look at the history of Sufism, we see that the Sufis of this period, despite the attitudes of the early ascetics, became very close to politics. In this process, the Sufis, who were mentioned in the *siyasetnames*, turned into writers of *siyasetnames*, or rather *nasihatnames* (advice books), and started to intervene directly in politics, which they had avoided to deal with. This study will focus on how Sufi sheikhs politicised themselves between *siyasetnames* and *nasihatnames* and what kind of world order they tried to establish in their works. The main names to be analysed are al-Ghazālī, Najmeddīn al-Dāya, a member of the Kūbreviyya Order, and the famous poet Sadī al-Shīrāzī. By analysing the texts presented by these individuals to the rulers, the traces of the world order in the minds of Sufi writers in the period between the XI-XIIIth centuries will be followed.

Coffee Break - 14:50

Panel 10 - 15:10 - War and Society

Bora Avcı (Bilkent University) - *William Garrard's The Arte of Warre and The New Missile Infantry in England.*

The European military revolution of 16th century which some military historians have put emphasis on is the key element of early modern warfare. Primary sources such as military manuals written during this military transformation period have been widely analysed and studied. However, written in 1587 and published in 1591, William Garrard's *The Arte of Warre* is one of the relevant but almost unstudied military manuals particularly with regards to the changing order of warfare in Europe. The book, written based on his experiences as a soldier in Low Countries, aims to introduce professionalism and discipline in armies of Low Countries and implement them into England. Along with Smythe and Barwick's arguments, it's a significant source to understand issues as the decline of longbow usage, military professionalism and pike and shot warfare in England. Given its descriptions, usage of units of new warfare and instructions on how to use manpower, it shapes the order of early modern warfare from English perspective. In this paper, I will discuss the ideal equipment and use of missile infantry as relevant pages of Garrard's manual describe since he proposes and idealizes a standardized new kind of missile infantry in England such as caliverers and arquebusiers. I will conclude my paper with a very short demonstration of the usages of caliver and arquebus.

Mete Enes Can Öztürk (Mimar Sinan University) - *The Roman Imperial Cult among Roman Soldiers in Asia Minor in the Light of Votive Inscriptions.*

The extent and scope of the Roman Imperial Cult throughout the Roman Empire is a significant question. The cult of Augustus and his family as divine beings led to the rise of divine imperial houses, lasting until the empire's Christianization. The imperial cult permeated the entire empire, and its practice, both in Rome and the provinces, served as a primary measure of loyalty to the emperors and the state. Even in the most remote locations, Roman governors oversaw the religious ceremonies for the emperor. The legions and auxiliaries stationed in certain provinces were also mandated to worship this cult following their military calendar. The Roman Military Calendar, found at Dura-Europos in Syria and dating back to the reign of Severus Alexander, outlined the religious duties soldiers were to perform yearly as per the Roman state religion. Aside from this calendar, votive inscriptions erected by soldiers serve as essential sources of information on their religious lives. While some inscriptions were dedicated by individual soldiers, others were dedicated by an entire unit or its sub-units. In this study, I will present and evaluate eleven votive inscriptions related to the imperial cult. These were dedicated by Roman army officers of various ranks who were in Asia Minor for different occasions, from the first to the fourth century CE. However, these published inscriptions are being brought together for the first time specifically for this study. Through this exploration, I aim to provide insight into how Roman soldiers in Asia Minor practiced the Imperial Cult.

Melisa Karakaş (Bilkent University) - *Espionage and Spies During the American Civil War: An Insight Into Covert Operations.*

The American Civil War was marked not only by overt battles but also by covert maneuvers orchestrated through espionage and the enigmatic figures known as spies. This study delves into the

intricate realm of clandestine activities undertaken by both Union and Confederate forces to gain military advantage.

Utilizing primary sources such as archival materials, personal narratives, and contemporary records, this research examines the strategies and tactics employed by espionage agents on both sides of the conflict. From elaborate spy networks in Washington, D.C., to individual operatives in hostile territories, the narrative illuminates the shadowy world of intelligence gathering and subterfuge.

Motivations driving individuals into espionage, from patriotism to personal gain, are explored through the stories of notable spies such as Elizabeth Van Lew, Belle Boyd, and Allan Pinkerton. By unraveling their personal narratives, this paper sheds light on the human dimensions of espionage, exploring the moral complexities and ethical dilemmas faced by those who ventured into the covert domain.

Moreover, this study evaluates the impact of espionage on the course of the Civil War, assessing its influence on military strategy, operational tactics, and pivotal events such as the Battle of Gettysburg and the Vicksburg Campaign. By elucidating the role of intelligence gathering, this research underscores the significance of espionage as a determinant factor in the ultimate outcome of the war.

In conclusion, this paper offers a nuanced understanding of espionage and spies during the American Civil War, emphasizing their enduring relevance in military history. By illuminating the covert aspects of the conflict, it prompts a reconsideration of conventional narratives, highlighting the pivotal role played by clandestine operatives in shaping history.

