



WORKSHOP PROGRAMME

MEDWORLDS 9

# COEXISTENCE IN PRACTICE

POLITICS, TRADE AND CULTURE IN THE LATE  
MEDIEVAL ANATOLIA AND IBERIA

**BİR ARADA YAŞAMA PRATİKLERİ**

GEÇ ORTAÇAĞ'DA ANADOLU VE İBERYA'DA  
SİYASET, TİCARET VE KÜLTÜR

May 16-17, 2022 | 16-17 Mayıs 2022

Fatih Sultan Mehmet Vakıf University, Uskudar Campus



FATİH  
SULTAN  
MEHMET  
VAKIF UNIVERSITY



MEDIBS  
Mediterranean Institute for the Mediterranean & the Black Sea Studies





May 16, 2022 Monday | 16 Mayıs 2022 Pazartesi

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**09:00-09:30 Registration | Kayıt**

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**09:30-10:00 Welcoming Speeches | Selamlama Konuşmaları**

**Ahmet Usta**

Fatih Sultan Mehmet Vakif University  
Organizing Committee Member

**Özlem Çaykent**

Istanbul 29 Mayıs University  
Co-Founder of MEDWORLDS

**Zekeriya Kurşun**

Fatih Sultan Mehmet Vakif University  
Head of ORDAM

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**10.00-11.00 Keynote**

**Andrew C.S. Peacock, University of St. Andrews**

*Communal Life in Medieval Islamic Anatolia: Convivencia,  
Confrontation or Segregation?*

*Ortaçağ İslam Anadolu'sunda Müşterek Hayat: Ortak Yaşam Mı, Çatışma Mı  
Yoksa Tecrit Mi?*

**Brian A. Catlos, University of Colorado Boulder**

*Convergence and Convenience in the Medieval Mediterranean*  
*Ortaçağ Akdeniz'inde Yakınsama ve Kolaylık*

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**11.00-11.15 Coffee Break | Kahve Arası**

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**11.15-12.45 Session I | I. Oturum**

**Politics and Diplomacy | Siyaset ve Diplomasi**

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**Chair:** Koray Durak, Boğaziçi University

**Chris Gratien, University of Virginia**

*The Origins of Ottoman Intercommuality?: Medieval Cilicia Under the Armenian Kingdoms and the Turkic Beyliks*

*Osmanlı'da Toplumlararasılığın Kökenleri?: Ortaçağ'da Ermeni Krallıkları ve Türk Beylikleri Hükümü Altında Kilikya*

**Ahmet Usta, Fatih Sultan Mehmet Vakif University**

*Diplomacy of Tolerance: Politics between Cilician Armenians and Mamluks in the Late Medieval Anatolia*

*Hoşgörü Diplomasisi: Geç Ortaçağ Anadolu'sunda Kilikya Ermenileri ve Memlükler Arasında Siyaset*

**Marissa Smit, Harvard University / ANAMED, Koç University**

*Multispecies Diplomacy: Re-reading the Mantuan-Ottoman Horse Trade of the Late Fifteenth Century*

*Çok Türü Diplomasi: On Beşinci Yüzyıl Sonlarındaki Mantua-Osmanlı At Ticaretini Yeniden Okumak*

**Discussion | Müzakere**

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**12.45-14.00 Lunch Break | Öğle Arası**

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**14.00–15.50 Session II | II. Oturum**

**Cross Cultural Relations | Kùltürlerarası İlişkiler**

**Chair:** Brian A. Catlos, University of Colorado Boulder

Helene Jawhara Piner, University of Tours

*Coexistence through the Food of Jews, Muslims and Christians in the First Cookbook of the Iberian Peninsula*

*İber Yarımadası'nın İlk Yemek Kitabından Hareketle Yemekler Üzerinden Yahudilerin, Müslümanların ve Hıristiyanların Birlikte Yaşama Pratikleri*

Jesús Rodríguez Viejo, University of Groningen

*Distant Neighbours: Blackness in the Visual Culture of Medieval Christian Iberia*

