The Mediterranean Seminar  
UC Multi-campus Research Project  
presents  

*Trade & Exchange*

The Winter Workshop of the UC MRP in Mediterranean Studies  
Friday, January 30, 2015

&

Western Ottomanists’ Workshop – 2015 Annual Meeting  
Saturday-Sunday, January 31-February 1, 2015

Cosponsored by UC Berkeley Center for Middle Eastern Studies & UC Davis Art History, History, Jewish Studies, Middle East/South Asia Studies, Religious Studies, the Turkey Studies Research Cluster of the Davis Humanities Institute, and the Kızılogan Family

preceded by

*Biography of an Empire: Governing Ottomans in an Age of Revolution*

A book talk by Christine Philliou (Associate Professor of History, Columbia University)  
on Thursday, January 29, 2015, sponsored by Sacramento State Hellenic Studies Program

and featuring

Molly Greene  
(Professor of History and Hellenic Studies, Princeton University)

*Where are the Ottomans in Mediterranean History?*

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Schedule of events, 2-5  
Abstracts of presentations, 6-19  
Logistics (venues, accommodation, downtown Davis, and registration), 20-23  
Posters, 24-25
Thursday, January 29, 2015

Sacramento State Hellenic Studies Program
presents

*Biography of an Empire: Governing Ottomans in an Age of Revolution*

A book talk by Christine Philliou (Associate Professor of History, Columbia University)

7 PM @ The Tsakopoulos Collection (Petris Room, Sacramento State Library Building, 3023)

Funded by the Tsakopoulos Foundation; for more information, please contact Dr. Katerina Lagos at (916) 278-7103 or klagos@saclink.csus.edu.

Friday, January 30, 2015 @ The Andrews Conference Room, UC Davis

**UC MRP in Mediterranean Studies Winter Workshop: Trade & Exchange**

9:30-10:00  Registration and Coffee

10:00-10:30  Introduction – Brian Catlos and Sharon Kinoshita
Co-directors, UC Mediterranean Studies Multi-campus Research Project

10:30-11:45  Fariba Zarinebaf (Associate Professor of History, and Middle Eastern and Islamic Studies, UC Riverside)

*Ottoman-European Commercial Encounters in Early Modern Galata*

• Comment by Cornel Zwierlein (Professor of Early Modern and Environmental History, Ruhr-Universität Bochum [Germany]; Visiting Fellow, Harvard University), followed by General Discussion

11:45-1:00  Lunch (provided for pre-registered participants only)

1:00-2:15  Nir Shafir (Graduate student in History, UCLA)

*Damascus as Pilgrimage Center: Saints, Shrines, and the Hajj between 'Arab and Rûm in the Seventeenth Century*

• Comment by Joshua M. White (Assistant Professor of History, University of Virginia), followed by General Discussion

2:15-2:30  Break

2:30-3:45  Daniel Vitkus (Professor of Literature, UC San Diego)

*Cross-Cultural Trade, the Early Corporation, and the English Theater: Staging the Origins of Capitalism in the Early Modern Mediterranean*

• Comment by Zafir Atçıl, Scholar-in-Residence, Newberry Library, followed by General Discussion
3:45-4:15    Break and Refreshments
4:15-5:15    Keynote: Molly Greene (Professor of History, Princeton University)  
             *Where are the Ottomans in Mediterranean History?*
5:15-5:30    Conclusions
5:30-6:15    Reception

Saturday, January 31, 2015 @ The Andrews Conference Room, UC Davis

**WOW**

8:30-8:50    Coffee
8:50-9:00    Acknowledgements and Introduction on WOW
9:00-10:30   Panel I – Ottomans in the Mediterranean
             Chair: Susan Miller (Professor of History, UC Davis)
             John Curry (Associate Professor of History, University of Nevada, Las Vegas)  
             *Was the Nasuhi Sufi Order Founded by a Pirate? The Curious Intersection of Mezamorta  
             Hüseyin Paşa and Muhammad Nasuhi*
             Commentator: Linda Darling (Professor of History, University of Arizona)
             Cornel Zwierlein (Professor of Early Modern and Environmental History, Ruhr-Universität  
             Bochum [Germany]; Visiting Fellow, Harvard University)  
             *Parallel societies? European (non)knowledge about the Levant in the Levant*
             Commentator: Baki Tezcan (Associate Professor of History, and Religious Studies, UC Davis)
10:30-10:45  Break
10:45-12:15  Panel II – Midhat Pasha in Baghdad
             Chair: Linda Darling (Professor of History, University of Arizona)
             Lydia Harrington (Graduate student in History of Art and Architecture, Boston University)  
             *Conflict shaping the cityscape: Baghdad and the tenure of Midhat Pasha, 1869-1872*
             Commentator: Diana Davis (Associate Professor of History, UC Davis)
             Orçun Can Okan (Graduate student in History, Columbia University)  
             *Politics of Remembering Midhat Pasha: Post-Ottoman Contexts of a Contested Memory in  
             Turkey and the Arab East*
             Commentator: Quinn Javers (Assistant Professor of History, UC Davis)
12:15-1:15   Lunch (provided for pre-registered participants only)
1:15-2:45  Panel III – Jewish-Ottoman lives
Chair: Heghnar Watenpaugh (Associate Professor of Art History, UC Davis)

Oscar Aguirre-Mandujano (Graduate student in Ottoman Studies, University of Washington)
*Songs of War and Friendship: The Poems of Yehuda Leon Behar and the Balkan Wars*
Commentator: Carlee Arnett (Associate Professor of German, UC Davis)

Judith Rood (Professor of History and Middle Eastern Studies, Biola University)
*The Expansion of the Commercial Rights of Ashkenazi Jews in Ottoman Jerusalem During the Muhammad ‘Ali Era*
Commentator: Susan Miller (Professor of History, UC Davis)

2:45-3:00  Break

3:00-4:30  Panel IV – From Bursa to Paris
Chair: John Curry (Associate Professor of History, University of Nevada, Las Vegas)

Patricia Blessing (Lecturer in Art and Art History, Stanford University)
*Turquoise and Gold, White and Blue: The Tile Decoration of the Yeşil Complex in Bursa, Turkey between Anatolia and East Asia*
Commentator: Heghnar Watenpaugh (Associate Professor of Art History, UC Davis)

Anna Wood (Graduate student in History, Columbia University)
*(Dis)Orienting Paris: Remapping the French Capital via Ottoman Opposition Movements, 1880-1918*
Commentator: Sally McKee (Professor of History, UC Davis)

