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Chapter 1 : Summary/Reviews: The Ottoman Empire and early modern Europe /

The Ottoman Empire and Early Modern Europe, written by Daniel Goffman, tries to revisit the unique relationship between the Ottoman Empire and Europe. Goffman does this by looking at European history through a different set of eyes than historians who came before him, whom he charges with being responsible for Orientalism.

Subject to statutory exception and to the provisions of relevant collective licensing agreements, no reproduction of any part may take place without the written permission of Cambridge University Press.

Turkey " History " Ottoman Empire, " Turkey " Relations " Europe. Europe " Relations " Turkey. Turkey " Civilization " European influences. Ottomanism and the West 1 Part 1. Courtesy of the Library of Congress. III, 2nd plate after p. I in one binding , p. II in one binding , p. Even more misleadingly, they imply that such militarism was somehow peculiarly foreign and contrary to Western norms. The truth is that such portrayals not only privilege a single aspect of a rich and varied world, but also could describe virtually any state in early modern Europe. In general, though, this is among the most readable and sympathetic of such texts. The notion stands at the very core of other books. Were the sheriffs of England not also both policemen and soldiers? Were Peter the Hermit, who led a group of peasants against seasoned delis, others who led Christian children on suicidal crusades, and numerous Christian extremists not just as fanatically committed to their faith as were frenzied Ottoman soldiers? The Ottoman state and society certainly was distinctive what polity is not? It was not, however, exceptional in its militarism, in its brutality, or, as others have claimed, in its misogyny or its sexual appetites, and it simply buys into Christian and Western legends to proclaim that such characteristics were somehow distinctly Ottoman. On which see John M. Reed Montreal, , pp. There is, of course, a strong tendency to associate Europe with Christianity. Introduction 5 center of the world. Europeans and neo-Europeans in America and elsewhere have routinely judged art, literature, religion, statecraft, and technology according to their own authorities and criteria. In the Ottoman case as in others, scholars have tended to emphasize those aspects of society that are distinct from Europe. All too often, implicit in this fixation on divergence is an assumption of inferiority, of uncivilized savagery such as the conventional if hackneyed argument that plunder was the exclusive stimulus for Ottoman empire-building. As Said has pointed out: For Europe, Islam was a lasting trauma. Nevertheless, this attitude was not fixed; nor did it ever become nearly as hegemonic as he suggests. Singh, Colonial narratives, cultural dialogues: Europe viewed from afar We are not compelled to view the world from such a western-European perspective. The physical world has neither apex nor nadir, and it makes just as much geographic sense, to take an equally arbitrary case, to study the Far West western Europe from the viewpoint of the Near West the Ottoman Empire as it does to foreground the successor states of Christendom. If we imagine Istanbul rather than Paris at the middle of the world, Ottoman relations with the rest of Europe assume a startling character. Historians customarily describe the Turkoman incursions into Anatolia and the Balkans as barbarian plunderings; however, one can just as easily imagine them as the foundation for a new and liberating empire. The fall of Constantinople to the Ottomans is typically portrayed as a catastrophe for western civilization; however, one might as readily see in the change of regime the rebirth of a splendid city long severed from its life-giving hinterlands. With a change of perspective, however, one might regard the societal commingling and cultural blending that accompanied the infusion of Ottoman civilization into Europe as an explosion of vigor and creativity. The Ottoman Empire conventionally has been seen as a persecutor of Christians, but one might judge it instead a 9 The very nomenclature for this city is muddled by rival claims to it most powerfully, Greek versus Turkish. Introduction 7 haven for runaways from a fiercely intolerant Christian Europe. After all, whereas in the Ottoman world there were thousands of renegades from Christendom, one almost never discovers in Christian Europe converts from Islam. This is not to deny that a chasm existed at the ideological level; at least at the societal level, there never has been an enduring rapprochement between the Christian and Islamic worldviews. Nevertheless, a host of common interests always counterbalanced this doctrinal abyss.

