

From the Editor

Why Publish?

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During my years of study in Ankara, I searched extensively through old journals available in the impressive library of Bilkent University, as well as those in the National Library and the library of the Turkish Historical Society. Editors of these used the title "Niçin Çıkıyoruz?" (Why Publish?) which I found both interesting and appealing. I never thought I would write an article under this title myself but I am glad to be publishing one with this title as a contribution to an academic journal, namely *Ceride* (meaning: Journal).

The publication of this journal owes everything to team-work. The team behind the The Scientific and Technological Research Council of Türkiye (TÜBİTAK) 1001 research project (coded 122K722) titled "Ottoman Ego-Documents: Inventory, Analysis (1500-1800)" now consists of eighteen members. Everyone in the team has different responsibilities, for example, Batuhan Aksu, who is at present pursuing a Master's degree and writing his thesis in the field of ego-documents under the supervision of Derin Terzioğlu at Boğaziçi University History Department, is mainly responsible for

managing the affairs of *Ceride*. Aksu joined our project as a graduate fellow of the TÜBİTAK BİÇABA Birlikte Çalışıp Birlikte Başaracağız (Together We Will Work and Together We Will Succeed) Scholarship Programme (2247-C). On *Ceride*'s front matter, Aksu's role appears as book review editor; however, he has also undertaken the duty of pursuing articles, uploading issues to DergiPark,¹ and executing all other formal/technical processes for *Ceride*. Two students of mine on the team have taken on other duties. The historian and lawyer Semra Çörekçi is the Associate Editor, and Gülşen Yakar, a Research Assistant in the Medeniyet University Department of Early Modern History, is Assistant Editor. These two have read every article printed in the Journal at least once. Similar to Aksu, Çörekçi approached me after completing a portion of her doctoral studies at Boğaziçi University, with Terzioğlu serving as her supervisor. After a few years, Çörekçi made the decision to compose her dissertation within my department at Istanbul Medeniyet University, focusing on an entirely new topic. Titled "A Methodological Approach to Early Modern Self-Narratives: Representation of the Self in an Ottoman Context (1720s-1820s)"² its aim is to demonstrate her ability to find new and highly significant texts due to her skill in the rapid reading of Ottoman Turkish. Among the texts discovered by Çörekçi the most important one, to my mind is the diary of Sıdkızade Mustafa Hamid Efendi (d. circa 1850) the grandson of Sıdkı Mustafa (d. 1790-1). This proves there is a tradition of self-narrative writing in Ottoman literature.³ Leaving aside the dream diary⁴ of the governor of Avlonya (Vlorë), Kulakzade Mahmud Pasha (d. 1745), and other significant discoveries, the finding of Sıdkızade's text alone serves as strong evidence for the existence of the diary genre in Ottoman literature. Gülşen Yakar, a graduate of the Middle East Technical University Department of History, earlier wrote an excellent

1 A Platform for academic journals under TÜBİTAK. For *Ceride*'s DergiPark page see: <https://dergi-park.org.tr/tr/pub/ceride>.

2 Semra Çörekçi, "A Methodological Approach to Early Modern Self-Narratives: Representation of the Self in Ottoman Context (1720s-1820s)" PhD dissertation, Istanbul Medeniyet University, 2022.

3 For a detailed evaluation of the diary, see the third chapter of Çörekçi's Ph.D dissertation ("Chapter III: The Self Behind the Tediousness of Daily Life: The Diary of Sıdkızâde Mustafa Hamid Efendi," 137-218).

4 The evaluation of this text deals with the first chapter of Çörekçi's PhD dissertation: "Chapter I: On the Dreams of an Ottoman Official: The Curious Case of Kulakzâde Mahmud Pasha," s. 39-81. Also see, idem, "The Dream Diary of an Ottoman Governor: Kulakzade Mahmud Pasha's *Düşnama*," *International Journal of Middle East Studies* 53: 2 (2021), 331-335.

M.A. thesis with Güçlü Tülüveli on the *Sohbetname* of Seyyid Hasan.⁵ This caught our attention, and I invited her to speak at the 2022 meeting on Ego-Documents at Istanbul Medeniyet University.⁶ She gave a good presentation there, and her Master's thesis was already highly praised by those who had read it. Yakar joined our team and was welcomed to work at Istanbul Medeniyet University on a full-time basis. The four of us were primarily responsible for making all the decisions regarding the Journal. As in everything else, other integral members of our team, my Ph.D students Özlem Kumbar and Emre Eken, were with us when it came to the publication of *Ceride*. Kumbar had written her Master's thesis on the tulip of the "Tulip Age", a previous interest of mine before ego-documents.⁷ In fact, she had wanted to work on ego-documents for her Master's degree, but I had directed her towards the subject of the tulip. During her Ph.D studies, I proposed other topics, but her desire to work on ego-documents won the day this time. While writing her dissertation Kumbar found, and continues to find, significant manuscripts.

Emre Eken was also a former student of mine for ten years. He wrote his Master's thesis on the Eyübzades, a prominent family in the Maçka district of Trabzon.⁸ This thesis is not a standard study of local notables (*ayânlık*). His goal was not to present a typical analysis of "the notables and the state" often found in the literature; it was to write the history of a Trabzon family. While shedding light on this family's history, a pleasant surprise occurred, leading Eken into the field of ego-documents. One day, I visited the home in Kalamış of Hughtette Eyüboğlu, the Canadian daughter-in-law of Bedri Rahmi Eyüboğlu. I had contacted her through İşbank Cultural Publications. I mentioned that I was from Maçka and had attempted to direct a thesis about the Eyübzades, an *ayân* family of the district. To my surprise, she told me that she had in her possession the unpublished memoirs of Bedri Rahmi's grandfather, Eyübzade Mehmet Hamdi, titled *Safahat-ı Hayatım* (Phases of My Life). The memoir we were talking about was writ-

5 Gülşen Yakar, "Individual and Community, Public and Private: The Case of a 17th-century Istanbulite Dervish and His Diary," M.A. thesis, Middle East Technical University, 2019.

6 https://benanlatilari.medeniyet.edu.tr/documents/benanlatilari/olbasempozyumprogrami_compressed.pdf

7 Özlem Kumbar, "'Lâle Devri'nin Lâlesi: Çiçek Üzerinden Dönem Sorgulaması," Yüksek Lisans Tezi, İstanbul Medeniyet Üniversitesi, 2016.

