HIEU 155GS: *Mediterranean Cities and Islands*
University of California, San Diego
Global Seminar, Summer 2027
Aix-en-Provence, France

CLASS SCHEDULE: Monday-Thursday, 11:00 a.m. – 1:00 p.m.

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COURSE DESCRIPTION/PRINCIPAL TOPICS: *Mediterranean Cities and Islands* is an upper division course that approaches the history of the pre-modern and modern Mediterranean Sea (ca. 700-2025 C.E.) through an examination of its cities and its islands – nodes in the web of Mediterranean of connectivity.

Scholars debate the extent to which the Mediterranean region can be understood as a coherent entity. What role does climate and geography play in the development of a "Mediterranean culture"? Can one speak of a Mediterranean culture that supersedes the differences imposed by religious or ethnic identity? Or is the Mediterranean actually a divided sea, a frontier between Europe and Africa, between Christendom and Islam, between the West and the East? This class will explore the history of the Mediterranean, using studies of the sea's principal cities and islands, and their relationship to one another, to answer these questions.

The Mediterranean has always encompassed tremendous diversity – climatic, geographic, religious, and cultural. Yet, historically the various regions of the sea have been linked to one another through processes of mobility, most of which was channeled through the sea's port cities and island entrepôts. This mobility could take the form of trade, of religious pilgrimage, as well as the movement of peoples and goods associated with warfare, piracy, and captive-taking. What better place, then, to explore Mediterranean connectivity than the cities that served as anchor points in this complex web?

STUDENT LEARNING OUTCOMES: Students will develop a command of the general trajectory of Mediterranean history from the rise of Islam, through the crusades, the imperial rivalries between Spain, France, and the Ottoman Empire, and culminating with the sea's continued centrality as a site of migration, political tensions, and climate change today. Beyond this "grand narrative," students will study processes of ecological inter-dependence, patterns of trade, pilgrimage to holy sites such as Jerusalem, Rome, Santiago, or Mecca, and other similar processes that often persisted in spite of seismic shifts at the level of high politics. Site visits will reinforce the themes covered in readings, and students will simultaneously develop greater cultural awareness and appreciation.

COURSE WORK/EXPECTATIONS: HIEU 155GS will include assessment based on response papers written in reaction to assigned readings, weekly journal entries chronicling the students' connection of reading themes to their experience *in situ*, and a final paper.

PREREQUISITES/RECOMMENDED BACKGROUND: There are no prerequisites for this course.

REQUIRED TEXTS:

Mark Mazower, *Salonica, City of Ghosts: Christians, Muslims and Jews, 1430-1950* (New York: Random House, 2004)

Additional readings to be posted on Canvas:

Mohamad Ballan, "Fraxinetum: An Islamic Frontier State in Tenth-Century Provence," *Comitatus: A Journal of Medieval and Renaissance Studies* 41 (2010): 23-76.

Walter Benjamin, "The Return of the Flaneur," in *The Arcades Project* (Cambridge, MA: Belknap Press of Harvard University Press, 2002)

Fernand Braudel, *The Mediterranean and the Mediterranean World in the Age of Philip II*, vol. I, trans. By Siân Reynolds (Berkeley & L.A.: University of California Press, 1995)

Claire Bullen, "Gentrified, Euro-Mediterranean, Arabic? Situating Mediterranean Locations along a Street in Marseille," in *Locating the Mediterranean: Connections and Separations across Space and Time*, ed. Carl Rommel & Joseph John Viscomi (Helsinki: Helsinki University Press, 2022), pp. 103-127.

Brian A. Catlos, "Why the Mediterranean?" in *Can We Talk Mediterranean? Conversations on an Emerging Field in Medieval and Early Modern Studies*, ed. Brian A. Catlos & Sharon Kinoshita (Palgrave Macmillan, 2017): 1-17.

Patrick Coulomb, "Silence is Your Best Friend," in Cédric Fabre, ed., *Marseille Noir* (New York: Akashic Books, 2014)

William Dalrymple, "The Porous Frontiers of Islam and Christendom: A Clash or Fusion of Civilisations?" in *Re-Orienting the Renaissance: Cultural Exchanges with the East*. Edited by Gerald MacLean (New York: Palgrave MacMillan, 2005), pp. ix-xxiii.

