**HIST 672 Seminar for Early Modern History**

Spring 2023

M 11:40-14:30

FASS 1097

Instructor: Tülay Artan

Office hours: M 15:00-16:30, F 14:30-16:30

**(1) 27 February 2023**

**Introduction What is Early Modernity?**

Dean C. Tipps, (1973) `Modernization Theory and the Comparative Study of Societies: A Critical Perspective', Comparative Studies in Society and History 15(2): 199-226 .

Merry Weisner-Hank, “Europe in the World, 1450-1600,” *Early Modern Europe, 1450-1789* (Cambridge: Cambridge UP, 2006).

Sanjay Subrahmanyam, “Connected Histories: Notes towards a Reconfiguration of Early Modern Eurasia,” *Modern Asian Studies* 31:3 (1997), Special Issue: The Eurasian Context.

Smuel N. Eisenstadt, (2000) `Multiple Modernities', Daedalus 129(1): 1-29 .

Bjorn Wittrock, (2000) “Modernity: One, None, or Many? European Origins and Modernity as a Global Condition,” Daedalus 129(1): 31-60 .

Arif Dirlik, “Thinking Modernity Historically: Is "Alternative Modernity" the Answer?

**(2) 6 March Ottomans and the Early Modern World**

# Daniel Goffman, “Introduction: Ottomancentrism and the West,” *The Ottoman Empire and Early Modern Europe* (Cambridge: Cambridge University Press, 2002), 1-20.

Virginia Aksan and Daniel Goffman, “Introduction: Situating the early modern Ottoman world,” *The Early Modern Ottomans: Remapping the Empire* (Cambridge: Cambridge University Press, 2007), 1-12.

Linda Darling, “The Renaissance and the Middle East,” in *A Companion to the Worlds of the Renaissance*, edited by G. Ruggiero (Blackwell Publishing, 2006), 55-66.

Gülru Necipoglu, “Architecture in the Islamic East and Renaissance Italy,” in *The Age of Sinan: Architectural Culture in the Ottoman Empire*(Princeton University Press, 2005), 82-103.

Walter Andrews, “Suppressed Renaissance: Q: When is Renaissance Not a Renaissance? A: When It Is the Ottoman Renaissance,” in *Other Renaissances*, edited by B. D. Schildgen, G. Zhou, and S. Gilman (Palgrave McMillan, 2006), 17-34.

Reports:

Walter Andrews and Mehmet Kalpakli, *The Age of Beloveds* (Duke University Press, 2005), 59-84; 329-353.

**(3) 13 March Encounters**

Nabil Matar, Introduction and Chapter Three, “The Renaissance Triangle: Britons, Muslims, and American Indians,” *Turks, Moors and Englishmen in the Age of Discovery* (New York: Columbia University Press, 1999).

Jerry Brotton,“Disorienting the East,”*Trading Territories: Mapping the Early Modern World* (Ithaca, N.Y. : Cornell University Press, 1998), 87-118.

Lisa Jardine and Jerry Brotton, “Exchanging Identity: Breaching the Boundaries of Renaissance Europe,” *Global Interests: Renaissance Art Between East and West* (Reaktion, 2006), 11-62.

Gülru Necipoğlu, “Süleyman the Magnificent and the Representation of Power in the Context of Ottoman-Hapsburg-Papal Rivalry,” Art Bulletin 71:3 (1989), 401-427.

Walter G. Andrews and Mehmet Kalpaklı, Chapter Eleven, “Renaissance, Renaissances, and the Age of Beloveds,” *The Age of Beloveds: Love and the Beloved in early-modern Ottoman and European culture and society* (Durham: Duke University Press, 2005),329-354.

Reports:

Molly Greene, *A Shared World: Christians and Muslims in the early modern Mediterranean* (Princeton: Princeton Univeristy Press, 2000).

**(4) 20 March** **Orthodoxies and Heterodoxies**

## Nina Berman, “Ottoman Shock-and-Awe and the Rise of Protestantism: Luther's Reactions to the Ottoman Invasions of the Early Sixteenth Century,” Seminar: A Journal of Germanic Studies 41:3 (2005), 226-45.

