

HIST 231
History of Material Culture in the Ottoman World
SYLLABUS / Fall 2023-2024



İstanbul 29 Mayıs University, Department of History

Fall 2023-2024

Class Hours: Thursday 14:00-17:00 @CZ06

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COURSE DESCRIPTION

This course engages with the vigorous historiographical debates on *consumption* in the early modern Ottoman history. Key questions are to what extent this period witnessed a “consumer revolution” and birth of “Western materialism”, or whether early modern Ottoman history was just one of several global centers in which the production and consumption of goods proliferated during this period. How can historians find out about the meanings a greater number of things held for people in different milieus and how contemporaries approached question of value? Did an engagement with things and appearances constitute identities, so that personhood must therefore be thought of as emerging in relation to objects and exchange, rather than as pre-existing entity? In what ways did the importance of domestic interiors and cuisine change? Should we regard slaves and concubines as part of a contemporary material culture, where you could own people?

Students will gain a fresh and stimulating grounding of the central themes in early modern history as well as of methodological and theoretical frameworks of recent historical writing, which understands the importance of looking at early modern Ottoman Empire as part of a globalizing world. The course allows students to become familiar with the language and approaches of art history and anthropology as well as with changes within economic and cultural history.

In this background the lectures are designed in three parts. Two weeks are devoted to the historiography of the material culture, not only for the Ottoman history but also for the general contemporary history writing. After that in the first part four main themes, possessions of the Ottomans, the Ottoman cuisine, dresses, and housing will be discussed over recent academic articles. In the second part the ways and modes of production will be the main issue. Under this theme the consumption/production of coffee and its culture in the daily life will be discussed. Secondly, we will look at the book production and book culture in the early modern period. The last part of the class will be about the communicative part of the material cultural elements. Diplomatic culture of the Ottoman Empire especially with the European states will be the first topic. The second one will be the official protocols in the Empire. All the lectures are designed thematically and does not aim to be on a straight chronological path. The general time span however is roughly between 1400-1800.

This course attempt to reach these objectives:

1. Understand that written historical sources tell part of the story, objects and materiality are also sources for historians.
2. Economic, social, cultural, and political history should keep an eye on archeology, cultural studies, and theory in order to understand the meaning of objects in the life of people.
3. Get a better understanding of the profound transformations of material culture in the late 1800s (the modern age!) and see how the early modern daily life and culture had transformed as aspect of objects' functionality and social meaning.
4. Understand that certain material goods were status symbols -- as they are in our day -- and that this explains the attempts of the state elite to reserve such goods for their own use. Also in the early modern era, the nature of consumption has altered significantly. The emergence of capitalism- not only in Europe- was very much related with the emerging consumption culture.
5. The early modern society of the Ottoman Empire was inclining towards becoming a consumption society which can be seen in the history of material culture.

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REQUIREMENTS



- **A. Quizzes (30 pts):** There will be **three** multiple-choice quizzes, each 10 pts. The first quiz will be one week before the Midterm exam. The second, three weeks after the Midterm.
- **B. Midterm Exam (30 pts):** 15 pts for essay question(s).
- **C. Final Exam (40 pts):** **There are two parts of this exam:** 25 pts essay questions, 15 pts m.c. questions.

The students are expected to come to class with preparation. That mean all the assigned readings should be read before the class time, they should be either in print or in soft copy taken to the class. The students are expected to be active during the lecture.

Plagiarism: Unacknowledged use of other people’s ideas, words or research without proper credit constitutes plagiarism, and will result in an automatic “F” for both the assignment and the course. When unsure, consult the instructor. Using the AI (artificial intelligence) tools are not allowed. In case of detection any use of these websites you will fail for this class.

ATTENDANCE: As this course is a *lecture*, attendance is mandatory. Unexcused absences over 3 times will result in fail.

<https://shorturl.at/jklx4>

WEEKLY SCHEDULE

(All readings are uploaded on the virtual classroom of *MS TEAMS*.)

Week 1: Introduction to the Course: Reviewing the Syllabus.

