UC Multi-campus Research Group in Mediterranean Studies
presents

*Mediterranean Empires*

The Spring Workshop of the UC MRG in Mediterranean Studies
Friday, April 8, 2011

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Western Ottomanists’ Workshop – 2011 Annual Meeting
Saturday, April 9, 2011

Cosponsored by UC Berkeley Center for Middle Eastern Studies & UC Davis Religious Studies Program
with additional contributions from UC Davis Humanities Institute, Department of History, and programs in Art History, Jewish Studies, Medieval and Early Modern Studies, and Middle East/South Asia Studies.

In this document, you will find information about the campus venue, the program, and the abstracts, as well as general information about how to get to Davis and where you can eat or get a cup of tea or coffee while you are there.

**How to get to Davis?**

If you are flying, you would be arriving at the Sacramento International Airport. To get to Davis from there, you should make a reservation with the Davis Airporter. You could make an online reservation or call them at (1-800) 565-5153. You will need to call this number again once your airplane lands for them to tell you where they will pick you up. If you are arriving well in advance of the start time of the Friday workshop, you could provide them your hotel address as your destination in Davis. They charge $23 for Davis and accept credit cards. The ride would take approximately half an hour.

If you are arriving Friday morning, please use 280 A Street as the address of your destination (Davis, CA, 95616). This address is right across the street from the Social Sciences and Humanities Building, which is located at the southwestern corner of the intersection of Third and A streets – since the campus starts on the western side of A Street, there are no street numbers on that side; hence, 280 A Street address.

If you are driving, you may follow the same instructions above in terms of your destination, entering “280 A Street, Davis, CA 95616” into Mapquest, for instance. But since you will first have to park your car, please familiarize yourself with the UC Davis Campus Map. The closest Visitor Parking Lot to the workshop venue is at the North Entry Parking Structure (for driving directions, please click here) where you can purchase a daily permit for $6 with a credit card. On Saturday, space would not be a problem at this facility, but on Friday, especially if you are arriving around 10 am, it might be full. In that case, you may use Visitor Parking Lot 5 (for driving directions, please click here) where you could also purchase a visitor pass from a vending machine. If you use the embedded links in this paragraph, you should be able to find your way between the parking lots and the Social Sciences and Humanities Building by moving the online campus map with the cursor on the screen. There also Google World images below to help you locate these places. Last but not least, you can download a “hard copy” of the Campus Map here – most of the locations you need to find are located on the eastern end of the campus: running from north to south, you can locate North Entry [Parking Structure], Social Sciences and Humanities, and VP5.
The workshop venue(s):
You will be spending most of your time on Friday and Saturday in the Social Sciences and Humanities Building (SS&H), which is popularly known as the Death Star among the students because it is very difficult to navigate this building even if you know the room number of the place you want to reach. So please take a print out of these pages and keep them with you! But remember, the links will not work on the print out, so take notes as you see fit.

We will meet at 10:30 AM on Friday at 1291 SS&H (the Sociology Department Boardroom). We are starting here because it is easily accessible from the street during business hours. If you are looking at SS&H from across A Street, right in front of the bookstore there, you will notice two sets of bike racks parallel to the street (please click here). Behind them the second floor of the building is suspended over an empty entry space surrounded by two entrances and another set of bike racks. Enter the Sociology Department from the entrance to your left. 1291 SS&H will be right in front of you.

We will be there until our lunch break when we will move to 273 SS&H (lower level, most convenient entry through the lower level courtyard) to grab our sack lunches. In the afternoon we will be at 2203 SS&H (the Andrews Conference Room) which is located on the same hallway where History Department administrative offices are (second floor – 2203 SS&H is a larger room that should accommodate us when our numbers will increase during Cornell Fleischer’s keynote address, which has been advertised as a self-standing event at UC Davis campus).