Adnan Ahmed Husain, “Introduction: Approaching Islam and the Religious Cultures of the medieval and early modern Mediterranean,” ***A Faithful Sea: The Religious Cultures of the Mediterranean, 1200-1700* (**Oxford: Oneworld, 2007)**.**

Ariel Salzmann, “The Moral Economies of the Pre-Modern Mediterranean” from *Living in the Ottoman Ecumenical Community: Essays in Honour of Suraiya Faroqhi*, Vera Costantini and Markus Koller, eds.

Reports:

**(5) 27 March** **Curosity and Travel**

Robert Dankoff. *An Ottoman Mentality: The World of Evliya Çelebi* (Leiden: Brill, 2004).

Giancarlo Casale, *The Ottoman Age of Exploration* (Oxford: Oxford University Press, 2010).

## [Baki Tezcan](https://ucdavis.academia.edu/BakiTezcan), [Other Places: Ottomans traveling, seeing, writing, drawing the world -- Essays in honor of Thomas D. Goodrich (A special double issue [39-40] of the Journal of Ottoman Studies / Osmanlı Araştırmaları)](https://www.academia.edu/33924628/Other_Places_Ottomans_traveling_seeing_writing_drawing_the_world_Essays_in_honor_of_Thomas_D_Goodrich_A_special_double_issue_39_40_of_the_Journal_of_Ottoman_Studies_Osmanl%C4%B1_Ara%C5%9Ft%C4%B1rmalar%C4%B1_?swp=rr-rw-wc-39675592)

Reports:

Nabil Matar, *In the Lands of the Christians: Arabic Travel Writing in the Seventeenth Century* (NewYork: Routledge, 2003).

Nabil Matar, *Europe Through Arab Eyes*, 72-106.

Justin Stagl, *A* History of Curiosity*: The Theory of Travel, 1550-*1800 (1995)

**(6) 3 April** **Bureaucracy and on the Way to Modern State**

Peter Burke, “Tacitism*,* Scepticism, and Reason of State," *The Cambridge History of Political Thought 1450–1700*, eds. J. H. Burns and Mark Goldie.

Ariel Salzmann,Introduction and Chapter One, “On a Map of Eurasia,” *Toqueville in the Ottoman Empire: Rival Paths to the Modern State* (Leiden: Brill, 2004), 31-74.

Olivier Bouquet, “Is It Time to Stop Speaking about Ottoman Modernisation ?,”  Order and Compromise: Government Practices in Turkey from the Late Ottoman Empire to the Early 21st Century, ed. Marc Aymes, Benjamin Grousse, Élise Massicard, Brill, 2015.

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Reports:

Cornell Fleischer, *Bureaucrat and Intellectual in the Ottoman Empire: the historian Mustafa Ali (1541-1600)*(Princeton: Princeton University Press, 1986).

 **(7) 10 April** **Trade**, **Bourgeois Society**

Gerald McLean, “Introduction,” in *Re-Orienting the Renaissance—Cultural Exchanges with the East*, edited byG. McLean (New York: Palgrave, 2005), 1-28.

# Edhem Eldem, “(A quest for) the Bourgeoisie of Istanbul: Identities, Roles and Conflicts,” Ulrike Freitag and Nora Lafi, eds., *Urban Governance under the Ottomans: Between Cosmopolitanism and Conflict*, 2014.

## [Dilek Akyalçın Kaya, "Mustafa Arif Efendi'nin Selanik Yılları: XIX. yüzyıl Osmanlı Taşrasında Burjuvazinin Oluşumuna Bir Örnek", Cihannüma Tarih ve Coğrafya Araştırmaları Dergisi, cilt I/2, Aralık 2015, 39-59](https://www.academia.edu/22174329/Dilek_Akyal%C3%A7%C4%B1n_Kaya_Mustafa_Arif_Efendinin_Selanik_Y%C4%B1llar%C4%B1_XIX_y%C3%BCzy%C4%B1l_Osmanl%C4%B1_Ta%C5%9Fras%C4%B1nda_Burjuvazinin_Olu%C5%9Fumuna_Bir_%C3%96rnek_Cihann%C3%BCma_Tarih_ve_Co%C4%9Frafya_Ara%C5%9Ft%C4%B1rmalar%C4%B1_Dergisi_cilt_I_2_Aral%C4%B1k_2015_39_59?swp=rr-rw-wc-14937997)

# Reports:

# Fatma Müge Göçek, *Rise of the Bourgeoisie, Demise of Empire: Ottoman Westernization and Social Change*, Oxford University Press, 1996.

