

Activities - Voyvoda Street Lectures 2006-2007

A. ECONOMIC HISTORY LECTURES

First Wednesday of each month, from 6:30 to 8:30 p.m. the theme this season is, "Preparing Turkey for the New World Order."

● **October 4, 2006** - Omer Madra

The Environment and Us

We should be seriously concerned with such topics as the general situation of humanity, its well-being and the safeguarding of human rights. Which subjects we give priority to is doubtless subjective but there are at least three unavoidable issues that call for immediate attention if we want to secure an acceptable future, or simply "keep existing." Naturally, first - and maybe foremost - comes impending environmental catastrophe. There is wide international scientific consensus that the global environment crisis (global warming) is getting out of hand and has very nearly reached a point of no return. In view of this "urgency" and the short time left, the lecture discusses possible solutions to the issue, at the international, domestic and individual levels, and focuses on the organization and means required to influence policy makers.

● **November 1st, 2006** - Necdet Pamir

Turkey and Evolving Global Trends in Energy

Energy consumption heads the list of factors spurring a country's social development. In developed communities, sustainable energy models that respect the energy-economy- ecology balance (the three E's), and take into account diverse resources and geopolitical facts, have started to replace conventional models founded on energy resources and production.

This lecture provides an analysis of the current and future (probable) shares of the energy resources currently used in the consumption of energy, the distribution of reserves, the energy policies of the main producer and consumer countries and the potential for growth of alternative energy sources. Developments in energy, the increasing dependence on imported resources, and the geopolitical impact of the struggle to control limited resources will also be discussed. The lecture addresses, as well, how global strategies emerging from the global war to control energy resources and their distribution, affect, and may affect in the future, other countries and in particular Turkey. In addition, a concrete and scientific answer will be sought to an often-heard question of late, "Is Turkey becoming an energy bridge or a global energy hub?"

● **December 6, 2006** - Prof. Erol Çakmak

Agriculture: Communication between the World and Turkey

In these days where EU-focused decisions are becoming dominant, agricultural policies are among the most debated topics, both at the national and international level, in Turkey. An evaluation of the threats and opportunities Turkey may face, depending on the political choices of the big players in global trade, seems a prerequisite for a milieu propitious to successful discussion. EU accession negotiations demand careful examination of every development and possible interaction between the agricultural sectors of both Turkey and the EU.

● **January 10, 2007** - Prof. Fuat Keyman

Transformation of the State in Turkey and Globalization

Taking the 1997 South Asian economic crisis as a case in point, Prof. Keyman suggests that the crisis Turkey suffered in 2001 - and whose repercussions are still felt today - was not only an economic crisis. Quite the contrary, developing within the historical context of globalization, it was a crisis focused on the "reciprocal relationship between the political and economic spheres." Given this conceptual framework, Keyman proposes that the most effective response Turkey can have to the dual processes of globalization and modernization of recent years is "good governance," which in turn implies a fundamental transformation of the state that will facilitate public sector and local government reforms.

● **February 7, 2007** - Osman Ulagay

Turkey's Place in the New World Order

Our world is rapidly changing. The multidimensional transformation that accompanies globalization not only changes the balance between economic and political powers but also turns ecological balance upside down. Global warming could bring about catastrophe scenarios that are impossible to ignore. The rapid growth of countries like China and India challenge the West's 150 year-long economic supremacy and make the search for a new world order more urgent. If, by keeping a close eye on this process of transformation, Turkey is ready to correctly assess new threats and opportunities as they arise, it will be able to determine the strategies that will contribute to the creation of the new world order and at the same time achieve global prominence. Seen from this viewpoint, debates over "Turkey's place in the new world order" acquire greater relevance.

● **March 7, 2007** - Prof. Erol Katircioglu

The Significance of the Local Factor in Economic Development

A well-established effect of globalization is that nation states can currently rely less on traditional means in their efforts to drive economic development. This, naturally, is steering them toward different approaches. One of the most noteworthy among these brings a new understanding to the process of development by redefining efforts toward growth within a local and participatory framework.

