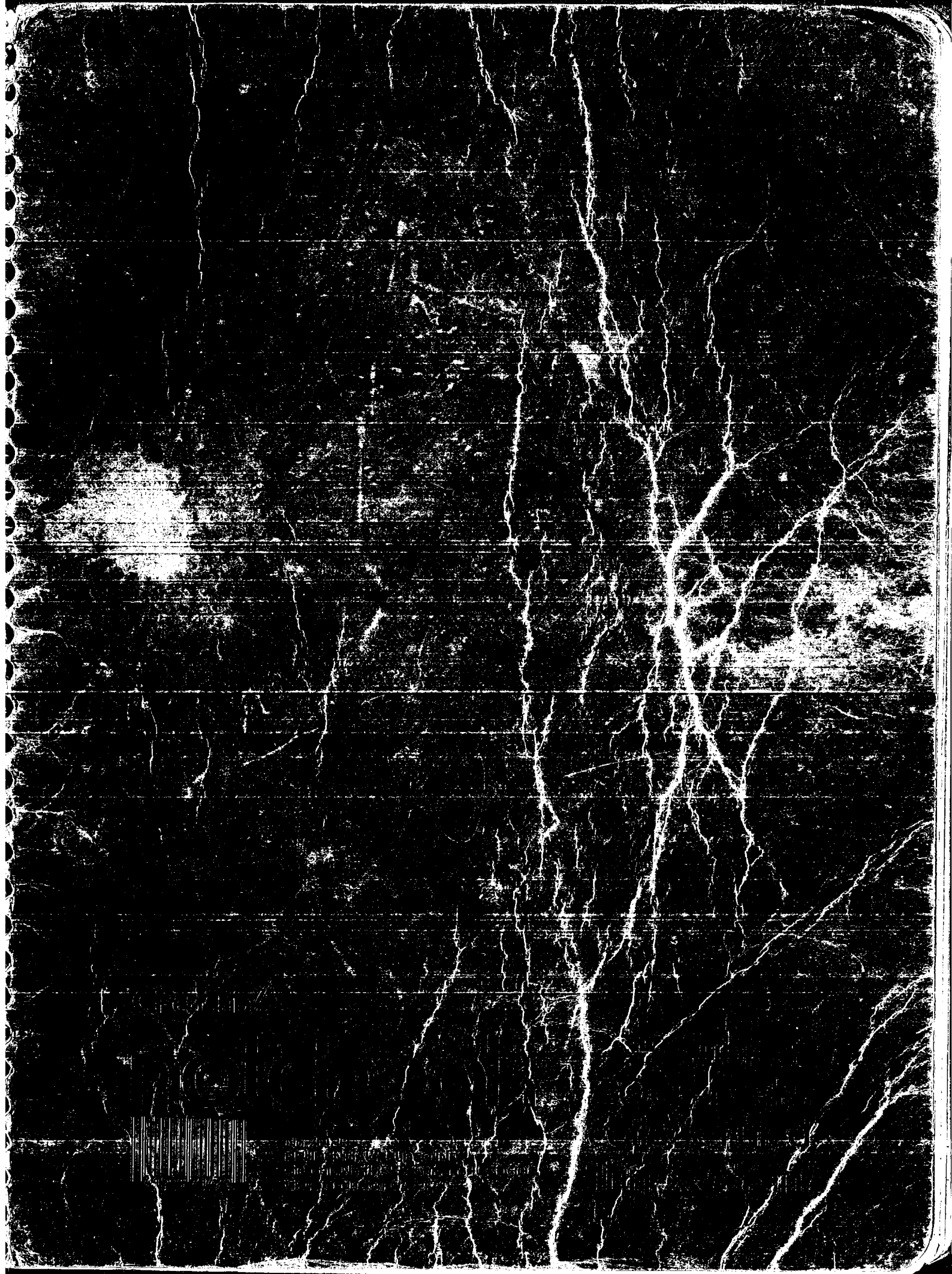




Getting along (relationships)

festivals (Ramadan) (Carnival)

Magic

Morals: ✓ "a real man / eye for an eye"
(a woman in public with a male friend)
✓ "Studying" (magic spells)

"High class" language & literature

~~The champion~~ This seems what to write -

Journaling

in

Non-construction
structuralism / re construction
de construction

to insist that our theoretical speculations ^{formulations} take into ^{the into} account the experiences of non-western cultures.