8 Emre Eken, "Eyüboğlu: Bir Aile Tarihi İncelemesi," Yüksek Lisans Tezi, İstanbul Medeniyet Üniversitesi, 2019.

ten by an attorney who was not a graduate of the Law School (*Mekteb-i Hukuk*). It was also a first-hand account of someone who collected taxes in the region. I was aware that revealing the unpublished memoir of the grandfather of Bedri Rahmi, Sabahattin, and Mualla Eyüboğlu, would be a significant contribution to the literature. It would not be of interest simply through his being about the grandfather of siblings who have left a significant mark on the country's cultural and artistic life, but also through being an important text from the perspective of legal history. Of course, another consideration in addressing the text is the light it sheds on the relationship of notables with peasants, land, and state; this, however, was the aspect that was of least interest to me and, I believe, to Eken also, though he did not neglect to evaluate the text from this perspective as well. During the process, Hughette Eyüboğlu shared the memoir with my student. He worked hard on an analysis of both its language and content, and did an excellent job, going beyond the scope of a Master's thesis. The final section of the thesis, titled "Eyüboğlu: A Family History",⁹ is a detailed analysis of this memoir and the text itself is included in the appendix.¹⁰ The thesis can be accessed from the Thesis Center of the Council for Higher Education (CoHE).

I mention all of this for a reason: no one mentioned on *Ceride's* front matter is there by chance. Everyone is somehow connected to the same research agenda. When forming the editorial board of the Journal, I wished to include the leaders of ego-documents research groups worldwide who worked with us in 2020 and 2022. None of them turned me down. I worked with some of them during my research trips to Europe and got to know them in person. I had Skype meetings with some and got to know others through email.

This Journal is not exclusively linked to Ottoman-Turkish ego-document studies. When the editorial board receives an article on ego-documents, regardless of where in the world it has been produced, it will be published in accordance with the evaluation of the Journal reviewers. As Ottoman historians, we comprise the core team of the Journal, and inevitably, the articles to be published will mainly come from the same field. However, our per-

9 Eken, "Kendi Kaleminden Bir Eyüboğlu Portresi: Hatıraları Işığında Eyübzâde Mehmed Hamdi," 161-213.

10 Eken, "Safahat-ı Hayatım," 242-304.

spective on Ottoman history is not a limited one. It is mandatory for such a Journal to look at events and facts from a global and comparative perspective, otherwise the issues of Ottoman history cannot be properly understood. There are no time limits for articles to be published in *Ceride*. While I am generally interested in the early modern period, and the TÜBİTAK project also focuses on this, *Ceride* is open to historical studies from the earliest to modern times. Our journal is a history journal although psychologists also show interest in ego-documents.

The research project titled “Ottoman Ego-Documents: Inventory, Analysis (1500-1800)” started on March 1, 2023. The project did not contain anything to suggest a promise to TÜBİTAK to launch a journal. Like any other proposed project, we certainly promised various inputs to TÜBİTAK, but a journal as such was not among them. This journal is, however, an outcome of this project, and a very valuable one. *Ceride* should not be considered as an actual by-product of the project since it has suddenly become the centrepiece. The idea of the journal emerged as follows: at the first of the team’s regular bi-weekly project meetings, I was talking about the concept of *ceride* in connection with the diary of Sadreddinzade Telhisi Mustafa Efendi.¹¹ In this he writes, “...some matters are such that, if written down, this *cerîde* could not be stomachied.” (...işler var ki yazılsa bu *cerîdenin* havsalası kabûl etmez.)¹² I emphasised that in one of the notes written next to the diary entry about a hundred years later Sadık writes “The author, the late Sadreddinzâde, in some places of the *cerîde* seems to be a man who is quite aware of the realities of life ...” (Muharrir Sadreddinzâde merhûm hayli merd-i hakikat-şinâs geçindiği *cerîdenin* ba’zı mahallinde...)¹³ In the following note where Sadreddinzade’s death is recorded, the words “Muharrir-i *Cerîde* Sadreddinzâde Telhîsî Mustafa Efendi...”¹⁴ refer to the author of the diary as the “author of a *cerîde*”. In İmam Hafız Mehmed Efendi’s diary, published by Kemal Beydilli,¹⁵ I noted that expressions such as “işbu *cerideye* kaydolundu” ve “işbu *cerideye* kayd şüd” (which means “recorded in this *cerîde*”) appeared countless times. The project advisor, who

11 About the diary, see Selim Karahasanoğlu, *Kadı ve Günlüğü: Sadreddinzâde Telhîsî Mustafa Efendi Günlüğü (1711-1735) Üstüne Bir İnceleme* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2013).

12 Başkanlık Osmanlı Arşivi, Kamil Kepeci [KK] 7500, 203.

13 KK 7500, 218.

14 KK 7500, 322.

15 Kemal Beydilli, *Osmanlı Döneminde İmamlar ve Bir İmamın Günlüğü* (İstanbul: TATAV, 2001).

was İhsan Fazlıođlu, asked, “Why don’t you think about publishing a Journal? Just publish a Journal and name it *Ceride*.” The naming of our Journal comes, however, from İhsan Fazlıođlu, a significant figure in the field of manuscripts. During the more than ten years we have worked together at Istanbul Medeniyet University, Fazlıođlu has always been encouraging about my studies; in 2020 and 2022 he motivated me towards studying events as well in ego-documents. *Ceride* is, therefore, not only an outcome of the project; it is an open forum for the scientific community and will accept a variety of articles. However, the Journal is certainly primarily a platform for the publication of outputs of the project.

The vision of this Journal is to present Ottoman Historiography on an equal standing with Global Historiography, and its mission is to bring to light the human side in the writing of Ottoman history.¹⁶ Ottoman Historiography is in a very different place today compared to when I first encountered it a quarter of a century ago. Despite all the positive developments during this period, there is still a long way to go. *Ceride* will be considered successful if it can contribute to an understanding of the background of Ottoman history as revealed in ego-documents. This journal also has another mission- to highlight the contribution of the Turks to written culture. I disagree with the claim that Turks have only an oral not a written culture. This claim, I believe, is a most significant misconception, now identifiable as such, due, in part, to the lifelong efforts of İhsan Fazlıođlu, a member of the editorial board of *Ceride*.