● **April 4, 2007** - Prof. Ahmet İçduygu

The "Human Bond" with Europe: Turkey, Europe and International Migration in the 21st Century

Its location at the southeastern tip of Europe makes Turkey simultaneously a "sending," "receiving," and "transit" country, and establishes it today as a key player with a multidimensional role in migratory movements. While international migration is one of the main issues of Turkey-EU accession negotiations, it also reveals itself as a separate bond in the relationship between Turkey and Europe, unrelated to the question of Turkey's EU membership. It seems obvious that over the 21st century, this "human bond" will have a decisive impact - both qualitatively and quantitatively speaking - on socio-economic, political, cultural and demographic aspects of Europe, Turkey and Turco-European relations. Moreover, it should be kept in mind that the impact of this "human bond" will not remain confined to the boundaries of Turkey and Europe but will affect Turkey's relations with regions throughout the world.

● **May 2, 2007** - Assist. Prof. Ipek Ilkcaracan Ajas

The Women's Movement in Turkey's Transformation from the 1980s to the Present

The first street demonstration to take place in Turkey after the 1980 military coup was a women's protest march held under the slogan "No to Violence." In the 25 years since then, the Women's Movement has emerged as one of the most influential social movements in Turkey and has contributed to a number of important reforms especially in the legal field. However, there remain as well a number of factors that stubbornly obstruct social change and the drive for gender equality. Domestic violence, one of the world's lowest rates of female labor force participation and the almost non-existent role of women in politics are all part of Turkey's reality today. Where do the Women's Movement and feminist groups stand on these issues and what stance have they adopted? How does Turkey's accession process to the EU and the promotion of women's human rights overlap? What relations exist between the international Women's Movement and the Women's Movement in Turkey? The lecture will address these topics by drawing, in particular, on the experiences of Women for Women's Human Rights (WWHR) - New Ways, a non governmental organization active in the Women's Movement both in Turkey and abroad since 1993.

● **June 6, 2007** - Prof. Dr. Fuat Keyman

Identity Issues and Democratization in Turkey

From the 1980s to our day, identity issues in Turkey have grown increasingly common and firmly entrenched. In this lecture, Prof. Keyman considers the demands for cultural rights and recognition that play an important part in the emergence of these issues, and the possibility of finding a democratic solution to the problem. Through the analysis of international academic studies and public debates surrounding the question, the lecture aims both to shed light on the issue of identity politics and offer practical suggestions toward a democratic resolution of recognition and identity struggles.

B. ISTANBUL LECTURES

Second Wednesday of each month, from 6:30-8:30 p.m.

Discussions on "The Three Eras of Istanbul: Byzantine, Ottoman, and Republican."

● **October 11, 2006** - Prof. Zeynep Ahunbay

The Restoration of Zeyrek Mosque

Zeyrek Camii is one of the major vestiges left from the Middle Ages in Istanbul.

Declared UNESCO World Heritage Property in 1986, the mosque and the surrounding timber houses belong to the Zeyrek Conservation Site. The monument consists of the three churches of the former Pantokrator Monastery, built in 1118 by Queen Irene. The building, currently in use as a mosque, is known as the "Mullah Zeyrek Mosque" after the hodja who taught in the *medrese* located there, in the period of Mehmed the Conqueror.

Today, the *Vakıflar* (the General Directorate of Pious Foundations) has control over the monument, which sustained damages in a number of earthquakes during Ottoman times. After undergoing some restoration in the 1950s and 60s, the building was neglected for a long time thus contributing to its degradation and partial ruin by the mid 1990s. By the time, Prof. Robert Ousterhout from Illinois University and Metin and Zeynep Ahunbay from the Faculty of Architecture at Istanbul Technical University joined forces to save the historic structure, the dome was leaking because it had been repaired with cement-based mortar when its lead tiles were stolen and birds flew in and out of broken windows. This lecture focuses on the restoration process starting from the moment the *Vakıflar* granted permission for conservation work and the plan of the monument was obtained in 1995 to the present.

● **November 8, 2006** - Prof. Nevra Necipoglu

The Capital of a Dying Empire: a Socio-Political Portrait of Istanbul During the Last Centuries of Byzantium

Konstantinopolis, the capital of the Byzantine Empire and one of the most magnificent cities of the medieval world, set the stage for important political and socio-economic events between the 13th and the 15th centuries. In this period, during which the empire had already entered its phase of decline, a number of changes and transformations took place in the Byzantine capital. Starting with the ravages left from the Fourth Crusade, the lecture examines the population and social structure of the city, from 1261 to 1453, its commercial activities, power struggles and the political and religious rifts among its population. A question arises however. Despite the difficulties plaguing the city at the time, there were also some positive developments that attested to its continuing vitality. Is the term "decline" therefore really justified?