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The great spiritual divide The historiography of Ottoman relations with the rest of Europe typically features religion. This focus makes sense given the historical consciousnesses of the two civilizations. On the one hand the Ottoman rulers recast their state from a nomadic and frontier principality into the primary heir to a religious foundation that had raised its edifice on previously Byzantine and Latin territories. In contrast, those states with which the Ottomans shared the early modern Mediterranean world—whether Byzantine, Latin, or Habsburg—used religious ideology to legitimize their own regimes and to mobilize their populations in their struggles against Islam. It thus makes good sense to highlight religion as a fundamental building block of civilizations that predated the Ottoman, Venetian, and Habsburg hegemonies. After all, early modern Europe emerged from a Christian ecumene that had helped define and grant legitimacy to a medieval Europe that presided over several crusades against Islam. Because the sultans conceived of themselves and their society as Muslim and of their state as Islamic, each monarch had to comply, or appear to comply, with the laws of his faith the Shariah. Every innovation demanded a justification in terms of the doctrines of Islam. The strictures of the religion manifested themselves in myriad ways, guided the maturation of Ottoman society, and limited the direction of Ottoman expansion. The actuality seems to differ from this reconstruction. While the *gazi credo* would have justified Ottoman strikes against Byzantine borderlands, the Ottoman conquests also produced a subject people who were more and more non-Muslim. The new state had to learn and practice tolerance in order to survive. It recast the Shariah as it did so. Unlike other major religions such as Hinduism or Taoism, Islam and Christianity are rooted in essentially the same Near Eastern and unitary doctrine. This similarity, however, does not connote harmony. Just as siblings often fight with appalling brutality, the very resemblance and historical proximity of the two faiths created a bitter rivalry. This hostility is depicted forcefully in Christian and Muslim representations of the biblical tale of Isaac and Ismael. In the Judeo-Christian version, God asks Abraham to sacrifice Isaac, his son by his wife Sarah, in order to prove his faith. In other words, for Christians, the younger brother is the pivotal character in this story, but for Muslims the elder brother is the key figure. See Chapter 2 below. Delaney, Abraham on trial Princeton, Introduction 9 does insist, however, that Ismael serves a similar, and consequently historically central, role for the Arab people. Two branches of the same tree, the religions constituted aggressive monotheisms, and they fiercely repudiated, persecuted, and negated rival creeds, most particularly each other. It is through this prism of sanguine arrogance that scholarship has routinely viewed, portrayed, and artificially divided the Ottoman from the rest of the European world. The Euro-Ottoman symbiosis In some ways, then, Ottoman and other European communities were hostile to each other. This temperament is explicitly and vividly displayed in the battles of Kosovo and Varna, the investment of Constantinople, the assault against Malta, the sieges of Vienna, and countless other aggressions. In other ways, however, the two civilizations were more symbiotic, seeming almost to converge in some arenas. Such intersections of character and purpose have been too little studied. Although western Europeans were the more eager to sustain and develop commercial relations because the Islamic world distributed the desired goods of Asia, it was the Ottoman rendering of the role of the non-Muslims in an Islamic society that fashioned the link. Paradoxically this cultural convergence, in which the Ottomans integrated non-Muslims into the economic life of the community, is best articulated along the political and commercial frontiers, where Ottoman warriors simultaneously engaged in endemic conflict with Byzantine, Hungarian, Venetian, and Habsburg forces and fraternized with fellow Christian inhabitants. Particularly upon the military marches that for centuries demarcated first Byzantine and Ottoman Anatolia and then the Catholic and Ottoman Balkans, each side accommodated and even 10 The Ottoman Empire and early modern Europe 1 This frontispiece juxtaposes the Habsburg emperor with the Ottoman sultan. Unlike many such depictions, there is no suggestion here of nobility versus malevolence. Boissard, *Vitae et icones sultanorum turcico*. See also Introduction 11 that great segregator religion itself slipped into a latitudinarianism that facilitated borderland communication and even sometimes blurred the distinction between Christianity and Islam. The Ottoman Empire itself originated as such a society. It was born in the fourteenth-century middle grounds between the Byzantine and Seljuk Empires where it was one of a throng of