orig form and form below
In this regard, we might consider the case of the major poetic genre of ^{Traditional} Turkish, Persian and Urdu cultures, the short lyric poem called the gazel. ^{from a global} From a ~~non-western~~ perspective it is difficult to see the gazel tradition as marginal in any usual sense of the term. ^{It is} The most widely employed poetic genre ^{geographical} for ¹³ ~~1000~~ years from the 11th to the 20th centuries in an area that ~~included~~ or ^{included} the Indian sub-continent, Afghanistan, Iran, Iraq, ^{large parts} ~~including~~ present-day ^{northern} ~~central~~ Central Asia, and the former Ottoman Turkish lands and dependencies from the Balkans and Greece through the Arabic speaking lands of the Middle East and North Africa. What makes the gazel problematical ^{in a sense} as ^{even} marginal is not its duration, its breadth of impact, nor its centrality to ^{several} ~~a~~ major cultural traditions. What makes it marginal is its relation to ^(our) assumptions about what is normative for literary art.

Simply put, the ^{historical development} gazel tradition appears to represent an opting for discontinuity and fragmentariness over order and unity. ~~The~~ ~~idea of option or choice is an important issue~~ have the idea of option or choice is important here; gazel poets could and did write poems that correspond to our idea of ordered and unified compositions. The following translation -- ~~more faithful~~ ^{more faithful} to the sense of the poem than to its ^{poetic} qualities -- is ^{one of} the gazels of the 16th century Ottoman poet Haki.

I saw an unbelievers child with youthful
charms ^{people to} complete -
etc.

Clearly it would take no special expertise or
explanation to see ~~the~~ narrative ^{presented} ~~mentality~~
on the ~~thematic~~ surface of the above poem.
Naturally there is much more to the poem -
than meets the eye, especially in translation,
but its status as an ~~integrated~~ integrated
whole in our "post-aristotelian" ~~era~~ ^{era} is
indubitable. In contrast, consider another
poem by the same poet.

What rim beauty given by God as a boon to you
If human's son should burn more ardently allusion for you

In this case, the reader/hearer will search
in vain for ^{a dramatic} order. The poem jumps from
a principal ^{unexplained} ~~heavily~~ ~~unexplained~~ ~~to~~ ~~the~~ (the
1st party, ~~that~~ is the subject of the first quatrain) - a
party reduced to a text on which the surrounding
lover awaits an erudite commentary. Thence
we move to a scene from one of the traditional
romantic narrative poems and in the fourth couplet
compare the ~~poet's~~ ^{poet's} love-wounds to symbols of
Ottoman military/administrative rank, at which point
the repeated for/against even changes reflexive
for a line. The poem ends with a threshing-
floor metaphor that has no precedent in
or noticeable relation to any of the foregoing
lines. The only unifying ~~features~~ features of
this poem are purely formal: The rhyming couplet
at the beginning, the monorhyme throughout, the inclusion
of the ^{the first line/meter}

comp. as model

Fragmentariness of the Fragmented is the problem

of the poets' pen-name in the last line.
What order ~~there~~ ^{is} in such poems is kaleidoscopic,
an illusion produced by mirrors of form, an
order that ~~would~~ ^{remains static} ~~remain~~ ^{what the content or} no matter how
the thematic pieces were shaken.

The ~~characteristic~~ ^{fragmented} of the ~~gazel~~ has
been the subject of considerable comment and
concern by ~~western~~ ^{modern} scholars specializing in
the Islamic literatures. This is not surprising
if one asks: ~~how~~, given the assumptions
that order and unity are fundamental principles
of art, how can one approach a major
literary tradition in which ~~the~~ fragmentation
and discontinuity are the common, central features
and unified, orderly compositions are marginal,
even trivial, oddities? ~~It is not~~ It is not
that we are unfamiliar with the fragmented.
Montaigne, for example, describes his Essays as
"fagotage de tant diverses pieces..." [a bundle
of so many disparate pieces...] -- a description
that closely parallels ~~the~~ ^{Montaigne's} ~~fragmentation~~
Century Turkish intellectual, Namik Kemal's
contemptuous dismissal of the ~~gazel~~ as
a "parcel of pieces" [Parsa bahçesi]. What
we are used to, however, is fragmentariness that
defines itself and acquires meaning by virtue of
its marginality to or ~~displacement~~ ^{distance} from a center
that is not fragmented. ^{in contrast to the traditions of 19th c. modern philosophy}
A composition that
~~affronts~~ ^{challenges} our sense of order and purposefulness
may seem ~~want~~ ^{challenge} ~~quarrel~~ ^{of "orderliness"} ~~or~~ ^{decades}
against the background of an assumed order.
This indeed was the case with ~~gazel~~ poetry

