

The Palace and the Coffeehouse:

The Power of Place in Ottoman History, 1300-1800

A Part II Special Subject
Dr Helen Pfeifer

The Topkapi Palace in Istanbul was the seat of the Ottoman sultan and the centre of one of the largest and most powerful empires in early modern Eurasia. The coffeehouse, a sixteenth-century Ottoman invention, was the seat of the urban classes and the centre of city life from Belgrade to Baghdad. Different as these two institutions were in their character and clientele, they were neck and neck when it came to their influence on Ottoman politics, society, and culture.

This paper examines the power of place in Ottoman history from 1300-1800. Each week introduces students to a new space and to the opportunities or challenges it presented. Many of these spaces will lead us to consider the nature of imperial rule, from the contested frontier zone from which the Ottoman polity emerged; to the capital city that buttressed its imperial claims; to the seas and deserts that continually tested its sovereignty. Other spaces will allow us to consider key social and cultural issues, including the visibility of women, the acceptability of homosexual relations, and the experiences of minority groups like Christians and Jews. Throughout, students will be asked to reflect on the ways in which physical space was not just a neutral backdrop to historical events, but helped shape the possibilities of historical actors and the relations between them.

The Michaelmas term is organized chronologically. After an introductory class devoted to the so-called 'spatial turn', the remaining seven sessions will examine key spaces in which political and social relations were negotiated as the empire evolved from a minor frontier polity into a world power.

In the Lent term, we will move on to examine different forms of spatial organization within and across Ottoman lands. Some sessions will focus on the connective tissue of empire, whether made of paper or stone; others will focus on sacred geographies; still others will emphasize the ways in spaces interacted with social hierarchies, whether to undergird or to challenge them.

The course will necessarily be interdisciplinary. Written sources will include not just histories and treatises, but legal documents, legends, and poems (mostly in translation). Many other sources will include little text: participants will often have to rely on photographs, architectural plans, and miniature paintings to reconstruct particular

places. We will also experiment with digital mapping and visualization techniques, reflecting on the benefits and limits of these new technologies.

The paper will be taught through weekly two-hour seminars, with one class held in the Fitzwilliam Museum. There will be a film screening in the Michaelmas Term. Participants are not expected to have any background in Ottoman history.

Course Overview

Michaelmas Term: Chronologies

Introduction

- 1) Introduction: Space and Place in Historical Study

Beginnings (14-15th c)

- 2) The Frontier: Ottoman Origins Between Central Asia and Byzantium
- 3) The Caravanserai: Conquest and Incorporation in Southeastern Europe
- 4) The Capital: The Conversion of Istanbul

Imperial Heights (16th c)

- 5) The Palace: Politics and Performance
*Film screening: 'The Magnificent Century'
- 6) The Provinces: Providing for the Poor in Ottoman Jerusalem

Reconfigurations (17-18th c)

- 7) The Borderlands: War and Peace on the Northern Frontier
- 8) The Courtroom: Islamic Law between Center and Province

Lent Term: Connective Tissue

Imperial Networks

- 1) Sinews of Empire: Roads and Way-Station
- 2) The World of Money: The Circulation of Objects (*held at the Fitzwilliam Museum)

Sacred Geographies

- 3) The Hajj Pilgrimage: Sacred and Imperial
- 4) The Power of the Sufi Shrine

Living Together

- 5) Multiconfessional Spaces: Thessaloniki, Greek City of Jews
- 6) Spaces of Sociability: Salons and Coffeehouses

Imperial Limits

- 7) The Seas: Uncertain Sovereignty in the Mediterranean
- 8) The World Beyond: An Ottoman Traveler in India

Easter Term: Revision

1. Revision (gobbets)
2. Revision (gobbets)
3. Revision (gobbets)
4. Revision (general)

Bibliography

Introductions & Overviews

- Aksan and Goffman, eds. *The Early Modern Ottomans: Remapping the Empire* (2007).
- Faroqhi, S. *Approaching Ottoman History: An Introduction to the Sources* (1999).
- Finkel, C. *Osman's Dream: The Story of the Ottoman Empire, 1300-1923* (2005).
- *Howard, D. *A History of the Ottoman Empire* (2016).
- *Imber, C. *The Ottoman Empire, 1300-1650: The Structure of Power* (2002).
- McCarthy, J. *The Ottoman Turks: An Introductory History to 1923* (1997).

*recommended as a starting point.

For Reference

- Agoston & Masters, *Encyclopedia of the Ottoman Empire* (short articles on various topics written by specialists)
- *The Cambridge History of Turkey*, esp. vols 1&2 (longer articles on key themes, e.g. economy, arts, literature, etc.)
- Inalcik and Quataert. *An Economic and Social History of the Ottoman Empire, 1300-1914* (1994).
- Pitcher, D. *An historical geography of the Ottoman Empire from earliest times to the end of the sixteenth century* (for historical maps)

Online Resources

- Archnet.org (entries on various buildings in the Islamic world, with photographs, architectural plans and scholarly articles)
- *The Encyclopedia of Islam*, vols 2 & 3 (scholarly entries on themes, concepts and people, accessible through the university library website)
- The Ottoman History Podcast (interviews with scholars on their work)

Michaelmas Term

Introduction

1) Introduction: Space and Place in Historical Study

Guiding questions:

- What are the different approaches scholars have used to study space & place?
- What are the difficulties of studying place from a historical perspective?
- What are the uses of space in early modern history?

Required Readings:

- Leif Jerram, 'Space: A Useless Category for Historical Analysis?', *History and Theory*, 52 (2013): 400-419.
- Henri Lefebvre, *The Production of Space*, tr. Nicholson-Smith (1974), pp 1-33.
- Paul Stock, 'History and the Uses of Space,' in *The Uses of Space in Early Modern History* (2015), pp 1-14.

Additional Readings:

- Michel de Certeau, *The Practice of Everyday Life*, tr. Rendall (1984) esp. part III.
- Denis Cosgrove, *Social Formation and Symbolic Landscape* (1994).
- Phil Ethington, 'Placing the Past: "Groundwork" for a Spatial Theory of History', *Rethinking History* 11 (2007): 465-93.
- Michel Foucault, *Discipline and Punish: The Birth of the Prison*, tr. Sheridan (1977), esp. ch. 3.
- Michel Foucault, 'Of Other Spaces', *Diacritics* (1986).
- Ian Gregory, *A Place in History: A Guide to Using GIS in Historical Research* (2002), available here: <http://hds.essex.ac.uk/g2gp/gis/index.asp>
- Jo Guldi, 'Landscape and Place', in Simon Gunn and Lucy Faire (eds), *Research Methods for History* (2012).
- Simon Gunn, 'The Spatial Turn: Changing Histories of Space and Place', in Gunn and Morris (eds), *Identities in Space: Contested Territories in the Western City since 1850* (2001)
- Phil Hubbard and Rob Kitchin (eds), *Key Thinkers on Space and Place* (2011)
- Keith Lilley, 'GIS, Spatial Technologies and Digital Mapping', *Research Methods for History*, ed Simon Gunn
- Ralph Kingston, 'Mind over Matter? History and the Spatial Turn', *Cultural and Social History*, 7 (2010)
- Doreen Massey, 'Places and their Pasts', *History Workshop Journal* 39 (1995): 183- 92.

