

## **BRIEF HISTORY OF THE D'ANDRIA FAMILY**

Ladies and Gentlemen, good morning.

My name is Bernard D'Andria and I was born in Istanbul on August 6, 1940. I am a retired businessman living in Atlanta, GA.

First, I would like to thank Nuri Colakoglu for inviting me to brief you about the D'Andria family.

The D'Andria family is a very old Levantine family whose origins can be traced to 1565 from Genoa Italy to the island of Chios and from there, in 1822 to Izmir and Istanbul.

The name D'Andria has been spelled in different ways through the ages. With upper case "D'Andria" or lower case "d'Andria", or "de Andria", sometimes as D'Andrea or without the apostrophe, such as Dandria or Andria. The (D'/d') apostrophe sometimes is supposed to represent a nobility status. However, in the Italian language when two vowels come together, they are separated by an apostrophe.

Around the mid-19th century Pietro D'Andria changed our last name for his branch to "de Andria" and we end up with two cousins, descendants from the same great grandfather Mario D'Andria III, with two different spellings of the D'Andria family name as we know it today in Turkey.

There is a small city in Puglia, south of Italy near Bari named Andria. There is also a small fisherman village on the coast of Genoa named Andria. I do not think that there are any relations between these two locations of the origin of our family. Probably we are originated from that small fisherman village under the rule of the republic of Genoa at that time.

What we know is that Pantaleone D'Andria as a public servant, was dispatched from the Republic of Genoa in 1565 to the island of Chios, probably on a mission. That is the beginning of the D'Andria family as

we know it today and we trace our ascendance. We also know that the father of Pantaleone, Nicola D'Andria deceased in 1480.

Pantaleone was born circa 1515 and deceased in Chios in 1569, four years after he landed on the island and three years before the Ottomans conquered the island of Chios.

The baptism, marriage and death records kept by the catholic church gave us the opportunity to trace with accuracy the family to this day. The search of the origin of the D'Andria family started with baron Serge de Hubsch. Then came Paul Ellis another cousin of mine, that started an intensive research and prepared a book with few errors, that he never published and of which I have a manuscript copy in my data base. Finally came Jean-Francois de Andria, another cousin of mine, that published in 2016 a book at "Editions Je Publie", about the D'Andria family: "Nos lointaines racines". Jean-Francois along with Marie Anne Marandet and Jacques Caporal conducted searches in Chios, Tinos and Genoa and filled up the errors and gaps that Paul Ellis had in our ascendance and created the genealogic tree that we have today.

The D'Andria family has been related by marriage to the most prominent families of Chios, Izmir and Istanbul. Among them, the Giustiniani, Marcopoli, de Portu, Dracopoli, Guys, Timoni, Corpi, Glavany, just to name a few.

Our branch, coined by Paul Ellis "The Pedigree Branch", is so named because of the nobility certificate dated December 9, 1789. The original certificate was found by Jean Francois in the archives of Genoa. Our coat of arms is composed of an eagle with a crown standing on a tower. The Giustiniani's coat of arms has the same setting on a castle with three towers which make us think of a close relationship between these two families.

The list of the D'Andrias is as follows:

Nicolo D'Andria I	( ? -1480)
Pantaleone D'Andria	(~1515 – 1569)
Mario D'Andria I	(1550 – 1607 )
Nicola D'Andria II	(1575 – 1650 )
Mario D'Andria II	(1601 - ? )
Stefano D'Andria	(1629 – 1702 )
Lorenzo Ignatio D'Andria	(1711 – 1778 )
Mario D'Andria III	(1743 – 1813 )
Giuseppe D'Andria	(1782 – 1858 )

Giuseppe D'Andria had three sons: Antonio D'Andria (born 1809), Stefano D'Andria (born in 1815) and Ignazio Mario D'Andria (born in 1816). My branch decent from Stefano D'Andria that married Adele de Portu in 1847.

My great-great grand-father Stefano D'Andria was born in Chios on April 6, 1815 and deceased in Izmir on September 28, 1875. My great-great grandmother Adele de Portu was born on September 21, 1831 and deceased on July 30, 1899 in Izmir. The marriage took place in Izmir. They had 11 children, tree daughters and eight sons.

The sons were: Octave, Ulysses, Hercule, Alcide, Edmond, Pierre, Sylvaire and Paul my grandfather. The daughters were: Marie, Edla and Bettina (Betsy).

I have in my archives the testament of my great-great grandfather Stefano D'Andria written on June 10, 1867, before living for Europe on a business trip.