● **December 13, 2006** - Assoc. Prof. Gulgun Koroglu

Byzantine Palaces in Istanbul

The palace that Roman Emperor Constantine I built in the capital bearing his name and chosen as his "second Rome" was located close to the Hippodrome, and the church of Hagia Sophia, two major landmarks of the city. This building, known as "The Palace," the "Big Palace," the "Holy Palace" and the "Old Palace," displayed all the characteristics of Roman palace architecture and remained in use from the 4th to the 12th century. From the 11th century on, Byzantine emperors preferred to live in the palace at Blakhernae, which overlooked the Golden Horn. According to numerous sources, apart from these two large palaces - reminiscent of citadels enclosed by ramparts - used by Byzantine emperors as their residence and center of administration, there were summering palaces in various areas of the Asian and European sides of Konstantinopolis, on both shores of the Bosphorus, and in cities like Izmit, Yalova and Eskişehir, where emperors sojourned at certain times of the year to hunt, rest and renew their health. Byzantine emperors and their families were also said to own palaces or mansions in the city or its environs. Knowledge on Byzantine palaces is based on ancient sources that quote the accounts of contemporaries, and from information obtained from archeological excavations and existing architectural remains.

● **January 17, 2007** - Prof. Ayla Odekan

The Fourth Crusade and Konstantinopolis, the City of Riches

The original plan of the Crusades was to reconquer "Christian" holy lands but the Fourth Crusade strayed from this objective and ended up establishing the Latin Kingdom of Byzantium in Konstantinopolis. The Latin Kingdom saw in Constantinople, the Queen of Cities, and a City of Riches. The lecture examines this perception and the impact it had on the creation of works of art.

● **February 14, 2007** - Assist. Prof. Cigdem Kafescioglu

Konstantinopolis / Istanbul: Reconstruction of Site and Image

The cultural output of the Ottoman elite, which after 1453 transformed the site, and image of Konstantinopolis, is closely bound to the political and cultural dynamics of the Ottoman world during that period. While speculations about the city's "conquest" or "fall" usually allow a linear narrative, a closer scrutiny of place and image presents a richly complex tableau, some aspects of which were fated to disappear in Istanbul's subsequent history. Its Byzantine legacy, the influence of early Ottoman architecture and urban culture, the broadening horizons of a growing empire, and the dynamics shaping the capital cities of the early modern world, all played their part, to varying degrees, on the reconstruction of the city. Traces of its manifold character and of evolving political and historical thought thus appear in both visual and literary representations of Ottoman Istanbul.

● **March 14, 2007** - Assist. Prof. Tulay Artan

17th Century Istanbul: Capital of Deprivation and Abundance

The long-lasting hostility opposing a group calling themselves the Kadizadeliler, who emerged from the *ulema* in the 17th century, and Sufi leaders, had an impact on various aspects of cultural life in the Ottoman capital. The conflict, subdued at times by hesitant palace politics but ready to flare up again at the first occasion, lasted with three outbreaks throughout the 17th century (under the rule of the sultans Murad IV, Ibrahim, and Mehmed IV). Confronting the leader of the movement, Kadizade Mehmed Efendi (d. 1635), was the Halveti Sheikh, Abdülmecid Sivasi Efendi (d. 1639). Invited to Istanbul by Sultan Ahmed I (r. 1603-1617) he was appointed Friday preacher at the Sultan Ahmed Mosque where construction finished in 1617. Disagreement between the two groups involved a wide range of topics including; Sufi practices in the Mevlevi tradition such as the use of music, the *zikr* ("remembrance" of God), the *sema* (whirling prayer ceremony) and the *devran* (*zikr* done moving in a circle); the teaching of mathematics, geometry, philosophy and other sciences; the proper recitation of the azan, the mevlud and the Kuran using the makams; and certain beliefs and practices such as the religious appropriateness of visits to *turbes* (mausolea) and graves. Ignited by the fiery sermons that Kadizade Mehmed delivered from mosque pulpits, his fanatic followers condemned as unlawful innovations (*bidat*), and violently opposed all customs and practices that dated from after the time of the Prophet, in addition to pronouncing judgment on more mundane matters as well. Thus, while the consumption in coffeehouses - centers of debate with a major role in the expansion of the public sphere - of such "mood elevating" substances as coffee and tobacco was considered *haram* (forbidden by religion), accepting bribes was deemed permissible for government officials and endorsed as payment in return for services. Sheikh Abdülmecid Sivasi and his followers attempted to resist the attacks on dervish lodges and Sufi customs and practices carried out by this conservative, ignorant and repressive group. The groundwork for the violent conflict opposing the two cliques lay in the chaotic sociopolitical and economic state of the Ottoman capital, where the population, increasingly uneasy with the rise in discord, pillage, looting and crime, had gradually surrendered to a hopelessness and deprivation further aggravated by consecutive military (*kapikulu*) revolts, earthquakes and fires.

