

TURKIC CULTURE

From the Göktürks to the Ottomans

Course Description

This course is an overview of the cultures of Turkic peoples of Central Asia from c. 6th century to the 20th. The class basically focuses on the lives, social organizations, myths and beliefs, political systems and institutions, socio-economic structures and customs, traditions and practices of Turkic communities. The class also analyzes the development of steppe empires, and their interactions with neighboring peoples and cultural interchanges among Central Asia communities. Among the topics of the class are also the continuation of cultural practices of Turkic communities and the inter-communal mutual cultural effects throughout Central Asian history.

The Turks, nomadic people of the Altai Mountains, entered into world history in the middle of the 6th century when they established the first Turkish Empire in Mongolia. The early Turkish peoples lived in southern Siberia and northeastern Mongolia were nomads, and had cultural affiliation with many of the peoples of the same culture zone. The Turks had nomadic life style where they came into contact with various ethnic and cultural influences in the Altai steppes until when they moved towards the West in late 8th century. The Turkic culture became an amalgamation of Turco-Iranian culture throughout history, beginning with the ancient Persian-Scythian interactions in the first millennium BC. This interaction continued with the Seljukid-Iranian relations in the medieval ages, and developed through linguistic, administrative, military and economic relations between the Safavids and the Ottomans in the early modern ages.

Turkic culture has complex structures and influences, and was formed by various Central Asian dynamics. Among them are nomadism and sedentary life-styles, and relations between nomadic communities and urban societies. The cultural dynamics also changed from early Turkic communities (the *Hsiung nus*) to Göktürk Empire under the effect of Scythian, Chinese and Mongol practices. The change continued from the end of the Turk Empire to the establishment of the Seljuks through a mixture of the influences of Islam, Arab, Persian and Turkish formations. And the Ottomans produced completely different cultural practices through the effects of Seljukid, Islamic and Byzantine combination in Anatolia. Therefore, the class focuses on only certain aspects of Turkic culture, mainly those on political, religious, social and economic activities of the Turkic world. Additionally the class examines continuities as well as ruptures in cultural traditions among Central Asian peoples, namely the Turks, Kazakhs, Uzbeks, Kirghizes, Turkmens in Central Asia, and cultural interactions between the Western (Caucasian/Anatolian/Balkan) Turks and Eastern (Russian/Siberian/Chinese) Turkic (Tatar, Yakut, Altay, Chuvash and Uyghur) communities.

Professor:

The course is prepared by Dr. Recep Boztemur, Professor of World History in the Department of History, Middle East Technical University, Ankara. Dr. Boztemur has his BS from the Faculty of Political Sciences in the University of Ankara, MA from the Department of Political Sciences at METU and Ph.D. from the Middle East Center in the University of Utah. He is the founder and Chair of Middle East Studies at METU, and taught as visiting professor in the University of Utah and Eurasian National University in Astana. Dr. Boztemur has a number of works on the Middle East, Balkan, Ottoman and World history.

Course Requirements

The course depends on weekly readings and assignments. The graduate level students are generally required to study 250-300 pages each week, and prepare five reaction papers, 4-5 pages each for the related course topics. The students are also required to prepare a term-paper of 18-20 pages on a course topic of their choice. Reaction papers may be critique, summary, questions and review of the works cited, and makes up 50 percent of the final grade. The term paper is expected to be problem-oriented analytical work, and makes up the other 50 percent. The students have to study all the readings of each topic, but they are not limited only with them, they can use more works from the bibliography at the end of the syllabus.

Course Objectives

The course aims to develop students' understanding of the cultural dynamics that influenced and changed the life-style of early Turkic communities, and socio-political and economic conditions of Central Asia that created the specificities of Turkic culture. The students are expected to learn in the course the basics of Turkic history as the foundation of Turkic culture from the 6th to the 20th century, at least at the political level in order to situate Turkic cultural dynamics in the history of the Turks. The students are also expected to analyze the changes of cultural traits from one Turkic civilization to another, cultural characteristics common to the Turkic peoples in Central Asian history. The course also aims to develop in the students' mind an understanding to pursue culture and its related aspects throughout the histories of empires, civilizations and in a greater perspective, in the history of the world. At the end of the course, the students are expected to have such an historical, sociological and analytical mind to discuss, explain and write about major features of Turkic culture within its social, economic and political settings.

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I. Nomads and Nomadism in Central Asia

Central Asian steppes are known with their harsh climate, cold in winter and hot in summer, its rainless plains not suitable to farming, with three big deserts on the world scale, Kizilkum, Karakum and Taklamakan, and with very difficult terrain having specific conditions for habitation. The semi arid steppes are good, though, if not for farmer, but for people who developed specific skills and life-styles to survive in these challenging lands: the nomads. The nomads, grouping in communities not based on ethnicity or religion, but on kinship and social needs, move in these vast lands for continued existence, doing all activities to survive from hunting and gathering to animal herding, from plundering to trade with settled

societies. Sometimes relations with the neighboring societies, but most of the time ecological conditions and economic needs force these nomads to move from place to place in the steppes. Either the sedentary people's armies challenge the ransacking of nomads, and force them to re-settle from far to their borders, or the nomads look for new pastures for their horses, sheep, and cattle. The nomadic herdsmen live under felt tents, as Chinese sources say, sometimes wheeled, ride horses to act fast, eat meat and drink "kımız", the alcoholic beverage made by mare's milk. But they also trade; they sell mostly the goods of animal husbandry, fur, leather and meat, and also the mining products, gold and silver, iron and copper to sedentary societies. They also form federations and confederations of nomadic societies under generally an able leader, pillage and occupy the cities, and develop empires to control the flow of humans, goods and precious metals along the trade routes. The most important characteristics of such an organization are solidarity among the community members, loyalty to the leader, obedience to the rules of the group, and full-engagement to the activity done. Nomadism produced such political organizations in Central Asia, the Huns, The Göktürks, Chenghis and the Mongolians and Tamerlane and the Tatars just to mention only few. The Turks too established their hegemony, and ruled the steppes for most of its known history, founding walking empires from East to the West.

