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Office Hours: 11am- 1pm Tues.  
or by appt.

**History 751: Graduate Reading Course**  
**European/Muslim Encounters in the**  
**Pre-Modern World**  
**Term 1, 2012/13**  
**Tuesday 1:30-4:30 pm**

This seminar will explore the historical origins and evolution of East/West (Europe/Islam) relations, concentrating on a number of themes such as perceptions of religious difference (Christianity and Islam), the narratives of warfare (crusades and jihads), the conquest of Constantinople in 1453, the Orient and the “Turk” in European thought (17th-19th centuries), and the politics and representations of eastern and western empires & cultures until the present. This is largely a course on the history and circulation of ideas. We will read select primary texts which continue to influence the writing of the history of the Middle East in English and French. The subject is vast, and I begin with the assumption that the students will have little background knowledge. Our aim is to reach a broad understanding of the origins of present-day cross-cultural apprehensions.

Each student is responsible for the required readings and for participating in the weekly discussion. It is my expectation that students will acquire a mastery of some theoretical concepts and historical evidence, take charge of their own intellectual development of the subject at hand, and engage seriously in the rigors of research and discussion. Students will prepare a 1000 word summary (précis) on each set of readings for the seminars (10 in total). The intent of the précis is for students to respond to the readings with a series of statements or questions which will serve as the focus of discussion. I will ask each of you to lead the discussion around the readings at least once over the term as part of your participation in the seminar. **Summaries are due at the end of every class.** No summaries will be accepted after the last class.

Students will also be asked to prepare an analytical bibliography/historiography on a topic of his/her choice, 2500-3500 words (10-15 pages) in length, which is due at the end of term. The subject of the essay will be chosen in consultation with me, and should reflect the course intentions but not necessarily the course content.

***Assessment:***

summaries (ten in total)	40%
discussion	30%
essay (10-15 pages, due December 3)	30%

### *A note on evaluation:*

Attendance at seminars is mandatory. Students should retain a photocopy of any written work.

Graduate students are expected to be well acquainted with the subject under discussion. Overall performance which demonstrates firm knowledge of the required literature and sources, but no intellectual spark, will be in the high B range. Work of A caliber requires diligence, maturity, articulate oral and written communication, and originality. The McMaster History Dept. takes structure, style and fluidity of presentation seriously. Lack of attention to those aspects of the process has an immediate impact on the final mark.

### *E-mail Communication*

It is the policy of the McMaster University History Department that all e-mail communication between students and instructors (including TAs) must originate from their official McMaster University e-mail accounts. This policy protects the confidentiality and sensitivity of information and confirms the identities of both the student and instructor. History Department instructors will delete messages that do not originate from McMaster e-mail accounts

### *Academic Dishonesty*

See: <http://www.mcmaster.ca/graduate/2003-2004/61.htm>

It is your responsibility to understand what constitutes academic dishonesty. For information on the various kinds of academic dishonesty please refer to the Academic Integrity Policy located at:

<http://www.mcmaster.ca/academicintegrity/>

The following illustrates only three of the various forms of academic dishonesty:

1. Plagiarism, e.g. the submission of work that is not one's own or for which other credit has been obtained.
2. Improper collaboration in group work.
3. Copying or using unauthorized aids in tests and examinations.

### **Schedule of Seminars and Readings**

All readings are available on **Reserve in Mills Library**, on the **Avenue to Learn website for the course**, or in the **course box in CNH 619**. Take the time to examine the originals of some of the primary texts in Research Collections. You may not have another such opportunity.

September 11: Introduction and Definitions

September 18: The Religious Encounter

- Richard Bulliet, *The Case for Islamo-Christian Civilization* (New York: Columbia University Press, 2004), 1-45 (DS36.85B85 2004); also available as Kindle download (hereafter K) and on "vimeo".
- Carl Ernst, *Following Muhammad: Rethinking Islam in the Contemporary World* (Chapel Hill: UNC Press, 2003), chapters 1-2 especially. (BP161.3.E76 2003) (K)
- Bernard Lewis, *Crisis of Islam: Holy War and Unholy Terror* (Oxford: OUP, 2004) chaps. 1-2, 1-46. (K)
- Humphrey Prideaux, 1648-1724, *The True Nature of Imposture display'd in the life of Mahomet* London, 1722-23, Mills Research Collections B3877 (An early and influential example of the ways in which Islam is represented). Read approx 30 pages. Available in digital form (via Morris catalogue) as well.

