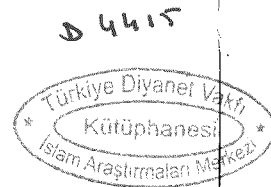


chronoscapes by insisting on its “right” to modernity. Ferguson suggests that we should examine, instead, how Ottoman chronoscapes “were deployed across landscapes to sustain territorial power.”

Dina Rizk Khoury makes a move in that general direction by contrasting provincial time with regional time. The former is for a state space of administrative boundaries and elite networks, and the latter is for spaces in the making whose populations largely remain outside conventional historical narratives. As a fellow traveler in the writing of provincial and regional histories, I find much to discuss here in terms of fleshing out Khoury’s spatial constructs and the extent to which they can dethrone the state as the go-to unit of analysis. But the significance of Khoury’s and Ferguson’s interventions, in my view, is their demonstration that temporality cannot be analyzed separately from spatiality. That simple truth is often forgotten.

To temporality and spatiality, I would add the much maligned (sometimes rightly so) word, agency. The complex web of relations between narrative and power that produces areas of visibility and invisibility in the fabric of the past, always does so through the three-dimensional triangulation of space, time, and actors (human or otherwise). The question is, what narrative architectures (time/space/agent) have the potential not only to de-exceptionalize and globalize; but also to exceed, subvert, and even decolonize the colonial frame? I found the authors’ critical reflections on the early modern as an organizing temporal concept helpful in thinking about this question, which may deserve an issue of its own.

BESHARA DOUMANI is the Joukowsky Family Distinguished Professor of Modern Middle Eastern History in the Department of History at Brown University, Providence, RI. (beshara_doumani@brown.edu)



Gümülcine

070338

From Zaviye to Mosque: Aspects of the Social Evolution in the Early Ottoman Balkans in Late Fourteenth-Century Gümülcine/Komotini

Panagiotis Kontolaimos

ABSTRACT: This article is about the city of Komotini (Ottoman Gümülcine, in Northern Greece) during the last quarter of the fourteenth century, in the context of newly established Ottoman institutions and social hierarchies of the time. Through the urban change and historical architecture in Komotini, we can trace the transition of almost every city in the region of Thrace, from the rule of the semi-independent warlords of the fourteenth century to that of the Ottoman sultans. The former is characterized by the development of local craft oriented social patterns, while the latter shows considerable social and institutional evolution. This is reflected in the urban space of Komotini, in the form of typical early Ottoman architecture. The general overview of the political, social, and military developments of the time helps us to understand the complex story of a city which has the oldest standing Ottoman monument in the Balkans.

KEYWORDS: *Akhi*, *Imaret*, Komotini, Ottoman Balkans

Fourteenth-Century Sociopolitical Background

It is well known that the origins of the Ottoman state are found in northwestern Anatolia, in the region of Bithynia, whose capital Bursa was the first major urban hub in Anatolia. The first organized Ottoman presence in the Balkans was in the middle of the fourteenth century in the area of Tzimbe.¹ After the Battle of Çirmen in 1371, where the Ottoman warlords defeated Balkan Christian forces, the path was clear for the conquest of the Balkans.² But even prior

1. For the debate on the exact position of Tzimbe in Thrace and its Ottoman conquest, see Giorgos Liakopoulos, “The Ottoman Conquest of Thrace: Aspects of Historical Geography” (master’s thesis, Bilkent University, 2002).

2. For the gradual Ottoman expansion in Thrace before and immediately after the Battle of Çirmen, see Γεώργιος Βογιατζής, *Η Πρώτη Οθωμανοκρατία στην Θράκη. Άμεισες Δημογραφικές Συνέπειες* (Athens: Ηριδανός, 1998), 115–36.