from to
seem to
order

is cause as
fragmentation
structures of
fragmentation

The Reconstructive strategy with regard to
the Gospel has its most developed manifestation
in the scholarly interchange surrounding the question
of unity or lack of unity in the Gospel of
the Evangelist Mark. The
establishment of a critical principle based on
the Gospel of Mark is crucial. Mark represents
the seminal or watershed figure in the
history of the Gospel ~~and~~ and the Gospel
represents that Perseus-Verco-Verco literary genre
most vulnerable to being perceived as fragmented.

In Foucault's sense ~~the~~ ^{the} ~~say~~ party
is ~~now~~ ^{relegated} to a mere ~~entire~~
the confines or circumference of
unstable ~~rather~~ ^{rather} ~~expressions~~ ^{expressions} ~~to~~
some form of ~~expression~~ ^{expression} ~~be~~
allowed in ~~the~~ ^{under} the ~~expression~~
proves that the ~~primarily~~ ^{mean} the
~~the~~ ~~stagnate~~ of ~~their~~ ~~document~~ --
marginality, rarity, ... The ~~word~~
could only ~~alter~~ ^{be} re-defining ~~itself~~
in terms of the dominant ~~discourse~~ ^{discourse}
by accepting a special sort of
marginality, ~~an~~ ^{any} ~~way~~ ^{way} for that's
designated as "exotic!"

Len
201 ? Is "continuous history" an answer
to "unified history?"

[... Miller's declaration that the concept
of a literary period is better
served by notions of heterogeneity
than by those various ontological
notions of, subtitled only, which
underwrite the history of ideas
in the mode of ~~Cooper~~ and all
other efforts at "continuous history"]

cf. 203 N 119

203; [Humanity ... proceeds from domination
to communion.]

204 N128 Rules are saying in themselves.

Negatives: In force of repetition
on the repeat -

205 N126 - The whole amount of 700000.

205 [Duffy shows that Paul's expression
is conditioned, as a repetition of
whereas, by the way rules of
whereas.]

[Returning (Transition)]

- Blatant, aggressive Otherness -
- Fund. post-structural positions -
- The later post-structural Gayle is antagonistic to new critical (and structuralist) approaches
- No "poem in itself"
- focus on ways of theorizing our theory: exclusivity

(1) Inter-textuality

a. Other poem of H. / McCarty's poem / Major / talms etc.

b. Impossibility of deriving meaning w/o reference

c. the world of poetry / no material connections

(2) (Self-reference)^{poetic}

a. focus on technique / on writing

b. reference to writing

3. Fragmentariness

a. not unfinished but a function of the finality of each poem - the completeness of the Book

b. Grammatical completeness

c. Rhetorical completeness

d. Thematic completeness

Integrating the Other means the creation
of inferior copies of ourselves.

The job is to allow the other
stand in ~~its~~ ^{his/her} own difference and
realize ~~that~~ our mutual roles in
creating ~~the~~ meaningful self images.
Here the value can be equal instead
regarding that ~~the~~ then be our model.

—Sark to self-reference—

C.S.
422 Toronto Ave
Bismark ND.
58501

The first ~~two~~ half-line, "bu gūzollā ki
cata eglemiz Allāh sana" is a ~~short~~ repetition
of the opening half-line of another of Hayati's
gazels "Da letufet ki cata eglemiz Allāh sana."
~~However~~ Both have the same rhyme words
with one exception and the same meter.
Moreover, both are related by rhyme words,
~~and~~ rhythm and aspects of theme to a
gazel by a famous predecessor, the poet
Necati, which begins

The "bu letufet ki" gazel ^{exactly} ~~repeats~~
~~one~~ ^{one} line of Necati.

