

sides—the Palace and the Young Turk regime—endeavored to avail themselves of the Ottoman symbolism and the nostalgia for the Ottoman golden age to sustain and promote both the sultan's image and the legitimacy of the Young Turk governments. This shared agenda enabled Sultan Mehmed Reşad to keep the sultanate relevant and omnipresent in the public sphere during the Young Turk rule.

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## Ali Saim Ülgen: Building a Historiography of Turkish Architecture

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### Abstract

Ali Saim Ülgen (1913–63), a preservation architect, architectural historian, author, bureaucrat and educator, was a leading figure in the nascent field of heritage conservation during the early decades of the Republic of Turkey. This was a time when the Republican leaders sought to establish the national character of art and architecture by interpreting the “Turkishness” and uniqueness of the Ottoman heritage through the tenets of the Modern Movement. The reconciliation of the modernist rationale with nationalist historiography created contested paradigms in a nation searching for its cultural roots. Ülgen considerably contributed to the nationalist appropriation of the Ottoman heritage, but his taxonomical gaze stands out for its focus on contextual analysis. This essay addresses the dichotomy of documenting the Ottoman architectural patrimony through the lens of modernism, which is visible in Ülgen’s work, a remarkably understudied Republican intellectual.

### Keywords

Ali Saim Ülgen – Republic of Turkey – Ottoman architecture – nationalist historiography – architectural documentation – architect Sinan

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Turkish architecture is sincere. This sincerity is inherent in all its matter, element, style, and even soul. Because the Turkish people are sincere in religion, their places of worship show unity of all their components. Because the Turkish people are sincere in their lives, be they poor or rich, they have built dwellings that are suitable for lifestyles adjusted to humid, dry, hot, or cold climatic conditions. [The Turkish people] have