In Turkey articles featuring tourism and management alongside articles on Ottoman history can be found in 1,000-page journals. Universities have long had a concept of journals similar to the *Journal of Social Sciences Institute*.¹⁷ I hope that our Journal will contribute more than the 1000-page journals do to the field of history in academic and thematic history journals in Turkey. I should mention the *European Journal of Life Writing*, published in the Netherlands with regard to themes similar to those in *Ceride*. Even

16 Derin Terziođlu, “Tarihi İnsanlı Yazmak: Bir Tarih Anlatı Türü Olarak Biyografi ve Osmanlı Tarihyazıcılığı,” *Cogito* 29 (2001), 284-296.

17 In this regard, Turhan Kaçar had previously written a critical article, even while serving as the Director of the Social Sciences Institute at a public university himself: “Sosyal Bilimler Enstitüsü Dergilerinin Problemleri ve Çözüm Önerileri,” *Türk Kütüphaneciliđi* 26: 4 (2012), s. 757-761. <https://dergipark.org.tr/tr/download/article-file/811587>. The first version of the article was published in *Star: Açık Görüş* (29 April 2012).

in the field of biography, quite apart from autobiography, there is a prevailing concern that a journal, like many global ones, will remain restricted to a specific theme. Long-established history journals in Turkey, such as *Belleten*, *İstanbul Üniversitesi Edebiyat Fakültesi Tarih Dergisi*, *Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Tarih Araştırmaları Dergisi* and *Ege Üniversitesi Edebiyat Fakültesi Tarih İncelemeleri Dergisi*, have no specific theme, and the articles published in them are not limited to any particular period of history.

Ceride will not be a journal that publishes 1000-page issues! Even if one day we contradict this statement and publish a 1000-page issue, it will still be in line with the Journal's avowed theme. Like other high-quality academic journals, it will happily include a few research articles and book reviews. Of course, there will also be research notes and transcriptions. Accordingly, in this issue we are publishing three research articles.

İhsan Fazlıoğlu's article is based on his opening lecture at the Ottoman Ego-Documents Workshop¹⁸ in 2020. This article emphasises the importance of the concept of self-awareness being treated as a standard in choosing textbooks used in Ottoman *madrāsas* (for example, Ebü'l-Hasen Necmüddîn Debîrân Alî b. Ömer b. Alî el-Kâtibî's [d. 1277] *Hikmet el-Ayn*). The essence of Fazlıoğlu's article is that, for a person to understand their surroundings, first self-awareness must be developed, and the Ottoman education system contributed to the formation of this self-awareness. Fazlıoğlu not only discusses the teachings related to self-awareness in *madrāsa* textbooks but also addresses the broader understanding of this concept in classical Islamic thought (for instance, İbn Sînâ's [d. 1037] *Kitâb el-Nefs* and İbn Arabî's [d. 1240] *Füsûs el-Hikem*). All these aspects are crucial in Ottoman-Islamic thought in that it is believed one's understanding of one's surroundings, the world, God, and even the afterlife, is only possible through a strong sense of self-awareness. Fazlıoğlu studies the consciousness of self in Ottoman thought through a critical analysis of scholars and their students. It is well-known that the works of Adudüddin İcî (d. 756/1355), an influential figure in Islamic-Ottoman thought, were used as textbooks for centuries.¹⁹ Fazlıoğlu's discussions on these influential textbooks that played a considerable role in shaping the minds of Ottoman children and the youths

18 <https://benanlatilari.medeniyet.edu.tr/documents/benanlatilari/program-ben-anlatilari.pdf>

19 Tahsin Görğün, "İcî, Adudüddin," <https://islamansiklopedisi.org.tr/ici-adududdin>.

in the *madrasas*, enriches our knowledge of the subject; he also considers commentaries written by students themselves (the commentary of Seyfuddin Ebherî [ö. 1397] in Îcî's work titled *el-Mevâkıf fî 'İlmi'l-Kelâm*). Finally, Fazlıođlu uses the *Garîb-nâme* of Aşık Paşa (d. 1332), whom he describes as "a philosopher of selfhood", as a lens whereby he interprets perception of the self. I would like to thank Fazlıođlu for allowing his speech in article form to be published for the first time in the first issue of *Ceride*.

The second article belongs to our colleague, İbrahim Halil Ayten, who is one of the most valuable contributors to the formation and development of the inventory of ego-documents within the scope of our TÜBİTAK project. Ayten, who has not pursued an academic career, works as a teacher for the Ministry of National Education. The presence of such educators reminds me, in fact, of individuals like Abdülbaki Gölpinarlı (d. 1982), who, while serving as a literature teacher in various provinces of Anatolia such as Konya, Kayseri, Balıkesir, and Kastamonu, simultaneously made significant contributions to the field of Turkish Literary History by producing highly influential works. Similarly, the memory of Orhan Şaik Gökyay (d. 1994) is evoked, who, through a continuous series of relocations from city to city in Turkey, including Giresun, Samsun, Balıkesir, Kastamonu, Malatya, Edirne, Eskişehir, and Bursa, posed the profound question, "To Whom Does the Homeland Belong?"²⁰ while leaving his indelible mark through his significant literary contributions.²¹ I think Ayten's students are fortunate in their mentor. Ayten wrote a critical reconstructed edition of Ziyâüddîn Abdullah el-Ahıskavî's (d. 1803) autobiography, comparing two different versions of the text, including one that is Ayten's own discovery. By including the Arabic printed text, Ayten opened up the complete text of this autobiography to the scholarly world. The afore-mentioned work is titled *Revâmîzu'l-a'yân* and is an extensive five-volume work. Despite covering a wide range of topics such as history, philosophy, chemistry, physics, astronomy, mathematics, geography, religion, science, linguistics, and biography, the autobiographical parts of Ahıskavî's work are not scattered throughout the text. Rather they are organised in blocks under the heading "Tercemetü Müellif" (auto-

20 "Bu Vatan Kimin?" Famous poem by Gökyay.