*Uzak Komşular: Ortaçağ Hıristiyan İberia'nın Görsel Kùltüründe Siyahilik*

Ali Mıynat, Süleyman Demirel University

*Multiculturalism and Cultural Interactions in Medieval Anatolia through the Eyes of Coins*

*Sikkelerin Gözünden Ortaçağ Anadolu'sunda Çok Kùltürlülük ve Kùltürel Etkileşimler*

Borja Franco Llopis, The National Distance Education University (UNED)

*Beyond Confrontation: Muslims, Moriscos and Christian in Civil Public Celebrations in Iberia*

*Yüzleşmenin Ötesinde: İberya'daki Sivil Halk Kutlamalarında Müslümanlar, Moriskolar ve Hıristiyanlar*

**Discussion | Müzakere**

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**09.30-11.00 Session III | III. Oturum**

**Exchanges & Transfer of  
Knowledge**

**Bilgi Transferi & Değişimi**

**Chair:** Özlem Çaykent, Istanbul 29 Mayıs University

David Torollo, Complutense University of Madrid

*Wisdom Literature as the Meeting point for Trust and Suspicion*

*Güven ve Şüphenin Buluşma Noktası Olarak Hikmet Edebiyatı*

Siren Çelik, Marmara University

*Daily Life Encounters Between the Ottomans and the  
Byzantines*

*Osmanlılar ve Bizanslılar Arasında Gündelik Yaşama Dair Karşılaşmalar*

Ömer Fatih Parlak, Cappadocia University

*Board Games as Social Lubricant: Cases from Anatolia and  
Iberia*

*Sosyal Kayganlaştırıcı Olarak Masa Oyunları: Anadolu ve İberya'dan Örnekler*

**Discussion | Müzakere**

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**11.00-11.15 Coffee Break | Kahve Arası**

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**11.15-12.45 Session IV | IV. Oturum**

**Trade & Transmission of  
Culture**

**Ticaret ve Kültürün  
Aktarımı**

**Chair:** Ertuğrul İ. Ökten, Istanbul 29 Mayıs University

**José Alberto Rodrigues da Silva Tavim, University of Lisbon**

*Portuguese Jewish Muslim Convivencia in the Kingdom of  
Portugal during the Middle Ages*

*Orta Çağ boyunca Portekiz Krallığı'nda Portekiz Yahudileri ve Müslümanları  
arasındaki Ortak Yaşam (Convivencia)*

**Thomas Sinclair, University of Cyprus**

*Cilicia to Iran: A Principal East-West Trading Avenue of the  
Il-Khanid Period*

*Kilikya'dan İran'a: İlhanlı Döneminin Başlıca Doğu-Batı Ticaret Rotası*

**Erica Ferg, Regis University**

*Mediterranean Vessels: The Role of Arabic Manuscripts  
in Transmitting Scientific Knowledge, and the Role of the  
Mediterranean in the Transmission of Arabic Manuscripts*

*Akdeniz Gemileri: Bilimsel Bilginin Aktarılmasında Arapça El Yazmalarının Rolü ve  
Arapça El Yazmalarının Aktarılmasında Akdeniz'in Rolü*

**Discussion | Müzakere**

**12.45-13.30 Lunch Break | Öğle Arası**

**13.30-14.30 Guided Tour at Valide-I Atik Complex (1586)**

**Round Table Discussions | Yuvarlak Masa Tartışmaları**

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## ABSTRACTS

## **Ahmet Usta, Fatih Sultan Mehmet Vakif University**

### *Diplomacy of Tolerance: Politics between Cilician Armenians and Mamluks in the Late Medieval Anatolia*

#### **Abstract**

Mamluks who took the control of Ayyubids' lands in Egypt and Bilad al-Sham in the second half of the 13<sup>th</sup> century, began to expand their authority to Anatolia. They organized various military operations at different time periods and achieved important successes against the two important Christian states in the region, the Principality of Antioch and the Kingdom of Cilician Armenia. As a result of their successful campaigns, they took control of Antioch in 1268. However, they did not annex Cilician Armenia until 1375. After the struggles, both parties tried to make gains by resorting to diplomacy and as a conclusion Mamluks allowed them to rule by getting reparations, imposing sanctions, and obtaining security and privileges for the merchants. This study focuses on the politics of the Mamluk Sultanate with the Kingdom of Cilician Armenia in the Eastern Mediterranean between the dates 1260 and 1289. Their diplomatic relations following the military actions will be examined by mentioning the political and commercial benefits of the two parties. Periodically, the conflicts will be analysed and the role of the Mamluks in order to subsist the Armenian kingdom will be explained through Mamluks' own interests. Besides, the question about why Mamluks attacked Anatolia and did not overthrow Cilician Armenia despite looting the important cities, will be tried to answer with coexistence phenomenon.