Basic readings:

Beckwith, Christopher, *Empires of the Silk Road: A History of Central Eurasia from the Bronze Age to the Present*, Princeton: Princeton University Press, 2009.

Golden, Peter B., *Central Asia in World History*, Oxford, N.Y.: Oxford University Press, 2011.

Sinor, Denis (ed), *Aspects of Altaic Civilization III*, Bloomington, Indiana: Indiana University Press, 1990; Esther Jacobson, "Burial Ritual and Gender...", 58-69; Sechin Jagchid, "Social and Cultural Change...", 70-78; Ruth I. Meserve, "...Turkmen Horse", 127-141.

II. The Turks

The Turks who established their state in Mongolia and the Avar-controlled Altai mountains in the sixth century ruled a mixture of various communities, including Turkic, Iranian, Mongolian, Avar and others. This state was multi-ethnic and multi-linguistic and included nomadic and semi-nomadic peoples. One of the first Turkic monuments, the epitaph of Mughan Kagan, the son of Bumin Kagan, the founder of the first Turkish Empire in northern Mongolia, was in Sogdian language, but this does not prove that the Tūrūk (Tu-kiu in Chinese chronicles) people were speaking Sogdian or they were under the Sogdian culture. As the 8th century Turkic monuments tell us that the Turks were using many different alphabets, including the Runic, the alphabet of the Orkhon inscriptions, the Turkic people adopted various alphabets to express their languages. However, using the Sogd alphabet shows that the Turks were influenced the Iranian culture and language, and established close contacts with the Persian world. The Turks of Central Asia in the 6th century were also influenced by Buddhism and the Indian culture, as the Mughan monuments (the Bugut Inscriptions) appears to be written under the effect of Buddhist religion. The monuments were Shamanist style, and some word scripted in were Zoroastrian (Mazdechian). All these are proofs that the Turkish people and their culture were in close interactions with the Buddhists, Indians, Persians, and through them with the Byzantines.

Basic Readings:

Beckwith, Christopher, *Empires of the Silk Road: A History of Central Eurasia from the Bronze Age to the Present*, Princeton: Princeton University Press, 2009, Chapters 4-5.

Ecsedy, H., "Tribe and Tribal Society in the 6th century Turk Empire", *Acta Orientalia*, Vol. 25, No. 1-3, (1972), 245-262.

Golden, Peter B., *Central Asia in World History*, Oxford, N.Y.: Oxford University Press, 2011; Chapter I: Rise of Nomadism and Oasis City-States, pp. 9-20; Chapter II: The Early Nomads "Warfare is Their Business, pp. 21-34; Chapter III: The Heavenly Kaghans, The Tūrks and their Successors, 35-49.

Golden, Peter B., "The Turks: A Historical Overview", *Turks: A Journey of a Thousand Years, 600-1600*, ed. By David J. Roxburgh, London: Royal Academy of Arts, 2005, 18-31.

Grousset, René, *The Empire of the Steppes: A History of Central Asia*, 3rd ed., N.J.: Rutgers University Press, 1991, Chapter I, pp. 3-79.

Krader, Lawrence, *Social Organizations of the Mongol-Turkic Pastoral Nomads*, London: Taylor and Francis Group, 1997.

Roux, Jean Paul, *Histoire des Turcs: Deux mille ans du Pacifique a la Méditerranée*, Paris: Fayard, 1984; Chapitre III: La civilisation Turquie de l'Antiquité et du haut Moyen Age.

Roxburgh, David J., *Turks: A Journey of a Thousand Years, 600-1600*, London: Royal Academy of Arts, 2005.

III. The Myths of the Origin of the Turks

The Turks entered in world history in 552 when the first Turkish Empire was founded. This state started Turkish history in the pre Islamic period, which lasted until the tenth century. The first Turkish state ended in 630 at the end of its long-lasting raids and wars with China, and the second one started in 682 and ended in 744. The pre-Islamic Turkish political history continued with the establishment of the Uyghur Kaghanate in the East (744-840) and the Khazar Khanagate in the West (630-965). The legends of Turkish origin vary depending on the sources, documentations, various Turkic communities, and those who tell the myths. Almost all Turco-Mongolian legends refer to a wolf story, a mythic mountain, a valley and a cave, a female figure, and iron forging; the themes of hiding and re-emergence of the Turks. The Chinese sources tell the origin myths depending on a she-wolf ancestor. This myth tell about the Turks as the ancestors of a tribe which was part of Hsiung-nus, and called themselves as Ashina, who lost all the members of the clan against the enemies except one boy. The boy lost his feet, so the legend says the enemies left him free. A she-wolf found him, milked him and when the boy grew, mated with him. Upon return of the enemies to kill the boy, the she-wolf run to a cave secluded in the mountains, and gave birth to ten boys, each got married with women from out, and adopted a family name, one having the name of Ashina. According to some sources Ashina appears to be the name of the wolf, while some others claim it meant blue, "gök", in old Turkish, depending on the Sogdian vocabulary. The families grew in the mountain valleys, and when they reached big numbers, they emerged out of the mountain. Becoming a subject people of the Rourans, the Turks served them as ironsmiths.