This is not ^{an} unusual practice, in fact it is
~~the~~ a norm formally enshrined in the
notion of nazire (or parallels). ^{and the expansion of} Nazires are
poems deliberately modeled on the poems
of other poets. ^{the expansion genres} ~~essentially~~
creates stanzas of four or five or more lines
by adding to the couplets of another poet. (~~the~~
~~these ways~~ ~~the~~ ~~obvious~~ ~~is~~ ~~carried~~
~~far beyond any trace of the form~~
~~and meter~~)

In addition to these formalized references
to other ~~texts~~ gazels there are ~~the~~ ^{other} obvious
allusions to the themes, characters of the
traditional narrative poems as in the
third line of ~~our~~ our gazel.

(Tahsin Türel's)

The happy gaze already represents a model
of "otherness" which about which follows it
- But gaze and mirror - no proof no need

S. 186 for Foucault individual statements
are impossible -- granted that there exists
a rule enforcing collectivity, a discourse
in his terms, that power can be said.

184 ~~text~~ This regularizing force is hidden
by the text, in fact this is the role of
the text: to conceal the fact of power
in textuality and knowledge

There is an interesting parallel between
our general and seemingly "instinctive" ^{what we little} ^{constant} reaction to poetry of this type and Foucault's
prediction about the character of texts. After
pointing out how a text (in this case, always)
is engaged or enmeshed in a network
of reference to a range of other texts, he
goes on to say:

M. Foucault *The Archaeology of Knowledge* Trans. A.M.
Shuttleworth (NY Pantheon 1972 23-24)

WTC
(S. 180) The book is not simply the object.

According to Foucault,
when the presumed unity of the text begins
to crumble under scrutiny it ^{rather} begins to
reveal the power, the collective, coercive
force that it is, constructed to conceal.
What, of course, is assumed here is a text
which does conceal ^{power} behind a pretense of independence
of unity. If we consider ^{in fact's terms} the text which,
like the gaze, makes little or no pretense
of independence or of unity or of

9 The other no requiring investigation?

From a nation perspective, there
sympathetic ~~viewers~~ ^{persons} especially sympathetic persons
such as Edward Said, ~~the~~ ^{and} miss ~~the~~
important and painful disease the "Others"
(of the Islamic East). The first concerns the
centrality of the others of the Western
Empire. When talking about American
exile in Ist. E.S. ~~the situation~~
~~in the situation~~ ^{the situation} from
a (nation persp.)

For 5. The power of hegemony.
The (East) (Islamic East) in other words
fascists' position in Western and
Civ. what is missed is the East's
complicity in this.

The power of hegemony is Exclusionary
com. ~~person~~ ^{person} ~~group~~ ^{group} ~~in order to~~ ^{in order to}
join the group in order to ~~to~~
participate. It opposes working
out - as contrast to nation politics
that tend to conceal or represent ~~the~~
this exclusionary tendencies.

Whenever the East reaches out (and
this is the contact with the west) it
must reject this power center.

Exclusionary

(National Identity
vs.
Polygamy identity)

~~But not among the Turks in their midst~~

~~From~~ From the 14th century on,
The Ottoman Empire grew as its armies
spread Ottoman power ~~to~~ from Eastern
Europe through the middle East to
Egypt and North Africa. With the
conquest of Egypt, ~~only in the 16th century~~ puppet theater
was brought from Cairo to Istanbul, the
New Ottoman Capital.

At its height in the 16th century
the Ottoman Empire controlled territories
that had been the homes of ~~many~~ ^{several} ~~ancient~~ ^{ancient} civilizations.
~~peoples and many~~ It ruled over people from many different
ethnic groups who spoke many different
languages.

Many of the characteristics . . .

The poetry will not allow one "out."
It will not permit an appeal to contextless
"human", or "universal", principles or ideals
at any rational level. Only on the
level of madness / mystical idealism is there
any escape -- and this defies all
"modern" sensibility (even the modern
"mystics" most likely)

Individed - can be seen as reaching out
toward a connection communicator with the
group -

non-indiv. rehearsing group power

Refugn.

P.S. Thematic

four: power
power excl.

excl. excl. society

Used to reflect - to open up
(? the imperialism of criticism and
its origins)

~~But~~ Engel party and its broader
context are exclusionary in (many
of) the same thematic and formal ways.
- They create bastions confining the true/
meaningful discourse ^{away} from the other (the
global, the state).