- Marina Moskowitz, 'Backyards and Beyond: Landscapes and History', in Karen Harvey (ed), *History and Material Culture: A Student's Guide to Approaching Alternative Sources* (2009).
- Richard White, 'What is Spatial History?' *Spatial History Lab: Special Working Paper* (2010), available here: <https://web.stanford.edu/group/spatialhistory/cgi-bin/site/pub.php?id=29>
- Christopher Tilley, *The Phenomenology of Landscape: Places, Paths and Monuments* (1994)
- Charles Withers, 'Place and the "Spatial Turn" in Geography and History', *Journal of the History of Ideas* (2009): 637-658.
- Gwendolyn Wright, 'Cultural History: Europeans, Americans, and the Meanings of Space', *Journal of the Society of Architectural Historians* (2005): 436-440.

Beginnings (14th-15th c)

2) The Frontier: Ottoman Origins between Central Asia and Byzantium

Guiding questions:

- To what extent did cultures mix and mingle on the medieval Anatolian frontier?
- How useful are Ottoman legends in reconstructing the culture of the frontier?

Required readings (ca 80 pp):

- 'Sarı Saltık Becomes a Friend of God', Karamustafa, A (tr.), in *Tales of God's Friends: Islamic Hagiography in Translation*, 136-144 (8pp).
- Ibn Battuta, *The Travels of Ibn Battuta*, vol. 2, Gibb (tr.), 415-470, 498-514 (73pp).

Background readings:

- Cemal Kafadar, *Between Two Worlds*, chs 2 & 3.

Additional readings:

- Michel Balivet, 'The Long-Lived Relations between Christians and Moslems in Central Anatolia: Dervishes, Papadhes, and Country Folk', *Byzantinische Forschungen* XVI, (1991): 313-24.
- Suna Çağaptay, 'Frontierscape: Reconsidering Bithynian Structures and their Builders on the Byzantine-Ottoman Cusp', *Muqarnas*.
- Linda Darling, 'Contested Territory: Ottoman Holy War in Comparative Context', *Studia Islamica* (2000): 133-163.
- Linda Darling, 'Reformulating the Gazi Narrative: When was the Ottoman State a Gazi State?', *Turcica* 43 (2011): 13-53.
- Vassilis Demetriades, 'Some Thoughts on the Origin of the Devshirme', in Elizabeth Zachariadou, *The Ottoman Emirate (1300-89)* (1993).
- Ross Dunn, 'International Migrations of Literate Muslims in the Later Middle Period: The Case of Ibn Battuta' in Netton (ed), *Golden Roads* (1995).
- Colin Heywood, 'The Frontier in Ottoman History: Old Ideas and New Myths', in *Frontiers in Question: Eurasian Borderlands, 700-1700* (1999) 228-250.
- Ahmet Karamustafa, 'Islamisation through the Lens of the Saltuk-name' in *Islam and Christianity in Medieval Anatolia*, Peacock, De Nicola & Yıldız (eds.), 349-364.
- Tijana Krstic, *Contested Conversions to Islam* (2011), intro, ch 2.
- Tim Mackintosh-Smith, 'Foreward' in *The Travels of Ibn Battutah* (2002), viii-xviii.
- Lewis and Holt (eds), *Historians of the Middle East* (1962), chapters by Inalcik & Menage.
- Rudi Lindner, 'Anatolia, 1300-1451', *The Cambridge History of Turkey*, vol. 1, Fleet (ed.) 102-137.

- HT Norris, *Popular Sufism in Eastern Europe: Sufi Brotherhoods and the Dialogue with Christianity and heterodoxy* (2006).
- Andrew Peacock, 'Islamisation in Medieval Anatolia' in *Islamisation: Comparative Perspectives from History* (2017).
- Daniel Power, '[Frontiers](#): Terms, Concepts, and the Historians of Medieval and Early Modern Europe,' in *Frontiers in Question: Eurasian Borderlands, 700-1700*, eds. Daniel Power and Naomi Standen (1999), 1-12.
- Grace Smith, 'Some Türbes/Maqāms of Sari Saltuq, an early Anatolian Turkish Gāzī Saint', *Turcica* (1982): 216-25.
- Paul Wittek, *The Rise of the Ottoman Empire* (1938).
- E Wolper, 'Khidr, Elwan Çelebi and the Conversion of Sacred Sanctuaries in Anatolia', *The Muslim World*, 90 (2000): 309-22.
- Elizabeth Zachariadou, (ed), *The Ottoman Emirate, 1300-1389* (1993), esp. chapters by Imber, Inalcik, Oikonomides.

3) The Caravanserai: Conquest and Incorporation in Southeastern Europe

Guiding questions:

- What accounts for the success of the Ottomans in establishing their presence in Christian lands?
- How did the Ottomans make their power felt in the regions they conquered?

Primary sources (ca. 105pp):

- Heath Lowry, *The Shaping of the Ottoman Balkans, 1350-1500*, intro & ch. 1.
- Tax register of 1490 from the Island of Lemnos (70 pp)

Background readings:

- Suraiya Faroqhi, *Approaching Ottoman History: An Introduction to the Sources*, pp 82-93.
- Molly Greene, *The Edinburgh History of the Greeks*, ch 1.