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petty and semi-autonomous Turkoman emirates crowded into western Anatolia. More than any other quality, the responsive plasticity that emerged in this milieu explains the astonishing achievements of Osman, the eponymous Ottoman, and his heirs. Associations between the Ottoman Empire and the other states of Europe extended beyond commercial exchange and military campaign. The territories, indeed the very institutions, of the Ottoman Empire were in some ways successors to the Byzantine Empire, which, as an heir to Rome, was the most revered of European states. Furthermore, the successor state adopted much of the Byzantine tax structure through the utilization of customary law, which the Ottomans blended into sultanic law as a complement to Islamic law. Not only did the empire rely upon traditions from its own central-Asian past, but it also embraced Persian particularly financial and political and Arab particularly spiritual legacies. The question of Ottoman origins and legacy has been thoroughly politicized. On origins, see Herbert A. The threads of Ottoman legitimacy thus converged from the east, from the south, and from the north. Nevertheless the chief impression, at least from the perspective of much of Europe, was that the Ottoman Empire was the Byzantine Empire reborn, even though this rebirth may have appeared misshapen. When viewed from the West the Ottoman polity seemed to have arisen like a monster out of the Byzantine ashes. Evil or not, as the successor to a major Christian and Mediterranean civilization, both European and Ottoman considered the new state very much a part of the European world. Although many western Europeans hated it on ideological grounds, most also acknowledged that the empire could not be ignored, and some even grasped that it could not easily be expunged. Ways were found to accommodate it. With the temporary exceptions of Iberia under Islam and the Syrian coast under the crusader states, an oceanic barrier had long separated the Christian and Islamic worlds. This obstacle swept in a roughly diagonal arc across the Mediterranean Sea from the Straits of Gibraltar to the Straits of the Dardanelles. Since the time of Muhammed the northeastern foundation of this buttress had been the capital of the Byzantine Empire. With the conquest of that city in and the fall of Granada, the last Islamic state in Iberia, to the combined forces of Ferdinand and Isabella thirty-nine years later, the emotional nucleus of this cultural clash shifted from the southwestern to the southeastern European world. Its immense walls and access to both oversea and land-based hinterlands preserved Christendom during times of extreme danger. In the fourth and seventh centuries it had withstood the onslaughts of pagan Goths and Muslim Arabs and, despite succumbing to a ruinous Latin onslaught in the early thirteenth century, in the thirteenth and fourteenth centuries it had stood as a bastion against the Mongol and Turkoman nomadic groups pushing westward across eastern Europe and Asia Minor. Byzantine defenses to the south and east may have crumbled, the walls of Byzantium 16 This, however, does not mean that fighting along the western borderlands ceased, on which see Andrew C. Hess, *The forgotten frontier: Introduction* 13 may have tottered, but time and again the city had weathered the attacks of its assailants. However estranged the western Latin and eastern Orthodox churches may have grown, one cannot overemphasize the physical and symbolic relevance of Byzantium to all of Christendom.

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Online Books Database The Ottoman Empire And Early Modern.*

Visit Website Did you know? One of the most extraordinary aspects of the Byzantine Empire was its longevity: It was the only organized state west of China to survive without interruption from ancient times until the beginning of the modern age. Visit Website Though Constantine ruled over a unified Roman Empire, this unity proved illusory after his death in 337. In 395, Emperor Valentinian I again divided the empire into western and eastern sections, putting himself in power in the west and his brother Valens in the east. The fate of the two regions diverged greatly over the next several centuries. In the west, constant attacks from German invaders such as the Visigoths broke the struggling empire down piece by piece until Italy was the only territory left under Roman control. In 476, the barbarian Odoacer overthrew the last Roman emperor, Romulus Augustus, and Rome had fallen. Byzantine Empire Flourishes The eastern half of the Roman Empire proved less vulnerable to external attack, thanks in part to its geographic location. It also benefited greatly from a stronger administrative center and internal political stability, as well as great wealth compared with other states of the early medieval period. Eastern Roman Empire As a result of these advantages, the Eastern Roman Empire, variously known as the Byzantine Empire or Byzantium, was able to survive for centuries after the fall of Rome. Though Byzantium was ruled by Roman law and Roman political institutions, and its official language was Latin, Greek was also widely spoken, and students received education in Greek history, literature and culture. In terms of religion, the Council of Chalcedon in 451 officially established the division of the Christian world into five patriarchates, each ruled by a patriarch: Rome where the patriarch would later call himself pope, Constantinople, Alexandria, Antioch and Jerusalem. The Byzantine emperor was the patriarch of Constantinople, and the head of both church and state. Even after the Islamic empire absorbed Alexandria, Antioch and Jerusalem in the seventh century, the Byzantine emperor would remain the spiritual leader of most eastern Christians. Justinian I Justinian I, who took power in 527 and would rule until his death in 565, was the first great ruler of the Byzantine Empire. Many great monuments of the empire would be built under Justinian, including the spectacular domed Church of Holy Wisdom, or Hagia Sophia. Justinian also reformed and codified Roman law, establishing a Byzantine legal code that would endure for centuries and help shape the modern concept of the state. Debts incurred through war had left the empire in dire financial straits, however, and his successors were forced to heavily tax Byzantine citizens in order to keep the empire afloat. During the seventh and eighth centuries, attacks from the Persian Empire and from Slavs, combined with internal political instability and economic regression, threatened the stability of the empire. A new, even more serious threat arose in the form of Islam, founded by the prophet Muhammad in Mecca in 610. In 634, Muslim armies began their assault on the Byzantine Empire by storming into Syria. Iconoclasm During the eighth and early ninth centuries, Byzantine emperors beginning with Leo III spearheaded a movement that denied the holiness of icons, or religious images, and prohibited their worship or veneration. Though it stretched over less territory, Byzantium had more control over trade, more wealth and more international prestige than under Justinian. The strong imperial government patronized Byzantine art, including now-cherished Byzantine mosaics. Rulers also began restoring churches, palaces and other cultural institutions and promoting the study of ancient Greek history and literature. Greek became the official language of the state, and a flourishing culture of monasticism centered on Mount Athos in northeastern Greece. Monks administered many institutions orphanages, schools, hospitals in everyday life, and Byzantine missionaries won many converts to Christianity among the Slavic peoples of the central and eastern Balkans including Bulgaria and Serbia and Russia. The Crusades The end of the 11th century saw the beginning of the Crusades, the series of holy wars waged by European Christians against Muslims in the Near East from 1095 to 1291. As armies from France, Germany and Italy poured into Byzantium, Alexius tried to force their leaders to swear an oath of loyalty to him in order