4:30-4:45  Break

4:45-6:15  Panel V – Late Ottoman Period
Chair: Christine Philliou (Associate Professor of History, Columbia University)

Hakeem Naim (Graduate student in History, UC Davis)
*Afghanistan’s Young Turks: Ittihad-i Islam, Colonial Modernization, and the Rise of Islamic Nationalism in Afghanistan*
Commentator: Nina Farnia (Graduate student in History, UC Davis)

Zeynep Seviner (Graduate student in Ottoman Studies, University of Washington)
*The New Rules of Art: Hamidian Publishing Scene and the Publication of Mai ve Siyah*
Commentator: Ian Campbell (Assistant Professor of History, UC Davis)

Sunday, February 1, 2015 @ The Andrews Conference Room, UC Davis

8:30-8:45  Coffee
8:45-10:15  Panel VI – Christian Ottoman Lives
Chair: Selim Kuru (Associate Professor of Ottoman Literature, University of Washington)

Mary Momdjian (Graduate student in History, UCLA)
A success story: the role of the Ghatouz Cubbe family in the implementation of the Avrupa Tüccari Imperial program in the early modern period
Commentator: Ali Anooshahr (Associate Professor of History, UC Davis)

Seçil Uluüşık (Graduate student in History, University of Arizona)
Multi-tiered Elite Networks and Çorbacs as Non-Muslim Local Power Holders in Ottoman Balkans during the mid-19th Century
Commentator: Christine Philliou (Associate Professor of History, Columbia University)

10:15-10:30  Break

10:30-10:45  Panel VII – Education and Science
Chair: Ali Anooshahr (Associate Professor of History, UC Davis)

Irfana Hashmi (Visiting Assistant Professor of Religious Studies, Whittier College)
From Mamluk to Ottoman: The Evolution of al-Azhar Mosque-School
Commentator: Mairaj Syed (Assistant Professor of Religious Studies, UC Davis)

Muhammed Şen (Graduate student in History, UC Davis)
The Changing Nature of the Ottoman Scientific Mentality
Commentator: Selim Kuru (Associate Professor of Ottoman Literature, University of Washington)

Abstracts follow on the next page.
ABSTRACTS

The Mediterranean Seminar (Friday):

**Ottoman-European Commercial Encounters in Early Modern Galata**

Fariba Zarinebaf  
(Associate Professor of History, and Middle Eastern and Islamic Studies, UC Riverside)

My paper, part of a manuscript in progress, will examine the impact of Ottoman-European trade on the rise of the port of Galata in the early modern period. The former Genoese colony, Galata and Pera to the north developed into the hub of European trade and diplomacy in the sixteenth century. While historians have focused on the development of modern Galata and Pera, they have paid less attention to its role as a commercial hub. My paper, based on extensive French consular and Ottoman commercial and legal records, will examine the role of Capitulations on trade and inter communal relations. I will examine the role of intermediaries like Ottoman non-Muslim protégés, the dragomans, and Consuls in Ottoman-European trade, arguing that Ottoman ports offered liminal spaces where communal boundaries were constantly being contested and renegotiated. The rise of a Levantine identity was peculiar to these ports (Galata, Izmir) where conversion to Catholicism (by Ottoman Zimmis) and Islam (by the Europeans) offered a range of opportunities for better integration and legal equality (by becoming European i.e. French or Ottoman) prior to the rise of the concept of citizenship. Based on several case studies, I will show that fluidity as well as cohabitation and conflict characterized the commercial life of Ottoman ports prior to the rise of nationalism and nation states.

**Damascus as Pilgrimage Center:**

Saints, shrines, and the hajj between 'Arab and Rûm in the seventeenth century

Nir Shafir  
(Graduate student in History, UCLA)

This paper (which is the third chapter of my dissertation) examines the most common form of purposeful travel undertaken by Muslim subjects of the Ottoman Empire in the seventeenth century—pilgrimage—as a form of cultural encounter and exchange. While we might generally regard the Mediterranean theater to be comprised of homogenous imperial blocks, this paper looks at the interactions between different communities along the Mediterranean littoral of the Ottoman Empire. In particular, it casts the city of Damascus as a threshold of encounter between Turkish-speaking pilgrims on the Hajj and Arabic-speaking residents of the city. Each year, tens of thousands of pilgrims would flood the city, prompting some Damascene scholars to see them as the standard-bearers of the campaign against the cult of the saints that had gained traction in the empire during the period. The paper expands the notion of encounter beyond the world of the living and looks at how different subjects of the empire constructed communities of the dead through pilgrimage.

This moment of religious and cultural interaction took place as pilgrims, scholars, and state officials slowly started to construct an expanded holy land that stretched between
Damascus, Cairo, and Mecca. Using pilgrim journals and manuals, I track how the Hajj began to include saintly and prophetic shrines visited before and after the caravans arrived in Mecca during the seventeenth century. Some of these new itineraries of the Hajj were defined by a new vision of the Ottoman holy land crafted through imperial patronage of the shrines of major Biblical prophets, while others continued to give equal importance to the shrines of the local saints. These differing pilgrimage itineraries and conceptions of local and imperial holy lands reflected the fights over the imagined past and identity of both the empire and the Muslim community. While this paper focuses on an essentially intra-imperial encounter, it poses a variety of implicit comparisons to the transformations of religious practice on the other side of the Mediterranean.

Cross-Cultural Trade, the Early Corporation, and the English Theater:
Staging the Origins of Capitalism in the Early Modern Mediterranean

Daniel Vitkus
(Professor of Literature, UC San Diego)

