

## The Imperial Harem Women And Sovereignty In The Ottoman Empire

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The Imperial Harem: Women and Sovereignty in the Ottoman ...

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The Imperial Harem: Women and Sovereignty in the Ottoman ...

The Imperial Harem of the Ottoman Empire was the Ottoman sultan's harem – composed of the wives, servants, female relatives and the sultan's concubines –

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occupying a secluded portion of the Ottoman imperial household. This institution played an important social function within the Ottoman court, and wielded considerable political authority in Ottoman affairs, especially during the long period known as the Sultanate of Women. The utmost authority in the Imperial Harem, the valide sultan ...

Ottoman Imperial Harem - Wikipedia

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The Imperial Harem: Women and Sovereignty in the Ottoman ...

Examines the sources of royal women's power and assesses the reactions of contemporaries, which ranged from loyal devotion to armed opposition Argues that the exercise of political power was tied to definitions of sexuality

The Imperial Harem - Leslie P. Peirce - Oxford University ...

The seclusion of the harem was no barrier to those who had the contacts and the ability to influence others, and many of these women were masters at the game of power. The increasing importance of royal princesses was also vital in the Empire's history, and the choice of husbands for these princesses meant that the damad ("son-in-law") became an integral part of the haseki and valide sultan's powerbase.

Amazon.co.uk:Customer reviews: The Imperial Harem: Women ...

20,000 Women and 100,000 Castrated Men to Serve the Emperor: The Imperial Harem of China. In Imperial China, one of the important tasks that the emperor needed to do was to ensure the continuation of the dynasty, which was achieved by the production of a male heir. For this purpose, the emperors of Imperial China kept an enormous harem of women. There was a hierarchy in the emperor ' s harem, and whilst the exact classes changed over the millennia, it may be said that in general there were ...

20,000 Women and 100,000 Castrated Men to Serve the ...

The ranks of imperial consorts have varied over the course of Chinese history but remained important throughout owing to its importance in management of the inner court and in imperial succession, which ranked heirs according to the prominence of their mothers in addition to their strict birth order. Regardless of the age, however, it is common in English translation to simplify these hierarchy into the three ranks of Empress, consorts, and concubines. It is also common to use the term "harem",

Imperial Chinese harem system - Wikipedia

"The Imperial Harem is the definitive book on its subject. While it is excellent reading for students of women's studies, it is an important contribution to Ottoman history as well."--MESA Bulletin "A tour de force.

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The palace women took action on a night that the emperor spent in the chambers of his favourite concubine, the Consort Duan (known also as Lady Cao). After the concubine withdrew with her attendants, the emperor was left alone, and the palace women took the opportunity to attack.

The Ming Dynasty Concubines: A Life of Abuse, Torture and ...

The Imperial Harem of the Ottoman sultan, which was also called seraglio in the West, was part of Topkapı Palace. It also housed the Valide Sultan, as well as the sultan's daughters and other female relatives. Eunuchs and servant girls were also part of the harem.

Harem - Wikipedia

In "Imperial Harem", Professor Pierce has lifted the veil on a fascinating aspect of Ottoman history of the 16th & 17th centuries: the political importance of imperial women and their spouses. I came to this book out of curiosity about the Ottoman Empire—a topic into which I had not previously delved—and frustration from finding so few books that went beyond generalities.

Imperial Harem : Leslie P. Peirce : Free Download, Borrow ...

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9780195086775: The Imperial Harem: Women and Sovereignty ...

Aug 29, 2020 music in the ottoman imperial harem and the life of composer leyla saz 1850 1936 Posted By Rex StoutMedia Publishing TEXT ID 280b3ec1 Online PDF Ebook Epub Library power and assesses the reactions of contemporaries which ranged from loyal devotion to armed opposition

The unprecedented political power of the Ottoman imperial harem in the sixteenth and seventeenth centuries is widely viewed as illegitimate and corrupting. This book examines the sources of royal women's power and assesses the reactions of contemporaries, which ranged from loyal devotion to armed opposition. By examining political action in the context of household networks, Leslie Peirce demonstrates that female power was a logical, indeed an intended, consequence of political structures. Royal women were custodians of sovereign power, training their sons in its use and exercising it directly as regents when necessary. Furthermore, they played central roles in the public culture of sovereignty--royal ceremonial, monumental building, and patronage of artistic production. The Imperial Harem argues that the exercise of political power was tied to definitions of sexuality. Within the dynasty, the hierarchy of female power, like the hierarchy of male power, reflected the broader society's control for social control of the sexually active.

Between 1892 and 1920 nearly thirty Arabic periodicals by, for, and about women were produced in Egypt for circulation throughout the Arab world. This flourishing women's press provided a forum for debating such topics as the rights of woman, marriage and divorce, and veiling and seclusion, and also offered a mechanism for disseminating new ideologies and domestic instruction. In this book, Beth Baron presents the first sustained study of this remarkable material, exploring the connections between literary culture and social transformation. Starting with profiles of the female intellectuals who pioneered the women's press in

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Egypt--the first generation of Arab women to write and publish extensively--Baron traces the women's literary output from production to consumption. She draws on new approaches in cultural history to examine the making of periodicals and to reconstruct their audience, and she suggests that it is impossible to assess the influence of the Arabic press without comprehending the circumstances under which it operated. Turning to specific issues argued in the pages of the women's press, Baron finds that women's views ranged across a wide spectrum. The debates are set in historical context, with elaborations on the conditions of women's education and work. Together with other sources, the journals show significant changes in the activities of urban middle- and upper-class Egyptian women in the decades before the 1919 revolution and underscore the sense that real improvement in women's lives--the women's awakening--was at hand. Baron's discussion of this extraordinary trove of materials highlights the voices of the female intellectuals who championed this awakening and broadens our understanding of the social and cultural history of the period.