21 For more information about Gölpinarlı and Gökyay's exceptional careers see Ömer Faruk Akün, "Gölpinarlı, Abdülbaki:" <https://islamansiklopedisi.org.tr/golpinarli-abdulbaki>; İsmail E. Erünsal, "Gökyay, Orhan Şaik:" <https://islamansiklopedisi.org.tr/gokyay-orhan-saik>.

biography of the author). Ayten has also corrected Ahıskavî's date of death to 1803 from the commonly accepted date of 1813.²² Due to the extensive length of the text, including its evaluations, both its critical edition and Turkish translation will be published as a series in upcoming issues. Readers will be able to compare the two separate autobiographies at the same time and observe both changes and insertions. Ahıskavî's autobiography contains events and observations from his 40th to his 80th year. Ahıskavî was from the village of Orpala in Ahıska in what is now Georgian territory. His autobiographical text is filled with highly tragic elements. His life was marked by profound sorrows, including the deaths at the age of two of his twin children, Muhammed and Fatıma, then the death of his son Yusuf and, a week later, the death of his wife. The early modern autobiographical narratives typically do not allow us to find the individual within them, as they focus more on the surroundings and do not delve deeply into personal matters. However, Ahıskavî's autobiography presents a sharp contrast, as it reflects to a great extent his family issues and the impact of personal difficulties. In his autobiography, Ahıskavî narrates even his father Muhammed ed-Dağıstânî's struggles from his own perspective, vividly portraying the hardships his father experienced after the death of Ahıskavî's paternal grandmother. These hardships include his grandfather's remarriage and the resulting tension between his father, Dağıstânî, his stepmother, and his step-siblings. Ahıskavî's life was marked by constant upheaval and forced migration due to familial turmoil. He was compelled to leave his homeland and led a nomadic existence, moving from Akhaltsikhe to Damascus, Damascus, Batumi, Kars, Erzurum, Diyarbakır, Egypt, Edirne, Plovdiv, Skopje, Sarajevo, Belgrade, Vidin, Ruse, Varna, Aleppo, Latakia, Cyprus, Damietta, Jaffa, Ramla, Palestine, Jerusalem, Hebron, Mecca, Medina, and, finally, to Istanbul. Throughout this journey, Ahıskavî's greatest aspiration- to complete his education- remained unfulfilled, as the relentless twists of fate denied him that opportunity. He completed a significant part of *Revâmîzu'l-a'yân* while he was in Bosnia, and he finished the text in 1778 when he was

22 In the *Encyclopedia of Islam*, the entry for Abdullah Ahıskavî, authored by Cahit Baltacı mentions the scholar's date of death as 1813, with reference to Bursalı Mehmed Tahir: <https://islamansiklopedisi.org.tr/abdullah-ahiskavi>. See Ayten's article for more information about why the date is incorrect. Ayten reached two pieces of information about the scholar's date of birth (1732 and 1734) regarding the author's manuscripts. Contrary to all resources that give the date of birth as 1734 (Akifzade, Bursalı ve Baltacı, İzgi), Ayten determined the correct date as 1732.

a teacher at Hagia Sophia. In general, all researchers and Ottoman scholars have used the autobiography found in the 1794 Esad Efendi copy (see Süleymaniye Library, no. 2127, folios 641b-644a). However, in this article, Ayten re-examines the autobiography by taking into account another previously unknown copy from 1776 (see Süleymaniye Library, Halet Efendi, no. 583-3, folios 368a-373b). Despite the version of the autobiography in Halet Efendi's copy having been written at younger age, it is more voluminous, though, naturally, there is no content from after 1776 in this version. Esad Efendi's copy of the autobiography is concise but more mature in attitude, given that it encompasses his whole life. Details of his family life and marriage are included in this copy. The first manuscript of *Revâmîzu'l-a'yân* is a voluminous 5-volume version (see Süleymaniye Library, Halet Efendi, no. 583/1-5). The second manuscript is a later, condensed 2-volume version (see Süleymaniye Library, Esad Efendi, no. 2127, 2128). This second version of the autobiography is found in the first volume, which is numbered 2127. The Halet Efendi manuscript of *Revâmîzu'l-a'yân* was completed at an earlier age when the author was around 40 to 42 years of age. As mentioned before, when he completed the second manuscript in the year 1794 he was already at the mature age of 62. Ahîskavî, who died less than ten years after completing his autobiography, had vivid memories of the past, and his recollections were etched in his mind as though by lightning. He felt the need to include in *Revâmîzu'l-a'yân*. the hardships he had endured since childhood Not content with that, he added the sufferings his father had experienced since childhood, thus compounding his woes. At the age of 48, in the year 1781, Ahîskavî married Zeynep bint-i Hüseyin el-Gürçî, but even after marriage, his life did not take a turn for the better. As mentioned earlier, three of his children died young. He was left with only two surviving sons: İshak and Yakup. All five children were from the same mother, Zeynep. We learn that he never married again after Zeynep's death, although, about a year later, he had the joy of acquiring a Circassian concubine named Azîze. The following excerpt, quoted by Ayten, effectively conveys the profound emotional turmoil experienced by Ahîskavî as a child:

Then, my mother married a man from another village who took her away with him. (My brother-in-law) took my older sister away, and I found myself all alone. Even uring my adolescence, I was like a child uncertain about my

relationship with my mother and my sister. Having no-one to encourage me, I had not completed my education. Then my mother passed away, and [this situation] only increased my confusion and waywardness. The devil was playing with me and preventing me from pursuing an education.

The presentation given by Sylvia Moret Petrini in 2020 at Istanbul Medeniyet University,²³ where she discussed ego-documents of children in French-speaking regions of Switzerland, left me wondering whether we could find children's autobiographies in an Ottoman context. My curiosity deepened when Richard Wittmann asked the question, "Have any autobiographical sources written by children survived from the Ottoman period?" This occurred while he was preparing to publish the diary of the 9-year-old daughter of a Swedish ambassador during the late Ottoman period for the series "Memoria: Fontes minores ad Historiam Imperii Ottomanici pertinentes."²⁴ If we find one or more autobiographical child narratives during our 36-month project, readers of *Ceride* will be the first to have the opportunity of reading them. Ahıskavî may have written his autobiography as an adult, but at least the details he gives us of the turbulence of his childhood years allows it to be considered an Ottoman childhood narrative. I believe my colleagues working on the history of childhood in the Ottoman Empire, striving to establish this as an academic field, will benefit from this material. Ayten describes Ahıskavî's autobiography as being "between the past and the future." At first, this title did not make much sense to me. After I finished reading the article, I must admit that I was impressed by this point of view. Writing an autobiography can be seen as a way of immortalising oneself. If Ahıskavî wanted to position himself between the past and the future, he has, indeed, immortalised himself.

