

II. ULUSLARARASI
AKDENİZ DÜNYALARI
SEMPOZYUMU

EFSANELER AKDENİZİ,
AKDENİZ EFSANELERİ

2ND INTERNATIONAL CONFERENCE OF MEDITERRANEAN WORLDS

THE MEDITERRANEAN OF THE MYTHS,
THE MYTHS OF THE MEDITERRANEAN

3-6 HAZİRAN 2010 3-6 JUNE, 2010 • ISTANBUL



Doğu Akdeniz Üniversitesi
Eastern Mediterranean University
Department of History
(Tarih Bölümü)



Salerno Üniversitesi
Salerno University
Department of Historical
and Social Sciences
(Sosyal Bilimler Bölümü)



İstanbul Şehir Üniversitesi
Department of History
(Tarih Bölümü)

II. Uluslararası Akdeniz Dünyaları Sempozyumu:
Efsaneler Akdenizi, Akdeniz Efsaneleri

2nd International Conference of
Mediterranean Worlds:
The Mediterranean of the Myths,
the Myths of the Mediterranean

ULUSLARARASI SEMPOZYUM
INTERNATIONAL SYMPOSIUM

3-6 HAZİRAN 2010 İSTANBUL
3-6 JUNE 2010 ISTANBUL

Düzenleme Kurulu / Organization Committee

Özlem Çaykent, Yrd. Doç. Dr./Asst. Prof.

Luca Zavagno, Yrd. Doç. Dr./Asst. Prof.

Ayşe Erkanlı, Öğrenci Asistan/Student Asst.

Claudio Azzaro, Prof. Dr./Prof.

Giuseppe D'Angelo, Dr./Dr.

Cengiz Kallek, Doç. Dr./Assoc. Prof.

Abdulhamit Kırmızı, Yrd. Doç. Dr./Asst. Prof.

Yunus Uğur, Öğr. Gör./Lecturer

Ayşe Başaran, Arş. Gör./Research Asst.

TARİH ve YER / DATE and VENUE

3-6 Haziran/June Perşembe-Pazar/Thursday-Sunday
Bilim ve Sanat Vakfı / Foundation for Sciences and Arts

İLETİŞİM / CONTACT

İstanbul Şehir Üniversitesi

Tarih Bölümü / *Dept. of History*

Ahmet Bayman Cad. No: 2
Seyrantepe Şişli İstanbul

Tel 0212. 44 44 0 34

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history@sehir.edu.tr

www.sehir.edu.tr

www.medworlds.org

3 HAZİRAN 2010 PERŞEMBE
3 JUNE 2010 THURSDAY

15.00-16.00 Kayıt / Registration

Açılış Konuşması / Opening Speech

16.00-16.15 Vefa Salonu / Vefa Hall

Gökhan Çetinsaya

Istanbul Şehir Üniversitesi Rektörü
President of Istanbul Şehir University

Açılış Konferansı / Keynote Speech

16.15-17.00 Vefa Salonu / Vefa Hall

İdris Bostan

Istanbul Üniversitesi Edebiyat Fakültesi
Faculty of Letters, Istanbul University

Osmanlı Akdenizi'nde Sınırlar, Olgular ve Yorumlar

Ottoman Mediterranean: Boundaries, Phenomena and Approaches

3 HAZİRAN 2010, PERŞEMBE

3 JUNE 2010, THURSDAY

17.00-18.30 VEFA SALONU / VEFA HALL

PANEL 1: SAVAŞLARA KARŞI BARIŞÇIL ETKİLEŞİMLER

PANEL 1: PEACEFUL INTERACTIONS vs. VIOLENT ENCOUNTERS

Oturum Başkanı/*Chair*: **Lewis Johnson**

Bahçeşehir Üniversitesi

Bahçeşehir University

Elif Bayraktar Tellan

Tarih Bölümü, Bilkent Üniversitesi

Department of History, Bilkent University/Turkey

The Clash of 'Rum' and 'Frenk' : The Interaction of the Orthodox and the Catholics on the Aegean Islands and Its Reflection in the Ottoman Capital (Mid-17th- Mid-18th Centuries)

'Rum' ve 'Frenk' Çatışması: Ege Adalarında Ortodoks ve Katolik Etkileşimleri ve Osmanlı Payitahtına Yansımaları (17. Yüzyıl Ortası - 18. Yüzyıl Ortası)

Monique O'Connell

Tarih Bölümü, Wake Forest Üniversitesi/ABD

Department of History, Wake Forest University/USA

Mediterranean Renaissances: Italian-Ottoman Cultural Exchange

Akdeniz Rönesansları: İtalyan-Osmanlı Kültür Alışverişi

Céline Dauverd

Akdeniz Tarihi Bölümü, Colorado Boulder Üniversitesi/ABD

Department of Mediterranean History, University of Colorado Boulder/USA

The Ottoman Renaissance or the Revival of the Mediterranean Ecumene

Osmanlı Rönesansı ya da Akdeniz Ekümeninin Dirilişi

AKŞAM YEMEĞİ / DINNER

09.00-11.00 **VEFA SALONU / VEFA HALL**

PANEL 2: AKDENİZ TARİHLERİ: EFSANE VEYA GERÇEKLİK

PANEL 2: MEDITERRANEAN HISTORIES: MYTH OR REALITY

Oturum Başkanı/Chair: **Ali Çaksu**

Fatih Üniversitesi

Fatih University

Muzaffer Demir

Tarih Bölümü, Muğla Üniversitesi

Department of History, Muğla University/Turkey

Lydia Herakleidai Hanedanlığı'nın Kuruluşu: Mitoloji mi Tarih mi?

Foundation of the Lydian Herakleidai Dynasty: Mythology or History?

Zeliha Etöz

Siyasal Bilgiler Fakültesi, Ankara Üniversitesi

Faculty of Political Science, Ankara University/Turkey

Akdeniz Dünyasında Mitler ve İktidar

Myths and Power in the Mediterranean World

Jennifer Michaels

Alman Dili ve Kültürü Bölümü, Grinnell Koleji/ABD

Department of German, Grinnell College/USA

Myths and Realities: An Outsider's View of Turkey

Efsaneler ve Gerçekler: Bir Yabancı'nın Türkiye'ye Bakışı

Güner Doğan

Tarih Bölümü, Hacettepe Üniversitesi

Department of History, Hacettepe University/Turkey

Mitlerin ve Gerçeklerin Dünyasında Midilli Adasına Sürgünler:

Osmanlı'nın Yersiz Yurtsuzları

Exiled to Lesbos Island in the World of Myths and Realities:

The Homeless of Ottoman Empire

Geoffrey Bowe

Felsefe, Tarih ve Siyaset Bölümü, Thompson Rivers Üniversitesi/ABD

Department of Philosophy, History and Politics, Thompson Rivers University/USA

Socrates and the Seven Sages

Sokrates ve Yedi Bilge

4 HAZİRAN 2010, CUMA

4 JUNE 2010, FRIDAY

09.00-11.00 ZEYREK SALONU / ZEYREK HALL

PANEL 3: ARKEOLOJİK OKUMALAR:

**AKDENİZ “POLİAD/ KENTLİ” ÇAĞRISI KAPSAMINDA
ŞEHİR VE TAŞRA EFSANELERİ**

PANEL 3: ARCHAEOLOGICAL READINGS:

**URBAN AND SUBURBAN LEGENDS WITHIN
THE MEDITERRANEAN ‘POLIAD’ VOCATION**

Oturum Başkanı/Chair: **Suna Çağaptay**

Bahçeşehir Üniversitesi

Bahçeşehir University

Elektra Kostopoulou

Tarih Bölümü, Bilgi Üniversitesi

Department of History, Bilgi University/Turkey

**The Minoans, the Ottomans, and the British: Eastern Mediterranean as an
Imperial Space**

Minoalılar, Osmanlılar ve İngilizler: Bir Emperyal Alan Olarak Doğu Akdeniz

Frederick Whitling

Tarih ve Medeniyet Bölümü, Avrupa Üniversitesi, Floransa/İtalya

Department of History and Civilization, European University Institute, Florence/Italy

**Erik Sjöqvist, the Swedish Institute in Rome and the Swedish Cyprus
Expedition**

Erik Sjöqvist, Roma'daki İsveç Enstitüsü ve İsveç'in Kıbrıs'ı Keşif Gezisi

Marc Fehlmann

Sanat, Beşeri ve Sosyal Bilimler Bölümü, Doğu Akdeniz Üniversitesi

Department of Arts, Humanities & Social Sciences, Eastern Mediterranean University

Looting and Loosing the Cultural Heritage of Cyprus

Kıbrıs'ın Kültür Mirasının Yağmalanışı ve Yitirilişi

KAHVE ARASI / COFFEE BREAK

11.30-13.00 ZEYREK SALONU / ZEYREK HALL

Aslı Giray

Sanat, Beşeri ve Sosyal Bilimler Bölümü, Doğu Akdeniz Üniversitesi
Department of Arts, Humanities and Social Sciences, Eastern Mediterranean University

Wilbert 'Skip' Norman

İletişim Fakültesi, Doğu Akdeniz Üniversitesi
Faculty of Communication and Media Studies, Eastern Mediterranean University

Documentary Film: "The Visual Ethnography of a Dig"

Belgesel Gösterimi: Bir Kazının Görsel Etnografisi

ÖĞLE YEMEĞİ / LUNCH

14.00-16.00 VEFA SALONU / VEFA HALL

PANEL 4: AKDENİZ'İ HARİTALAMAK:

ESNEK MERKEZLER VE KAYGAN SINIRLAR

PANEL 4: MAPPING THE MEDITERRANEAN:

SOFT CENTRES AND SHIFTING BORDERS

Oturum Başkanı/Chair: **Meltem Toksöz**

Boğaziçi Üniversitesi
Boğaziçi University

Mirela Slukan Altic

Sosyal Bilimler Enstitüsü, Zagreb Üniversitesi/Hırvatistan
Institute of Social Sciences, University of Zagreb/Croatia

**Croatian Mediterranean as a Cultural and Political Meeting Point:
Phenomenon of the Triple-Frontier Area in Venetian, Habsburg and
Ottoman Maps**

*Bir Kültürel ve Politik Buluşma Noktası Olarak Hırvat Akdenizi: Venedik,
Habsburg ve Osmanlı Haritalarında Üç Cepheli Alan Olgusu*

Imants Lavīnš

Tarih ve Felsefe Bölümü, Letonya Üniversitesi/Letonya
Department of History and Philosophy, University of Latvia/Latvia

The Eastern Connection of the Mediterranean Sea to the Surrounding Sea in the Cartographic Heritage of the al-Balkhī School: Antique Exaggeration or Real Trade Routes?

Belhī Okulu'nun Haritacılık Mirasında Akdeniz'in Çevre Denizlerle Doğu Kavşağı: Antik Abartı mı Yoksa Gerçek Ticari Rotalar mı?

