

Savaşı'ndan sonra yüksek öğretimde üst düzey teknolojik eğitimin, üniversitelerin pozisyonlarının korunmasında önemli olduğunun altını çizerken, diğer yandan Avrupa üniversitelerinin ticaret karşısı kültürü benimsemesinden dolayı, Avrupa üniversitelerinin teknoloji alanında yavaşlamasına sebep olduğunu belirtir.

Sonsözde Andris Barblan, “Avrupa’da Üniversite Tarihi” adlı projenin nasıl ortaya çıktığı ile ilgili süreci tarihsel bakış açısıyla yansıtırken, Bologna deklarasyonunun Avrupa yüksek öğrenim alanını nasıl genişlettiğini, özellikle de Erasmus-Mundus programlarını da devreye sokmasıyla beraber Avrupa yüksek öğretiminin kalitesini yükseltme çabalarının nasıl gerçekleştiğinin irdelendiği dizeleri içerir.

Sonuç olarak, “*Avrupa’da Üniversite Tarihi*” üniversiteye karakterini veren konulara vurgu yapan makalelerin yer aldığı, 1945 yılından beri üniversitelerin üstlendiği öncü rolü yansıtan bu kitap, her bölümde Avrupa yükseköğretimine ilişkin tematik ardıl yaklaşımı benimsemesiyle ve olguları tarihsel akış içinde incelemesiyle dikkate değerdir. Özellikle de Avrupa yükseköğretiminin tarihini araştırmak isteyenler için önemli bir eser olduğunu söylemeliyiz. Kitap, Avrupa üniversite tarihinin inşasında farklı coğrafyalardan ve kültürlerden yazarların yorumlarını dikkate alması bakımından da önemli bir eser niteliği taşıyan bu çalışmanın, küresel dünyada üniversitenin amaç ve görevinin daha iyi kavranmasına katkıda bulunacaktır.

Gülşah Taşçı Kaya

Eve M. Troutt Powell,

Tell This in My Memory -Stories of Enslavement From Egypt, Sudan and The Ottoman Empire-

Stanford University Press, Stanford, California, 2012, 264 pp., ISBN: 0804782334

Reading the book “*Tell This in My Memory*” by *Eve M. Troutt* may make one to think the meaning of the “holding memories” once more. The writer, Eve Powell, in her prologue narrates the current situation of the Sudanese Refugees in 2005’s Cairo with the emphasis that how the memories of the people follow them in a social context even for generations. A group of Sudanese refugees stays in some camps at the middle class Cairo neighborhood in 2005. Most of them

run away from the long civil war in the south of Sudan or the Darfur, had lived for months or even years in Cairo. They were helped by neighborhood in the charity of mosques. The United Nations also offered the refugees better apartments to live in. But surprisingly for many, they definitely insisted to be given the necessary documentations to leave Egypt. Some deadly unfortunate events took place in Cairo because they want to go somewhere else. The reason was not understood at the beginning. But later investigations explained the reason behind their desires of leaving Egypt. It was not about their bad economic or legal situation in Cairo but it was about the discrimination they faced in their daily lives. Especially southern Sudanese faced racial discrimination with an epithet so called *'abid*, the Arabic word for *slave*, a word used for darker-skinned people of African descent. It is known that many Sudanese were bought and sold as slaves in the Egyptian lands. Although it does not exist in 2005's Cairo, those refugees were exhausted to carry this painful memory with them and felt terribly bad to walk in the same streets of Cairo in which thousands of Sudanese slaves passed hundreds of years before. Those Sudanese refugees look like people who once owned as slaves in the eyes of the Cairo people. That was the memory of refugees bothered them in Cairo.