?? promote by exclusion - benefits only
accrue to the "in-group": other groups
are allowed their own exclusion (~~not~~
(Kumar attempts at possible inclusion) (Yamun/rahok)
- no reaching out (translation, missions (official),
foreign education) - no interest in other culture,
literature / Sets itself up as the other...

Effects:

When reaching out is required it demands
rejection of the ruling field of d. - repugnance,
embarrassment, — rejection of ventures
of culture. Initial rejection is an Eastern one/
rejection of the OE from within

H. Oh! Karagöz! Karagöz! Karagöz!

K. Oh Hadjivat! Hadjivat! Hadjivat!

H. How are you, my dear Karagöz

K. Fine & dandy, my dear Hadjivat

H. I haven't seen you for an age!

K. Even though we haven't seen each other for an age, we did ~~punch~~ each other out just this evening.

H. Somebody inquired about you in the bar last night

K. So someone acquired a brown shoe in the bar last night. Was it my shoe?

H. NO, my dear, they asked about you.

K. How so Hadjivat?

H. How do you suppose. What kind of a guy is Karagöz? What does he do? Does he have a job or does he spend his time in idleness.

K. If I had a decent job, I wouldn't spend my time in this mill meat.

H. So ~~many~~ ^{longed for} I have ~~missed~~ ^{longed for} your presence Karagöz.

K. I don't have a dime, and if I had I wouldn't get you any.

H. any what, my dear?

K. presents! ~~but~~ ^{no} presents for you, you greedy hound!

1. Fragmentary (Book)
2. Fish, Stan (interp. - comms.)
3. Hagali (I saw 388/90)
4. " (Oh This...)
5. Andrews Intro.
6. Fragmentary articles Hag/?
7. Anbeary BSOTAS
8. Wickens/Bogge
9. Editions:
10. Windfuhr
11. Rehder (article), Hillmann (Unity)
12. Rehder (quote)
13. " (quote) euphoric.
14. " (quote) not mine
15. " (E 116)
16. Hillmann Unity
17. Hillmann PP XX and XX and XXX XXX
18. Rehder Reviews, Hillmann Response
Hillmann Reviews of Clinton
19. Andrews 1972
20. Barthes 5/2
21. Derrida
22. Levi-Strauss
23. Kristeva
24. Third world literature
25. Hagali (poem)
26. Uccati (poem)
27. Andrews Intro
28. Andrews PVSS
29. Sanhi Mutua
30. Andrews Intro
31. Uwastuwagiz / Sam. q. b.
32. Azik / Latifi

- 33. Tzhoras (SR)
- 34. Yahya Gaba u Geden
- 35. Intertit (Rifalman)
- 36. (Andrews PUSS / Article)
- 37. Account
- 38. (PUSS)
- 39. Said
- 40. Piece

Orhan Ural, Cumhuriyet Dönemi Türk Şiiri
(1923-1983), ^{Türkiye İş Bankası Kültür Yayınları} N. Ankara: Dergisi, 1984.

Orhan Vokal's anthology of Turkish poetry during the Republican Period contains a broad selection of poetry in the form of ~~a few~~ (3-8) ~~poems from the hands of~~ 39 ~~poets~~ poets. There is a brief general introduction and ~~short~~ introductions to each of the poets, who are presented in ~~a~~ chronological order ^(by date of birth) from Yakup Kadri Karaosmanoğlu to (Atatürk) Behram Ögür. This anthology will undoubtedly be useful to those looking for a brief ~~map~~ overview of some recent Turkish poetry.

[illegible]

might have been the best. He says that he read "close to two hundred books and more than two thousand papers" from which took he ~~apparently~~ apparently emerged with no sense of ~~a~~ patterns of theme or development or genre or anything translatable into a meaningful organization. This kind of thing simply does not represent adequate scholarship; it gives the impression that Turkish literature is of little or no value, and that Turkish scholars are entirely isolated from the rest of the world.

In truth, ^{modern} Turkish poetry is probably at least as interesting as the ~~old~~ poetry published in the U.S. during the same period. Likewise, Turkish scholars are doing and have done some excellent work. However, before complaining that Turkish, Turkish literature, and Turkish scholarship do not get the international recognition they deserve, the ^{general} standards of Turkish scholarships must be raised to a world-wide level.

Reception:

(82) "To locate the power of art primarily in the negative -- in the transgressing and defamiliarizing -- is with both Iser and the formalists to imply a definite attitude to the social and cultural systems of one's epoch."