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to guarantee that land regained from the Turks would be restored to his empire. After Western and Byzantine forces recaptured Nicaea in Asia Minor from the Turks, Alexius and his army retreated, drawing accusations of betrayal from the Crusaders. During the subsequent Crusades, animosity continued to build between Byzantium and the West, culminating in the conquest and looting of Constantinople during the Fourth Crusade in 1204. Many refugees from Constantinople fled to Nicaea, site of a Byzantine government-in-exile that would retake the capital and overthrow Latin rule in 1261. Fall of the Byzantine Empire During the rule of the Palaiologan emperors, beginning with Michael VIII in 1261, the economy of the once-mighty Byzantine state was crippled, and never regained its former stature. In 1281, Emperor John V unsuccessfully sought financial help from the West to confront the growing Turkish threat, but he was arrested as an insolvent debtor in Venice. Four years later, he was forced to become a vassal of the mighty Turks. As a vassal state, Byzantium paid tribute to the sultan and provided him with military support. Murad revoked all privileges given to the Byzantines and laid siege to Constantinople; his successor, Mehmed II, completed this process when he launched the final attack on the city. The fall of Constantinople marked the end of a glorious era for the Byzantine Empire. Legacy of the Byzantine Empire In the centuries leading up to the final Ottoman conquest in 1453, the culture of the Byzantine Empire—including literature, art and theology—flourished even as the empire itself faltered. Byzantine culture would exert a great influence on the Western intellectual tradition, as scholars of the Italian Renaissance sought help from Byzantine scholars in translating Greek pagan and Christian writings. This process would continue after 1453, when many of these scholars fled from Constantinople to Italy. Long after its end, Byzantine culture and civilization continued to exercise an influence on countries that practiced its Orthodox religion, including Russia, Romania, Bulgaria, Serbia and Greece, among others. Start your free trial today.

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Chapter 3 : Full text of "www.nxgvision.com"

Dan Goffman provides a thorough introduction to the history and institutions of the Ottoman Empire from this new standpoint, and presents a claim for its inclusion in Europe. His lucid and engaging book--an important addition to New Approaches in European History--will be essential reading for undergraduates.