Week 2: *What is Material Culture? How historians use material culture as a source of history? Topics in the History of Material Culture: Production vs. Consumption and the historiography of history of material culture*

- “Introduction: Why History and Material Culture?”, Ivan Gaskell and Sarah Anne Carter, *The Oxford Handbook of History and Material Culture* Edited by Ivan Gaskell and Sarah Anne Carter, 2020, **1-14**.
- Janine Maegraith and Craig Muldrew, “Consumption and Material Life”, in *Oxford Early Modern European History*, v. 1, pp. **369-397**.
- Fernand Braudel, *The Structures of Everyday Life, The Limits of The Possible*, pp. **31-50**.
- Jan de Vries, “The Transformation of Consumer Desire in the Long Eighteenth Century”, in *The Industrious Revolution*
- **In-class discussion material:** Fernand Braudel, *The Structures of Everyday Life, V. 1: The Limits of The Possible; V. 2 The Wheels of Commerce; V. 3 The Perspective of the World: All content pages of these three volumes*

Week 3: *What did they possess? The Things of an “Ottoman”*

- Leslie Peirce, “The material world: ideologies and ordinary things”, pp. 213-232.

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- Selim Karahasanoğlu, “Challenging the Paradigm of the Tulip Age: The Consumer Behavior of Nevşehirli Damad İbrahim Paşa and His Household”, in *Consumption in the Qing and Ottoman Empires of the Eighteenth Century* pp.134-62.
- Reindl-Kiel, R., “Diamonds Are a Vizier’s Best Friends or: Merzifonlu Kara Mustafa’s Jewelry Assets” in *Consumption in the Qing and Ottoman Empires of the Eighteenth-Century* pp. 409- 432.
- S. Faroqi, “18. Yüzyıl Bursasında Zengin Olmak: Debbağ Hacı İbrahim’in Serveti”, *Osmanlı Dünyasında Üretmek Pazarlamak Yaşamak*, 199-216.
- Artan, Tülay- *Terekeler Işığında 18. Yüzyıl Ortasında Eyüp’te Yaşam Tarzı ve Standartlarına bir bakış, Orta Halliliğin Aynası* 49-64.
- Jülide Akyüz, “Osmanlı Ulemasından Üç Efendi’nin Terekeleri”, *Akademik Araştırmalar Dergisi*, s. 188-200.

Week 4: What did they eat? The cuisine of an “Ottoman”

- Tülay Artan, Osmanlı elitinin Yemek Tüketiminin Bazı Yönleri: Değişken Bir Yüzyılda Temel Gıdalar Lüks tatlar ve tadımlıkların izinde, içinde *Tüketim Araştırmaları ve Osmanlı İmparatorluğu Tarihi 1550-1922*, s. 137-250.
- Priscilla Mary Işın, *Osmanlı Mutfak İmparatorluğu*, s. 7-30.
- Akyıldız, Ali “Sarayın Has Mutfağı ve Haremde Yemek Düzeni”, *Valide Sultan*, s. 253-258.
- Marianna Yerasimos, *Evliya Çelebi Seyehatnamesinde Yemek Kültürü*, s. 85-118.

Week 5: What did they dress? The wardrobe of an “Ottoman”

- Collaco, G., ‘Dressing a City’s Demanear: Ottoman Costume Albums and the Portrayal of Urban Identity in the Early Seventeenth Century’, *Textile History* (2017).
- Jirousek, C. ‘More than Oriental Splendor: European and Ottoman Headgear, 1380-1580’, *Dress: The Journal of the Costume Society of America* (1995).
- Donald Quataert, “Clothing Laws, State, and Society in the Ottoman Empire, 1720-1829 *International Journal of Middle East Studies* Vol. 29, No. 3 (Aug., 1997), pp. 403-425.
- Amanda Phillips, “A Material Culture: Ottoman Velvets and Their Owners, 1600–1750”, *Muqarnas*, 31, p. 151-172.

Week 6: Where did they live? The home and cities of the Ottomans

- Suraiya Faroqi, “The cost of buying a house”, in *Men of modest substance*, Cambridge, 1987, p. 116-149.
- Stefanos Yerasimos, “XVI. Yüzyılda İstanbul Evleri”, *Soframız Nur Hanemiz Mamur*, 306-332.
- Suraiya Faroqi, *Osmanlı Şehirleri ve Kırsal Hayatı*, 2018, s. 9-54.
- Uğur Tanyeli, “Osmanlı Metropollerinde Evlerin Konfor ve Lüks Normları (XVI. XVIII Yüzyıllar), *Soframız Nur Hanemiz Mamur*, s. 333-350.