In the Western imagination, the Middle Eastern harem was a place of sex, debauchery, slavery, miscegenation, power, riches, and sheer abandon. But for the women and children who actually inhabited this realm of the imperial palace, the reality was vastly different. In this collection of translated memoirs, three women who lived in the Ottoman imperial harem in Istanbul between 1876 and 1924 offer a fascinating glimpse "behind the veil" into the lives of Muslim palace women of the late nineteenth and early twentieth centuries. The memoirists are Filizten, concubine to Sultan Murad V; Princess Ayse, daughter of Sultan Abdulhamid II; and Safiye, a schoolteacher who instructed the grandchildren and harem ladies of Sultan Mehmed V. Their recollections of the Ottoman harem reveal the rigid protocol and hierarchy that governed the lives of the imperial family and concubines, as well as the hundreds of slave women and black eunuchs in service to them. The memoirists show that, far from being a place of debauchery, the harem was a family home in which polite and refined behavior prevailed. Douglas Brookes explains the social structure of the nineteenth-century Ottoman palace harem in his introduction. These three memoirs, written across a half century and by women of differing social classes, offer a fuller and richer portrait of the Ottoman imperial harem than has ever before been available in English.

The first study exploring the lives of female slaves of the Ottoman imperial court, drawing from hitherto unexplored primary sources

The "fascinating . . . lively" story of the Russian slave girl Roxelana, who rose from concubine to become the only queen of the Ottoman empire (New York Times). In *Empress of the East*, historian Leslie Peirce tells the remarkable story of a Christian slave girl, Roxelana, who was abducted by slave traders from her Ruthenian homeland and brought to the harem of Sultan Suleyman the Magnificent in Istanbul. Suleyman became besotted with her and foreswore all other concubines. Then, in an unprecedented step, he freed her and married her. The bold and canny Roxelana soon became a shrewd diplomat and philanthropist, who helped Suleyman keep pace with a changing world in which women, from Isabella of Hungary to Catherine de Medici, increasingly held the reins of power. Until now Roxelana has been seen as a seductress who brought ruin to the empire, but in *Empress of the East*, Peirce reveals the true history of an elusive figure who transformed the Ottoman harem into an institution of imperial rule.

A study of the chief of the African eunuchs who guarded the sultan's harem in Istanbul under the Ottoman Empire.

*Concubines and Courtesans: Women and Slavery in Islamic History* contains sixteen essays on enslaved and freed women across medieval and pre-modern Islamic social history. The essays consider questions of slavery, gender, social networking, cultural production, sexuality, Islamic family law, and religion in the shaping of Near Eastern and Islamic society over time.

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Without the labor of the captives and slaves, the Ottoman empire could not have attained and maintained its strength in early modern times. With Anatolia as the geographic focus, Leslie Peirce searches for the voices of the unfree, drawing on archives, histories written at the time, and legal texts. Unfree persons comprised two general populations: slaves and captives. Mostly household workers, slaves lived in a variety of circumstances, from squalor to luxury. Their duties varied with the status of their owner. Slave status might not last a lifetime, as Islamic law and Ottoman practice endorsed freeing one's slave. Captives were typically seized in raids, generally to disappear, their fates unknown. Victims rarely returned home, despite efforts of their families and neighbors to recover them. The reader learns what it was about the Ottoman environment of the sixteenth and seventeenth centuries that offered some captives the opportunity to improve the conditions of their bondage. The book describes imperial efforts to fight against the menace of captive-taking despite the widespread corruption among the state's own officials, who had their own interest in captive labor. From the fortunes of captives and slaves the book moves to their representation in legend, historical literature, and law, where, fortunately, both captors and their prey are present.

At the beginning of the eighteenth century, the Ottoman Empire remained the grandest and most powerful of Middle Eastern empires. One hitherto overlooked aspect of the Empire's remarkable cultural legacy was the role of powerful women - often the head of the harem, or wives or mothers of sultans. These educated and discerning patrons left a great array of buildings across the Ottoman lands: opulent, lavish and powerful palaces and mausoleums, but also essential works for ordinary citizens, such as bridges and waterworks. Muzaffer Özgüle here uses new primary scholarship and archaeological evidence to reveal the stories of these Imperial builders. Gulnu Sultan for example, the favourite of the imperial harem under Mehmed IV and mother to his sons, was exceptionally pictured on horseback, travelled widely across the Middle East and Balkans, and commissioned architectural projects around the Empire. Her buildings were personal projects designed to showcase Ottoman power and they were built from Constantinople to Mecca, from modern-day Ukraine to Algeria. Özgüle seeks to re-establish the importance of some of these buildings, since lost, and traces the history of those that remain. *The Women Who Built the Ottoman World* is a valuable contribution to the architectural history of the Ottoman Empire, and to the growing history of the women within it.

of more general debates on women, slavery, and the construction of social dependency." --Book Jacket.

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