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Nota di contenuto	Preliminary Material -- 1 Far's usrev u rn from the year 1367: A Turkish mesnev from the Emirate period -- 2 Turkish Manuscripts in the Staatsbibliothek -- 3 erf, Sultan avr and the "Persians" -- 4 Some Remarks on Turkish Prose before the Tanmt Period -- 5 A azel by asan olï (Unknown Poems in the Dvn of Sultan avr) -- 6 The Pre-Wahhb Fitna in Ottoman Cairo: 1711 -- 7 From the Evening Talks of Sultan avr -- 8 let Efendi's Second Audience with Napoleon -- 9 Literary Activities in Mamluk Halls and Barracks -- 10 Languages of Turkish Poets -- 11 Karl Süsseim 1877-1947: On his Hundredth Birthday, June 21st 1878/1978 -- 12 Three Turkish Chroniclers in Ottoman Cairo -- 13 Literature in the Days of the Alphabet Change -- 14 The Cmi ül-meknnt: A Source of I from the Time of Sultan Süleymn -- 15 Two Turkish Bible Manuscripts in Leiden as Middle-Ottoman Linguistic Monuments -- 16 Romantic Emigrants in the Empire of Abdülhamid -- 17 ib-qrn and Mahd: Turkish Expectations of the End of Time in the First Decade of the Rule of Süleymn -- 18 Political Genealogies in the Sixteenth Century -- 19 A Sixteenth-Century Turkish Apology for Islam: The Gurbetname-i Sultan Cem -- 20 Glimpses of Turkish Saints: Another Look at Lamii and Ottoman Biogra-phers -- 21 Public Opinion under Sultan Süleymân -- 22 Notes on Aru in Turkish collections -- 23 The Sultan's Prayer before Battle -- 24 Re-reading the Story of the Religious "Fitna" of

1711 -- 25 The Poem in the Chronicle: The Use of Poetry in Early Ottoman Historiography -- 26 paazde's View of Women -- 27 Female Participation in Earlier Islamic Mysticism (9th to 16th Century) -- 28 Goethe and Diez in the year 1790 -- 29 On the Çrçp: Yesterday and Today -- Publications -- Index.

Sommario/riassunto

In Essays on Turkish Literature and History Barbara Flemming makes available essays partly previously published in German. They offer insights gained through decades of scholarship. Although the Ottoman period is central, a wide range is covered, including an early Turkish principality, Mamluk and Ottoman Egypt, and contemporary southeastern Turkey. The essays look into historical and political factors involved in the preoccupation with the world's ending, into Muslim-Christian dialogue, the sultan's prayer before battle, and the bilingualism of poets. Of particular interest are the sections on female participation in mysticism, on an anti-Sufi movement in Cairo, on the Ottoman capital's appeal to collectors and emigrants (Diez, Süssheim, Böhlau), and on the far-reaching effects of alphabet change.