The wolf is also part of the origin myth of the other Turkic peoples such as the Kazakhs and the Kirghizes. Of the three origin myths of the Turks told in Chinese sources, only one does not include the wolf figure, the wolf in the others are related to the Ashina tribe. Though the eight century Orkhon inscriptions only weakly mention the wolf motif, it reached to the modern Turkish nationalist rhetoric as a political symbol.

Findley, Carter Vaughn, *The Turks in World History*, Oxford: Oxford University Press, 2005; Chapter I: The Pre-Islamic Turks and Their Precursors, pp. 21-55.

Golden, Peter, *An Introduction to the History of the Turkic Peoples: Ethnogenesis and State-Formation in Medieval and Early Modern Eurasia and the Middle East*, Wiesbaden: Otto Harrassowitz, 1992.

Roux, Jean Paul, *Histoire des Turcs: Deux mille ans du Pacifique a la Méditerranée*, Paris: Fayard, 1984; Chapitre III: La civilisation Turquie de l'Antiquité et du haut Moyen Age.

IV. Turkic Religion

The Orkhun Inscriptions tell that *Gök Tengri* is the blue sky, and he is the supreme celestial god of the Turks. *Yağız Yir* (dark earth) represents fertility. The Turks had *Umay* as the mother goddess together with *Iduk Yir-Sub* (Earth-Water) and *Erlık*.

Gök Tengri is sacred and the source of power, which transfers power to the Turk Kaghan on earth. The legitimacy of the ruler in Turkic societies stem from *Tengri's* divine power. *Tengri* gives "kut" (power, fortune, fertility, sacred/spiritual power, sovereignty and so on) to the

ruler, and when necessary He takes "kut" back. Kök (Gök) Tengri (Tanrı) was Blue Sky in original, but most probably following the conversion of the Uyghurs into Judaism, Tengri (sky) lost its Gök (blue) characteristics, and became abstracted and transcendental power. In the pantheon of Turks' gods takes also place Umay as the protector of children until their adolescence. Mother Umay provides "kut" as well as the goddess of fertility. The Turks also worshipped the dark earth, Yağız Yir that they considered to have provided fertility as sacred land, symbolized with a steep mountain, probably in Ötüken. Iduk Yer Sub lost its functions in the 8th century and its powers were overtaken by such free lands as plains, pastures, steppes, marshes as granted to the common use of the people. *Iduks* became the souls of waters, forests, mountains, and horses, devoted to Tengri as no man's possession. Tengri has all the power, and provides order to this-worldly life to the people. *Öd* Tengri, the god of time and space is the owner of the natural order of universe. Erlik is the god of the hell (Tamu) in the underground, and serves to *Öd* Tengri.

The Kaghan is believed to have been empowered by the Celestial God, Tengri, and represents his power on earth. The following information from the Kültigin Inscriptions provides the power and sacredness of the kaghan: *Tengri teg tengride bolmış türük Bilge kağan* (Like God, derived from God, Türk Bilge kağan); *Tengri yarluqaduqın üçün özüm kutum bar üçün kağan olurtum* (For God ordered, for I myself had godly power, I became kaghan). The Kaghan, mandated from Gok Tengri, is the ultimate power and the provider of *törü* (law). Kaghan's wife, Khatun, is also believed to be the emanation of Mother-Goddess, Umay Khatun. Tengri has all the power; he is the God of the armies over everything, who determines victory in wars. He is also called as Gök-Tengri, meaning the blue sky. Yer-Su (Earth-Water) is also another divine power in the Turkish belief, working with Tengri. Ötüken, the fatherland between the Orkhun and Selenga rivers is the sacred place, where the Kaghan organizes sacrifice rituals to the divinities. Ötüken is, therefore, home of funerary inscriptions for Bilge, Kültigin and Tonyukuk.

Basic Readings:

Bazin, Louis, "Turks: Pre-Islamic Period – The First Turks in History and their Languages", *Encyclopaedia of Islam*, New Edition, ed. by E. van Donzel, B. Lewis and Ch. Pellat, Vol. X, Leiden: E.J. Brill, 1997, 687-689.

Findley, Carter Vaughn, *The Turks in World History*, Oxford: Oxford University Press, 2005; Chapter I: The Pre-Islamic Turks and Their Precursors, 21-55.

Golden, Peter B., *Central Asia in World History*, Oxford, N.Y.: Oxford University Press, 2011; Chapter I: Rise of Nomadism and Oasis City-States, pp. 9-20; Chapter II: The Early Nomads "Warfare is Their Business, pp. 21-34; Chapter III: The Heavenly Kaghans, The Türks and their Successors, 35-49.

Golden, Peter B., "The Turks: A Historical Overview", *Turks: A Journey of a Thousand Years, 600-1600*, ed. By David J. Roxburgh, London: Royal Academy of Arts, 2005, 18-31.

Klyashtornyj, S. G. "Political Background of the Old Turkic Religion" Erica Taube, Anett C. Oelschlägel, Ingo Nentwig *et al.* (eds.), *Roter Altai, gib dein Echo!* Leipzig: Leipziger Universitätsverlag, 2005, 260-265.