An Early Modern Dialogue with Islam: Antonio de Sosa's Topography of Algiers (1612), ed. María Antonia Garcés (University of Notre Dame Press, 2011)

Chiara Frugoni, *A Day in a Medieval City* (Chicago: The University of Chicago Press, 2005)

Peregrine Horden & Nicholas Purcell, "Meshwork: Toward a Historical Ecology of Mediterranean Cities," in *The Boundless Sea: Writing Mediterranean History* (London: Routledge, 2019), pp. 72-83.

Peregrine Horden & Nicholas Purcell, "The Mediterranean and 'the New Thalassology'," *American Historical Review*, Vol. 111, 3 (2006): 722-740.

Adnan Husain, "Approaching Islam and the Religious Cultures of the Medieval and Early Modern Mediterranean," in *A Faithful Sea: The Religious Cultures of the Mediterranean, 1200-1700*. Adnan Husain and K.E. Fleming, Eds. (Oxford: Oneworld, 2007), pp. 1-26.

The Mediterranean in History, ed. by David Abulafia (J. Paul Getty Museum, 2011)

Ray Oldenburg, *The Great Good Place: Cafés, coffee shops, bookstores, bars, hair salons, and other hangouts at the heart of a community* (Berkshire Publishing Group, 2023)

Junko Thérèse Takeda, "Marseille: Between Independence and Incarceration," in *Twelve Cities - One Sea: Early Modern Mediterranean Port Cities and their Inhabitants*, edited by Giovanni Tarantino and Paola von Wyss-Giacosa (Naples: Edizioni Scientifiche Italiane, 2023), pp. 19-36.

Unit I:
The Conceptual Framework of Mediterranean History

Week 1: *Frogs Around a Pond: Tools for Thinking About the Mediterranean*

> *The Mediterranean in History* (ed. D. Abulafia): Introduction (pp. 11-32) [**available on Canvas**]
>
> Brian A. Catlos, "Why the Mediterranean?" in *Can We Talk Mediterranean? Conversations on an Emerging Field in Medieval and Early Modern Studies*, ed. Brian A. Catlos & Sharon Kinoshita (Palgrave Macmillan, 2017): 1-17. [**available on Canvas**]
>
> Peregrine Horden & Nicholas Purcell, "The Mediterranean and 'the New Thalassology'," *American Historical Review*, Vol. 111, 3 (2006): 722-740. [**available on Canvas**]

Walking tour of the old city center of Aix: guided tour by Professor Guillaume Durand (Professor of Archaeology and Art History at the American College of the Mediterranean)

- This will acquaint students with local history and help them learn to navigate the narrow, windy streets
- They will develop an understanding of the use of space in a dense, premodern city

Market visit in Aix – we will visit one of the city's thriving open-air markets, in the Place des Prêcheurs. This will expose students to an economy of food production and consumption that is nearly impossible to find in the U.S. (while also introducing students to a place where they can purchase food throughout their stay in Aix)

Week 2: *Cities and Islands: Settlement Patterns and Ecology*

> Fernand Braudel, *The Mediterranean and the Mediterranean World in the Age of Philip II*, vol. I, Chapter 2, Section 3 "The Islands" (pp. 148-167); and vol. I, Chapter 5, Section 3 ("Urban Functions") and Section 4 ("Towns, Witnesses to the Century") (pp. 312-352). [**available on Canvas**]
>
> Chiara Frugoni, *A Day in a Medieval City* (Chicago: The University of Chicago Press, 2005), Introduction (pp. 1-13); and Chapter 3: Inside the City (pp. 45-116) [**available on Canvas**]
>
> Peregrine Horden & Nicholas Purcell, "Meshwork: Toward a Historical Ecology of Mediterranean Cities," in *The Boundless Sea: Writing Mediterranean History* (London: Routledge, 2019), pp. 72-83. [**available on Canvas**]
>
> Walter Benjamin, "The Return of the Flaneur," in *The Arcades Project* (Cambridge, MA: Belknap Press of Harvard University Press, 2002) [**available on Canvas**]

