

Pluralität versus Nation: Transformationsprozesse der osmanischen und post- osmanischen Presse des 19. und 20. Jahrhunderts

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The Ladino (Judeo-Spanish) Press, the Earliest Vehicle of Westernizing Ottoman Jews

Olga Borovaya (Stanford University)

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Hamburg, 7. Juli. (Privatmitth.) In Smyrna wird jetzt ein Zeitungsblatt in der dort üblichen Judentürkischen Sprache unter dem Titel לה בואינה איספיראנצה (la buena esperanza) erscheinen. Wir haben den vom 12. Sivan datirten Prospekt vor Augen, der den jährlichen Abonnementspreis auf 100 Piafter (etwa 12 Thaler) und die Ausgabezeit auf monatlich 4 Nummern angibt. Der nächste Inhalt wird bestehen in: Handelsnachrichten, Preis-kurant, Schiffsberichten, Auktions- und Verkaufs-anzeigen, sodann in politischen Nachrichten aus allen Theilen der Welt und endlich in Auffägen, die die Verbreitung von Licht und Kenntnissen unter den Juden des türkischen Reichs bezwecken, או מוכדאם ביזום די מיטראן קיזאם די קומפלימינטום קי פוקום די נואיסטרה נאמייראן די איסטאם פארטיס איסטאן פראטיקי אין אילייט. Der Herausgeber, welcher sich Rafael Uziel Ghiub nennt, klagt sehr über die

Abstract:

The Ladino press emerged in the 1840s, serving as the earliest means of westernization of Ottoman Jewry. By 1939, approximately 300 Sephardi periodicals had appeared in the Ottoman Empire and its former territories. Initially, they targeted only male readers, somewhat educated businessmen, urging them to provide both secular and religious instruction for their sons. In the 1870s, however, the press turned to mass audiences, including women and old men, most of whom were illiterate. Born in response to a disaster, the Ladino press aspired to make Ottoman Jews “modern,” which implied catching up with Europe and becoming useful imperial subjects, in the hope that this would eliminate antisemitism.

By the end of the 19th century, newspaper subscribers, attuned to liberal ideas and confident in the progress of science, were among the most committed supporters of state reforms and westernization. They were the parents who sent their sons and daughters to European-style schools, graduates of which engaged in publishing or chose to become teachers and scholars. Some of those young people became, for a few years, amateur actors and propagated modern cultural practices by means of theater. Other newspaper readers changed their lifestyles in minor ways, such as by attending theater shows or simply by switching to European clothes and diets.

Referentin:

Olga Borovaya received a Ph.D. from the Russian State University for the Humanities. Since 1998, she has been conducting research and teaching Sephardi History and Ladino literature at Stanford and other American universities. She is the author of *Modern Ladino Culture: Press, Belles Lettres, and Theater in the Late Ottoman Empire* (Bloomington: Indiana University Press, 2011) and *The Beginnings of Ladino Literature: Moses Almosnino and His Readers* (Bloomington; Indiana University Press, 2017). Currently, Borovaya is a visiting scholar at Stanford University and organizer and contributor at *The Digitized Ladino Library* project within the Sephardi Studies. She is finishing her new book, *The 1840 Blood Libel on Rhodes: Ottoman Jews at the Dawn of the Tanzimat Reforms*.

Publikationen:

“The Rhodes Blood Libel of 1840: Episode in the History of Ottoman Reforms” *Jewish Social Studies*, Vol. 26, No. 3 (Fall 2021), pp. 35-63; “Translations of Ladino Texts” & “Introduction” in *The Posen Library of Jewish Culture and Civilization*, Vols. 6 & 7, New Haven: Yale University Press, 2019-2020; ; “How Old Is Ladino Literature?” in *Sepharad as Imagined Community: Language, History and Religion from the Early Modern Period to the 21st Century* (Bern: Peter Lang, 2017), pp. 43-52; “The First Ladino Travelogue: Moses Almosnino’s Treatise on the Extremes of Constantinople” *Journal of Medieval Iberian Studies* (2016), pp. 1-21 “Translations” & “Introductions” in *Sephardi Lives: A Documentary History of the Ottoman Judeo-Spanish World and its Diaspora, 1700-1950*, eds. Julia P. Cohen and Sarah A. Stein, Stanford: Stanford University Press, 2014.

Fakultät für Philologie
Seminar für Orientalistik und Islamwissenschaft
Ringvorlesung, dienstags 16:00 bis 18:00 Uhr, HGA 30 / Zoom
Information: h.celik@rub.de

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