

Mapping the Ottomans

Sovereignty, Territory, and Identity in the Early Modern Mediterranean

Simple paradigms of Muslim–Christian confrontation and the rise of Europe in the seventeenth century do not suffice to explain the ways in which European mapping envisioned the “Turks” in image and narrative. Rather, maps, travel accounts, compendia of knowledge, and other texts created a picture of the Ottoman Empire through a complex layering of history, ethnography, and eyewitness testimony, which juxtaposed current events to classical and Biblical history; counted space in terms of peoples, routes, and fortresses; and used the land and seascapes of the map to assert ownership, declare victory, and embody imperial power’s reach. Enriched throughout by examples of Ottoman self-mapping, this book examines how Ottomans and their empire were mapped in the narrative and visual imagination of early modern Europe’s Christian kingdoms. The maps serve as centerpieces for discussions of early modern space, time, borders, stages of travel, information flows, invocations of authority, and cross-cultural relations.

Palmira Brummett is Professor Emerita of History at the University of Tennessee, where she was Distinguished Professor of Humanities, and Visiting Professor of History at Brown University. Her publications include *Ottoman Seapower and Levantine Diplomacy in the Age of Discovery* (1994); *Image and Imperialism in the Ottoman Revolutionary Press, 1908–1911* (2000); *The ‘Book’ of Travels: Genre, Ethnology and Pilgrimage, 1250–1700* (2009), for which she was the editor and a contributor; and *Civilizations Past and Present* (2000–2005), for which she was the co-author of multiple editions. She has also written numerous articles on Ottoman, Mediterranean, and world history. She has been the recipient of NEH and ACLS fellowships, a Phi Beta Kappa Faculty Award for Scholarly Achievement, and a Bunting Fellowship at Radcliff University.

“Moving beyond the simple cataloguing of European images of the Ottoman other that has characterized previous scholarship, Palmira Brummett shows the nuanced and diverse range of European responses to the Ottomans, as well as illustrating Ottoman self-mapping practices and the ways in which both emerged from a set of shared precedents and fit into a common early modern cartographic culture. *Mapping the Ottomans* is an essential addition to the rich body of literature on early modern maps, as well as to our growing understanding of the complex and interconnected character of early modern European and the Mediterranean worlds.”

– Eric Dursteler, Brigham Young University

“Palmira Brummett’s nuanced account goes well beyond cartography to provide a rich history of how Western Europe viewed Ottoman space. This illuminating study demonstrates how texts and maps together shaped an imaginary of the borderlines between Asia and Europe, Islam, and Christianity. Brummett’s focus on perceptions of space renders the maps she discusses as richly layered and interconnected objects, fully embedded in broader rhetorical, iconographic, and historiographic traditions.”

– Barbara Fuchs, University of California, Los Angeles

For Jim, again.

*And in gratitude for the fellowship of the Folger Institute,
where this book took shape.*