Additional readings:

- Nikolay Antov, *The Ottoman 'Wild West': The Balkan Frontier in the Fifteenth and Sixteenth Centuries* (2017).
- Charles Argo, 'The Ottoman Balkan City: The Periphery as Center in Punitive Spectacle', in *Secondary Cities and Urban Networking in the Indian Ocean Realm, c. 1400-1800*, ed Kenneth Hall (2008).
- Bistra Cvetkova, 'Early Ottoman *tahrir* defters as a source for studies on the history of Bulgaria and the Balkans', *Archivum Ottomanicum* 8: 133-39
- Kate Fleet, 'The Turkish Economy, 1071-1453', *The Cambridge History of Turkey*, vol. 1, Fleet (ed.) 227-265.
- Halil Inalcik, '[Ottoman Methods of Conquest](#)', *Studia Islamica* (1954).
- Machiel Kiel, *Art and Society of Bulgaria during the Turkish Period*
- Machiel Kiel, 'Yenice Vardar (Vardar Yenicesi – Giannitsa): A Forgotten Turkish Cultural Centre in Macedonia of the 15th and 16th century', in *Studia Byzantina et Neohellenica Neerlandica*, Bakker, van Gemert and Aerts (eds.), (1972), 300-29.
- Machiel Kiel, 'Ottoman Urban Development and the Cult of a Heterodox Sufi Saint: Sari Saltuk Dede and Towns of Isakçe and Babadağ in the Northern Dobrudja', in *Syncretismes et Heresies*, Veinstein (ed).
- Anastopoulos Sariyannis Kolovos, 'The Ottoman Empire and the Greek Lands', in *Ottoman Architecture in Greece* ed. Brouskari, trans., Fowden.
- Heath Lowry, '[Fifteenth-Century Ottoman Realities: Christian Peasant Life on the Aegean Island of Limnos](#)' (2002) (based on above tax register).

- Nevra Necipoglu, 'Byzantine Monasteries and Monastic Property in Thessalonike and Constantinople during the Period of Ottoman Conquests', *Journal of Ottoman Studies*
- Robert Ousterhout, 'Ethnic Identity and Cultural Appropriation in Early ottoman Architecture', *Muqarnas*, 7 (1995): 48–62.
- Robert Ousterhout, 'The East, the West, and the Appropriation of the past in Early ottoman Architecture', *Gesta*, 43 (2004): 165–76.
- Jacques Revel, '[Knowledge of the Territory](#)', *Science in Context*, 4(1) (1991), pp. 133-161.
- Peter Sugar, *Southeastern Europe Under Ottoman Rule, 1354-1804* (1977) ch 1.
- Nikolai Todorov, *The Balkan City, 1400-1900* (1983).

4) The Capital: The Conversion of Istanbul

Guiding questions:

- What were the strategies by which Mehmed II went about securing and appropriating the city after the 1453 conquest?
- How did the Ottomans treat the Christian and imperial heritage of Constantinople?

Primary sources (35pp):

- Doukas, *Decline and Fall of Byzantium to the Ottoman Turks*, tr. Margoulias, 220-241
- Kritovoulos, *The History of Mehmed the Conqueror*, tr. Riggs, 3-6, 9-19, 93-95, 139-141, 147-149, 177

Background reading:

- Çiğdem Kafesçioğlu, *Constantinopolis/Istanbul: Cultural Encounter, Imperial Vision, and the Construction of the Ottoman Capital*, ch 1.

Additional readings:

- Franz Babinger, *Mehmed the Conqueror and His Time* (1992).
- Ebru Boyar & Kate Fleet, *A Social History of Istanbul*, esp ch. 1.
- Campbell and Chong, *Bellini and the East* (2005).
- Emerson and Van Nice, 'Hagia Sophia and the First Minaret Erected After the Conquest of Constantinople', *American Journal of Archaeology* (1950): 28-40.
- Pinar Emiralioğlu, *Geographical Knowledge and Imperial Culture in the Early Modern Ottoman Empire*, ch 2.
- Molly Greene, *The Cambridge History of the Greeks*, esp. ch. 2.
- Anique Hommels, '[Studying Obduracy in the City](#): Toward a Productive Fusion between Technology Studies and Urban Studies', *Science, Technology, & Human Values* (2005): 323-351.
- Halil İnalçık, 'The Policy of Mehmed II Toward the Greek Population of Constantinople and the Byzantine Buildings of the City', *Dumbarton Oaks Papers* (1969-70): 229-49.
- Antonia Kiousopoulou (ed.), *1453: The Fall of Constantinople and the Transition from the Medieval to the Early Modern Period* (2005).
- Gülru Necipoğlu, *Architecture, Ceremonial, Power*, esp. ch 1.
- Gülru Necipoğlu, 'From Byzantine Constantinople to Ottoman Kostantiniyye: Creation of a Cosmopolitan Capital and Visual Culture under Sultan Mehmed II', in *From Byzantium to Istanbul* (2010), pp. 266-277.

- Gülru Necipođlu, 'The Life of an Imperial Monument: Hagia Sophia After Byzantium', *Hagia Sophia from the Age of Justinian to the Present*, Mark and Çakmak (eds.), 195-225.
- Nevra Necipođlu (ed.), *Byzantine Constantinople: Monuments, Topography and Everyday Life* (2001).

Imperial Heights (16th c)

5) The Palace: Politics and Performance

Guiding questions:

- How did Ottoman sultans use the palace to project imperial power?
- What role did female members of the imperial household play?
- How reliable is the perspective of foreigners as a source for Ottoman history?

Primary sources (ca 75 pp):

- Robert Withers, *A Description of the Grand Signor's Seraglio, or Turkish Emperours Court* (1650), 1-49.
- Necipoğlu, G. *Architecture, Ceremonial, Power: The Topkapi Palace in the Fifteenth and Sixteenth Centuries* (1991), ch 1 & plates.

Additional readings:

- Edhem Eldem, 'Foreigners at the Threshold of Felicity: the Reception of Foreigners in Ottoman Istanbul', in Calabi and Christensen (eds.), *Cities and Cultural Exchange in Europe, 1400-1700* (2007).
- Nina Ergin, 'Ottoman Royal Women's Spaces: The Acoustic Dimension', *Journal of Women's History* (2014).
- Colin Imber, *The Ottoman Empire, 1300-1650: The Structure of Power* (2002), chs. 2 & 4.
- Suraiya Faroqhi, *Another Mirror for Princes: The Public Image of the Sultans and its Reception* (2009), chs 2-3.
- Cornell Fleischer, *Bureaucrat and Intellectual in the Ottoman Empire: The historian Mustafa Ali (1541-1600)* (1986).
- Leslie Peirce, *The Imperial Harem: Women and Sovereignty in the Ottoman Empire* (1993).
- Leslie Peirce, *Empress of the East: How a European Slave Girl Became Queen of the Ottoman Empire* (2017).
- Rhoads Murphey, *Exploring Ottoman Sovereignty: Tradition, Image and Practice in the Ottoman Imperial Household, 1400-1800* (2008), esp. ch 7.
- Gülru Necipoğlu, 'Framing the Gaze in Ottoman, Safavid, and Mughal palaces', *ars Orientalis*, 23 (1993): 303-42.
- Kaya Şahin, *Empire and Power in the Age of Süleyman* (2013).
- Irvin Schick, 'The Harem as Gendered Space and the Spatial Reproduction of Gender', in *Harem Histories*, ed. Booth.

6) The Provinces: Providing for the Poor in Ottoman Jerusalem

Guiding questions:

- How did Islamic endowments shape imperial, urban, and social space?
- How did the Ottoman dynasty make itself felt in distant provinces?
- To what extent did elite women help to shape the Ottoman built environment?