Kahraman Şakul

Tarih Bölümü, İstanbul Şehir Üniversitesi
Department of History, İstanbul Şehir University

The Adriatic Revolutionized: Coping with the French Revolution

İhtilalin Pençesinde Adriyatik: Fransız Devrimiyle Mücadele

İbrahim Gök

Tarih Bölümü, Kırıkkale Üniversitesi
Department of History, Kırıkkale University/Turkey

Ortaçağ Arap Kaynaklarında 'Bilâd-ı Rûm' ve Komşuları

"Anatolia / Bilâd al-Rûm" and Its Neighbors in the Medieval Arabian Sources

14.00-16.00 ZEYREK SALONU / ZEYREK HALL

PANEL 5: SÖZLÜ TARİHLER VE MASAL GİBİ ANILAR

PANEL 5: ORAL HISTORIES AND FABULOUS MEMORIES

Oturum Başkanı/Chair: **Elif Çelebi**

İstanbul Şehir Üniversitesi

İstanbul Şehir University

Mesude Atay

Eğitim Bilimleri Bölümü, Doğu Akdeniz Üniversitesi

Department of Educational Sciences, Eastern Mediterranean University

Özlem Çaykent

Sanat, Beşeri ve Sosyal Bilimler Bölümü, Doğu Akdeniz Üniversitesi

Department of Arts, Humanities & Social Sciences, Eastern Mediterranean University

**“Get the News from the Child”: Childhood Memories of Turkish Cypriots
1930-50s**

“Çocuktan Al Haberi”: 1930-50 Arası Kıbrıslı Türklerin Çocukluk Anıları

Hanife Aliefendioğlu

Kadın Araştırmaları ve Eğitimi Merkezi, Doğu Akdeniz Üniversitesi

Center for Women's Studies, Eastern Mediterranean University

Home, Displacement and Identity: An Analysis on Cypriot Women Narratives

Ev, Yerinden Edilme ve Kimlik: Kıbrıslı Kadın Anlatıları Üzerine Bir Analiz

Melis Süloş

Tarih Bölümü, Boğaziçi Üniversitesi

Department of History, Boğaziçi University/Turkey

**Children's Perception of the Nationalist Iconography in the Tenth
Anniversary Celebrations of the Turkish Republic**

*Türkiye Cumhuriyeti'nin 10. Yılı Kutlamalarında Çocukların
Ulusal İkonografi Algısı*

KAHVE ARASI / COFFEE BREAK

16.30-18.30 VEFA SALONU / VEFA HALL

PANEL 6: GÜNÜMÜZ BAĞLAMINDA AKDENİZCİLİK

PANEL 6: MEDITERRANEANISM IN CONTEMPORARY CONTEXT

Oturum Başkanı/Chair: **Jim Kusch**

Doğu Akdeniz Üniversitesi
Eastern Mediterranean University

Philippe Barbé

Sosyoloji Bölümü, Fatih Üniversitesi
Department of Sociology, Fatih University/Turkey

Towards a “New” Mediterranean-System: Between Totalization and Dispersion

“Yeni” Bir Akdeniz Sistemine Doğru: Bütünleşme ve Dağılma Arasında

10

C. Akça Ataç

Siyaset Bilimi ve Uluslararası İlişkiler Bölümü, Çankaya Üniversitesi
Department of Political Science and International Relations, Çankaya University/Turkey

Union for Mediterranean: A Contemporary Attempt at Reviving the Mediterranean Spirit

Akdeniz İçin Birlik: Akdeniz Ruhunu Canlandırmaya Yönelik Çağdaş Bir Çaba

Z. Nilüfer Nahya

Etnolog, Araştırmacı
Ph.D. in Ethnology, Researcher/Turkey

Avrupalı Değil, Akdenizli: İmgesel Konumlandırmada Akdenizlilik

Mediterranean, Not European: Mediterraneanism as an Imagination

Muzaffer Şenel

Siyaset Bilimi ve Uluslararası İlişkiler Bölümü, İstanbul Şehir Üniversitesi
Department of Political Science and International Relations, İstanbul Şehir University

Turkey and the Mediterranean: History, Identity and Foreign Policy

Türkiye ve Akdeniz: Tarih, Kimlik ve Dış Politika

09.00-11.00 ZEYREK SALONU / ZEYREK HALL

**PANEL 7: ERKEN MODERN DÖNEM İNGİLİZ MUHAYYİLESİNDE
OSMANLI İMPARATORLUĞU, 1550-1800**

**PANEL 7: THE OTTOMAN EMPIRE IN THE EARLY MODERN
ENGLISH IMAGINATION, 1550-1800**

Oturum Başkanı/Chair: **William Spates**

Doğu Akdeniz Üniversitesi
Eastern Mediterranean University

William Spates

İngiliz Dili, Edebiyatı ve İnsani Bilimler Bölümü, Doğu Akdeniz Üniversitesi
Department of English Literature and Humanities, Eastern Mediterranean University

An Atomy of an Ottomite: Ottoman Others on the Early Modern English Stage

*Bir "Ottomite" Cevheri: Erken Modern Dönem İngiliz Sahnesinde
Osmanlı Ötekileri*

Neslihan Binatlı Hekimoğlu

Kültürlerarası İlişkiler Bölümü, Paris XIII Üniversitesi/Fransa
Department of Intercultural Relations, University of Paris XIII/France

**Close Encounters with the Exoticized Other: The Myth and the Veiled Reality
behind the Symbolic Identity of Istanbul Created by Orientalist Travelers in the
19th Century**

*Egzotikleştirilmiş Ötekiyle Yakın Temaslar: 19. Yüzyılda İstanbul'un Şarkiyatçı
Seyyahlarca Üretilen Sembolik Kimliği Arkasındaki Efsane ve Örtülü Gerçeklik*

Amin Momeni

İngiliz Dili, Edebiyatı ve İnsani Bilimler Bölümü, Doğu Akdeniz Üniversitesi
Department of English Literature and Humanities, Eastern Mediterranean University

Aaron and Othello: Shakespeare's Representation of the Self and Other

Aaron ve Othello: Shakespeare'in Kendi ve Öteki Temsili

Şefik Hüseyin

İngiliz Dili, Edebiyatı ve İnsani Bilimler Bölümü, Doğu Akdeniz Üniversitesi
Department of English Literature and Humanities, Eastern Mediterranean University

Ottoman Women: Object or Subject?

Osmanlı Kadınları: Nesne mi Özne mi?

5 HAZİRAN 2010, CUMARTESİ

5 JUNE 2010, SATURDAY

09.00-11.00 VEFA SALONU / VEFA HALL

**PANEL 8: KİMLİKLER ÇEKİŞMESİ:
CİNSİYET, ETNİSİTE VE BÖLGESELLİK
PANEL 8: THE CONTESTATION OF IDENTITIES:
GENDER, ETHNIC, REGIONAL**

Oturum Başkanı/Chair: **Ebru Kayaalp**

Istanbul Şehir Üniversitesi

Istanbul Şehir University

Anna Irmia Zadrożna

Etnoloji ve Kültürel Antropoloji Enstitüsü, Varşova Üniversitesi/Polonya

Institute of Ethnology and Cultural Anthropology, University of Warsaw/Poland

**To be Turk: Gender Image with Its Policy of Presentation among the Young
Men in Western Macedonia**

*Türk Olmak: Cinsiyet İmajı ve Batı Makedonya Delikanlıları Arasındaki Takdim
Tarzı*

Jelka Vince Pallua

Etnoloji ve Kültürel Antropoloji Bölümü, Zagreb Üniversitesi/Hırvatistan

Department of Ethnology and Cultural Anthropology, University of Zagreb/Croatia

**Myth of Matriarchy / Myth of Patriarchy – The Key for Understanding the
Sworn Virgins Phenomenon?**

*Anaerkillik Efsanesi / Ataerkillik Efsanesi- Yeminli Bakireler Olgusunu
Anlamanın Anahtarı mı?*

Sarah Shields

Tarih Bölümü, North Carolina Üniversitesi/ABD

Department of History, University of North Carolina/USA

**Histories, Myths, and Tourism in the Eastern Mediterranean: The
(Re)Branding of Antakya**

*Doğu Akdeniz'de Tarihler, Efsaneler ve Turizm: Antakya'nın (Tekrar) Tekrar
Markalaştırılması*

Gabriele Proglia

Tarih Bölümü, Turin Üniversitesi/İtalya
Department of History, University of Turin/Italy

Elsewhere Myths and Dreams: Mediterranean as (Cultural) Paradigm

Başka Yerlerdeki Efsaneler ve Rüyalar: (Kültürel) Paradigma Olarak Akdeniz

KAHVE ARASI / COFFEE BREAK

11.30-13.00 VEFA SALONU / VEFA HALL

PANEL 9: AKDENİZ EDEBİYATI VE SANATI

PANEL 9: LITERATURE AND ART OF THE MEDITERRANEAN

Oturum Başkanı/Chair: **Fatih Altuğ**

İstanbul Şehir Üniversitesi
İstanbul Şehir University

Amani Bahman

İngiliz Dili ve Edebiyatı Bölümü, Melâyir Üniversitesi/İran
Department of English Language and Literature, University of Malayer/İran

Literary Byzantium; Mythicized Discontentment

Edebî Bizans; Efsaneleşmiş Hoşnutsuzluk

Ali Reza Nabiloo

Fars Edebiyatı Bölümü, Kum Üniversitesi/İran
Department of Persian Literature, Qom University/İran

Mediterranean and Its Peculiarities in Persian Literature

Fars Edebiyatında Akdeniz ve Gariplikleri

Hikmet Nazlı Pişkin

Akdeniz Araştırmaları Merkezi, İstanbul Üniversitesi
Center for Mediterranean Studies, İstanbul University/Turkey

Ars Apodemica and Its Reflections on the 17th Century English Travel Accounts about the Mediterranean

Ars Apodemica ve 17. Yüzyıldaki İngilizce Akdeniz Seyahat Edebiyatına Yansımaları

5 HAZİRAN 2010, CUMARTESİ

5 JUNE 2010, SATURDAY

11.30-13.00 ZEYREK SALONU / ZEYREK HALL

PANEL 10: BİZANS VE BİZANS SONRASI AKDENİZ

**PANEL 10: BYZANTIUM AND POST BYZANTINE
MEDITERRANEAN**

Oturum Başkanı/Chair: **Abdulhamit Kırmızı**

İstanbul Şehir Üniversitesi

İstanbul Şehir University

Ermioni Karachaliou

Sanat Tarihi Bölümü, Manchester Üniversitesi/İngiltere

Art History Department, University of Manchester/England

Myths and Superstitions in the Late Byzantine Mediterranean

Geç Bizans Akdenizi'nde Efsaneler ve Batıl İnançlar

14

Rozmeri Basic

Sanat ve Sanat Tarihi Okulu, Oklahoma Üniversitesi/ABD

School of Art and Art History, Oklahoma University/USA

Slavic Mediterranean: Myth or Reality?

Slav Akdenizi: Efsane mi Gerçek mi?

Luca Zavagno

Sanat, Beşeri ve Sosyal Bilimler Bölümü, Doğu Akdeniz Üniversitesi

Department of Arts, Humanities & Social Sciences, Eastern Mediterranean University

'Betwixt the Greeks and the Saracens':

Coins and Coinage in Cyprus in the Seventh and Eighth Centuries

'Yunanlılarla Sarazenler Arasında':

7. ve 8. Yüzyıllarda Kıbrıs'ta Sikkeler ve Sikke Darbı

ÖĞLE YEMEĞİ / LUNCH

14.00-16.00 VEFA SALONU / VEFA HALL

**PANEL 11: “OSMANLI GÖLÜ” OLARAK AKDENİZ:
BİR ADALAR DÜNYASI**

**PANEL 11: MEDITERRANEAN AS THE “OTTOMAN
TERRITORIAL SEA”: A WORLD OF ISLANDS**

Oturum Başkanı/Chair: **Mehmet Genç**

Istanbul Şehir Üniversitesi

Istanbul Şehir University

Pınar Şenışık

İnsan ve Toplum Bilimleri Birimi, Doğu Üniversitesi

Division of Humanities, Doğu University/Turkey

**Challenging Authority, Transforming Politics: A New Perspective on the
Muslim and Non-Muslim Experiences in Ottoman Crete, 1896-1897**

Otoriteye Meydan Okumak, Siyaseti Değiştirmek: 1896-1897 Arası

Osmanlı Giriti'nde Müslüman ve Gayrimüslim Deneyimlerine Yeni Bir Bakış

N. Zeynep Yelçe

Sanat ve Sosyal Bilimler Fakültesi, Sabancı Üniversitesi

Faculty of Arts and Social Sciences, Sabancı University/Turkey

Sixteenth-Century Views on the Necessity to Conquer Rhodes

Rodos'un Fethinin Gerekliliğine Dair 16. Yüzyıl Görüşleri

Yusuf Aydın

Tarih Bölümü, İstanbul Üniversitesi

Department of History, İstanbul University/Turkey

**İskenderiye-İstanbul Deniz Ticaret Güzergâhının Güvenliği İçin Alınan
Tedbirler (18. Yüzyılın İlk Çeyreğinde)**

*Security Precautions for the Alexandria-Istanbul Sea Trade Routes in the First
Quarter of the 18th Century*

5 HAZİRAN 2010, CUMARTESİ

5 JUNE 2010, SATURDAY

A. Nükhet Adıyeke

Tarih Bölümü, Mersin Üniversitesi
Department of History, Mersin University/Turkey

Nuri Adıyeke

Tarih Bölümü, Mersin Üniversitesi
Department of History, Mersin University/Turkey

Osmanlı Akdenizi'nde Girit'e Dair Mitler ve Gerçekler

Myths and Realities on Ottoman Crete

Engin Berber

Uluslararası İlişkiler Bölümü, Ege Üniversitesi
Department of International Relations, Ege University/Turkey

Değişen Halkları ve Dönüşen Ekonomisiyle Kadim Bir Akdeniz Kenti: Foça

Phoea: The Demographic and Economic Transformation of an Ancient Mediterranean City

16

14.00-16.00 ZEYREK SALONU / ZEYREK HALL

PANEL 12: İTALYA VE DOĞU AKDENİZ

PANEL 12: ITALY AND THE EASTERN MEDITERRANEAN

Oturum Başkanı/Chair: **Claudio Azzaro**

Salerno Üniversitesi
University of Salerno

Biagio di Salvio

Sosyal Bilimler Bölümü, Salerno Üniversitesi/İtalya
Department of Social Sciences, University of Salerno/Italy

L'Adriatico e l'Europa Oriental

Adriyatik ve Doğu Avrupa

Giuseppe Maria Viscardi

Sosyal Bilimler Bölümü, Salerno Üniversitesi/İtalya
Department of Social Sciences, University of Salerno/Italy

La Chiesa di Roma e le Chiese del Mediterraneo Orientale

Roma Kilisesi ve Doğu Akdeniz Kiliseleri

Erminio Fonzo

Sosyal Bilimler Bölümü, Salerno Üniversitesi/Italya
Department of Social Sciences, University of Salerno/Italy

La Società di Mutuo Soccorso Italo-Turca di Istanbul

İstanbul'daki İtalyan-Türk Karşılıklı Yardım Cemiyeti

Annamaria Giarletta

Sosyal Bilimler Bölümü, Salerno Üniversitesi/Italya
Department of Social Sciences, University of Salerno/Italy

L'Italia e l'Europa Orientale Nelle Carte della Relazione Baldissera

İtalya ve Baldissera'nın Raporlarındaki Doğu Avrupa

Hazal Papuççular

Atatürk Enstitüsü, Boğaziçi Üniversitesi
The Atatürk Institute for Modern Turkish History, Boğaziçi University/Turkey

Italian Foreign Policy toward the Mediterranean - Interwar Period

Akdeniz'e Yönelik İtalyan Dış Politikası - İki Savaş Arası Dönem

17

KAHVE ARASI / COFFEE BREAK

16.30-18.00 ZEYREK SALONU / ZEYREK HALL

PANEL 13: DEĞERLENDİRME VE KAPANIŞ

PANEL 13: CLOSING REMARKS

Sempozyumda simultane çeviri yapılacaktır.