This interdisciplinary paper (drawing on literary studies, economic history, theater studies, theories of political theology, and queer theory) looks at the representation of long-distance, commercial exchange in various plays set in the Mediterranean and performed in London during the early modern period. Some of the first joint-stock corporations in Europe included the London playhouses and the long-distance trade companies established during the late sixteenth century. In the context of these economic developments, theatrical representations of trade and merchants helped London audiences to interrogate these new institutions and the forms of behavior and transnational interaction they demanded. Among the plays discussed and analyzed are Robert Wilson’s The Three Ladies of London; William Shakespeare’s Merchant of Venice; Thomas Heywood’s The Fair Maid of the West, Parts I and II; and Philip Massinger’s The Renegado. These plays (and others like them) bring to the stage the often tense relationships formed during the early modern period between Western European “adventurers” and the foreign elites with whom they negotiated or struggled. These plays do so, in part, by presenting their audiences with a titillating correspondence between erotic and commercial intercourse. The disturbing and exciting changes wrought by English participation in the new mobilities, new modes of cultural exchange, and new forms of commerce under the sign of transnational capital are explored, questioned and made visible through the dramatic representation of amatory interaction between the sexes—but also in ways that often transgress or seek to collapse religious differences. Though the Mediterranean was not the only site of origin for the new forms of long-distance trade that fostered early capitalism, we can trace one thread of the emerging world system as it wove its way through the Mediterranean, connecting English ports with and commercial sites in Morocco, Tunis, Venice, Aleppo, and in other Mediterranean centers for maritime trade. The paper analyzes the ways that the new behaviors and new experiences engendered by cross-cultural and inter-faith exchange were imagined on the London stage—and how those dramatizations functioned to “inform” playgoers about the sacrifices and investments that were supposedly necessary in order to (ad)venture, to return home, and to turn a profit. In some cases, these plays also warned English audiences against going too far (especially in cases where both sexual and religious purity were put to the test). Thus the need to take a risk (of
enslavement, death, loss of stable identity, etc.) in order to profit (in the manner of an investor in a corporation) was figured as a test of both body and soul. Such tests were sensationalized and exoticized by their location in a foreign, Mediterranean setting featuring ultra-wealthy merchants and dastardly, lustful tyrants, but ultimately these Mediterranean adventures were brought home to a London theater that was also accumulating profit through the shared risk of investors like Shakespeare himself.

WOW Panel I – Ottomans in the Mediterranean

**Was the Nasuhi Sufi Order Founded by a Pirate?**

The Curious Intersection of Mezamorta Hüseyin Paşa and Muhammad Nasuhi

John Curry

(Associate Professor of History, University of Nevada, Las Vegas)

While the hagiographical writings and spiritual genealogies of Sufi orders have attracted increasing levels of scholarly attention in recent years, the followers and supporters of these orders remain more obscure. A clearer understanding of wider Sufi networks outside of the religious leadership often requires attempts to intersect their hagiographical narratives with other types of Ottoman sources. This paper makes this type of attempt by carefully analyzing one of the major financial backers of one of Istanbul’s most prominent Sufi figures.

The Nasuhi sub-branch of the Halveti Sufi order expanded its following into the Ottoman capital during the second half of the eleventh/seventeenth century. It represented an offshoot of the Kastamonu-based Şa`baniyye order, which began to expand westward out of its traditional heartland in north-central Anatolia. By the 1670s, the Şa`baniyye leader sent to Istanbul, Karabaş `Ali Veli, had developed an extensive following numbering in the tens of thousands after settling in the Istanbul suburb of Üsküdar. However, his aggressive recruiting and prominent charismatic public persona quickly ran afoul of the powerful leader of the puritanical Kadızadeli movement, Vani Mehmed Efendi, and he was exiled to the island of Limni, never to return. Given the large number of potential successors he left behind, the order risked fragmentation after his death, especially after his son died amid scandalous circumstances in 1702.

Ultimately, the confusion that followed Karabaş `Ali’s death was resolved in favor of Muhammad Nasuhi, a shaykh from the town of Mudurnu whose descendants would carry Şa`baniyye teachings all the way down to the founding of the Turkish Republic. However, the later success and influence of Nasuhi and his descendants obscures the fact that his emergence as a prominent Sufi leader was not a foregone conclusion after Karabaş `Ali’s death in 1686. In fact, many narratives of the order’s history suggest that the order teetered on the edge of bankruptcy during the difficult decade of the 1690s. In the end, the order was catapulted to sudden prominence in Ottoman circles not by religious notables, but by a pirate-turned-Ottoman grand admiral, Mezamorta Hüseyin Paşa. Originally a Mediterranean corsair and onetime Dey of Algiers, Mezamorta’s sudden enthusiasm for Muhammad Nasuhi and his sub-branch of the Halveti order coincided with his appointment as kapudan-i derya in 1695. This paper will seek to explore the reasons why Mezamorta suddenly decided to cultivate a relationship with Muhammad Nasuhi at the historical moment he did, and elaborate upon the importance of these events for subsequent generations of the Nasuhi family.
Parallel societies? European (non)knowledge about the Levant in the Levant

Cornel Zwierlein
(Professor of Early Modern and Environmental History, Ruhr-Universität Bochum)

The main purpose and object of the British and French Mediterranean Empires was trade in its proto-national mercantilist competition. But they also needed, researched and produced a certain general historical knowledge. Several studies have been done on individual actors or printed works (Barbary and Enlightenment and beyond). In this paper, more attention will be paid to the steady administrative production of general historical (non)knowledge about the Levant in mémoires historiques and descriptions of “the present state and the history of” given regions within the French and British imperial communication. The administrators and decision-makers in London and Paris/Versailles, from the kings down to the simple clerk, constantly tried to be oriented in the best possible way about the specificities and particularities of the Mediterranean realities (as of the other outposts and markets of the world). But the ‘best possible’ information of the French and British was full of lacunae from our ex-post point of view. A look on the contents of the libraries owned by Europeans in the Levant suggests likewise that they cultivated very much their own home culture in the échelles. The microhistorical studies on the everyday work of cultural brokers, dragomans, and enfants de langues, on the know-how of economic exchange between ‘Europeans’ and ‘Levantines’ (Ottomans, Armenians, Greeks, Jews…) reached such a degree that the old dichotomy of European/non-European has vanished with good reasons. This paper tries nevertheless to show that a distinction of levels of interaction and epistemic exchange might be useful, and that on that level of general knowledge about the historia (in the early modern wider sense), we might call that which is visible parallel societies, despite their highly effective exchange and coexistence.

Sources come from the usual archives (PRO, BL, AN, AE, Bodleian, CUL). The contribution draws on the third of four chapters of a book manuscript. This is a study on understanding the early modern European actors, and I do have any long training in Ottoman/Arabic history, so a kind of tolerance (and all helpful corrections and suggestions) concerning a somewhat parallel-society-approach will be kindly asked for from the side of the learned Ottomanists.

WOW Panel II – Midhat Pasha in Baghdad

Conflict shaping the cityscape:
Baghdad and the tenure of Midhat Pasha, 1869-1872

Lydia Harrington
(Graduate student in History of Art and Architecture, Boston University)

Ahmet Şefik Midhat Pasha arrived in Baghdad in 1869, prepared to continue implementing modernizing reforms and new technology as he had previously in the Danube Vilayet. However, this move was not a promotion, but rather a chastisement due to his disputes with Grand Vizier Ali Pasha. Baghdad at the time was seen as a “provincial backwater,” geographically and temporally far removed from Constantinople. While some pashas before him had implemented
Tanzimat reforms and introduced new laws and institutions that changed the cityscape of Baghdad, Midhat’s tenure is particularly interesting since it allows a comparative view of what he had accomplished before in the Danube, and would later try in Syria Vilayet, giving a fuller picture of the nature of centralization and modernization in the Ottoman provinces at the twilight of the empire.