Daytrip to Marseille incorporated into Week 2 (MUCEM and Le Panier neighborhood)

- The MUCEM (Museum of the Civilizations of Europe and the Mediterranean), at the entrance to the Old Port of Marseille, exposes students to a fabulous range of exhibits that explore aspects of Mediterranean history and connectivity. Connected by a footbridge to the Fort St. Jean, students will be able to explore the site and to develop an understanding of the topographical features that made Marseille a natural site for a port.
- The neighborhood of Le Panier, a short walk from the MUCEM, is one of the oldest in Marseille. Walking through this area students will get a sense of the use of space in a Mediterranean port city, of the density of residences and businesses, and of the historical and current layers of many waves of human migration.

Week 3: *A Clash of Civilizations? Religious Cultures in the Mediterranean*

Adnan Husain, "Approaching Islam and the Religious Cultures of the Medieval and Early Modern Mediterranean," in *A Faithful Sea: The Religious Cultures of the Mediterranean, 1200-1700*. Edited by Adnan A. Husain and K.E. Fleming (Oxford: Oneworld, 2007), pp. 1-26 (**Focus especially on pp. 1-12; pp. 22-23**). [**available on Canvas**]

Mohamad Ballan, "Fraxinetum: An Islamic Frontier State in Tenth-Century Provence," *Comitatus: A Journal of Medieval and Renaissance Studies* 41 (2010): 23-76. [**available on Canvas**]

William Dalrymple, "The Porous Frontiers of Islam and Christendom: A Clash or Fusion of Civilisations?" in *Re-Orienting the Renaissance: Cultural Exchanges with the East*. Edited by Gerald MacLean (New York: Palgrave MacMillan, 2005), pp. ix-xxiii. [**available on Canvas**]

An Early Modern Dialogue with Islam: Antonio de Sosa's Topography of Algiers (1612), ed. María Antonia Garcés (University of Notre Dame Press, 2011), chs. 10-13 (pp. 117-27); chs. 29-31 (pp. 184-97); chs. 39-40 (pp. 253-64). [**available on Canvas**]

Overnight excursion: During Week 3 we will take a 2-night trip to visit the village of **La Garde-Freinet**. La Garde-Freinet was the site of a Muslim town (Fraxinetum) from 887-972 C.E., a satellite of Muslim al-Andalus (modern Spain). Today the village is a picturesque hilltop Provençal site, but the visit allows us to explore aspects of Mediterranean connectivity in the pre-modern era and to engage critically with aspects of modern political discourse that construct Europe as an essentially Christian space and the presence of a Muslim population as a recent (and intrusive) phenomenon. The excursion is bolstered by the students' reading of an article on Fraxinetum by Mohamad Ballan (SUNY Stony Brook) for Week 3.

Unit II:
Mobility in the Mediterranean

Week 4: *Between Countries and Cultures: Exiles in a Mediterranean City*

Mark Mazower, *Salonica: City of Ghosts* (New York: Random House, 2004)

Week 5: *Marseille: The Mediterranean in Miniature*

Junko Thérèse Takeda, "Marseille: Between Independence and Incarceration," in *Twelve Cities – One Sea: Early Modern Mediterranean Port Cities and their Inhabitants*, edited by Giovanni Tarantino and Paola von Wyss-Giacosa (Naples: Edizioni Scientifiche Italiane, 2023), pp. 19-36. [**available on Canvas**]

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Ray Oldenburg, *The Great Good Place: Cafés, coffee shops, bookstores, bars, hair salons, and other hangouts at the heart of a community* (Berkshire Publishing Group, 2023), chapters 1, 2, & 8. [**available on Canvas**]

Daytrip to Marseille incorporated into Week 5 (Friche La Belle de Mai and Blvd. National)

- The Friche La Belle de Mai is an innovative cultural center and space for re-imagining urban cultural interaction that also serves as an event space for all sorts of creative and artistic production. Students will be able to examine how the space functions and how it operates to attract people from every walk of Marseillais life to share the same space.
- We will also walk the Boulevard National, the subject of Claire Bullen's article assigned for this week, allowing students to see and experience the forces of immigration, gentrification, and tourism that Bullen explores.