Simultaneous translation will be provided during the conference.



TEBLİĞ ÖZETLERİ
ABSTRACTS

Klasik dönem Osmanlı tarihçilik çalışmaları Türkiye’de ve dünyada çok büyük gelişme göstermiş ve Modernizm öncesi Osmanlı tarihi açısından olgu sunumu önemli ölçüde tamamlanmıştır. Şimdi yeni çalışmalar “olgu” sunumu ötesinde “algı” ve “yorum” üzerine yoğunlaşmaktadır. Bu çerçevede Akdeniz ve Akdeniz dünyasında “Osmanlı” imgesinin nasıl algılandığı ve Osmanlı mirasının ne anlam ifade ettiği çeşitli disiplinler arası çalışmaların temasını oluşturmaktadır.¹

Uzun zamandır Osmanlı egemenliği altında Girit’e dair yaptığımız çalışmalar da bizi “algı” ve “yorum” üzerine eğilme noktasına taşımıştır. Bildirimizde Osmanlı egemenliği altında Girit’in gerek Osmanlı Akdeniz hakimiyeti içindeki yeri gerekse Ada’da oluşturulmaya çalışılan sistemin genel Osmanlı sistemi ile paralellikleri ve ayrışmaları ele alınacaktır. Bu çerçevede gerek milli tarih yorumunun ürettiği mitler gerekse kaynak ve bilgi yoksunluğundan oluşan yanılsamalar tartışılacaktır.

Girit’in Osmanlı egemenliğine girişi, Ada’da Osmanlı yönetiminin kurulması, demografik yapının şekillenmesi ve Osmanlı hakimiyetinden çıkışı gerek Türk tarih yazımında gerekse Yunan tarih yazımında milliyetçi etkilerle farklı algılara ve yorumlara yol açmıştır. Bu ulusçu yaklaşımlar da yukarıdaki süreçler için kendi mitlerini yaratmıştır.

Örneğin Yunan tarih yazımında Ada’da Osmanlı egemenliği dönemi “Türk boyun-duruğu” olarak anılırken önceki Venedik egemenliği ise böyle bir tanımlamaya maruz kalmamıştır. Osmanlı egemenliği açısından ise Girit’in fethi post-klasik dönemde gerçekleşmiştir. Buna bağlı olarak Ada’da klasik Osmanlı kurumları uygulanamamış, Osmanlı genel sisteminden farklılıklar ortaya çıkmıştır.

Ada’da Osmanlı egemenliği’nin kurulması sırasında yerli Rumların kitlesel olarak İslamlaşması² ise Türk tarih yazımında hiç yer almazken Yunan tarih yazımında ilginç bir tepkiyle karşılanmıştır. Yunan tarih yazımında İslam’a giren bu kişilerin Venedik kökenli oldukları Venedik’in adaya yerleştirdiği insanlar oldukları çeşitli antropolojik ve onomastik çalışmalarla kanıtlanmaya çalışılmıştır. Türk tarih yazımında ise hiçbir bilimsel dayanağı olmaksızın Ada’da yaşayan Müslüman nüfusun Anadolu’dan gönderilmiş olduğu ya da Ada’nın fethine katılan yeniçerilerin evlenme yasağının kalkmasıyla yerli Rum kadınlarla evlenmeleri sonucunda oluştuğu ileri sürülmektedir.

Yukarıda başlıca iki örneğini ortaya koymaya çalıştığımız bu algı ve yorum farklılaşmaları Girit özelinde ele alınıp değerlendirilecektir. Çalışmamızda mümkün olduğunca her iki ulusçu yaklaşım da değerlendirilerek olgularla ilişkileri ortaya konulacaktır.

1 Buna en güzel örnek L. Carl Brown editörlüğünde yayınlanan ve Türkçe’ye de kazandırılmış olan şu çalışmadır: L. Carl Brown (ed), *İmparatorluk Mirası*, İletişim Yayınları, İstanbul 2000.

2 Bu konuda bir örnek için bakınız: Adıyeke, Ayşe Nükhet, “17. Yüzyıl Girit (Resmo) Şeriyeye Sicillerine Göre İhtida Hareketleri ve Girit’te Etnik Dönüşüm”, *XIV. Uluslararası Türk Tarih Kongresi*, 9-13 Eylül 2002 – TTK, Ankara 2006, s: 557-568

Displacement is a collective activity affecting life stories of more than one generation as a response to many different inequalities like war, disaster or crisis. Many Turkish Cypriots either voluntarily or by force moved from one place to another from 1950s to 1974. Women in both parts have a “gendered experience of war and ethnic conflict between 1963-1974 in their collective memory in the island of Cyprus. This study contains life stories of women, a silenced group, bridging oral and written culture/sources.

Home is more than a physical space where inhabitants attach emotions, feelings and belongings which are socially constructed. From gender/feminist studies’ perspective, we also know very well that home and domestic life are deeply gendered physically and mentally. In their narratives our interviewees have mentioned their lost homes and belongings not just only leaving a place behind but also being removed from a time in which they lived. Their narratives collected as a part of an oral history study during 2007-2009 still carry nostalgia and a strong sense of homesickness. This paper attempts to understand the modern history of the island from the women’s narratives by tracing and analyzing the Cypriot women’s experience and perception of ‘home’ and ‘loss’ through war, ethnic conflict and displacement.

This paper aims to enlighten the historical period from 1527 to 1797 in which the Venetian Republic, Habsburg Monarchy and Ottoman Empire directly encounter their territories in the area of the Croatian Mediterranean (Dalmatia). This is primarily the region of the Venetian, Ottoman and Habsburg military borders (*krajina/ serhat*) which makes a unique historical entity designated by the term "Triplex Confinium".

The creation of the triple-frontier area, special after the Sremski Karlovci Peace Treaty (1699) left over significant and long lasting traces in the natural and cultural environment. The borderline was marked out on the ground for the very first time and therefore became "visible". The borderland itself as well as the military-administrative organisation of the three imperial systems which met in the triple-frontier area had a great impact on the physical and socio-geographical characteristics of the environment. Frequent war conflicts and demarcation of new borders (1540, 1573, 1699, 1718 and 1791) had a crucial impact on the mobility of the population, dominant directions of migrations, and type of economy (transhumanic herding) as well on specific typology of settlements.

The main sources for the research of the described processes and the entire eco-historical problems concerning the triple-frontier area in this paper are cartographic sources. Among them we should point out detailed maps of the border itself and the Triplex Confinium delineated by the Frontiers Commission, maps of wider regions with visible influence of the triple-frontier and individual perceptions of this region by the imperial powers. Regarding the structure of the observed space as the clash of the three different imperial systems, it is especially interesting to compare the cartographic sources of all three sides, Habsburg, Venetian and Ottoman. Based on comparative analysis, special attention will be paid to the policies of individual powers towards the entire triple-frontier area and their own territories as opposed to the others ("cartographic policy as a part of imperial politics"). So, confronting maps of three imperial cartographies representing the triple-frontier area enable us to identify the transformation of the cultural environment in the specific historical conditions, but also realise the differences in viewing the same problem ("us" vs. "them").

The emphasis on the strong Europe by the EU leaders, particularly the ever-growingly powerful duo Nicolas Sarkozy and Angela Merkel, and executives has continuously resonated during the campaigns for the European Parliament elections, the ratification of the Treaty of Lisbon and, of course, during the appointment of a new college of commissioners. Strength has been associated with the EU's capability of defining what the normal is; hence of establishing norms. Nevertheless, despite the EU's self-representation as the strong, uniquely normative actor on the international arena, its external perceptions do not honour this internal conviction. The normativeness and actorness of the EU, as the recent researches and surveys demonstrate, remain to be highly problematic. Among the issues for which the EU has failed to come up with stable, substantial and consequence-bearing strategies, the Mediterranean policy begs our particular attention, as its current implementation visibly challenges Europe's normativist discourse.

This paper aims to dwell on Sarkozy's plan of the Union for the Mediterranean. In doing that, it will elaborate on the contemporary Mediterraneanism, its political rhetoric and the EU's references to the historical and mythical Mediterraneanism. The future of the EU's Mediterranean policy with reference to normativism will also be assessed.

In this study, the partial results of an oral history survey of Childhood histories/memories in Cyprus within the time period of 1930s to 50s are evaluated. The main objective of the research is to determine the memorable childhood aspects of this period in Cyprus, putting these into perspective with a socio-economic and political constitution of the place, evaluating various concepts of childhood of Turkish Cypriots, the first of its kind, by utilizing a method based on oral history. In fact, the reason why these constitutions of memories are important is that they are filling in the missing part of history by a personalized perspective in Cyprus.

The reason why analyzing the fabulous childhood memories of these elderly people is of great importance is that it directly concerns individual and social lives on the island, and gives us clues to identity formation connected to the realities and myths of histories and memories. Although it is comparatively easy to catch the thread of memory of institutions, individual memories have the most complicated constitution in history. The expression of memory itself is personified in cultural, economic, political and even landscape features. It sometimes erases and sometimes glorifies the past leaving crumbles of impressions and their ideas. This process influenced by so many individual and social events creates a thin thread of memory expressed by intergenerational memory as well as physical materials such as photographs, diaries, and artifacts. Misconceptions and mistakes usually append to our understanding of ourselves, ‘us’, our history, family and the ‘other’. Important aspect within this framework will be memories of familial relationships, schooling and political events and where these individuals place and displace themselves.

Osmanlıların ticaretle ve denizcilikle dolayısıyla deniz ticaretiyle de ilgilenmedikleri yolunda önyargılar bulunmaktadır. Bununla birlikte yapılan yeni çalışmalar bu önyargıları değiştirmek üzeredir.

18. yüzyılın başlarında Osmanlı bahriyesinde bir değişim ve dönüşüm yaşandı. Kürekle seyreden kadirgalardan yelkenle seyreden kalyonlara geçildi.

Donanmadaki bu gelişme zamanla deniz ticaretiyle uğraşan Osmanlıları da etkiledi. Bu konuda 1708’de düzenleme niteliğinde bir takım kararlar alındı. Bunların pratikteki uygulamaları devlet tarafından titizlikle takip edildi. Bu tarihe kadar İstanbul’dan Mısır’a gidip gelen tüccar gemilerinden sadece üç dört tanesi kalyondu. Diğer tüccar gemileri ise Mısır güzergâhında korsan kalyonlarıyla karşılaştıklarında onlara mukavemet edemeyen kalyondan küçük gemilerdi. Devlet ve tüccarın ortak görüşü Mısır’a gidip gelen gemilerin hepsinin kalyon olması ve konvoy halinde yolculuk yapılması halinde korsanların tüccar gemi ve mallarına bir zarar veremeyecekleri yönündeydi.

Devlet tarafından yapılan teşvik ve bazen zorlamayla zamanla tüccar kalyonlarının sayısı artmıştı. Bu kalyonlar donanma kalyonları ile benzer nitelikte olup gerektiğinde devlet tarafından satın alınmakta veya donanmayla savaşa katılabilmekteydi.