Midhat’s involvement in land and urban reforms made him enemies with a few Grand Viziers, and due to his push for a constitution he was even exiled by one sultan for a time. His grand visions for cities like Baghdad and Damascus never reached their potential due to his constantly changing assignments, funding problems and disagreement with the Porte over projects that included military schools, administrative buildings, orphanages, clock towers, telegraphs, bridges, tramways, and roads. Despite the desire of the Porte to centralize and modernize the periphery of the empire, especially during a time of loss of land in Eastern Europe, its clash with valis like Midhat was a considerable obstacle in getting anything done. Furthermore, Baghdad is a particularly interesting case in that the province reflected the empire’s problems on a smaller level: its valis had to assert their power in a province in which tribal loyalties reigned while negotiating with the ultimate authority of the Porte. Conflicts in the local arena also led to surprising outcomes; for example, construction of the Baghdad-Basra telegraph line in 1863, due to concern over its destruction by tribes, resulted in mutual cooperation and construction by the Ottomans, British and Persians who all usually contested the land of the Tigris and the Euphrates.

Politics of Remembering Midhat Pasha: Post-Ottoman Contexts of a Contested Memory in Turkey and the Arab East

Orçun Can Okan
(Graduate student in History, Columbia University)

Throughout the twentieth century, the memory of Midhat Pasha (1822-1884) provided a wide range of authors and politicians in Turkey and in the Arab East with ample opportunities to make political claims about the past and the present. The purpose of this paper is to explore the contested memory of Midhat Pasha in Turkey and to suggest reasons for the endurance of Midhat Pasha’s political relevance in that post-Ottoman space in the course of the twentieth century, with an eye to considering his reputation in the Arab East as well (mainly Syria and Iraq). Through a comparative discussion that analyzes the perspectives of figures as disparate as Ali Haydar Midhat (Midhat Pasha’s son), George Antonius, Sāṭiʻ al-Huṣarī, Necip Fazıl Kıskürek and Bülent Ecevit (and others), this paper argues that there are at least three major factors that must be considered in order to explain how Midhat Pasha’s memory was consistently relevant and politically significant in a number of different post-Ottoman spaces throughout the twentieth century. Long-term impacts of the restoration of the Ottoman constitution in 1908 that sustained the persistence of dichotomies constructed between Midhat Pasha and Sultan Abdulhamid II is the first of these three factors. Such dichotomies spoke to many authors and politicians in post-Ottoman Turkey and the Arab East through related dichotomies such as liberty vs despotism, constitutionalism vs absolutism, and progress vs stagnation. Secondly, the deep disrepute of the Committee of Union and Progress and its leaders in both Turkey and the Arab East in the aftermath of World War I (though for not entirely the same reasons) was a factor that
facilitated the preferential distinction of Midhat Pasha as a champion of reform and constitutionalism among other late Ottoman statesmen. And thirdly, the fact that the late Ottoman provinces where Midhat Pasha gained a high reputation as a reformist statesmen became parts of several post-Ottoman nation-states other than Turkey meant that the memory of Midhat Pasha had an exceptional spatial breadth in the aftermath of the Ottoman Empire.

WOW Panel III – Jewish-Ottoman lives

**Songs of War and Friendship:**
The Poems of Yehuda Leon Behar and the Balkan Wars

Oscar Aguirre-Mandujano

(Graduate student in Ottoman Studies, University of Washington)

In 2011 Josie Agoado loaned to University of Washington's Sephardic Treasures Collection a personal notebook with blue covers that belonged to her grandfather Yehudá León Behar, a veteran of the Ottoman army who moved to Seattle in the early twentieth century. The 'blue notebook' contained poems written both in Ladino and Ottoman Turkish. After some examination, the Ladino poems turned out to be a collection of well-known traditional songs. The Ottoman poems, however, were drafts of a collection of personal compositions. The poems not only praised the Ottoman army and its members, but also narrated Behar's own intervention in the Balkan Wars. In this presentation I focus on the autobiographical nature of Behar's poems. It is my contention that 'blue notebook' represents a unique and valuable source for constructing the intellectual and literary scene of the Jewish community in Istanbul at the turn of the century. To this end, I survey the most recurrent themes across the different poems. By focusing on the autobiographical and self-referencing sections of 'blue notebook', I argue that Leon Behar attempted to create a series of personal narratives aimed at his community wherein the role of the Jewish community of Istanbul was central for the success of the new project of a constitutional Ottoman nation. I then focus on the history of the 'blue book' itself in conjunction to the known biographical information of Leon Behar, who finally ended up settling down in Seattle. Finally, I attempt to draw some inferences regarding the intellectual life and literary production of the Ottoman Jewish community of Istanbul, the state of the sources it left behind, and the subsequent migration of some, if not most, of its members.

**The Expansion of the Commercial Rights of Ashkenazi Jews in Ottoman Jerusalem during the Muhammad Ali Era**

Judith Mendelsohn Rood

(Professor of History and Middle Eastern Studies, Biola University)

In 1837, the head of the Ashkenazi Jewish community in Jerusalem petitioned the city’s council for permission to allowing Ashkenazi Jews from abroad the same right to “to purchase private property and arable land, to pursue agricultural activities, to buy and sell, to trade sheep and
cows, and to produce soap and build buildings for oil presses” as Ottoman subjects—the re’aya, so long as they would pay the same miri taxes.

The council passed the request on to Cairo as required, but they were outraged by the response extending these rights to the foreigners.* The majlis wrote that “we understand the directions” given in answer to its questions by the Hikmdar Bahri Bey, but argued that his response was invalid, protesting that

the lands of this region are miri and waqf, and their request in this regard does not agree with the Shari'a administration and goes beyond the practice of buying and selling and in trading what they bring with them from their countries for all manner of trade and which governs their peers, the dhimmis, in the market. These agents ('ummal) undertake these commercial practices now, and no one prevents them in this.

In this paper, I will analyze the reasons that the majlis al-shura did not want to allow foreigners to enjoy the same rights as Ottoman subjects. Furthermore, the fact that the Khedival government in Cairo overruled their objections reveals the tension between the conservative Jerusalemite Muslim elite and the reformer Muhammad ‘Ali, who used Ottoman law to support favorable policies aimed at improving relations with Europeans to expand economic opportunities in the region.