"Would Iser's opinion that the most valid literature disturbs and transgresses received codes do for the contemporary readers of Homer, Dante or Spenser?"

84 [The act of writing implies a certain kind of reader]

85 In Fish: "The true writer is the reader..."
-86 "Interpretive strategies" that readers have in common. (anti-anarchy)

87 Language as social convention

(94) Structuralism: "The belief that the individual units of any system have meaning only by virtue of their relations to one another."

96 "It refuses the 'obvious' meaning of the story and seeks instead to isolate certain 'deep' structures within it."
[Self reflectiveness]

101 Yung Lo t man "Information is beauty"

Situation & Affiliation — writing w/o presence and voice

(Said) (WGA) There is a difference between a fragmented work in a tradition of unity or at a puncture along, in a tradition of unity and the same kind of work is a fragmented trad.

Said (205-6) "words that 'mean one thing and another" (206) Derrida on "textual games" (103 words)

Said on Foucault "individual statements or the claims that individual authors can make individual statements, are in reality debatable."

discourse — the rule of super-personal discipline or authority.

Shuch, Raymond 1884-1956 La Réaction
Orcatall

(correlation or "discovery" in the Foucaultian sense)

Emerson:

S & W:

1. Fear that dept. has lost ground in prestige in past 10-20 years.
2. seriously in need of effective leadership:

(1) from 2nd 10 to 3d 10 in math. announcements:
 (loss in early 60s - of strong graduate program)
 (had trouble hiring a good person)
 No formal meeting to discuss the problem
 (felt that candidates were not strong - refused nonetheless) -- good woman went to Arizona
 Ph.D. / Dean turned down in cont. prof
 despite dept. approval / Chair should have resigned

2) Make the effort to draw dept. fac.
 together in their responsibilities / past have
 avoided confrontation / present has not
 discussed the business of dept. / in 60s not
 even a curriculum comm.

Bynum:

Toews:

Dutoos:

Dall:

- concern about need to be reinvigorated
- the excessively conservative trend of Dept.
- stuck in the mud
- SIS situation (Many historians in charge
of programs in SIS - draining of energy —
wealth of J.S. causes jealousy)
- Pressure from SIS to allow taking
so that FTEs go to SIS.
- (No block attitude on the part of
SIS historians)
- What might dept. do to be less
conservative?

Some say

Economic History:
Social History:
No Labor History
Africa/Latin America

mod. Eur. Hist. —
we do not represent the
important bulk - British Isles

NO South Asia / ME

What we strong: Asian Hist. — (Jap - weak)
Rus. & Europe (enough people / lower
quality no excitement)
Med. Europe (CB)
Am. Hist (not bad)

Who: 1) J&Bo (right impulses: aggressive, builder,
comm. to scholarship, money
raising, done a good job in M.E.C)

(Not Am Hist)

(Levy - NO)

(E. H. Carr - NO)

(London - NO)

(Surrell - NO)

(Palmer - NO)

Teeters: would be OK

Thomas (no opinion)

Dynan / would be great

Gug:

Retirements: ^{eg. Limited in Social History}

Should direct searches to Gaps in coverage.

Should look for good young people...

Tinily searches well monitored

Someone in team with major grad. institutions / will take the direction

of searches as a major mandate:
(Should be in searched fields)

John Toews:

Carolyn Bagnall:

J. B. (Dynamism) (Not in one of searched fields)

R. Johnson

(SIS - Hst split helps to get broader
recognition and assessment for younger faculty)

((Some ill feeling when chose SIS as major
dept.))

Tomas:

- Take advantage of maturity gained by MA fellows - as a place to do grad study & research
- Strong in European Studies
- divided between post-war scholars (in control), younger generation being central
- make sure that advantage (talent in Dept) is held. Danger in frustrating young people.
- (T. & B.), bring them into leadership of department / make job more attractive
- Has not seen the LRP / nor had a formal discussion.

Greater delegation of authority

2) Shorten the term

3) reduce undergraduate teaching load

- Levy

- Johnson

- Behlmer

Exam (1) Topics (2)
(Dir & Genl. Studies)

Rovabough:

- Was in Chapel Hill & Berkeley: U of W is operated differently / Structural deficiency here - no fixed procedures for dealing w/ problems. e.g.
1950 - endowed chair at Duke - "must make it a supp. to ~~state~~ funded position (or state will not fund)" Bullet Prop. ship (had to fund an entire position.)