Since there is no attendance cap for participation at the Western Ottomanists’ Workshop, we might have a larger crowd than 35 on Saturday, so we will continue using 2203 SS&H on that day. If you are driving that morning to Davis, you may park your car conveniently at the North Entry Parking Structure (for driving directions, please click here) which is very close to SS&H. Since SS&H is locked over the weekend, I recommend that everyone comes to the corner of Third and A streets to meet with me at 8:20 AM. If you arrive later that day, please come to the Deans’ entry of the SS&H, located on the northern side of the building facing the
walk and bike way, which is the continuation of Third Street on campus (see the image below). I will wait there for latecomers until 8:40 AM and arrange for someone to watch that door and let people in during the first couple of hours of the workshop on Saturday. If you arrive later, you can call me at (530) 304-0587. I will keep my phone on vibrate and make sure to answer or check messages during the workshop. So do not worry, you will not remain locked out! But it would be best if you came at 8:20 AM in the morning of Saturday to the corner of Third and A streets or to the Deans’ Entry of SS&H by 8:40 AM.

Cafes and Eateries in Davis

I noted some eateries and cafes on the image above. As you can see Ali Baba, Third & U Cafe, Sam’s Mediterranean Cuisine, and Ciocolat are in the immediate vicinity of our workshop venue. Davis has a lot to offer in terms of restaurants and cafes. And the downtown area is very easy to navigate. You can think of it as a rectangle surrounded by First, H, Fifth, and A streets. A, B, Second, and Third streets are noted on the image above. You can easily imagine how the rest goes, numbered streets running in east-west direction, and letter streets running in south-north direction. Best Western University Lodge, where some of you will be staying, is at the corner of Second and B (across the street from Black Bear Diner), and our conference venue is at the corner of Third and A. At the other end of downtown, you would find the train station at the corner of Second and H streets (see the image below; for train information, click here). Davis Downtown Business Association has a webpage with links to lists of restaurants, movies & theatre, lodging, art galleries, US Bicycle Hall of Fame, Farmers Market, and other attractions: http://www.davisdowntown.com/shoppers (scroll down for the links). You could also visit Davis Wiki where you can find more local information.

There will be a reception Friday evening, but if you are still hungry after, my personal inexpensive recommendations would be Crepeville (corner of Third and C) and Café Méditerranée (around the corner
of First and D). If you are ready to spend more money, I would recommend Mustard Seed (on D Street between Second and Third). Saturday morning, you may want to stop by at Davis Farmers’ Market (alongside C Street between Third and Fourth) before coming to the WOW meeting at 8:20 am. Saturday evening we will share whatever is left from our financial resources over dinner (most probably pizza). If you will be arriving Thursday or leaving Sunday, you might consider visiting the Arboretum (you can find a downloadable map here) or check out what is shown at Varsity Theatre, which is located next to the new location of Mishka’s Cafe on Second Street between E and F streets. For tea lovers, there is Tea List in a courtyard behind Mustard Seed (on D between Second and Third).

If you will have access to a car, you could also drive to Sacramento (take I-80 eastward and then continue on US-50) in 20 minutes, or try the small town of Winters on the way to Lake Berryessa to the west of Davis. Napa Valley and Lake Tahoe are also within driving distance if you have time to extend your stay.

Reimbursements:
Registered participants coming from a location that is farther than 100 miles from Davis are eligible for reimbursement of their travel and accommodation expenses up to $350. UC faculty and graduate students have priority in receiving reimbursements; non-UC participants may receive reimbursements depending on the availability of funds. Please keep your receipts.

As the UC MRG in Mediterranean Studies UCD campus representative, I am looking forward to hosting you in Davis. Please feel free to e-mail me at btezcan@ucdavis.edu or call me at (530) 304-0587 if you have any questions.

All the best,
Baki Tezcan
UC Multi-campus Research Group in Mediterranean Studies
Spring 2011 Workshop at UCD

Friday, April 8

Final Program

10:30 – Coffee [1291 Social Sciences & Humanities]

11:00 – Introductions [1291 SS&H]

11:30 – Mediterranean Lands and the Peutinger Map
Emily Albu, Associate Professor of Classics, UC Davis [1291 SS&H]

Building on recent research situating the composition of Peutinger map (eleven parchment sheets that depicted the oikoumene as the Romans knew it, from Britain to Sri Lanka) in greater Swabia c. 1204-1225, this paper examines its links to the travels of the Swabian emperor Frederick I Barbarossa (d. 1190) and the imperial ambitions of his successors, particularly in their contest with the papacy. In particular, the talk examines the way the mapmaker imagines a restoration of the Roman imperium through depictions of the Roman route network and vignettes featuring Rome, Constantinople, and Antioch. The map’s Mediterranean features offer clues both to the map’s provenance and the mapmaker’s aims.