Primary sources (ca 28pp):

- The 1552 endowment deed of Haseki Sultan
- A 1555 report on the soup kitchen

Background reading:

- Amy Singer, *Constructing Ottoman Beneficence: An Imperial Soup Kitchen in Jerusalem* (2002), ch. 1.

Additional readings:

- Nina Ergin, Cristoph Neumann and Amy Singer (eds), *Feeding People, Feeding Power: Imarets in the Ottoman Empire* (2007), esp contributions by Singer, Lowry, Norman, Kiel, Meier, Ergin, Kayaalp-Aktan.
- Maryann Fay, 'Women and *Waqf*: Property, Power, and the Domain of Gender in Eighteenth-Century Egypt' in *Women in the Ottoman Empire: Middle Eastern Women in the Early Modern Era*, ed Zilfi (1997), 28-47.
- Margaret Meriwether, 'Women and *Waqf* Revisited: The Case of Aleppo, 1770-1840' in *Women in the Ottoman Empire: Middle Eastern Women in the Early Modern Era*, ed Zilfi (1997).
- Leslie Peirce, *Empress of the East: How a Slave Girl Became Queen of the Ottoman Empire* (2018), esp ch. 10.
- Sylvia Sellers-Garcia, *Distance and Documents at the Spanish Empire's Periphery* (2014), intro.
- Amy Singer, 'Imarets', in *The Ottoman World*, ed. Woodhead, *The Ottoman Empire* (2011).
- Amy Singer, 'Uniformity and Diversity in the Food Served at Ottoman Imarets', *I. Türk Mutfak Kültürü Sempozyumu*, Bilgin and Samancı, eds, 171-86.
- Lucienne Thys-Şenocak, 'The Yeni Valide Mosque Complex of Eminönü, Istanbul (1597-1665): Gender and Vision in Ottoman Architecture', in *Women, Patronage and Self-Representation*, 69-90.
- Lucienne Thys-Şenocak, *Women Ottoman Builders: The Architectural Patronage of Hadice Turhan Sultan* (2006).
- Richard Van Leeuwen, *Waqfs and Urban Structures: The Case of Damascus* (1999).

Reconfigurations (17-18th c)

7) The Borderlands: War and Peace on the Northern Frontier

Guiding questions:

- How porous were Ottoman borders?
- To what extent was early modern warfare an opportunity for cross-cultural encounter?

Primary sources (ca 50 pp):

- Evliya Çelebi, *An Ottoman Traveller: Selections from the Book of Travels of Evliya Çelebi*, Dankoff & Kim (ed & tr), 218-231
- The 1680 Ottoman and Polish protocols of demarcation and the Ottoman document of the 1699 agreement of Karlowitz, in *Ottoman-Polish Diplomatic Relations (15th-18th Century)*, ed. Kołodziejczyk

Background readings:

- Dariusz Kołodziejczyk, 'Between Universalistic Claims and Reality: Ottoman Frontiers in the early modern period', in *The Ottoman World*, ed. Woodhead (2012), 205-219.

Additional readings:

- Rifaat Abou-el-Haj, 'The Formal Closure of the Ottoman Frontier in Europe: 1699-1703' *Journal of the American Oriental Society* 89 (1969): 467-75.
- Rifaat Abou-el-Haj, 'Ottoman Diplomacy at Karlowitz', *Journal of the American Oriental Society* 87 (1967).
- Gábor Ágoston, 'A Flexible Empire: Authority and its Limits on the Ottoman Frontiers', *International Journal of Turkish Studies* (2003): 15-31.
- Gábor Ágoston, 'The Ottoman Empire and Europe', in: *The Oxford Handbook of Early Modern European History: 1350 - 1750*. Volume II. Cultures and Power. Ed. Hamish M. Scott. Oxford: Oxford University Press, 2015, pp. 612-37.
- Palmira Brummett, *Mapping the Ottomans: Sovereignty, Territory, and Identity in the Early Modern Mediterranean*, ch. 3.
- Robert Dankoff, *An Ottoman Mentality: The World of Evliya Celebi* (2006).
- Suraiya Faroqhi, *A Cultural History of the Ottomans* (2016), ch. 5.
- Rossitsa Gradeva, 'Between Hinterland and Frontier: Ottoman Vidin, Fifteenth to Eighteenth Centuries', *Proceedings of the British Academy* (2009)
- Colin Imber, *The Ottoman Empire, 1300-1650: The Structure of Power* (2002), ch. 7.

- Dariusz Kołodziejczyk, 'Between the Splendor of Barocco and Political Pragmatism: The Form and Contents of the Polish-Ottoman Treaty Documents of 1699', *Oriente Moderno* (2003).
- Dariusz Kołodziejczyk, *Ottoman-Polish Diplomatic Relations (15th-18th Century)*, parts I and II.
- Rhoads Murphey, *Ottoman Warfare 1500-1700* (1999).
- Claire Norton, 'Liminal Space in the Early Modern Ottoman-Habsburg Borderlands: Historiography, Ontology, and Politics', *The Uses of Space in Early Modern History*, ed. Paul Stock, 75-96.
- William O'Reilly, 'Border, Buffer and Bulwark. The Historiography of the Military Frontier, 1521-1881', in Steven G. Ellis and Rainard Eßer (eds.), *Frontiers and the Writing of History, 1500-1850*, Hanover (Wehrhahn), 2006, pp. 229-244.
- Andrew Peacock, *The Frontiers of the Ottoman World* (2009), intro & articles by Brummett, Agoston, Sinclair, Alexander, Gradeva, Murphey, Gerelyes, Carlton & Rushworth, Stein, Finkel.
- Peter Sahlins, *Boundaries: The Making of France and Spain in the Pyrenees* (1989).
- Mark Stein, *Guarding the Frontier: Ottoman Border Forts and Garrisons in Europe* (2007).
- Silviu Stoian, '[The Establishment and Demarcation of Borders](#) in Europe in the Early Modern Age', *Research and Science Today Supplement 2/2014*, pp. 6-15.

8) The Courtroom: Islamic Law between Center and Province

Guiding questions:

- Was the Islamic court an instrument of central control or a reflection of local social practice?
- To what extent did the Islamic court act to reproduce existing relations of power?
- How Islamic was the Islamic court?

Primary sources (19pp):

- Court records from 18th-c Kastamonu and Sofia
- Additional data on Kastamonu court records (users of the court, types of disputes, court fees)

Background reading:

- Gradeva, R. 'A Kadi Court in the Balkans', in *The Ottoman World*, ed. Woodhead, 57-71.