- How can we work on such problems at dept. level?

- probl. of leadership in Hist. (external view)
nothing happens / no thinking about future / Europ.
Scarcely / incentive

- why is Hist. the way it is:

- (Holt came in 1940 - domineering, mean, SOB)
- (filled dept w/ ~~superior~~ people) (Quiet people)

- J.B. (#1) ^{over administration works} had / relates / position / ^{upbeat / optim.} looking for a move

- C.B. (Very very good should set off)

- Conlon (bright, lazy)

- Farrell (removed self)

- Hankins (does not deal w/ people administratively)

- Johnson (could be good later)

- Levy (could be good, bright, lazy)

- Pyle (would be the best, bright not lazy)

- Thomas (light weight intell.)

- Toews (good chair, bright, can temper remarks) ^{can make things happen}

UW should move to 3 year
Chairmanships

Common sense on Political Science

- 1 Pyle
- 2 Dymally
- 3 Thomas
- 4 Bushmash
- 5 Levy

J.B.

2. problems 1) financial
2) leadership, tone, Direction

4. Const.

1. fac.
2. Stud.
3. Units of UAW
4. Prof. & Gen. Publ.

— It dept. members are involved ^{keep} & then
they will become involved in Natl issues:
— Rel with other units

#3. C. Bynum

2. Ellison (Has learned from subseq. experience)
3. F. Conlon (efficient strong sense of direction)
4. TDW (Assoc. prof. - too junior)
5. Long: (?)

#1

Students will pursue research in the areas of Arabic, Persian, Turkish and Hebrew literature, Islamic Philology, and Islamic institutions with a focus on the appropriate analysis of textual materials. This textual focus, common to all the better language and literature programs, helps to make ~~the program~~ to the public and to scholars in other disciplines an important primary resource available ~~and/or~~ and/or understandable. It is unlikely that a large number of new courses would ~~be~~ ^{be} required or desirable because increased levels of specialization at the PhD level combined with small numbers of students for each specialization makes it impractical to create individual courses for each interest area. Existing independent study rubrics would be sufficient to cover the essentially 1 on 1 teaching required at this level.

#2

The proposed program will, quite clearly, be one of the best in the country in a number of areas. They are at present 1) Near Eastern literature in which the breadth and quality of our faculty is as good as any program in the U.S.; 2) Modern NE literature ~~which has been~~ ^{which has been} a primary focus of our program since 1982 and contains ^{one of} the top young scholars ~~in~~ in the field; 3) Ottoman Turkish and Turkic studies which is well supported in the university and has an exceptionally

good reputation throughout the world; 4) Islamic Law and Institutions ~~3~~ ~~Islamic~~ which has been an internationally known part of our program since its inception; 5) Islamic Philosophy and Theology which also has ~~been~~ a fine reputation. The faculty of the program are generally recognized to be ~~the~~ among the very best in their fields in relation to their career levels. In a relatively small field such as Near East there is very little overlap between programs and scholars in general, and at the Phd/Research level duplications of focus are almost unheard of. We already have numerous inquiries from graduate students all over the country and abroad who wish to pursue the Phd. with faculty at the N.W. Undoubtedly, such interest would increase had we a program and were it possible to advertise it.

DLB 12/17/86

Leadership commitment
financial
time

Angels (must have angels)

foamult: (Sex is about person)
(Subst of Disease) //

Mandana Residence
of Indian
Haley

repeated
a little later

An older man, ~~miserable~~, overwhelmed
by a passionate attraction to a lovely boy, drawn
into a journey that promises pleasure ~~and~~
~~delight~~ ^{The story is really} ~~not a simple~~ ^{pleasant} ~~horror~~. Even

it seems possible, ^{possibly} ~~temptingly~~ to draw parallels

to similar expressions of the same themes
in Western literature. This is especially

so when the object of our study and its isolation
to the ^{physical & temporal} position from which we study it requires

the ^{two} immediate between post and present
between Egypt and West. Can we not, for

Aschebach known to Kincaid ^{attended and} consulted by ^{worked with him. He} ~~worked with him. He~~

~~To~~ the essential, the human condition -

sexual relations, illness, death -- that was so
~~fundamental~~ basic that they transcended time
 & space.

and button. And get these ^{bags} from animals
of life, once they are ~~taken~~ ^{exposed} we begin to

longer, once they are ~~incorporated~~ ^{regain} ~~lost~~
their universality and remain bound at

the most primitive level to their contents.