12:45 – Lunch break [273 SS&H]

2:00 – The City Represented: Colonia Concordia Iulia Karthago and Roman Remembering
Jessica Ambler, Ph.D. Candidate, History of Art and Architecture, UC Santa Barbara [2203 SS&H]

This paper utilizes theories of social memory and history (Maurice Halbwachs, Paul Connerton) and spatial theory (Michel de Certeau) to analyze how Roman representations of Carthage in Rome functioned as an ideological space of collective memory, forming the basis of the genius loci or spirit of place that Augustus would draw from in his re-founding of the city. The Roman rebuilding of Carthage as Colonia Concordia Iulia Karthago, drawing on the glory of Carthage and hard-won battles against this worthy enemy, took place at the crucial moment of Rome’s foundation as an empire under Augustus. Specifically, this paper focuses on Roman representations over the centuries, focusing on Plautus’s late third century BCE play Poenulus (the “Puny Punic” or “Little Carthaginian”), triumphal processions following the Second and Third Punic Wars, paintings of successful battles against the Carthaginians on permanent exhibit in Rome and Punic sculptures displayed in Rome as described by Pliny.

3:15 – Coffee break [2202 & 2203 SS&H]
3:30 – *Legacies of Exchange and Conflict: The Letter of a Prisoner*
E. Cihan Yüksel Muslu, Assistant Professor, Historical Studies, University of Texas at Dallas [2203 SS&H]

This paper illustrates and analyzes the complexity of the relationship between the Ottoman and Mamluk empires and societies as expressed in a letter sent by an Ottoman prisoner from a Mamluk prison in 1486. It displaces focus from early modern Islamic-Christian encounters to the dynamics of the relationship between two rival Muslim powers, embroiled in a protracted war yet closely linked via commercial and cultural contacts. The letter in question combines a rare fifteenth-century captivity narrative with the macro-narrative of wider Ottoman-Mamluk relations. It raises issues of identity formation, yielding insights about the dilemmas of common people caught between two loyalties and allegiances.

4: 45 – Coffee break [2202 & 2203 SS&H]

5:00 – *The New Language of Empire in the Sixteenth-Century Mediterranean*
Keynote address by Cornell Fleischer, Kanuni Suleyman Professor of Ottoman and Modern Turkish Studies at the University of Chicago [2203 SS&H]

6:15 – Concluding discussion [2203 SS&H]

6:45 – Reception [2202 & 2203 SS&H]
Western Ottomanists’ Workshop (WOW)
2011 Meeting at UC Davis
Saturday, April 9
2203 Social Sciences & Humanities Building

8:20 – Meet at the corner of Third and A streets.

8:30 – Coffee (self-served at 2202 SS&H)

8:45 – Introductions and Welcome – Baki Tezcan, Associate Professor of History and Religious Studies, UC Davis

9:00 – **Late Ottoman History**
Chair: Speros Vryonis, Jr., Professor Emeritus of History, UCLA

Paula Daccarett (Visiting Assistant Professor of History, UC Santa Cruz) - *Exploring Jewish Time in Late Ottoman Salonica*
Commentator: Susan Miller, Associate Professor of History, UC Davis

Melanie Tanielian (Ph.D. candidate in History, UC Berkeley) - *Feeding the City: The Beirut Municipality and the Provisioning of Civilians During World War I*
Commentator: Keith Watenpaugh, Associate Professor of Religious Studies, UC Davis

10:30 – Coffee break (self-served at 2202 SS&H)

11:00 – **Ottoman Turkish Literature**
Chair: Heghnar Watenpaugh, Associate Professor of Art History, UC Davis

Selim Kuru (Associate Professor of Near Eastern Languages and Civilization, University of Washington) - *Making of an Anatolian Literature in Turkish? Anthologizing Literary Life Stories and Works and Editing Persian Classica in the Sixteenth-Century Ottoman Empire*
Commentator: Ali Anooshahr, Assistant Professor of History, UC Davis

Sevim Kebeli (Ph.D. candidate in Near and Middle Eastern Studies, University of Washington) - *Polyglot Imaginings: The Carriage Passion*
Commentator: Pelin Başçı, Associate Professor of Turkish Studies, Portland State University