Whereas, in the 15th and 16th centuries, constructions in the Ottoman capital had conformed to the principles of an "imperial" style, this lecture reveals that the continual state of crisis of later periods and their unrelenting disputes influenced development and construction in Istanbul. Addressing the impact this had on Ottoman monumental architecture - which was essentially dedicated to the provision of religious and social services - "17th Century Istanbul: Capital of Deprivation and Abundance" examines a number of topics from the quarrels that arose during the building of the dependences (*kulliye*) of the Sultan Ahmed Mosque, to structural changes in the *has* (sultan's property and service) workshop of architects, and the development of *agik turbes* (canopied mausoleums) in the second half of the century.

● **April 11, 2007** - Assist. Prof. Shirine Hamadeh

Public Life in the 18th Century Istanbul

Urban life in 18th century Istanbul was an essential source of sensory pleasures. Public gardens, in particular, were spaces where people from all sorts of social backgrounds spent a great deal of time. Although nothing remains of those gardens today, there are numerous engravings and paintings depicting places such as the gardens of Kagithane, Kuguksu and Emirgan, which are at least proof that these environments existed. The emergence of such public spaces has not yet been adequately discussed. Drawing on various visual sources and the writings of poets, travelers and chroniclers, this lecture addresses the emergence of a public garden culture in Istanbul from the perspective of three social change themes characteristic of the 18th century: the drive towards architectural expression of a ruling class seeking greater visibility in the Ottoman capital; new forms of social intercourse among the middle classes; and the state's concern over maintaining public order. Shirine Hamadeh will in addition discuss how public gardens were perceived, and appreciated by Istanbulites at the time, and how these environments affect our conceptions of public/private space and the relationship between privileged and popular standards.

● **May 9, 2007** - Prof. Arus Yumul

Changing Forms of Public Life in the 19th Century Pera

In the 19th century, new forms of social relations, unfamiliar to Ottoman society, began to emerge in Pera. The lecture analyzes their contribution to the development of Sennett's "Public Man" formulation, the relationship between public life and cosmopolitanism, and the impact on Pera of the public space transformation projects of nationalist ideologies, which saw in cosmopolitan culture a threat.

● **June 13, 2007** - Prof. Qaglar Keyder

Republican Istanbul: Caught between Global and Local

After the foundation of a nation-state, Istanbul was considered an illusion to be rejected since it represented the defunct empire. Yet the irrefutable reality of the city's privileged location and economic status soon undermined Kemalist idealism. By the 1970s, Istanbul's economic superiority had become accepted, if only half-heartedly. This city that embodied the East-West dichotomy would become a developing nation's center and, with its liberally proffered cultural symbols, a part of collective consciousness. After the 1980s, the rapid changes that globalization brought about both set Istanbul apart from the rest of the country and created a social dichotomy within the city itself that turned it into a "divided" city.

C. MUSIC AND POLITICS

Third Wednesday of each month, 6:30-8:30 p.m. "The Place of Music in Rituals throughout History."

● **October 18, 2006** - Ilke Boran

The Requiem in the History of Western Music

Throughout the ages, music has been a central component of tradition in every culture and has always accompanied ritual and formed an essential part of it. In the history of western music, the Requiem mass honoring the dead figures among the most impressive ceremonials and has been, since the 1400s, a focal point of interest to composers who have interpreted it in varied musical styles. This lecture retraces the fascinating saga of the requiem mass from the early Renaissance to the 21st century.