[Fariba Zarinebaf, *Mediterranean Encounters. Trade and Pluralism in Early Modern Galat*a, Oakland, CA: University of California Press, 2018.](https://www.academia.edu/46691734/Fariba_Zarinebaf_Mediterranean_Encounters_Trade_and_Pluralism_in_Early_Modern_Galata_Oakland_CA_University_of_California_Press_2018_404_pages_ISBN_13_978_0520289932)

 **(8) 17 April** **New Diplomacy**

Daniel Goffman, “Negotiating with the Renaissance State: The Ottoman Empire and the New Diplomacy,” in *The Early Modern Ottomans*, edited by V. Aksan and D. Goffman (Cambridge University Press: New York, 2007), 61-74.

E. Natalie Rothman, “Interpreting Dragomans: Boundaries and Crossings in the Early Modern Mediterranean,”*Comparative Studies in Society and History*51(2009), 771-800**.**

Filipo da Vivo, “How to Read Venetian *Relazioni*,” *Renaissance & Reformation*34/1-2 (2011): 25-59.

Reports:

 **(9) 24 April Cosmopolitanisms and Public Sphere**

Margaret C. Jacob, “The Mental Landscape of the Public Sphere: A European Perspective,” *Eighteenth-Century Studies* 28:1 (1994), 95-113.

Haim Gerber, “The Public Sphere and Civil Society in the Ottoman Empire,” *The Public Sphere in Muslim Societies,* (Albany: State University of New York Press, 2002), 65-82.

Shmuel Noah Eisenstadt, “Civil Society, Public Sphere, the Myth of Oriental Despostism and Political Dynamics in Islamic Societies,” Chapter Seventeen, *Comparative Civilizations and Multiple Modernities* (Leiden: Brill, 2003),399- 434.

Reports:

 Jürgen Habermas, *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society*, Thomas Burger, trans. Cambridge: MIT Press, 1991.

Norbert Elias, *The Civilizing Process: the History of Manners and State Formation and Civilization,* Edmund Jephcott, trans. (Oxford: Basil Blackwood, 1978).

**(10) 1 May NO CLASS**

**(11) 8 May** **Nature**

Lorraine Daston, “The Nature of Nature in early Modern Europe,” *Configurations* 6.2 (1998) 149-172.

Shirine Hamadeh, “Public Spaces and the Garden Culture of Istanbul in the Eighteenth Century,” *The Early Modern Ottomans: Remapping the Empire* (Cambridge: Cambridge University Press, 2007),277-312.

Reports:

**(12) 15 May** **Coffeehouses**

U. Kömecoğlu. “The Publicness and Sociabilities of the Ottoman Coffeehouse,” *Javnost- The Public* 12(2), 2005, 5-22.

Cemal Kafadar, "How Dark is the History of the Night, How Black the Story of Coffee, How Bitter the Tale of Love:

Reports:

Brian Cowan, *The Social Life of Coffee: The Emergence of the British Coffeehouse* (New Haven: Yale University Press, 2005).

**(13) 22 May** **Printing Press and Book Culture**

Geoffrey Roper, Chapter 12, “The Printing Press and Change in the Arab World,” *Agent of Change*: *Print Culture studies after Elizabeth L. Eisenstein* (Amherst: University of Massachusetts Press, 2007), 250-267.

[Orlin Sabev](https://bas.academia.edu/OrlinSabev), [Formation of Ottoman Print Culture (1726-1746): Some General Remarks'](https://www.academia.edu/728136/Formation_of_Ottoman_Print_Culture_1726_1746_Some_General_Remarks?swp=rr-rw-wc-39675592)

Reports:

 **(14) 5 June**