## **Ali Mıynat, Süleyman Demirel University**

### *Multiculturalism and Cultural Interactions in Medieval Anatolia through the Eyes of Coins*

#### **Abstract**

From the late eleventh century, the Eastern Mediterranean began to present fundamental changes. Above all, two new crucial actors, the Turks from the East and the Latins from the West appeared in the region. The Seljuks of Rûm, a number of Turkmen beyliks (emirates) and Latin principalities were established in the lands between the borders of the regional super-powers (Abbasids, Fatimids and Byzantines) while the Byzantine Empire receded towards the western Anatolia and the coastlines of Asia Minor.

The arrival of the Turks from Central Asia resulted in complex socio-economic and political changes in Medieval Anatolia. The social, cultural, military and economic life of the Turks intertwined with the native culture and heritage of Greeks, Armenians and Syrians living in those territories. Works produced by both Western and Turkish scholars since the early twentieth century, have tackled the issue of Turk-Byzantine political relations, but only a few scholars handled the issue from the specific perspective of the Byzantine and Western influence on the Rûm Seljuk and Turkmen world; the socio-economic and cultural relations between old inhabitants, the Turkish newcomers and the western powers in the twelfth and thirteenth centuries. It can be thought that limited written sources or scanty information about the social and cultural interactions canalize the scholars to remain aloof from this issue. But, on this point, coins and seals, impartial and maybe one word the most reliable witnesses of history, succour researchers to present conclusions, drawn from the languages, inscriptions and images on them, about the socio-economic and cultural interactions between these different worlds.

In this context, in medieval Turkish Anatolia there are several striking numismatic samples showing what extent the Turks were influenced by the existing institutions and cultures in their new lands. For instance, the Danishmendid Turkmens produced the Greek and bilingual (Greek-

Arabic) coins and seals in the twelfth century. Also in the same period the Turkmen *begs* and some Seljuk *sultans* struck the *hybrid* coins with the imperial figures and Christian themes borrowed from their Byzantine and western neighbours. As the history of that multicultural environment can best be understood and explained through the coin evidence, my study will focus on the socio-economic and cultural relations and interactions between the Byzantines, old inhabitants, the Turkish newcomers and the western powers in the twelfth and thirteenth centuries in the light of the coins and investigate some questions: Why did the Turkmens issue the Greek and bilingual (Greek-Arabic) coins and seals? Why did the Turkmens borrow images (particularly Byzantine style imagery) from the cultural heritage of the areas they ruled?

## **Borja Franco Llopis, The National Distance Education University (UNED)**

*Beyond Confrontation: Muslims, Moriscos and Christian in Civil Public Celebrations in Iberia*

### **Abstract**

Traditionally, when dealing with the study of urban celebrations in the Middle and Early Modern periods, historiography has accepted the concept of Gesamtkunstwerk to point out the magnificence and diversity of artistic expressions that were part of these ephemeral events. Without totally opposing this idea we will provide new perspectives in the study of these performances, especially their short-lived nature, which prevented the people from having access to all the acts and messages that involved these events. To this end, we propose a new approach to literary and visual sources, from the point of view of the analysis about Muslim-Christian relations. We study the visual representation of the Muslim other, as well as its role as a spectator and active participant, especially as a dancer or musician, and in moments of religious conflicts. This allow us to present these celebrations in a broader and open perspective, rethinking the traditional approach, and taking into account not only the official and predominant Christian point of view but also other sources where it is possible to show the positive relationship between communities and their material culture. As Nirenberg stated, these events presented a complex model of coexistence, in which Christians and Muslims (or Moriscos) shared a space of festivity not always understood as a confrontation practice.