● **November 15, 2006** - Elif Damla Yavuz

Jewish Characters and Rituals in the 19th-Century Opera Repertoire

Considered the birthplace of what we know today as civilized life, Mesopotamia's religions and customs played a major part in the institutionalization of Christianity. It was unthinkable that the early Christians, who held their first meetings around the synagogue, would entirely reject Jewish tradition. Thus, "Jewish" themes passed from synagogue to church and from church to the repertoire of classical music, and still exist today. 19th century opera composers such as Rossini, Massenet, Halevy, Verdi and Gounod found inspiration in this tradition to create some of the leading works in their repertoire.

● **December 20, 2006** - Cemal Unlu

Music in the Rituals of Different Cultures

This talk explores the functional use of music in the shadow theaters of the Far East, the music played in Turkish Shadow Theater, the "shaman drum" of shamanic ceremonies and the significance of music in the Alevi-Bektashi tradition. Unlu also discusses the *mitrip* (musicians) and *kudumzenbaşı* (head of the *kudum* or Turkish kettledrum players) of Mevlevi semas and examines the meaning of music in Dionysian celebrations, in Anatolian fertility rituals and in the Greek "apokria" festivities. The lecture will be illustrated with excerpts of the music used in Shiite mourning rituals.

● **January 24, 2007** - Mehmet Nemutlu

Ritual in Igor Stravinsky's Rite of Spring

Composed in 1913, Stravinsky's *Rite of Spring* famously caused a riot at its first performance. Just as the title suggests, the music is a celebration of ancient pagan rites. In this lecture, Mehmed Nemutlu examines the abstract and expressionist recreation of ancient pagan rituals in music, Stravinsky's conception of ritual in this work, and the technique he uses in his musical interpretation of this concept.

● **February 21, 2007** - Kivilcim Yildiz Senurkmez

Ritual in Protestantism and the Passion of Christ set to Music

The Passion of Christ relates the mental and physical suffering of Jesus in the hours preceding his crucifixion. Four different Gospel accounts of the Passion are given in the Bible by Matthew, Mark, Luke and John. Throughout history, each one of these Passion narratives has held a unique attraction for musicians, and numerous European artists, especially German composers, set the subject to music. This talk focuses on different musical settings of the Passion texts, from Johann Sebastian Bach to contemporary composers.

● **March 21, 2007** - Evrim Hikmet Ozler

Sacrificial Rituals in Opera Repertoire

Both visual and aural elements form an intrinsic part of rituals thus making them perfect material for opera. The talk explores this musical genre's treatment of sacrificial rites - a practice that displays great cultural diversity and whose origins stretch back to prehistoric times.

● **April 18, 2007** - Can Denizci

The Funeral March in Orchestra Literature

Funeral marches are one of the most important components of funerary rituals. The concept of the funeral march is so inspiring that it has fascinated composers for centuries. From the 19th century on, in particular, musicians started to include funeral marches in their compositions in order to add a psychological dimension to their music. This lecture examines the symbolic meaning and psychological aspects of the funeral march in symphonic works.

● **May 16, 2007** - Ilke Boran

Ritual Themes in Piano Literature

As an instrument, the piano reached its peak in the 19th century. At this time, musicians began to compose full-scale works for the piano as though it were a real orchestra. Romantic composers especially, created works that focused on ritualistic themes such as death and dance. This lecture examines ritual themes in piano compositions.

D. OBJECTS AND RITUALS

Fourth Wednesday of each month, 6:30-8:30 p.m. The involvement of art in everyday life and the interaction of culture with perceived reality.

● **November 22, 2006** - Prof. Oguz Tekin

Coins, States, Rulers: The Political, Cultural, and Economic Role of Money in Ancient Anatolia

Prof. Tekin discusses the measures states and rulers took to meet monetary needs and the stance adopted by governments regarding commodity money. In addition, he considers the function of writings and pictures on coins and the effect of religion on such inscriptions and emblems. Complementing his lecture with various visual materials, Tekin retraces the development of metal money in Anatolia, starting with examples of the earliest coins.