He writes among other things:

*My wealth includes money, businesses and debts owed to my shop, in the name of Stefano D'Andria, as shown on the books I have closed and filed on June 14, 1866.*

*He lists the properties and the 4 houses he has. Then the shops and receivables and the house in Chios and the Regina and Roboly mills he owns. He declares that his fortune is 1,666,698.29 kurus of which 792,377.54 kurus are in cash in his safe. He Appoints Antoine D'Andria his brother along with Ange Aliotti, Etienne Alexandre and Antoine Balliani as his executors for his will.*

At that time the value of one gold lira was 117 kurus.

After the death of my great-great grandfather Stefano, the 10 children left, of which five boys were grown men, took the lead of the family fortune and were involved in bad business deals.

Antoine D'Andria, the brother in law of my great-great grandmother Adele, one of the executors of the will, ill-advised Adele. They made serious inroads in the communal funds and all the heirs ended up by claiming their individual shares. The great part of the properties had to be liquidated.

The D'Andrias were merchants and shipowners. There are two paintings among the vessels they owned named Stefano D'Andria that reside at the maritime museum of Chios. The reason the D'Andrias could escape the massacre of 1822 was because of the vessels they owned were able to bring the family to Izmir and Malta. They continued to do the same trade when they established themselves in Turkey and flourished for another 150 years. They also

were large property owners on the island of Chios. They owned very large lands in the villages of Kardamila, Vicky, Sklavia.

My grandfather Paul married Rosalie Sergio and they had two kids: my dad Gilbert and my aunt Mireille that married Edgard Penzo and had two kids, Milena and Marek. Gilbert married my mother Aspasia Takopulos in Istanbul and had three children: Me, and my sisters Flavia Flora (b.1942) and Rose-Marie Grace (b.1945) all born in Istanbul. Both of my sisters live in Texas, there are both widowed and have respectively three and two grand-children. In 1969 I married Zeynep Tansel and we have two kids. My son Gilbert Genco (b.1970) in Istanbul, is married to Jennifer Berka and they have three daughters: Emma, Julia and Gabriella. My daughter Rosalie Ece (b.1975) in Istanbul, is married to Jay Hatchell and they have one daughter Sophia. They all live in the United States. There are no more male descendants in our branch after my son Gilbert.

In 2018, I published through Libra Kitapcilik in Istanbul, the memoirs of my father in French "*Smyrne en ce temps-là*". In that book my dad describes in great details the life in Izmir at the time of his grandfather and father, and gives about my great-great grandfather Stefano, my great-great grandmother Adele and the 11 children interesting information and the way of life of the family in Izmir.

My dad Gilbert was born on March 20, 1901 and died on October 22, 1970 in Izmir. His tomb is located at the catholic cemetery of *Karabaglar* in Izmir. My mother was born on February 1, 2013 in Istanbul and died in Houston, Texas 1992.

My father after studies at *Ecole Evangelique* and *Les Freres de Sion*, in Izmir and private schooling at home, he pursued his secondary education

at the school of Athens in Greece. Father Euzet, a scholar, was calling him "the young scholar". He was fluent in seven languages and knew at perfection Latin and ancient Greek.

Back to Izmir, in 1926, he was hired to *The Eastern Carpets Ltd* and became one of its directors. The company later merged with another company to create the *Oriental Carpet Manufacturers Ltd. (OCM)*, the largest company in the world of production and marketing of Oriental rugs, with shares listed on the London Stock Exchange.

In 1944 he founded in Istanbul at the Narmanli han, Beyoglu an antiquities store named *Antikus*. This was a store specialized in works of art, rare old books, drawings and paintings. After the second world war, in 1949, he closed shop and returned to Izmir.

From his return to Izmir until his death he was self-employed and dealt with international trade, release of foreign blocked funds and private funding.

Gilbert was a poet. He collected his poems in three books: *Reves de Veille*, *Glossolalie* and *Histoire, histoires*. A prolific writer, he also published few studies and short stories in the *Journal d'Orient* under the pseudonym of Germain Arland. I have boxes of his hand writings that unfortunately are very difficult to decipher. He refused to publish his work during his life time. He left me to do the job.

In 2009, I published a representative collection of his poems, under the title "*Reves de Veille* " and in 2011, I published a novel with some short stories under the title "*L'Ile aux Cent Jours*", both at *Editions Je Publie* in France. The books electronic versions can be bought on line for one euro.

In « *L'Ile aux Cent Jours* » (The Island of Hundred Days) Gilbert describes with biting and realistic style the behind scenes of this elegant summer vacation station that was Buyuk Ada after the end of World

War II. The Greek population that was living around the “Carsi” area had special relations among them and they were working for three months or one hundred days, to serve the rich and famous of that time and rested for the remainder of the year.