12:30 – Lunch break (self-served at 2202 SS&H)
2:00 – **Historiography and Empire**
Chair: Cornell Fleischer, Kanuni Süleyman Professor of Ottoman and Modern Turkish Studies, University of Chicago

Murat Dağlı (Ph.D. candidate in History, UC Berkeley) - *A Critique of Pragmatism in Ottoman Historiography*
Commentator: Gabriel Piterberg, Professor of History, UCLA

Linda Darling (Associate Professor of History, University of Arizona) - *Some Thoughts on Elite Turnover in the Ottoman Empire*
Commentator: John Curry, Associate Professor of History, University of Nevada, Las Vegas

3:30 – Coffee break (self-served at 2202 SS&H)

4:00 – **Rebellions**
Chair: James Grehan, Associate Professor of History, Portland State University

Heather Ferguson (Lecturer in History, Stanford University) - *Rebellion, Reproduction, and the Circle of Justice: The Sayfa' and the Governorship of Trabuls ash-Sham, 1590-1611*
Commentator: Nora Barakat, Graduate student of History, UC Berkeley

Fariba Zarinebaf (Associate Professor of History, UC Riverside) - *Empire Unravels: Urban Upheavals in Istanbul in the Eighteenth Century*
Commentator: Hasan Kayali, Associate Professor of History, UC San Diego

5:30 – Concluding discussion

6:00 – Light dinner (self-served at 2202 SS&H)
Late Ottoman History

**Exploring Jewish Time in Late Ottoman Salonica**

Paula Daccarett  
Visiting Assistant Professor of History and Jewish Studies, UC Santa Cruz

Late Ottoman Salonica was home to a singular society, one in which Sephardim (Iberian Jews) were the preponderant element in city-wide life. Jewish impact on urban rhythms is best illustrated by the oft-mentioned feature that in this, one of the most vital Ottoman cities, portuary and commercial activities ceased on the Jewish Sabbath. Furthermore, Jewish rootedness in Salonica was also reflected in idiomatic markings of the city as Jewish space, such as Mother City in Israel. My paper will explore the historical and social factors that contributed to the formation of this Jewish environment and, more specifically, will assess calendrical and temporal systems as important, but overlooked, elements in the negotiation of Jewish identities and inter-group relations in the modern period.

**Feeding the City: The Beirut Municipality and the Provisioning of Civilians during WWI**

Melanie Schulze-Tanielian  
Ph.D. Candidate in History, UC Berkeley

Whereas in the European capitals the supply of food was a great problem during WWI, in Greater Syria food supply was not only a problem, but it was *the* problem, culminating in the famine that struck Beirut and Mount Lebanon. Famine, Louise Tilly argues, is not the result of an unavailability of food. Instead, she asserts that people starve because they are unable to command food; meaning that people either lack the money or the socially and politically sanctioned right to receive food for free.

In light of the impending famine in Beirut, we see the local agencies, in particular the city’s municipality struggle to resolve the food crisis through legislative and provisionary measures beginning in the winter of 1914. The success or failure of these measures were determined by (1) the willingness of police, gendarmerie, bakers and merchants to enforce and adhere to the statutes set by the municipality and the Ottoman governor, and (2) by the inclinations of the Ottoman military authorities to allow the purchase and transport of food.

Based on the journalistic accounts in the local sections of newspapers, i.e. al-akhbar al-baladiyyat (or city news) or al-mahaliyyat (or domestic news) as well as published and unpublished personal narratives of the war, this paper argues that the municipal attempts to obtain, distribute, and legislate food supplies — although mostly marked by failure — illustrate the increasing significance of municipal politics, discernible in its pre-war role of its agencies in urban management of “cleanliness, social behavior, and public hygiene” and further strengthened during the war.

I argue that the wartime actions of the municipality and its various agents epitomize the interference of a governing body into the fabric of daily life of the civilian that is characteristic of wartime societies in general. In that the municipality asserts its right and responsibility to determine when, what and how much an individual was allowed to eat. Furthermore, the response of the civilian population to actions of the municipality undulated between compliance and resistance motivated by the desire to survive. The result is a bilateral process of negotiation between the municipality and the civilian. The outcome of which often was that the makeshift creativity of the civilian in terms of stretching food or substituting ingredients were often adopted into the legislative measures of the municipality.