## **Chris Gratien, University of Virginia**

### *The Origins of Ottoman Intercommuality?: Medieval Cilicia Under the Armenian Kingdoms and the Turkic Beyliks*

#### **Abstract**

The Ottoman Empire was notable among European empires of its time for the relatively harmonious coexistence of many different religious groups within its borders. Scholars have rightly pointed to the long tradition of Islamic polities in ruling over non-Muslims along with the ecumenical pragmatism of the early Ottoman state in incorporating former elements of the Byzantine Empire. However, my paper examines a key period in the formation of Muslim-Christian relations in Anatolia prior to Ottoman period by focusing on the evolution of the Armenian kingdoms of Cilicia and the Turkic Beyliks that succeeded them between the 11<sup>th</sup> and 16<sup>th</sup> centuries. Building on Nicholas Doumanis's framework of "intercommuality" for understanding the construction of coexistence in Anatolia, I show the ways in which features of intercommuality that defined rural life in Cilicia into the 19<sup>th</sup> century were a medieval legacy. Both Armenian highlanders and Turkic pastoralists migrated to Cilicia and established communities there during the medieval period. By no means was their coexistence without conflict. But even in the midst of highly confessionalized conflicts such as the Crusades, the emergence of Armenian (i.e. Rubenids, Hetumids) and Turkic (i.e. Ramazanids, Dulkadirids) dynasties in Cilicia resulted in the creation of a medieval society that accommodated religious difference and developed mutual recognition of respective communities' right to land and communal life. The medieval period also witnessed an ecological convergence defined by shared practices between Muslim and Christian communities as well as aspects of economic symbiosis between pastoralist and agriculturalist societies. I argue that these dynamics defined early modern Cilicia much more than anything introduced by the Ottoman state following the conquests of the early 16<sup>th</sup> century.

## David Torollo, Complutense University of Madrid

### *Wisdom Literature as the Meeting point for Trust and Suspicion*

#### **Abstract**

Wisdom literature teaches moral, political and social pragmatism in an uncertain world: how to distinguish friend from foe, to reconcile absolute and contingent truth, and to build communities out of shared values. It lays claim to authority in large part because it aspires to teach values that are thought to be universally relevant, regardless of socio-economic status, religious affiliation or cultural tradition. Indeed, this very belief makes this kind of literature suitable for translation across religious divides. The medieval collections of exemplary tales, anthologies of proverbs and sayings of philosophers stand at the confluence of "East" and "West". In fact, this literature crossed religious frontiers via translation, adaptation and imitation, and stimulated literary creativity and experimentation in Arabic, Hebrew, Judeo-Arabic, Latin and the Romance languages in the medieval Mediterranean. However, although translations and adaptations are enabled by shared ethical systems, they also strive to preserve the religious identities inherent in the sacred texts of Judaism, Islam and Christianity. This paper is based on the idea that medieval Iberia is the geographical and cultural location where the seemingly differentiated wisdom traditions of the Greco-Latin, Arabic and Jewish worlds meet. The paper will explore the origin, evolution and merging of these traditions by emphasising the concept of 'cultural traffic' -peoples and texts in movement-, in order to throwing into relief not only the dialogue between Jews, Muslims, and Christians, but also where they part company. The paper will also outline the current lines of enquiry, methodologies and theoretical approaches that help conceptualise the interaction between members of the three Abrahamic religions through didactic texts.

## Erica Ferg, Regis University

### *Mediterranean Vessels: The Role of Arabic Manuscripts in Transmitting Scientific Knowledge, and the Role of the Mediterranean in the Transmission of Arabic Manuscripts*

#### **Abstract**

From Fibonacci's *Liber Abaci* to Copernicus' *De revolutionibus*, crucial scientific ideas in the Western world are linked to Arabic mathematical knowledge and to Arabic manuscripts.