Powell, in the following chapters in her book attempts to follow the same kind of tough memories to understand the world through the eyes of slaves. She tries to explore the way slaves think about moving from one place to another with a changing names all the time. She focuses on imagining the feeling of "belonging somewhere" by the slaves according to their own records. Those slaves studied in this book were mostly from the south of Sudan. They were sold to Egypt, to Ottoman cities in Anatolia and in Istanbul and to Europe. Following the pathways of slaves, she aims to draw a map of relations having by slaves. She looks at not only the lives of slaves but also the lives of others whom were influenced by slaves. Halide Edip Adivar and her contemporary Egyptian lady, Huda Sha'rawi can be given as example of slave's relationship with the household in which they live. Approaching the "Slaves" not only as a subject of history but also as the historical actors in their own time/beyond time makes Powell's work as a valuable contribution in World History Writing. Moreover the extensive diversity of the sources used in her work, such as the diaries, the interviews, the archive materials as well as the second hand sources become very helpful to put the "slavery" concept in a more complicated network of relations.

Her book consists of six chapters. Each chapter is devoted to give the certain aspect of slavery from different personal histories and narratives. First chapter

mainly focuses on the topographical history of the late 19th century Cairo through the work of 'Ali Mubarak's famous book *Al-Khitat al-Tawfiqiya al-Jadidah* (*Tawfiq's New Plan.*) The book itself- referring To Egypt's ruler Muhammad Tewfik Pasha at that time- provides a very detailed account of street by street descriptions of Egypt. In his book, 'Ali Mubarak describes the slaves as one of the important actors of the Egyptian history. It is possible to see some elite, military slaves who established, build and shape the city of Cairo under the Fatimid history. He gives places to slaves as building armies, palaces and infrastructures for the Mamluk Empire that ruled in Egypt until the Ottoman conquest in 1517. Reading 'Ali Mubarak's book, Powell tries to understand the racial and ethnic diversity of the enslavement in Egypt and how 'Ali Mubarak reconstructs this historical phenomenon to the readers of his age and today. By reading 'Ali Mubarak, Powell hopes to get an idea about the race politics and the social understanding of race in the 19th century Egypt.

In the second chapter, she analyses the narrative of Babikr Bedri (*The Memoirs of Babikr Bedri*, by Asad Talal), who was fighting in Mahdi army in Sudan. He was also trader and well known educator who founded a school for girls in northern Sudan. The reason why Powell puts his story in her book is that Babikr Bedri gives a quite big amount of place to the slaves in his writings. He was himself a longtime slave owner. In his memoirs which covered the Sudan's most significant political eras- The Mahdiyya, the defeat of Mahdiyya after eighteen years and the Anglo- Egyptian Rule.- he has mentioned slaves in his life in a very detailed manner. Powell aims to examine the way he talks about the slaves and slavery as an ordinary and usual custom in the society in which Babikr Bedri lived. By reading his memoirs, she sees that Babikr Bedri as a very devoted Muslim, mentions about slaves as a part of the social life such as working on their family farms and nursing him when he gets ill. Powell by giving many detailed examples from the slaves in Babikr Bedri's life, she questions what could slaves think about as being slave in their household?

In the third chapter, she examines the memoirs of Salim C. Wilson, a Dinka man enslaved in the south of Sudan and left Sudan for England under the sponsorship of British Protestant missionaries. Salim was contemporary with Babikr Bedri and he wrote his memoirs about the time he lived but entirely in a different perspective. Salim wrote his narratives "*Jehova-Nissi: The Life Story Hatashil-mashakatish, of Dinka Tribe of the Sudan*" in 1881, under the name his parents had given to him. Because Salim was the name that his first Arabic owner

gave to him, and Charles Wilson was the name of missionary who gave him in England. He learned Arabic when he was a slave and then English after he became free. Then he lectured in England and tell his story. Powell tries to find out how he constructs his life as being slave and after being free.

In the fourth chapter, Powell tries to look at the close relationship between family life and enslavements as in the described in the memoirs of two leading figures of their own societies. Huda Sha'rawi and Halide Edip Adıvar were the founders of the nationalist pioneers in their society who grew up in households in which there were many Sudanese, Ethiopians and Circassian slaves as the result of the larger network of slave trade. She reads their memoirs and tries to understand how slavery was reflected in their memories and how they were effected/ influenced by their home slaves in their maturity and their being leading role in the their societies.