V. Shamanism

The Turkic documents, including the 8th century stone inscriptions do not tell much about Shamanism among the Turks. However, Kaghan is attributed to Shaman characteristics depending on his duty of sacrifice and rituals in certain days in the sacred cave in Ötüken. Some sources inform that Shamanism was spread among all North Asian peoples of the Ural-Altaic societies, including Tungusic, Mongolian and Turkic communities, and *kam*, the title of the man of religion, is generally translated as Shaman. Shamanism is based on a belief of a well-built connection between human-beings and their deceased ancestors. Atavism requires a strong tie to the legacy of the great ancestors; therefore it necessitates a constant respect and admiration to the ancestors. Only certain people from certain

families (ogush) can have and know *kam* powers, and carry on the rituals. *Kam* takes his power and knowledge required for Shamanhood from his grand fathers, he has the power of using the *kam* drum, sing the stories, make the rituals, and call upon the souls of the ancestors. He sacrifices the animals, generally a horse, to ascend his own spirit to the gods. *Kam*, as the intermediary between man and souls, cleans up the earth from the souls of the dead, manages to send requests from humans to the ancestors, acts as magician, heals as a physician and tells divine fortunes.

Basic Readings:

Eliade, Mircea, *Shamanism: Archaic Techniques of Ecstasy*, New York: Pantheon Books, 1964.

Roux, Jean-Paul, *La Religion des Turcs et des Mongols*, Paris: Payot, 1984; Chapitres: Spécificité du chamanisme, 61-70; Ancienneté du chamanisme, 71-75.

Zieme, Peter, "Religions of the Turks in the Pre-Islamic Period", *Turks: A Journey of a Thousand Years, 600-1600*, ed. By David J. Roxburgh, London: Royal Academy of Arts, 2005, pp. 32-37.

VI. Nomadic Economy

Animal husbandry was the main source of economy for the nomads. The nomads were herding cattle and particularly Tibetan yak in mountainous areas, Bactrian camel, goat and sheep in semi-arid desert areas, and horse, deer and sheep in high plateaus. The cattle were generally free, being monitored by shepherds around. The cattle were herd to plateaus in summer time, and to plains in winters. But, nomadic economy did not only depend on animal husbandry; gathering fruits, vegetables and plants, especially garlic and onion, and small-scale farming and mining were also the part of nomadic economy. Iron, copper, gold and silver were basic trade goods for silk, textiles, food and wine from sedentary societies; also fur, horse, meat and leather were the main supplies for urban economies. Pillaging villages and booty were another source, and nomads generally sacked remote societies; but they also participated in trade along the Silk Road.

Basic Readings:

Chailand, Gerard, *Nomadic Empires from Mongolia to the Danube*, N.J.: Transaction Publishers, 2003.

Krader, Lawrence, *Peoples of Central Asia*, Bloomington, Indiana: Indiana University Press, 1971, Chapter 1: Ecology and Economy, 1-32.

VII. The Silk Road

The Silk Road was the historical network of trade routes between East and West starting from the 2nd century BC to the age of Great Discoveries, interlinking Chinese manufacturers to the European consumers. The center of the world trade was China, producing and exporting such luxury and manufactured goods as silk, textiles, linens, iron, copper, porcelain, chemicals, sugar, rice and paper, and Mediterranean and Europe were located in its periphery, exporting raw materials, metals and wool to the East. The Silk route connected with many other trade routes, the Spice Road and the fur routes of Central Asia, making a lucrative network of commercial activities between China, India, Central Asia, and Europe. The urban centers were the nodes of the long distance trade, and the caravans delivered goods to sedentary populations of cities and their hinterlands.

Empires were built and ended along the Silk Road throughout history. The Chinese and the Huns set it up, the Sogdians, Bacthrians, Persians, Romans, Sasanids, Arabs and Byzantines were among the utmost beneficiaries. The Turk Empires controlled the Silk Route between the 6th and 8th centuries, the Uyghur and Khazar Kaghanates till the 10th century, the Seljukids taxed the cities between the 10th and 12th centuries, and the hordes of Chingis Khan raided them in the 13th, and Tamerlane walked on it in the 15th century. Not only

commercial materials and monies, and horses and men flowed over the Silk Route, but faiths, religions, languages, traditions, cultures, and ideas flooded on it between East and West.

The early Turkic culture depended on pastoral nomadism, and social, economic and political organizations became shaped by nomadic life-style. However, the Turks also dealt with trade, and established themselves on the trade routes and cities both as the controller of flow of goods, and as the intermediaries in the long distance trade in Eurasia. Located in the geographical center of the world trade system, the Turks and their Empires traded on the borderlands, bought and sold the valuables and materials, produced goods for the nomads and farmers, and established links among the Chinese, Indians, Tibetans, Mongolians, Sasanids and Byzantines. As they were under heavy influence of the sedentary cultures, languages and religions, they amalgamated them and delivered new ideas and cultures to the steppes, the Balkans, the Mediterranean and Anatolia with the successive empires throughout history.

This class is on the politics and economics of the Silk Road, and social and cultural interactions of societies around the networks of world trade until the 16th century. The nomads and their lives, merchants and cities, manufacturers and producers, goods and ideas are among the topics of the class. Also within the class discussions will be issues of men of religion and missionaries and their teachings, envoys and travelers and their observations of Central Asian/Turkic cultures.

Basic Readings:

Beckwith, Christopher, *Empires of the Silk Road: A History of Central Eurasia from the Bronze Age to the Present*, Princeton: Princeton University Press, 2009, Chapter 6.

Foltz, Richard, *Religions of the Silk Road: Premodern Patterns of Globalization*, N.Y.: Palgrave Macmillan, 2010.

Liu, Xinru, *The Silk Road in World History*, Oxford, Oxford University Press, 2010.

Whitfield, Susan, *Life along the Silk Road*, Berkeley: University of California Press, 2001.