Week 7: MIDTERM

Week 8: Istanbul as an artefact

- Edhem Eldem, “İstanbul: from imperial to peripheralized capital” in *The Ottoman city between east and west*, Cambridge, pp. 135-206.
- Özkocak, Selma Akyazıcı, “Two Urban Districts in Early Modern Istanbul: Edirnekapı and Yedikule,” *Urban History* 30/1 (2003): 26-43.

Week 9: Consuming Materials: Coffee and the Night

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- Hattox, R., *Coffee and Coffeehouses: The Origins of a Social Beverage in the Medieval Near East* (1985), "The Coffeehouse: Social Norms, Social Symbols", p. 112-130.
- Kafadar, Cemal, "How Dark is the History of the Night, How Black the Story of Coffee, How Bitter the Tale of Love: The Changing Measure of Leisure and Pleasure in Early Modern Istanbul", p.243-269.
- Çaksu, Ali, "Janissary Coffee Houses in Late Eighteenth-Century Istanbul", ed. D. Sajdi, *Ottoman Tulips, Ottoman Coffee Leisure and Lifestyle in the Eighteenth Century*, p. 117-132.
- Ayşe Saraçgil, "Kahvenin İstanbul'a Girişi", *Doğuda Kahve Kahvehaneler* s. 25-39
- Özkocak, Selma Akyazıcı, "Coffeehouses. Rethinking the Public and the Private in Early Modern Istanbul," *Journal of Urban History*, 33/6 (2007): 965-986.

Week 10: Consuming Book and Culture

- Artan, Tülay – "Problems Relating to the Social History Context of the Acquisition and Possession of Books", p. 87-92.
- M. Y. Akbulut, *Hekimoğlu Ali Paşa*, "Ali Paşa'nın Kültürel Dünyası" s. 452-467.
- Henning Sievert, "Eavesdropping on the pasha's salon: usual and unusual readings of an eighteenth-century Ottoman bureaucrat", p. 1-29.
- Ali İhsan Karataş, "On altıncı ve On Yedinci Yüzyıllarda Kitapseverler ve Kitapları", içinde *İtibar ve İhtiras*, ed. T. Artan ve H. Aynur, Dergah, 2022, s. 435-480.
- Esra Karayel Muhacir, " On Yedinci Yüzyılda Üsküdar'da Kitap koleksiyonerleri ve Sahip oldukları kitaplar", içinde, *İtibar ve İhtiras*, ed. T. Artan ve H. Aynur, Dergah, 2022, s. 481-500.

Week 11: Material Communications I: Diplomacy, the Ottoman Diplomatic Culture

- Necipoğlu, Gülru, "Süleyman the Magnificent and the Representation of Power in the Context of Ottoman-Habsburg-Papal Rivalry," *The Art Bulletin*, LXXI (1989) 3: 401-427.
- Luca Molà, "Material Diplomacy, Venetian Luxury Gifts for the Ottoman Empire in the Late Renaissance" in *Global Gifts The Material Culture of Diplomacy in Early Modern Eurasia* pp 56-87.
- M. Talbot, "Gifts of Time: Watches and Clocks in Ottoman-British Diplomacy, 1693–1803", p. 55-79.
- Burschel, Peter, "A Clock for the Sultan: Diplomatic Gift-giving from an Intercultural Perspective", *The Mediterranean History Journal*, 16/2, (2013), 547-563.
- Rudolf, Harriet. "Entangled objects and hybrid practices? Material culture as a new approach to the history of diplomacy." *Material Culture in Modern Diplomacy from the 15th to the 20th Century* (2016): 1-28.

Week 12: Material Communications II: Teşrifat, Cülus, Düğün - Ottoman Official Protocols

- Phillips, A., 'Ottoman Hil'at: Between Commodity and Charisma', *Frontiers of the Ottoman Imagination: Studies in Honour of Rhoads Murphey*, ed. Marios Adjianastasis, (2015).
- Ebru Boyar-Kate Fleet, *A Social History of Ottoman Istanbul*, Chapter 2: Palace and The Populace.
- Sinem Erdoğan İskoturan, "Between Representation and Reality: A Critical Evaluation of Narratives of the 1720 Festival and Unknown Archival Sources", *Journal of the Ottoman and Turkish Studies Association*, 6/1, pp. 121-140.

Week 13: Revision and General Discussions about the weeks

→ Material life of women? - er hafta okulsüz
tozu tu