The third article in this issue, written by Elmin Aliyev, another member of the project team who contributed significantly to the inventory of ego-documents, presents a female ego-document/dream narrative. Aliyev publishes the whole text of a dream narrative of "Hafize Kadın, Resident of Tophân[e] Ağa Câmi Yenimahalle Çukurçeşme, wife to Çerkes Mehmed Şartlık Beg" in her attempt to place this text within the context of dream narratives known up to now. As this is a brief introduction to a new discov-

23 <https://benanlatilari.medeniyet.edu.tr/documents/benanlatilari/program-ben-anlatilari.pdf>

24 <https://perspectivia.net/publikationen/memoria>

ery, it is not Aliyev's primary purpose to delve deeply into the literature of Ottoman dream history. There have certainly been other studies in the field that are not mentioned in his article. In my opinion, among the seven dream narratives dating back to 1805-1808, the most impactful one is the fifth. In this dream narrative, a woman addresses the most intimate and personal matters, making it noteworthy for reflecting the emotional world of an Ottoman prostitute. It is ground-breaking in terms of tracing the emotional path of an early modern individual, from the loss of her virginity with the intense bleeding she experienced at that moment to the physical and psychological damage caused by having been with ten men in a single night. In Dream No. 3, for instance, the protagonist's preference, following menstruation or sexual intercourse, for performing ablutions with Zamzam water rather than drinking it, highlights the importance of performing this Islamic ritual as a personal and significant act. We are in great need of more narratives from women, just as we are of child narratives. I hope that in our upcoming issues, we will continue to be excited by new findings in this regard.

In a Turkish journal that is gaining prominence in ego-documents studies, I find it very meaningful to share the 1958 article titled "Memoires als geschiedbron"²⁵ by the Dutch historian, Jacques Presser. It was he who introduced Turkish readers to the concept of ego-document in the literature under the title "Bir Tarih Kaynağı Olarak Hatırat." İsmail Hakkı Kadı, a professor in our department who has a Ph.D from Leiden University, kindly accepted my request to translate the text from Dutch into Turkish. It brings me great joy that our readers can find the answer in our native tongue to the long-debated question of "What did the inventor of the notion of ego-document actually say?" Since Dutch is not one of the most widely-read languages in the world, Presser's text relies on indirect references to Rudolf Dekker's English publications, while, from now on, Turkish readers can cite the text through Kadı's translation.

We also consider it essential to inform the public about the developmental stages of our TÜBİTAK 1001 project. When I invited Dekker to the Ego-Documents Workshop in 2020, his talk on the research experiences of the Dutch group was very informative. Gülşen Yakar keeps detailed records of our meetings and shares them with the research group. This gave us two

25 Jacques Presser, "Memoires als geschiedbron," *Algemene Winkler Prins Encyclopedie*, v. 7 (Amsterdam: Elsevier, 1958), 208-210.

options. We could publish these meeting reports in *Ceride* as they stood so that the work of this research group could be shared with the public now and in the years to come, or we could turn them into a form of research note providing a kind of progress report. Yakar chose the latter way. Reading about the experiences of the Istanbul group under Yakar's signature may be of benefit to future research groups both in Turkey and throughout the world. Yakar will continue to publish these short-term reports in upcoming issues. We could, of course, have waited for the end of the project, 36 months later, to publish a final report, but, in contrast to short-term progress reports, it would not have provided the same timely and immediate information. Monitoring our development through these reports will be informative for us as well. Ideas presented in some meetings may change later, but this should also be a part of our development. We wish to be transparent about this and encourage our readers to send comments on this section to ceride@medeniyet.edu.tr.

Ceride values the publication of book reviews related to ego-documents. In upcoming issues you will continue to read evaluations of recent books in the field. In this first issue there are three book reviews. Batuhan Aksu has successfully evaluated an important compilation of early modern European history written in English, highlighting both its strengths and weaknesses. In Aksu's article, you will see what current debates in the field of European historiography are focusing on. Some of the authors of the articles in the book (such as Amelang and Dekker) have also participated in events at Istanbul Medeniyet University and are familiar names in Ottoman studies. Nil Tekgöl's book, *Emotions in the Ottoman Empire*, published earlier this year, is the first work in the field of Ottoman emotional history. When I asked Aslı Çiftçi who, like Tekgöl, is an alumna of Bilkent University, to write a review of this book, she kindly agreed and completed the article in a very short time. Together with Cihan Okuyucu, Sadık Yazar, a professor in the Department of Turkish Language and Literature at Istanbul Medeniyet University, recently published a self-narrative belonging to the *sergüzeşt* genre from an early period, namely *Tuhfetü'l-İhvân* by the poet and writer Bosnian İntizâmî (d. after 1611). I observe that a significant part of Yazar's work involves visiting manuscript libraries in Anatolia to identify texts. This joint publication has been evaluated by Mine Karataş, who is currently a Ph.D candidate in the Istanbul Medeniyet University De-

partment of Turkish Language and Literature and a doctoral fellow as part of the “BİÇABA 2247-C Scholarship Programme” under the aegis of the TÜBİTAK project.

I value the publication of reports about our events. During my years of study, I have enjoyed reading conference reports written by our colleagues. I have always tried to write down my reflections after attending conferences and symposiums.²⁶ Even if a complete book of the proceedings for presentations and papers is published, it does not fulfil the function of a conference report. It is essential that discussions and viewpoints are documented in the form in which they were presented during the meeting. With these thoughts in mind, I wrote the reports for the 2020 workshop in both Turkish and English.²⁷ In 2022, Özlem Kumbar authored the report for the symposium in Turkish²⁸, and at the present time Semra Çörekçi is presenting the English version. Çörekçi provides a comprehensive record, ensuring that everything discussed is documented as of the day it occurred. In this way, by recording our meetings, we also capture developments and progress in our field. Those who prefer to follow the presentations and discussions through video recordings rather than Çörekçi’s summary can always do so on YouTube.²⁹

The late Yavuz Selim Karakışla (d. 2016) used to publish interesting documents under the title “A Document from the Archives” in *Toplumsal Tarih*. Inspired by this, I also aim to publish documents in each issue under the title “An Ego-Document from the Archives|”. Kemal Gurulkan, one of the experts on Ottoman archives and a doctoral fellow in our TÜBİTAK project, has selected a very touching narrative from 1690 that tells the story of a woman named Hacı Şerife and describes the torments she suffered from her husband, Beşir Beşe. This is to be published without any commentary.