Additional readings:

- James Baldwin, *Islamic Law and Empire in Ottoman Cairo* (2016).
- Karen Barkey, 'Aspects of Legal Pluralism in the Ottoman Empire', in *Legal Pluralism and Empires, 1500-1850*, eds. Benton & Ross (2013), 83-107.
- Boğaç Ergene, 'Why did Ümmü Gülsüm Go to Court? Ottoman Legal Practice between History and Anthropology', *Islamic Law and Society* 17 (2010): 215-244.
- Boğaç Ergene & Mehmed Çoşgel, *The Economics of Ottoman Justice: Settlement and Trial in the Sharia Courts* (2016), chs 1&2.
- Boğaç Ergene, *Local Court, Provincial Society, and Justice in the Ottoman Empire* (2003), esp. chs. 3&4.
- Göçek & Baer, 'Social Boundaries of Ottoman Women's Experience in Eighteenth-Century Galata Court Records', in *Women in the Ottoman Empire: Middle Eastern Women in the Early Modern Era*, ed. Zilfi (1997), 48-65.
- Rossitsa Gradeva, 'Orthodox Christians in the Kadi Courts: The Practice of the Sofia Sheriat Court, Seventeenth Century', *Islamic Law and Society* (1997).
- Colin Imber, *The Ottoman Empire, 1300-1650: The Structure of Power* (2002), ch. 6.
- Eugenia Kermeli, 'The Right to Choice: Ottoman, Ecclesiastical and Communal Justice in Ottoman Greece', in *The Ottoman World*, ed. Woodhead, 347-361.
- Leslie Peirce, *Morality Tales: Law and Gender in the Ottoman Court of Aintab* (2003).
- Najwa Qattan, 'Dhimmi in the Muslim Court: Legal Autonomy and Religious Discrimination', *The International Journal of Middle East Studies* (1999): 429-444.

Lent term

Imperial Networks

9) Sinews of Empire: Roads and Way-Stations

Guiding questions:

- Why were roads such an opportunity, both for the Ottomans and their detractors?
- How did representations of space buttress Ottoman imperial claims?

Primary sources (ca 80 pp):

- Imperial edicts on Bedouins and fortresses in Palestine, in *Ottoman Documents on Palestine, 1552-1615*, tr. Heyd, pp 90-116.
- Petition to Sultan Süleyman in 'Of Gender and Servitude, ca 1520. Two Petitions of the Kul Kızı of Bergama to Sultan Süleyman', tr. Flesicher, *Arab Historical Review for Ottoman Studies* (2008): 143-151.
- Matrakçi Nasuh, *Description of the Way-Stations on Sultan Süleyman's Iraqi Campaign* ed. Yurdaydın

Background reading:

- Alan Mikhail, *Nature and Empire in Ottoman Egypt*, ch 2.

Additional readings:

- Karen Barkey, *Bandits and Bureaucrats: the Ottoman Route to State Centralization* (1994).
- Lauren Benton, *A Search for Sovereignty: Law and Geography in European Empires, 1400-1900* (2010), ch. 1 (for comparison).
- Palmira Brummett, *Mapping the Ottomans: Sovereignty, Territory, and Identity in the Early Modern Mediterranean*, ch. 4.
- Palmira Brummett, 'The Fortress: Defining and Mapping the Ottoman frontier in the 16th-17th Centuries', in *The Frontiers of the Ottoman World* ed Peacock (2009).
- Catherine Delano-Smith, 'Milieus of Mobility: Itineraries, Route Maps, and Road Maps', 16-68, in *Cartographies of Travel and Navigation*, ed James Akerman (2006).
- Demetriades, 'Vakifs along the Via Egnatia', *The Via Egnatia under Ottoman Rule, 1380-1699*, ed. Zachariadou
- Walter Denny, 'A Sixteenth-Century Architectural Plan of Istanbul', *Ars Orientalis* (1970), 49-63.
- Pinar Emiralioğlu, *Geographical Knowledge and Imperial Culture in the Early Modern Ottoman Empire*, ch 1.

- Ciğdem Kafesçioğlu, 'Viewing, Walking, Mapping Istanbul, ca. 1580' in *Littoral and Liminal Spaces: The Early Modern Mediterranean and Beyond* eds. Hannah Baader and Gerhard Wolf, (*Mitteilungen des Kunsthistorischen Institutes in Florenz* 56:1) (2014): 17-36.
- *Murphey, *Ottoman Warfare*, ch. 4.
- Silverstein, A. *Postal Systems in the Pre-Modern Islamic World* (2007).

10) The World of Money: The Circulation of Things

**This week's class will be held in the Fitzwilliam Museum*

Guiding questions:

- To what extent did the circulation of coins help to make Ottoman lands feel like a unified space?
- How, and how well, did the Ottoman monetary system function?

Primary sources (20 pp):

- Ottoman coins in the collection of the Fitzwilliam Museum (please examine online in advance of the class)
- Feel free to do additional research on the Fitzwilliam website [here](#)

Secondary reading:

- Şevket Pamuk, *A Monetary History of the Ottoman Empire* (2000), ch. 6.

Additional readings:

- Artuk, *Early Ottoman Coins of Orhan Ghazi as Confirmation of his Sovereignty* (1974).
- Halil Inalcik, *A Social and Economic History of the Ottoman Empire*, vol 3, "Trade", pp 179-390.
- K MacKenzie, 'Square Akces from the Tunis Mint', *Oriental Numismatic Society Newsletter* (1985).
- M. Maxim, 'In the Right to Strike Currency of the Reigning Princes of Moldavia and Wallachia during the period of Ottoman suzerainty,' *Journal of Ottoman Studies* (1998).
- Cüneyt Ölçer, *Nakışlı Osmanlı Mangırları [Decorated Ottoman Manghirs]* (1975) - organised by city and then by sultan (for dated coins)
- Şevket Pamuk, 'The Ottoman Monetary System and Frontier Territories in Europe, 1500-1700', *International Journal of Turkish Studies* 9 (2003).
- Şevket Pamuk, 'Prices in the Ottoman Empire, 1469-1914'.
- Nuri Pere, *Osmanlılarda Madeni Paralar [Coins of the Ottoman Empire]* english summary and transliterations of the coins of Mehmed II, Selim I, Mehmed III
- Sule Pfeiffer-Taş and Nikolaus Schindel, 'The Beçin Coin Hoard and Ottoman Monetary History in the Late 16th/early 17th Century', *JESHO* (2013).
- Sultan, *Coins of the Ottoman Empire and the Turkish Republic: A Detailed Catalogue of the Jem Sultan Collection* (1977).
- J Sultan, *The Ever Victorious: A Beginner's Guide to Ottoman empire Numismatics* (1971)
- Baki Tezcan, 'The Ottoman Monetary Crisis of 1585 Revisited', *JESHO* (2009).

