

Professor Gavin R.G. Hambly
HIST 3351.001 and 501
Scimitar and Saber: The Ottoman Empire and Europe, 1360-1922
Spring 2006, 16 weeks
Monday and Wednesday, 12:30 p.m. - 1:45 p.m.
or Thursday, 7:00 p.m. - 9:45 p.m.
Office: JO5.620, Telephone: 972-883-2780
Teaching Assistant: Patrick Dennis

DESCRIPTION OF COURSE:

This course is being offered for the first time at UTD.

The Austrian Chancellor, Prince Metternich, himself a Rhinelander, is supposed to have remarked that "Asia begins at the Landstrasse," the road running east out of Vienna. Notwithstanding the intended ethnic and cultural slur, Metternich no doubt had in mind the fact that eastern and southeastern Europe had been exposed for centuries to invaders from the east: Goths and Huns, Avars and Magyars, Pechenegs and Cumans, Mongols and Tatars. Even before the Ottoman Turks captured Constantinople in 1453, they had incorporated much of Danubian and Pontic Europe into their vast empire.

From the fourteenth century down to the First World War, that empire would include at its greatest extent virtually the entire Near and Middle East (apart from Iran), much of north Africa, and in Europe what is now Greece, Albania, Macedonia, Serbia and Montenegro, Bulgaria, Romania, and parts of Hungary and Poland, Ukraine and Russia. Over time, with the exigencies of war and diplomacy, frontiers expanded and contracted, but for centuries Danubian and Pontic Europe constituted borderlands of conflict and tension where, as earlier in the Iberian peninsula, Christendom and Islam faced each other across swathes of untamed territory dominated by fierce frontier-fighters - Byzantine Akritoi, Turkish Akinjis and Gazis, Dalmatian Ushoks, Croatian Grenzers, Hungarian and Serbian Hayduks, and Ukrainian Cossacks - who frequently ignored the dictates of Constantinople, Venice, Vienna, Warsaw or Moscow. But for the Ottomans, frontier defence and borderland culture played as large a part in imperial strategy as it did for other empires - Roman, Byzantine, Arab, Chinese, Spanish and British.

From the late fourteenth to the mid-eighteenth century, much of Christendom lived in fear of 'the terrible Turk', the Ottoman Sultan whose Gazis (warriors fighting for the cause of Islam) waged *jihad* (holy war) against the unbelievers, who swore to stable his horses in St. Peter's, and whose Janissaries and their allies twice (in 1529 and 1683) besieged Vienna, came within sight of the walls of Lviv, and in 1571 sacked Moscow. Not until Catherine the Great's victories against the Ottomans in the late eighteenth century did the sense of terror dissipate among the Ottomans' former foes - Spain and the Italian states, the Venetian Republic, the Holy Roman Empire, Poland and Muscovy.

But the Ottomans did not inspire unqualified fear and loathing. As Hugh Trevor-Roper has observed, "Half the contemporary books on Turkey are inspired by admiration as well as by fear and hatred. Even the imperial ambassador could not withhold his respect from the civic virtues, the charitableness, the frugality, the public works and the *carrière ouverte aux talents* which he found in the Ottoman Empire.... From overpopulated Southern Europe there was a constant stream of emigration to those hospitable lands of opportunity.....; and persecuted intellectuals -- Jews of Spain and Germany, Protestants of Italy -- fled....to that tolerant Empire where religion at least was free". And in the face of this Islamic threat, not a few Christian Powers broke ranks: France, to ally with the Sultan against Habsburg Spain and Austria; Venice, to retain old markets; and England and Holland, to gain new ones.

But by the late eighteenth century, the Ottoman menace was a thing of the past. Early in the next century Tsar Nicholas I could refer to the Ottoman Empire as "the sick man of Europe", while what was becoming known as "the Eastern Question" had France and Great Britain shoring up the territorial integrity of the empire in the face of Russian aggression, while trying to pressurize the

Sultan's government to introduce much-overdue reforms. On the eve of the First World War, the Ottoman government, shocked by the Anglo-French-Russian Entente, threw itself into the arms of Imperial Germany and Austria-Hungary with catastrophic consequences, from which only the genius of Mustafa Kemal Atatürk rescued the Turkish people, but not their ramshackle empire.