26 <https://medeniyet.academia.edu/SelimKarahasanoglu>

27 Selim Karahasanoğlu, “Osmanlı Literatüründe Ben-Anlatıları Çalıştayı Üzerine Rapor,” *Toplumsal Tarih* 320 (2020), 8-11; idem, “‘Learning from Past Mistakes and Living a Better Life:’ Report on the Workshop in Istanbul on ‘Ottoman Ego-Documents,’” *Review of Middle East Studies* 54: 2 (2021), 294-302.

28 Özlem Özdemir Kumbar, “Osmanlı Literatüründe Ben-Anlatıları Sempozyumu Üzerine Rapor,” *Toplumsal Tarih: Akademi* 1 (2022), 130-136.

29 We will collate and broadcast all our videos, currently available on the Istanbul Medeniyet University Department of History YouTube channel and the YouTube channel of İsmail Hakkı Kadi, a faculty member in the History Department, on BAMER TV (Center for the Study of Ego-Documents at Istanbul Medeniyet University) YouTube channel (https://www.youtube.com/channel/UCvRwhT_E7wy-13McLTH3w1xg).

Under this heading the aim, much the same as that of the late Karakışla, is to publish a single document without analysing it.

In Ego-Document studies our primary focus is on manuscripts. We are conscious, however, of the importance of not neglecting archival documents in our research. There is a global debate about whether the self-narratives of illiterate individuals low in the social hierarchy should be included in this category. In one of our recent meetings, İbrahim Halil Ayten pointed out that in documents such as *arzuahals* (written appeals), the voice of illiterate and marginalised groups can be heard. I would like the series “Arşivden Bir Ben-Anlatısı” (An Ego-Document from the Archives) to be approached in this manner. I believe that some of the most impactful examples of ego-documents in the form of documents are those emanating from the Ottoman sultans. While working for a Ph.D degree, I was deeply impressed by the sincerity of the *hatt-ı hümayuns* (imperial edicts) of Sultan Ahmed III found in the archives. I asked Şaduman Tuncer, who recently published a biography of Sultan Ahmed III,³⁰ to select and send me the most intimate of these edicts. Under this title you will read the document Tuncer contributed.

I asked Burak Muhsin Akın, who is writing his thesis on Sultan Ibrahim under my supervision, to do the same. The language of both documents reveals not only the statesmanship but also the humane aspects of both sultans. Gurulkan demonstrated his kindness in conducting the final review of the transcriptions by Tuncer and Akın. Thus, under the title “Arşivden Bir Ben-Anlatısı” (An Ego-Document from the Archives), you will find the transcription of a document from each of my three colleagues.

Our Journal, *Ceride*, is to be published thanks to the support of the Istanbul Medeniyet University Scientific Research Projects Coordination Unit. The Journal has been judged worthy of this support under the terms of “Kurum Dışı Destekleri Teşvik Programı” (External Support Incentive Program) with regard to the project titled “Autobiographical Texts: Concept, Context, Discourse,” (code: S-KDT-2023-1844) of which I am the principal coordinator.

I hope you will enjoy reading this Journal, and look forward to meeting with new ego-documents in our second issue. Know your own worth because you were created as humans to be the soul of the universe!

30 Şaduman Tuncer, *Sultan III. Ahmed: Günlük Yaşantısı, Yakın Çevresi ve Şahsiyeti* (İstanbul: Timaş Yayınları, 2023).

WHAT IS AN EGO-DOCUMENT?

I have provided a definition for ego-document in various publications.³¹ My definition has been brief, aimed at preventing the concept from losing its meaning. I did not prioritise the content; instead, I emphasised the format and the author's motivation. In my publications, I have explained how I attempted to determine the scope of the concept. In the first issue of *Ceride*, I must also provide a definition and means of categorisation for ego-documents. The study is ongoing, and the TÜBİTAK 1001 research project (code 122K722) titled "Ottoman Ego-Documents: Inventory, Analysis (1500-1800)" is only in its sixth month. When the inventory is complete, we will undoubtedly develop a typology from the numerous examples at hand; this is one of the project's undertakings. However, as several publications are being released at this time, there is a need for a descriptive classification. This requires an explanation of what is to be considered an ego-document and what is to be excluded from this category. The texts we include in the ego-documents inventory need their own internal classification. In this regard, I am proposing categories for texts in the inventory as follows:

1. Autonomous ego-documents

This is the most reliable section for classifying ego-documents. Autonomous ego-documents are individual texts, such as diaries, memoirs, or autobiographies, written with the sole intention of expressing the self. I refer to texts such as Sultan Murad III's (d. 1595) *Kitâbu'l-Menâmât*, the *Sohbetnâme* of Seyyid Hasan (d. 1688), *the Diary of Niyazî-i Mısrî* (d. 1694), *the Diary of Sadred-*

31 Selim Karahasanoğlu, "Ben-Anlatıları: Tarihsel Kaynak Olarak İmkanları, Sınırları/ Ego-Documents: Potentials and Limitations as a Source for Historical Research," *Turkish History Education Journal* 8: 1 (2019), 211-230; idem, "Ben-Anlatıları," *Tarih Bilimi ve Metodolojisi*, ed. Mehmet Yaşar Ertaş (İstanbul: İdeal Kültür Yayıncılık, 2019), 280-284; idem, "Ottoman Ego-Documents: State of the Art," *International Journal of Middle East Studies* 53: 2 (2021), 301-308.

dinzâde Telhisî Mustafa Efendi (d. 1736), and the Diary of Sıdkı Mustafa (d. 1790-1).