Sacred Geographies

11) The Hajj Pilgrimage: Sacred and Imperial

Guiding questions:

- What were the practices that contributed to the construction of the sacred geography in and around Mecca and Medina?
- How did texts/objects/images help to shape pilgrims' experiences of the holy sites?
- How Ottoman was the Ottoman Hajj?

Primary sources (67 pp):

- Nabi, *Tuhfetu'l Haramayn*, tr. Coşkun (172-192)
- Objects associated with the Ottoman Hajj in *Hajj: Journey to the Heart of Islam* ed. Porter

Background reading

- MAS Abdel Haleem, 'The Importance of Hajj: Spirit and Rituals', *Hajj: Journey to the Heart of Islam*, ed. Venetia Porter.
- Suraiya Faroqhi, *Pilgrims and Sultans: The Hajj under the Ottomans* (1994) (read whatever bits most interest you).

Additional readings:

- Emine Bilirgen, "Precious objects in the imperial treasury related with Sacred Places," in *Imperial Surre*, ed Nevzat Bayhan, 2008
- Marion Katz, 'The Ḥajj and the Study of Islamic Ritual'. *Studia Islamica*, no. 98/99 (2004).
- C Maury, 'Depictions of the Haramayn on Ottoman Tile: Content and Context' in *The Hajj: Collected Essays*, Saif and Porter (2013).
- Milstein, R. 'Futuh-I Haramayn: Sixteenth-Century Illustrations of the Hajj Route', in *Mamluks and Ottomans: Studies in Honour of Michael Winter* (2013).
- David Morgan, *The Sacred Gaze: Religious Visual Culture in Theory and Practice* (2005).
- Andrew Petersen, *The Medieval and Ottoman Hajj Route in Jordan: An Archaeological and Historical Study* (2012).
- Giorgio Riello, 'The Material Culture of Walking: Spaces of Methodologies in the late Eighteenth Century', in *Everyday Objects*, ed Tara Hamling and Catherine Richardson
- Roxburgh, D. 'Visualising the Sites and Monuments of Islamic Pilgrimage' *Architecture in Islamic Arts: Treasures of the Aga Khan Museum* (2017).
- Shalem, 'The Four Faces of the Ka'ba in Mecca', *Architecture and Pilgrimage, 1000-1500*

- M Tütüncü, 'Royal Ottoman Inscriptions on the Istanbul to Mecca Pilgrimage Route (Darb Al-Hajj Al-Shami)' in *The Hajj: Collected Essays*, Saif & Porter, eds. (2013).
- Syed Tanvir Wasti, 'The Ottoman Ceremony of the Royal Purse', *Middle Eastern Studies* (2005).
- Jan Just Witkam, 'The Battle of the Images: Mecca vs Medina in the iconography of the Manuscripts of al-Jazuli's Dala'il al-Khayrat', *Theoretical Approaches to the Transmission and Edition of Oriental Manuscripts* ed Pfeiffer and Kropp (2007).
- Jan Just Witkam, 'Images of Makkah and Medina in an Islamic Prayer Book', *Hadeeth Al- Dar* (2009).

12) The Power of the Sufi Shrine

Guiding questions:

- Why did Sufi shrines play so powerful a role in Ottoman history?
- Which social and political groups did shrines help to empower?
- How do Sufi shrines help us to understand the way in which 'religion happened materially' in the Ottoman Empire?

Primary sources (16pp):

- The Hacı Bektaş shrine (photographs; architectural plan; inscriptions)
- Schubel and Kilic-Shubel, (tr.), 'Sarı İsmail: The Beloved Disciple of Hacı Bektaş Veli', in *Tales of God's Friends: Islamic Hagiography in Translation*, 145-149.

Background reading:

- Zeynep Yürekli, *Architecture and Hagiography: The Politics of Bektashi Shrines in the Classical Age* (2012), intro, pp, 101-133.
- David Morgan, 'The Material Culture of Lived Religion' in *Mind and Matter: Selected Papers of the Nordik 2009 Conference for Art Historians*, ed. Johanna Vakkari (2010).

Additional reading:

- Karen Barkey, 'Religious Pluralism, Shared Sacred Sites, and the Ottoman Empire,' in Elazar Barkan and Karen Barkey (eds), *Choreographies of Shared Sacred Sites* (2015).
- Barnes, H. 'The Dervish Orders in the ottoman Empire', in Lifchez (ed.), *the Dervish lodge: architecture, art, and su sm in Ottoman turkey* (1992), pp. 33-48.
- John Birge, *The Bektashi Order of Dervishes* (1994).
- Sheila Blair, 'On giving to shrines: generosity is a quality of the People of Paradise', in L. Komaroff (ed.), *Gifts of the Sultan: The Art of Giving at the Islamic Courts*.
- Nina Ergin, 'The Fragrance of the Divine: Ottoman Incense Burners and their Context', *The Art Bulletin* (2014)
- Suraiya Faroqhi, 'The Tekke of Hacı Bektaş: Social Position and Economic Activities', *International Journal of Middle East Studies* (1976).
- Lisa Golombek, 'The Cult of Saints and Shrine Architecture in the Fourteenth Century', in Kouymjian (ed.), *Near Eastern Numismatics, Iconography, Epigraphy, and History* (1974), pp. 419-30.
- Halil İnalçık, 'Dervish and Sultan: An Analysis of the Otman Baba Vilāyetnamesi', in *The Middle East and the Balkans under the Ottoman Empire: Essays on Economy and Society* (1993), pp. 19-36.

- Ahmet Karamustafa, 'Çalenders, Abdāls, Ḥayderīs: the Formation of the Bektāṣiye in the Sixteenth Century', in Halil İnalçık and Cemal Kafadar (eds), *Süleyman the Second and His Time* (1993), pp. 121–9.
- Ahmet Karamustafa, *God's unruly Friends: Dervish Groups in the Islamic Later Middle period 1200–1550* (1994).
- Raymond Lifchez, *The Dervish Lodge: Architecture, Art and Sufism in Ottoman Turkey* (1992).
- David Morgan (ed), *Religion and Material Culture: The Matter of Belief* (2010)
- Derin Terzioğlu, 'Sufis in the Age of State-building and Confessionalization', in *The Ottoman World*, ed. Woodhead (2012), pp. 86–101.
- Ethel Wolper, *Cities and Saints: Sufism and the Transformation of Urban Space in Medieval Anatolia* (2003).

Living Together

13) Multiconfessional Spaces: Thessaloniki, Greek City of Jews

Guiding questions:

- How did religious coexistence function in early modern Ottoman cities?
- How and to what extent were Ottoman Jews incorporated into the broader Jewish diaspora?