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Ottoman Turkish Literature

Making of an Anatolian Literature in Turkish?

Anthologizing Literary Life Stories and Works and Editing Persian Classica
in the 16th Century Ottoman Empire

Selim Kuru

Associate Professor of Near Eastern Languages and Civilizations, University of Washington

In Anatolia Turkish literature experienced a grand transformation in the 16th century when a flurry of majestic literary works in various styles and genres came into being. While parallel developments may be observed in the architectural production, evolution of the education system, and the statecraft, these are explained with the growing centralization and astounding victories won under the banners of Ottoman sultans and there is a growing inquisitive scholarship on these topics. The relation of the literary developments of the period to the imperial transformations, however, remains to be a mystery that is never quite solved. In other words, even though we have many modern editions of Turkish literary works from the late 15th to late 16th century, we don’t visit questions that arise as a consequence of the very existence of these texts; moreover it is still very difficult to ‘visualize’ the territorial expanse of this literary transformation that generated these works as a part of an imperial development.

In this paper, through a sweeping look at two kinds of anthologies that collected authors, who produced their works in Anatolia, and their works, as well as literary commentaries which also produced new editions of Persian classics, I want to investigate the notion of literary transformation in the 16th century Ottoman Empire. Even though these three groups of works have been mined as sources for Ottoman literature, most of them are not published in critical editions and almost none of them are available in translation and any study that tackle the assessment of their role in the development of Anatolian literature in Turkish is lacking.

Polyglot Imaginings: The Carriage Passion

Sevim Kebeli

Ph.D. Candidate in Near Eastern Languages and Civilizations, University of Washington

In the second half of the nineteenth century, Western literary forms such as novel, short story and drama were appropriated by Ottoman Turkish authors. In line with this change, during the same period, literary language, topoi and genres of the classical Ottoman literature were also questioned and even challenged. Recaizade Mahmut Ekrem (1847-1914), a pioneering figure in this period of literary and cultural transformations, reflects on what he calls “chaotic disorientation” created by the encounter of traditional and modern epistemologies in his novel the Carriage Passion (Araba Sevdası, 1889). As his most widely read novel, the Carriage Passion stands as a canonical text in Ottoman Turkish literature. Despite its rich textual and contextual aspects, however, the whole attention has been solely paid to the novel’s protagonist Bihruz, who has been often defined as a typical “Westernized Ottoman dandy” divided between Eastern and Western cultures.

This dominant allegorical reading of the novel obscures the rich narrative and stylistic aspects of the novel, and ignores the broader cultural, political and linguistic disorientations through which Ekrem interweaves his novel. By focusing on the formalistic and linguistic features of the novel, my paper aims to bring an alternative reading. Through this alternative reading I argue that the Carriage Passion is a narrative adventure towards new avenues and ways of writing. Therefore it is not possible to define the novel with the so-called “realistic literary style;” rather, the novel is a parade of shifting narrative techniques, literary traditions and languages. As I will demonstrate in my paper, the Carriage Passion resists a single narrative authority and the hegemony of one narrative technique over another. On the contrary, the novel deliberately problematizes cultural alienation created by the abovementioned transition period through the story of Bihruz, who has lost the ground on which he interprets the world around him.
**Historiography and Empire**

*A Critique of Pragmatism in Ottoman Historiography*

Murat Dağlı  
Ph.D. Candidate in History, UC Berkeley

The aim of this paper is to critically reflect on one of the concepts that has gained increasing currency in Ottoman historiography in the last ten to fifteen years as one of the defining features of the Ottoman polity; pragmatism. I will argue that unless properly defined from a theoretical-philosophical perspective, and carefully contextualized from a historical perspective, pragmatism can hardly be used as an explanatory or a comparative category. Even more importantly, pragmatism, when used as a framework of explanation for historical change, blurs more than it clarifies an essential aspect of the Ottoman polity it seeks to define, namely, the political.