While this lecture-course will provide a general introduction to Ottoman history, institutions and civilization, emphasis will be placed upon the Ottomans' European provinces and the empire's relations with the various European Powers, showing how the policies of the Sublime Porte contributed to shaping the destinies of much of Europe. Students planning to take history courses in Medieval Europe, Early Modern Europe, and Modern Europe will find that this course offers new perspectives on the European experience.

This course fulfills the requirement mandated for all Historical Studies majors for a course in European history OR in Asian, African or Latin American history, OR a course prior to 1800, since the greater part of this course deals with the medieval and early modern periods.

This course is not open to freshmen. Graduate students may take this course as Independent Readings with the instructor's prior permission, but they must attend the undergraduate lectures.

REQUIRED READINGS:

Roger Crowley, 1453. *The Holy War for Constantinople and the Clash of Islam and the West*.
Justin McCarthy, *The Ottoman Turks. An Introductory History to 1923*.
Halil Inalcik, *The Ottoman Empire: The Classical Age, 1300-1600*.
Peter F. Sugar, *Southeastern Europe under Ottoman Rule, 1354-1804*.
Donald Quataert, *The Ottoman Empire, 1700-1922*.
Ivo Andric, *The Bridge on the Drina*.

RECOMMENDED READINGS:

Bernard Lewis, *Istanbul and the Civilization of the Ottoman Empire*.
Leslie P. Peirce, *The Imperial Harem: Women and Sovereignty in the Ottoman Empire*.
Leon C. Brown (ed.), *Imperial Legacy. The Ottoman Imprint on the Balkans and the Middle East*.
Donald E. Pitcher, *An Historical Geography of the Ottoman Empire*.
(available in the reference section of the Library)

Course Requirements/ Evaluation Criteria:

There will be a mid-term and an end-of-term examination. The mid-term examination will cover the period from Ottoman origins to the accession of Süleyman the Magnificent in 1520. The readings for the mid-term examination consist of Crowley, McCarthy (to page 87), Inalcik (to page 139), and Sugar (to page 71). The final examination will cover the period from the accession of Süleyman the Magnificent to the demise of the Ottoman Empire. The readings for the final examination consist of McCarthy (page 87 to 388), Sugar (page 72 to 316), Quataert, and Andric.

Calendar for morning classes:

Monday, 9th January, 2006.	First Class Day.
Monday, 20th February, 2006.	Mid-term examination.
Monday, 6th March - Friday, 10th March, 2006. Spring Break.	

Friday, 10th March, 2006.	Mid-term grades due.
Monday, 24th April, 2006.	Last Class Day
Wednesday, 26th April, 2006, 11:00 a.m.	End-of-term examination.

Calendar for evening classes:

Thursday, 12th January, 2006.	First Class Day.
Thursday, 23rd February, 2006.	Mid-term examination.
Monday, 6th March - Friday, 10 th March, 2006. Spring Break.	
Friday, 10th March, 2006.	Mid-term grades due.
Thursday, 20th April, 2006.	Last Class Day
Thursday, 27th April, 2006, 7:00 p.m.	End-of-term examination.

Course Guidelines:

1. The format of this course is a series of lectures. Their purpose is to provide a broad framework of ideas and information relating to the subject-matter of the course. The lectures are NOT a substitute for the REQUIRED READING. The lectures do not explicate the books. Material may be touched upon briefly in the lectures which will be treated more fully in the books and vice versa.
2. Students are expected to read all books listed as REQUIRED READING. Books should be read in the order in which they are listed. There are no fixed weekly reading assignments. Electronic sources of information are no substitute for the required reading.
3. RECOMMENDED READINGS provide the interested student with additional insights.
4. Attendance is obligatory, except in cases of illness or other emergencies. Telephone-messages can be left at 972-883-2780. Be sure to state clearly your first and last names and the name of the class in which you are enrolled. If a return call is desired, please state your telephone number slowly and repeat it two times.
5. There will be no extra-credit assignments for this course.
6. It is the student's responsibility to take the examination on the proper day and at the proper time. There will be no make-up examination in place of the final examination unless prior permission has been given by the instructor on account of illness, etc.
7. For drop dates, please consult the university calendar.
8. Please consult the current university catalogue with regard to the following: a) grades of incomplete; b) matters of academic dishonesty, including cheating, plagiarism, collusion, and falsifying academic records; c) disabilities. Students with learning disabilities may wish to consult with the instructor at the beginning of the semester regarding taking examinations in the Office of Disability Services (ext. 6104), etc.