Panel 11 - 16:20 - Society and Politics

Sefa Mustafa Altın (Bilkent University) - *Portraying of a Neighborhood: Phanar District and Its Social Heritage.*

The term Phanariot evokes the eminent and influential Orthodox families of Istanbul who monopolized the important diplomatic posts of the Ottoman Empire bureaucracy from the eighteenth century onwards. Likewise, Phanariot historiography is limited to the biographies of these families and of bureaucrats conducting diplomatic missions. However, studies on the district of the Phanar and its community are virtually nonexistent. This occasion hinders the cognizance of the influence of space on its residents. In this context, such a study on Phanar will shed light on understanding how the Phanariot heritage took shape. The Phanar district, due to its proximity to the Ottoman palace and Greek Orthodox Patriarchate, was a center of attraction and assured its inhabitants connections to favorable political and social networks. Orthodox Christians from several cultures clustered around the district and constituted a trans-cultural merchant community. I argue that these networks provided by the neighborhood generate a symbiotic relationship between this space and this community. While the Phanar paved the way for the ascent of its residents, the district got in return, prestige and influence increased through the agency of prosperous and socially ascendant Phanariots. I will try to analyze the social structure and population of Phanar by looking at the names and professions found in population censuses and Phanariot associations. This article aims to draw a social portrait of the Phanar district and trace its dynamics. I will concentrate on the households inscribed in the *nüfus defters*, their economic profile, and cultural and educational engagements within this area.

Onur Eren (Boğaziçi University) - *Creation of a New Urban Spatiality: State, Levantines and Foreigners Triangle in the 19th Century Galata and Pera.*

Helmuth von Moltke first visited Galata in 1835 and depicted a panorama of Dedicated Lands, which were intruded on by many adventurers of all kinds. This paper investigates these adventurers and fluid characteristics of identity in the late Ottoman period. The ubiquitous side of belonging somewhere aligns with shaping the environment and constant interventions on the urban layout. In the 19th century, Galata and Pera, the transformation of the urban layout was led mainly by a group of agents consisting of Ottoman bureaucracy, Levantine Perots, and foreigners. This triangle approves the multi-layered and complex structure of the decision-making process, which may illuminate a more comprehensive panorama of the Tanzimat period and the significant discussions for Ottoman modernity.

Levantine families such as Camondos, Tubinis, Crespis, Lorandos, and Corpis, who gained a lot of wealth, began to penetrate the decision-making processes with the help of economic power in the 19th century. To clarify this phenomenon, the paper investigates the Goad map and Ottoman state archive to trace the impacts of the Levantine bourgeoisie and Ottoman bureaucracy by problematizing the differentiating and dividing the role of these agents in terms of the development and transformation of the urban sphere. Moreover, with the help of future research, evaluating the role of Levantines as a 19th-century bourgeoisie may shed light on the question of the Ottoman bourgeoisie and the development of a capitalist way of social life in consideration of consumer culture and new urban spaces.

Alp Akçakoca (Bilkent University) - *The Last Romans in Gaul: Aegidius and Syagrius.*

The decline of Roman control in Gaul was gradual, and vestiges of Romanitas remained long after 476 CE. In this context, Aegidius and Syagrius, father and son respectively, were notable Roman commanders and administrators during the second half of the fifth century. Aegidius, a trusted commander of Emperor Majorian, took control of northern Gaul after the emperor's assassination. Aegidius might have held the title of the King of the Salian Franks at one point and he contacted the Vandals in North Africa in an alliance against Ricimer, who had installed a puppet emperor in Italy in 461. After Aegidius's death his son Syagrius retained control of the Gallic field army and he was called rex Romanorum, the King of the Romans, according to a primary source. His influence was centered around Soissons, which also hosted the see of the local diocese. Syagrius came into conflict with Clovis I of the Franks and lost; he was subsequently killed. While Aegidius's life was covered in contemporary sources suggesting his importance, his son appears only in sixth-century sources. The comparison of primary sources can provide insight into the careers of these men, and how they were seen by the barbarians and the Eastern Romans. Material culture from northern Gaul especially in regards to farming output can also show the effects of military conflict in the region. Furthermore, the possible survivors of Syagrius's lineage as influential clerics shows how the Roman identity evolved in Francia.

Zeynep Avcı (Boğaziçi University) - *Between "We" and the "Other": Expulsion of Women from the Neighborhood in the 18th Century in Istanbul.*

The heterogeneous and hierarchical social order that the Ottoman Empire experienced in the 18th century was reflected in the Istanbul Kadı Registers. To strengthen the empire's own power, the authoritarian intentions penetrated micro-community levels such as neighborhood culture. Thus, it can be argued that there is a parallelism between the power of the empire and the power of the neighborhood culture in preventing "disorder." From this point of view, I will study by taking seven case files from the sidjil documents recorded at the Istanbul Court in the 18th century, about the expulsion of women from the neighborhood. This study aims to create a theme about the interactions between sociocultural dynamics, neighborhood culture, and gender norms through the concepts of private space and public space in that period. It is essential to note that among the cases examined, there were five unmarried Muslim women, one married Muslim woman, and one non-Muslim woman. By selecting different identities, I will try to illustrate that the legal process involved multiple authoritarian reasons based on various sociopolitical backgrounds and sociocultural identities. Afterward, by identifying various similarities and differences in case files, I will demonstrate the existence of normative language regarding gender presuppositions in the period. Hereby, I aim to interpret the social order that the Ottoman Empire tried to protect in the 18th century at the level of neighborhood culture and to create a traceable theme for the social construction based on "we" and the "other".

Closing - 17:50

Cocktail at Rector's Residence - 18:30