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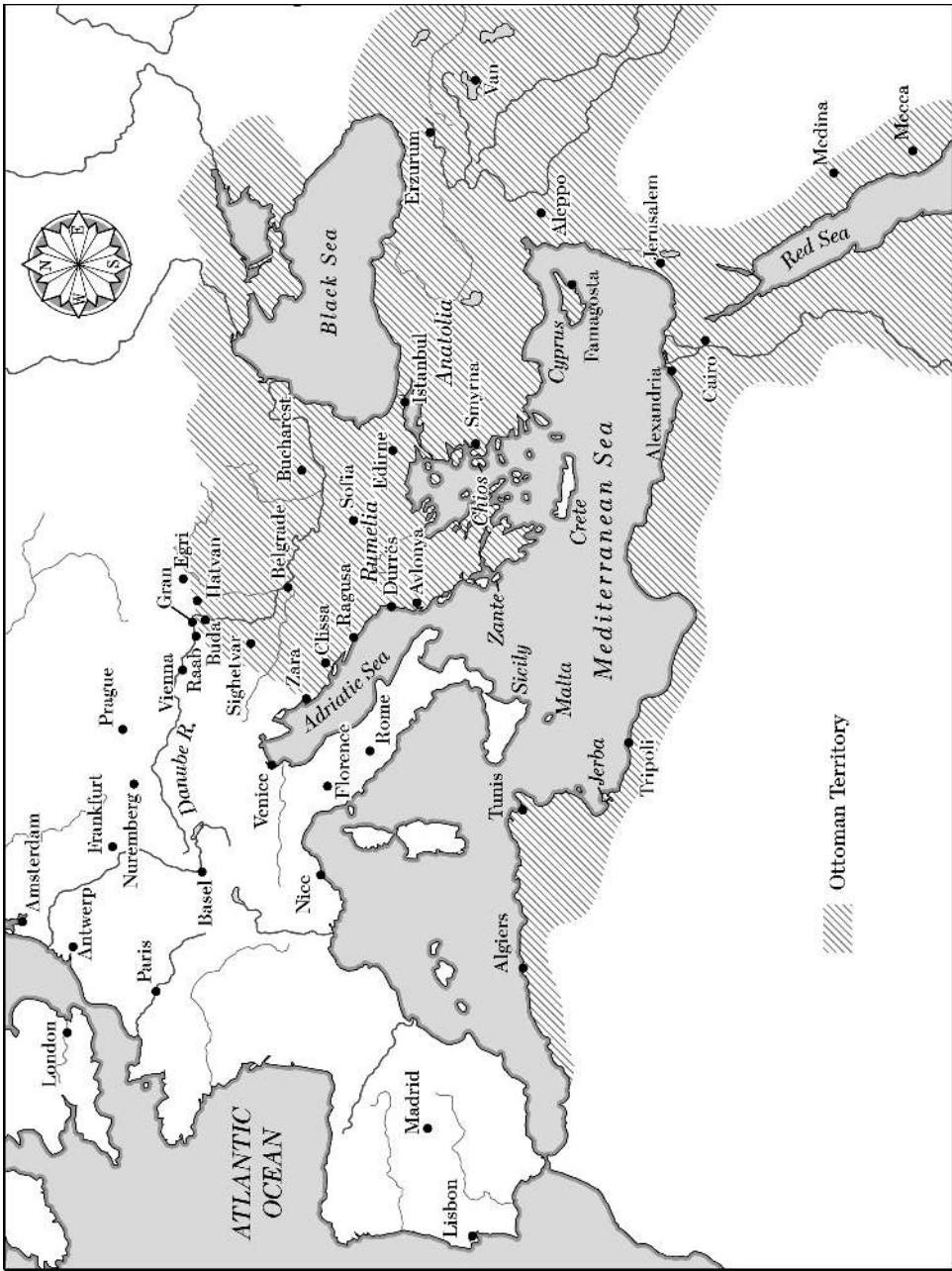
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No person living or dead, except myself, bears any responsibility for errors contained herein. This is a literary convention that I think bears repeating. It is important to keep in mind, however, that in the early modern era, the publishing industry careened wildly beyond any fixed rules governing accuracy, censorship, copyright, or propriety!

Note on Transliteration and Translation

There is no one standard transliteration for Ottoman Turkish. That phenomenon is illustrated by the sources cited here in the footnotes, which employ at least four variations on Ottoman transliteration. Further, the style employed for indicating diacritical marks in modern Turkish has evolved since the language reforms of the 1920s and 1930s. This volume generally employs the transliterations used in the *Redhouse Türkçe/Osmanlıca-İngilizce Sözlük* (Redhouse Turkish/Ottoman-English Dictionary), with certain modifications and simplifications. Words such as ‘tugh’ (horsetail standard) and ‘pasha’ are not transliterated, as they have become standard in English language usage. English plurals have occasionally been used for select Turkish words in the text, for example *kadıs* (Islamic judges) rather than *kadılar* and *beyliks* (provinces) rather than *beylikleri*. For the few Arabic names employed, diacritics have been omitted (e.g., al-Malik al-Kamil rather than al-Malik al-Kāmīl). İstanbul, with a dotted “I,” is used only for citations of works published in that city; I have preferred “Istanbul” in the text. I have used both “Constantinople” and “Istanbul” to refer to the Ottoman capital because that is what early modern sources (including Ottoman sources) did. For other city names, which have multiple variants depending on the language (or time) of designation, I have preferred either the most familiar (but still relevant) English name or the contemporaneous name employed in the sources. Some cities are glossed with Italian, Turkish, and Slavic variants. Quotations for the most part employ the (often highly variable) spelling, diacritical marking, and capitalization found in the original sources, except when preserving the original proves unduly confusing or gives the appearance of a typographical error. In particular, because of the flexibility of spelling in early modern English sources, when one word might be confused with a similar word, I have updated the English spelling. The use or omission of accent marks in Italian and French works generally conforms to the usage in the original. It is important to note that I have preserved the capitalization used on the maps themselves and in early modern titles. Translations are mine except where otherwise indicated.



Map 1. The Ottomans in the Mediterranean world, c. 1600.