18. yüzyılın ilk çeyreğinde yaşanan bu gelişmeler Osmanlı denizciliğinin henüz yeterince bilinmeyen bir çalışma sahası olduğunu ortaya koymaktadır.

Loss of Byzantium for the heirs of Greeks was no less disappointing than the loss of Eden for the heirs of Adam. History of the Mediterranean has witnessed centuries of conflict, crusades, rise and collapse of empires, massacres and long-buried wishes and hatreds. The rapidity of alteration in civilization, culture and religious belief in this densely populated area had left an impact of national delusion and political confusion for the claims that writers, historians and poets have supported. The long reign of the Ottoman Empire or Turks has attracted the attention of many British poets, dramatists and novelists who prefer to unjustly belittle the role of the recent civilization in order to foreground the preceding ones. This paper has tried to trace the literary code transmitted among the well-known British poets from Geoffrey Chaucer and William Shakespeare till modern ones who have conveyed a shared feeling of sorrow about the present situation of Mediterranean.

As the European Union recently expressed its will to correct the “Barcelona Process” and move towards a more ambitious Union for the Mediterranean, it is becoming urgent to evaluate this new (euro)-mediterranean project in light of the previous systematization which contributed to the modern “Invention of the Mediterranean”.

The main objective of this presentation is to explore the possibility of a new modelization of the Mediterranean while avoiding the pitfalls of both Totalization and Dispersion. On one hand, the totalizing process might impose an abstract and dangerously idealized representation of a mythical, essential, eternal and permanently fixed Mediterranean. On the other hand, promoting dispersion in order to escape the pitfalls of the totalizing process could equally lead to a problematic “molecular dispersion” of singular identities, which would make it impossible to think and conceptualize the very idea of “the” Mediterranean.

In other words, how can one (re)think the Mediterranean unity (totalizing principle) without overlooking its primordial diversity (principle of fragmentation)? How can one unveil a new meridian or “mediterraneist” thought which would not repeat the pitfalls of the past systematizations of the Mediterranean offered by Polybe (the Unity subjected to the sole political will of the Roman Empire), Hegel (the Mediterranean tricontinentalism subjected to the “Absolute Spirit” of Europe) or Bertrand (the exclusion of Islam in the name of the rediscovery of a mythical “Latin Mediterranean”)?

Strongly influenced by sociologist Edgar Morin’s interdisciplinary research on the “Systemics of complexity”, I will try to show how it is still possible to envision a (systemic) Mediterranean Unicity while preserving its diversity and “polyculturality”. In other words, I will explore how it remains possible to think the Mediterranean as a system; as long as it is preserved as an inclusive and, paradoxically, “non-systematic” system.

The focus of this paper is the origin of visual depictions of multi-headed and multi-handed images in post-Byzantine Slavic icons modeled upon characters in Mediterranean mythology. More precisely, my discussion is related to appropriation of Mediterranean elements in religious painting of post-Byzantine Serbia.

If a common definition of icons is “miracle-working Images” how may we understand examples of images of the Holy Trinity depicted as a figure with three heads, multiple noses, eyes, arms, and hands? The awkwardness is obvious and permanently unpleasing; it is hard to envision a group of faithful in *proskinesis* before it. Perhaps, the figure in this icon is a variation of known Slavic pagan god Triglav, commonly depicted with three heads and a binding over his eyes so he could not see people’s sins. But what is the origin of this god? It is my opinion that numerous examples of multi-headed mythological monsters described in different myths served as the earliest inspiration for creation of similar anthropomorphic figures in Slavic religious art. Therefore, it is my intention in this paper to emphasize several specific elements of visual iconography in order to discuss commonly overlooked existence of what may be referred as Slavic Mediterranean body of work.

İsmi, Yunancada “Fok Balığı” anlamına gelen “Fokea” sözcüğünden alan Foça, İ.Ö. 1200’lü yıllarda İllirya’dan Yunanistan’a inmiş Dor halkından kaçan Akalar tarafından kurulmuştu. Küçük Asya’nın batı kıyısında, kendilerini Lidya ve Frigyalılarca kuşatılmış bulan Akalar, site-devlet modelinde örgütlenmiş güçlü kent devletleri kurdular. İ.Ö. 600’lerde Ionia Konfederasyonu’na katılan bu kent devletlerinden biri olan Foça, zaman içinde birçok halka: Persler, Makedonlar, Pontuslular, Romalılar, Bizanslılar, Cenovalılar, Osmanlılar ve Türklere yurt oldu.

Coğrafi konumundan kaynaklanan savunma ihtiyacı, Foça’yı ve Foçahları yüzyıllarca, tarım-ticaret ve denizciliği önceleyen bir ekonomik yapılanmaya mecbur etmiştir. Bildirimiz, bazı iniş-çıkışlara rağmen, kurulduğundan beri bir liman kenti ve transit iskelesi olarak Doğu Akdeniz’in ticari önemini yitirmeyen kentlerinden biri olmayı başaran Foça’nın, 13. yüzyıldan itibaren madencilikten kaynaklanan yeniden yükselişine vurgu yapacaktır. Foça’nın tarihsel gelişim sürecinde madenciliğin yeri ve önemi, ilgili literatürden de anlaşılacağı üzere bilinen bir husus değildir. Foça’da şap, taş ve tuz üretimi sadece kentin ekonomik yapısını dönüştürmemiş, yarattığı “*köylü-madenci*” tipiyle toplumsal dokuya, bazı başka Akdeniz kentlerinde de var olan yeni bir kategori de eklemiştir.

İlk kez, 21–24 Aralık 2006 tarihleri arasında Eski Foça’da gerçekleştirilen “Entegre Kıyı Şeridi Yönetimi, Biyoçeşitlilik ve Deniz Çevresi” başlıklı uluslararası sempozyumda tarafımızdan dillendirilen bu görüşü, Türkçe ve Yunanca yazılmış birinci elden malzeme ve telif eserleri kullanmak suretiyle işleyeceğiz.

This paper first discusses the nature of philosophy as it was conceived by the 3rd century doxographer Diogenes Laertius. Traditionally, the first philosopher in the western philosophical tradition is held to be Thales of Miletus, the founder of the Milesian school. However Diogenes reports that his student Anaximander was the first philosopher. Pythagoras of Samos, who is credited with coining the term “philosophy” as a love of wisdom by those who do not possess it, is distinguished by Diogenes from the sages, those who have perfected wisdom, the first of whom is Thales. In a cycle of ancient stories about the sages, some of which include details from the Trojan war, a trophy tripod is awarded by the Oracle at Delphi to “the wisest,” which is passed from sage to sage, sometimes starting with the sage Thales and sometimes starting with Bias of Priene. In each of these stories, each sage shows his wisdom by denying initially that he is the wisest, saying that only Apollo is wise. Yet in many cases the tripod is eventually accepted by one of the sages and subsequently deposited at the temple of Apollo at either Delphi or Didyma, depending on the origin of the story. The bifurcation here is important, insofar as depositing the tripod at Didyma would claim politically, the seat of wisdom for Asia Minor as opposed to mainland Greece. When Plato comes to write of Socrates in his dialogues, the motif of the Socratic denial of wisdom seems to incorporate much of the sages cycle. Hence I will argue that Socrates, in Plato’s mind, is not a philosopher at all, but rather a sage in the ancient tradition. This reading is confirmed by evidence from material culture, including several mosaics that depict Socrates and the seven sages as a group. If Plato conceives of Socrates as a sage and not a philosopher, this has profound affects on how we read and understand Plato’s intentions in his dialogues. My suggestion is that we need to read Plato’s dialogues as non-dogmatic, non-doctrinal investigations, since Plato is sensitive to the sage-philosopher distinction, and considers himself a philosopher. In the presentation, an examination of art and the cultural and symbolic uses of tripods as status symbols and trophy figures in the ancient Mediterranean will be explored.

When Constantinople fell, the west perceived it as the tragic end of the classical world, “a second death for Homer and Plato.” This proposed paper deals with Mehmed II (1453-81)’s revival (real or imagined) of the ancient Mediterranean empires. I argue that Mehmed did not wish to build an Islamic empire but a multiconfessional one, in the model of the Roman empire. Mehmed’s seizing of Constantinople and foreseen march into Rome stemmed from the urge to claim his contemporary Italians’ cultural legacy in order to become the rightful heir to the Roman empire. I posit that Mehmed’s wish to recreate the splendor of the ancient Mediterranean was informed by a thorough reading of the classics, a constant contact with Italian merchants, and a deep reverence for the deeds of Caesar and Alexander to revive the myth of the Mediterranean ecumene of ancient times. Bringing about the Roman cultural ecumene would allow him to recreate the world the Byzantine had lost.

By looking at the acculturation of Italian artists and ideals in Istanbul, in a movement they called the Renaissance, I ask whether Italians took part in the new capital’s cultural renewal. I analyze the Ottoman cultural creation at a critical moment of the history of the Mediterranean. The migration of Italians helped the syncretism Mehmed so desired, making of Mehmed’s Mediterranean a culturally dynamic region in pre-modern times. Thus, what the west equated with cultural decadence gave rise to an intellectual powerhouse. It is well known that the migration of Italians from Constantinople to the Italian peninsula helped promote the Renaissance. I ask whether Mehmed’s interest in Renaissance accomplishments through the permanence of migrant communities of Italian scholars and traders contributed to a Hybrid Renaissance in the Ottoman capital. This paper reevaluates the relationship between east and west and the nature of Mediterranean cross-cultural encounters.

**LYDIA HERAKLEIDAI HANEDANLIĞI'NIN KURULUŞU:
MİTOLOJİ Mİ TARİH Mİ?**

Lydia Herakleidai Hanedanlığı'nın soyu Herakles ve Omphale'den gelmektedir. Roma dünyasında Hercules olarak bilinen ve aslında ilahi yönünün de olduğu söylenen Herakles, antikçağın en meşhur Hellen kahramanıdır. Omphale ise bir Lydia kraliçesi veya tanrıçası olarak bilinmektedir. Herakleidai Hanedanlığı kuruluş ideolojisinin, kraliyet kurumu ile tanrı veya tanrıçaları bağdaştıran Hellen ve de Mezopotomya mitolojisinden etkilendiği görülmektedir. Geniş bir coğrafyadan kaynaklanan bu etkileşimin kökenleri, sebepleri ve tarihsel gelişim süreci üzerinde şimdiye kadar herhangi bir çalışmanın yapılmadığı gözükmektedir. Biz bu çalışmada, öncelikle bu sorunsalları analiz ederek, Herakleidai Hanedanlığı ile ilgili mitolojik unsurları muhtemel tarihi gerçekliklerden ayırt etmeye çalışacağız.

Bu bildiride, Anadolu'nun doğal bir uzantısı olarak tanımlanan Midilli Adasına Osmanlı Devleti tarafından, özellikle Başbakanlık Osmanlı Arşivi'nden çıkarığımız belgelerin ve İngiliz, İtalyan ve Fransız seyyahların kaleme aldıkları seyahatnamelerin ışığı altında, 17. ve 18. yüzyıllarda yapılmış olan sürgünleri anlatmaya çalışacağız. Bununla birlikte üzerinde çalıştığımız belgeler ve seyahatnamelerde sürgün edilenlerin ne şekilde tanımlandığı da mercek altına alınacaktır.

Çalışmamızda hedeflenen en önemli amaçlardan biri, sürgün edilen grup ya da bireyleri mit ve gerçekliklerle örülü dünyası içerisinde keşfetmek olacaktır. Bunu gerçekleştirirken hem Osmanlı yöneticilerinin bakış açısının ne olduğuna bakacağız hem de bir dış göz olarak seyyahların “tarafsız” dünyasından izlenimler yakalamaya çalışacağız. Yine bu çalışma içerisinde, Osmanlı belgelerinde devamlı olarak suçlu görülen, deyim yerindeyse mevcut düzenin isyankârları olarak adlandırılan, belgelerde içi boş bir kavramla “nefy” (sürgün) edilenler olarak geçen ve insan faktörünün çoğu zaman ikinci planda düşünüldüğü sürgünlerin dünyasına inmeye çalışacağız.

Gerçek bir faaliyet olarak sürgün aynı zamanda mitlerin de çepeçevre sardığı bir eylemdir. Osmanlı Egemenliği altında Midilli Adasına sürgün edilenler belgelerde ve kişisel anlatımlarda, cinsiyetleri, dinsel ve bölgesel kimlikleri göz ardı edilerek bazen öyle muğlak ve hayal dünyası içerisinde anlatılır ki, bir süre sonra gerçek bir fiilin mitlerle iç içe geçtiğini görebilirsiniz. Biz de bu çalışma çerçevesinde mitlerin ve gerçeklerin iç içe geçtiği ama yeri geldiğinde gerçeklerin çoğu zaman baskın olduğu bir anlatımı sunmaya çalışacağız.