Can we not save some?

Hymn I

Mighty love you rule too fear

No ~~one~~ ~~can~~ ~~do~~ just as you do

Celebrate this joyful night
With a dance so merry light
Circling round the candle bright

Come beloved moon ~~beam~~ ~~come~~
Cast your light on all our fun
~~With the crescent~~ 'till all are one

Hymn II

No no no no no, I'm going, going, going,
Loving, loving, basem glowing,
Mysteries of passion knowing
Hidden truths of beauty showing

Come, to reach me are going
Come and let us go

- Selebi -

Tender rosebud, tender rosebud open up to me
Come my swaying cypress and let ~~us~~ ~~both~~ be free
~~Let the hyacinth entangle me in you and you in me~~
Hyacinth entangle this lover in your snare
Garden lift my spirit from this world of care

P. 2 (contact when Alfie)

P. 3 Palitense

P. 5 Zenne (you wanted something I couldn't
give you.)

P. 7.

P. 9. Amine

P. 10 Lionsen -

P. 12. book / Education

P. 16

Subaru

I. Introduction:

II. ~~Kasida~~: ~~77~~

1. Poem
2. Izah

3. Introduction to form
4. Introduction to context (Strong on two)

III. Nasib

1. Poem
2. Izah
3. Comparison to Nasib types
4. (Arce do tal material)

IV. Gurizgal, medih

1. ~~1~~
- 2.
- 3.
- 4.

V. tagasul, fahriye, dua

- 1
- 2
- 3
- 4

VI. Economics of Gazel:

VII. Esthetic:

VIII. Context:

noting

meirani Kings & Queens Edelgard

The Masurian Ethics (Wickens)

("The error of mistaking a literary stance for reality")¹³

Amirgano from galilean

Dictamnins:

Paid

- 1 - Horstmann chk
- 2 - Schaffer chk
- 3 - Wickwire Chk
- 4 - Adachi Chk
- 5 - Mowatt Chk
- 6 - Bates Cash
- 7 - Salmasi Cash

Emine Çaruoğlu

Ms. Çaruoğlu is a graduate of Ankara College and the University of Ankara Political Sciences Economics Division.

She has worked for AID in Turkey and more recently for the Industrial Development Bank of Turkey as ~~an~~ Assistant Vice-President and economist charged with developing studies of Turkish industries for allocation of foreign exchange credit.

Her talk will be entitled

Dear Muhammad,

It was good to get even a troubled letter from you. It made me feel your presence in the world as I have not felt it since you left. Although I am unable, as you know, to respond to the essentials of your problem

Project: Edition of The Divan (Collected Poems) of
The 16th Century Ottoman Poet, Revânî.

Principal Investigators: Walter G. Andrews
Professor Near East L & C; // Mehmed
Gavusoğlu, Prof. of Turkish, Dept. Chair and
Associate Dean; Mimar Sinan University
Istanbul, Turkey.

General Outline:

The project for which we are ^{presently} asking
~~the~~ ~~the~~ assistance of HACC is the first
phase of an extensive, three-part project.
~~We anticipate~~ We anticipate involving HACC
increasingly as the project develops. The
first phase - already substantially underway -
is intended to use computer technology to
produce a divan edition from the initial
stages to a published text. All parts of
this project ~~except for the final~~ will be
done at the U.W. except for the final
printing/binding ~~which~~ which will be done
at Mimar Sinan University. (See attached)

Phases two ~~and~~ and three will be
to ~~the~~ assemble a data base consisting
of all published ~~texts~~ texts of divan poetry
from the late 14th through the 19th
centuries. In addition, the technology
developed in phase one will be transferred to
the centers for text edition in Turkey, making
future editions available for immediate
inclusion in the data base. The initial
use of the data base (phase three) will be
to compile ~~the~~ a dictionary of the Ottoman

literary language in both on-line and
printed forms. This ^{dictionary alone} would be an
unreasonably valuable and unique resource.
~~The data base should be used for the~~

literary language in both on-line and
printed forms. This ^{dictionary alone} would be an
immeasurably valuable and unique resource.
~~The data base would be~~

Nov. 25

~~(NOV 25)~~