Leonardo Bonacci of Pisa (aka Fibonacci, c. 1170–1250 CE) traveled throughout the Mediterranean world to study the Hindu–Arabic numbering system under leading Arabic mathematicians. When he returned, he wrote *Liber Abaci* (the *Book of Abacus*, or *Book of Calculation*), popularizing the Arabic numeral system and decimal notation in Europe, and eventually displacing the Roman numeral system in use there. Nicolaus Copernicus' *De revolutionibus* (1543 CE) demonstrated to European scientific circles the mathematical and observational plausibility of heliocentric cosmology, disrupting centuries of dominance of the Ptolemaic model, which posted the Earth at the center of the cosmos. Since the mid-twentieth century CE, Otto Neugebauer, Noel Swerdlow, Willy Hartner, and others have demonstrated that Copernicus relied in part on Arabic astronomical manuscripts, perhaps purchased in Constantinople, in the development of his critical planetary motion models, from Naṣīr al-Dīn al-Ṭūsī (1247 CE), Damascene astronomer Ibn al-Shāṭir (1375 CE), and Mu'ayyad al-Dīn al-'Urḍī (d. 1266 CE), all astronomers from the Arabic school known as the 'Marāgha group'. This paper argues that the transmission of scientific knowledge between the 11<sup>th</sup> and 16<sup>th</sup> centuries CE via Arabic manuscripts demonstrates a continuity of scientific thought from Antiquity through the Middle Ages and into the Renaissance. Moreover, this continuity moves across and between Arabic and European linguistic, cultural, and religious contexts that usually are viewed as disjunctive. Proper understanding of this transfer of knowledge allows us to recover the evolution of important scientific concepts in human history, and properly to appreciate the role of Mediterranean travel and trade practices in facilitating this flow of ideas.



## Helene Jawhara Piner, University of Tours

### *Coexistence through the Food of Jews, Muslims and Christians in the First Cookbook of the Iberian Peninsula*

#### **Abstract**

The late Iberian Peninsula distinguished itself thanks to the progressive coexistence of three people, three cultures, and three religions living in the same area. This makes the history of Spain very unique. The territory, which was under Islamic domination and religious rules since the 7<sup>th</sup> century, slowly reduced its area until it became a small territory in southern Spain when the Almohad Dynasty took power in the 12<sup>th</sup>–13<sup>th</sup> century. That's when and where the first-known-cookbook was born. Jews had already been living in Iberia since the second century. Small Christians communities were living there, too, when Muslims invaded Spain six hundred years later. Nevertheless, the well-known *convivencia* was not as evident as one might have us believe. In this context of forced conversion to Islam in the 13<sup>th</sup> century, it is possible to identify food elements that highlight the cookbook author's knowledge and recognition of the different food habits of Muslims, Jews, and Christians. That is what the *Kitāb al-ṭabīḥ* [The Cookbook] reveals. If the Iberian Peninsula could have been the example of coexistence and the sharing of values, it could have marked—in certain fields—a kind of boundary between communities. Thereby, this work claims to underscore The Cookbook author's knowledge concerning the food practices of foreigners he has met or about whose dietary customs he has learned.

Furthermore, it aims to highlight that he knows the food habits and practices of the different people who live in the same territory as him. Therefore, this paper will begin with a brief historical context and description of the main source, *Kitāb al-ṭabīḥ*. Then, it will lead to a presentation of examples of the Jewish and Christian foods and culinary practices present in The Cookbook, comparing them with Muslim culinary practices. Finally, their analyses will allow us to offer both a reflection about the anonymous author of the *Kitāb al-ṭabīḥ* and a hypothesis on the reasons why Jews and Muslims shared culinary experiences that had nothing in common with the cuisine of the Christians who came to power from the 15<sup>th</sup> century.