Sonuç itibarıyla “Mitlerin ve Gerçeklerin Dünyasında Midilli Adasına Sürgünler: Osmanlının Yersiz Yurtsuzları” başlığını verdiğimiz böyle bir çalışmada kullandığımız kaynaklar şu şekildedir:

A- Başbakanlık Osmanlı Arşivi

1. Cezayir ve Rakka Ahkâm Defterleri
2. Hatt-ı Hümayunlar
3. Cevdet Hariciye
4. Cevdet Dâhiliye
5. Cevdet Bahriye
6. Cevdet Adliye
7. Cevdet Askeriye
8. Cevdet Zaptiye

B- Seyahatnameler

1. İngiliz, Fransız ve İtalyan Seyyahların Kaleme Aldıkları Seyahatnameler

Yapılan çalışmalar –tarihsel, arkeolojik, antropolojik vb.-, bize, Akdeniz’in sadece bir iç deniz değil; etrafındaki farklı kültürlerin yoğun etkileşimlere konu olduğu ve yüzyıllar boyunca süre giden bu etkileşimlerle benzerliklerin ortaya çıktığı bir kültürel coğrafya alanı olduğunu göstermektedir. Bu etkileşimlerin ve benzerliklerin izini sürebileceğimiz bir alan, doğu Akdeniz kültürlerinden –Sümer, Babil, Akad-, batı Akdeniz kültürlerine –Yunan, Roma- kadar yüzyıllar boyunca dolaşıp durmuş olan mitlerdir. Akdeniz dünyasının bu mitleri arasında süreklilikler kadar süreksizliklerin izini sürmek ve bunun üzerinden yaşama ve yaşamın pek çok alanlarına dair dönüşümlerin temsillerini yakalamak mümkündür. En nihayetinde kaba bir tanım verecek olursak mit, sosyal düzen hakkındaki sembolik ifadeler bütünüdür, diğer deyişle mitler, doğanın ve sosyal dünyanın alegorileridir. Bu çalışma kapsamında asıl amaç, Akdeniz dünyasındaki mitlerde iktidarın nasıl temsil edildiğini ortaya sermek ve çözümlemektir. Buradan hareketle bu temsillerin geçişliliklerini ve farklılıklarını tespit etmek ve bunun ne anlama gelebileceğini yorumlamak üzere, söz konusu mitlerin zaman ve mekân üzerinden değerlendirmesini yapmak önemlidir. Çözümlemenin temellendirileceği örnekler, iki ana karakter üzerinden yapılandırılmaya çalışılacaktır. Karakterlerden biri Gılgameş, diğeri de Odesseus’tur. Biri Sümer-Akad dünyasının, diğeri Yunan dünyasının iki efsanevi kralının yolculuklarında karşılaştıkları olaylar, muktedit olmaları açısından ve dolayısıyla iktidarın neliğine ilişkin çoğu kere çok katmanlı anlamlara sahiptir. Bu çok anlamlılığı göz ardı etmeksizin izlenecek yol, her iki efsaneyi zaman ve mekân açısından değerlendirmek, aralarındaki benzerlikleri ve farklılıkları tespit etmek ve bunların iktidar nosyonuyla ilişkilerinin ne anlama geldiğini yorumlamaya çalışmaktır. Ancak bu çözümlemeye geçmeden önce, Akdeniz dünyasını nasıl tanımladığımı ve ele aldığımı ve bunun yanı sıra mit kavramını nasıl kavradığımı ve miti çözümleyen nasıl bir strateji izleyeceğimi belirtmeyi amaçlıyorum. Sonuç olarak bu çalışma çerçevesinde, her iki efsanedeki anlamları çözümleyip bu anlamların diğer mitlerdeki görünümüne ve dillendirilişine işaret ederek bugün Akdeniz dünyasındaki iktidar algısının ve pratiğinin silik, ama farklı biçimlerde kendini açığa vuran yönlerinden bazılarının ard alanını ortaya serebileceğimi düşünüyorum.

Global sales of illegally exported and traded antiquities total at least \$8 billion annually. It is a black market that ranks behind only drugs and weapons as the most profitable, according to a United Nations analysis. What comes out of the ground or is taken from historic and religious sites passes through international networks of looters, smugglers and corrupt government authorities, to reach at the end to those people who purchase archaeological artefacts as well as Islamic and Christian antiquities from dealers, auction houses, or on the Internet. Looting in Cyprus made world headlines when the crop of Turkish national Aydın Dikmen's activities on the island hit an US court in 1989. What is today a cause célèbre, the looting of the 6th century mosaics from the church of Panagia Kanakaria in the village of Lythrangomi/Boltasli, set a legal precedent for the return of pillaged patrimony. The most recent reports about the crack down of a gang smuggling antiquities in the South reputedly worth 11 Mio Euro add to the topicality of this problem.

However, authorities from the Republic of Cyprus claim that looters have stripped the Turkish-occupied northern part of the island of its cultural heritage to an unimaginable extent naming 60,000 antiquities and 20,000 icons that allegedly left the North since 1974. While confirming that the loss of cultural heritage in the TRNC is catastrophic and deplorable, my paper argues that the means used by Greek-Cypriote officials to make their case, and that the published numbers and examples are not always valid but rather part of a larger propagandist agenda.

The music for the film was composed taking into consideration the time period, location, and nature of the documentary. The fact that it took place on Cyprus suggested the use of Cypriot folk musical motifs, both rhythmic and melodic. Although one of the five pieces written for the film is called *Cyprus Air*, it is also an original melody composed in the style of Cypriot folk music. The instrumentation, namely guitar, flute and percussion, was also chosen carefully to represent both Cypriot and Mediterranean music. During those parts of the documentary where artifacts from the excavation were exhibited, it was deemed appropriate to use a more ancient type of musical idiom, hence the choice of vocals and a drone bass performed by an earlier form of guitar-cello, the *arpeggione*. This also fit in well with the artifacts, making it seem as if these ancient sounds were coming out of the vessels themselves. As for the part of the documentary occurring underwater, original music was composed in an improvisatory manner, using the whole tone series reminiscent of the works of Debussy depicting water. Guitar, flute and arpeggione with extended techniques were used to depict the underwater atmosphere and maybe also representing sounds, both audible and inaudible to the human ear, of creatures living under the sea.

Doğu-Batı kültürlerinin ilk ve yakın bir biçimde karşılaştığı ve birbirleri hakkında terminoloji geliştirdiği tarihî sürecin başlama noktası olarak Ortaçağ dönemi esas kabul edildiğinde, bu dönemin kaynaklarını öncelikli olarak göz önünde tutmak, tarihsel tanışıklığın geçmişini ve günümüz Doğu-Batı ilişkilerindeki sorunların temelini öğrenme ve anlama açısından birincil kıymete sahip bir eylemdir. Doğu-Batı kültürlerinin tanışmasında ilk etkenin din olgusu olduğu, bir yaklaşım olarak her iki tarafın kaynaklarından çıkarılan bir sonuçtur. İster genel vakayinamelerde, isterse diğer eserlerde öne çıkan eğilimin bu bakış açısıyla şekillenmiş olduğu günümüz tarihçisinin genel kabullerinden biridir. Bununla birlikte, nesnel anlatıma yakın bir üsluba sahip belki de yegâne kaynak türünün dönemin coğrafya kaynakları olduğu söylenebilir. Arap edebiyatında oldukça önemli bir yer tutan coğrafya eserlerinin içerdiği bilgiler, sadece Doğu-Batı kültürlerinin ilişkilerini değil, çok daha farklı kültürlerin birbirini tanıma ve tanımlama biçimini ve yöntemini gözler önüne sermek açısından zengin bir içeriğe sahip durumdadır. Günümüz tarihçisinin ilgisini biraz da bu tür kaynaklara çekmek ve bu tür coğrafi sözlük, ansiklopedi ve derlemelerin içeriğini kültürel çalışmalarda kullanmaya teşvik etmek, tarih çalışmalarında bir nebze bu boşluğu doldurmak anlamına gelecektir. Bu bağlamda, özellikle Ortaçağda Arapça olarak kaleme alınmış coğrafya eserlerinin Batılı toplumların ülkelerini tanımlama ve tanıtmaya çabalarının, aynı zamanda bir kültürü de tanıma çabası olduğunu göreceğiz. Bir örnek olarak ele aldığımız 'Bilâd-ı Rûm' kavramı, belki de bu çabaların en önemlilerindendir. Bu kavrama söz konusu kaynakların yaklaşımı bildiride değerlendirilecektir.

CLOSE ENCOUNTERS WITH THE EXOTICIZED OTHER: THE MYTH AND THE VEILED REALITY BEHIND THE SYMBOLIC IDENTITY OF ISTANBUL CREATED BY ORIENTALIST TRAVELERS IN THE 19th CENTURY

How have culturally different visions and perceptions created the opposing symbolic identities of Istanbul as the representation of an entire empire? Do the visions of the 19th century orientalist painter-travellers tell us more about themselves and their own culture, their fantasies, their escapism and their ideologies than they do about the Ottoman Empire? The aim of this paper is to respond these questions by exploring the distinct visions, particularly focusing upon the works of the British and French painter-travellers who toured the Ottoman Empire. Through analysis of perceptions and visual representations of Istanbul, both propagated and contested in Western travel writing and orientalist paintings, the paper will explore the idea of 'exotic otherness' in its pluralistic manifestations as a socio-political, geographical, and psycho-sexual construction. The emphasis will be placed on the diffusion of increasingly fantasized types associated with the city. The paper is intended to question the construction of cultural visions, and to analyze the cultural codes operating in the nineteenth century. The comparative method will be tested via analysis of the cultural visions and representations of three different cultures: French, English and Ottoman.

This paper will explore how Ottoman women were used to represent the Empire in early modern English literature. This study will mainly focus on how the seventeenth century English male captives perceived and presented Ottoman women in Ottoman society, and how this view changed in the early eighteenth century in the view of English women writers. This paper will aim to show that there may have been a misunderstanding on the English men's part – that Ottoman women were seen as objects, not as subjects – whereas the English women saw Ottoman women as subjects rather than objects.

I will discuss the captivity narratives of John Fox and Richard Hasleton to show that they present women as objects offered to them in order to convert them to Muslims. In comparison, I will show that Mary Wortley Montagu's *Embassy Letters* (1718) present Ottoman women as subjects who are the more significant sex within Ottoman society. I will argue that the narratives of Fox and Hasleton, with the imagery of Ottoman women as tempters, were used to show that women had no position in Ottoman society and that they were quite simply objectified as a means to attract male converts. In addition, I will also show that through these narratives, Ottoman women's presence was an effective temptation for the male captives. This will show that, although Ottoman women were seen and presented as objects in the English imagination by men, their presence was significant in developing the Ottoman Empire, thus proving that Ottoman women were important subjects in Ottoman society, and that Wortley's letters were of significance in understanding the position of Ottoman women in society.

During the Late Byzantine period, the Mediterranean functioned as a canvas for a vast array of multi-cultural activities, initiated by various states such as the Venetians, Genoese, Catalans, Greeks and Turks and it evolved as an area of dispute and political subversion between neighbouring countries. Depending on coalitions or increasing powers, in every period the Mediterranean acquired a different artistic colour and identity. Each civilisation offered its own individual tradition, contributing to the collage that created the artistic character of the Mediterranean during the middle ages.

Due to political instability, an invasion was always a possibility. This fear is observable in artistic work especially that linked to religious piety. The religious differences between these regions led to the creation of myths which influenced the production of art especially in remote provinces. This paper aims to focus on the Aegean Sea, on the islands of the Mediterranean and more specifically on artistic representations which reveal the existence of myths or support superstitions. For example, it was believed that the depiction of certain imagery such as the Goddess of the Sea or the evil eye would protect citizens on occasions of danger. In most cases the origins of these images are linked to pagan tradition, a fact that raises questions on the continuity of myths and prejudices in the Mediterranean from the ancient period onwards.