VIII. The Turks and World Religions

VIII/A. Judaism and Manichaeism

The Khazar Khanate has a special locus in the history of religion in the Turkic world, since they were converted to Judaism when they established their state in the Caspian steppes after the collapse of the Turkish Empire in the middle of the 8th century. The Khazar Khanate was established by the Türks in the Black Sea, Caspian and Volga steppes. That the Khazar khanate was neighboring Byzantium, Sasanid Iran and the Arab Caliphate is most probably one of the reasons that Kaghan and elites were converted Judaism in the beginning of the 9th century. The Khazar wars with the neighboring states and the relations with sedentary societies of the Mediterranean provided by a location on the trade routes were among the major reasons for the Khazars to profess Judaism. Also Judaism provided a room for the Kaghan to centralize and strengthen his authority around this monotheistic religion. Kahazaria was multi-religious; while the core elites were Judaic, other religions, including Gök Tengri belief continued to find adherents. The usage of the Hebrew alphabet together with the Runic one is one of the consequences of multi-culturalism in Khazaria. The modern Karaite community in Crimea and in South Poland is the last descendants of Khazar Judaic tradition, though there are theological differences between the Rabbanic belief that the Khazar Khanate made official religion and the Crimean Karay community's practices.

The Turks established close political and military contacts with many other societies of Central Asia as well as they got into contact with their cultures, traditions and religions. Among the religious beliefs that spread into Central Asia before the rise of Islam, Manichaeism was the first to take the Turks under its effects as a world religion. Mani, a 3rd

century Parthian teacher, established his tradition on the duality of good and bad, much possibly borrowed from Zoroastrianism, and on an amalgamation of Christian faith and Gnostic elements, spread his teaching to Central Asia. The Uyghur Kaghan, Bögü, was the leader of the Uyghur rule in the Eastern Turkistan (Xinjiang) following the collapse of the Turkish Empire in 744. The Uyghurs occupied the Chinese capital in 762 and the Kaghan and his close circles were converted to Manichaeism towards the end of the 8th century through the Sogdian missionaries. Manichaeism extended its teachings to the people as the Uyghur Khanate expanded its borders to the West of Asia, including Turkistan. The Uyghurs moved to the Tien Shan region in the 9th century, and their religion also continued to find followers among the urban and merchant populations in the region.

VIII/B. Buddhism and Nestorian Christianity

The cities of the Silk Road were home for many religions, including Buddhism, Christianity, Zoroastrianism, Judaism and Taoism. Taspar Kaghan (572-581) had adopted Buddhism, most probably out of the Empire's location between Chinese and Iranian strongholds. He built temples, translated texts, and became the agent of the expansion of Buddhism to northern peoples. The Uyghur came across with Buddhism when they established the Western Uyghur Khanate along the Persian border. They came into contact with the Buddhist texts first with Tokharian sources, then with Chinese translations, and in the 10th century, the Uyghurs became Buddhist, and served the other Central Asian civilizations as the Buddhist translators, men of religion, and scholars. The Uyghur Buddhist elements also took place in the 13th century Mongolian rule, and the Uyghurs were the carriers of Buddhism from Central Asia to the West. Starting with the expansion of Islam by the Arab raids into the region from the 8th to the 10th centuries, Buddhism lost significance among the population. As Islam expanded towards the East, the Buddhist temples of Eastern Turkistan were destroyed, monasteries damaged and the Uyghurs were forced to convert to Islam. However, the remnants of Buddhist art and culture reached to present with the sandstone monasteries and cave temples in Xinjiang region.

Christianity has an earlier history of expansion in Central Asia after the collapse of the Sasanid Empire in the 6th century. Persian and Syriac merchants and missionaries were the intermediaries between Christianity and Central Asians, the Uyghurs, Sogdians, and the Mongolians at most along the Silk Road until the 10th century. Nestorian Christianity had upper hand over other religions in the Mongolian and Uyghur populations in the 13th century. The traces of Christianity can be followed through paper documents and tombstones in an area from present Kirghizstan to Inner Mongolia. The documents were in Syriac, Sogdian and Uyghur scripts, mostly adapted from ancient Aramaic.

Basic Readings:

Golden, Peter, *An Introduction to the History of the Turkic Peoples: Ethnogenesis and State-Formation in Medieval and Early Modern Eurasia and the Middle East*, Wiesbaden: Otto Harrassowitz, 1992; pp. Chapter 6: Successors of the Türks in Inner Asia, 155-188; Chapter 8: The Successors of the Türks in Western Eurasia, 233-282.

Roux, Jean-Paul, *La Religion des Turcs et des Mongols*, Paris: Payot, 1984.

Zieme, Peter, "Religions of the Turks in the Pre-Islamic Period", *Turks: A Journey of a Thousand Years, 600-1600*, ed. by David J. Roxburgh, London: Royal Academy of Arts, 2005, pp. 32-37.

IX. The Turks and Islam

The first contacts of the Turks with Islam were during the Arab raids into Central Asia in the first half of the 8th century. This happened when the Umayyad-Abbasid conflict over the question of the Caliphate (the leadership of the Islamic state) was solved in favor of the Abbasids. Having the power of the Islamic world in Baghdad, the Abbasids had the Turks as slave soldiers, and began converting and assimilating the Turks into Islam. With the Turks'

entrance to Islam, both Islam and the Turks gained a new power and identity. The Turks adopted their ancient gods (Tengri, Yer-Su, Tamu) to Islam and conversion became relatively more acceptable to them. Nevertheless, the conversion of the Turkic masses to Islam lasted from the 9th to well into the 14th century due mainly to the nomadic life of the Turks. Islam too gained a new sword with the Turks to deliver the faith to the Balkans and to Europe. The formation of a complex structure of Islamic law, education, philosophy and practices was also built by the Iranian ulema (scholars) during the same centuries. Islamic institutions, leadership, education and legal order developed on the Persian and Arab teachings and practices during the Seljukid period, and Islam, fully organized as the Sunni mode in the 14th century, became the official religion of the Ottoman Empire. It was the Ottoman Empire that created an Islamic high culture, not only in arts and architecture, but also in Turkish Islamic language, literature and philosophy in the Balkans, and Tamerlane and his successors that produced a high Islamic culture in Central Asia and India.

