

memoir. We are, in sum, to read the Baburnama, as we are the books associated here with the Ghaznavid and Ottoman rulers, as virtual scripts.

This is a provocative and intelligent book, and promises to engage specialists in various disciplines of Near Eastern, Central Asian and Islamic studies. But questions remain. Anooshahr wishes to see a common effort at work in the representation of a series of Turkish/Central Asian princes, an effort, in other words, that joins works written across Near Eastern and Islamic history. But the Baburnama is quite a different sort of book – on several levels – than, say, the chronicles of al-Tabari (d. 923) and al-Mas`udi (d. 956) (pp. 75-83). The latter works were produced earlier and in quite different socio-political circumstances than even, say, those of Nizam al-Mulk and Abu Nasr al-Utbi (both eleventh century). Too little effort is made here in marking such distinctions. But, more to the point, Anooshahr is perhaps too eager to press his sample texts to the mold. This reviewer wondered, for example, if al-Mas`udi really intended

to craft an image of the ninth century Abbasid commander – a Turkish slave officer, Bugha the Elder/al-Kabir (Anooshahr's reference to him as "Bugha the Great" misses the point that a second Bugha, the Younger/al-Saghir was on hand) – and, by extension, "the noble foreign warrior" (p. 81).

Also, one balks in reading that Babur's political and military successes and presumably, by extension, those of earlier dynasts, are to be largely understood as the fruit of propaganda (that is, self-fashioning, pp. 38-39, 57). In Babur's case, previous scholarship perhaps placed too great a stress on the role of gunpowder in the founding of the Mughal state. But to set aside consideration of battlefield success, however achieved, not to speak of such other patterns of empire-building as patronage and economic development, seems reckless. The effort to manipulate information and imagery certainly must have been necessary but it is quite a different matter to assign it a solo performance.

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Exil unter Halbmond und Stern - Herbert Scurlas Bericht über die Tüchtigkeit deutscher Hochschullehrer in der Türkei während der Zeit des Nationalsozialismus

By *Faruk Şen & Dirk Halm* (eds.)

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German-Turkish relations in the twentieth century were at times very good and very close, at times cold, semi-colonial, and often difficult, but always complex and never black and white. Even when rela-

tions were friendly, as before and during World War One, the German side often tried to dominate the Ottoman Empire in some way which led to resentment among those who became aware of this—most

prominently perhaps Atatürk. And at times when interactions between the two peoples seemed to focus prominently on such aspects as education and academia, as during the National Socialism period when a number of German academics found a temporary home in Turkey, some Germany were not happy about this new kind of closeness between the two peoples. A good history of German-Turkish relations still needs to be written, and there is much to disentangle and uncover until then, but this edited volume by Şen and Halm is another step towards a better understanding of this highly entangled history and inserts itself into the ever growing body of literature on the subject.¹

This volume revolves around the report of Herbert Scurla, who was sent to Turkey by the Nazis in May 1939 to investigate the activities of the German academic émigrés there. Although not true for all, the great majority of the German academics in Turkey had gone there as a direct result of Nazi persecution. The 60-page report is reprinted here, along with an introduction by Klaus-Detlev Grothusen as well as a critical analysis of it by Fritz Neumark. The report as well as the two essays were already published once in 1987.¹ The new edition is enhanced by the inclusion of an article by Christiane Hoss tracking the paths of emigration and persecution of those mentioned in the report, an article by Faruk Şen on the academic landscape in Turkey today, as well as a documentary appendix including, amongst others, a reprint of the questionnaire the German emigrants to Turkey had to fill out. The fact that each edition of the Scurla book is introduced by a prominent German politi-

cian—in the 2007 edition it was the current Foreign Minister Frank-Walter Steinmeier and in 1987 it was then President Richard von Weizsäcker who spoke to the readers through an excerpt from one of his speeches—shows that this seemingly historical, perhaps even marginal topic, is of great political interest even today. In 1987 the Scurla book was inserted into the German guestworker debate and in 2007 it added a perspective to the continuing EU-Turkey debate. As a sub-section of the history of German-Turkish relations, the study of the “*haymatloz*-emigration,”³ the emigration of German refugees to Turkey in the time of the Third Reich, has flourished in the last decades.⁴ It serves to show that there is a different Turkey, a Turkey which has helped Germany, a Turkey which has shown humility and provided a safe-haven in times of national and European disaster and darkness. As a result of this focus some of the *haymatloz* literature exhibits the tendency to be slightly uncritical of the relationship between the two countries at the time. Given Turkey’s difficult position during World War Two on the one hand and its overall rather pro-German politics at the time on the other, this period is much more multi-faceted than this volume and others suggest.⁵ Unfortunately this singular focus in scholarship obscures many other important aspects of German-Turkish relations, even positive ones. Thus when the editors write that the “roots of German-Turkish university cooperation... lay in the darkest periods of the German past”, they fail to acknowledge that German professors had been in Istanbul even before World War One and that the project of a German-Turkish university, which is