Early Modern Empires Introduction: Some readers may be surprised to learn about the wealth, thriving global trade, and dominant manufacturing production in Asia that held sway until at least the end of the 18th century. Throughout much of this era, Europe was, in contrast to Asia, an unimpressive backwater of small countries and kingdoms. The West gradually worked its way into the global economy and planted the seeds for its imperial rise and eventual dominance over most of the modern world. After , world regionsâ€™such as West Africa, East Asia, and South Americaâ€™fused together into one global trade system. For the first time in history, each region of the world now interacted with the others. For example, enslaved African labor was used in South American plantations to sell cheap sugar to Europe. Silver from Mexico bought loans for Spain, and that same silver ended up in China to buy silk or porcelain for Europeans. This was Globalization 1. Just Before the Turning Point: In the Americas, for example, the Aztecs ruled over a vast and diverse population of over 25 million people and controlled an area of , square miles Getz The Inca in South America controlled an empire that stretched miles. The empire of Mali controlled much of West Africa. Across the deserts of North Africa, caravans of up to 25, camels traded enslaved Africans and gold for Indian textiles Marks In the 15th century, empires outside Europeâ€™in China, Mexico, and the Middle Eastâ€™were also far more urbanized than Europe. Ninety-nine percent of humans throughout the world lived in rural areas, so urban living was unusual. And Europe lagged behind. Both Istanbul and Beijing, for example, had populations of around , in , whereas only , lived in Paris Frank Tenochtitlan, the capital city of the Aztec Empire in central Mexico, had a population of over , people, while fewer than , lived in London Marks China had the most impressive cities of allâ€™nine out of the ten largest cities in the world were found there In , few would have looked at the cities of the world and believed that Europe would come to dominate global trade centuries later. Europe was not even dominant on its own doorstep. The vast and diverse empire controlled much of southeastern Europe, almost all of the Middle East, and the strategically important nation of Egypt gateway to the main trade route from Europe to the Indian Ocean. The Ottoman Sultan succeeded in uniting much of the ethnically diverse Islamic world behind him by claiming the religious authority of the caliph, which designated him an heir to the prophet Mohammed. The Ottomans used the latest in military technology, enormous cannons, to decisively defeat the Europeans at the battle of Constantinople in This enormous loss of the last Christian stronghold at the doorstep of the Middle East would later lead Europeans to seek a sea route to Asia to open up the profitable spice trade. Without question, China was the most dominant country in the world in the 15th century. His Muslim faith and prestigious position in government reminds us of the ethnic and religious diversity of the vast Chinese empire. These were, by far, the largest fleets in the history of the world and would not be surpassed in size and number for many centuries. Between and alone, the Chinese built 1, ships requiring wood from as far away as miles. The largest ship was feet long and feet wide, bigger than a football field Marks In Europe, by contrast, the intimidating Spanish Armada, the largest navy in the world in â€™almost two centuries laterâ€™included only much smaller ships Frank The Chinese seemed poised to control the trade and treasure of the entire Indian Ocean. Alas for China, the emperor in favor of these expensive, exploratory, and impressive voyages died in So no more Chinese fleets sailed the Indian Ocean. How might the history of the world differed if these voyages had continued on to Europe and even the Americas? Less dramatically, but more importantly, Asia was the center of global trade in the early modern era, prompting Europeans to expend considerable time and energy to find a route to Asia. Europeans wanted to trade for Chinese silk and porcelain, Indian cotton textiles and indigo, and the spices of Southeast Asia such as cinnamon, nutmeg, cloves, and pepper. Asian silk, cotton, and porcelain were the highest quality

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mass-produced items in the world. Spices, for example, were only grown in the islands of Southeast Asia, and some were helpful for preserving meat in a world without refrigeration, while others were luxurious delicacies. All of these products had to travel to Europe via difficult and long land routes across the Middle East or southern Asia. This made the items extremely expensive in Europe, especially since the Europeans had nothing to trade that the Asians wanted. Even though 15th century China was much more powerful than Europe, the average European had much in common with his or her Asian counterpart. People in these three regions lived similarly rural lives and had about the same material existence. All had life expectancies of between thirty and forty years of age. In Europe, South Asia, and China, peasants gave up much of their crop yield to landlords and their respective governments. Also, the entirety of Eurasia was still recovering from plagues that had swept through the continent over the last century and depopulated cities and regions. And all three regions had access to new military technology such as gunpowder and cannons. Although 15th century Asian empires had the clear lead in trade, manufacturing, productivity, market size, and overall wealth, Europeans at the time planted the seeds for their ascendancy with incremental but highly significant innovations in military and sailing technology. In Europe, new military technologies eventually tipped the balance of power in favor of larger and expanding states that could afford to develop the latest war inventions and maintain standing armies. Europeans improved on Mongol cannons by making them with strong cast iron. The small kingdoms and nations of Europe were in almost constant war with each other. This pugilism became a long-term advantage of sorts because the bloody competition between many states pressured Europeans to improve on their military technology. China, on the other hand, was one large empire with one government that did not feel the constant pressure to improve military technology. Thus, trade in the Indian Ocean was peaceful; merchant ships sailed unarmed across thousands of miles. Conversely, Europeans were so accustomed to combat: Europeans came ready for battle. Similarly, while most Asian empires focused on their vast, rich inland empires and neglected their navies, Europeans began to excel in sailing and navigational technology. By the 15th century, the compass, the full-rigged ship, and the quadrant allowed Europeans to sail across the open ocean. As a result, in the 15th century, the Portuguese kept pressing south down the coast of Africa with small but armed caravels. And, by the late 15th century, it seemed just a matter of time before a bold European would throw his fate to the winds and set off into the open seas of the Atlantic Ocean.

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