Basic Readings:

Findley, Carter Vaughn, *The Turks in World History*, Oxford: Oxford University Press, 2005; Chapter 2 Islam and Empire from Seljuks through the Mongols, 56-92.

Grousset, René, *The Empire of the Steppes: A History of Central Asia*, 3rd ed., New Brunswick, New Jersey: Rutgers University Press, 1991; Chapter 3 The Turks and Islam to the 13th century, 141-170.

Marozzi, Justin, *Tamerlane: Sword of Islam, Conqueror of the World*, London and N.Y.: Harper Perennial, 2004.

X. The Turks and Sufism

While Sunni Islam was consolidated in the 12th century, there emerged a combination of Islam and Turkic traditions in Turkistan (also in Iran and North Africa) by the teachings and religious practices of a series of mystic thinkers who search for the real meaning of Islam in religious text, human mind and divine inspiration. This tradition produced in Turkistan many Sufis and their *tariqas* (the ways), and various teachings and searches within Islam. The teachings of Hoca (Hwaja) Ahmed Yasawi in his Diwan became the pioneer of various Sufi communities in Turkistan such as Kalenderi, Haydari groups as well as the prepared the way for Hacı Bektash, Mevlana Celaledin-i Rumi and Yunus Emre, the founders of Anatolian Sufi tradition. The Sufi thought also persisted in Akhiyat-ı Fityan (the *Futuwwa* organizations), the guilds that provided solidarity, cohesion and common goals to their members. Turkish Sufism not only influenced the Anatolian *tasavvuf* thought through a chain of Sufi communities, but also created a specific Turkish "national" literature and expanded Islamic mysticism in Anatolia.

Basic Readings:

Arnakis, G.G., "Futuwwa Traditions in the Ottoman Empire: Akhis, Bektashi Dervishes and Craftsmen", *Journal of Near Eastern Studies*, Vol. 12, No. 4 (Oct., 1953), 232-247.

Dankoff, Robert, "Kaşgari on the Beliefs and Superstitions of the Turks", *Journal of the American Oriental Society*, Vol. 95, No. 1 (Jan.-March, 1975), 68-80.

DeWeese, Devin, "The Descendants of Sayyid Ata and the Rank of Naqib in Central Asia", *Journal of the American Oriental Society*, Vol. 115, No. 4 (Oct.- Dec., 1995), 612-634.

Kafadar, Cemal, "Self and Others: The Diary of a Dervish in Seventeenth Century Istanbul and First-Person Narratives in Ottoman Literature", *Studia Islamica*, No. 69 (1989), 121-150.

Köprülü Mehmet Fuat, *Early Mystics in Turkish Literature*, trans. by Gary Leiser and Robert Dankoff, N.Y.: Routledge, 2006.

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XI. The Turkic State Tradition

XI/A. The Seljukids and the Persian Effect in Anatolia

The state tradition of the Turkic peoples from nomadic societies to empires was established around a powerful ruler, and the bureaucratic elite in his close proximity. The Kaghan in the 6th century Turk Empire was considered to have celestial power (kut), and ruled the empire with his *yabgu*, *eb kaghans*, *hakan begs*, *begs*, a bureaucratic organization hierarchically organized and highly centralized. The centralization of political power was not only the characteristics of the Uyghur and Khazar Khanates, but also the foundation of the Seljukid power. The Seljukids organized the rule of the empire in three levels: the lands ruled by the *beys* coming from the Seljuk family, lands ruled by the Turkic allies, and possessions by the vassal principalities. The political power was concentrated, though, in the center, and de-centralization was considered as the weakness of the empire as the Persian statesman of the Seljuks, Nizam al-Mulk indicated in his *Siyasetname*, the Book of Politics. Not only the administration of the state, both in the center and provinces, but also the organization of military, finances, agricultural economics, education and legal order was built on centralized structure. Islam and Islamic teaching were also basics of the Seljukid state tradition and in its branches in Anatolia, Syria and elsewhere.

Basic Readings:

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The Book of Government or Rules for Kings: The Siyasat-nama or Siyas al-Muluk of Nizam al-Mulk, trans. from Persian by Hubert Darke, London: Routledge and Kegan Paul, 1960.

Bosworth, C. E., "Saldjukids" *Encyclopaedia of Islam*, New Edition, ed. by E. van Donzel, B. Lewis and Ch. Pellat, Vol. VIII, Leiden: E.J. Brill, 1997; Historical Significance of the Saldjuks, 936-937; Intellectual and Religious History, 950-953; Administrative, Social and Economic History, 953-959; R. Hillenbrand and J.M. Rogers, Art and Architecture, 959-970.

Freely John, *Storm on Horseback: the Seljuk Warriors of Turkey*, London, N.Y.: I.B. Tauris, 2008.