It is important for historians to reflect on the meanings of the political as different from politics; while the former refers to the broader dimensions of the power relations that organize a society as a legitimate entity, the latter can be defined as the strategies, practices, institutions or discourses that are aimed to construct and retain a hegemony within a polity. For most of the Ottoman historians, pragmatism pertains to the realm of politics rather than the political, hence the emphasis on continuities rather than qualitative changes in the constitution of the society. As such, similar to a discourse of tolerance, pragmatism also reflects the concerns of the contemporary political context, depoliticizes essential power relations, and becomes part of the language of neoliberalism.

*Some Thoughts on Elite Turnover in the Ottoman Empire*

Linda T. Darling  
Associate Professor of History, University of Arizona

Did the death of Süleyman the Magnificent in 1566 usher in the decline of the Ottoman Empire or a series of alterations in elite culture? This paper will initiate a discussion of the nature of the post-classical Ottoman state by describing my new project, which reassesses the empire in the period after Süleyman through a reinterpretation of the literature of advice. Empires and their decline form a critical study today as we grapple with the fall of the Soviet Union and the failure of the United States to receive uncontested acknowledgment as the world’s hegemon, and the Ottoman Empire is often put forward as a classic case of imperial decline. This analysis is instead based on what the advice literature tells us about the empire’s governing class and its reactions to social and economic change. Rather than the decline of the empire as a whole, what this literature reveals (per Rıfaat Abou-El-Haj) is the decline of an old elite and the rise of a new one. To assess this transformation we need a new appraisal of the empire’s leadership structure. As a steppe empire conquered by nomads, the Ottoman Empire had no hereditary aristocracy; its elites were commoners and "conquered people" and never had a stable position in their own right. Elite turnover was a permanent part of Ottoman politics, and elite competition differentiated Ottoman responses to change from those of other European and Asian states. Ottoman literature complained about elite transgressions of norms established in the "Golden Age" of Süleyman the Magnificent (1520-1566). These transgressions—formerly considered "corruption," signs of decline—can be better understood as responses to political and economic competition designed to bring particular groups out on top. I analyze this period as a struggle for control of and participation in the state by elites or elite aspirants. The advice literature serves as a guide to this struggle.
Rebellions

_Rebellion, Reproduction, and the Circle of Justice: The Sayfa' and the Governorship of Trablus as-Sham, 1590-1611_

Heather Ferguson
Lecturer in History, Stanford University

This paper follows the journey of the Sayfa’ family through the documentary terrain of the mühimme and seeks to define the threshold between rebel and Ottoman official between the years 1590 and 1611. It highlights the specific regional trajectory of Trablus as-Sham, which served as an imperial frontier between more successfully consolidated areas and the chronically rebellious mountain territories of the Shuf. This period was characterized both by rampant provincial upheaval, and processes of financial and administrative restructuring in the face of rising commercialization and changing technologies of interstate competition. The Sayfa’ provide a unique prism on what I argue is a gradual, seventeenth-century emergence of an “Ottoman way of life” that came about as a result of these crises and marks a shift in administrative focus from land management to the molding of a bureaucratic apparatus. This is clearly indicated in a slow transition in documentary language from addressing its officiates as “men of the land” to the singularly important “men of the word.” I further demonstrate that the Circle of Justice, often referenced as a foundational element of Ottoman political economy but never fully explored as a mode of governing, functioned as a clear framework for the intergroup accommodations that were an essential feature of state practice. It set the limit to coercive measures, ensured the consent of the governed by emphasizing “just” extraction of resources, and characterized as “rebellion” anything that went “above and beyond ordinary means of oppression.” The Sayfa’ served as governors of Trablus when they maintained the order of the Circle, and were characterized as rebels when they did not. The Circle of Justice thus functioned as a discourse and a field of power in which negotiations over resources took place and the identity of state, rebel, and official were all linked in the reproduction of imperial authority.

_Empire Unravels: Urban Upheavals in Istanbul in the Eighteenth Century_

Fariba Zarinebaf
Associate Professor of History, UC Riverside

My paper will compare two urban uprisings in Istanbul in 1703 and 1730. I will examine the social and economic causes of these uprisings, the social make-up of the rebels, the discourse of rebellion, and the response of the Ottoman state to political and social dissent. I will argue that these rebellions not only expressed the economic grievances of a growing urban underclass but they also strengthened the ability of the state to control and punish its unruly population. My paper will attempt to revise the paradigm of decentralized state and Ottoman decline which is prevalent in most of the historiography of this period.