Malise Ruthven, *Islam: A Very Short Introduction* (1997) should anyone feel the need for basic information about Islam – ebook through Morris. (K)

No summary is required this week: bring all your questions about the Muslim world – terminology, etc., to the seminar for a general discussion

September 25: Frontiers

- Jack Goody, *Islam in Europe*. (Cambridge: CUP, 2004), 1-83. (BP65.A1G66 2004)
- Dariusz Kolodziejczyk, "Between Universalistic Claims and Reality," in Christine Woodhead, ed., *The Ottoman World* (London: Routledge, 2011), 205-19, an ebook.
- Jeremy Black, "Frontiers and History," *Journal of Military History* 72 (2008), 1047-59.
- Pal Fodor, "Maltese Pirates, Ottoman Captives and French Traders in the Early Seventeenth Century Mediterranean," in Géza David and Pál Fodor, eds., *Ransom Slavery Along the Ottoman Borders* (Early Fifteenth to Early Eighteenth Centuries) (Leiden: Brill, 2007), 221-238.
- Kizilov, Mikhail, "Slave Trade in the Early Modern Crimea from the Perspective of Christian, Muslim and Jewish Sources," *Journal of Early Modern History* 11 (2007), 1-31.

October 2: Crusades, Jihads and Gazis

- Tomaz Mastnak, "Europe and the Muslims: The Permanent Crusade," in Emran Qureishi and Michael A. Sells, eds., *The New Crusades: Constructing the Muslim Enemy*, 205-48. (D860.N389 2003)

- Ian Almond, *Two Faiths One Banner: when Muslims Marched with Christians Across Europe's Battlegrounds* (Cambridge: Harvard, 2009), 1-93. (D25.5A46 2009).
- Norman Daniel, *Islam and the West: the Making of an Image* (Oxford: OneWorld, 1993), 131-57; 375-81. (BP172.D3 1993)
- Amin Maalouf, *The Crusades Through Arab Eyes* (London, al-Saqi Books, 1984), chap. 9-11 especially. (D157.M2813 1984)

#### October 9: Constantinople, that's Istanbul

- Aziz S. Atiya, "The Aftermath of the Crusades," In *A History of the Crusades*, Kenneth A. Setton, ed., vol. 2, 647-66. (D157.S482, v. 2)
- Steven S. Runciman, *The Fall of Constantinople 1453* (Cambridge: Cambridge University Press, 1965 (DF649.R8 1965) – first of many editions – also K book. Read as much as you can.
- The Siege of Constantinople: Seven Contemporary Accounts*, trans. By J. R. Melville (Amsterdam, 1971) excerpts
- Mehmed II the Conqueror and the Fall of the Franco-Byzantine Levant to the Ottomans Turks: Some Western Views and Testimonies*, ed., trans, and annotated by Marios Philippides, read a sample of the writings, esp. Pope Pius II and Henry of Soemmern (Tempe, Ariz., ACMRS, 2007) (DF649.M44 2007)

#### October 16: Renaissance Encounters

- Jerry Brotton, *The Renaissance Bazaar: From the Silk Road to Michelangelo* (Oxford: OUP, 2002) (CB361.B74 2002) (K)
- Lucette Valensi, *The Birth of the Despot: Venice and the Sublime Porte* (Ithaca: Cornell, 1993) (DR479.I8V3513 1993)
- Eric Dursteler, "The Bailo in Constantinople: Crisis and Career in Venice's Early Modern Diplomatic Corps," *Mediterranean Historical Review* 16 (2001), 1-20
- Helen Vella Bonavita, "Key to Christendom: The 1565 Siege of Malta, its Histories, and Their Use in Reformation Polemic," *The Sixteenth Century Journal* 33:4 (2002): 1021-43.

#### October 23: Minorities in Muslim Societies

- Amitav Ghosh, *In an Antique Land* (Vintage, 1992) (DT56.2.G48 1992) (Google ebook)
- Molly Greene, *A Shared World: Christians and Muslims* (Princeton, 2000), esp. chap 1-3 (DF901.C83G74 2000)
- Karen Barkey, "Islam and Toleration: Studying the Ottoman Imperial Model," *International Journal of Politics, Culture and Society* 19 (2005), 5-19.
- S. D. Goitein, *A Mediterranean Society: the Jewish Communities of the Arab World as Portrayed in the Documents of the Cairo Geniza* (Berkeley,

1967) You are meant only to explore the kind of documentation available to Ghosh and others for the period. The Friedberg Genizah Project <http://www.genizah.org/theCairoGenizah.htm>

Steven M. Wasserstrom, "Apology for S. D. Goitein: an Essay," in Adnan Husain and K. E. Fleming, eds., *A Faithful Sea: The Religious Cultures of the Mediterranean* (Oxford: One World, 2007), 173-98. (BL687.F35 2007)

#### October 30: Non-European lives: priests, captives, merchants, courtiers

Ariel Salzman, "A Travelogue Manqué? The Accidental Itinerary of a Maltese Priest in the Seventeenth-Century Mediterranean," in *A Faithful Sea: The Religious Cultures of the Mediterranean* (Oxford: One World, 2007), 173-98. (BL687.F35 2007)

Nabil Matar, *Turks, Moors and Englishmen in the Age of Discovery*. (New York: Columbia, 1999), 1-82. (DS63.2G7M38 1999)

*Intimate Life of an Ottoman Statesman: Melek Ahmed Pasha* (Albany: SUNY, 1991), chapter 10, 256-85 [from renowned Ottoman traveler Evliya Çelebi.