XI/B. The Ottomans and Turkic Culture in Europe
The Ottoman Empire was built on the old Turkic ruling practices, Persian-Seljukid state tradition and Islamic political culture; however, the Ottoman Empire also borrowed the land, law, and art and architecture from the Byzantine Empire. The Ottoman Empire too was highly centralized, though towards the 19th century there happened to emerge de-centralizing tendencies. The state was organized as a great bureaucratic body, the ruling class, constituted by the men of sword, men of pen and men of religion formed the bureaucratic organization both in the center and in the periphery. All power was concentrated in the center, but the central bureaucracy did not hesitate to share the sources of power with the local sedentary people and the nomads. While the taxes and armies were provided by the locals, as if it was still a nomadic organization, the "ülüş" (share) of power became a means of legitimizing centralized power of the state, and its rulers both in Asian and European lands of the Ottoman Empire. The legacy of Turkic culture in the Ottoman Empire is not limited only to political organization, but it appears also in education, the organization of the men of pen, and of religion, and

also in art and architecture of Anatolia and the Balkans during the reign of the Ottoman sultans.

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Finkel, Carolin, *Osman's Dream: The Story of the Ottoman Empire, 1300-1923*, London: John Murray, 2005.

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Barthold, Wilhelm, *Turkestan down to the Mongol Invasion*, London: Southern Materials Center, 1988.

Bazin, Louis, "Turks: Pre-Islamic Period – The First Turks in History and their Languages", *Encyclopaedia of Islam*, New Edition, ed. by E. van Donzel, B. Lewis and Ch. Pellat, Vol. X, Leiden: E.J. Brill, 1997, 687-689.

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Bregel, Yuri, *An Historical Map of Central Asia* (Handbook of Oriental Studies, Sect. 8: Central Asia, Vol. 9, ed. by Denis Sinor and Nicola Di Cosmo), Leiden: Brill, 2003.

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- Chailand, Gerard, *Nomadic Empires from Mongolia to the Danube*, N.J.: Transaction Publishers, 2003.
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- Golden, Peter, *An Introduction to the History of the Turkic Peoples: Ethnogenesis and State-Formation in Medieval and Early Modern Eurasia and the Middle East*, Wiesbaden: Otto Harrassowitz, 1992.
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Liu, Xinru, *The Silk Road in World History*, Oxford, Oxford University Press, 2010.

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Roemer, Hans Robert (ed), *History of the Turkic Peoples in the Pre-Islamic Period*, Berlin: Klaus Schwarz Verlag, 2000.

Roux, Jean Paul, *Histoire des Turcs: Deux mille ans du Pacifique a la Méditerranée*, Paris: Fayard, 1984.

Roux, Jean-Paul, *La Religion des Turcs et des Mongols*, Paris: Payot, 1984.

Roxburgh, David J., *Turks: A Journey of a Thousand Years, 600-1600*, London: Royal Academy of Arts, 2005.

Sinor, Denis (ed), *Aspects of Altaic Civilization III*, Bloomington, Indiana: Indiana University Press, 1990.

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Whitfield, Susan, *Life along the Silk Road*, Berkeley: University of California Press, 2001.

Zieme, Peter, "Religions of the Turks in the Pre-Islamic Period", *Turks: A Journey of a Thousand Years, 600-1600*, ed. by David J. Roxburgh, London: Royal Academy of Arts, 2005, pp. 32-37.

Syllabus

Learning Outcomes:

By the end of this course, students should be able to do the following:

1. Discuss the meanings and manifestations of culture found in the subject of the course.
2. Identify unique theoretical underpinnings and influential thinkers in the course topic.

3. Analyze the relationship between the various aspects of cultural texts and the particular social, cultural, and biographical contexts of their production.
4. Research and critically evaluate cultural productions.
5. Use secondary sources and close reading skills to produce a substantive critical essay relating one or more specific cultural productions to the economic, social, cultural, or biographical contexts of its production.
6. Demonstrate a balanced perspective and a deepened understanding of the cultures, times, people, and situations that produce these works.
7. Write coherent historical arguments that explore the relationships of various concepts and texts, and which provide a clear synthesis.

Course Goals:

1. To provide students with a broad perspective of approaches to world culture and an understanding of the various ways in which they manifest themselves and to assess students' ability to express their perspectives through exams and essays.
2. To provide students with a deeper understanding of diverse cultural and interdisciplinary traditions the course focus and to express this deepened understanding in written tests and a critical essay.
3. To provide an overview of cultural analysis and interpretation methods and help students apply these skills in writing essay examinations and a critical essay.
4. To read widely and critically in a variety of cultural texts in order to explore potential meanings and to demonstrate the depth and breadth of this reading in essay examinations and a critical essay.
5. To do library research on a particular trend, event, concept, an individual theorist, or an issue in the area of comparative culture and to write a critical essay which incorporates this research.

Course Content:

1. Cultural developments and texts that have been designated as being produced within the category of the course topic.
2. Discussion of the theoretical, social, philosophical and biographical contexts in which those works were produced.
3. Historical movements in various periods.
4. Discussion of the cultural issues and questions related to theoretical, social, philosophical, and biographical approaches to the study of the course topic.
5. Key ideas about how to evaluate and interpret cultural events, texts, and approaches.
6. Criticism and reflection upon political and economic systems as reflected in culture.
7. Discussion of the relevance of course readings to the understanding of contemporary cultural issues.
8. Critical analysis and interpretation of culture.
9. Conducting scholarly research on and off-line.

Course Outline:

For the detailed course outline, please see the study guide.

Course Readings:

The course readings for this course will be available through the Online Library, which will provide students access to selected journal articles, book chapters, and reference materials.