This case, recorded in the Islamic Court Archives in Jerusalem, helps to illuminate the shifting legal status of the subjects of the Ottoman Empire before the Tanzimat. Its use of the terms “ta’ifa,” “millet,” “dhimmi,” “musta’min,” and re’aya make it especially interesting to students of Muslim, Jewish, and Christian relations in the Western Mediterranean. This case points to the ways that Muhammad ‘Ali’s government of Bilad al-Sham, while in a state of de facto rebellion against the Ottoman Empire, was actually pursuing commercial policies that were favored by the modernizing Sultan Mahmud II and his successor, ‘Abd al-Majid.

to the continued use of Byzantine building practices, and its role in identity formation as the
Ottoman principality was consolidated and expanded its territory.

This reevaluation, however, is largely focused on the thirteenth and – more so because of
the larger number of extant monuments – the fourteenth centuries, when the emergence of the
Ottoman state and an Ottoman identity were at stake. The late fourteenth and early fifteenth
centuries, however, are only slowly becoming part of this reevaluation as a complex period in
Ottoman history unfolds. Defeated by the Central Asian conqueror Timur (R 1370-1405), the
Ottoman sultan Bayezid I (R 1389-1402) was led into captivity after his defeat in the battle of
Ankara in 1402. Succession was disputed: Eventually, Mehmed Çelebi emerged victoriously
from a protected civil war with his brothers. In 1413, he came to the throne as Mehmed I, to rule
as the sultan of the Ottoman Empire until his death in 1421.

In an analysis of the Yeşil Complex, a central part of Mehmed I’s patronage, this paper
will argue that in the elaborate tile decoration of the mosque and mausoleum, a deliberate
dialogue is created with the Anatolian heritage of Seljuk architecture, on the one hand, and the
broader Persianate culture of post-Mongol Iran and Central Asia, on the other hand. More so
than other elements of the architecture, the tiles with their varied techniques, color schemes, and
visual references point to the extent to which Ottoman visual culture in the early fifteenth
century mirrored the constant renegotiation of power, rule, and representation that involved the
sultan, his historians, and builders.

(Dis)Orienting Paris:
Remapping the French Capital via Ottoman Opposition Movements, 1880-1918

Anna Wood
(Graduate student in History, Columbia University)

The relationship between Paris and “the Orient” in the late nineteenth and early twentieth
centuries has often been depicted as one of coercion, objectification and commodification by the
city of eastern ideas, individuals and goods. This understanding serves to mask crucial aspects of
a far more complex relationship, one in which agency was far from restricted to the French
capital and its elite citizens. “(Dis)Orienting Paris: Remapping the French Capital via Ottoman
Opposition Movements, 1880-1918” thus asks what Paris might look like when seen as a tool of
“Oriental” agency, rather than as a canvas on which to display the Orient. This study represents
an effort to remap Paris both literally and historiographically as a crucial locale within late
Ottoman political space, focusing on late Ottoman opposition figures of diverse ethnic, religious,
geographic and political backgrounds who opted to visit, live and engage in opposition work
there. The project of remapping the city takes place on three distinct but never entirely discrete
planes—the material, the political and the symbolic—each of which helps bring to light this
particular “time-layer” of Parisian space. It thereby problematizes and historicizes the seemingly
innocuous “political” map of Paris as simultaneously a depiction of and an attempt to reify
particular visions of political power—visions that have come not only to shape cartographic
understandings of French and Ottoman spaces, but also to obscure the contemporary importance
of movement, mobility and the temporary.
When the Ottoman Empire entered the First World War in October of 1914, a wave of Muslim solidarity and sympathy for the Ottomans emerged in India, Afghanistan, and Central Asia. The idea of mobilizing a Muslim revolution against the British culminated in the exchange of various diplomatic missions between the Ottomans, Germans, and Afghans, which intensified nationalistic sentiments in the region. This paper argues that the Ottomans’ social, political, and religious contacts with the Afghans and the echoes of Young Turks nationalism, which was propagated by Mahmud Tarzi, an Ottoman educated politician, and a group of Young Turks expatriates in Kabul, contributed to the rise of Islamic nationalism and the emergence of modern Afghanistan within the socio-political paradigm of Ittihad-i Islam.*

The concept of Ittihad-i Islam, Islamic Unity, was transformed – within the ideologies, policies, and assumptions of modernization theory – into an anti-British resistance by Tarzi and the nationalist Young Afghans through the Islamization of modern nationalism. They emphasized Watan, homeland, as a divine object to be developed and defended, which kindled the third Jihad against the British and led to the independence of Afghanistan in 1919.

Despite the rising recent theoretical and methodological approaches in Middle East and South Asian historiographies, the historiography of Afghanistan has been persistently studied as a violent failure of modernization theory and “nation-building.” This failure of ‘change’ has mainly been attributed to the socio-political structure of Afghanistan. Militant Pashtun Islam, Afghan xenophobia, Islamic traditionalism and Afghanistan’s static tribal structure are blamed for the throwback to the colonial modernism and qualitative progress. In this paper, I also examine the paradoxical nature of the forces of ‘change’ which emerged within the discourses and policies of colonial modernism in the late 19th and early 20th centuries in Afghanistan.

Any study of Afghanistan history requires a historiographical inquiry into the political and social history of the entire region. In order to study Afghanistan’s political and social transformation one needs to focus on broader regional changes in the Middle East, South Asia, and Central Asia as well. The political history of Afghanistan in the modern period requires an examination of the relationship of two Sunni Muslim states – Afghanistan and the Ottoman Empire -- in relations to European ideological and political interventions. It is true that the British ‘failed’ colonial encounters in Afghanistan, resulting in Anglo-Afghan wars of 1842, 1880, and 1919, created ‘isolationist’ circumstances in emergence of Afghan state in the 19th century.

Yet, as Shah Mahmoud Hanifi points out, no society is a political, economic, and social exclusion from the patterns of regional intercourse. The extensive trade relations between India and Afghanistan in the nineteenth century, despite the Anglo-Afghan wars, were important modes of connectivity between Afghan, central Asian and Indian merchants. Likewise, since the

* Ittihad-i Islam was mostly translated as “Pan-Islamism” in European and North American sources. Since “Pan-Islamism” has often, incorrectly, been understood and analyzed as a militant Islam and as a binary opposition to the West and Westernization, I preferred to use the term Ittihad-i Islam throughout this paper.
Afghan elites, historically, perceived the Ottoman Empire as a venerated political and military structure to be admired and emulated. Afghanistan’s relations with the Ottomans were attempts to integrate to the changing global patterns within the established ideologies and policies of that time.