In the fifth chapter, she mentions about former slaves as African mothers and fathers who were educated very well by Italian missionaries after they were freed. It is interesting to note that Italian missionaries had been in difficulties because of the African climate and environment. Most of them were dying because of illnesses. That is why the committed missionaries decided to train the Sudanese people to be missionaries themselves. They established Catholic schools in Khartoum in 1842. In early 1850's they progressed in their plans and started to redeem the Sudanese slaves. After they had examined very carefully, brightest ones sent to Italy or Egypt. Among those former slaves, Zenab was very well known. After a good education, she became a highly skilled missionary. She was very fluent in Arabic and Italian languages. Her name changed into Caterina Zenab. Bakhita Kwashi, Mary Josephine Zeinab and Daniel Sorur Pharim Deng were among the most important African missionaries in Italy. Those former slaves were very good at learning languages and having effective communication skills. In this chapter Powell tries to follow their life stories in European land as being Afro-Europeans. She likes to see what kind of challenges they faced in Europe and how they wrestled with the European racism.

In the final chapter, she mentions about a former slave Saint Josephine Bakhita, the Sudanese born former slave turned into a saint by the Roman Catholic Church. She is like a symbolic power of the world most famous former slaves. Through her writings, Powell aims to see how she became a model to the refugees and accepted by heart by many. She underlines that some scholars accepted her biography writings as an important historical source for the slavery historiography.

By reading all these biographies, and trying to understand what “world and home” meant for all those people, Powell underlines the fact most of the former slaves could never return to their places of origin. They become having new identities in diasporas. The way they expressed themselves in their narratives shows their passion for rooting themselves in their homelands. On the other hand their painful memories had passed into later generations as a heavy burden on their future identities. By taking into consideration of all these accounts, it seems Powell has examined the “slavery” issue not only as a historical fact but also as a living memory of the later generations of people whom owned slaves or were owned as slaves.

Hatice Uęur

Christopher I. Beckwith,

Warriors of the Cloisters: The Central Asian Origins of Science in the Medieval World.

Oxfordshire: Princeton University Press, 2012, 211 s., ISBN: 978-0-691-15531-9

Batı’da bilhassa 20. yūzyılın ikinci yarısından sonra gelişmeye başlayan Bilim Tarihi çalışmaları Annales Okulu’nun metodik yenilikleriyle belki de hızlanmış oldu. Böylece bilimin kökenlerine ya da gelişmesine dair yapılan tartışmalar yoğunlaştıkça yeni değerlendirme ve yorumlarla da karşılaşılmaya başlandı. Bu yüzden, bilim ve uygarlık tarihine ilişkin XIX. yūzyılın hengamesi içerisinde belki tasarlanmış belki de kendiliğinden bir ön kabul haline dönüşmüş pek çok önemli teori bugünkü bulguların ışığında yeniden irdelenmeye girişildi. Christopher I. Beckwith de, *Warriors of the Cloisters* adlı incelemesiyle bilimin kökenleri hakkında yeni bir öneri ile okuyucusunun karşısına çıkıyor.

Doktorasını Indiana Üniversitesi’nde Orta Asya tarihi ve dilleri üzerinde hazırlayan Beckwith halen Indiana Üniversitesi, Bloomington’da Orta Asya tarihi ve dilleri üzerine dersler vermeye devam etmektedir. Görece velut bir yazar olarak nitelenebilecek Beckwith’in ilgi alanına dair pek çok eseri, meraklısı tarafından oldukça dikkat çekici bulunur. Türk tarihi ile de ilişkilendirilebilecek olan ilgili iki eseri özellikle burada anılmaya değerdir. Bunlar, 1993 tarihli *The Tibetan Empire*