Course Preparedness:

This course is a history course which requires analysis, research, and writing. It assumes the mastery of prerequisite college-level skills in spelling, grammar, punctuation, paragraphing, and essay writing. It also assumes the ability to read and analyze literary texts. This course provides instruction in history and does not address remedial writing issues at the sentence, paragraph, or essay level. The California Department of Education "English-Language Arts Content Standards for California Public Schools" offers context for understanding the standard for writing at the college level. Students who do not meet the standards outlined in the "English-Language Arts Content Standards" will not pass this course.

In short, this course assumes that students already "write with a command of standard English conventions, write coherent and focused texts that convey a well-defined perspective and tightly reasoned argument, and use clear research questions and creative and critical research strategies" (California Standards, Grades Nine and Ten). This course focuses on texts and analysis and requires college-level writing skills that exceed those required at the secondary level.

Course Workload:

In accordance with accreditation standards, requires approximately two hours of outside work for every contact hour. For a 3-hour course, there are 48 contact hours, plus a minimum of 96 hours outside work. For a sixteen-week course, students can expect to devote a minimum of 6 hours of independent study per week in order to complete the coursework.

Grading Factors:

Discussion Board (20%)

The Discussion Board provides the learner a place to respond to questions on the topic and to exchange ideas, reactions and analyses of the texts. Discussion questions concentrate on ideas, themes, and characters in literary works. There will be one question per week. Discussion Board questions will be responded to by all learners in the course and will be evaluated by the instructor. The Discussion Board is not available for OCW courses.

Journal (20%)

Your journal consists of your responses to questions in the Study Guide. These questions require you to reflect on the material and to write a one to two-paragraph response. At the end of the course, you will gather together all of your Study Guide responses and will turn them in as a final portfolio.

Essay (20%)

You will write an essay on one of the topics provided to you by your instructor in which you apply a critical paradigm from theorists or issues raised by the Study Guide questions. You should start your paper with a succinct thesis statement, describe the critical paradigm and the text(s) being analyzed. Be sure to cite critical passages to demonstrate support for your argument.

Length: 1,000—1,500 words. Essay topics will be assigned by the instructor and will reflect material covered in the Study Guide and the readings.

Exam (40%)

Students must complete the assignments, submit them, and take the proctored exam.

Definition of Grades:

Graduate Courses

- A Outstanding Achievement
- B Commendable Achievement
- C Marginal Achievement
- D Unsatisfactory *
- F Failing *

* Students receiving this grade in a course that is required for his/her degree program must repeat the course.

- I Incomplete** A grade given at the discretion of the instructor when a student who has completed **at least two-thirds of the course class sessions** and is unable to complete the requirements of the course because of uncontrollable and unforeseen circumstances. The student must convey these circumstances (preferably in writing) to the instructor prior to the final day of the course. If an instructor decides that an "Incomplete" is warranted, the instructor must convey the conditions for removal of the "Incomplete" to the student in writing. A copy must also be placed on file with the Office of the Registrar until the "Incomplete" is removed or the time limit for removal has passed. An "Incomplete" is not assigned when the only way the student could make up the work would be to attend a major portion of the class when next offered.

An "I" that is not removed within the stipulated time becomes an "F." No grade points are assigned. The "F" is calculated in the grade point average.

- W Withdrawal** Signifies that a student has withdrawn from a course after beginning the third class session. **Students who wish to withdraw must notify their admissions advisor before the beginning of the sixth class session in the case of graduate courses, or before the seventh class session in the case of undergraduate courses.** Instructors are not authorized to issue a "W" grade.

Plagiarism:

Plagiarism is the presentation of someone else's ideas or work as one's own. Students must give credit for any information that is not either the result of original research or common knowledge. If a student borrows ideas or information from another author, he/she must acknowledge the author in the body of the text and on the reference page. Students found plagiarizing are subject to the penalties outlined in the Policies and Procedures section of the Catalog, which may include a failing grade for the work in question or for the entire course. The following is one of many websites that provide helpful information concerning plagiarism for both students and faculty: <http://www.indiana.edu/~wts/pamphlets/plagiarism.shtml>

Ethics:

Ethical behavior in the classroom is required of every student. The course will identify ethical policies and practices relevant to course topics.

Technology:

Students are expected to be competent in using current technology appropriate for this discipline. Such technology may include word processing, spreadsheet, and presentation software. Use of the internet and e-mail may also be required.

Diversity:

Learning to work with and value diversity is essential in every class. Students are expected to exhibit an appreciation for multinational and gender diversity in the classroom.

Civility:

As a diverse community of learners, students must strive to work together in a setting of civility, tolerance, and respect for each other and for the instructor. Rules of classroom behavior (which apply to online as well as onsite courses) include but are not limited to the following:

- Conflicting opinions among members of a class are to be respected and responded to in a professional manner.
- Side conversations or other distracting behaviors are not to be engaged in during lectures, class discussions or presentations
- There are to be no offensive comments, language, or gestures

Students with Disabilities:

Students seeking special accommodations due to a disability must submit an application with supporting documentation, as explained under this subject heading in the General Catalog. Instructors are required to provide such accommodations if they receive written notification from the University.

Writing Across the Curriculum:

Students are expected to demonstrate writing skills in describing, analyzing and evaluating ideas and experiences. Written reports and research papers must follow specific standards regarding citations of an author's work within the text and references at the end of the paper. Students are encouraged to use the services of the University's Writing Center when preparing materials.

The following website provides information on APA, MLA, and other writing and citation styles that may be required for term papers.

Online Library:

Our Online Library supports academic rigor and student academic success by providing access to scholarly books and journals electronically.