discussed again today, was first envisaged shortly before that war

The Scurla report is an important document. It illustrates how a Nazi saw Turkey, Turkish university life, and the work of the German professors there. It provides valuable information on the composition of the German academic emigrant communities in Istanbul and Ankara, the emigrants' backgrounds, the conditions under which they worked, and what kind of problems they were facing. Scurla also describes the reforms that had taken place in Turkey and how the universities and faculties he visited functioned. The chapter by Hoss, which traces the biographies of the individuals mentioned in the report, make this book an especially fascinating read. She uncovers why these academics had left Germany, what they did in Turkey, and their fate after World War Two. Many of these biographies illustrate the extent to which many individuals retained connections to Turkey even long after their stay there had ended. And except for their partially biased discussion of the controversial person of Herbert Melzig, author of a biography of Atatürk,⁶ the chapters by Neumark, Grothusen, and Hoss guide the reader critically and well balanced through the report, its background and the topic in general. As an additional piece of historical background the volume includes pictures of Ankara University taken by one of the German academics, Otto Gerngroß. His photo album, from which 27 pictures are reproduced here, bore the fitting title "Research and Teaching under the Protection of Crescent and Star." The documentation and discussions in Şen and Halm's volume add superbly to Arnold Reisman's study "Turkey's Modernization—Refugees

from Nazism and Atatürk's Vision", which was published in 2006.

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Endnotes

1. Cf. for example: Malte Fuhrmann, *Der Traum vom deutschen Orient. Zwei deutsche Kolonien im Osmanischen Reich, 1851-1918*. (Frankfurt am Main / New York: Campus Verlag, 2006); Gisbert Gemein; Metin Oezsinmaz: *Deutsche und Türken in der Geschichte* (Münster: Aschendorff Verlag, 2001); İlber Ortaylı, *Osmanlı İmparatorluğu'nda Alman Nüfuzu* (İstanbul: İletişim Yayınları, 1998); *Atatürk Zamanında Türk-Alman İlişkileri, 1924-1938*, (Ankara: Almanya Cumhuriyeti Dışişleri Bakanlığı, 1981); Ingeborg Böer, Ruth Haerkötter, Petra Kappert (eds.), *Türken in Berlin 1871-1945 – Eine Metropole in den Erinnerungen osmanischer und türkischer Zeitzeugen* (Berlin: de Gruyter, 2002).

2. Klaus-Detlev Grothusen (ed.), *Der Scurla-Bericht - Bericht des Oberregierungsrates Dr. rer. pol. Herbert Scurla von der Auslandsabteilung des Reichserziehungsministeriums in Berlin über seine Dienstreise nach Ankara und Istanbul vom 11. - 25. Mai 1939: ‚Die Tätigkeit deutscher Hochschullehrer an türkischen wissenschaftlichen Hochschulen‘*. Frankfurt am Main 1987.

3. "Haymatloz" (also *haymatlos*) is a pseudo-Turkish spelling of German "heimatlos" (without home) and has become the iconic term describing the German academic emigration to Turkey during the Third Reich.

4. See for example Sabine Hillebrecht, *Haymatlos. Unterrichtsmaterialien zum Exil in der Türkei 1933 bis 1945* (Berlin: Haus der Wannsee Konferenz, 1999); Sabine Hillebrecht, *Haymatloz – Exil in der Türkei 1933-1945, Eine Ausstellung des Vereins Aktives Museum und des Goethe-Institutes mit der Akademie der Künste* (Berlin, 2000); Kemal Bozay, *Exil Türkei. Ein Forschungsbeitrag zur deutschsprachigen Emigration in die Türkei (1933-1945)* (Münster/Hamburg: LIT Verlag, 2001).

5. Cf. for a different perspective: Barry Rubin, *Istanbul Intrigues* (Istanbul, Bosphorus University Press, 2002).

6. Herbert Melzig, *Kamâl Atatürk – Untergang und Aufstieg der Türkei* (Frankfurt am Main: Societats Verlag, 1937).