● **December 27, 2006** - Assoc. Prof. Zuhre Indirkas

The Cult of the Mother Goddess throughout the Ages and its Effect on Turkish Painting

The mother goddess played an important part in the thousands of years old history of Anatolia. The worship of the sacred feminine, where the mother goddess rules over birth, life, and death, is a fundamental element of the earliest belief systems. The cult of the goddess endured from 4000 B.C. in Anatolia to the times of Ancient Greece and Rome. The mother goddess called *Kibele* (Cybele) by the Phrygians, was known in other cultures as Demeter (the Greek earth goddess), Tellus Mater (the Roman "Mother Earth" goddess) and the Ephesus Artemis (the Ephesus Goddess). Artemis is not the same figure as the Artemis worshiped in Greece. The Greek Artemis was the goddess of the hunt whereas the Ephesus Artemis was a goddess of fertility, often pictured draped with eggs or multiple breasts - symbols of fertility - from her waist to her shoulders). Present throughout history in various artworks, the image of the mother goddess, diversified and invigorated through the numerous fresh interpretations of Turkish artists, also found its place in our contemporary painting.

● **January 31, 2007** - Prof. Cicek Derman

A Contemporary Look at the Ottoman Art of Illumination

Though the art of *tezhip* (illumination) has a long history among Turkish decorative arts, its golden age occurred during the Ottoman centuries. Illumination holds a special place in the arts of the book and acquired a variety of styles over the centuries. Working in the palace *nakkashane* (painting atelier) tradition, *muzehhups* (illuminators) created perfect examples of this art form, which have survived to our day. Some of the artists signed their works; others are recognizable by their particular style; all trained under a master-apprentice system. Although, owing to a number of factors, the art of *illumination* may have occasionally veered from its true path, today, it has recovered the recognition and appreciation it deserves.

● **February 28, 2007** - Assoc. Prof. Banu Mahir

War, Siege, and Assault in Ottoman Miniatures

In this lecture, Mahir examines the depictions of war, siege and assault in the illustrated manuscripts created in the 16th and 17th centuries for and under the patronage of Ottoman sultans, and high state officials. The varying trends and artistic styles reflected in these "historical" miniature paintings over different periods and the interpretations they offer of specific battles, sieges and conquests carried out by the Ottoman army and navy form the basis for this discussion.

● **March 28, 2007** - Assoc. Prof. Engin Akyurek

The Chora Chapel: A Place for Ritual

Constructed as a grave chapel during the late Byzantine period, this chapel attached to the south side of the Church of St. Savior in Chora, was a site used for Byzantine funerary rites. The architectural layout of the chapel was designed to accommodate the celebration of the rituals of burial and remembrance of the dead. The meaning of the rites become apparent through the building's decorative scheme, itself an inherent component of all Byzantine architecture of the time.

● **April 25, 2007** - Prof. Semra Germaner

The Islamic World in Orientalist Painting

Numerous Western artists traveled to Islamic countries during the 19th century and later depicted in their works the new world they were seeing for the first time. Thus, the mosques, mosque complexes (*kulliye*), fountains, mausoleums and other architectural features of the Islamic cities of the East became a new subject matter for these European artists who also pictured scenes of prayer and other religious rituals in their paintings. The lecture investigates whether the architectural examples and religious activities portrayed in these visual documents actually conformed to reality.

● **May 23, 2007** - Assoc. Prof. Gulgun Koroglu

The Incense (*Buhur*) Tradition and Incensors (*Buhurdans*) in Byzantine Civilization

The tradition of burning various aromatic substances as incense has existed from earliest times to our day and was practiced, with different beliefs, in both pagan and monotheistic religions. References to incense appear in the Old and New Testaments of the Bible thus explaining the very special significance it held for Jews and Christians alike. Although, at the start, Christian scholars opposed incense burning as the emulation of a pagan tradition, in later years its use became customary during religious ceremonies. The mixture of fragrant woods and other herbal ingredients was burnt in a small metal pot or incensor called a *thymiaterion*. It was believed that fragrance rising from the burning of incense kept evil spirits away, had healing powers and most importantly, as the Bible stated, conveyed the prayers of worshippers to God. In everyday living, incense often served to mask undesired odors. Miniatures and church paintings also inform us on the Byzantine practice of incense burning. Accordingly, it is shown used during the funerary rites of the Virgin Mary and other saints, in scenes of the veneration of the holy relics and icons of the Virgin, at wedding and baptism ceremonies, and when emperors visited the church. Incensors from the Byzantine period are limited to some examples in museums and private collections both in Turkey and abroad. Though they are little known in Turkey, various types of incense burners exist in museums and private collections.