Willy Sperco in an article in the *Journal d’Orient* dated August 10, 1962 described Gilbert D’Andria as follows:

*The writer who is hiding under the very French and elegant pseudonym of "Germain Arland" is a friend that I know well. Witty, erudite, he wrote short stories in the manner of Guy de Maupassant, but sprinkled with red pepper worn by Panay Istrati, the famous French story teller of Greco-Roman origin.*

In the 19-th century, In Izmir, the Europeans were referred as “Franks”. However, it applied more specifically to the Catholics. The English, Dutch and Germans were known as “English”. The Italians kept only a vague attachment to their homeland of origin. Before being Italians, they were Catholics.

The Frank bourgeoisie was patriarchal and austere. The man was the head of the family and the sovereign lord of the house. In the morning, on his way to his shop, the woman would take care of the kids and house, generally giving instructions to the servants and organizing the day. The man would usually come home at noon for lunch and then go back to work.

At sunset he will close his shop and return home. At his arrival, the household will give him all possible respect, as to a warrior coming back from a battle. The children will stop making noise. The women that lived under his roof, such wife, daughters, mother-in-law or sisters, will show him all kinds of attentions.

All members of the family had to be back home by dusk. A kind of curfew grouped the family members together. When everybody was

home, the iron shutters were closed, the iron bar was pushed on the main entrance door. Outside, the streets were dark, without street lights. Some late walkers going back home were holding a lantern in their hand.

The family usually dined at 8 o'clock and everyone was in bed by 10 o'clock. Sundays and public holidays broke the monotony of everyday life. Catholics men and women went to Mass in the morning. On the way back from church, women abstained of any kind of work. A refined lunch was served in the main dining room with all the family around the table including children. In the afternoon, they would take a walk and most of the time end up in a coffee shop.

As entertainment, they had balls. Balls were given during the Carnival at the club. An arrival of a foreign vessel was a reason for a reception by the captain on the boat or by the agent representing the company of the vessel. Once or twice a year an opera or a vaudeville troupe would come to Izmir. These entertainment opportunities would give to the ladies the chance to wear their luxury gowns and display their jewelry.

The men of the Levantine bourgeoisie at that time all knew to read and write. All, more or less, knew and were speaking French. But it was not the same thing for women. Although it might be incredible today, one of the reasons was that the fathers did not want their daughters to be able to communicate with love notes with their male friends. The communication between adults was sending notes with house boys and getting back responses by their correspondents. The ones that knew how to read and write, like my great-great grandmother Adele, learned by private tutors at home and never had a formal education. They were travelling often to Europe enjoying the European way of life and they were shopping the latest fashion dresses and jewellery to show off in Izmir. The conversations between Levantines was generally in Greek, and the written language

was Greek with Latin characters called “Frangochiotika”. Their maids and servants were all Greeks from the islands of the Aegean.

In closing I want to relay a couple of stories about the sons of my great-great grandfather Stefano D’Andria to give you a flavour of the family life at that time.

Sylvaire, one of the sons, with his wife Helena, willing to raise money for meeting the needs of the poor Catholics community of Izmir, decided to use the servants of their house to produce pastries and sell them to the members of their club.

One day that Sylvaire arrived with his wife at the club, someone said: "Here is coming the pastry chef D’Andria”.

Of course, the comment was immediately reported to Sylvaire. He asked who was the author. They show him the man who was sitting at a table with friends. He went to him, asked him to stand up and said: - You have qualified me as a pastry chef. You did it to insult me. As a consequence, I will slap you! "And BAM, he gave him a slap in front of everyone and returned to his table.

At the time this kind of incident was settled at the Court of the Consulate of Italy. The man filed a complaint and Sylvaire was summoned to the Consulate. He explained to the consul what had happened and the consul sentenced him to pay a penalty of one gold coin. He handed the gold coin, greeted the consul and left the Chamber of the Court.

Going down the stairs of the Consulate, the complainant was coming up to participate in the Court hearing. Sylvaire stopped him and gave him another slap. He turned around, went back up the stairs, entered the Chamber of the Court, and told the consul: "I just met the complainant and granted him another slap, what do I owe you?"

The consul retorted that, as there was no new complaint, he owed nothing for the moment.

This other story is about Ulysses, another son of Stefano.

Ulysses, was the type of the happy boy, bon viveur, prodigal, fickle and fun.

He was handsome, but a little stuttering. He enjoyed great popularity. He was the providence of the coachmen and musicians. Often, he was dragging a band to follow him. In the evenings, walking with them in the streets, he stopped under windows to serenade sometimes one woman, sometimes another one, according to his fantasy or mood. He had friends in all walks of life.

One night, on his way home he was arrested in the street by bandits who, after having taken his money, his gold watch, and his weapon, asked him why he was carrying a gun on him. Ulysses replied that it was to be used in case of need. On what the bandits wisely replied that he could not find a better opportunity than this one.

Thank you for this opportunity to brief you about the past and present of the D'Andria family.