The present paper shall be an attempt to cut a vertical shaft into the mass of material on the late nineteenth century “West,” placing special focus on politics and archaeology. The discussion shall be confined to the specific case of British archaeological networks regarding excavations in Ottoman Crete. My aim is to examine, in this manner, an example of the diverse ways in which western Europe was linked to Crete, suggesting that the gradual conceptual hellenization of Crete, which had led to the eventual fall of the Ottoman regime on the island, was a complex process in which the agents of the “West” participated directly. This specific example captures the parallel transformations of the Ottoman Empire and western Europe after the Crimean War that had led to the stimulation of new cultural crossroads—as well as breaks—between the two. While the Ottomans remained one of the last European regimes trying to survive as a dynasty, the fall of the Empire in France, the unification of Germany and of Italy, and the rise of the Liberals in Great Britain marked the rapid (and often violent) shift in European ideals, away from the old networks of dynastic alliances and towards a rising community of people. Through the spectrum of relevant developments, European narratives about the past changed direction. Sociopolitical transformations allowed for the rising communities of people to legitimize their demands for democracy and liberalism through references to a glorified antiquity. In an ironic way, therefore, the ideals of antiquity, which had previously attracted the admiration of dynastic Europe, became an inspiration for movements that summoned political change and revolution. At the same time, the limited Muslim-Ottoman interest in antiquity had little to do with perceiving their ancient past as the linear history of the Ottoman people. Thus, while western thought started to aggressively claim the ancient civilizations of the eastern Mediterranean in the name of the abstract history of the ‘European nation,’ Muslim-Ottoman narratives about their origins remained restricted to the House of Osman and to Islam. Late nineteenth century Ottoman Crete, for instance, was proclaimed to have been European since the Bronze Age by western intellectuals, who found perfect reason in appropriating the origins of Cretan civilization. The Ottomans, at the same time, were very hesitant in claiming the past of the island in the name of the ‘Ottoman nation.’ And yet, Crete was still one of their territories.

THE EASTERN CONNECTION OF THE MEDITERRANEAN SEA TO THE SURROUNDING SEA IN THE CARTOGRAPHIC HERITAGE OF THE AL-BALKHĪ SCHOOL: ANTIQUE EXAGGERATION OR REAL TRADE ROUTES?

In the heritage of the Arabic cartography there are several manuscripts preserved, which bear a certain relationship similarity. These manuscripts belong to the hands of Ibn Hawqal, al-Istakhrī and al-Muqaddasī. Afterwards these authors were joined under one school, *the School of classical geographers* or the al-Balkhī School. Their manuscripts contained sets of maps. These maps are closer to reality in depiction than the maps of T-O type, popular at that time in Europe.

The Mediterranean region can be found in each set of maps, but in full it can be seen only in the Round World Map and the Mediterranean region map. Of interest could be the link of the Mediterranean Sea to the Surrounding Sea (Ocean). There are two links of the kind: one in the West, in the region of Gibraltar, another in the East of the Mediterranean, behind the Gulf of Constantinople. The latter link has been greatly criticized. It is said that the idea about North East Europe is absolutely wrong and misinterpreted, and we can get proof of this just having a look at the map of the world. Even nowadays researchers consider that it is antique exaggeration.

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Geographers of the al-Balkhī School have their own vision of the river net of Eastern Europe. According to them, the Black Sea and the Mediterranean Sea are linked with a tributary to the Surrounding Sea.

Doing research in cartographic material of the al-Balkhī School we arrive to a conclusion that the Arabic authors were not interested in the actual flow of the rivers in Eastern Europe, but instead they were interested in the rivers as one of the kind of trading routes. So we see that they had good knowledge of rivers depicted in maps. Rivers in the Middle Ages were the most secure trade routes, they also were the cheapest way of transportation of goods and the main route to transport goods from North East Europe to the Caliphate.

Turkey has long featured in the imagination of German-speaking countries as the exotic “Other.” In *Reise einer Wienerin in das Heilige Land* (1843; *A Lady's Visit to the Holy Land, Egypt and Italy*, 1852) the Austrian travel writer Ida Pfeiffer (1797-1858) leaves an account of her visit to Turkey during the Tanzimat and to the Eastern Mediterranean. In her book, she deconstructs myths and stereotypes of Turks and Turkey and avoids to a large extent the Orientalism that marred much of travel writing at the time. She is a keen social observer who tries to depict what she has seen as accurately as possible. Her months spent in the Eastern Mediterranean gave her insights into many different aspects of life on which she perceptively and vividly comments such as religious festivals, history, marriage ceremonies, architecture, but most of all people and particularly the situation of women. The diary, in which she wrote every day, gives immediacy to her impressions. In her book she undermines European myths and stereotypes of Turks. She stresses, for example, their kindness, a sign of good breeding, she notes, that Europeans would do well to imitate. She admires their social responsibility, pointing out that near the mosques are kitchens for the poor, and such charity she finds praiseworthy. She approves of Islam's prohibition of alcohol, the overindulgence of which leads to such misery in Europe. Wherever she went she was well treated, even though she was traveling alone without any patronage and on a tight budget: “I had again occasion to feel assured that grievous wrong is frequently done the good Turks.” Contrary to European stereotype of the perfidious and uncivilized Turk, and to her great delight, she finds that Turkish people “are much better and more honest than prejudices generally allow us to believe,” and she deplores such European bigotry.

In this essay I shall try to show the deconstruction of Self-Other dichotomy in a microcosmic dimension, and compare it with M. E. Smith's argument in 'Spectacles of Torment in *Titus Andronicus*' regarding the same deconstruction in a macrocosmic aspect. The focus will be on Aaron in Shakespeare's *Titus Andronicus* and Othello in *Othello, the Moor of Venice*.

The paper is based on Derrida's notion of 'the self' and 'the other': "The one can always be the Other, the double of the other" (Derrida 1984, 32)¹, and Galani's description of identities: "It is a commonplace that identities are constructed in relation to difference and not out side of it"(205)². M. E. Smith's argument is an application of these notions to Shakespeare's *Titus Andronicus*. This application proves that these concepts exist in a macrocosmic aspect in this play. This essay, however, shall try to prove the existence of the microcosmic aspect of Smith's argument in characters like Aaron in *Titus Andronicus* and Othello in *Othello, the Moor of Venice*. Being Moor, both Aaron and Othello share a similar characteristic: An Islamic or North-African background that makes the two characters crucially important for this essay.

Microcosmic deconstruction of the Self and the Other within a character's psyche does exist along with the macrocosmic deconstruction of Self-Other dichotomy.

The definition of the Self and the Other in *Titus Andronicus* and *Othello, the Moor of Venice*, is a multi-dimensional discussion that can be looked upon from different points of view. These oppositions, however, as M. E. Smith argues in 'Spectacles of Torment in *Titus Andronicus*', "are carefully constructed polarities" (Smith 1996, 316) that become deconstructed through the course of the play, meaning that the Self-Other dichotomy is violated, and these binaries tend to collapse on each other. In this essay I shall try to provide a commentary on the same dichotomy, applied to other dimensions including human psyche. The focus is on two Moors: Aaron in *Titus Andronicus*, and Othello in *Othello, the Moor of Venice*. Both characters experience a deconstruction of the Self-Other dichotomy in their psyche, as well as in their relationships with other characters. This essay deals with a more specific discussion of what Smith argues.

1 Derrida, J. (1984). "Of an Apocalyptic Tone Recently Adopted in Philosophy." Trans. John P. Leavey. *Oxford Literary Review*, 3-37.

2 Galani, V. (2000). "The Self and the Other: Traveler, Ethnographer, Tourist." *Annals of Tourism Research*, 203-224.

This paper describes the mythological, symbolic and other peculiarity aspects of the Mediterranean in Persian literature. We find various kinds of myth in this literature, for example the Mediterranean myth, Greek myth, Arabic myth, etc.

These words allude to the Mediterranean in Persian poem and prose: daryā-ye meditarāne, daryā-ye Maghreb, daryā-ye rūm, daryā-ye šām, daryā-ye abyaz, daryā-ye tennis, bahr-e rūm and bahr-e abyaz.

These early Persian books include description about the Mediterranean: Mojmal-o-tavārix, zin al-axbār, kašf al-asrār, garšāsp nāme, ajāyeb al-maxluqāt, Hodūd al-ālam, safar nāme, noxbat-o-dahr, etc.

We find some imaginary peculiarities of the Mediterranean in Persian literature: Its strangeness, greenery in the fall, density of its water so much so that ships can not arrive at there, its limitlessness, its red fish with human face, another having bestial voice, its glassy fish, flying fish, a stone therein that solaces lovers, and so on.

Son dönemlerde artan imge çalışmaları, halkların birbirlerine nasıl yaklaştıkları, nasıl davrandıkları ve birbirlerini nasıl düşündükleri sorularına cevaplar sağlamaktadır. Kültürel imgeler, güncel konular ve koşullar kadar, tarihsel süreçlerin de etkisiyle oluşmaktadır. İmge bağlamında, genellikle “ben” ve “öteki” ayrıştırmasının üzerinde durulsa da, benzeştirmeler üzerinden birleştirici veya yakınlaştırmacı imgeler de üretilmektedir. “Benzeş(tir)me” öğeleriyle gerçekleştirilen bu sosyal tutumlar, ayrıştırıcı imgeler kadar, birleştirici imgeler de yaratmaktadır.

Bu bağlamda bir grup üniversite öğrencisindeki Avrupa Birliği imgesinden yola çıkarak, imgenin [yeniden] üretilişini anlamaya çalışan, geniş kapsamlı bir alan araştırması sırasında Avrupa kıtası içinde yer alan Akdeniz ülkelerinin, öğrenciler tarafından nasıl imgelendiği de görülmüştür. Akdeniz’in Avrupa kısmını, Türkiye’nin konumunu da dikkate alarak inceleyen bu çalışma, öğrencilerin bu Akdeniz[li] imgesini ele almaktadır.

Antik dönemde bir “Roma gölü” olan Akdeniz, uzun süre Avrupa’nın merkezi olmuştur. Charlemagne döneminin ardından, bu merkezi konum, Fransa Alplerinin kuzeyine ve Almanya’ya çekilmiştir. İlerleyen dönemlerde bu farklılıklar, Avrupa içi “ötekileştirmeyi” arttırmıştır. Örneğin sıkça tartışılan ‘doğu’ ve ‘batı’ ayrıştırmasına benzer olarak kurulan, ‘kuzey’ ve ‘güney’ ayrıştırmasında Akdeniz, Avrupa’nın ‘güney’i olarak farklılaştırılmıştır. ‘Kuzey’ olarak konumlandırılan Kuzey ve Orta Avrupa’nın aksine, “uygarlaşmamış”, “gelişmemiş” ya da “gelişmekte olan”, “endüstrileşme aşamasında”, modern veya modern öncesi dönemi yaşayan, “sabit”, “çatışmacı”, “anlatılan”, “bağımlı”, “kolonileştirilmiş”, “çevre” ve “gerici” olarak tanımlanmıştır.

Bu çalışmada görülmüştür ki üniversite öğrencilerinin gözünde de Akdeniz, “tam olarak” Avrupa değildir. Avrupa olarak İngiltere, Almanya ve Fransa görülmektedir. İtalya, İspanya, Portekiz ve Yunanistan gibi Akdeniz ülkeleri de önce Akdenizli daha sonra Avrupalı olarak nitelendirilmektedir. Tüm bunların yanında öğrenciler, emperyalist olarak tanımladıkları İngiltere, Almanya ve Fransa’nın Avrupalılığını kendileri ve Türkiye için reddetmekte, ancak ‘sıcak’, ‘cana yakın’ ve ‘bizim gibi’ benzerliklerini ifade ederek, yakınlaştıkları Akdenizliliği benimsemektedirler.

The Visual Ethnography of a Dig was produced to demonstrate the need to support the work being done by the Eastern Mediterranean Cultural Heritage Research Center (DAKMAR), located at the Eastern Mediterranean University, in northern Cyprus, to conduct a *Rescue-Salvage* excavation on the King's Hill/Kral Tepesi in the village of Kaleburnu/Galinoporni on the Karpaz Peninsula in northern Cyprus.

The film follows the work and archaeological techniques of an international team of archaeologists, between 2006 and 2008, as they conduct archaeological research on a late Bronze Age site. The site was discovered, by chance, in June 2004.

A bronze hoard of high quality pieces was discovered in a large pithos. The site, called King's Hill/Kral Tepesi, is a soft fossil limestone reef with large terraces on its eastern and southern slopes. The plateau stands 100 meters above the surrounding plains. The plateau is about 110 meters in length and 18 meters wide and is divided into a southern plateau and a northern plateau. The southern plateau is 30 meters higher than the northern plateau and they are separated by a narrow area of about 5 meters wide. The pithos with the Bronze hoard was found in this narrow area between the southern and northern plateaus.

The archaeologists are working against time to understand as much as they can about what this late Bronze Age site holds for understanding the cultural heritage of northern Cyprus. The soft fossil limestone site offers little or no resistance to the natural erosion caused by rain, temperature, and wind.

A Rescue-Salvage excavation was necessary because the destructive factors of erosion could no longer be ignored. Research began because the site is in immediate danger through environmental erosion and major land modification.