Tarzi and the Young Afghans’ quest for constructing a “modern state,” which echoed the Young Turks model in the late Ottoman Empire as another example of globalized envisioning for change, was consistent with the discourses of nationalism and westernization in the early 20th century. The development of Europeanized dynamics turned Islam into a politico-nationalist ideology in Afghanistan which aspired to construct the ideological and political foundation of a “new nation” with foreseeable failure.

Nationalism in Afghanistan was not secularized through top-down authoritarian measures unlike Turkey during the early republic period. Instead, Islamic nationalism in Afghanistan, as an edifice of Tarzi and his son-in-law King Amanullah emerged as two different trends after the fall of Tarzi and Amanullah in 1929. First, on a smaller scale, it was ethnicized through Pashtun-centric nationalism of the ruling elite and became the raison d’être of the contemporary Afghan state. Second, Islamic nationalism was purely islamicized since the Islamic component of Tarzi’s ittihad-i-Islam constituted the inspirational and socio-political foundation of various Islamic organizations that emerged within the global concept of Islamic brotherhood as an opposing ideology to the secular ethnic nationalism, communism, and western capitalist-liberalism.

The New Rules of Art:
Hamidian Publishing Scene and the Publication of Mai ve Siyah

Zeynep Seviner
(Graduate student in Ottoman Studies, University of Washington)

This paper scrutinizes the attempts on the part of the palace to manage education and literary production during the last quarter of the nineteenth century, the regulations that were implemented with that aim in mind, and the kinds of reactions towards these regulations on the level of literary producers and publishing houses. With this analysis, I seek to complicate the well-established view that conceptualizes the Hamidian period (1876-1908) as one of harsh censorship and a consequent inability to publish anything of significance.

As a matter of fact, the years between 1876 and 1908 witnessed one of the liveliest literary scenes of the long nineteenth century. Not only some of the first and most significant novels of late Ottoman Turkish literature were published (Ahmet Midhat Efendi’s Dürdane Hanım and Müşahedat [Observations], Recaizade Ekrem’s Araba Sevdası [A Carriage Affair], Halit Ziya Uşaklıgil’s Mai ve Siyah [Blue and Black] and Aşk-i Memnu [Forbidden Love], and Mehmet Rauf’s Eylül [September], to name just a few) but also major literary discussions that mobilized almost all men of letters (such as the classics debate and decadentism debate) took place during this period. This level of productivity points to the existence of a more complex relationship between the palace and the publishing world than the censorship argument would have one believe.

Drawing on existing scholarship on the regulations implemented in the fields of education, publishing and imperial image management as well as a set of memoirs written by litterateurs, journalists and publishers who were active during the reign of Abdulhamid II, this
paper argues that the ambiguity deliberately designed into these regulations in order to provide a leeway for arbitrariness, in effect provided a new kind of freedom for the participants of the world of literary and cultural publishing, in that they could, for example, engage in negotiation with censors, or open themselves up to a variety of educational experiences thanks due the interethnically more permeable character of the system. This new room for movement created not only a vibrant literary scene during the last decades of the nineteenth century but also provided role models in the world of culture for generations to come.

WOW Panel VI – Christian-Ottoman Lives:

A Success Story: the role of the Ghatouz Cubbe family in the implementation of the Avrupa Tüccarı imperial program in the early modern period

Mary Momdjian
(Graduate student in History, UCLA)

It has been assumed until recently, that trade in the Ottoman Empire was in the hands of the Europeans ever since Mehmet the Conqueror renewed the trading rights of the Genoese of Galata following the fall of Constantinople. The willingness of the Ottoman government to offer privileges to European merchants, in the form of lower tariffs and exemptions of certain duties, often put the local merchants at a disadvantage and led to the belief that trade was almost exclusively in the hands of the European merchants, or the growing number non-Muslim merchants who had become protégés of the Europeans. By the nineteenth century, Sultan Selim, in an effort to regain economic hegemony, created a new program through which he offered imperial berats to non-muslim traders which afforded them the same advantageous import and export tariffs that the Europeans and their Christian protégés enjoyed.

By enrolling in the Avrupa Tüccarı program, the Ghantouz Cubbe family successfully set up a shipping company that operated independently of the Europeans. Using the commercial correspondence between Aleppo and their subsidiary branches plus the documents from the Venetian consular archives in Aleppo, this paper will examine the shipping operations of the company and how the transportation of local and European goods, money, and letters of credit between the Ottoman Empire and Europe significantly impacted the economy in the Ottoman Empire.

Multi-tiered Elite Networks and Çorbacıs as Non-Muslim Local Power Holders in Ottoman Balkans during the mid-19th Century

Seçil Uluışık
(Graduate student in History, University of Arizona)

This paper examines an understudied group of non-Muslim local power holders called çorbacıs, who became key actors in the Ottoman provincial governance beginning in the eighteenth century. Focusing on two cases, Gümüşgerdan Family of Plovdiv and Çorbacı Bojil of Kotel, I investigate çorbacıs’ cross cultural and intra-communal networks as well as their involvement in
various activities. Through an analysis of previously unexamined archival materials from the Prime Ministry Ottoman Archives in Istanbul, and the National Library of Bulgaria, Sofia, this paper delineates the multi-tiered elite networks and the role of çorbacıs in the wider matrix of Ottoman provincial governance during the early 19th century in Ottoman Bulgaria.

Beginning with the seventeenth century, the Ottoman Empire experienced socio-economic and political transformation together with decentralization, which resulted in changes in power relations and the emergence of new influential figures in the provinces, especially in Rumelia. This increase in the power of provincial elites and the changes in power relations inspired much scholarship on the late eighteenth and the nineteenth centuries. However, scholars associated the term “provincial” elites with the Muslim local notables (ayans). Apart from the scholarship on Muslim provincial elites in the Ottoman Empire, there is a very little literature on non-Muslim provincial power holders in general and on çorbacıs in particular. Scholars of the nineteenth century Ottoman Empire saw çorbacıs either as exploiters of peasants or as causes of tax rebellions. Even studies on the Balkan and Arab provinces during this period, whether they adopted a top-down or bottom-up approach, omitted the çorbacıs from their examination of powerful provincial elites. Thus, through a detailed analysis of the cases in which çorbacı families were involved, this paper aims to fill these gaps by offering a case study on provincial elites and their multi-tiered networks during the early nineteenth century from a different angle.