## **Jesús Rodríguez Viejo, University of Groningen**

### *Distant Neighbours: Blackness in the Visual Culture of Medieval Christian Iberia*

#### **Abstract**

Racial portraiture in medieval Spain has gone traditionally overlooked in modern Spanish art historical scholarship. The reasons for this absence of academic interest lie in the monolithic nature of Humanities in twentieth-century Spain, particularly during the Francoist dictatorship era, which artificially tried to highlight the Christian, White, and European aspects of the country's medieval past. Whereas the Muslim and Jewish sides of medieval Iberia have been and continue to be extensively studied in and outside the country, depictions of African Blacks are rare and the interpretation of these images has been completely left aside in general literature. This paper, inspired by recent research initiatives in medieval Iberian art history in the United States in particular, aims to challenge previous notions of Otherness as exclusively religion-based (Christian, Muslim, Jewish; *Convivencia*), highlighting instead race as a key factor of societal perceptions in the region. This presentation will discuss three portraits of Black characters created in Christian contexts and dating back from the twelfth, fourteenth, and fifteenth centuries. The narrative explores a range of textual sources, such as chronicles, in order to comprehend how the Sub-Saharan African neighbour was perceived. This discussion will include evidence from Reconquista war times in the High Middle Ages, with cosmopolitan Islamic empires that stretched as far as Mauritania and the modern Sahel region, to early West African colonial exploration in the late Middle Ages and the reception of Timbuktu and the Malian Gold myth. Portraits in different artistic media, in different locations, and with different audiences in mind, such as stone sculpture in churches and luxury manuscripts, will be analysed.

## **José Alberto Rodrigues da Silva Tavim, University of Lisbon**

### *Portuguese Jewish Muslim Convivencia in the Kingdom of Portugal during the Middle Ages*

#### **Abstract**

In the wake of Américo Castro's considerations about the consequences, to Spanish culture, of the coexistence of Christian, Jewish and Muslim communities in the Iberian Peninsula until the expulsions at the end of the fifteenth century, we witnessed an overvaluation of the idea that there was a social and cultural harmony between them. This romantic idealism has its critics, who try to demonstrate that, after all, this generalized harmony is not evident in much of the collected documentation. David Nirenberg even published his famous *Communities of violence. Persecution of Minorities in the Middle ages* (1996), in which he tries to demonstrate that, after all, violence was a central and systemic aspect of the coexistence of majority and minority in medieval Spain. Interestingly, Nirenberg publishes in his referred work a chapter dedicated to "Minorities confront each other: violence between Muslims and Jews". However, concerning Portugal, this type of violence is not almost palpable in the documentation. Although sources are scarce, what it reveals is that a social or even geographical distance between the two communities, as well as alliances, whenever possible, to defend common interests vis-à-vis the Crown. Unlike what happened in Spain, the "Moors" left Portugal massively, and the word "Moorish" was applied to Muslims without an Iberian past, that is, slaves and prisoners of war. The extant records from the Early Modern Age dealing with relations between Jewish and Muslim converts, also reveal their closeness in face of a secret contempt for their old foe, the Christian majority. We will try to explain why the Portuguese documentation permeates almost only this strand of distancing or harmony between the Jewish and Islamic minorities, since the issues of real or symbolic violence are mostly perceptible in some of their contacts with the Christian population, or in internal crime.

**Marissa Smit, Harvard University / ANAMED, Koç University**

*Multispecies Diplomacy: Re-reading the Mantuan-Ottoman Horse Trade of the Late Fifteenth Century*

**Abstract**

In 1491, Francesco II Gonzaga of Mantua obtained a consignment of horses from the Ottoman Empire after obtaining special export permission from Bayezid II. What followed was a decade-long diplomatic friendship, during which the two parties traded military gear and intelligence about Bayezid's brother Cem Sultan, then captive in Rome. Humans and horses were not the only participants in this relationship, which also included mules and dogs. Yet Hans Kissling, the foremost scholar of their correspondence, viewed the animal exchange as a mere 'pretext' made plausible by Francesco II's personal equestrian hobby (liebhaberei, p.4). He paired this hyper-personalization of Mantuan interests with a legalistic religious interpretation of the Ottoman correspondents, judging, for example, that an Ottoman sancakbeyi who wanted Italian hounds to hunt wild boar could not have been a devout Muslim (strenggläubiger, p.63). For this paper, I draw upon recent scholarship which establishes the Mantuan breeding regime as a thoroughly professional enterprise in order to center animals in a re-reading of this diplomatic relationship. I examine the traits the Gonzaga sought in turchi horses as well as the logistical challenges they faced when navigating Ottoman markets and disease-scapes. I also ask how Mantuan animals might have appealed to the tastes of their Ottoman interlocutors on non-religious grounds, particularly with respect to hunting. These material entanglements highlight the cultural, as well as political, significance of the Mantuan-Ottoman exchanges and opens up new avenues of research into the relationship between early Ottoman equestrianism and changes to the elite culture of the horse in fifteenth-century Italy.