This paper examines what happens to the concept of the “Italian Renaissance” if it is considered in a Mediterranean rather than a European context. Scholars have devoted a great deal of attention to Italian merchants and their cross-cultural trade in the medieval and early modern periods, and it is now generally established that people and things moved around the Mediterranean even in periods of religious or political tension, meaning that there was a constant exchange of goods and ideas between Muslim and Christian worlds. It is less clear what the results of this exchange were, particularly in an art historical context. Did objects just move from one culture to another, acquiring different meanings in the process, or did cross-cultural exchange result in new technologies and new forms of expression or understanding? Interestingly, while many art historians and literary scholars do focus on exchange between East and West, these fields have generally not adopted the vocabulary of “Mediterraneanism,” which remains fixed in the social sciences.

When the “high culture” of the Italian Renaissance —art and architecture, literature, humanism, as well as political and diplomatic endeavors— is integrated into a larger history of cultural exchange, it becomes clear that the Renaissance owed a great deal to the exchanges between East and West. This paper will focus on Italian-Ottoman cultural relations in the Renaissance era, arguing that impact of this exchange cannot simply be measured by finding the products and ideas that the West took from the East, or vice versa, but is found in the deliberate and creative assimilation of diverse traditions that led to the cultural dynamism of late medieval and early modern Italy.

Myth as the speech of primordial human conscience throughout history in which it was changed and transfigured is the soil out of which, it can be said, the culture came from and became an object of the research of cultural anthropology/ethnology, the science that this contribution is based on. There are not many regions in the world where human activity can be traced for so long as in the Mediterranean. The Adriatic region, the Mediterranean in miniature, implicates almost all the topics that can be discussed while researching the whole of the Mediterranean. Nevertheless, there is a specific, endemic phenomenon unique not only in the Mediterranean, but in the world –on the Eastern part of the Adriatic, i.e. its hinterland, on Dinaric mountainous regions of the western part of Balkan peninsula (the mountains that, in a Braudelian sense, make a skeleton of the Mediterranean)– the so called *virgins/tobelijas*. This is the customary-law institution in which a woman is offered by a vow not to marry, “changes her sex” becoming a “social male” and takes over the role of a man –dresses like men, is cropped like men, has a male form of her name, behaves like men, carries the weapons, goes to war if necessary, takes part in men’s assemblies and has almost all the public rights of men in a strict patriarchal society. Is it possible, as some scholars have tried, to interpret the uniqueness, the endemic feature of the cross-dressed virgins, by putting this phenomenon into the evolutionist’s myth theory and the notion of “survival” from matriarchal past when women, especially in some parts of the Mediterranean and before the arrival of Indo-European patriarchy, had a much more privileged position? Inseparable are the ways of discovery of comparative sciences of mythology and ethnology when comparative mythology becomes a scientific discipline at the time of European imperialism, and the myth itself an instrument of European self-determination. Two opposite wrong ways in the attempt of some scholars to interpret this phenomenon within the binary category of matriarchy-patriarchy are being discussed. The author presents the new interpretation of this phenomenon that is not being trapped either by the “myth of matriarchy” or the “myth of patriarchy”, the latter the stereotyped vision, myth of the uniform, universal patriarchy with not enough insight into the attributes of the specific type of the tribal patriarchalism in this remote region. Therefore, by showing the contestation of identities, regional, ethnic, and above all gender (since there are no regional, ethnic or gender frontiers for this phenomenon, as it will be shown), the author will try to answer the above question and explain the origin of the phenomenon that can be found still today. The analysis of the two myths –the myth of matriarchy and the myth of stereotyped patriarchy- will show that myth does not necessarily reflect the “real history” and that, in our case, it cannot be taken as the source for its scientific, historical interpretation.

This paper aims at examining the Italian foreign policy towards the Mediterranean in the interwar period and its results in the region from an historical point of view. The guiding principle of Italian foreign policy in the interwar period was the *Mare Nostrum* (Our Sea) policy through which the domination over the areas that had been formerly ruled by the Roman Empire was regarded as the foremost aim of Fascist Italy, in order for a national regeneration after the “mutilated” victory in the Great War. In the light of this imperial goal, Italy posed serious threat to the sovereignty of many countries situated in the Eastern Mediterranean and the Adriatic region, throughout the interwar history. Although the *Mare Nostrum*, which had been directly related to specific countries in the Eastern Mediterranean and the Adriatic, such as Abyssinia, Albania, Yugoslavia, Turkey, Greece, it was a two-tiered strategy in terms of its results. On the one hand, the implementation of various techniques, from intimidation to cooperation, led to reaction within the target countries which adopted counter-measures in order to resist the Italian domination. In this respect, I argue that Italy shaped the foreign policy orientation of these countries throughout the period. Balkan Entente initiative could be seen from this perspective. On the other hand, I argue also that this policy had impacts on the regional balance of power, thus, on the great power politics in the Mediterranean. Specific choices of the Italian foreign policy vis-à-vis other great powers could be looked upon on the basis of this Italian point of view about the Mediterranean.

Travel advice or art of travel writing literature (*ars apodemica*) is a significant textual kind of the period between the mid-16th and the late 18th centuries. As travel became a more and more widespread social practice, in order to benefit the learned community, the need emerged for the guidance to future travellers and the systematisation of the knowledge thus acquired. These writings can be evaluated as milestones in the formation of modern scientific methodology, as well as discourses on social practices of the period such as traveling into the Mediterranean. The purpose of this paper is to contribute to the researches on the importance of the Mediterranean in the relationship between early modern travel literature and social life by stressing the dynamics of the formation process of *ars apodemica* and their reflections on the 17th century English travel accounts about the Mediterranean.

The Mediterranean is regarded as a natural border between Europe and Africa, but also as *limes* to cross over, physically and ideally (but also culturally): on the one hand for getting better personal and group conditions of the south(s), on the other hand for finding new low cost resources. Different from Eurocentric models it is implied necessarily to forget dichotomic settings, preferring, instead, a perspective which observe border porosity, subjectivities and identities, mutations of bodies that are liminals. Therefore to overstep means to go beyond codifications, positioning him/her-self in a liquid and moving space.

After breaking down identities, reconstruction on cultural bases are following. Thus crossing the Mediterranean, European nations try to realize their imaginations on *elsewhere*, sometimes enacting legislations and endorsing governments and roles which had to mould landing universe at that wished in motherland. Culture is the ground of this empowerment: Joseph Conrad, Rudyard Kipling, John Ruskin, Thomas Carlyle, Edmund Burke for Britannic empire; Honoré de Balzac, Eugène Delacroix, Gustave Flaubert and Jules Verne for France and its dominions; Emilio Salgari, Giuseppe Verdi, Giacomo Puccini, Ennio Flaiano, Enrico De Seta, Ferdinando Mattini, Alberto Viviani, Gabriele D'Annunzio, Giovanni Pascoli, Riccardo Bacchelli, Enrico Corradini, Filippo Tommaso Marinetti, Berto Tobino, Luciano Zuccoli, Ferdinando Martini, Alfredo Oriani for Italian colonies.

At the same time Europe beats on hearts and souls of over a million migrant people. Exactly like colonialism, transnational movements redefine locations and taint cultures. Thus we could think postcolonial Europe as a paradigm where imagination is part of discourse: The Mediterranean is like an amniotic fluid that transforms migrant perspectives of no land world in daily exploitation stories, economic power of Europe in delocalized form of governance. Following this circle, where borders are fallen for globalization weight, Africa give birth to million of arms without name and face, and Europe export its grown gain strength in African lands.

During the late Ottoman period, Antakya was best known as the major city on the road between one of the Empire's preeminent international entrepôts, Aleppo, and its port at Iskenderun. When the young Republic of Turkey made its claim on the region in 1936, a new version of history proposed that the contested sanjak of Alexandretta was none other than the prehistoric birthplace of the Turks, the motherland from which they had migrated to Central Asia before their triumphant return to Anatolia centuries later. Antakya, the most important city of the contested territory, was renamed Hatay, along with the province around it, in a nod to the ancient Hittites who were claimed as the original inhabitants.

That Anatolian gaze has recently shifted westward, as the Turkish government rebrands Antakya again, this time embedding its history in the broader Mediterranean world. Today's Tourism Ministry lists dozens of sites in the province of Hatay, emphasizing the Hellenic, Seleucid, and Roman significance of each set of ruins. Antakya's two best-known establishments reflect her incorporation into the broader Mediterranean past: the Mosaic Museum houses a startling collection of nearly-intact Roman mosaics, and St. Peter's Church lays claim to being the first place of collective Christian worship. The government Tourism Ministry and the private tourism industry have both worked to emphasize the connection of Antakya to the myths and the faiths of the ancient Mediterranean.

This paper would explore the use of Mediterranean myths and histories in the rebranding of Antakya as Turkey embeds its history within a past that is more resonant with the western tourists the country seeks to encourage. This project results in part from the research for my upcoming book on the struggle for Antakya during the late 1930s, forthcoming with Oxford University Press.

William Shakespeare's *Othello* might serve as a metonymic example of the frequent English dramatic representations of Turks on the early modern English stage. While there is the possibility that Shakespeare's use of the term 'Ottomite' as a euphemism, there is no textual indication to support such conjecture. Yet, Shakespeare does deploy this unusual term which does not appear in other early modern English texts. Rather than Ottoman, the Venetians fear the *Ottomites*, an ambiguous Other whose fleet size and destination are mutable and uncertain. These Ottomites never appear on stage, as the attack on Cyprus is diverted by storm. Thus, the only Ottoman-like other we see is *Othello*, a man who has reinvented himself as a Venetian.

Shakespeare's disinterest in the realities of the Ottoman Empire is both striking and commonplace. As Nabil Mattar notes in the introduction to *Piracy, Slavery, and Redemption*, despite the numerous, firsthand accounts by Englishmen and women who had lived and traveled in the Ottoman Empire, not one English dramatist made any effort to deploy these sources to establish verisimilitude. At best, playwrights, including Thomas Dekker, Thomas Kydd, and John Marston as well as Shakespeare, borrowed representations of Ottomans second hand from Spanish, French, and Italian texts.

In this paper, I am going to explore the paradoxical idea of the Ottoman Empire and Ottomans themselves as they were portrayed in literature and drama of the long seventeenth century. I will address the need to create what Mattar labels as 'stage Turks', while contextualizing how Shakespeare uses this abstract Other to make a cogent statement about race, religion, and difference.

Tenth Anniversary celebrations, being the greatest public gathering of all times had a limitless creativity to invent, adapt, import, convert and nationalize any symbol. Therefore, it may be considered as one of the best case studies to understand how individual memory, national myth and official iconography work together in the making of the national memory.

In this study my aim is twofold. On the one hand, I will try to observe the process of creation of a national memory by the use of diverse symbols through the Tenth Anniversary celebrations, and on the other hand, I will try to observe the reception of these symbols by the children via observing a number of memories on these celebrations, narrated for an oral history project realized in 1998. Hence, this study aims to see the child's perception of the official state iconography of 1930s by observing a number of oral narratives on the notions of "Republic", "celebrations" and "the cult of personality". By reading the officially-produced history of the day from the newspapers, and the children's narratives on the very same event, the Tenth anniversary celebrations, in a comparative perspective, one can not only see children's perception of the nationalist iconography, but also the importance of children's agency for the history-writing.

Briefly, by observing the Tenth Anniversary celebrations per se and the children's narratives on the same event, I aim to see how the children perceive the nationalist iconography and how their agency reveals the disregarded facts of the history.

The Ottoman Empire entered a new phase by the French invasions of the Ionian islands (1797) and Egypt (1798). The long tranquility prevailing in the Adriatic came to an end by the demise of Venice by the Treaty of Campo Formio (1797). This turned the region into a frontier region. While the French activities in the region attempted at the entrenchment of the French presence in the region by creating a zone of influence through spreading revolutionary ideas, the Ottomans claimed political supremacy over the mountainous inhabitants of Dalmatia. This was a contest for the souls of the locals in the Adriatic. This presentation argues against the presumed Ottoman ignorance of contemporary European policies through illustrating the role of the Ottoman Empire in the concerted efforts of containing the revolution.

The Sublime Porte's relations to the local communities living in the Ionians as well as along the 'Venetian Dalmatia' (Parga, Prevesa, Butrinto, Vonitsa) will highlight the Ottoman reaction against the 'soft centers and shifting borders' that emerged after the French invasion of the region. The Ionians gained both the status of the subjects of the Sultan and the protected souls of the Tsar and benefitted from the new deal to a large extent while various 'troublesome' communities living on the margins of Dalmatia were the losers since Ali Paşa of Janina took the advantage of the chaos reigning in the Adriatic to uproot them with the approval of the Sublime Porte.