To accompany this: Robert Dankoff, *An Ottoman Mentality: The World of Evliya Çelebi* (Leiden, 2004), esp. chap. 1-2, to browse through, and Afterword by Gottfried Hagen which is a brilliant analysis of 17<sup>th</sup> century Ottomans (DR486.E95D3 2004)

#### November 6: Travellers:

Rhoads Murphey, "Bigots or Informed Observers? A Periodization of Pre-Colonial English and European Writing on the Middle East," *Journal of the American Oriental Society* 110 (1990), 291-303.

Wendy Bracewell, "The Limits of Europe in East European Travel Writing," in Wendy Bracewell & Alex Drace-Francis, eds., *Under Eastern Eyes: A Comparative Introduction to East European Travel writing on Europe* (Budapest: CEU Press, 2008), 61-120. (PN849.E9U538 2008)

Pompa Banerjee, "Postcards from the Harem: the Cultural Translation of Niccolao Manucci's Book of Travels," in Palmira Brummett, ed. *The 'Book' of Travels: Genre, Ethnology and Pilgrimage, 1250-1700*, (Leiden: Brill, 2009), 241-81.

Baki Tezcan, "The Frank in the Ottoman Eye of 1583," in James G. Harper, ed., *The Turk and Islam in the Western Eye, 1450-1750* (Ashgate, 2011), 267-96. (N8255.T87H37 2011)

#### November 13: Reflections on Muslim Empires

Paul Rycaut, 1628-1700, *The Present State of the Ottoman Empire* (London, 1688; reprint, New York, 1971) Research Collections D1137 (online) –

read first 50 pages. (The first analytical history of the Ottomans in English)

Constantine Volney, *Travels Through Egypt & Syria* (New York, 1798) Research Collections B7683 (1798) and C1218 (1788) – read first 50 pages – work can be found online

To accompany reading of Volney: Maxime Rodinson, *Europe and the Mystique of Islam* (Seattle, 1987), 41-71. (DS36.855.R613 1987)

Molly Greene, "The Ottoman Experience," *Daedalus* Spring 2005, 88-99.

Linda Darling, "Political Change and Political Discourse in the Early Modern Mediterranean World," *Journal of Interdisciplinary History* XXXVIII:4 (2008), 505-531.

#### November 20: The Orient & the Enlightenment

Virginia Aksan, "Who was an Ottoman? Reflections on 'Wearing Hats' and 'Turning Turk,'" in Barbara Schmidt-Haberkamp, ed. *Europe und die Türkei in 18. Jahrhundert / Europe and Turkey in the Eighteenth Century* (Göttingen: Unipress, 2011), 305-18.

Joubin, Rebecca, "Islam and Arabs Through the Eyes of the *Encyclopédie* as a Case of French Cultural Self-Criticism," *International Journal of Middle East Studies* 32 (2000), 197-217.

Kaiser, Thomas, "The Evil Empire? The Debate on Turkish Despotism in Eighteenth-Century French Political Culture," *Journal of Modern History* 72 (2000), 6-34.

Elisabeth A. Fraser, "Books, Prints and Travel: Reading in the Gaps of the Orientalist Archive," *Art History* 31 (2008), 342-67.

Michael Curtis, *Orientalism and Islam: European Thinkers on Oriental Despotism in the Middle East and India* (Cambridge: CUP, 2009), 139-76.

#### November 27: Modern Perspectives: Representations? Has anything changed?

Anthony Pagden, *Worlds at Wars: the 2,500 Struggle between East and West*, Chapter 10. (New York: Random House, 2008) (CB251P24 2008)

Michael Curtis, *Orientalism and Islam*, 258-311.

Robert Irwin, *For Lust of Knowing: the Orientalists and Their Enemies* (London: Allen Lane, 2006), chapter 7-8, 189-309. (DS61.85.I792 2006)

Richard Bulliet, *The Case for Islamo-Christian Civilization*, pp. 95ff (DS36.85B85 2004) (on vimeo)