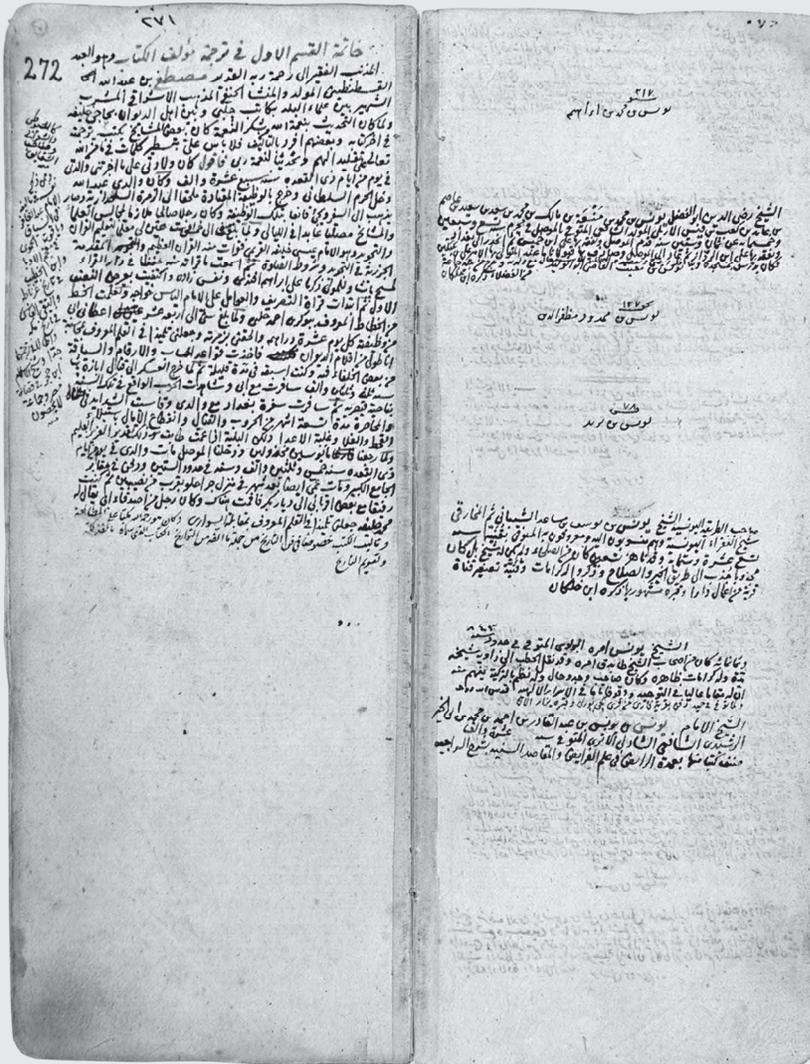
In autonomous ego-documents, the authors do not necessarily have to talk about themselves in every line, nor does each line have to mirror the depths of their inner selves. If, for example, the author is writing a diary and follows the diary format, deviations within the text are acceptable as long as the criterion of instantaneity is met.

2. Partial ego-documents

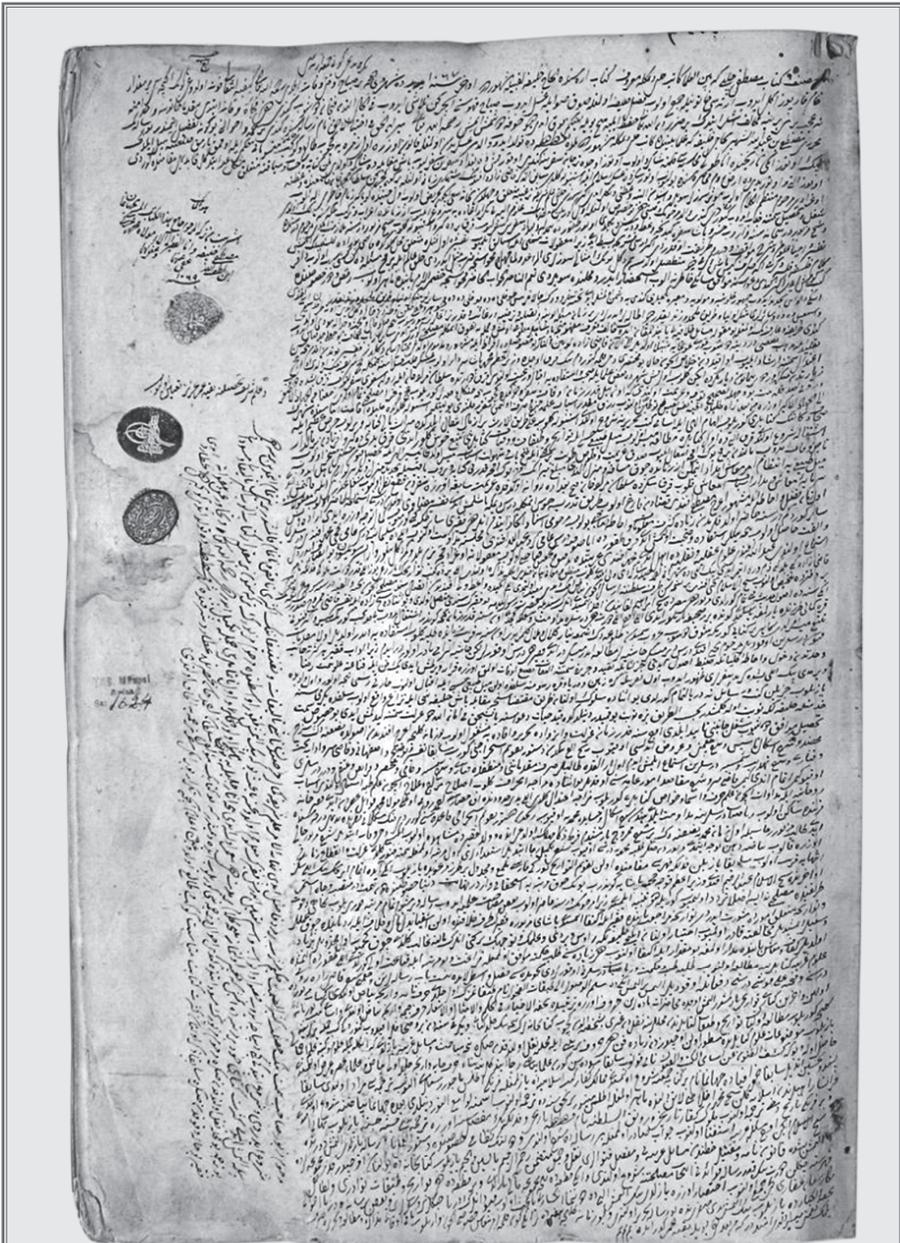
History, geography, *fiqh*, *kalâm*, *hadith*, or any other subject may contain autobiographical material as a limited part of a more extensive text. As an example, in this issue of *Ceride*, such material can be found in İbrahim Halil Ayten's article on Abdullah el-Ahıskavî's (d. 1803) *Revâmîzu'l a'yân*. The text consists of five volumes and covers various subjects such as rational sciences (philosophy, medicine, chemistry, physics, astronomy, mathematics, geometry, geography, etc.), religion and linguistics, as well as history and biography, making it an encyclopedic work. However, the autobiographical parts are not scattered throughout the text but are presented as a separate part under the title "Tercemetü Musannif/Müellif" (autobiography of the author). Although the autobiography constitutes only 3 to 5 folios within the extensive five-volume work, its presence in a separate format is sufficient to classify it as a partial ego-document. Other examples are the autobiographies found in three different texts (*Süllemü'l-vüsûl*, *Cihannüma*, *Mîzânü'l-hak*) by Katip Çelebi (d. 1657).³² None of these extensive texts focuses on autobiography as its main subject; however, even if it's just a single page in each one, this famous and productive Ottoman writer presents a collective autobiography in these three manuscripts. Therefore, though we may not classify these three works as autobiographies,

32 For the compilation of these biographies, see Fikret Sarıcaoğlu, "Kâtib Çelebi'nin Otobiyografileri," *İstanbul Üniversitesi Edebiyat Fakültesi Tarih Dergisi* 37 (2002), 297-319.