In spite of historical discourses like “the Mediterranean as Turkish lake”, the Mediterranean region has never been conceptualized as totality in Turkish history and even today by Turkish policy makers and scholars. The main aim of this paper is to try to analyze the Turkish perception of the Mediterranean by focusing on history which shapes the identity that heavily impacts on the process of Turkish foreign policy decision making.

In this paper, I offer an interactive model among these three concepts by using the social constructivist approach of International Relations while taking domestic and systemic (regional, global, international) factors into account. Even though there is a massive amount of research on Turkish foreign policy, only has a small portion of it dealt with the effects of this triangle on foreign policy in general. Only a few articles -not more than 5- discussed the place of the Mediterranean in Turkish foreign policy, however none of them took the issue from both the history and identity perspectives.

I will focus on the question of historical roots of Turkish foreign policy identity by concentrating on its understanding of the Mediterranean which covers all dimensions of Turkish identity, namely, Western/European, Eastern/Islamic-Middleeastern, Northern-Rich/developed-Capitalist-liberal democratic; Southern-poor/developing. Turkish foreign policy has historically been seen as Westernized which is not perceived or “accepted” as such by the European states. Despite the fact that the eastern (Islamic) and southern (poor and developing) dimensions of Turkish identity has always been in hiding while Turkish foreign policy makers have been mostly concentrating on the western and northern dimensions. The crises of Turkish identity (divided identity) could easily be seen in Turkish foreign policy toward the Mediterranean.

In this study, I am planning to use the “discourse analysis” methodology. Speeches and talks of “Turkish foreign policy decision makers, i.e., president, prime minister, minister of foreign affairs etc.,” on the Mediterranean region in specific will be examined. As well as Turkish foreign policy behaviour will be taken into consideration as well.

**CHALLENGING AUTHORITY, TRANSFORMING POLITICS:
A NEW PERSPECTIVE ON THE MUSLIM AND NON-MUSLIM EXPERIENCES
IN OTTOMAN CRETE, 1896-1897**

Long before the Venetian times, throughout the Ottoman rule and thereafter, being at the crossroads of the eastern Mediterranean and yet having the basic features of a well-formed and protected point of intersection of different civilizations, the island of Crete had created its own distinct way of life. The late nineteenth-century Ottoman Crete witnessed profound socio-economic and political transformations and changing practices. Within this context, negotiations and conflicts in Ottoman Crete is well worth considering, not only for understanding the dynamic relations between Muslim and Christian communities of Crete but for the larger themes of the Eastern Mediterranean region as a place where Christianity, Islam, ancien régimes and nation-states interacted and intersected throughout human history.

This paper seeks to provide a profile of the so-called “nationalist liberation struggle” of Cretan Christians in 1896 and 1897 and attempts to analyze how those people were politicized and nationalized, and why they were engaged in rebellious activities. The standard argument focused on the union of Crete with Greece (*enosis/ένωση*) and interpreted it as the absolute political and national aim of the Christian insurgents and *the* major reason for the Cretan revolts. Indeed, this paper argues that Cretan Christians aimed to change the political, economic and social structure of the Cretan society and to seize power by overthrowing the Ottoman administration and forcing the evacuation of the Ottoman troops from the island. The Cretan revolts of 1896 and 1897 not only threatened the survival of the Ottoman administration in Crete, but also the lives of the Cretans. Thousands of people were forced to leave their homes and inter-communal relations shifted. The present paper, based predominantly on archival sources, will offer a new look at the socio-political transformation of Ottoman Crete and provide a detailed picture and particularities of the Cretan experience within the broader context of the late nineteenth century Eastern Mediterranean “*chronotopos*”.

**THE CLASH OF “RUM” AND “FRENK”: THE INTERACTION OF THE
ORTHODOX AND THE CATHOLICS ON THE AEGEAN ISLANDS AND ITS
REFLECTION IN THE OTTOMAN CAPITAL (MID-17th - MID-18th CENTURIES)**

The Aegean islands were the scene of religious and social interaction between the Catholics and the indigenous Orthodox Greeks. The boundaries between the two religious groups were not clear cut; the Catholic priests were offering religious services in the Orthodox churches, and mixed-marriages were not infrequent on the islands.

In what forms did the encounter occur? What were the reflections of this contact in the Ottoman capital from the mid-17th to the mid-18th centuries? How far did the reaction of the Orthodox clergy to this interaction act as a factor in the making of Ottoman religious policies? Contemporary western travelers of the period provide us with a vivid picture of the daily and religious lives of the islands; not without a certain degree of bias naturally. On the other hand, the Ottoman archives provide us with the standpoint of the Orthodox high clergy. The relation of the Orthodox and Catholic peoples throughout the Empire was an issue to be considered in the Ottoman Porte.

In my paper, after a presentation of the forms and nature of the relationship between the Orthodox and Catholic Christians on the Aegean islands from the mid-17th and 18th centuries, I will try to analyze the extent of the impact of this encounter in the Ottoman Capital, especially as a factor in the making of Ottoman religious policies towards the Christians in the Empire.

My PhD thesis at the EUI, Florence, deals with the so-called foreign academies of Rome, with focus on the Swedish Institute in Rome (SIR). My main period of interest is 1938-1948; the topic is national prestige, individual interests and international collaboration. The main protagonist of my study is Erik Sjöqvist, classical archaeologist, director of the Swedish Institute in Rome (1940-1948), and member of the Swedish Cyprus Expedition (1927-1931). The proposed contribution to the conference deals with SIR director Erik Sjöqvist, the Swedish Cyprus Expedition in relation to the Swedish Institute in Rome and the establishment of the Swedish Institute in Athens (1947-1948). The paper would discuss the 'mare nostrum', pan-Mediterranean dimension of classical archaeology and classical tradition at the foreign academies of Rome (and Athens). My contribution would take a specific interest in changes (collaborative efforts) carried out after the Second World War in order to avoid change of scholarly paradigms and tradition. The topic thus relates to the two conference themes 'Memory and Dream: Writing, reading, imaging, tuning the Mediterranean Myth', and 'Italy and the Eastern Mediterranean'.

This paper aims to examine the explanations and motives underlying the conquest of Rhodes as provided by sixteenth-century observers. It is possible to view these motives in three loose categories, namely glory, religion, and security of the realm; keeping in mind that although voiced frequently by contemporary rulers and writers, such motives were not necessarily the actual or the only reasons of war in general.

Rhodes was a place of both strategic and symbolic significance. Modern scholarship has established the primacy of the conquest of Rhodes in terms of the strategic and mercantile issues involved in Ottoman control of the Mediterranean. Besides lying on the naval pilgrimage route to Mecca, corsair activity supported by Rhodes posed a threat to Ottoman commerce on the Mediterranean after the conquest of Syria and Egypt. Andrew Hess has pointed out the vulnerability to influence from Christian rulers that Arab provinces were exposed to after the Gazali incident as well as the threat posed by the Portuguese navy. So Süleyman's decision of Rhodes probably had to do with consolidation of his father's conquests. Furthermore, the revenue of Egypt, as well as the tribute of Cyprus, needed to be secured. Nicolas Vatin provides evidence of Rhodian involvement in the Gazali incident and communication with Shah Ismail for anti-Ottoman initiatives. Such actions, as Vatin sees them, were a way to produce confusion in the Ottoman realm. Even by the beginning of the sixteenth century, the strategic role of Rhodes was precarious. As Palmira Brummett has expressed, Rhodes was one of the "two easternmost bastions of Christian power in the Mediterranean" –the other being Cyprus– which served as centers of "intelligence gathering, transit ports and military bases." The issue of securing the Mediterranean is well explained in contemporary accounts as well; while talking about the Rhodes campaign in 1522, Ottoman chronicles emphasize protection of the sea routes for trade and pilgrimage as a duty, the conquest of Rhodes implies three main objectives: securing Mediterranean trade, consolidation of Syria and Egypt, and preparing conditions for safer expansion.

As much preoccupied by the strategic concerns revolving around the island, the Ottomans of the sixteenth century seem to have had other concerns in their agenda which appear as important, if not more. Being "the island which never gave in to a ruler before" Rhodes as a specific target in the beginning of Sultan Süleyman's reign demonstrates the dual nature of Süleyman's relationship with the dynasty. On one hand, it expresses an attempt to complete the unfinished business of his forefathers to glorify the dynasty. On the other hand, it implies the ambition to surpass his predecessors, especially Mehmed II. Securing the sea routes signified

Sultan Süleyman “protecting” his people and ensuring the “security” of his realm. As such, the Sultan emerges as a “perfect ruler” who takes genuine interest in the well being of the people entrusted to him. Another projected motive of the Rhodes campaign is the freeing of Muslim prisoners on the island, as liberating Muslims from oppression is another perceived (or projected) duty of a ruler.

Such motives may be discarded as rhetorical elements of a discourse aiming at the glorification of the Sultan. As contemporary chronicles often exaggerate these elements almost to the point of turning them into clichés, it becomes even easier to disregard them as mere flattery or convention. However the consistency of the concepts, derived from an established and shared vocabulary, employed in both the official and narrative projections of the campaign, along with repetitive usage, seem to have served a performative function. In other words, rather than merely reflecting an idealized prototype –or current “truth” for that matter– the consistent and recurrent messages functioned in two levels to lay out the expectations from a newly enthroned ruler and to enhance his authority and reputation as Sultan Süleyman. This paper aims to explore the dynamics of this process.

In Macedonia the living memories of an Ottoman Empire still can be found in architecture, language, culture, and the picture of Turkey in this country is present and alive. There is also almost a 4% Turkish minority, and an ethnic group Torbeshi, who are Muslims with mixed nationality, often claim to be Turks or to have Turkish roots.

My researches in Western Macedonia lasted almost three years and were mostly about gender issues: formal and alternative gender image and its representation. I have spent a few months among young Muslim men: Macedonians, Turks and Torbeshis, I have also continued my research in Skopje and on the Internet.

Looking for the strategies of masculinity representation among the young men I found out that it was a common practice for many of them to call themselves *Turks* in a context that was not connected with nationality presentation, and very often without actual origin. It was even possible to call themselves *Turk* without knowledge of Turkish, without ever being in Turkey, even if one's own brother claims that he is not Turk, but Macedonian. I found out also about some specific circumstances in which it is possible to *become Turk* or to *make someone Turkish*. I noticed that *Turkish* was a characteristic strongly connected with gender, especially with masculinity. Auto-presentation as a *Turk* was automatically an equivalent of a series of masculine characteristics, as strength, vitality and hyper-sexuality. It was so common that writing about the strategies of masculinity presentation I could even mark out one symbolic category which I called *Turk*.

In this paper I concentrate on gender context of the word *Turk* and its hidden meanings. I point out the situations when the word *Turk* appeared as non-nationality term, mark out its contexts and show its accompanied intentions. I also reflect on orientalism, its dimension on the Balkans, and position of a researcher when doing fieldwork on gender theme.

Located astride the shipping routes linking the southern Asia Minor with the coasts of Syria and Palestine and Egypt, the island of Cyprus has always been regarded as a stepping stone of the cultural and economic communications inter-connecting different areas of the eastern half of the Mediterranean. Politically this role has been first enhanced during the Hellenistic, Roman and then in the early medieval period when in the seventh century Cyprus acquired an important role as military Byzantine stronghold.

Economically, the significance of Cyprus in the passage from the late antiquity to the early middle ages (i.e. between 500 to 800 A.D.) benefitted from its essential role as a hub along the eastern tax-spine through which Egypt fed Constantinople (until mid-seventh century) and along the long-distance trade-routes based upon the sea-movement of luxury goods.

This multifunctional role of Cyprus as a bridge between different regions of the eastern Mediterranean can be further assessed through the analysis of the numismatic (and partially sigillographic) material. Here, indeed, the study of the coins and coinage yielded by the archaeological excavations in urban centres like Salamis-Constantia, Paphos-Saranda Kolones, and Kourion should be paired with both the reassessment of the publication of the old Cypriot hoards and stray finds and the recent studies on the so-called Arab-Byzantine coinage (late seventh-beginning of the eighth century) found both in Cyprus and in the closer Syria-Palestine region. The examination of this material allows to develop a different interpretative scheme than the one traditionally adopted to interpret the fate of Cyprus after the Muslim raids and the occupation of Syria and Palestine. Cyprus and its cities were still frequented in the passage from late antiquity to the early middle ages, preserving a variable but still traceable degree of monetary economy including Byzantine emissions (dated to late seventh-beginning of the eighth century) and Arab specimens, inferring the maintenance of political, commercial and cultural (as pointed out by the complex issues of imagery and prototypes of all these coins) relations between the Byzantine Empire and the Umayyad Caliphate.

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