Required readings (45 pp):

- Samuel de Medina, responsa (1580s), *Jewish Life in Turkey as Reflected in the Sixteenth Century in the Legal Writings of Samuel de Medina*, Goodblatt (ed and trans): responsa nrs: 1, 2, 3, 9, 11, 13.
- Samuel Usque, *Samuel Usque's Consolation for the Tribulations of Israel" Third Dialogue* (1553), Gershon Gelbart (ed & tr), pp 338-44, 392-403, 448-453.

Background reading:

- Mazower, M, *Salonica: City of Ghosts*, part I.

Additional reading:

- Esther Benbassa and Aron Rodrigue, *Sephardi Jewry: A History of the Judeo-Spanish Community, 14th - 20th Centuries* (2000), chs 1&2.
- Benjamin Braude, 'Venture and Faith in the Commercial Life of the Ottoman Balkans, 1500-1650' *International History Review* (1985).
- Gershon Gelbart, *A Consolation for the Tribulations of Israel: Third Dialogue*, intro.
- Rossitsa Gradeva, 'Jews and Ottoman Authority in the Balkans', in Gradeva, ed, *Rumeli Under the Ottomans, 15th-18th Centuries* (2004).
- Joseph Hacker, 'Jewish Autonomy in the Ottoman Empire: its Scope and Limits. Jewish Courts from the Sixteenth to the Eighteenth centuries,' in Avigdor Levy, *The Jews of the Ottoman Empire* (1994).
- Joseph Hacker, 'The Intellectual Activity of the Jews in the Ottoman Empire During the 16-17 in Twersky and Septimus,' *Jewish Thought in the Seventeenth Century* (1987).
- Avigdor Levy, ed. *Jews, Turks, Ottomans: A Shared History, Fifteenth Through the Twentieth Century* (2002) part I
- Heath Lowry, 'Portrait of a City: the Population and Topography of Ottoman Selanik in the Year 1478', *Diptycha* (1980-1)
- Aron Rodrigue & Nancy Reynolds, 'Difference and Tolerance in the Ottoman Empire', online interview.
- Minna Rozen, 'Individual and Community in the Jewish Society of the Ottoman Empire: Salonica in the 16th c.," in Levy, *The Jews of the Ottoman Empire* (1994).

14) Spaces of Sociability: Salons and Coffeehouses

Guiding questions:

- To what extent did coffeehouses transform Ottoman society and politics?
- Can we speak of an early modern Ottoman 'public sphere'?
- How did different spaces enable different forms of homosocial or homosexual behavior?
- How, if at all, can historians use poetry as a source for studying Ottoman history?

Primary sources (ca 25pp):

- Jean de Thevenot, 'Eating and Drinking', *Travels into the Levant*, chs. 24-5.
- Mustafa 'Ali, *Tables of Delicacies Concerning the Rules of Social Gatherings*, trans. Brookes, pp. 111-112, 129, 131, 132.
- Ottoman poems from Andrews & Kalpaklı, tr. *Ottoman Lyric Poetry*, pp 33-37, 41, 115-116.

Secondary readings:

- Walter Andrews & Mehmet Kalpakli, *The Age of the Beloveds*, pp. 106-112.
- Alan Mikhail, 'The Heart's Desire: Gender, Urban Space and the Ottoman Coffee House', in *Ottoman Tulips, Ottoman Coffee*, Dana Sajdi, ed., (2007), pp. 133-170.

Additional readings:

- Tülay Artan, 'Forms and Forums of Expression: Istanbul and Beyond, 1600-1800', in Christine Woodhead (ed.), *The Ottoman World*, 378-406.
- Brian Cowan, 'Public Spaces, Knowledge, and Sociability', *The Oxford Handbook of the History of Consumption* (2012).
- Serkan Delice, 'The Janissaries and their Bedfellows: Masculinity and Male Friendship in Eighteenth-Century Ottoman Istanbul', *Gender and Sexuality in Muslim Cultures* ed. Gül Özyeğin (2015), pp. 115-136.
- Zeynep Tarım Ertuğ, 'Entertaining the Sultan: Meclis festive gatherings in the Ottoman Palace', *Celebration, Entertainment and Theater in the Ottoman World*, ed. Faroqhi and Öztürkmen, 124-44.
- Suraiya Faroqhi, *A Cultural History of the Ottomans* (2016), ch. 6.
- James Grehan, 'Smoking and "Early Modern" Sociability: The Great Tobacco Debate in the Ottoman Middle East (Seventeenth to Eighteenth Centuries)', *American Historical Review* (2006): 1352-1377.
- Ralph Hattox, *Coffee and Coffeehouses* (1985).
- Shirine Hamadeh, 'Public Spaces and the Garden Culture of Istanbul in the Eighteenth Century', in Aksan and Goffman, *The Early Modern Ottomans*, 277-310.

- Shirine Hamadeh, *The City's Pleasures: Istanbul in the Eighteenth Century* (2007).
- Jürgen Habermas, *The Structural Transformation of the Public Sphere*, tr. Burger (1991).
- Ekrem Işın, 'Coffeehouses as Places of Conversation', *The Illuminated Table, the Prosperous House* eds Neumann and Faroqhi (2003).
- Cemal Kafadar, 'How Dark is the History of the Night and How Black the Story of Coffee, how Bitter the Tale of Love: the Changing Measure of Leisure and Pleasure in Early Modern Istanbul', in *Medieval and Early Modern Performance in the Eastern Mediterranean*, Öztürkmen and Birge Vitz (eds), (2014), 243-269.
- Dina Khoury, 'Drawing Boundaries and Defining Spaces: Women and Space in Ottoman Iraq', in Amira El Azhary Sonbol (ed), *Women, the Family and Divorce Laws in Islamic History* (1996).
- Uğur Kömeçoğlu, 'The Publicness and Sociabilities of the Ottoman Coffeehouse' *The Public* (2005).
- Selma Özkoçak, 'Coffeehouses: Rethinking the Public and Private in Early Modern Istanbul', *Journal of Urban History* (2007): 965-986.
- Kirsten Stilt & Mottahedeh. 'Public and Private as Viewed through the Work of the Muhtasib', *Faculty Working Papers* (2010).

Imperial Limits

15) The Seas: Uncertain Sovereignty in the Mediterranean

Guiding questions:

- How did (and didn't) Ottoman sovereignty work in the sixteenth- and seventeenth-century Mediterranean?
- How was imperial power at sea different from imperial power on land?

Required readings (ca 55 pp):

- Katib Çelebi, trans James Mitchell, *The History of the Maritime Wars of the Turks*, preface, intro, ch 2
- Joseph Pitts, *A True and Faithful Account of the Religion and Manners of the Mohammedans*, chs 1-2

Secondary reading:

- Joshua White, *Piracy and Law in the Ottoman Mediterranean* (2017), intro.