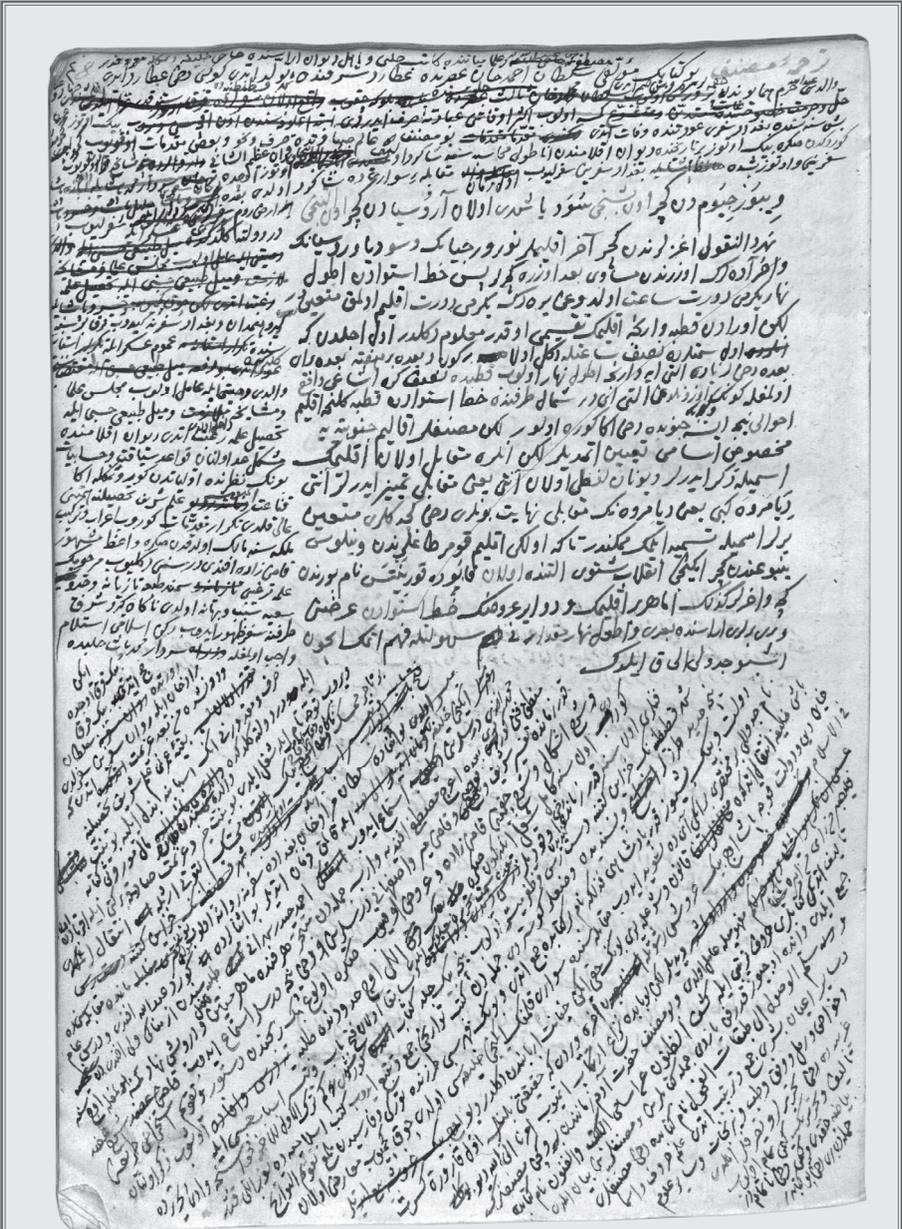
we can refer to these autobiographical passages within them as partial ego-documents.



Autobiography of Katip Çelebi in *Süllem'ül-vüsûl*, Source: Süleymaniye Library, Şehid Ali Paşa, 1887, 271a.



Autobiography of Katip Çelebi in *Mizânü'l-hak*,
Source: Topkapı Palace Museum Library, Revan, 1624/1, 1a.



Autobiography of Katip Çelebi in *Cihannüma*,
 Source: Österreichische Nationalbibliothek, Mxt. 389, 8a.

3. Fragmental ego-documents

This is the most complex category and the weakest link of all in ego-documents. These are texts where the authors mention themselves in various parts of the work but these details do not constitute a cohesive unit of the text. At first glance and under normal circumstances, we would not include these texts in the inventory. This is because we know that, in one way or another, every text may, unwittingly or not, contain autobiographical elements. Even historic chronicles are no exception to this.³³ To avoid expanding the scope and changing the meaning of the concept to the point of losing its essence, the criterion is as follows: If a work is written with another intention, but the author insists on talking about themselves within it, and this self-mentioning constitutes the majority of the work when the pieces are put together, we do not ignore such texts. We acknowledge that in these texts, the author deviates from their true motive, experiencing detachment from the essential issues they should be addressing and yielding to the desire for self-expression.

After the 36 months allowed for this TÜBİTAK project the categories presented here may be reformulated; new categories may be added. However, these three categories given here should be considered as recommendations to be followed while the study is still ongoing.

33 Mehmet İpşirli, "Osmanlı Vekâyinâme Müelliflerinin Eserlerinde Kendileri Hakkında Verdikleri Bilgilerin Otobiyografik Değeri (XVI-XVII. Asırlara Ait Misaller)," *XVII. Türk Tarih Kongresi*, vol. IV/I (Ankara: TTK, 2018), 1-16.