The significance of this paper lies in its ability to challenge the established narratives about the period regarding issues such as the supposedly sharp distinctions and dichotomies between the Ottoman “center” and the “periphery”, the role of provincial notables or power-brokers in times of transformation, and the role of imperial reforms issued from Istanbul. In addition, the primary sources I use in my research make this paper unique as I combine primary sources from both local and state archives of Bulgaria together with the ones from the Ottoman Archive in Istanbul. By close examination of the complex and multi-tiered networks of çorbacıs, this paper goes beyond Balkan and Turkish nationalist historiography and offers an example of an integrated innovative approach to the history of Middle East as well as the Ottoman Empire that synthesizes regional, national, imperial, and inter-imperial histories.

WOW Panel VII – Education and Science:

From Mamluk to Ottoman:
The Evolution of Al-Azhar Mosque-School

Irfana Hashmi
(Visiting Assistant Professor of Religious Studies, Whittier College)

This paper takes a long view of the evolution of al-Azhar mosque-school, the second oldest continually operating center of Islamic learning located in Cairo, Egypt, to challenge 1517 as a caesura between the Mamlûk and Ottoman periods. By placing al-Azhar’s evolution as an urban center of learning over the longue durée of Egypt’s history, it highlights continuities and transitions that would otherwise be obscured by a rigid dynastic periodization. In doing so, it builds on recent scholarship on Ottomanization in the provinces, which has shown that integration between the imperial center and the provinces was neither immediate nor homogeneous.
The fundamental challenges posed by dynastic-driven periodizations are many—not the very least of which is that it “does violence to the normal realities of human life, with its usually slow rhythms of gradual change.” Debates on periodization have direct bearing for Ottoman historians wading through three and a half centuries of imperial rule in Egypt. The framework of dynastic political history continues to permeate most historical studies of Egypt, with 1517, the year of the Ottoman conquest, emerging as a crucial turning point.

An investigation of the spatial order and urban structures of al-Azhar’s built environment reveals important shifts taking place beginning in the fifteenth century and continuing well into the sixteenth and mid-seventeenth centuries. The evolution of al-Azhar’s built environment in general and the pronounced differentiation of its built environment were direct consequences of the mosque-school’s growing importance as a post-medieval Mediterranean center of learning as well as its location in central Cairo. Cairo’s accelerated growth and urban development between the Mamluk and Ottoman periods matched the profiles of a number of Mediterranean trade cities (such as Damascus and Aleppo); when the Ottomans expanded into the eastern Mediterranean in the sixteenth century, Cairo’s growth was bolstered by the commercial opportunities that opened up through the establishment of the pax Ottomanica.

To accommodate a growing number of diverse student-residents traveling along the Mediterranean and sub-Saharan Africa, the area inside of al-Azhar was built up; spaces were sectioned off, and structures commissioned and dedicated to specific uses. The paper will explore al-Azhar’s maturation into a dynamic space of competition and collision from the Mamluk to the Ottoman periods. It will focus in particular on the addition of student lockers (khizānas) to the mosque-school. While informal and improvised from their origins in the Mamluk period, student lockers achieved remarkable stability in the Ottoman period through their formal registration and appointments in courts. A long view of the evolution of student lockers inside al-Azhar reveals the deeper connectivities between material artifacts and changing notions of space and identity between the Mamluk and Ottoman eras.

The Changing Nature of the Ottoman Scientific Mentality

Muhammed Şen
(Graduate student in History, UC Davis)

The place of the natural sciences and philosophy in the Ottoman world, particularly in the Ottoman madrasas is one of the most controversial issues in the Ottoman studies. Some scholars such as Adnan Adivar and İ. H. Uzunçarşılı believe that the significance of the positive sciences in the Ottoman madrasa system gradually waned starting from the seventeenth century whereas other scholars, like İhsan Fazlıoğlu and Ekmeleddin İhsanoğlu think the opposite by arguing that the Ottoman scholars essentially kept studying the philosophical and natural sciences after this time period.

For better understanding, what I suggest is that we should historically contextualize the subject, and explore the bigger picture over time and space. We also should ask the questions of how the perception and mentality of Ottoman scholars about science was, how it gradually changed and in what ways they classify sciences. We should keep in mind that the religious sciences, fiqh in particular, were dominant in the madrasas’ curriculum throughout the madrasas’ history; therefore, it is not very useful to discuss whether the rational sciences were as much
important as sacred sciences or they lost their prestigious position over time. Instead, we should focus on the scientific perception and attitude of the Ottoman scholars.

I argue that Ottoman scientific mentality was based on Ibn Sina’s perception and classification of sciences in the early periods of the Ottoman Empire. Ibn Sina perceived sciences in a holistic way, and disregarded the dichotomy of religious and rational sciences. In Ibn Sina’s classification, the rational sciences occupied a crucial position. Various scholars in the Ottoman world such as Taşköprüzade, Nevi and Katib Çelebi kept Ibn Sina’s viewpoint and categorization of sciences. Afterwards, the scientific mindset of the Ottoman scholars gradually transformed into Gazali’s position. Religious sense was a strong factor in Gazali’s mind, and he dealt with sciences in terms of religious responsibility. In Gazali’s classification of sciences, the philosophical sciences lost their legitimate and prestigious position. In the later periods of the Ottoman Empire, a number of the Ottoman learned men like Birgivi, Ishak Efendi and Saçaklızade followed Gazali’s understanding and classification of sciences. Parallel to Gazali’s attitude, those scholars specifically disregarded philosophy in their categorization of sciences, and even they declared that studying philosophy was unlawful. It means that philosophy became a void science in the Ottoman scientific domain.

*Logistics (venues, accommodation, downtown Davis, and registration) follow on the next page.*
LOGISTICS

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. They charge $ 23 for Davis and accept credit cards. The ride would take approximately half an hour.

Venues

Professor Philliou’s talk (Thursday, January 29, 2015, 7 PM) will take place at the Petris Room, 3023 Sacramento State Library in Sacramento.

Driving directions to Sacramento State Campus may be found here:
http://www.csus.edu/pa/visitor/visiting%20campus/DirectionsToCampus.html

You can find an interactive campus map for Sacramento State here:
http://www.csus.edu/campusmap/

Please click on “Library” to see the location of the building. The Library is located equidistant to the Parking Structures I and II (both also on the same campus map) where you could purchase permits from the Daily Permit Machines.

If you would like to attend Professor Philliou’s talk, and you will be in Davis on Thursday by 6:15 PM but will not have a vehicle, please contact Baki Tezcan, who will be arranging a carpool to the talk from Davis and back. His e-mail address is btezcan@ucdavis.edu

The rest of the events on Friday, Saturday, and Sunday (January 30 – February 1, 2015) will take place at the Andrews Conference Room, 2203 Social Sciences and Humanities Building, UC Davis.