Additional reading:

- David Abulafia, *The Great Sea: A Human History of the Mediterranean* (2012).
- Fernand Braudel, *The Mediterranean and the Mediterranean World in the Age of Philip II* vol. 1, Part II, 'Seas and Coasts'
- Lauren Benton, *A Search for Sovereignty: Law and Geography in European Empires, 1400-1900* (2010), ch. 3.
- Palmira Brummett, *Ottoman Seapower and Levantine Diplomacy in the Age of Discovery* (1994).
- Giancarlo Casale, *The Ottoman Age of Exploration* (2004).
- Eric Dursteler, *Renegade Women: Gender, Identity, and Boundaries in the Early Modern Mediterranean* (2011).
- Pinar Emiralioğlu, *Geographical Knowledge and Imperial Culture in the Early Modern Ottoman Empire*, ch 2.
- Suraiya Faroqhi, 'Ottoman views on corsairs and piracy in the Adriatic' in *Another Mirror for Princes* (2008).
- Kate Fleet, 'Ottoman Expansion in the Mediterranean,' in *The Cambridge History of Turkey*, 141-172.
- Tobias Graf, *The Sultan's Renegades* (2017).
- Molly Greene, *Catholic Pirates and Greek Merchants: A Maritime History of the Early Modern Mediterranean* (2010), intro.

- Molly Greene, 'The Mediterranean Sea', in *Oceanic Histories*, eds Armitage, Bashford, & Sivasundaram (2018).
- Emre Safa Gürkan, 'The Centre and the Frontier: Ottoman Cooperation with North African Corsairs in the Sixteenth Century', *Turkish Historical Review* (2010).
- Antonis Hadjikyriacou, 'The Ottomanization of Cyprus: Towards a Spatial Imagination Beyond the Centre-Province Binary', *Journal of Mediterranean Studies* (2016)
- Gottfried Hagen, 'Katib Çelebi', *Historians of the Ottoman Empire*, <https://ottomanhistorians.uchicago.edu/en/historian/katib-celebi>
- Andrew Hess, *The Forgotten Frontier: A History of the Sixteenth-Century Ibero-African Frontier* (1978).
- Colin Imber, *The Ottoman Empire, 1300-1650: The Structure of Power* (2002), ch. 8.
- Noel Malcolm, *Agents of Empire: Knights, Corsairs, Jesuits and Spies in the Sixteenth-Century Mediterranean World* (2015).
- Nabil Matar, 'Introduction: England and Mediterranean Captivity, 1577-1704', in Daniel Vitkus, ed, *Piracy, Slavery, and Redemption: Barbary Captivity Narratives from Early Modern England* (2001).
- Karen Pinto, 'The Maps are the Message: Mehmet II's Patronage of an "Ottoman Cluster"', *Imago Mundi*, 63 (2011).
- Svat Soucek (ed). *Studies in Ottoman Naval History and Maritime Geography* (2012), esp. chs 1-4.
- Svat Soucek, 'Preface', *The History of the Maritime Wars of the Turks*.
- Michael Talbot, 'Ottoman Seas and British Privateers: Defining Maritime Territoriality in the Eighteenth-Century Levant', *The Well-Connected Domains*, eds Firges et al.
- Joshua White, 'Shifting Winds: Piracy, Diplomacy, and Trade in the Ottoman Mediterranean, 1624-26' *The Well-Connected Domains*, eds Firges et al.

16) The World Beyond: An Ottoman Traveler in India

Guiding questions:

- How did Ottomans understand the lands beyond the confines of their empire?
- To what extent can we speak of an early modern 'Islamic world'?

Primary source (40 pp):

- Seydi Ali Reis, *The Travels and Adventures of the Turkish Admiral Sidi Ali Reïs in India, Afghanistan, Central Asia, and Persia, during the Years 1553-1556*, tr. Vámbéry (1899), pp 1-7, 24-36, 45-63, 90-102.

Background reading:

- Pınar Emiralioğlu, *Geographical Knowledge and Imperial Culture in the Early Modern Ottoman Empire* (2014), ch 4.

Additional readings:

- Amira Bennison, 'Muslim Universalism and Western Globalization', *Globalization in World History*, ed Hopkins (2002)
- Palmira Brummett, 'Imagining the Early Modern Ottoman Space, from World History to Piri Reis' in Aksan & Goffman, eds, *The Early Modern Ottomans: Remapping the Empire* (2007), pp. 15-58.
- Giancarlo Casale, *The Ottoman Age of Exploration* (2010).
- Giancarlo Casale, 'The Ethnic Composition of Ottoman Ship Crews and the 'Rumi Challenge' to Portuguese Identity', *Medieval Encounters* (2007).
- Dale Eickelman and James Piscatori (eds), *Muslim Travellers: Pilgrimage, Migration and the Religious imagination* (1990).
- Pınar Emiralioğlu, "Relocating the Center of the Universe: China and the Ottoman Imperial Project in the Sixteenth Century," *Osmanlı Araştırma Dergisi* 39 (2012): 161-87.
- Hala Fattah, 'Representations of the Self and the Other in Two Iraqi Travelogues of the Ottoman Period', *The International Journal of Middle East Studies* (1998).
- Marshall Hodgson, 'Hemispheric Inter-regional History as an Approach to World History', *Journal of World History* (1954).
- Halil İnalcık, 'The India Trade', *A Social and Economic History of the Ottoman Empire*, vol 1, eds İnalcık and Donald Quataert, 315-363.
- Roxanne Euben, *Journeys to the Other Shore: Muslim and Western Travelers in Search of Knowledge* (2006).

- Salih Özbaran, 'Ottoman Expansion in the Red Sea', *The Cambridge History of Turkey*, vol 2.
- Salih Özbaran, *The Ottoman Response to European Expansion: Studies on Ottoman-Portuguese Relations in the Indian Ocean and Ottoman Administration in the Arab Lands during the Sixteenth Century* (1994).
- Svat Soucek, (ed). *Studies in Ottoman Naval History and Maritime Geography* (2012), esp. chs. 5-7.
- Sanjay Subrahmanyam, 'Waiting for the Simorgh: Comparisons, Connections, and the 'Early Modern''', in Sven Trakulhun and Ralph Weber (eds), *Delimiting Modernities: Conceptual Challenges and Regional Responses*, (2015), 99-121.
- Sanjay Subrahmanyam, 'Connected Histories: Notes Towards a Reconfiguration of Early Modern Eurasia', *Modern Asian Studies*, 31 3 (1997): 735-762.
- Henri Touati, *Islam and Travel in the Middle Ages*, tr. Cochrane (2010).