## Ömer Fatih Parlak, Cappadocia University

### *Board Games as Social Lubricant: Cases from Anatolia and Iberia*

#### **Abstract**

This research aims at demonstrating the positive role of board games in contributing to the complex cross-cultural social environments in Late Medieval Iberia and Anatolia. This research utilizes the Theory of Social Normative Behaviour while explaining the role of board games as social lubricant among otherwise divergent groups. According to the Theory of Social Normative Behaviour (TSNB), game playing is considered outside the normative social behaviour and facilitates interaction between divergent groups. The theory proved to be useful in explaining the role of board games in cross-cultural interaction in the Bronze Age Levant. In the Late Medieval historical context of Anatolia and Iberia, many chance-based and skill-based games are known to be widely played among not only the upper and lower classes but also culturally divergent groups. Various books on board games from Abbasid era, such as Al-Adli al-Rumi's 10<sup>th</sup> century *Kitab ash-shatranj* (Book of Chess), Ar-Razi's *Latif fi 'sh-shatranj* (Entertainment with Chess), As-Suli's *Kitab ash-shatranj* (Book of Chess), and Alphonso X's 13<sup>th</sup> century *Libro de los Juegos* (Book of Games) provide evidence for vertical and horizontal social interactions occurring around the board. In this regard, this research defends the idea that board games as social lubricants helped create a rather peaceful atmosphere shared by players coming from divergent cultural backgrounds in Late Medieval Anatolia and Iberia.

## **Siren Çelik, Marmara University**

### *Daily Life Encounters Between the Ottomans and the Byzantines*

#### **Abstract**

The Byzantines and the Ottomans were both rivals and neighbors, co-existing and fighting each other at the same time. In addition to their political, military and economic interactions, the Byzantines and the Ottomans were also in close cultural contact with each other. Byzantine and Ottoman histories, as well as material artefacts do preserve the memories of these encounters. Moreover, sources such as Byzantine religious dialogues and travelers' accounts provide fascinating insights into the daily life encounters between these two cultures whose borders and life styles were often fluid.

This paper aims at presenting some vignettes of daily life encounters between the Byzantines and the Ottomans, especially exploring the Byzantines' perception of the Ottomans' language, habits, food and clothing. In this regard, the abundant Byzantine dialogues from this period on Christianity and Islam are invaluable sources, offering insight not only into these respective religions, but also providing many instances of cultural encounters. The first part of this paper will discuss the dialogues of Gregory Palamas, John VI Kantakouzenos and Manuel II Palaiologos from this perspective, discussing the authors' perception of the 'other'. The second part of the paper will focus on some key travelers' accounts, such as those of Ghillebert de Lannoy and Bertrand de la Brocquiére, discussing the insights they offer into the co-existence of the Byzantines and the Ottomans.

## **Thomas Sinclair, University of Cyprus**

### *Cilicia to Iran: A Principal East-West Trading Avenue of the Il-Khanid Period*

#### **Abstract**

The late medieval European economy reached its zenith in the 1310s before slumping in the 1330s and crashing in the 1340s. In the period from the 1250s to 1337, therefore within the great boom of the European economy, the line between the port city of Ayas in Cilicia and the great city of Tabriz in north-western Iran constituted probably the most important commercial avenue of the period.

A kind of local balance of payments sheet, in which the goods available at Tabriz are compared with those available at Ayas, reveals the following. Travelling down the road were light but costly goods originating in China and India. European goods unloaded at Ayas centred on iron and wool cloth and clothes. The overwhelming balance of payments deficit in favour of the eastern goods was clear. It had to be paid for in precious metal, and this metal, whether coin or bullion, travelled up the road to Sivas and other places, sometimes being sent as a consignment. After the monetary reform of the Il-Khan Ghazan (1295-1304) the Il-Khanid coins' weight standard kept steady, but in the middle years (1310-14) of the reign of Uljaytu the weight standard starts to drop, slowly at first but gathering speed until the percentage drop reaches 16% in one year at the end of the 1330s. The terrifying descent of the weight standard reflects the grim European recession with its reduction in the striking of coin, including the closure of mines.