Click here for customized directions to the workshop venue from your location:
https://www.google.com/maps/dir//38.543132,-121.747517/@38.5427756,-121.7820632,13z/data=!3m1!4b1

The nearest parking available is in the North Entry Parking (Quad) Structure. Visitor permit dispensers are located in the structure, and permits cost $9. For more information about parking at UC Davis, visit the UC Davis Transportation, Airport & Parking Services website at http://taps.ucdavis.edu/

The Andrews Conference Room (Social Sciences and Humanities Building, Room 2203) is a short walk from the North Entry (Quad) Parking Structure:
Enter the Social Sciences & Humanities Building through the Letters & Sciences Deans’ Office entrance on ground level (arch and glass doors). Stairs and elevator are located just inside; proceed to second floor. Andrews is on the right side of the hall.

Important note: The entry door to the Social Sciences and Humanities Building is locked after 5 PM and during the weekend. If you arrive late on Saturday or Sunday morning, you would have to text Baki Tezcan at his cell phone. Please contact him by e-mail in advance to secure his cell phone number: btezcan@ucdavis.edu

Accommodation

All of our speakers and commentators will be staying at Best Western University Lodge: http://book.bestwestern.com/bestwestern/US/CA/Davis-hotels/BEST-WESTERN-University-Lodge/Hotel-Overview.do?propertyCode=05363

For directions from this hotel to the conference venue in Davis, please click here: https://www.google.com/maps/dir/123+B+St,+Davis,+CA+95616/38.5433792,-121.7480472/@38.542922,-121.7474273,18z/data=!3m1!4b1!4m9!4m3!1s0x8085290c8f776be5:0xb3cb1c4893173c4b12m2!1d-121.744644!2d38.5423152!1m0!3e2?hl=en

There are various other hotels in Davis downtown within walking distance to campus, such as the Aggie Inn, Econo Lodge, Best Western Palm Court, Hallmark Inn, and the University Park Inn & Suites.

Downtown Davis

Some eateries and cafes are noted on the image below. 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 our presenters and commentators 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/ (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, an inexpensive and close-to-the-venue place is Crepeville (corner of Third and C). If you are ready to spend more money, there is 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 8:30 AM. If you will be arriving early or leaving late on 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 Mishka’s Café 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.

Another map that shows all of the downtown follows on the next page. Unfortunately, the Café Méditerranée indicated on that map closed down since 2011 when that map was first created for the Mediterranean Studies & WOW combined meeting then.
Please make SURE to print the maps included and linked in this document if you do not have a smartphone! For any questions you might have, feel free to contact Baki Tezcan at btezcan@ucdavis.edu.

Registration

If you are planning to attend the Mediterranean Studies Seminar on Friday, January 30, 2015, please register with Courtney Mahaney at cmahaney@ucsc.edu; and if you are planning to attend WOW during the weekend, please register with Lauren Thomas at lhthomas@ucdavis.edu, both latest by Monday, January 26, 2015. Attendees are expected to have read the papers in advance. You will receive digital copies of the papers upon registration.

Due to the larger than usual number of presentations, we are not able to accept any more applications for travel stipends.

For questions on the Mediterranean Studies Seminar, please contact Professors Sharon Kinoshita at sakinosh@ucsc.edu and Brian Catlos at beatlos@ucsc.edu. For WOW, feel free to visit https://faculty.unlv.edu/curryj5/WOW/WOWindex.html or send an e-mail to Baki Tezcan at btezcan@ucdavis.edu.
The Sacramento State Hellenic Studies Program and the Tsakopoulos Hellenic Foundation invite you to join us for a guest lecture by Dr. Christine Philliou, Associate Professor of History at Columbia University. She will be speaking on her recent book:

**Biography of an Empire**

Governing Ottomans in an Age of Revolution

Christine M. Philliou

Thursday, January 29, 2015
7 - 8:30 pm
Petris Room, Library 3023
Tsakopoulos Collection

The presentation and refreshments are free and open to the public. For more information, contact Dr. Katerina Lagos at (916) 278-7103 or klagos@saclink.csus.edu. The lecture and reception have been made possible by a generous grant from the Tsakopoulos Foundation.
THE MEDITERRANEAN SEMINAR
UC MULTI-CAMPUS RESEARCH PROJECT
AND
THE UNIVERSITY OF CALIFORNIA DAVIS
PRESENT
TRADE & EXCHANGE

WINTER 2015 MRP WORKSHOP &
THE WESTERN OTTOMANISTS’ WORKSHOP (WOW)
FRIDAY, JANUARY 30 – SUNDAY, FEBRUARY 1, 2015
ANDREWS CONFERENCE ROOM (2203 SOCIAL SCIENCES AND HUMANITIES)

MRP • Friday: 9:30am - 5:30pm
Fariba Zarinnezhad (UC Riverside): “Ottoman-European Commercial Encounters in Early Modern Galata”
Response by Cornel Zwierlein (Ruhr-Universität Bochum)

Nir Shafir (UCLA): “Damascus as Pilgrimage Center: Saints, Shrines, and the Hajj between ‘Arab and Rûm in the Seventeenth Century”
Response by Joshua M. White (University of Virginia)

Response by Zahit Atci (Newberry Library)

Featured Scholar:
Molly Greene (Princeton)

“Where are the Ottomans in Mediterranean History?”
Registration/Information: cmahaney@ucsc.edu
Workshop space is limited, pre-registration required
Lunch will be provided for registered attendees
Full program at www.mediterraneanseminar.org

WOW • Saturday: 8:45am - 5:15am
Sunday: 8:45am - noon
Featuring

• Oscar Aguiritre-Mandujano (University of Washington)
Patricia Blessing (Stanford University)
John Curry (University of Nevada, Las Vegas)
Lydia Harrington (Boston University)
Irfan Hashmi (Whittier College)
Mary Mondjian (UCLA)
Hakeem Naim (UC Davis)
Orca Can Okan (Columbia University)
Judith Rood (Biola University)
Muhammed Şen (UC Davis)
Zeynep Seviner (University of Washington)
Seçil Uluslık (University of Arizona)
Anna Wood (Columbia University)
Cornel Zwierlein (Ruhr Universität Bochum, Harvard University)

Contact: Baki Tezcen - btezcen@ucdavis.edu
Information: https://faculty.unlv.edu/curry5/WOW/WOWindex.html

Support: University of California Office of the President, Institute for Humanities Research (UCSC) & UC Davis Art History, History, Jewish Studies, Middle East/South Asia Studies, Religious Studies, The Turkey Studies Research Cluster of the Davis Humanities Institute, and UC Berkeley Center for Middle Eastern Studies