I have worked out the locations of the Il-Khanid toll stations along the route, which leads to an evaluation of the principles according to which the route was operated. There is no evidence on the Tabriz itinerary for the construction of caravansarays by the Il-Khans, although pre-existing caravansarays were made use of. But the Il-Khans invested heavily in the maintenance of security, appointing special guards at given points. In the succession of plains from Mt. Ararat to Khoy, for example, a guard is allotted to each plain.

The passage of caravans and conduct of trade exercised a profound influence on the development of the cities, some of it financed by the Il-Khans. Some of the cities hosted Italian mercantile communities. At Sivas three large madrasas were finished in the year 670/1271, and building on a large scale continued after that. From the 1270s there was a Genoese business community here. At Tabriz, under Ghazan (1295–1304), a new city wall four times the old one in circumference was built. Inside each of the new wall's gates were built a shop complex, caravansaray and hamam. There were Genoese and Venetian groups, and merchants from four other Italian cities were to be found in the city.

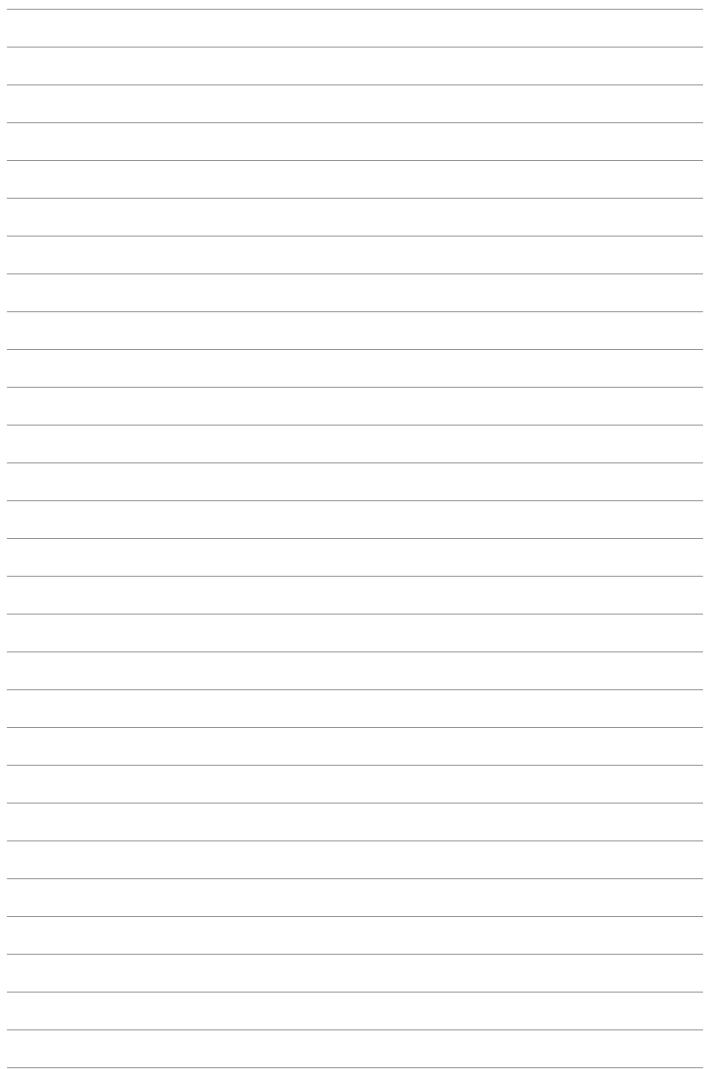
The acquisition of Ayas by the Mamluk sultanate in 1337 meant the closure of the Ayas-Sivas leg of the itinerary. The stretch from Sivas continued in use, but on a much reduced scale. Until the inception of the Bursa land route in the 1390s the road to Trebizond and the Black Sea passage were the standard means of reaching Constantinople from Tabriz.

















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